Copyrighted 1922 by Seumas MacManus IRELAND'S GREAT LOSS

Just as I write comes the sad news of poor Collins's death. It is news of poor Collins's death. It is superfluous to say that, so soon after the taking away of Griffith, the taking away of Collins leaves Ireland stunned. Griffith's death was bound to have had some powerful effect—some great effect that it was impossible to prophecy—upon the course of frish politics. As a result of the loss of the two men now the effect may be catastrophic The pro-Treaty party, or what is called the Free State party, is now entirely headless. With the possible exception of Gavan Duffy, who recently split with the Government and resigned from the Cabinet, there seems to be no other man above the political horizon on the pro-Treaty side who could make a good effort at leading Gavan Duffy (who is, of course, still in the party even though he differs from the Government upon an important detail of administration has earned for himself a good share of esteem throughout the country. He is level-headed, judicious, thoughtful; but although he may have some of the other necessary qualities of leadership, he has not yet had opportunity of showing them. Griffith was a born leader, and the country had come to realise it. Collins proved himself to be a big man in the gap—a thoroughly reliable man in an emergency—one who inspired confidence in his followers because he had an eminently strong personality, iron determination, lightning rapidity of decision, and lightning rapidity of action. Without weighing the merits, or otherwise, of his political opinions, or of his statesmanship, friend and foe would have to agree in acknowledging that, in a crisis such as Ireland is, and has been passing through, Collins's was the sort of dominant personality absolutely necessary in a cap ain if he would keep his passengers calm whilst he steered their among rocks and shoals. Collins could make his friends worship him, and his foes fear him. I think that outside of a time of crisis he would not prove himself to statesman. He had the qualities necessary to the general of an army, or to a Nation's dictator, rather than to a Nation's leader. He and Griffith made an qualities they were very far apart—making each of them the complement of the other. That is why to their Party they were an ideal team of leaders at the present time. The removal of the two of them will so weaken the Treaty party that, though at the present time it holds the fealty of between two thirds

who would forecast the future.

sound common sense, in mental and moral strength, in reliability, he was the greatest leader that Ireland has known in a long time—and above all the other leaders of granted by the many who were politically opposed to him, an outpolitically opposed to him, an odd sider may, from that fact, realize how big the man must have been yourself many a week." "Well," and how absolutely necessary he was to Ireland in her period of reconstruction.

The writer of this column. differing from Griffith in several recent policies of his, puts upon Griffith was not only the biggest leader by far, but was the only leader by far, but was the only really constructive statesman that we had. Any politician can act the we had. Any politician can act the well in the ching shop smash and Your generosity is misplaced. I we had. Any politician can act the bull in the china shop, smash and destroy on all sides—but even in the dark days before the National revival began with Easter Week 1916, when plenty of smashing was a necessity, Griffith did his smashing in the cool griffith and the cold eye and impenetrable mask of a cool griffith and the cold eye and impenetrable mask of a cool griffith and the cold eye and impenetrable mask of a cool griffith and the cold eye and impenetrable mask of a cool griffith and the cold eye and impenetrable mask of a cool griffith and the cold eye and impenetrable mask of a cool griffith and the cold eye and impenetrable mask of a cool griffith and the cold exercise the col ret thorough fashion. aroused the fear, more than it did the rage, of the political opponents And he never smashed a sham policy till he had a genuine policy to offer in replacing it.

The expression that Griffith was head and shoulders above all other Irish leaders of the day reminds met the son of Midas in the Gresham Hotel holding forth against a "God-fored by the clerk." Irish leaders of the day reminds me to note that one of the most sensitive points in his make up was his painfully keen realization of the fact that he was physically undersized. The smallness of his stature was such a glaring contrast to the bigness of his mentality that those who knew him intimately knew that the suffered agonies thereby. It made him shy, and it made him taciturn; and, besides, it often made him bitter in verbal argument servitude."

Hotel holding forth against a "Godforsaken country and a damn fool of a man" who spurned wealth and power. John O'Leary, in his quiet aristocratic way, put his hand on the orator's arm: "You are mistaken, sir. Griffith is right. There are greater, higher and holier entities in life than you ken of. Ireland's soul is safe whilst men like Arthur Griffith are its guardian —men who prefer service to gilded taciturn; and, besides, it often made him bitter in verbal argument like Arthur Griffith are its guardian —men who prefer service to gilded servitude."

not to be able to avail himself of the big physical presence that is necessary to give a man's big arguments the weight that will over-whelm the adversary. I have seen him on such occasion blush like a school girl—but his blush came from the pent-up passion which he had not the big physical presence to body forth.

his conversation when he talked with an intimate upon any one of the ten thousand topics that inter-ested him. His silences, in reply to the nonsense often talked to him by strangers who could not realize to the interested bystander who knew Griffith, and knew the amount could compress into silence. Emptyheaded strangers meeting this very small and shabbily-dressed man which nothin were prone to patronize him. His had value. always encouraged them to go on and on-till they suddenly found themselves stepping over a preci-pice. For, he usually had a dry, as one passes the hedge." snappy, sententious way of killing off a fool—after he had let the aforesaid fool play himself to the length of his tether. An intimate friend of Griffith's from his schoolknew Griffith

VALUES NOT MEASURED BY THE MIGHTY DOLLAR

Sean Ghall says that in the early days of Griffith's paper, The United Irishman, he was present in the office and witnessed an encounter between Griffith and an American newspaper magnate. The American big man, immaculately up-holstered, came into Griffith's office wearing a very worried look as he gazed around the shabby little room, and upon the shabby little man who was, in an undecipherable script, scribbling copy on the rough bench that answered for a writing desk.

"You are Mr. Griffith, the jour-nalist, sir." "I am Griffith." Well I am — of — I have long been on the lookout for a odd contrast and combination. In paragraph writer whose every sentence shines and scintillates. You are my man. You are the best paragraphist in the world's jour-nalism." It was Tuesday after-noon. Griffith was up to his eyes in work. He was going to press the same evening and he had four long columns to fill. Taking his eigarette from his mouth he looked steadily at the visitor. and three-fourths of Nationalist at the visitor. Then he removed his Ireland, he would be a daring man glasses and rubbed them, as he The loss sustained by the death f Griffith is being more keenly of Griffith is being more keenly realized every day. Numbers of people who were not politically friendly to him are awakening to the two thousand when you get there." "Excuse me but I must the two thousand when you get there." "Excuse me but I must there." "Excuse me but I must there." "Excuse me but I must there." finish my copy for press. I refuse your offer." The Gold Bug was your offer. amazed. He looked round the poor office and continued in contemptuous "Sir, you are toiling in a tone: hovel when you might work under all the other leaders of When so much is being Mr. John O'Leary, the famous Fenian leader, who gave me

rejoined Arthur, with an amused smile, "that satisfies me. Why worry?" "But think of my wealth with a smaller brain-box than yours." Griffith continued writing in silence for half an hour, as the here his opinion that American limned a golden vista of wealth and influence. Quietly he stood up and said: "Good-bye. I Griffith did his smash, calculating, orderly, gh fashion, which farr more than it did fare. Griffith questioned: "Has it made you happy?" "It has fairish. I am comfortable and prosperous as you see." "Well," concluded e policies were being smashed. Griffith, as he touched the bell, am happy. Good-bye. Show this gentleman out." Then he went on writing, leaving an amazed and dis-

> By Rev. Dr. Wilhelm Baron von Capitain Cologne, August 31.—Estimates recently prepared by the govern-mental Department of Statistics indicate that there will be a marked decrease in the number of children who will attain school age during th next two years and that there will then be an increase in 1925. Figures made public by the Depart-

LONDON, CANADA, SATURDAY, SEPTEMBER 16, 1922 A GREAT JOURNALIST

Such a good judge of writing as our poet and novel st James Stephens has this to say of Griffith: 'He was in my opinion the greatest journalist working in the English tongue, with an astonishing lucidity of expression, and with a command of all the modes of tender or sar-castic or epigrammatic expression His taciturnity with strangers was as remarkable as was the ease, fluency, geniality, and profusion of him among the modern masters of him among the modern masters of the English language. He could at any moment of his career have ex-changed his untrumpeted poverty for wealth and fame by the mere virtues of his amazing and more than protean pen. Offers that very few people could resist were made were always a source of amusement to him-offers that opened wealth and fame and whatever these stand for, at only the price of buying a railway ticket. No! At the price of deserting a cause that was life itself to him, and by the side of which nothing else that men prize Such offers addre silences, which their shallow minds to Mr. Griffith were as if they had could not at first rightly interpret, been addressed to the wind by the been addressed to the wind by the wind, and they were never of more consequence to him than the piping of a thrush that is heard

NOT AN EASY MARK FOR SECRET SERVICE AGENTS

Several years ago Griffith had an interesting experience with one of England's many Secret days onward, and a constant contributor to his paper, the well-known Irish writer, Sean Ghall, tells this fellow, and landed him with a neatness that left his friends with a neatness that left his friends a characteristic story of Griffith and one of the aforementioned class of gentlemen—which can only be fully appreciated by any one who minutes' monologue which Griffith in one of his silences granted him, blow the British Empire to atoms. At the end of the ten minutes, Griffith, who had all the time con tinued writing his copy, simply asked "What is your plan?" Then the gentleman unfolded his plan. He had the means of decoying the Irish Chief Secretary, and other leading English officials in Ireland, into a trap where a handful of Mr. Griffith's Sinn Fein friends could hatcher them at leights Criffith butcher them at leisure. Griffith asked time to consult the Sinn Fein Executive, thanked the gentleman, and bowed him out He kept one or two further about the dastardly plan.

Meantime Griffith, who had sized up the scoundrel within the first minute after their first meeting, had some of the Sinn Fein Secret Service digging up his visitor's antecedents. When he had got these in full he granted his visitor the request that the visitor the request that the visitor the reduced that the visitor that prompted the Scandinavian reply, when the visitor's the reduced that the visitor's the reduced the visitor's the visitor's the reduced the visitor's the reduced the visitor's the reduced the visitor's the reduced the visitor's the visitor's the visitor's the reduced the visitor's the visitor tor had long been pressing for— an appointment with him to meet the full executive of Sinn Fein in Griffith's office. At the appointed hour on the appointed day, a dozen representatives of foreign news-papers, European and American, collected in his office, and sat around a table—as the executive of Sinn Fein. The visitor came, was introduced to the Executive, and asked to unfold his plans in all their details to his very attentive audience. When he had finished Griffith arose and told the visitor the real names of the men present, the names of the big newspapers that they represented, and then went on to tell him his own previous history—the various times and places that he had been convicted of fraud, robbery, etc., the number of years he had served in various English, Scotch, and Irish jails, the his last conviction for robbery in Belfast, the name of the judge who sentenced him, the number of years imprisonment that had been awarded him-and, finally, the fact that he had been myster iously released from prison by the British authorities just three days before he had first walked into Griffith's office, and conferred on Griffith the honor of his acquaintance. Then Griffith walked to the door of the office, opened it, pointed the way out, said to him: "If you are not back in your native and beloved England within twentyfour hours you'll go to a warmer climate. Get"! And the last heard of the fellow was the thud of Griffith's foot in a parting salute as he went down the stairs on the

> SEUMAS MACMANUS. Mount Charles, County Donegal

SCHOOL CHILDREN IN GERMANY

721,000; 1924, 654,000; 1925, 700,-000; 1926, 1,818,0 0; 1927, 1,276,900. In 1920, according to government records there were 1,312,000 school children in the six year old class, and in 1921 this number had decreased to 1,234,500.

ANGLICAN REUNION PROGRAM

CONSTANTINOPLE AGREEMENT AND UNION WITH FREE CHURCHES

London, Aug. 25 .- According to a report received recently from Constantinople, the Synod of the Ecumenical Patriarchate has pronounced in favor of Anglican Orders. This means, from all accounts, that Constantinople has decided to accept the validity of Anglican orders and the Apostolical

cession of the Bishops of the

Anglican Church. For the present this decision appears to affect only the Ecumenical Patriarchate. It is understood that the matter will be submitted to the various Orthodox Patriarchates and the Autocephalous, or selfgoverning Orthodox Churches, and that if the decision is ratified the whole Orthodox Church will accept the Anglicans as on an equality with themselves.

IMPORTANT DEVELOPMENTS LOOKED

FOR announcement very wide prospect, and it is possible that important developments may follow. The Anglicans, ever since the recent publication of the showed himself to be a fierce fire-eater who was filled with resolve to Lambeth Encyclical, have been engaged on a vast and comprehensive scheme of reunion. They have put out feelers to the Supreme Pontiff of the Catholic and Roman Church; they have approached the through Orthodox Church Ecumenical Patriarchate of Constantinople; and they have made overtures to the so-called Free Churches of England as well as the

Scandinavian Churches.
Up to the present these efforts have brought forth little response. The attitude towards reunion of the Apostolic See is well known. He kept one or two further appointments with the gentleman, getting further information about the destardly plen. being the unwillingness to accept the historic episcopate and episcopal reordination. The only favorable reply came from the Scandinavian prelate, the Archbishop of Upsala, Dr. Sederblom, and it is to be feared

more than anything else. But apart from the Roman See, the chances of any real union or reunion are very slight. The Free Churches, while still objecting to reordination or the acceptance of episcopacy, are yet more opposed to any kind of acceptance of the doctrines of the Orthodox Church. At any rate, if they joined with the Anglicans they would still find an insuperable objection to a final union in the doctrine of private judgment, which would are the strine of Notre Dame de la Garde, toward who the piety and gratitude of the faithful is continually expressed by the most touching grifts. would make their acceptance of the scheme of doc-trine as insisted upon by the Orthodox Church out of the ques-

Nor, when we get down to bed-rock facts, is the Anglican Church itself united, or even of one mind. The recent overtures to Constantinople have shown that quite plainly. For while one section of Anglicans, stretching the glad hand Orthodoxy, accepts a great deal of Catholic doctrine and relegates the famous Thirty-Nine Articles to local controversies of the sixteenth century, there is another vociferous section of Anglicans which maintains that the regulation of doctrine in the Church matter for Parliament alone, and that the Church, apart from Parliamentary sanction and action, has no voice in the acceptance or rejection of any doctrines whatsoever

On the other hand, if by any chance the Free Churchmen should be induced to come under the wing of the Anglican Church, the chances Constantinople would be farther off than ever. For neither Rome nor Constantinople could tolerate the extraordinary mixture of heresies and opinions that the Free Churchmen would bring with them into the National Church.

DILEMMA OF ANGLICANS

They sare: 1922, 808,600; 1923, came to some conclusion as to what it really does teach and believe. Pentecost and the Assumption. 1920, according to government in teaching the doctrines of the places for the pilgrims on their Seven Sacraments, and another section, just as busy explaining away the doctrine of the Atonement and the Divinity of Christ, neither the the Divinity of Christ, neither the Vatican nor the Phanar combined can possibly discover what the Church of England really is engaged in teaching or believing.

NOTRE DAME DE LA GARDE

QUEEN OF ENGLAND MADE OFFERING IN GRATITUDE FOR KING'S RECOVERY

By M. Masslani Paris Corresponde: t, N. C. W. C.

Paris, August 24.-In a study on the subject of pilgrimages to the shrine of Notre Dame de la Garde, at Marseilles, La Croix has revealed fact hitherto practically unknown. Among the innumerable testimonies of gratitude and faith which adorn its walls, the famous basilica con-tains an ex-voto of unusual historical interest, bearing the following

To Notre Dame de la Garde, In gratitude for a great mercy. Alexandra 31 January, 1905

This ex-voto was sent to Notre Dame de la Garde by Queen Alexandra of England, mother of the present King George V. The cir-

cumstances were as follows:

When Edward VII. was proclaimed King of England after the
death of Queen Victoria on January 22, 1901, the coronation celebration ere set for June 26 to July 3, 1902. But Edward VII. fell ill and an operation for appendicitis was suddenly found to be necessary. The coronation was therefore delayed and did not take place until

August 9. In the interval, the British sover-eigns appealed to Notre Dame de la Garde, promising that if Edward VII. recovered, they would make a pilgrimage to the sanctuary of Marseilles. The king got well, and the sovereigns kept their promise.

QUEEN PROCURES STATUE

On April 5, 1905, Queen Alexandra made a first pilgrimage to the shrine alone. On this occasion she procured a little statue of Notre Dame de la Garde which she kept in her room. The following year, at the same period, she returned to Marseilles with Edward VII. The queen first went to the shrine alone, to see that the ex-voto was in place. The next day the royal couple went to the shrine together, visiting the basilica in detail and ausing for a long time in front of the ex-voto to which the queen drew the King's attention.

Before leaving the basilica, the king, the queen and the persons of their suite signed the pilgrims

event is a proof of the popularity of the shrine of Notre Dame de la

Among the most recent ex-votos is a miniature aeroplane presented by an aviator of Marseilles who, during the War, placed his safety in the care of Notre Dame de la Garde. The regimental flag of the 3rd Battalion of the 141st Regiment of the line, which has its head-quarters at Marseilles, was recently brought to the basilica. This flag bears the image of the Sacred There is also a tablet presented by the crew of the "Gange' which was torpedoed April 14, 1917

The four last Popes all made pilgrimages to Notre Dame de Garde and celebrated Mass in the pasilica. The late Pope Benedict visited the shrine only a year before his elevation, on August 12, 1913, while Pope Pius XI. celebrated Mass at the shrine on July 18, 1893. It would take too long to enumer

ate all the famous personages who have visited the shrine of Notre Dame de la Garde. The pilgrimage is such an ancient one that its origin is unknown. It is believed that the people of Marseilles climbed the hill on which the basilica is located to better watch for return of the boats, and that during storms they invoked the protec-tion of the Mother of God for their loved ones. Gradually, "Notre Dame de la Garde" became a sanctuary the reputation of which grew with the numbers of prayers which nople does actually decide to accept the validity of the orders of the Anglican Church, the possibilities of reunion, with the Free Churches at home are more remote than every the content of the conten The Anglicans are in a dilemma at the moment. If they accept the fraternal responses of Constantinople, they must throw over their Free Church brethren. On the other hand, if they cleave to their Free Church brethren at home, then Free Church brethren at home, then all is over with them in their relations to Constantinople.

