

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus  
"A FAMOUS VICTORY"

An amusing instance has come to light of the credible nature of the reports given to the press by Dublin Castle. Two weeks ago the Castle gave out the following item:

Newcastle R. I. C. barracks, Co. Down, was attacked at 2.30 a. m. today (Monday). The attack lasted until 5 a. m. when the rebels were driven off. There were no casualties to the police. One arrest was made.

A special meeting of the Newcastle Urban Council with a good Unionist, Mr. Beatty, J. P., presiding, was immediately called—and the Council unanimously ordered that the Clerk should forward to the newspapers for publication the following real account of the terrible attack upon the local police barracks—and the capture of one of the desperate Sinn Féiners:

"A local tradesman suffering from mental aberration, who was staying in a house convenient to the barracks, left his bedroom during the night and passing through the window, mounted the roof, which he had been in the habit of repairing. He proceeded to detach the ridge tiles and some slates, which he threw on to the street and adjoining property below. The noise naturally alarmed the police who, fearing an attack, took steps to defend themselves. Some shots were fired from the barracks and reinforcements summoned, who arrived shortly after daybreak. The man who was still on the roof when the Specials arrived, was removed and taken into custody. He was medically examined on Monday and conveyed to Down Lunatic Asylum in the evening."

### COVERABLY SACRILEGE

The war on the Irish clergy is being intensified. Two County Clare priests, Fathers Gaynor and McKenna, have been sent to prison for six months on the charge of having seditious documents in their houses—documents regarding the Dell Bazaar. There are now about a half score Irish priests in jail and in internment camps. The number of murdered priests is three, Canon Mogner of Dunmanway, Father Griffin of Galway, and Father O'Callaghan of Cork City. At the court martial trial Fathers Gaynor and McKenna described how the soldiers who arrested them indulged in gross sacrilege, jeeringly handling the sacred objects of the church.

These acts of sacrilege on the part of the soldiers are becoming rather common. The "Special Constables" of the North, sworn in from among the Orangemen, are indulging much in it. A sample is the newspaper report describing how, when worshippers were worshipping at the church in Claudy, County Derry, a band of Specials invaded the place. One of them keeping on his hat like the others, and smoking his pipe, ascended the altar, opened the tabernacle, ransacked it, took out and contemptuously handled the chalice, and then went through the mock displaying of incensing the priest saying Mass. When we reflect that these are the gentlemen with whom Premier Sir James Craig will force "law and order" upon the minority in Carsonia, we may appreciate the state of feeling among that unfortunate minority.

### CARSONIA ONE-THIRD NATIONALIST

The detailed reports regarding the recent elections in Carsonia show that despite the fact of organized bands of ruffians in Belfast and other Orange centres guarding the approaches to the polling booths, brutally beating and driving off thousands of Nationalist voters who approached, and in their stead having Orangemen personate them in the ballot booth, there were 104,000 Nationalist votes cast against 208,000 Unionist votes. Consequently had the voting been free and open, it can be seen that considerably more than one-third of the people of Carsonia are Nationalist.

### ORANGEMEN AND PROTESTANTS

There is so much misapprehension in America regarding the term "Orange" that the fact should be emphasized that the terms Orange and Protestant are not remotely synonymous. Less than one-third of the Protestant population of the North of Ireland is Orange—and hardly any of the Protestants in the other three provinces. The Orange Society is a secret oath-bound Society of intolerant Sectarians, who consider that the highest ideal of religion is to hate their neighbor and curse the Pope. Their respectable co-religionists, disgusted with the Orangemen, are particularly bitter against the Orange mob—but most of them are held in terror by the afore-said mob.

### A PROTESTANT'S EXPERIENCE

After the recent elections in Belfast, The Irish News published a letter from a prominent Protestant showing how he was used by Orange intimidators who mistook him for a Catholic when he approached the polling booth.

"When I got into Saunders Street, Belfast, a dense crowd gathered

round me. I was then set upon, and knocked down. I received several blows in the face and was then asked was I a Catholic. I said I was not, and they tore open my collar and shirt to see if I wore scapulars. During all this time I was still being beaten. Then someone who appeared to be a Unionist agent, and wearing a Unionist badge, came over and asked me was I sure I was a Catholic. I said again I was not. Then he gave me a limited amount of protection, and followed by a large crowd, I was put on board a tramcar and got away. If I were a Catholic, I believe I would have been killed. I do not say what happened to the two voters who accompanied me. After I had been kicked, two police with rifles came on the scene, said it was a shame, and went away again."

### LAST WORDS OF DYING PATRIOTS

In previous articles I have given some of the touching last words of some of the Irish boys on the eve of their execution. Two of the latest of the boys to be executed (for the terrible crime of trying to drive the invaders out of their country) Edward Foley and Patrick Maher sent out to their fighting comrades the following brave message:

"Fight on, struggle on, for the honour, glory, and freedom of dear old Ireland. Our hearts go out to all our dear old friends. Our souls go to God at 7 o'clock this morning, and our bodies when Ireland is free shall go to Galbally. Our blood shall not be shed in vain for Ireland, and we have a strong presentiment going to our God that Ireland will soon be free, and we gladly give our lives that a smile may lighten the face of our dear 'Dark Rosaleen.' Farewell, Farewell, Farewell."