Meanwhile, it might be an excellent work if the Church of England

Meanwhile, it might be an excellent work if the Church of England

Meanwhile, it might be an excellent work if the Church of England

Munion, of more deep easily supply those with the Manunication, the Nativity, the Adoration of the Wise Men, Wiseman.

places for the pilgrims on their way up to the shrine.

THE VIRGIN OF THE MONSTRANCE

The first statue honored at Notre The first statue honored at Notre Dame de la Garde was known as "Notre-Dame-la Brune" on account of the color of the wood from which it was carved. In 1661 this wooden statue was replaced by one of silver, which bore a name unique in religious history, that of the "Vierge a l'Ostensoir" (Virgin of the Monstrance.) On days when the Blessed Sacrament was exposed the monstrance. Sacrament was exposed, the monstrance containing the Sacred Host was placed in the arms of the statue in place of the Christ Child, to symbolize the Real Presence in the Eucharist.

The silver statue disappeared during the French revolution. At the present time the tower of the Basilica is surmounted by a monu-mental statue of the Virgin nine

meters high.

The cornerstone of the present basilica was laid in 1853, and the shrine was consecrated by Cardinal Villegers Consecrated by Cardinal shrine was consecrated by Cardinal Villecourt, Papal Legate, in 1864. In 1879 Leo XIII. granted to the sanctuary of Notre Dame de la Garde the title and privileges of a minor basilica. Lastly, in 1885, the Holy Father granted to Notre Dame de la Garde the honor of coronation. coronation. The ceremony was to have been held in 1914, in honor of the seventh centennial of the con-struction of the first chapel, but on account of the War it was indefinite.

REPORT FAVORABLE

ly postponed.

HOUSE OF GOOD SHEPHERD IS CAPABLY MANAGED AND WORTHY OF CONFIDENCE

Detroit, August 31.-The report of the special committee which has been investigating the disturbance in the House of the Good Shepherd here July 13, was made public today. Mother Mary of St. Francis Xavier, Superioress of the House, collapsed after working for several hours to quell the disorder on that occasion and died a short time later. The report blames the disturbance upon the efforts of a few women who incited the others to disorder for the purpose of making possible eir escape from the institution.

Judge Henry S. Hulbert of the Probate Court of Wayne County Bastian Smits, Secretary of the State Welfare Commission and M. T. Murray, Director of the State Welfare Department, composed the committee and agreed unanimously the report.

The committee's investigation, according to the report, showed the

existence of satisfactory conditions in the House of the Good Shepherd summarized by their declaration "that the institution is well managed; that the children are well cared for; and that it is worthy of the confidence of the commun-Their investigation included personal interviews with each of the girls involved in the disturbance and resulted, the report declares, in statements from the latter that they had no complaints to make as to conditions in the institution or to the treatment accorded them

tumult that resulted in the death of the Mother Superior, the investiga-tors say: "The most common reason given by those who were the leaders in the disturbance was that Sister, who had been extremely kind to them and of whom they were all very fond, had been transferred to another Convent and that they had joined in a "strike" as they called it, in the hope that it would bring about her return. Practically every girl in the Sacred Heart Class as well as those who were held outside, was interviewed privately without the Sisters being present and every complaint was most carefully considered. A careful study of the whole situation leads the investigators to the unanimous conclusion that trouble was entirely brought about by a few vicious girls who had set to work to make others dissatisfied in order that they might bring about a condition which would make possible their escape. It is also the unanimous opinion of the investigators that the only real cause for any dissatisfaction was found to be the tiresome montony of daily institutional life, which is almost inevitable in any institution."

his days, communing spiritually with the beloved disciple John, by passing again and again in holy meditation over the many happy meditation over the many happy hours during which he had heard him recount every incident witnessed by him in the Saviour's life, N. J. The priest was surprised at until 1481 when enclosed in the ortress was built. The priest was surprised at and listened to the fervent accents of charity in which they were related? The same kind of communion, only more exalted and more deeply respectful, we may easily suppose to have been kept up by those who enjoyed in life the familiarity of our Blessed Lady.—

Myseman.

N. J. The priest was surprised at the knowledge of the Catholic religion Dr. Takamine possessed, and was able to give him the sacraments with very little instruction."

Dr. Takamine is the latest of a long list of scientific and literary men and women to embrace the Catholic religion in the last few was surprised at the knowledge of the Catholic religion Dr. Takamine possessed, and was able to give him the sacraments with very little instruction."

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2292

Georgetown University was founded by Father John Carroll, January

CATHOLIC NOTES

The automobilists of France are erecting a church to be dedicated to Saint Christopher, the Patron of autoists.

Sarah Bush, Lincoln's stepmother, is reputed to have been a Catholic. In southern Illinois and in Kentucky it is a tradition that from her he got most of his religious ideas and

Cardinal Bourne administered the Sacrament of Confirmation to Jewish converts to Catholicism recently, at the Convent of Our Lady of Zion, the London Headquarters of Catholic Guild of Israel.

Father Stephen Theodore Badin was the first priest ordained in America. He labored among the Indians of the Middle West. His remains are buried in the little log cabin of the Sacred Heart at Notre-Dame, Indiana.

A memorial of the Massachusetts chaplains who sacrificed their lives in the World War was dedicated recently in the Massachusetts State House. Three of the four chaplains thus honored in death were Catholic

The Know-Nothing Movement had no terrors for the Rt. Rev. John Hughes, Bishop of New York, who received an anonymous letter, May 17, 1844, threatening him with assassination. He replied with an open letter to James Harper, Native American Mayor, that was read throughout the country and produced an excellent effect.

Among the friends of Pope Pius XI. is Alexander di Fano, chief rabbi of Milan. The friendship began years ago when the young priest sought tuition from the rabbi. The rabbi says the Pope was his favorite scholar and moreover is now one of the foremost scholars of Hebrew in the Old World and the greatest master of Hebrew lore and language to occupy the papal throne.

Gen. Serrigny, Assistant Chief of Staff of the French Army, presided at the unveiling of a monument erected by the Catholic College of St. Stanislaus, in Paris, to the memory of the 968 pupils of the college who lost their lives in the World War. The list of martyrs of Stanislaus College is the longest of any educational institution in Paris. any educational institution in Paris. Philadelphia.-For their efforts to bring about a reconciliation between opposing factions in the hard-coal strike, great credit is given two Catholic priests, the Rev. J. J. Curran of Wilkesbarre and the Rev. J. J. O'Donnell of the same city. Both are rectors of churches whose congregations are made up largely of miners. Father Curran is idolized by the men because of his work during the strike of 1902 and Father O'Donnell, who is the son of a miner, has also gained their admiration for his efforts in their behalf.

To find St. Anthony in a Protestant church is certainly a surprise, and yet there is an altar dedicated to St. Anthony in an Episcopal church on Long Island. The altar architect, Raphael Adams Cram and is worthy of his genius. The life-size statue of the together with a handsome chin made of lilies and bells, is carved out of a single oak tree which must have been of an extra-ordinary size. The altar is also made of oak, the various pieces being joined together by wooden pegs instead of nails. It is inter-esting to see St. Anthony honored hy those who have such an abhor-ence of Rome. May he obtain for them the treasures of faith which they lost at the time of the Reformation

It doubtless came as a surprise to many Catholics to learn that the noted Japanese chemist, Dr. Jokichi Takamine, the discoverer of adrenalin, was a recent convert to the Catholic Church. A New York priest thus relates the story of Dr. Takamine's conversion: "For many years Dr. Takamine delving into the philosophies of different religions, finding time for this study despite his labors in the field of chemical research. He awoke one morning about six weeks ago and informed his wife that he needed spiritual support. He had wandered far into intellectual things and told her that the one thing missing in his life he felt could be supplied only in a belief in God. Of all the religions he studied, Dr. Takamine years ago. She immediately called the Right Rev. Thomas J. Kiernan, years.

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON AUTHOR OF "BY STRANGE PATHS"

CHAPTER VI-CONTINUED

lady's asseverations that she "didn't know the taste of it!" Mary accompanied Clare up the filth.

relief.

"Oh! Miss Carmichael! I am so glad to be out of that place! What awful people! And so dirty. But I suppose they are very poor?"

"Not so poor as you think," said Mary quietly, "they are of the large of th Mary quietly, "they are of the class that will always manage to live from hand to mouth someway or other. There is, probably, not of any denomination which they she was nursing on her district—and don't know and of which they don't incidentally to have a talk with him

They entered the "top front" of It was an untidy but not dirty room, the walls of which, in the usual tenement style, were pasted over with all sorts of pictures. The table was littered with the remains descend from sedan chairs with link of some meal-probably breakfast; the two windows were open, and on an improvised bed drawn up close to one of them was a little deformed boy of about seven years. Two bright intelligent eyes shone out from the pale wizened face— and how that face lit up as Mary

case—and I think you will like this

entered the room.
"Well, Jimmy," she said, with a ' and how are you today?' I'm grand, Nurse, thank you. mother is at the market, the cold water are there

A bad tubercular abscess of the hip had to be dressed here, and as she went about her work Mary gave Clare an outline of the case. mother was a widow with five other children, all of school age. She was a fish dealer and generally had to out at the markets very early; the other children gave Jimmy his breakfast, and settled him for the day as well as they could before went off to school, but after that he was alone till their return, for the ministrations of the kind neighbor who lived on the same landing-in the "top back. Even as she spoke the door opened quietly, and an old woman came slowly into the room.

she asked, and Clare looking closely at her, noticed that she was looking before her with the unseeing eyes

Yes, Mrs. Keogh, ma'am, she is, and another lady with her."
"I was thinkin' I heard another footstep," said the blind woman,

"have you all you want Nurse?"
"Yes, everything, thank you,
Mrs. Keogh," said Mary, and after
a few minutes the old woman went
out as quietly as she had come in.
"She is living on the Old Age

She is, Miss," with a soft shy smile—a smile which grew bigger and brighter as Mary produced an apple and some chocolate from one

of her many pockets. As they went downstairs she said softly to Clare, "That is one of my child martyrs; I have several others as well.

Clare's eyes were full of tears and for the moment she could not speak, but many a v sit she paid to Jimmy that winter, and many a toy and more substantial comforts also found their way into the poor

fish hawker's room.

They saw several other cases, and then it was time to meet Bride for the promised cup of tea. A short walk brought them all into the more prosperous streets, and seated in the pretty tea-room, the two workers were soon enjoying their tea and cakes and chatting away to

their heart's content.

But Clare was silent and very quiet. She was totally unused to such sights as those to which she had been brought that morning. They had made a deep impression on her, and she found herself quite unable to shake off a feeling of

gloom and depression.

To Mary Carmichael and Bride Blake of course it was simply part of their day's work, and they were too thoroughly used to such scenes and too well accustomed to slum life—both good and bad—to be in anyway affected by it.

"We did not even show you the worst phases of it," said Bride, as she poured herself out another cup of tea. "the real vice and degradation of some of the people is just as awful in its way as the real unselfish goodness of others is wonderful!"

Mary Carmichael nodded.

"Yes, I know what you mean," she said quietly, "I remember someone once asking me what conditions of life I really found in the slums; and I answered that I found there the very worst and the very two—how's the world using you, two—how's the world using you, man see that she cared for him

CHAPTER VII " THE LIGHT THAT NEVER WAS ON

SEA OR LAND!" Mary Carmichael was buttoning er tweed coat and settling her little fur cap becomingly on her wavy hair. Supper at St. Columba's

know the taste of it! Mary accompanied Clare up the filthy stairs and out into the street once more. The latter drew in a breath of the cold air, as she said in accents of relief.

It was the last week of Rovelland and the nights were clear and frosty, and from her window high up at the top of the great house, Mary could see the street lamps shining on the frosty pavements. She threw her fur over her shoulder, which is the last week of Rovelland and the nights were clear and frosty, and from her window high up at the top of the great house, and the last week of Rovelland.

or other. There is, probably, not city to report to the doctor there a charitable organization in the city about a rather bad case of his which don't know and of which they don't make use from time to time. The man too, can earn good wages on the quays when he likes, but he drinks it nearly all. The old woman has the old age pension, the boy sells papers, and the girl—well, Is am afraid she is not all she ought to be. But here we are at my next. to be. But here we are at my next and into the broad streets beyond. These were presently left behind and in a very short time they were standing at the corner of a slum house overlooking Patrick's Park.
t was an untidy but not dirty —one of those streets of large houses with great entrance halls and wide staircases, where in descend from sedan chairs with link boys in attendance. There are drawingrooms in these houses—and often a fine carved mantalpiece may be found there still intact-which were the scenes of many a dance and many a gay party in days long gone by. In those same rooms now are whole families living together as best they can-some in cleanliness and decency, others again sunk in drink and degradation.

St. Paul's Dispensary " is at the corner of one such street, and she left the kettle on, and the basin the light is shining through the and the cold water are there drawn blinds.

Their ring was answered by a tall female in rusty black and smelling of snuff. This was Miss Becket who leaned the surgery and generally looked after" the place during Head's absence. 'Oh, good evening, Miss Becket,"

Nurse Seeley, said doctor in ? He is, Miss-come in please.

"And how are you, Miss Becket?" said quietly, and the bantering asked Mary Carmichael, as they tones left his voice and he went on, entered the small waiting room with he's a man that could be happy its gas stove, couple of chairs, and with a good woman—and I know

benches round the wall. "Well, now, I can't say that I am well Miss—for I am not. I do get a terrible pain in me back and chest-but, of course, I mustn't complain. We have been very busy lately." Miss Becket always spoke late at night before we got finished sometimes. Still, as I said before,

its no use complaining."

"Not a bit, Miss Becket," said Nurse Seeley, smiling, while Mary listened in quiet amusement—she ment, indeed she doesn't, Doctor. "She is living on the Old Age pension," said Mary, as she fastened always enjoyed Miss Becket's views

"'you have not been to see us lately
—I hope you have been well?"

"Oh, quite, thank you, Miss
Becket," replied Mary, "but like
yourself I have been very busy."

"Ah, well, don't overdo it now—take care of yourself in time and I said those same words to me poor brother, — taking a good pinch of snuff — "but dear me, he never

too late!

The two girls said nothing. They that theme, there was no turning her as they knew to their cost.

"As he said to me the very night before he was taken—'Martha,' sez on when he was parting with them he, 'You've been a good sister to me, and if I had only minded half of what you said to me, I—'"

At this juncture, to the great with the words, relief of her hearers, the surgery advice, now! Goo door opened, there were voices in the hall as the last patient was shown out, and the next moment Dr. Head was shaking hands with her mind and she could not forget them, and ushering them into his them. Not indeed that she wanted cosy little surgery.

Maurice Head was about forty years of age, short, clean-shaven and decidedly inclined to embon-point. He liked the creature comforts of life and enjoyed a good dinner, or a good joke almost equally one of the bright spots in his life

He wheeled two chairs up to the gas fire now, and fussed round his visitors, making them comfortable.

Her, happiness so great, so incomparable, that she was afraid even to let her thoughts dwell on it. visitors, making them comfortable. He was delighted they had called

"Oh, just the same old six and without first knowing for certain ghtpence," said Nurse Seeley, that he loved her was simply out of " said Nurse Seeley, "What would you laughing. expect? I would have been here sooner only for Miss Carmichael here—I had to wait for her to put on her best bib and tucker!"

Dr. Head leaned back, and surweyed Mary with a critical eye.
"Well I must say the result is displyery becoming," he announced, any becoming," he announced, g, "I'm only sorry Delaney won't be here tonight."

Mary Carmichael said nothing,

but the red flag mounted to her cheeks, and Nurse Seeley laughed. 'Don't tease her, Doctor,' sk d, "she pretends to be so shyshe said. she and Dr. Delaney are just friends, you know—nothing more." "Gad! I never met such a pair I never met such a pair e," said the doctor, and in my life,

shrug, he suddenly turned and looked at Mary squarely in the "Look here, my lady," he asked then—"do you, or do you not care for Delaney?"

giving his shoulders a characteristic

that she could not answer—she simply sat and looked at him.
"You know," he went on, "I look upon Delaney as my best friend—there is no man on this earth for whom I have a greater regard. He is a man in a thousand—aye in a million—and you know it! now do you care for him

The girl was taken by surprise

Oh, Dr. Head!" was all she there is no one I think more of, but I am sure—quite sure that he regards me in no other light."

And indeed so she had been thinking lately. Matters had progressed no further between herself and Dr. Delaney. They went everywhere together, they talked as intimately and as confidentially as ever, they were in fact as chummy as they had ever been—but beyond that he never went. And so Mary was beginning to think that it was only friendship after all that he felt for

talking?" exclaimed Dr. Head. "Friendship!—queer friendship "He's not away yet, anyhow," "Friendship!—queer friendship said Nurse Seeley, "we will ring when a man can talk of nothing but one girl all the time—enjoy nothing if she is not with him—yarns by the hour about her manifold perfections

Friendship where are you-now

do you care for him or not?"
Mary flushed again, but this time Becket," she raised her eyes, and looked her questioner straight in the face. And if I did, why should I tell ?" she asked proudly. But Dr. The last patient has just gone in and so he will be disengaged now hand on hers. "Because I want to see him happy—that's why," he you are that-and he wants someone to liven him up, for you know how often he gets melancholy and downhearted—all about nothing. His digs are comfortable enough the doctor and herself as e''—" and it has been terribly at night before we got failed. you help him? Don't you ever give him a bit of encouragement at all Mary said nothing, but Nurse eeley interposed. "Encourage-

her bandage with skiful fingers, on life and things in general.
"and is very good to Jimmy here when he is all alone. Isn't she lady now enquired turning to her, "There you are now," he fellow for nothing, and is as cold There you are now," he cried "and you should just put your

Why she often snubs the poor

arms around his neck and tell him that you love him!"
"Oh! Dr. Head," Mary cried, aghast, and Nurse Seeley broke into a peal of laughter at the sight care of yourself in time and your own health. How often now," said Maurice Head, "I've given you good sound advice, and I know what I'm talking about. But snuff — "but dear me, he never minded what I said—not till it was would try anyone's patience. As love with each other as The two girls said nothing. They both knew the whole history of her brother's life, illness, and death, but once Miss Becket got started on the brother was no turning there was no turning another characteristic shrug of his shoulders the doctor turned two mortals can be, and vet neither plump shoulders the doctor turned the conversation. However, later at the corner of the square in which was St. Columba's Home, he gave Mary's hand an extra pressure,

with the words, "Sleep on my advice, now! Good night!"
But there was little sleep for Mary Carmichael that night. Dr. Head's words had sunk deeply into to forget them—far from it. The very thoughts and hopes which they conjured before her were inexpressibly sweet to her. Could Theodore Delaney really care for her? Dr. Head should know—the pair were inseparable chums and Mary knew that Dr. Delaney must many. He was married, and knew what trouble was, but he was devoted to his children and the Could life hold such happiness for

If only she knew his feelings round, for he enjoyed an evening like this—free pro tem, from "the wife's" supervision—as keenly as a schoolboy on holiday.