### BRITISH OFFICERS AND BRITISH BRUTALITY

There are some of the British military men in Ireland who have the instincts of true soldiers and gentlemen refuse to countenance the campaign of torture that Lloyd George and Greenwood have advocated there. At a recent Field General Court Martial in Limerick City, upon Patrick Cregan, charged with having in his possession a revolver and ammunition, and who was twenty-four hours later executed for the crime—the Judge Advocate scathingly rebuked the constable who had been guilty of torturing the prisoner, and beating him insensibly with the butt of a rifle—not only rebuked him but refused to admit his evidence against the prisoner. And again, at the trial of another Limerick boy, Edward Punch, it was shown that he and a fellow prisoner, Timothy Murphy, had been cruelly beaten by the Black and Tans, their hands covered with blood, and their eyes blinded with it. The Judge Advocate described the ill-usage of the prisoners as "a detestable performance" which had "disgusted the court."

### PATRIOTIC ARCHBISHOP ENLIGHTENS AUSTRALIANS

Archbishop Clune of Australia, who during the World War signalled himself by his wonderful recruiting activities—and who last December came into the limelight again when as intermediary between Lloyd George and DeValera, he had practically arranged for a truce in Ireland (till Lloyd George, at the last moment, went back upon his word)—this Archbishop, now returned to Australia, addressed a great meeting in Melbourne upon the subject of the atrocities in Ireland. His words, printed in the Melbourne papers, are important, and tell of some of the fearful tortures and murders committed there by the Crown forces, giving fearful instances which he said he had drawn to the attention of the Prime Minister and other Cabinet members—yet he said many of the Australian public will not believe that such things could happen.

"I do not blame people for not believing," he said, "I would not have believed it myself had I not actually witnessed what took place. I have and you have read of the Black Hand Society in Italy and Sicily. I cannot give you a better illustration of the forces in Ireland than the Black Hand and secret societies there. They had a list of names of persons who were to be murdered, and whenever one's name got on that list that person disappeared. You have the same in Ireland. Forces of the Crown are going around at night with blackened faces and false moustaches assassinating and killing all those whose names are on that list. (Shame.) That has been going on since the start."

SEUMAS MACMANUS,  
Of Donegal.

### BURIED CHURCH IN JERICHO REVEALED BY SHELL BURST

Paris, June 7.—M. Clermont Ganneau, a member of the Academy of Inscriptions and Belles Lettres, has just told his colleagues how the excavations at Jericho, now being conducted by the Dominicans of Jerusalem, were instigated by the bursting of a shell.

A Turkish shell burst one day within the British lines, tore up the ground and laid bare a wonderful piece of mosaic work.

The British commander at that point of the front examined the mosaic and considered it to be of great interest. He therefore reported the matter to the Dominicans, who, thanks to the Turkish shell and the British commander, are now excavating a large ancient synagogue, in which have been found ornaments and texts of great historical value.

Father Lagrange will make a detailed report on the results of this excavation to the Academy of Inscriptions next month.

## IRISH POLICY

Manchester Guardian, June 17

Sir Hamar Greenwood was asked this week whether the Government had decided to abandon the policy of reprisals, but, whether from want of will or want of capacity, he failed to give a clear and direct reply. He pleaded that different people mean different things by that unhappy familiar term. Reprisals have been of two kinds. In some cases bodies of police or—much more seldom—of soldiers have taken life and destroyed property, as acts of revenge or intimidation, without any definite orders. In other cases military commanders have given orders for the destruction of houses or farms either on the ground that in their opinion the occupiers should have known of the arrangements for an ambush in the neighborhood, or else on the ground that they were "active supporters of the Sinn Féin." As it happens, it is the second type of reprisal which has provoked the revolt which has shaken the confidence of the Government in its power to continue the method. General Seely showed in the House of Commons a fortnight ago that among the victims, in a case that came to his knowledge, was a widow living with her daughter, whose two nephews had been killed in the War, and who was in no way associated with Sinn Féin politics. Several Unionist members of Parliament who had kept silence during the agitation against such methods corroborated General Seely's contention that persons who had no connection whatever with Sinn Féin had suffered in this way. A new element has been introduced into the problem, because the I. R. A. copied the Government's policy and when we gave a house to the flames in one village they responded by giving a loyalist's house to the flames somewhere else. Our authorities then issued threatening notices saying that they would burn three Sinn Féiners' houses for every loyalist's house that was set on fire. The mad competition went on, and as it became bitter the Southern Unionists, whose position was growing intolerable, revolted against the Government's methods when they said, as Liberals and Conservatives like Lord Robert Cecil and Mr. Mosley had said from the first, that it was a monstrous injustice to burn a house without trying the owner, and the Chief Secretary had to prepare for a retreat by admitting that he had misgivings in his own mind about the wisdom of the policy that he and his agents had pursued with such vigour. It is pretty evident that there is strong pressure for the abandonment of reprisals and for the frank recognition that they have failed. We have burnt 185 houses, according to the official figures, which are not likely to exaggerate. If the Government should happen to consult General Smuts, he will tell them a simple fact which has an important bearing on their conduct. The keenest and most bitter advocates of separation in South Africa are to be found precisely in those districts where farm-burning was practised during the South African War on a large scale.