"You may go, Miss Becket," he called out, "I'll put out the lights hofers I leave Now then—you intensely proud—nroul to a fault—self-discontinuous proposed in the street with the first tening of their veranda when towards her—knew them for certain. But she realized that for her towards her—knew them for certains of them. Mrs. Delany's house was directly across the street, and as they chatted she came out and passed down the street, with the corner, and then towards her—knew them for certains of their veranda when the solution in their veranda when the street with the supervision—as keenly as a schoolboy on holiday.

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"You may go, Miss Becket," he impossible. She simply could not do such a thing. Mary was a schoolboy on holiday.

"You may go, Miss Becket," he impossible the supervision—as keenly as a schoolboy on holiday.

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"You may go, Miss Becket," he impossible the supervision—as keenly as a schoolboy on holiday.

"You may go, Miss Becket," he impossible the supervision—as keenly as a schoolboy on holiday. and the bare idea of letting any man see that she cared for him yesterday and tea today. I'm tired able to get.

the question and yet-if cared and was only holding back after all through reserve or uncertainty as to her feeling—in that case should she not encourage him a little? He was as proud as herself and very reticent, and disliked to display much emotion or feeling at any time—an intensely sensitive man in every way. She knew all this, but still she shrank involuntary at the very thought of letting him get a glimpse of her feelings. Let him but speak and tell her that which she was hungering to hear and she was ready to pour forth the love of her heart to him without shame or reserve. But that she should make the first advance—no,

the thing was simply not possible to her.
"But I wish I knew—oh! I wish I knew!" she said over and over again as she tossed about in useless efforts to settle to sleep.

Then a sudden thought struck er. She would start a Novena for the Feast of the Immaculate Conception on December 8th, and leave everything in Our Lady's hands.

"It's all I can do!" she thought Our Lady will help me-she never failed me yet! I will not bother one bit more myself, but start the Novena in the morning—it's the 29th, and then I will leave every-

thing to her.'
And so, feeling more at peace, Mary dipped her finger into could breathe; then as he still little font of holy water beside her looked steadily at her she murmured, "of course as a friend redemption with a sigh of relief, redemption with a sigh of relief, she composed herself at last to

> A few evenings after this she was visiting the Blakes. Mary Blake met her in the hall and took her upstairs to her own special sanctum for a little chat before they joined the others. The "two Marys" were inseparable friends and really

> attached to each other.
> "Well, dearie, and how is the world using you? And are you working away, thinking of everyone except yourself, as usual?" asked Mary Carmichael, as she drew out her hatpins, and stood for a moment arranging her hair before the mirror.
> Miss Blake laughed.

> "Yes, I'm just as usual," she said, "it's all very well to talk my dear, but if I didn't look after the house and the inhabitants thereof, I wonder who would?

"All the same," replied the other you spoil them Mary-however, I don't suppose you would be happy if you hadn't them to spoil! And how is the English cousin getting on?" "Oh, grand," was the reply, and do you know, Mary, I certain that Anthony Farrell is really in love with her, and I believe she likes him, too is so cold and quiet, it's hard to tell how she feels. "Really!" cried the other, turn-

ing round with quick interest, "how charming! Anthony is such a good fellow and I took a great fancy to your cousin from the first moment I saw her.'

TO BE CONTINUED

AND THE GREATEST IS CHARITY

In its day Benton place was the most fashionable part of Springfield, but as the city spread westward new and finer avenues were laid out, where the newly rich and the smartest of the old set built more eleganthomes. little, Benton place lost prestige. The homes which the rich deserted were rented for boarding houses, and soon looked so shabby that the people on either side of them felt compelled to move away. However, White, the banker, remained where he was. Benton place was good enough for him, he said; and his wife was certain that a new house would never seem homelike to her. Mr. and Mrs. Beck did not move because they could ill afford a change for the better, and Miss Allen, whose father had built the first house in Benton place, had no desire to go elsewhere. Mrs. Delany was the only other representative of Springfield's old families who still lived there. She was a widow, an aristocrat to her finger tips, who for several years had given music lessons, but when people spoke of her none of these facts was ever mentioned. It was as an inveterate borrower that she was known among her neighbors. Whether she would have been willing to lend, in her turn, no one knew, for the only woman who had ever gone to her to borrow anything had somehow come away without mentioning her own need, but having promised to lend Mrs. Delany a new dress pattern and a few postage stamps. Mrs. Delany borrowed tea and coffee and sugar and flour; umbrellas and gloves; cooking utensils and thread and yarn and needles. She borrowed, not from time to time, but almost daily and the worst of it was that she never returned anything to wellto-do neighbors, and but tardily to poor ones.

It happened, one summer evening, that Mrs. White and her daughter were sitting on their veranda when Miss Allen joined them. Mrs. Delany's house was directly across the street, and as they chatted she

lending to her. There's no excuse for anyone being as shiftless as she is. She wasn't always that way. The next time she asks to borrow something from me I am going to refuse her—at least, I think now get some of it if I can that will."

Like Mary White

"Mary and I were talking of her before you came." Mrs. White said. "We were complaining that her borrowing has come to be an annoyance. For a time it was a joke be tween us, but when a joke is repeated day after day, and week after week, it begins to lose its freshness." It was not often that Mrs. White spoke so sharply, but she had been annoyed that day, because Mrs. Delany had borrowed the last of her teacher. last of her tea, and she and her daughter had none with their luncheon.

Miss Allen was about to endorse what Mrs. White had said when Mrs. Beck opened the gate. As soon as the first greetings had been exchanged Miss Allen told her how persistently Mrs. Delany was borrowing at her home, and declared that she would refuse the next time she seld for anything that she would result she asked for anything. "You won't

refuse her. You won't have the heart, unless you are made of sterner stuff than I. Again and again I have determined to say no to her; but when she came and asked in her timid, apologetic little way, although I longed to say, your own tea or coffee,' what I did reply was 'Why, certainly, Mrs. Delany! How much do you you

Mary White had been listening in silence, but at this point she laughed gleefully in a way which her mother knew to mean that some mischief was brewing in her pretty head. "I have a plan!" she cried. "There's only one way to break Mrs. Delany of the habit of borrowing, and that is to borrow from her. Let's do it is to borrow from her. Let's do it -every one of us! I'll go to her door early tomorrow morning to borrow something; and you, Mrs. Beck, could go about ten o'clock and get—anything at all; and in afternoon, Miss Allen could the need sugar for jelly and feel quite unable to telephone to the grocer for it; and mother, you could close the day by borrowing back a pound or two of the coffee that we have loaned her."
"Now, Mary, that wouldn't be

kind," her mother objected. "It would be as kind as it is for her to borrow from us nearly every Mary saucily defended her-

think so, too, Mary," Allen said quickly. "I'll do my part if the others agree to do theirs. Sooner or later we must teach Mrs. Delany a lesson In my opinion we have already waited too long. What

do you say, Mrs. Beck?"
"Well, I—I'll do it if Mrs. White does," she replied hesitatingly, feelthat the plan was cruel, willing, in her admiration for Mrs. White to follow her lead in anything

Now, mother dear, please don't spoil the whole lovely scheme," Mary pleaded. "You know you are tired of lending to Mrs. Delany. Because we're just across the stree she comes here oftener than to Miss Allen's or to Mrs. Beck's and they're willing. If we give her a taste being borrowed from—well, imagine that a taste will be enough for her. Besides, it would be so much fun.

"I suppose there's no harm in our doing it," Mrs. White said doubt-fully; and at once Mary began to mature her plan as enthusiastically So, little by as if it had received whole-hearted approval.

So it happened that at half past eight o'clock the next morning, Mary rang Mrs. Delany's bell, and when she answered it a thin, wist ful little woman, in a faded gingham dress-Mary said politely:

"Pardon me for troubling you so

Mrs. Delany's face flushed, as she interrupted, 'I am very sorry, Mary, but I have no big kettle. I never use one, so I got rid of mine long ago." "Thank you just the same. We'll

manage somehow," Mary said quickly, and hurried away, convulsed with laughter to report to Miss Allen, and Mrs. Beck, and lastly to her mother, whose only inside, and putting both hands on processing the state of comment was that she hoped Mary had been polite.

At eleven o'clock Mrs. Beck took her turn. She went into the scrupulously neat parlor, and after talking of the weather and the news regarding a sick neighbor, rose to go, before she asked to borrow a little tea. "If you are certain that you tea. can spare it," she said. "It will save me a trip to the grocery."

Again Mrs. Delany's face flushed. She hesitated for a moment before she answered. "Certainly, Mrs. She answered. Certainly, Mrs. Beck. I'll get it at once."

She returned, after a few minutes, with a very little tea at the bottom of a tin tea-box. "I

wish there were more. This is all that I have in the house," she apologized.

Mrs. Beck took it, but it was with

a guilty conscience that she hurried homeward. Mary White was waiting for her, and soon the two were laughing together over their trick, but her remorse had returned by the time Miss Allen stopped in to came out and passed down the street, Miss Allen watched her until from Mrs. Delany. Miss Allen was she turned the corner, and then said indignantly:

the time Mrss Allen stayed a see her on her way to borrow sugar from Mrs. Delany. Miss Allen was eager to know how Mrs. Beck had fared, and laughed heartily when she saw how little tea she had been

"Don't laugh. I am sorry that I went. I wouldn't go, if I were you. Miss Allen," Mrs. Beck said. "Indeed I'll go! Mrs. Delany owes me sugar, and I am going to

Like Mary White, Miss Allen made no pretense of calling, but at the door said crisply, "Mrs. Delany, I am out of sugar; will you lend me a little! One pound would do or even a half a pound."

"I have no sugar in the house, Miss Allen. I used the last I had in my coffee this morning, and I have not gone to the grocery today Her sensitive face once more, but this time in anger, rather than in shyness or embarrassment.

At three o'clock it was Mrs. White's turn. She went reluctantly, feeling ashamed of the part she was to play, but not brave enough to refuse to do as the others. She was weary of lending to Mrs. Delany, but liked her, and would not have hurt her feelings for the world. Like Mrs. Beck she went into the little parlor, where she and Mrs. Delany chatted so pleasantly that she was in danger of forgetting her errand lt would have escaped her mind if she had not chanced to glance from the window and see Mary seated on the veranda, awaiting her return.

"Oh, Mrs. Delany, will you lend me a spool of darning cotton? I meant to buy some yesterday when I was down town, but forgot it."

Mrs Delany did not reply at once, and the silence was making Mrs White uncomfortable before she White uncomfortable turned to her, and said, very quietly: "I understand. I did not suspect anything until Miss Allen came. I—had not thought that you are one of them. I suppose I deserve this from all of you, but I could never have believed that any of you could be so cruel." She paused; then rose, and in a dignified way said: "Come with me, You shall see for yourself."

Feeling like a murderer, Mrs. White meekly followed Mrs. Delany into the room behind the parlor, which she found to be bare of fur niture, through a bedroom in which there was nothing more than a narrow bed, and one shabby chair; into the kitchen, where there was a stove, a very old table, and two older chairs. "I have sold everyolder chairs. "I have sold every-thing else," Mrs. Delany ex-

Mrs. White was forced to glance into a closet where one dress and one coat hung, and into a cupboard whose shelves were empty of every thing except a loaf of bread, about half pound of coffee and a can of condensed milk. "I had a little condensed milk. "I had a little tea, too, but I gave it to Mrs. Beck," Mrs. Delany said.

She led the way back to the parlor, where she faced Mrs. White and said, with pathetic dignity; "I thought you all understood You have known how the younger teachers have won my pupils from me, one after another. You all know that I have none left. You know, too that my small means was 'lost in the Perkin's failure. I thought you understood that when I borrowed I was-begging. I am to old to undertake new work, and can't get music pupils. I haven't ten dollars in the world. I will go to the poorhouse tomorrow. It would have been better if I had given up the struggle long ago

Mrs. White's eyes were full of ears. "You'll do nothing of the tears. "You'll do nothing of the kind!" she said emphatically; and having kissed Mrs. Delany's cheek she hurried away without another word First, she went home and scolde

Mary, as that pampered young lady had never been scolded before, and afterward ordered her carriage and went to the bank to speak to her husband, and to the Mercantile Realty Company to see Mr. Beck. She called on a number of friends but could you lend us your preserving kettle? Mother bought peaches from a farmer, and—"

Mrs. Delany, her way home stopped to talk to Mrs. Beck and Miss Allen; everywhere telling the same story, and making the in the fine new West End, and on

It was half past seven o'clock in the evening before she reached Mrs. Delany's house, weary and dishev eled, her carriage followed by an

old wagon.

She told the man who drove the inside, and putting both hands on her thin shoulders, said hurriedly: Listen, and don't say a word until I give you permission. I went to see some friends of mine, and I secured ten pupils for you. I have their names on a piece of paper. Mr. Beck says that he positively refuses to accept any rent for this old house for six months; he says that you were wonderfully kind to his old mother. And my husband said: 'Has Mrs. Delany forgotten that there is a hundred dollars to her credit in this bank?' A drayman whom I ran across down town has some things for you in wagon—jelly from Mrs. Hardesty, and a box of oranges from Mrs. Beck, and some canned things from Miss Allen—and I've forgotten what else. One thing more, Mrs. Delany, never again treat your friends like strangers. Don't you know that we all love you? Now I am done;

you make speak if you like. But Mrs. Delany was weeping for joy and could not say a word.— By Florence Gilmour in The Magnificat.

It is necessary to raise one's self again towards heaven, when stricken down upon the earth.

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"COUEISM"

J. Harding Fisher, S. J., in America

A strange phenomenon is taking place in England. Men and women, it is said, are passing through the streets with a dreamy look in their eyes, murmuring apparently cabalistic, but really familiar words, and as a result of this mere repetition they are honing soon to be and as a result of this mere repeti-tion they are hoping soon to be radiating health and happiness. The explanation of the strange fashion is very simple. M. Emile Coue made a visit to London, ex-plained his system of "Self Mas-tery. Through Automorgastion" plained his system of "Self Mastery Through Autosuggestion" 'American Literary Service, New York,) demonstrated its efficacy by actual cures and went back to Nancy, leaving behind him renewed hope for the regeneration of the world. M. Coué has been at his curative work in France for many years, but it is something new in years, but it is something new in England. Recently it made its way to the United States in the form of a pamphlet and soon perhaps we shall have "Couéism" in full swing in our midst.

One of its chief recommendations is its freedom from complexities. is its freedom from complexities. Believe that you are going to get well, says the author, and you will be well. The method of producing this belief is by autosuggestion, that is to say, by implanting the idea in oneself by oneself. Suggestion by another may be necessary to start the process of autosuggestion, but the instrument of health is in but the instrument of health is in the hands of the patient. The simple regime is set down in the author's book. After some prelim-inary meetings between the practitioner and his patient, which have for their object to produce the proper attitude of mind, the practi-tioner is instructed to act as fol-

tioner is instructed to act as follows:

"Before sinding away your patient, you must tell him that he carries away with him the instrument by which he can cure himself, and that you are, as it were, only a professor teaching him to use this instrument, and that he must help you in your task. Thus, every morning before rising, and every night before getting into bed, he must shut his eyes and in thought transport himself into your presence, and then repeat twenty times consecutively in a monotonous voice, consecutively in a monotono counting by a string with twenty knots in it, this little sentence: 'Every day, in every way, I am getting better and better.'"

The patient may, if he prefers, particularize the way in which he is getting better, but results will be more universal and more effective if he fixes his mind on general rather than specialized improve-

At first sight, it would appear that the mere repetition of these words is totally inadequate to effect a cure of any kind, but M. Coué declares that the method indicated gives absolutely marvelous results. Indeed, by following his advice, he says, it is impossible to fail except with two classes: those who cannot understand what is said to them on account of lack of mental development, and those who will not understand the say that ment, and those who will not under-stand. He also adds that it is easy to understand why cures must fol-

M. Coue's explanation of the inevitable connection between the thought of health filling the mind and actual health, is fairly simple, once his assumptions have been granted. There are, he says, in man two absolutely distinct selves, the consciousself and the unconscious self. It is the unconscious self that dominates the organism, and is the grand director of all its functions. This unconscious self presides over all man's actions, what-ever they are. Moreover, he de-clares, every thought filling the mind becomes true for us and tends to transform itself into action. If, therefore, the unconscious self believes that a certain organ func-tions well, it will function well; if the unconscious self believes that a certain organ functions ill, it will function ill. Health or ill health result, therefore, from the thoughts in the mind, and all that is necessary, in order to regain health, is to make the unconscious self believe that the diseased organ is function-ing well. As soon as this thought

effected in the patient is the training of the unconscious self. Make yourself believe that you are going

tion is a veritable panacea. Fill your mind with the thought that your mind with the thought that you are getting better, and you will get better. Keep, on repeating the formula until the thought it conveys becomes encrusted in the unconscious self and health will result automatically. But the will must be kept out of the process, for the will, according to M. Coué, is not free. Whenever the will comes into conflict with the imagination, which, in his terminology, is an-

of moral disorders.

Such is Couéism, and such is the author's explanation of the way it works. As has been the case with many a man before him, M. Coué's practice is better than his principles. The therapeutic value of suggestion and autosuggestion has long been recognized, and from the very beginning of medical science the best physicians have made constant use of the mental factors in the treatment of disease. In following their example, M. Coué has made no new discovery. Assuming that he has had the remarkable success which he claims, and that his ability to eliminate or lessen physical and moral ills has been due, as he says, to his ability to bring to bear on the body the influence of the mind, we shall probably be not far from the truth if we say that his only contribution to the science of healing consists in the fact that he has devised a simple, practical method of producing motor images that tend to react beneficially on the organism. It will do no harm; it may do good, if persons who are morally or physically ill repeat his

we have a secondary personality, this statement is true only in the

suggestion were given a quasi-scientific basis. It needs no great metaphysical acumen to see the truth of his warning. If we can only persuade ourselves that the blame for our misdeeds in the blame for our misdeeds is to be laid, not on our conscious selves, but laid, not on our conscious selves, but on another self, unconscious and absolutely distinct from our conscious self, which acts in blind obedience to autosuggestion, we shall have a very easy way of shirking responsibility. It is of this precisely that M. Coué tries to persuade us. He scouts the very idea of free-will, for he says, to quote one of many passages: quote one of many passages: "Thus we who are so proud of our will, who believe that we are free to act as we like, are in reality nothing but wretched puppets of which our imagination (another term for the unconscious) holds the strings." Quite logically he says: strings." Quite logically he says:
"Certain crimnals commit crimes in spile of themselves, and when they are asked why they acted so, they answer, 'I could not help it, something impelled me stronger than I." Nor does he permit us to say that we are at times responsible. He maintains that it it the unsultant is a subsessible and wrongs, does not consider the He maintains that it it the unconaccepted opinion, always makes us act, even and above all against our will when there is antagonism between these two forces." The implications in the moral order involved in such statements are so clear that they render comment

It is also superfluous to call attention to the futility of a system that first sets up "the unconscious" as the general director of all our actions, and proceeds to describe in that the diseased organ is functioning well. As soon as this thought fills the mind, an order is transmitted by the unconscious self to the affected organ. The organ obeys with docility, and at once, or little by little, performs its functions in a normal manner.

M. Coué illustrates his explanation by an example: On one occasion he assisted at the extraction of a tooth of one of his patients. He suggested to her that she was feel.

M. Coué its operations of the mysterious thing of which he speaks so confidently. His unconscious self is a figment of his imagination, and his descriptions of its operations is imagination in its second flight.

M. Coué its operations of the mysterious thing of which he speaks so confidently. This side of the problem has been conveniently over-looked by the public. It is time that it should awaken to its grave responsibility.

That will be the only way out of the industrial tangle if the public is possessed to describe in detail the manner in which the material and spiritual, we ourselves are to blame for the effects of his resentment, for we are siding with operations of the mysterious thing of which he speaks so confidently.

M. Coué illustrates his explanation of his patients. He is unconscious self is a figment of his imagination, and his descriptions of its operations is imagination in its second flight.

superfluous.

could not make such blunders.

and moral disorders. Autosuggestion is a veritable panacea. Fill

That the present industrial situathat the present industrial situa-tion is hopelessly tangled and that there is no immediate prospect of a satisfactory solution of the diffi-culties, by which we are not only confronted but surrounded and hemmed in from all sides, requires no further proof. It is painfully and patently obvious. The back-hope of the strike may be broken. not free. Whenever the will comes into conflict with the imagination, which, in his terminology, is another word for the unconscious self, the former always and without exception yields to the latter. Therefore, it is useless and even harmful to attempt to re-educate the will, especially in the treatment of moral disorders. not settle our labor troubles nor usher in an era of industrial peace and prosperty. The smothered fire will break out again; and at each renewed outbreak the situation will be worse and more difficult to cope

Industry has gotten into a blind alley. It cannot get any further on the old road. The strike has become a chronic condition. It returns with inevitable and rhythmic periodicity. Under such circumstances, the complete breakdown of the economic order is but a question of time. It will be impossible for industry to bear indefinitely the terrific waste involved in the ever recurring walkouts. The drain is eventually must lead to absolute exhaustion. Worse than that, by reason of the repeated strikes and lockouts the relations between capital and labor have become so strained that some day they will snan. That is the future which snap. That is the future which society is facing. There is no exaggeration in this description of the situation nor can it be accused may do good, if persons who are morally or physically ill repeat his formula, morning and night.

His explanation of his cures, however, will not bear scrutiny. His fundamental postulate, "that two absolutely distinct selves exist within us," is false. The essential unity of human personality is a fact. If it is sometimes said that we have a secondary personality, will bring us industrial peace and

will bring us industrial peace and that, when the open shop throughthis statement is true only in the sense that occasionally or under abnormal circumstances there is, in the phrase of Dr. James J. Walsh, "a tapping of deeper levels in personality than most people realize that they possess."

This theory of dual personality, besides being false is very dangerous, and Dr. Walsh years ago pointed out that morality would suffer seriously if the field of autosuggestion were given a quasisposition were given a quasisposition with that, when the open shop through out the country and in all branches of industry has been established, things will go smoothly. That is a fatal error and a destructive delusion. If organized labor, through which the wage-earner finds legitimate and articulate disorders will multiply and the last things will be worse than the first. Organized labor stands between suggestion were given a quasisposition with the country and in all branches of industry has been established, things will go smoothly. That is a fatal error and a destructive delusion. If organized labor, through which the wage-earner finds legitimate and articulate disorders will multiply and the last things will be worse than the forty of the country and in all branches of industry has been established, things will go smoothly. That is a fatal error and a destructive delusion. If organized labor, through which the wage-earner finds legitimate and articulate development of the country and in all branches of industry has been established, things will go smoothly. That is a fatal error and a destructive delusion. If organized labor, through which the wage-earner finds legitimate and articulate development of the country and in all branches of industry has been established, things will go smoothly. That is a fatal error and a destructive delusion. If organized labor, through which the wage-earner finds legitimate and articulate development of the country and in all branches of industry has been established, the country has been established, the country has been established, the country has been estab mutterings and the mad grumblings of discontent and despair that come from a laboring class that has been deprived of a legitimate means to express its grievances and voice its reasonable claims.

The public, of course, resents the

inconvenience to which it is put by reason of the strikes. It demands consideration of its rights. But what does it do to secure the rights of the workingman? Is it at all concerned that the laborer receive his just hire, as long as it enjoys peace and well being? The object of society is to protect the rights of all and to see that no injustice is done to anyone. If it neglects this duty, it need not be surprised that the injured party will try to secure and wrongs, does not consider the inconvenience of the community. scious self "which, contrary to the life redress can be found through the established agencies of society, it would undoubtedly be wrong to resort to self-help that might interfere with the welfare of others. The public must realize that if labor has duties towards society, society also has obligations towards labor. The public cannot repudiate its duties and, nevertheless, insist on its rights Unless, therefore, we one and all unite in supporting the claims of the workers to a fair share in the goods of this life, both material and spiritual, we ourselves

sion he assisted at the extraction of a tooth of one of his patients. He suggested to her that she was feeling nothing. Autosuggestion followed on the part of the patient, and she believed that she was feeling nothing. As a consequence, the order to feel nothing was transmitted to the part affected; it obeyed with docility, and the patient actually felt nothing. A hemorrhage ensued, but M. Coué suggested to the patient that the hemorrhage ensued, but M. Coué suggested to the patient that the hemorrhage would stop in two minutes. This thought, through autosuggestion, filled her mind; at once her unconscious self sent to the small arteries and veins the order to stop the flow of blood, so they obeyed, contracted naturally, and the flow of blood ceased.

What M. Couè wishes to have effected in the patient is the training of the unconscious self. Make the industrial tangle if the public

We ought to rejoice in seeing and yourself believe that you are going to sleep at night, he says, and insomnia will disappear; make yourself believe that you are going to be cheerful, and depression will leave you, and so of all physical

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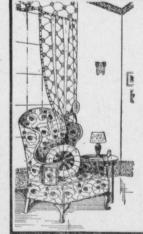




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LONDON, SATURDAY, SEPT. 16, 1922

THE MASS

At the Last Supper our Lord said: "With desire I have desired to eat this pasch with you before I suffer." Cardinal Manning interprets this desire to mean His desire to make the Supper His offering of the Sacrifice that takes away the sin of the world, and to begin His new and intimate way of union with us forever. The death on the Cross was the immolation; but there is no sacrifice unless there is an offering as well as an immolation; and at the Supper, in the words of Manning, "He began the act of oblation, finished on Calvary, which redeemed the world." In a discourse delivered at the Council of Trent the Archbishop of Cologne expressed it thus: "To the Father, with His own hands. He offered Himself, while the wicked men to whom He was given over ceased not from their buffeting . . . till they consummated on the Cross the sacrifice which was offered in bread

of the Mass, devised by their pre- Presbyterian Record, Montreal. decessors during the Protestant controversies, and are going back Father Lepicier, formerly in the Mass substantially as follows:

On Thursday evening, about Churches concerned." twenty hours before the death of To these public statements made our Lord, He and His Apostles by Dr. Chown both in sorrow and in ning of Church Union." assembled in the room where the anger-not anger perhaps, but with naschal meal had been prepared for them according to the Law of Methodist Superintendent may Moses. This was the great festival allow himself in a pastoral letterof the Jews in memory of their Dr. Scott makes direct, lucid and deliverance from the land of Egypt. | forceful reply. One or two points At that supper our Lord began the are especially interesting, though sacrifice which redeemed the world. the whole letter is that and more-He there made the offering of all | it is illuminating even where it runs that followed during the Passion counter to the Catholic position. and death resulted from that offer- prets Presbyterian rights: ing. There He inaugurated the New Law, saying: "This is the cup is opposition within the Presbyterian of My blood of the new and ever-lasting testament," and St. Paul ever, there are limits of propriety crime of murder. Evidently subadds:—"Where there is a testament that should be observed in the activities of the opposition. From the death of the testator must our point of view, necessarily come in." St. Thomas they have a right to withdraw from Aquinas says that by His offering any arrangement made to carry out the Last Supper our Lord the will of the General Assembly, at the Last Supper our Lord "voluntarily accepted the passion." the will of the General Assembly, but not to block the consummation of its declared purpose." is a matter on which judge and judy will decide after fair trial in a court of justice. self the sins of the world, and the effect is seen immediately in the garden of Gethsemane where He cried in prayer: "My Father, if it "The mistake here is in it." be possible, let this chalice pass from Me." As priest according to the order of Melchizedek our Lord placed Himself in the state of Victim at the Supper. There He victim at the Supper and the state of Victim at the Supper and Victim at t manifested His will to suffer and Church is incorporated. It die for the salvation of many by taking bread and wine as the symbols of His separated Body and Blead and by changing their sub-Blood, and by changing their substance into that of His Body and native for the Methodist people who Apostles the power and the com-

all, it was the offering of His Body Church and its civil rights to anto be broken and of His Blood to be other control. Cross. This offering was as much a 'withdraw.' cross. This offering was as much a withdraw. They simply continue part of the Sacrifice of the Cross as their own Church and allow those says the Council of Trent, and the offering involves the death. The continuation of this offering of the Victim of Calvary really present on the altar in the form of bread and wine is not another sacrifice. It is the sacrifice of the Cross continued in Christian worship, and this what we call the Mass.

AN INTERESTING APPEAL AND A VIGOROUS COMMENT

unity of the disjecta membra of Protestantism. Recognition of the manifold evils of division must lead thinking men and women to seek the cause of the endless splitting up of those Christian sects that are at to the school question only, but to one only in the common acceptance the whole movement within Canada of the negative designation of Protestant. And this search must end in the recognition of the patent fact that the fundamental principle of Protestantism - Private Judgment-is the inevitable and prolific source of division. Earnest souls amongst them know that Christ prayed for unity and they repeat that prayer "that they all may be one, as Thou Father in Me and I in Thee." Those who believe in the Divinity of Christ must perand his wisdom. And despite the extraordinary bias of tradition, education and environment manyeventually all who preserve the faith Divine plan and safeguard of unity and to find it in the Catholic Church. In God's way and in God's time all

An open Letter addressed to the merits. Rev. S. D. Chown, Superintendent of the Methodist Church in Canada. Today theologians are casting has just been given the press by and his simple faith is quite touchaside many different explanations Rev. Dr. E. Scott, Editor of the ing when he tells his obstinate

statements re the Presbyterians and political fold, that "the gobeluns to pre-Reformation tradition. Church Union at the different will git them if they don't watch Monseigneur Paquet of Quebec, Methodist conferences during the out." present summer, and in a pastoral Propaganda, and now Father de la letter to the Methodist people in shocked Methodist Superintendent Taille in Gregorian University of The Christian Guardian of June when he reads the Presbyterian Rome, concur in explaining the 28th ult. that have been carried by shameless denial of fundamental the public press far beyond the principles, the first and greatest of

such righteous indignation as a

and on the Cross. This offering Dr. Chown with a modest yet together with the passion and death | confident sense of the infallibility is all one sacrifice. The suffering attaching to his office thus inter-

"We are well aware that there

To which Methodist interpretation of Presbyterian rights and to the gracious permission thereto In the account of the tragedy as

whither it will, and the only alter-

withdraw.'
"The Presbyterian Church is not mand to continue the same sacrificial rite for all time, saying:—
"Do this for a Commemoration of Me." His celebration of this sacrificial rite at the Last Supper was much more than the institution of the Blessed Eucharist. First of

shed in the Passion and on the to be transferred have no need to the death itself, "Sacrifice consists especially in the offering," And Presbyterians in Canada do not purpose to 'withdraw' from their Church home to admit of its being

Though one might think that this information should have been known to the zealous promoters of Church Union, apparently it is only at this late stage that Dr. Chown has learned and moment to the cause he is advocating.

But it is in the following paragraph that Dr. Chown reveals the We have always regarded with hope that is in him to be realized sympathy the aspirations after by Church Union:

"I would say with all conviction that, if the major Churches of Protestantism cannot unite the battle which is going on for the religious control of our country will be lost in the next few years. I refer not in the religio-political realm.

This solemn Methodist warning leaves the sturdy Presbyterian cold. contemptuous.

Here is his vigorous comment: "Thank you very much for this frank forecast of the proposed merger: not a Church, but a religiopolitical machine incorporated, as provided in the Basis of Union, to 'battle' 'in the religio-political realm' for 'religio-political' ends at the bidding of its central

You have here given Presbyforce acknowledge his omniscience terians an added imperative to continue their own beloved Church with Christ her 'only King and Head,' a Church whose mission and work is not 'religio-political' but to win men and women to Him, and -must be led to seek Christ's own | then, as Christian citizens, will they do their duty in the State.'

Any one conversant with the political history of Canada knows that is permanent of the efforts that amongst all the classes making toward union or reunion will find its up the Canadian electorate there is realization in that unity which none more intelligently independent Christ gave to His Church and than that which is sometimes called against which the gates of Hell "the Catholic vote." We all know shall not prevail. Nor do we lose the bogey of "The Roman Hiersympathy or hope because of the archy" so often and so successfully ignoble and un-Christian light in used at election times to frighten which some of the protagonists of timid Protestants out of voting for Church Union reveal themselves. | political measures on their political

Dr. Chown quite evidently believes in that dreadful bugaboo Presbyterian brethren whom he It appears that Dr. Chown "made | would gather into his religio-

One can sympathize with the which appears to be

"The fear of Poperv is the begin-

WAS THERE DERELICTION OF DUTY?

Our readers are aware of the tragic death of the estimable young priest, Father Thomas J. Clohecy, of Dundalk, Ontario, at the hands of John Cosgrove, a Catholic deaf mute of his parish. Our sympathy goes out to the bereaved parish and to the friends and relatives of the priest thus cut off in the prime of his sacerdotal zeal and activity. Nor can we withhold our sympathy from the friends of the unfortunate the normal, no one not intimately acquainted with him can form any judgment as to the measure of his responsibility for the crime. That

But this is precisely the point to which we desire to call attention. given in The Globe, August 21st, we read

"Cosgrove is about thirty years of age. Some time ago an attempt was made to place him in an institution, but when officers called at his home to take him he ran away into the bush and evaded capture. After he returned home no further action was taken to put him under restraint.

And the London Free Press adds Blood. Then he gave to His do not wish to be transferred is to tail in this paragraph of its rereport:

"The warrant on which Cosgrove

dangerous person to be at large.

these facts of such vital interest should be put under restraint in a of conduct that we can know, and which is that in ultimate and essensuitable institution.

That is probably what will have unquestionable? after he had shot the priest.

us of the case. But, on information he lives. now proved to be only too well months ago for the arrest of a man knowledge somewhere, not that alleged to be dangerous if allowed there is a certain portion of that to be at large, and this warrant. knowledge in his own possession, though never withdrawn, was not for his daily life confesses these executed until the man shot and things, but he is driven to dispute, killed another. There may be some satisfactory explanation of this others profess to have. But this is fact; but, though the press has not really Agnosticism at all; given the fact to the public, no though it is what passes for it; and explanation satisfactory or other- it is in this sense that I wish to wise has been offered.

Was there dereliction of duty by somebody?

That is something that should be cleared up. We saw no reference to it in the reports of the prelimin- there is much pure Agnosticism, in ary trial; it may concern neither the world. My experience with prosecution or defense. But, we those who call themselves Agnostics submit, it does concern the public or Skeptics and who are hardly and, perhaps, the department of ever either the one or the other, is, the Attorney-General of Ontario.

DO THEY KNOW OR DO THEY NOT? BY THE OBSERVER

One of the popular attitudes of The man who says he does not the day is, "We do not know." know is rarely content to say just There are a great many to be met that and let it go at that; he has with who imagine they are taking a very decided opinions, which he very superior attitude when they the things a man should believe, or questions-Will you say that I may things; and nothing can be known that every word in the Bible may be and settled, many truths and many of an Agnostic he is. For, he will any such thing in the world as an his denial of dogma; and yet, if his

was certain and sure, the world for pure Skepticism, those who would be plunged into chaos in that call themselves skeptics are one day; and no longer time would be usually more credulous than the needed. The Agnostic, if he could believers they affect to despise. lished by William Ward more than Exhibit B. The Teaser. A trifle ever any other man might choose to of crutches, leg irons, bandages, at 277 Hendren was "not out." do, no matter how horrible it might and other appliances in the Church seem to him, might be all right; of Sainte Anne De Beaupre, and he he might differ from their views. eager to try their hands at explain-There are, in the prisons of every country, many men who do not them." Well, then, you will not mind over matter, and all that. visit them with any other punish-

punishable by society. be consistent, can take no higher or own mind.

It appears, therefore, that, some other stand than on the mere rules In my experience the people who the same time as his great exemplar some months before the murder of of human law; and if the offender call themselves Agnostics or John Henry Newman, and from that Father Clohecy, there was grave can find a flaw, or a quirk, in the skeptics are never satisfied to take time until his death in the later reason to think that Cosgrove was human law, the Agnostic is, by his merely a negative attitude; they seventies, waged war relentlessly more or less irresponsible and a own professions, bound to acquit take the attitude;—I don't know; and unceasingly upon those "heralds him of all guilt, in his own mind, to and therefore you don't know. If of revolt" whose highest mission On what must have seemed re- the same extent to which the law of they were content to say,—I don't seemed to be to deprive the present liable information a warrant was the land acquits him in the court know; but You may; so go ahead age of that priceless heritage of issued for his arrest. This of course room. Of course, no such acquittal and show me if you can, then they belief which bygone centuries had did not decide the question. Had takes place. The man who does a might claim to be Agnostics or bequeathed to it. Cosgrove been arrested at that deed that our inner monitor says is skeptics. time, only after fair and full inves- a rotten thing to do stands con- But, the skeptic gives us an tigation by competent authority demned in our eyes; no matter affirmative explanation of a miracle; Review and as editor of that valuwould the question be decided as though the law may excuse or let and jeers if we do not swallow it right able periodical, that Ward gave to to whether it were safe to allow him go. But, how can we justly do out of his hand. The Agnostic lays the world that series of essays on him to be at large or whether he this if there are not really any laws down dogmas; the principal one of religious philosophy, history and

to be done now if he be adjudged | There are, then, such laws; our proved himself to be. Why was our belief that there are such laws; other dogmas, and precludes the that warrant for his arrest never no matter what we may say with possibility that there can be any executed? It is true he evaded the our lips. There are, then, laws others, the Agnostic coolly, and officers who went to arrest him; whose existence and binding force without the least idea of being but he returned home in a few hours we admit; quite apart from the absurd, tells us that he does not know and evidently never cancelled or gone, for there is not only a law to is knowledge, if it is true. withdrawn, that he was arrested be known, but the Agnostic himself To find out that we do not know knows it, in part at least, and can-anything is to learn a very import-father, John Newman, was a mem-We make no charge for we know not deny his knowledge, since he ant fact. What could be more only what the newspapers have told acts on that knowledge every day important to know than to know

> The Agnostic is then driven to piece by piece, the knowledge which discuss it today. The people who call themselves Agnostics are generally more accurately described as skeptics. And there is not much pure skepticism, any more than that they choose to suit themselves the things to be doubtful about, or profess ignorance of, and they are as credulous as children in matters in which they want to believe.

has, on his own professions, no right say, Don't be so emphatic about to have at all. Ask him these about the rules of conduct a man be right; that the Catholic Church should observe; for nothing is may be right; that there may be known for certain about those a hell; and that you may go there; with certainty about them. Yet, true? Ask him these questions and those very men do hold as certain you will at once find out how much rules of conduct. Why do they do not admit that all these things Agnostic. There is not really one | Agnosticism were real, he could not Agnostic in the world; not one man refuse to admit the possibility of in the world who calls himself an every one of these things being Agnostic whose actions are in logical true; because it is the first principle accordance with his professed of Agnosticism that we can know no ultimate truth with certainty

ment? You will not despise them men who imagine they doubt everyin your mind; nor shrink from them thing. Their explanation is the

dogmatically hold as settled and tial things there is no certain knowledge to be had.

Having accepted this dogma, a irresponsible; dangerous, he has whole course of conduct confesses dogma which if true destroys all Wilfrid Ward, was, after the and remained openly in the neigh- statute books of the State. If an anything and does not pretend to. borhood ever since. And it was on Agnostic goes that far, and he does Well, the proposition that we can also the noticeable fact that three this old warrant issued last spring go that far, his first principle is not know anything with certainty, of the most eminent of the Oxford

that we know nothing. If a man Thomas Mozley tells us, at the time knows that he knows nothing, he of the future Cardinal's birth, founded, a warrant was issued some deny not that there is a source of has valuable knowledge; for what can be more important to a man Bank of England. Cardinal Man-

> But suppose a man says to the Agnostic who has just handed him William George Ward, and grandthis important bit of information. father of Wilfrid, was a Director. "See here, though, You say I know Manning and Ward were about the nothing; but to know that is to know something; so, then, I ask you, can a man know something and biography of either, so far as we nothing at the same time?" "You say I know nothing : but how can that be, for 'f I believe you, I know that what you say is true and then in 1801, was therefore considerably I know something. I then know something; namely, that I know Newmans had, while John Henry nothing. But, if I can know this was yet a child, moved to another something, why can I not hope to district of London, he is not likely know another something; and if I to have then known his future may hope to know something else where will then be your great an interesting possible association truth, that I can know nothing? in another direction. Benjamin Is your great truth, then, which D'Israeli, who both under that name you have revealed to me, which is and later as Lord Beaconsfield, that I can know nothing, the only became Prime Minister, was born in truth that exists? If so, where did or near Theobald's Road, and that you get it? If you got it from a fact is recorded on a commemorinto your mind, by what means did by the London County Council on it come? And from where did it the house where his birth took come? Is there a source of truth place. somewhere, where you got this great truth that man can know THE NEWMAN family lived in nothing ? If so then you have misin- Theobald's Road about the same formed me again; for the exist- period, and at the time of the ence of a source of truth, from placing of the Beaconsfield tablet it whence you got this great truth of was suggested that the probability yours, is, in itself, a truth, so there of the future Premier and the is another truth; though you said future Cardinal having been playjust now there was but one."

so? Because there is not really may be true; he is dogmatic in lieve dogmatically; and there are no There is a wealth of interesting pure skeptics; and no pure Agnos- suggestion in the association of men tics; much as some people like to so of eminence, and in London alone, imagine themselves to be such

NOTES AND COMMENTS

An Associated Press despatch of And that is a mighty good thing, and if we have no such knowledge August 25th, which appeared in most too; for if men should proceed for and can have no such knowledge, of the morning papers last week, even one day on the theory that then anything may be true so related how a famous cricketer, they had no moral knowledge that far as we are concerned. As Hendren, described as the "Middlesex star batsman," in a match at Lord's, came within one run of equalling the record, 278, estab- We have named it the Bluffer. be, or dared to be, logical, would Ask any man who calls himself a a century ago, and this through an more delicate in texture, but quite have to take the stand that what skeptic, how he explains the piles accident to his batting partner, for an interesting display. The Teaser,

and the thief, the prostitute, the will begin at once to explain; and passing interest since William Ward, along; never asks for anything; murderer, and the traitor, were not it is to be noted that so-called who still remains the record-holder, most easily satisfied. "Any old to be reproached by him; however Agnostics and skeptics are usually was the father of one who during thing is good enough for me" is his the last half of the century motto. In captivity-in other ing things. He will at once begin rendered unique services to the words, at home—the work-side of to tell you that these people were Catholic Church in England. Ward the beautiful tapestry jumps into think it is any harm to steal, and not ill at all in the way in which was in his day not only as Member sudden view. how can the Agnostic, if he be a real they thought they were, or that of Parliament for London, and "Ma, can't I get a new suit of Agnostic, condemn them for that they were wrongly advised by their Director of the Bank of England, clothes? Can't I? Hey? All the attitude? "Oh, but," one may say, medical attendants; or that as soon but as proprietor of Lord's cricket other boys have new suits. Can't I we condemn them for their having as they became convinced that they ground, one of the most conspicuous get one? Hey, ma? Say ma?" (it broken a rule of conduct that is were going to be cured, the cure figures in London life. His son, reads like poetry,) "can't I get a necessary and good for human came; by an act of the mind or the however, William George Ward, suit like Tom Gary's?" society; and for that we punish will; or something; the power of then a mere child, was in a far Told to go to the store: "Oh, different sphere of life destined to why can't Jack go? I'm tired. How credulous they are; these eclipse the father's fame.

STUDENTS OF the Oxford movement "Aw, let Jack go!" as from an object that is despicable hardest one to believe that they will not need to be reminded of the an important and significant de- or dreadful. Needless to say, there could possibly imagine. It is far conspicuous part William George, I want to go to the nickel show.is no such limit placed to our easier, and far more rational, to or "Ideal" Ward, as he came to be Yes, I do too need a quarter, bedetestation of murder and other believe that there is a Supreme known, took in that memorable cause I want to get an ice-cream grave offences; we do condemn Ruler who has power to cure our movement of religious thought back soda after it. Say, pa, will you them on grounds other than their ills, and who sometimes does, than to the early days of Christianity. give me a quarter? Huh?" mere disobedience to a law of the to believe that the thousands of Conspicuous as was his work at And thus the Teaser keeps up his land, and we condemn men and pilgrims who went to Sainte Anne de Oxford, however, it was as a Cath- whine, his begging, his reiterations, women for offences that are not Beaupre sick, and left it well, olic later in life that he won for often following a long period of were deceived by themselves, or himself a place among the foremost whining with the snuffles and the But, the Agnostic, if he wants to were healed by a mere act of their philosophers of the century. He pouts and that tears-in-the-voice became a Catholic in 1845, about effect which would be worth a for-

polemics that commanded the respect of even the most uncompromising exponents of "free thought." interval of a generation, to become editor of the same periodical, and to carry on his father's work.

THE CALLING up of William converts were sons of London bankers. John Henry Newman's ber of the banking firm of Ramsbottom, Newman & Co., and, as resided but a few yards from the than to be aware of his own ignor- ning's father was in his day Governor of the Bank, of which, as we have seen, the father of same age, and may have been known to one another, although no recall, mentions the fact.

CARDINAL NEWMAN, who was born older than the other two, and as the collaborators. There is, however, person, from whom; if it came ative tablet placed some years ago

> mates in the neighborhood might not to speak of other historic towns. a whole literature has grown around it.

BOY LIFE

"Talks to Boys'. By Rev. J. P. Conroy, S.J. sion of the Queen's Work Press

BLUFFER & Co.—CONTINUED Exhibit A is most educational.

in the open, is an artless, tender, manly, cheerful-spirited young THE INCIDENT is of more than fellow; takes whatever, comes

Gee, my foot hurts something terrible!" (Business of a hideous limp.)

"Pa, will you give me a quarter?

tune in vaudeville. He wins at home nearly every time, because, like a mosquite, he buzzes, and hums, and sinks in his petty little stings till he gets what he wants. It's an awfully pleasant home where

booths. We now stand before

Exhibit C. The Smooth Boy. The study of this exhibit draws us There is finer shading in this picture, and the perspective is managed much more cleverly. While at large
The Smooth Boy poses as a kind of
pleasant mystery. He sits back and
miles with a smile which insinustes, "Go on with the game; but no matter how fast you go you will always find me just a little in the lead. I've been through it all long ago." He inclines to be silent, with a faint hint of patronizing perfuming the air about him. He takes a proportion to the reduction in living back seat, with the implication that | costs has been made without referhe wishes to give the others a chance to get near the things he has fairly be all but tired of. He never sits so determination." far back, though, but that he is within easy reach of any good things that are handed out. He inclines to silence, but of that golden and doesn't seem at all bored by the most pathetic platitudes.

All this, quietly persevered in, brings results. His very mystery attracts; his gentle silence and patient self-effacement magnetize. His admirers think him a wizard.

In the home circle, too, his wizardry persists. He lives just at the edge of the family circle, in the penumbra, so to speak, where a single move can carry him into Council. shadow. When any commands are courts have been by no means to be given he sees them coming. to be given he sees them coming, and instantly becomes invisible. When he scents work ahead he gumshoes out of the way, behind the heavy interference of the rest of the family. Father and mother have to pass everyone else in the house to get to him.

He doesn't ask if he can go anywhere or do anything he has his mind set on. He simply waits till no one is looking, and goes ahead and does it. If it happens that he is told not to do a certain thing, he answers deferentially "Surely not" -and then forgets that anything has been said, and does it if he pleases. He really pities his parents. They are so old-fashioned, behind the times, such fogies! time trying to get them to understand, to bring them up to date. So he considers them hopeless and bears with them. On their part, olic invasion of Scotland! I wonder bears with them. On their part, they feel they have only an imitation for a son, a vague figure that drifts into their vision and drifts backward over his shoulder. out again, eluding every grasp they make at it. The boy is so smooth, so eel-like, that he slips away from Scots town. Its stout walls of hewn every hand.

nearly always fails to catch on to himself. And, so, as a rule, he hurts himself most in the end. He begins by keeping all the others guessing; he finishes by having himself guessing.

The above is only my personal preference, though. Each one of you, my dear boys, is at perfect the Scots poets have so feelingly liberty to choose either of the written. others as the one he would like to boot first.

THE COUNCIL OF CHURCHES

EXPRESSES SYMPATHY FOR LABOR ON STRIKE

Washington, September 3.-Sympathy with organized labor in the coal and railroad strikes, and regret that no general attempt had een made to reach a settlement through cooperative effort are expressed in a statement today by the Federal Council of Churches through its commission on the church and social service. The statement urges American churches to exert their greatest efforts to bring about the application of Christian principles to industrial

Indicating a belief that there is a deliberate effort on foot to crush organized labor the message declares, that in such an attempt at extermination the employers can expect nothing but moral defeat. Referring in this connection to the steel industry, regret is lexpressed that the twelve-hour day is still in effect there, and declares "apparently it will require all the continued moral pressure of the"

Bible only.

"Well, Presbyterianism has been badly bitten with Modernism in its most advanced form. In their so-called fitting in of Christianity to suit modern needs they have practically destroyed the Bible, and in destroying the Bible they have actually destroyed the very foundations on which their church is supposed to be built. Is it any wonder, deliberate effort on foot to crush organized labor the message "Well P

hood as between those engaged in industry, and the motive of service, are selected as the bases upon which application of Christian prin-The Teaser works.

Looking too long at the Teaser exhibit makes one feel weak. So let us move on, my friends, to what is perhaps the most artistic of all the still in a period where the dominant note in the industrial world is one of strife and controversy," the message reads "there never was a almost into the intellectual field. time when there was more bitterness and conflict, some of it due to misunderstanding between employers and workers and some of it, unfor-

> labor must be "deflated" as a con-sequence of decreased prices and living costs is attacked in the following words: "It can not be too ence to the fact that wages prior to the War were too low, and can not taken as a basis of wage

Reiterating the need for moral principles in industry the statement continues: "The tendency on both continues: "The tendency on both sides in industry to break agree-ments, which indicates a lack of kind which hides a wealth of ex-perience. He is also a good listener, prominent in the industrial world

and augurs ill for the future.
"In a moral world, force can settle nothing permanently. The conferences by which most disputes end, would contribute much more to the stability of industrial relations if they were held at the beginning rather than at the end of

The hostility recently manifested by organized labor toward the judiciary, particularly the lower federal courts, is looked upon as alarming says this statement of the It is pointed out that the statement ends with the declaration 'there are distinct signs of hope and progress in the industrial

GROWTH OF CHURCH IN SCOTLAND

PRESBYTERIANS ARE TO INVESTIGATE CAUSES

By H. C. Watts

London Correspon Dunblane, Scotland.—Announcement that two assemblies of the Presbyterian body have appointed committees to investigate the causes of the rapid growth of the Catholic Church in Scotland was made at the time I happened to be on a visit to Scotland and it was natural that I should bring the There isn't the least use in wasting matter up with a Catholic priest who was my fellow-traveler.

'And so the Presbyterians are alarmed, and think something ought if they are alarmed about that?' he said as we stood on the railway platform at Dunblane He pointed

Personally, I prefer The Bluffer or The Teaser to The Smooth Boy. They at least give you a chance to catch on somewhere. But The Smooth Boy is so slippery that he Smooth Boy is so slippery that he Dunblane is a charming town. stone remain; its graceful

Dunblane is a charming town, where the passenger for Oban and the western isles of Scotland changes train for the west. It lies at the approach to the Trossachs, and from Dunblane on the train passes through some of the most beautiful and wildest of the mountain scenery of Great Britain—the land of the mountain and the flood of which

written.
"What have the Scotch Presbyterians got to be alarmed about,
anyway?" asked the Scots priest.
"Look at their position of privilege." They began with every advantage. The ancient Catholic Church was despoiled and the Presbyterian religion set up as the State Church Scotland. They got the ancient Catholic endowments, or at least such of them as escaped the rapacious claws of the Scottish Reformers. They have the old churches, or most of them, and they have, or had, a position of advantage. And now they are crying out that the Catholics are swamping them.

THE REAL TROUBLE

"The trouble is not with the Irish Catholic immigrants, though they certainly have arrived on the western coast in great numbers. The trouble is with the Presbyterians themselves. They founded their church, or professed so to do. on the basis of the Bible and the

When a church which rests faith on the Bible allows its adherents to consider such fundamental doctrines as the Divinity of Christ as a mere matter of opinion, can you be surprised that that Church finds itself threatened? It's all very well to blame the Irish Catholics for the decay of Presbyterianism: but the actual fact is that Presbyterianism is destroying itself."
"You know," he continued, "these

Presbyterians spread themselves too much. To hear them talk one would think that for the past three or four centuries there had been no religion but Presbyterianism in Why there are remote places in the country where the Catholic religion has never died out in all the centuries since the

It did die out in places. me tell you that in the year 1755 there was not a single Catholic in the whole of the city of Glasgow. Yet today Glasgow is the sea of a Metropolitan Archbishop, and its Catholic population of over half a million is greatly in excess of any million is greatly in excess of any other diocese in either Scotland, or England or Wales.

A WONDERFUL RESTORATION

That is a case where Divine Providence has brought about a most wonderful restoration. But in the part I come from, that is one of the islands off the western coast, the Reformation never touched us at all. Going back to the year 1755, when, as I said, there was not a single Catholic in Glasgow and only about 200 in the whole of Edinburgh, in the little island of South Uist there were more than 2,000 Catholics, descendants of the pre-Reformation Catholics, and only a mere 169 Protestants. The island of Barra was in pretty much the same position. Here the Reformation never penetrated at all.

The population a little more than a century ago was 1,150, and of these only 50 were Protestants: all the others were Catholics, as were their fathers as far back as history can

The decadence of Presbyterianism, of which the Scots priest spoke so warmly, is more to be noticed in the towns and cities. But in the remote country districts the National Church seems to flourish under various guises. At a little town between Lock Awe and Oban I stopped off, and near the railway depot discovered a handsome little church of stone, in the purest Gothic style, and looking very much like a Catholic church. The doors were unlocked, which is a very un-Presbyterian habit, and going into the church it looked if not like a Catholic church, at least like a very "high" episcopal church. There was a raised sanctuary with choir stalls, an altar with three steps, and back of the altar a cross further remarked that in Edinburgh itself there is a very "high" Presby terian church, where the minister

ported to use holy water.
But this sort of thing is not most dreary places of worship that human eye could rest on, while the one-time Catholic cathedrals they have in their hands are the merest sity. preaching houses. On one hand you find Presbyterian churches with all kinds of High Church fittings; on the other hand there are churches where even an organ is looked upon as enthusiastic for research and the

in Scotland is any ground for alarm, then the Presbyterians may justly be alarmed. For the Catholic population of Scotland has risen in about a century from a mere handlation of Scotland has risen in about a century from a mere handful of something like 16,500 to more than 603,000; and, of course, a great deal of this increase is owing to the arrival of large numbers of Irish Catholic workers who bers of Irish Catholic workers who have settled around the Clyde.

mind and Louvain is today showing, side sheer madness.' yes proving, to the world how The Archbishon en the mode of action seems and the side sheer madness.'

FACTS THAT TELL STORY "If you want to see what is really happening in the religious life of Scotland, the Scots priest resumed. "All you have to do is to look at the facts. You don't need anyone's point of view, nor need you consult either Catholic or Pres-

byterian.
"On the whole the Catholic Church was ruthlessiy destroyed, or as nearly so as possible; and the Catholics placed at every conceivable disadvantage. On the other hand Presbyterianism was raised up on these very ruins of the ancient

You get, then, these two posirions: the Catholic one, with the extremest disadvantage, and the Presbyterian one with overy material advantage. After three or four hundred years what do you find?

most eloquent tribute to the truth

LOUVAIN UNIVERSITY THE TRUE HOME OF SCIENCE

AND FAITH (By N. C. W. C. News Service

Louvain, August 12. — Reports that a nation-wide drive in the United States to raise funds necessary to complete the Louvain University Library is to be started in October have reached here through the Baron de Cartier de Marchienne, Belgian Ambassador to the United States, and have awakened enthusiasm among those interested in the welfare of the University, Cardinal Mercier has written to Dr. Nicholas Murray Butler, president of Columbia University, expressing his interest in the project and his appreciation of the work already one in behalf of Louvain by the American committee, in the follow-

ing terms:
"I have followed with deep interest the prolonged fight which you and Mr. Whitney Warren have been so gallantly making on behalf of the reconstruction of Louvin Library. Library.

You will readily grasp my whole hearted satisfaction when I heard of the new and organized campaign you are about to undertake for this same purpose; nor can I overstate my relief and joy on receiving your message, telling me that I might henceforth banish all anxiety, so promising were the prospects of this movement and so complete the

success you anticipate.
"The generosity of donors, all the world over, has already stored up a remarkable collection of books; but these gifts are piled up almost at haphazard, in garrets and warehouses, and the need of an adequate building for the library is becoming every day more pressing.

"All this will enable you to

understand the enthusiasm evoked in Louvain by the sight of the first of the building emerging above the level.

'God grant that this, your latest effort, may meet with complete success and be the crowning glory of all that the United States have

done so generously for Belgium.' A TRUE HOME OF SCIENCE

Emphatic testimony of the high standards of instruction maintained at the University at Louvain was recently given by the Rev. Nicholas Michels, formerly of the College of St. Thomas, St. Paul, Minn., has been taking advanced work of Doctor of Science, Father Michels compared the scientific instruction given at Louvain with that offered by the State Universities of America and said: "I shall return to my former State professors and with two candlesticks and vasces. A lady came into the church, as a University where modern science is taught with modern methods and equipment with modern methods and equipment where the Faith in God and in His holy religion is as of old. It is indeed a great consolation to terian church, where the minister uses the Communion service of the episcepal church and is further reing the fact that it offers universal courses, even those of all the sciences, it still remains and this general, and for the most part the Presbyterian conventicles are the with glory, that which it has been

as a device of Satan to wean souls advancement of the cause of science as were my former State professors But if the advance of Catholicism Scotland is any ground for alarm, be believers in a God and in a life her any more. hereafter, men eager to develop

> yes proving, to the world how admirably it can be done." As evidence of the standing of graduates of the University at Louvain, attention has been called recently to the fact that many of the University's former students occupy high positions in public life. One unique example of this is given in the fact that in the Belgian Chamber of Deputies and the Senate there are sixty-two members, all of whom at one time or another have been pupils at the University of one of their own number, Professor Leon Mabille. Professor Mabille has been a lecturer of the Faculty of Law at Louvain since 1873 and since 1900 has been a member of the lower house of the national legislature.

HIGH STANDARDS MAINTAINED

Further evidence of the educational standards maintained at the University was offered in the results You find this privileged Presby- of recent examinations for governryou find this privileged Presbyterian Church rapidly disintegrating, sounding a note of alarm, and with its very religious foundations sapped. On the other hand you see the once proscribed Catholic Church gaining in strength and in numbers: its position becoming more enhanced year by year. And quite apart from all personal feelings, it is plain that Presbyterianism is declining whilst the Catholic Church is increasing. Indeed, the Presbyterial School of the University.

Information recently furnished by the Rector of the University to the American University Foundation to any Grand Trunk Agent or C. E. Horning, D. P. A., Toronto, tion reveals a number of interesting Ont. tution of learning which dates its foundation back to 1425. The curriculum of the institution includes all subjects mentioned in the program of the Belgian Law on versity teaching and in addition offers approximately an equal number of courses not legally provided for. Women are admitted to all of the faculties and schools of the University and in 1920-21 there were thirty-six of them attending there lectures. There are forty learned publications issued by the various departments and schools of the

ARCHBISHOP CURLEY GIVES HIS VIEWS ON IRISH

SITUATION

Dublin, Aug. 28.—The Most Rev. Dr. Curley, Archbishop of Balti-more, who is a native of Athlone, County Westmeath, and the Right Rev. Dr. Turner, Bishop of Albany, are among the distinguished members of the American hierarchy who are at present visiting Ireland. Archbishop Duhig of Brisbane is also here.

Interviewed by the Sunday Independent recently, Archbishop Curley gave out the following statement about Ireland.

"We in America now believe that the case of Ireland has become a purely domestic question, and it now remains for the Irish people to determine the form of Government they will live under.

"It seems to me that they have determined this by the majority vote of their representatives in Eireann approving the action of the Plenipotentiaries. They all expressed their will in the recent election. The Irish people, therefore, as a whole by an enormous majority are desirous of accepting the Treaty and of making the best of it.

"It follows, then, according to the principle of justice and right that the country ought to settle down to work the Treaty, to solidify its position, and to advance the interests of the nation, develop its resources, and then in 25 or 50 years—a small period in the life of a great nation —they may wish to change their position and re-assert their demands just as they think fit. This is the commonsense view.

His Grace then quoted the words of Charles Stewart Parnell, here. In an address delivered at the time he was awarded the degree march of a nation," and, continuing, said

"I would be glad to see the Republican ideal kept alive and a Republican party at work in the Irish Parliament but the present situation is illogical and intolerable. The vast majority of Americans today regard the action of the socalled irregulars as inimical to the best interests of Ireland.

"The American people," asserted His Grace, "are overwhelmingly in favor of the Free State, and stand at the back of the Government of Michael Collins and the late esteemed Arthur Griffith.

"It is a lamentable fact that as the result of the present condition of affairs Ireland has become the laughing-stock for the nations of the world, and those of us who in America have done all we could in the fight for Irish freedom have have in Canada thousands upon the fight for Irish freedom have in Canada thousands upon the fight for Irish freedom have in Canada thousands upon the work of God two archdioceses for the sake two archd been humiliated by the present de-plorable state of things, where Irishmen themselves are advancing, to all intents and purposes, the regime of the hated Black-and-

"The opinion of the American public, as it is, may be expressed in this phrase—'We are sick of Ireland, and we do not want to hear about

"SHEER MADNESS"

Continuing, His Grace said: "I don't wish to accuse the followers of Mr. De Valera of improper methods, but objectively their present mode of action seems on the out-

The Archbishop emphasized the fact that he felt keenly the present situation because of his undying love for his native land.

Concluding the interview he said, speaking with deliberation: "When I return to America I will place before the American people as fully and as clearly as I can all the and as clearly as I can all the knowledge at my disposal of the deplorable condition of things which I found existing here. I visited Dublin Castle and I spoke to the stalwart young men there from all the counties in Ireland, and I found them unanimous in their adhesion to the Treaty and their desire to carry on and to make the best of their hard-won victory in the interests of their long suffering country.

TWO THOUSAND FEET ABOVE THE SEA

The wonderful air of Algonquin Park is found to be most efficacious to those who are recuperating from an illness or feel at all run down. Two thousand feet above the sea, boating and bathing, tennis, etc. 200 miles north of Toronto. Through sleeping car from Toronto.

tion to any Grand Trunk Agent or ous donations now, for chapels, C. E. Horning, D. P. A., Toronto, schools, priests and clerical training,

OF CANADA

HELP! HELP! By The President of The Society

From far and near in missionary Canada petitions for assistance are coming to the Extension Society faster than ever before. Every petition bears the approval of diocesan authority. It is absolutely necessary that we give a hearty and generous response to every blessed one of these appeals.

The dominant note in the letters of the missionary bishops and priests is optimism. They feel sure that their demands shall be adequately met by the generous and charitable in the well-settled sections of Canada. Their optimism is based on the fact that they are striving with Christ for the salvation of immortal souls and that God in His mercy shall in His own mysterious ways give to the Extension Society a means of alleviating the heavy burdens that oppress His

A Bishop in Ontario has on his hands 120 foreign children. They must get a Catholic education in order to save their souls and make them at the same time useful members of society. "I want \$500 this year to help defray the expenses of running this school. The object is a most worthy one." Most worthy and most holy, too! We feel certain according to whom God hee tain somebody to whom God has given children and to whom He has given ample means for their training, shall send us \$500 right away for this apostolic Bishop. "Give and it shall be given unto you again." God is the security for this promise of Christ.

A Western Bishop calls for aid to erect a chapel in an out-of-the-way place for a number of poor Catho-lics: "They are unable to build without some Extension help." Why, dear Extension friends, put a costly marble monument in some dismal graveyard in memory of your beloved dead, when you can for \$500, erect a chapel memory in the vineyard of the Lord and have them remembered daily in the Holy Sacrifice of the Mass? This last is worth while. The departed want you to do this. The costly monument is a solace for the living rather than a relief for the defective perhaps leading educators

to the unum necessarium demands for the education and training of

'I desire," an Archbishop writes from the West, "to make applica-tion to the Extension Society for \$2,000.00. To educate Seminarians

without applying to your Society is impossible this year. Still another Archbishop writes from the sparsely settled West.
"I am in a position that gives me great anxiety. I secured six priests last summer and knocked the botton out of my treasury. I paid for tuition \$6,000 and I still owe \$2,227.50. I am at the end of my rope. Unless you give me at least \$1,000.00 I shall have to declare bankruptey in this particular line.'
So the story goes. But after all,

can we hold up the work of God two archdioceses for the sake of thousands of Catholics willing to make any sacrifice for God's sake. We have Catholic fathers and mothers without number eager to give their children to the service of God at the altar. These shall assist most generously the two missionary Archbishops to educate and train young men for the sacerdotal life. But there is a certain class to which we appeal for funds in a special way—that to which God has not given a priest. How often fathers and mothers longed to have a priest in the family! Yet, it was not vouchsafed to them. Here is their opportunity. Educate a priest for the missions; help to pay the expenses of the clerical training course and in this way you can have "your priest!" God, perhaps, wants you to be the spiritual parents of a priest in just this way From every nook and corner of Western Canada the missionaries are calling to us for Mass Inten-

tions. We are not able to give the necessary number to the Bishops. There is a falling off in our Mass Intention donations. You say, in explanation that this is a time of stress and money is not so free. Just so. But even for that very reason ought you not redouble your sacrifices and pray God to make our times better We appeal to the priests to be mindful of their brethren in dis-

tress; to think of the weary priests of West and North who seldom experience the proprietary pleasure of having their legs under their own table and who are spending their time and are spent tramping the country looking for the lost sheep. Send your Mass Intentions to the Extension Society for them and rest assured that you shall have sufficient to meet your own with its area covering forests of pine and balsam makes the air pure and invigorating. Good fishing, splendid hotel accommodation, fine boating and bathing the first balance of the sear in mind that we are the commissariat of nearly 800 missionary priests. Unless you make us your instruments of charity Through sleeping car from Toronto. Like you, they are the apple of Perfect inmunity from hay fever. God's eye.

To sum up, then, we want generand we want Mass Intentions.

What shall you get in return for your generous giving? We shall thank you: but our thanks are not worth while. The missionaries shall thank you: but their thanks are little better than ours. What then? God shall thank you! God shall not permit you to be more generous than He. His measure of thanks always flows over!

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: EXTENSION. CATHOLIC RECORD OFFICE London, Ont.

DONATIONS Previously acknowledged \$5,364 48 In honor of Sacred Face 5 00

MASS INTENTIONS K. L., Mabou, N. S.....

STRONG STATEMENTS

Conventions in session in Chicago recently were treated to two utterances that are commendable. The first was made by Mr. Henry F. Cope of Chicago. He said in substance that religious motives must be sustituted for selfishness in training children or the present machinery of civilization will break down.
"Unless we can train children in the religious motives of living," he declared, "all our social regulations will completely fail. Unless we can change human life from selfishness to social good our machinery of civilization will break down. There will never be a police force big enough to suppress banditry in a city, unless you can outlaw it in the wills of the citizens. You cannot regulate folks into righteous-

In other words education without religion has been tried and proved the failure that was prophesied for it, and religious training is vital to society. The sooner this fact can be grasped by educators the sooner the remedy will be applied. have increasing evidence in the past few years of the utter futility of trying to rear God-fearing citizens without teaching them the fear and love of God. Now that the new education has been found will study more thoroughly and We pass from chapels and schools apply effectively the system of education with religion that has succeeded for so many centuries in the Catholic Church.

The other notable utterance might a corollary to the preceding, although it was spoken at a different time and to a different audience. Judge Scanlan, chief justice of the criminal court, told the members of the Chicago Medical Society that the old fashioned homestead with its training in religion was the finest and best factor in keeping down crime. institution," he continued, fast falling into decay, with a resultant increase in crime. cause of the decay of home life, the judge pointed to the fact "that the American public is fast losing its faith in God."

Here are two utterances that de serve to be pondered deeply by the rank and file of the citizens of the country. To enthrone religion in the home, to teach it in the schools, is the only hope of seeing religion practiced in the lives of our citizens.—The Pilot.

BURSES

FOR EDUCATION OF PRIESTS

FOR CHINESE MISSIONS These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China.

Donors to these burses will be remembered by these future priests during their whole sacerdota ministry

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tory, Stratford..... SACRED HEART LEAGUE BURSE Previously acknowledged \$2,484 25

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. FIFTEENTH SUNDAY AFTER PENTECOST

CHARITY TO OUR NEIGHBOR "Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith." (Gal. vi. 10.)

The truth and the fitness of the old saying, "Charity begins at home," is well demonstrated from these words of St. Paul to the Galatians. Reason itself dictates that our charity should be exercised primarily in favor of those to whom we are under obligations. Our parents are the first toward whom we should show charity, even after we should show charity, even after we have fulfilled whatever obligations toward them that justice imposes upon us. After our parents, our other blood relations demand charity of us. Last of all come those to whom we are in no way related, nor in any way connected, save that we and they are children of the same God.

There is, however, another relationship that has been established between certain others of the human race and ourselves; namely, the relationship of faith. Naturally we are closer to those who agree ally we are closer to those who agree with us in the same faith than we are to those who differ from us. This relationship should influence us while performing our acts of charity, for it has the first demand upon us. St. Paul intends this when he says: "Let us work good to all men, but especially to those who are of the household of the faith." Charity should be shown to all, but especially to those who are closely especially to those who are closely bound to us by the ties of blood relationship, or by the ties of spiritual

St. Paul, of course, does not speak here expressly of charity, nor does he mean charity alone, but the truth we have mentioned is contained, implicitly at least, in his words. Our duty is toward our parents and our other relations, both by blood and by faith, first and in all things concerning them. Charity, which, in the sense we have taken it, may be called our second duty, follows the same rule.

the same rule.

God Himself, though His charity extends to all men, cares for His own spiritual children first. He has, in the past, granted the greatest favors to those who were closest to Him. Consider how won. closest to Him. Consider how won-derfully He blessed the saints, the great body of men and women who consumed their whole being in His service and for His love. This class is today, also, the one He helps and favors most. No such signal favors as are granted to the just are con-ferred upon those who fail to serve God. Perhaps, from a worldly standpoint, many who neglect their duty to God appear to be the re-cipients of greater blessings than are given to the just; but, consider-ing life in its fulness, their blessings are infinitely less than those that come, and will come especially in the other world to the just.

Since God's example encourages it, reason dictates it, and it is recommended by the inspired writers of God's word, it is evident that we should show especial favor toward "those who are of the household of the faith." We lead in common with them a spiritual in common with them a spiritual life; we are blessed with the same blessings; jointly we praise God on earth; together, if we live faithfully, we shall sing His praises eternally in heaven; we also pray for one another. Should we not, then, do good first to our brethren of the Faith? How weak the links that join us together and form a the life is libetter for thee to enter into life maimed than having two hands to go into hell, into unquenchable fire." Again we read in the same Gospel: "He that shall blaspheme against the Holy Ghost shall never be guilty of an everlasting sin." Saint Paul writes to the Corinthians: "Neither fornicators, nor idolators, nor adultors shall possess the king-

them away from the true merits that would come from duty and charity done toward those to whom it is first due. Often when they are approached for aid for some worldly enterprise, or for some cause that is being widely advertised, their generosity is abundant. It is still greater, if their gifts will win them some influence and carry their name beyond the confines of their own little territory. They pay but little attention to the nature of the cause itself; sometimes it is in direct contradiction or opposition to the Faith that they have inherited and which they know to be true. They are selfish, however, and desire the little personal glory their gifts will bring to them but pay no heed to the fact that the cause they are helping is hurtful to their religion. The Catholic who will give aid to any cause that is openly or actually opposed to his religion js a traitor to his own Faith. This opposition to the Faith meed not be the principal object of the cause. To keep the Catholic who meet the principal object of the cause. To keep the Catholic who meet they are selfish, loweligion is a traitor to his own Faith. This opposition to the Faith cause. To keep the Catholic who will give aid to any cause that is openly or actually opposed to his religion js a traitor to his own Faith. This opposition to the Faith cause. To keep the Catholic who will give aid to any cause that is openly or actually opposed to his religion, is a traitor to his own Faith. This opposition to the Faith meet of the cause. To keep the Catholic who will give aid to any cause that is openly or actually opposed to his religion, is a traitor to his own Faith. This opposition to the Faith day the possibly have taught it in any plainer or more direct teach the doctrine of eternal punishment, could he possibly have taught it in any plainer or more direct teach the doctrine of eternal punishment, could he possibly have cache they are detailed not intend to teach it, could He possibly have chosen language more certain to mislead as the unbroken exper

Often our wealthier co-religionists are asked to aid some Catholic cause that is not urged as strongly, or as openly, as a similar one of our dissenting and non-sectarian friends, and will not enhance their merits before the general public; and we must confess that it is rare that they then give of their goods general public is infinitely merciful, but He is infinitely interest. No one is cast into hell unless he has fully and entirely deserved it. It is singular that persons who believe that an eternity of happiness awaits those who lead good lives can not see by the same logic that there must be punishment of evil as the natural counterpart

ously. The justice of the cause is generally evident, and its merits not to be doubted, but it can bring no great earthly glory to the benegreat earthy giory to the bene-factor; as a consequence, the appeals made in aid of it are either gracefully neglected, or else unwill-ingly and ungenerously responded to merely to be saved from further

Among Catholics, also, this lack of support of their own is noted in the case of Catholic societies. Men of our faith protested against the con-demnation of certain societies that the Church found unfit for her children. In time, Catholic societies of the highest and most perfect class were formed, and men now have an opportunity to join them and satisfy that craving which they say is a part of their nature, and establish those relations they claim are necessary to temporal success. But alas
—considering the total number of
Catholic men—how poorly are these
societies supported!

It was said by the persecutors of our earlier brethren in the Faith, that their love for one another was extraordinary. This was manifested in all their mutual relations. The same must be said of Catholics they are the order. today, though, unfortunately, not in the same degree. However, if all the members of our Church will do their share of charity toward one another, establish such mutual relations as will increase and nourish it. and lend their aid to the different activities of the Church, it will be but a short time before the marks of neglect, now existing in this respect, will be wiped away.

THE WAGES OF SIN

The Catholic Church professes her faith in hell in the Athanasian Creed: "They that have done good shall go into life everlasting, and they that have done evil into everlasting fire." This truth has been repeatedly defined by the Church. We find it in the profession of faith made in the second council made in the second council of Lyons and the decree of Union in the Council of Florence: "The souls of those who depart in mortal sin, or only in original sin, go down immediately into hell, to be visited, however, with unequal punishments."

The Church has not defined what constitutes the pains of hell. Her

full doctrine may be summed up in the statement that there is a hell, that its punishments consist of separation from God, to which are added pain or sense, and these suf-ferings are eternal. These propositions are evident to any one who believes in the Holy Scripture. The eternity of hell is taught as explicitly as its existence. The Prophets, the Evangelists and the Epistles of Saint Paul give eloquent evidence. Whenever Christ and His Apostles speak of hell they presume the knowledge of its existence. Time and again we read that the fire will not be extinguished, that the worm will not die, that the wicked shall never enter the kingdom of heaven. never enter the kingdom of heaven. In Saint Matthew we read the word that the Judge of the living and the dead will speak to the wicked: "Depart from Me, you cursed, into everlasting fire." In Saint Mark we read of those who have been lost: "Their worm dieth not, and the fire is not extinguished. It is better for thee to enter into life regimed than having two hands to that join us together and form a chain of Christians, if we do not act in this manner!

It must be admitted, however, that, principally for worldly reasons, many Catholics fail to help and support their own first. The snares laid by earthly glory easily trap thousands of our influential and wealthy Catholics, and hold them away from the true merits that would come from duty and charity done toward those to whom

"Neither fornicators, nor idolators, nor adultors shall possess the kingdom of God." To the Thessalonians he writes: "Who shall suffer eternal punishment in destruction from the face of the Lord." The Apostle Jude says: "To whom the storm of darkness is reserved forever." It would be impossible to gainsay the clear sense of these sacred texts. As Oxenham says in his Catholic Eschatology: "If Christ had intended to teach the

retribution beyond that which we see around us, then we must believe that God is extremely indifferent to good and evil. The human race it should be enough that by or through its object our religion be attacked only secondarily, or even occasionally. It is the half-hidden creeping serpent that is to be feared more than the lion on the open plains. was the most sharply defined incident of life. It is true that God

SUFFERED

"Fruit-a-tives" Cieared Her Skin

POINTE ST. PIERRE, P.Q. "I suffered for three years with terrible Eczema. I consulted several doctors and they did not do me any

Then, I used one box of "Sootha-Salva"and two boxes of "Fruit-a-tives" and my hands are now clear. The pain is gone and there has been no return. I think it is marvellous because no other medicine did me any good until I used "Sootha-Salva" and "Fruit-a-tives", the wonderful medicine

made from fruit".

Madam PETER LAMARRE. 50c a box, 6 for \$2.50. trial size, 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

of the reward of virtue. It is impossible to believe that mankind has universally erred in regard to the fundamental question of their destiny. It is repugnant to nature and to the wisdom of the Creator to imagine that all men should have fallen into the same error. It would be a sad commentary on the efficiency of the reason that God has given to us. It may be noted that those who run counter to the morally universal conviction of the human race and deny the existence of hell are for the most part the very same men who deny the existence of God.—Catholic Uni-

THE DAILY VISIT

The average human being is of a more or less friendly nature. Ethics tell us that Man is a social animal, that is, he tends towards fellowship with others. He likes company and he delights in the association of those whom he

It is not easy, in spite of poets and philosophers, to find real friends in every sense of that amused term. Some assay quite high, while others are less than one-half of one per cent. true. Man, however, seeks to be with his fellows for the mere pleasure of

their society.

There is one Friend whom many neglect. He is a Man of power. None other like Him exists. The efforts of human force and genius, the achievements of science and the wonders of Nature in general are to wonders of Nature in general are to Him but the merest trifles. He knows all things; mind reading is but a farce, for He sees deep down into the most hidden secrets of the soul. It is not necessary to make use of social veneer when speaking to Him, for He knows what we are about to do and say even before we about to do and say even before we have formulated the idea.

This Friend does not reside in a

far-off country. It does not require a long journey or great expense or feverish preparations to visit Him. In fact, he lives in our midst. He makes His constant abode with us. We know His address and His hours for callers. Moreover, He is anxious to entertain; and what a royal Entertainer He is! No talk of the weather or literature or the



No Appetite

Nervous exhaustion leads to distaste for food. The nerves of the stomach are weak, digestion fails and you become generally upset and out of sorts.

The secret of complete restoration is in getting the nervous system fully built up.

Mrs. R. Cheney, 208 Richmond St., Chatham, Ont., writes:

"I was troubled with indigestion, which caused me many sleepless nights. I would be in terrible distress at times, and would get no relief for two or three hours. For sixteen months I ate nothing but Shredded Wheat biscuits, as I dare not eat anything else. I did not know what to do, as I had tried so many different resnedies, as well as doctors medicines, without gaining permanent relief. Finally I got some of Dr. Chase's Nerve Food, and while on the second box noticed that I was improving. I continued the treatment until I am now fully restored, and have returned to my regular diet. My husband has also taken Dr. Chase's Nerve Food with splendid results, so we are glad to "I was troubled with indigestion splendid results, so we are glad to recommend it to others."

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vagaries of science or loca! or national gossip. He speaks to the heart, just as a bosom friend. He talks to us of those things that concern us most intimately: our concern us most intimately: our weakness in certain matters; our anxiety regarding ourselves or a relative or friend; our aims at success and the hurt we received from others; the good we should like to do for this or that person, and the injustice inflicted upon us by some wandering Judas. Oh, He communes with us in a manner that ommunes with us in a manner that leaves us strong and sweet and

This Friend yearns for a daily call from us. He longs to have us drop in for a few minutes to see Him. A little visit on our way to or from A little visit on our way to or from our homes means so much to Him and unspeakably more to us. It is not a question of formal attendance at a definite function; it is the little kindly visit that proves the caliber of genuine friendship, for it is entirely voluntary. A few churches have a goodly number of

such daily visitors; while others, perhaps the majority, are used once a week when the fear of God sends multitudes to hear Mass. During the other six days the Royal Friend in the Tabernacle waits patiently for a thoughtful subject to call and offer his respects. Surely the patience of Jesus Christ is infinite.—Catholic Bulletin.

To speak of oneself is not less difficult than walking on a tight-rope; one must have great counterpoises to avoid falling, and marvelous circumspection not to put one's foot on it.—St. Francis de Sales.

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"When my little girl was two years old she had a severe case of scalp trouble which broke out on her head in pimples. When the pimples came off her head was scaly and used to itch so that she was a lways scratching.

"I tried all kinds of remedies but in vain. I sent for a free sample of Cuticura Scap and Ointment which helped her. I bought more and after two weeks she was completely healed." (Signed) Mrs. Lillian Fortier, 104 Unit St., Providence, R. I., Feb. 11, 1921.

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Cuticura Soap, Ointment and Tal-um are all you need for every-day oilet and nursery purposes. Sample Each Free by Mail. Address: "Lited, 344 St. Paul St., W., Montreal." where, Soap 25c. Ointment 25 and 50c.

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ST. HYACINTHE

CHATS WITH YOUNG MEN

A LITTLE SMILING

Try a little smiling When the world goes wrong; Drop the tone of scolding, Change to one of song. Nothing lasts foreyer, Love and beauty die, Make the best of the present Ere it passes by.

Clouds must come and sorrow. Tis the way of life; Still the silver lining nes upon the strife And the sorrow lessens, Bringing with it calm; Ev'ry pain of living Has its own sweet balm

Try a little smiling, Though the effort cost, You will find that never Is its radiance lost; Through the darkness shining Ev'ry star has place; Try a little smiling, Trouble to efface.

O'RIELLY A LESSON IN COURTESY

"Excuse me, am I near the Wounded Soldiers' Institute?" asked a blind veteran of a passing pedestrian in Paris as he tapped his way along the sidewalk. "I've way along the sidewalk. "I've only been there twice, and I'm not sure of the way."
"You are close to it now; let me

"Take him yourself," growled the janitor. "Under the archway on the other side of the courtyard." The civilian did so, but on the way out addressed the janitor again. "Couldn't you be a little more obliging to the blind?" he asked

gently.
"There are too many, and I haven't the time," was the surly

response.

"It seems to me it is your duty to help them," said the other. "I can find time—and I am Marshal

THE POWER OF HABIT

Habit is that law of human nature by which we acquire a facility and and inclination for doing a thing by doing it frequently. It is a force of nature as real as the principle of gravitation; and every wise man will recognize its power and avail

himself of its help.

Every time we make an endeavor to cultivate a habit we put forth an energy—we energize. Energy makes habit and habit makes character. Characteris a Greek word, and means that which is cut in or marked, as the impression on a coin. Now, habit is the dye which

stamps character on our nature. Habit is the great auxiliary power to the weakness of man, essening panics, removing culties, and strengthening faculties. It can increase talent a hundredfold. It ought not to escape our notice, with what a powerful capacity God has endowed cur nature; and we should avail ourselves of this source of strength, and not let it run to waste.

IT TAKES COURAGE

Not to bend to popular prejudice. To live according to your convic-

say, "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your

means and not dishonestly upon the means of others. To speak the truth when, by a little prevarication, you can secure

about you prosper through neglecting or violating sacred obligations.
To refuse to do a thing which you think is wrong because it is customary and is done in trade.
To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie are be greeted.

the lie can be corrected. To throw up a position with a good salary when it is the only business you know, and you have a family dependent upon you because it does not have the unqualified approval of conscience.—Young People.

ONE OF THE LITTLE VIRTUES

An equable temper is so excellent a possession that whoever is not naturally endowed therewith should cultivate it constantly and perseveringly. It belongs to the catalogue of what the gentle St. Francis of Sales calls "the little virtues"-humility, patience, meek-

abroad and curt at home, genial, affable, and polite to strangers and acquaintances, but gruff, stern, peevish, testy, or surly to wife and

children, servants and dependents. It was of such an unamiable character that Ecclesiasticus wrote: Be not as a lion in thy house. terrifying them of the household tested.

and oppressing them that are under thee." Of much the same import is the dictum of a lay moralist, Dr.

Johnson: "Sir, a man has no more right to say an uncivil thing than to likely all of you, are to blame. and oppressing them that are under thee." Of much the same import is to act one; no more right to say a rude thing to another than to knock and the realization grew on her quently that -

The best of men That e'er wore earth about Him was a sufferer; A soft, meek, patient, humble, tranquil spirit, The first true gentleman that ever breathed.

OUR BOYS AND GIRLS

TODAY

Today no coward thought shall start Upon its journey from my heart; Tcday no hasty word shall slip Over the threshold of my lip.

Today no selfish hope shall rest Within the region of my breast; Today no wave of wrath shall roll Over the ocean of my soul.

Today I vow with sword and song To fight oppression and the wrong. Today I dedicate my youth To duty and eternal truth.

WORRYING THE NEW TEACHER

Anna's eyes danced with mischief as she watched Sister Rose Marie's Anna's eyes danced with mischier take you," came the reply.

Arriving at the door, the guide said to the janitor: "Kindly take this man to the section for the first year as a high school teacher. first year as a high school teacher and she had supposed that she would have to do with young people so near womanhood that they would have outgrown the pranks to be expected from the boys and girls in the grades. But, instead, this year had proved the most trying in her

experience It was Anna Morse who was the It was Anna Morse who was the ring leader. Anna was a rather handsome girl of sixteen, brimful of life and radiating energy. Some of Anna's teachers had found her a very satisfactory pupil, but they were the ones who would have dealt severely with any infraction of discipline To the more gentle, Anna was irksome. She was a clever girl who could send her class. clever girl who could send her class-mates into convulsions of laughter, without any outbreaking violation of the proprieties.

Anna had wound up the day by demoralizing the class which was studying Shakespeare. Just how she had done it, none of them could have said. She had asked several foolish questions with an air of feigned innocence which had not deceived any of her classmates, and had left the young nun uncertain as to her intention. Mischief is con-tagious and while no one else went to such lengths, there was no serious

work done in the class that day.
Anna watched Sister Rose Marie's bewildered face with the keenest enjoyment. The teacher's expression was the visible proof that she had succeeded in what she had set

hour for dismissal. tion.
To refuse to make a living in a questionable vocation.
To say "No," squarely to something wrong when those around you say, "Yes."
To remain in the said seemed trying to recall her name. Again she put her hand to her forehead. "You may be dismissed," she said abruptly. "I— metropolitan daily during August. The summer has been called the silly season, probably heavily the said not recall her fire takes toll of lives, sudden tempest cause of drownings; these metropolitan daily during August. The summer has been called the silly season, probably heavily the said not recall her fire takes toll of lives, sudden tempest cause of drownings; these are sample headlines in every metropolitan daily during August. Sister Rose Marie had not recall her fire takes toll of lives, sudden tempest cause of drownings; these are sample headlines in every metropolitan daily during August. The summer has been called the silly season, probably heavily the said abruptly. The class filed out whispering. hard at the girl on the front seat another grade crossing disaster, and seemed trying to recall her fire takes toll of lives, sudden

some seeming advantage.

To do your duty in silence, obscurity and poverty, while others about you prosper through neglectabout you prosper through neglectabout you prosper dolligations.

breakdown and they don't expect this year? I wish you had been more kind to her—you were a trouble to her."

Appa resented Laura's words.

"I didn't know you were so devoted to her," she said coldly.
"I don't know as I was especially devoted, but anyway I didn't make light of her like you in a way that

What she did not expect was that Laura's attitude was typical. As the information Laura had given regarding the English teacher's breakdown proved correct, there was a reaction in the school in favor of the teacher. Everyone remembered how gentle she was, how painstaking, and how interesting she made the work. And Anna in the month of August. It is not

virtues"—humility, patience, meekness, benignity, bearing one another's burdens. condescension, kindness of heart, cheerfulness, cordiality and candor. Those who lack it are open to the criticism which was once passed upon an English statesman: "He can never be a Christian gentleman for more than three hours at a time."

A man of uncertain or variable temper is very liable to be courteous abroad and curt at home, genial.

Tesentful. She considered that her schoolmates were unreasonable.

It was the interview with the doctor that helped Anna to see things differently. She had gone into the drug store for a soda with Louise Bliss when Dr. Johnson came in. Louise left the ice cream to melt, and jumped off her stool.

"Oh, or. Johnson," she cried, "how is Sister Rose Marie getting on?"

The doctor looked at her hard variations. Prayer, Mass and the Sacraments are even more necessary on was a sudden and unprovided death.

Conscience goes with us on vacations. Odd still exacts His duties and binds us by the same obligations. Prayer, Mass and the Sacraments are even more necessary on was a sudden and unprovided death.

The doctor looked at her hard variations. Prayer, Mass and the Sacraments are even more necessary on was the interview with the cordinal variations are strongly and interview in the interview with the interview wi

The doctor looked at her hard through his glasses. "See here," he said, "what kind of a life have you been leading Sister Rose ments are even more necessary on vacation than at home. Religion, rest, and recuperation are the three R s of a good vacation. Unless the soul is serene, unless God smiles

him down." One means of helping oneself to acquire equability of temper is to remind oneself frequently that—

and the realization grew on her that she had done a very grave and the realization grew on her that she had done a very grave and to trember a gentle and high strung young teacher, and her act had had consequences far more serious than she had every dreamt. She thought with a pang of horror, "Supposing she never gets well. I'll have been the one most responsible."

the one most responsible."

It was while she was in this chastened humor that she came on a group of the girls. They were discussing some flowers they were going to send the sick teacher. Eagerly Anna offered to contribute generously but Pauline Brooks, the class treasurer, said stiffly, "Thank you, but we have enough money and we don't think it is necessary to take any from you." The ugly little emphasis on the "you" brought the hot blood to Anna's cheeks and she walked away indig-

nantly. next morning Sister Rose Marie received along with the class flowers a lovely bunch of violets in which a little note nestled. She smiled as she broke open the seal and read: "Darling Sister: I am sending these flowers to show that I do love you and that I am ashamed of the way I used to act in school. Please get well and come back to school for I am longing to show you that I have really changed and that I mean to be your most

helpful pupil."

It was that note, Sister Rose Marie told the thoroughly penitent girl afterward, that helped her to get well. And though it was several months before she could return to school, she was able to see Anna a few minutes and assure her that she was entirely forgiven. It was Louise who told the other girls to stop treating Anna like an outcast. "If Sister Rose Marie

can forgive, I guess we can," sh

said virtuously.
"Besides," added Laura Bates,
thoughtfully, "Anna was a leader
and used to start things, but then none of us have any reason to be proud of the way we treated Sister. A third girl spoke up, "I've been thinking it over and I've decided we were all as bad as she. We didn't like to acknowledge that to ourselves and so we've been putting it all onto Anna. I guess there's room for all of us to reform and believe me, when Sister gets back, if I have anything to do with it, she just won't know the old class, "we'll be such angels."—Catholic

CROSS CROSSINGS CAUTIOUSLY

August marks the peak of the vacation season. Midsummer is now here with all its beauties, its legitimate pleasures, and lest we forget—its dangers. This is the season of the year when we read out to do. The young sister put her hand to her forehead with a curious gesture. Her eyes went to the clock at the back of the room. It still lacked fifteen minutes of the hear for direct—its dangers. This is the season of the year when we read about innumerable accidents on mobiles, by storm and flood. The first page of the newspaper on first page of the newspaper on the season of the year when we read about innumerable accidents on mobiles, by storm and flood. The first page of the newspaper on the season of the year when we read about innumerable accidents on mobiles, by storm and flood. The first page of the year when we read about innumerable accidents on mobiles, by storm and flood. clock at the back of the room.
till lacked fifteen minutes of the r for dismissal.

You may continue—" she looked column. Five killed by auto upset,

Sister Rose Marie had not remembered to assign a lesson.

The next morning her place was empty and a substitute took the class for the afternoon. At the intermission Laura Bates brought Appa the news.

Silly season, probably because it is the thoughtless season. Vacationists are notoriously carefree and reckless of danger. Hence the pains that have been taken to inject the necessary caution into them. The appalling number of accidents at railway crossings has moved the Anna the news.

"Anna, did you know that Sister Rose Marie has had a nervous breakdown and they don't expect she will be able to be back in school this year? I wish you had be to be back in school this year? I wish you had be to be back in school this year? I wish you had be to be back in school this year? Cross crossings cautiously. is alliterative enough to be remembered and suggestive enough to be compelling in its demand for less speed and more care at crossings. But despite warnings accidents still happen.

The witless automobilist, who tries to beat a train to the crossing, made her teaching of no account."

Anna's eyes flashed. "You were as ready to laugh as anyone for all I could see."

thes to beat a train to the crossing, the fatuous humorist with the ingrown sense of humor who rocks the boat, the boatful swimmer who ventures too far beyond his was aware of an unusual and most unpleasant attitude of disapproval.

For some time this made her resentful. She considered that her resentful. She considered that her considered that he

Marie?"
Louise flushed.
"I wasn't half as much to blame as some of the others," she proand happier in both body and soul.

Is the Essence of all That is Best in Tea

"To Taste is to Believe"

It all depends upon the degree of caution we bring to our vacation. Accidents physical and spiritual will lie in wait for us. Exercise prudence in all things. fession and receive Holy Communion before starting on vacation, be faithful to Sunday Mass, and daily prayer, and the reception of the Sacraments, avoid the occasion of sin. Cross all crossings cautiously in your spiritual as well as in your earthly itinerary, and you will escape the perils and pitfalls to which so many vacationists have fallen thoughtless victims.—The

Pilot.



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To Holders of Five Year 5½ per cent Canada's Victory Bonds

Issued in 1917 and Maturing 1st December, 1922.

CONVERSION PROPOSALS

THE MINISTER OF FINANCE offers to holders of these bonds who desire to continue their investment in Dominion of Canada securities the privilege of exchanging the maturing bonds for new bonds bearing 51 per cent interest, payable half yearly, of either of the following classes:-

(a) Five year bonds, dated 1st November, 1922, to mature 1st November, 1927.

(b) Ten year bonds, dated 1st November, 1922, to mature 1st November, 1932.

While the maturing bonds will carry interest to 1st December, 1922, the new bonds will commence to earn interest from 1st November, 1922, GIVING A BONUS OF A FULL MONTH'S INTEREST TO THOSE AVAILING THEMSELVES OF THE CONVERSION PRIVILEGE.

This offer is made to holders of the maturing bonds and is not open to other investors. The bonds to be issued under this proposal will be substantially of the same character as those which are maturing, except that the exemption from taxation does not apply to the

Holders of the maturing bonds who wish to avail themselves of this conversion privilege should take their bonds AS EARLY AS POSSIBLE, BUT NOT LATER THAN SEPTEMBER 30th, to a Branch of any Chartered Bank in Canada and receive in exchange an official receipt for the bonds surrendered, containing an undertaking to deliver the corresponding bonds of the new issue.

Holders of maturing fully registered bonds, interest payable by cheque from Ottawa, will receive their December 1 interest cheque as usual. Holders of coupon bonds will detach and retain the last unmatured coupon before surrendering the bond itself for conversion

The surrendered bonds will be forwarded by banks to the Minister of Finance at Ottawa, where they will be exchanged for bonds of the new issue, in fully registered, or coupon registered or coupon bearer form carrying interest payable 1st May and 1st November of each year of the duration of the loan, the first interest payment accruing and payable 1st May, 1923. Bonds of the new issue will be sent to the banks for delivery immediately after the receipt of the surrendered

The bonds of the maturing issue which are not converted under this proposal will be paid off in cash on the 1st December, 1922.

W. S. FIELDING,

Dated at Ottawa, 8th August, 1922.

Minister of Finance.

LET CHEERFULNESS BREAK IN

"I too have tried in my time to be a philosopher, but I don't know how, cheerfulness was always breaking in," one of Dr. Johnson's old friends once remarked to him. Happily this is a familiar experience, for "Spite of despondence, of the inhuman dearth of noble natures," the buoyant spirit of man, however hopeless and pessimistic he affects to be, will not remain depressed for long but cheerfulness always keeps breaking in. There is a French physician now enjoying a wide vogue in England, who simply teaches his patients to keep saying: "Day by day, in every way, I am growing better and better." Hypochondriacs and those whose maladies lie for the most part merely in their imagination learn to "say and heliava" they it to ways and means of removing the conditions causing these sufferings. We know of systems recognized by the engineering world as efficient and economical in point of installation and upkeep that should be employed in the home by all such people. Mostly it is simply a matter of mental laziness that allows the ordinary blessing of using water to be simply that of the pump and dipper instead of water softener and faucet—and wash tub in place of enamel bath.

SAFETY FIRST

"Safety first" is a good maxim in most things, but particularly so a philosopher, but I don't know how, whose maladies lie for the most part merely in their imagination learn to "say and believe" they are thoroughly well or to "act as if" there was really nothing the metter with themselver with themselver with the same than the if" there was really nothing the matter with them, so by and by they actually become, we are credibly informed, like so many thriving "exhibits A" for Dr. Coué's clinic. "Possunt quia posse videntur:" "They can because they think they can." It is a commonplace with doctors and nurses that a patient's good recovery lies largely in keeping him bright and cheerful. A priest who walked for many years the wards of a large hospital once remarked that he had always been cordially welcomed by the physicians and welcomed by the physicians and surgeons, though most of them were unbelievers, because they had so the bondholder may prefer. learned by experience that after the wholesome, jovial Catholic chaplain exchange can be made through all wholesome, jovial Catholic chaplain had made his daily rounds, the likelihood that the sick he visited would make a prompt and lasting recovery was increased fifty per

What the shrewd Nancy doctor has succeeded in doing for the bodies of his patients, every wise Christian optimist should aim to do for his own soul. For by letting cheerfulness keep breaking in, by making the mind dwell on the everconsoling tenets of the Catholic Faith, and by remembering always that God's in His heaven and all's right with the world, the joyful believer in Our Divine Saviour's promises will generally be able not to keep his own heart full of sun-shine but also to spread among his little circle of kinsfolk, friends and acquaintances a bright, heartening mood. An entire season may be acquaintances a bright, heartening spirit of Christian optimism that will make this world more like what the Almighty God in the beginning intended it to be. As Newman once counseled his flock: Learn to be as the Angel, who could descend among the miseries of Bethesda without losing his heavenly purity or his perfect happiness. Gain healing from troubled waters. Make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life. The sand feet above see level. The in your passage through life; by the blessing of God this will prepare you for it, it will make you thoughtful and resigned without interfering with your cheerfulness."-America.

CATHOLIC WOMEN'S LEAGUE CONVENTION

The Annual Convention of the Catholic Women's League of Canada will be held this year in Winnipeg, Alexandra hotel in that city has been chosen as headquarters. It is expected that a large number of delegates from all over Canada will be present to take part in the discussions which will have for their end the standardization of the League's efforts in social action concerning women and children, the promotion of educational interests and the best methods of organization along kindred lines. The League now numbers branches in two hundred and fifteen cities and towns throughout Canada. Miss Guerin, National President of the Association, has recently been december of her family, to whom decembers on August 2281.6

Death removed one of Dublin's most respected residents on August 2281.6

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Death removed one of Dublin's false in the full die ariacle, convenient to good markets. Schools and church. Rural mail and telephone. Tensor respected residents on August 2281.6

Post of Carada Miss able to attend to September 26th-30th. The Royal Alexandra hotel in that city has Association, has recently been decorated by His Holiness, Pius XI., with the gold cross "Pro Ecclesia et Pontifice" for her work in this connection, being the first woman in Canada to receive the honor.

PURE WATER

Do we overlook inexpensive ways of improving our home living conditions, simply because we do not investigate the newer and better ways of doing things—ways which replace those we have come to look

replace those we have come to look upon as fixed practice.

If we give it a moment's thought we will have to admit that we do. Take, for instance, using water in the average home. Our plumbing systems have seen little change during the last decade, yet few of our housewives have interested themselves in such helps as mixing bibs, water softeners and water heaters—all of which are standard equipment in our factories and offices. There are numerous other equipment in our factories and offices. There are numerous other items that eventually will become integral parts of every completely equipped home. Until these helps are recognized as standard practice for the home, we wait until they are tested in our factories and proven economical and efficient there—and in the meantime our wives and families do without their benefits.

without their benefits.

Likewise in sanitation, it should

smaller towns; content to live in the ways of our fathers and mothers —many are actually suffering mentally and physically, simply because no thought has been given

the chartered banks.

THE REGION OF ROMANCE

The Lake of Bays is one of the scenic gems of the Dominion of Canada, which is so richly starred with lovely lakes. It has a shoreline indented in such a manner that it affords constant delights and surprises, and is designated as "the lake of a thousand bays." On sites overlooking these bays have been erected charming cot-tage homes with, here and there, hotels that are in keeping with their setting of wistful waters and spent in exploring the Lake of Bays and her sister lakes, and you may choose for your excursions, according to personal desire, canoe, sailing craft, motorboat or steamer. There is also the widest choice of vacation pastimes—bathing, golf-ing, fishing, boating, bowling, tennis, etc. Perfumed by millions sand feet above sea level. The Lake of Bays is reached through Huntsville on the Grand Trunk, 148 miles north of Toronto. A handsomely illustrated booklet telling you all about this lovely district sent free on application to any Grand Trunk Ticket Agent or C. E. Horning, D. P. A., Toronto,

OBITUARY

MISS B. DOYLE

gentle manner and possessed of a large circle of friends by whom her loss will be felt as well as by the members of her family, to whom she was devoted. She was a faithful member of St. Patrick's Church, Dublin, and when the parish was Dublin, and when the parish was young, she gave unsparingly of her time, money and energy to build it up. She was a zealous worker in up. She was a zealous worker in all church affairs, and the poor and needy always found in her a friend.

needy always found in her a friend.
She leaves to mourn her loss, two
sisters, Mrs. Thos. Gannon, of
Minneapolis, Minn., and Mrs.
Margaret Murphy, of Turner's
Falls, Mass., and two brothers,
Michael and James of Hibbert.
Sister M. Francesca, of St. Joseph's
Convent, London, and Sister M.
Myra, Sister M. Rosita and Sister
M. Rosina, of St. Joseph's Convent,
St. Pauls, Minn., are nieces.
The funeral was held from St.

The funeral was held from St. Patrick's Church, Dublin, interment being made in St. Columban cemetery. The numerous spiritual and floral offerings which covered the casket, and the large funeral, at which many from out of town were present, attested to the high esteem

in which the deceased was held.

The pallbearers were Francis Jordan, Joseph Larner, Gerald Doyle, Francis Coyne, Thomas Morris and Joseph Kelly. May her soul rest in peace.

FARDY .- In Brigus, C. B., Nfld., on Likewise in sanitation, it should be recognized that every home may enjoy bath and toilet facilities that will rank with the most up-to-date homes. Fully two-thirds of Canada's people live in rural districts, or in

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TEACHERS WANTED

Sec. Treas., Fletcher, Ont. 2283-tf
TEACHERS wanted, holding second class obtario certificates for Catholic Separate schools, Fort William, Ont. Salary 8900 per amum. Dutles to commence September, 1922. Apply to G. F. Smith, Secretary, Room II, Murray Block, Fort William, Ont. 2280-tf
WANTED experienced first or second class professional teacher for Catholic Separate School, Espanola. Salary \$1.000. Apply to J. Fox, Sec., Catholic Separate School Board, Espanola, Ont.

CATHOLIC teacher wanted for S. S. S. No. 7 Glenelg, Grey Co. One holding second class professional certificate. Duties to commence sept. 8th. Apply stating salary and experience to Mr. Donald McMillan. Sec. Treas., Priceville, Ont. R. R. No. 2. 2291-2

WANTED a Catholic female teacher with a second class certificate for first and second grades for S. S. No. 13, New Germany, Ontario. For further information apply to Mr. Frank Klein, R. 1, Breslau, Ont. 2291-3

Klein, R. I, Breslau, Ont.

TEACHERS wanted for province of Saskatch-ewan—Principals and assistants—experienced, well qualified teachers. Information free, Apply Box 352, CATHOLIC RECORD, LONDO, Ont.

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HOUSEKEEPER WANTED WANT D for Priest's house young girl about fifteen or sixteen years of age. Duties-to answer door, telephone and wait on table, Apply Box 350, CATHOLIC RECORD, London, 2230-3

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Canadianizing Canada

TRAVEL is one of the great elements in education and is one of the fundamentals of good citizenship. The desire to know one's own country should be inculcated into the system of every Canadian and to obtain any adequate knowledge, how can it be acquired better than by travel? "Canadians See Canada," and "See Canada First," etc., have been adopted as slogans in the endeavor to create in the minds of Canadians the advantages of national travel and the attractions Canada has to offer.

The purport of this article is not only to give expression to the importance of Canadians seeing Canada that they may have a fuller appreciation of what their own country has to offer them in the way of scenery and interest, but to emphasize particularly the value of tourist travel to the nation, and the duty we owe ourselves in developing our tourist territory—so to speak to complain the country in the world gives up to its people a greater area of country for recreation purposes and these great playgrounds are not confined to any particular section but are spread from the Atlantic to the Pacific. Then again from the seashore resorts of the Atlantic and the lower St. Lawrence to the Pacific Coast the interests are so varied and so distinctly different from one another that our Canadian people may use their vacations for years and findew scenery and new interest annually. From the quiet beauty of the Maritime Provinces to the more rugged scenery of the Province of Quebec, the almost continuous lake and river country of onthern Ontario, the Rocky Mountains so immense, beautiful, and wonderful, on to the Pacific Coast, on canado imagine without personal vision and knowledge what a wonderful asset we have in our widespread playgrounds and national parks.

But to make the most of these wonderful heritages, to realize the fullest amount of profit, they must be delated to any any man in a measure can be expressed by the fact that Maine last year reaped a harvest of over \$40,000,000 in tourist territory is amount of profit, they must be de

have in our widespread playgrounds and national parks.

But to make the most of these wonderful heritages, to realize the fullest amount of profit, they must be developed. The Provincial and Domenion Governments must be keenly alive to what the possibilities are. Good roads to the wonder places and beauty spots are essential so that the way of the tourist may be made easy and attractive.

By the fact that Maine last year reaped a harvest of over \$40,000,000 in tourist business.

Our wonderful tourist territory is undoubtedly one of our largest assets, and greatest heritages to be developed, and in the opinion of international travellers who have visited us, Canada possesses the finest aggregation of scenery in the world.—Toronto Saturday

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