The destruction of property is, of course, only one feature of the violence and disorder into which we have plunged the life of Ireland. Day by day the papers reveal a state of things that recalls the atmosphere of the Terror under one of the bad Roman Emperors. It was Tacitus, we think, who first talked of a competition in crime, describing how, when all the moral bonds of society have been dissolved, crime takes the place of law as a man's shield against his neighbour. More than nine hundred persons have died a violent death in Ireland since the beginning of the year. And from the moment when frightfulness became a matter of discretion for anybody, from the Prime Minister at the top to the policeman at the bottom (Sir Hamar Greenwood explained last month that the policeman who had burnt several houses and shops in Westport was "guilty of a very grave error of judgment," crime of all kinds became more horrible and more ruthless in character. Now we have news of a Protestant clergyman over eighty years old torn from his house and killed in cold blood. As a piece of brutality it stands out in the day's events. Unhappily it is matched, like every other crime, by corresponding brutalities on the other side. Mr. Hudson tells a story to illustrate the theory that every

man has a black spot in his heart, and that, if enough trouble is taken, that spot may be developed in any man's character until it becomes the whole man. We have pursued a policy which is calculated to bring the worst out of everybody in Ireland, be he soldier, policeman, citizen of Belfast, citizen of Dublin, or citizen of Cork. In every struggle for freedom there are great heroisms and great crimes. The dramatist or the novelist who does for this struggle what Meredith did for the Italian will find Irishmen and Irishwomen displaying a noble heroism, exhibiting all the great redeeming qualities of mankind as councillors, citizens, workmen or peasants, and volunteers, just as he will find Irishmen and Irishwomen whose love of country has been debased into cruelty and revenge. But in this terrible tragedy good Irishmen and bad Irishmen, good soldiers and bad soldiers, good policemen and bad policemen, are like figures moving at the bidding of an unseen power and that power is our fatal resolve to impose our will.

Our means are wrong, cruel, disgraceful, because we pursue an end which we despair of reaching by any of the means that our history has sanctioned. It is important to insist on this because it would be fatal to suppose that the mere abandonment of the policy of reprisals is going to settle the Irish question. That policy is a terrible chapter in our history—probably the most terrible since those events of which Pitt could not dare to hear in the days of the rebellion of '98—and the sooner it ceases the better. But do not let us imagine that the policy, which is favoured by some of the Government's advisers, of making great military drives, setting up block-houses and concentration camps, with the idea of killing or internment every Irishman who is recalcitrant, would bring on us anything but disaster and disgrace. We cannot do in Ireland what Austria and Russia and Prussia did when confronted with similar problems, and escape their fate. Every speech made by the Dominion Prime Ministers reminds us that if there is such a thing as a British Commonwealth it is just because we saw the folly of Prussian ideas and chose for our own part just the opposite policy. Nobody can read those speeches without being struck by their insistence on the truth that England must recognise the Dominions as nations. We must either treat Ireland in that spirit or we must have a system of violent repression. Reprisals are a part of that system, but only a part. That system involves reprisals or no reprisals, like every system of terrorism, the substitution of injustice and lawlessness for justice and law. No house burning is so bad as the ill-treatment of prisoners. There appeared on Monday in the columns of the Daily Chronicle a strong appeal for a change of policy; a proposal that the two Parliaments should meet, and that the Sinn Féin members should be released from prison and given a safe conduct to land. The Government should then be prepared to come to terms with any demand put forward by Ireland as a whole. This is what Sir Horace Plunkett proposed some weeks ago, and it revives the idea of negotiation which was near accomplishment last December. That project collapsed because at the last moment Ministers decided to call for a new movement in Ireland. The presence of the Dominion Ministers recalls in this connection a very instructive precedent. Readers of Sir George Arthur's "Life of Kitchener" will remember the chapter describing how Kitchener was prevented by the Ministers of the day from offering the terms that he wished to the Boers in March, 1901. In May, 1902, we made peace with the Boers, and the terms for which Kitchener asked thirteen months earlier were granted. He had had thirteen months of purposeless war. Have we any minister now as wise as Kitchener was in 1901, or has every tradition of wisdom and generosity disappeared in the passions and resentments of this odious quarrel?

THE HOLY LAND  
POPE URGES THAT RIGHTS OF CHRISTIANS IN PALESTINE BE GUARANTEED THEM  
ROME, June 23.—In his allocution to the recent consistory, Pope Benedict deplored the situation in Palestine, especially the activity of non-Catholic sects in taking advantage of the misery of the population to pervert them from their faith. The Holy See has sent assistance to the people in Palestine, he said, but because of the scantiness of means at his disposal, this help has not been sufficient, and he is therefore obliged to call for co-operation to prevent the spiritual ruin of nations that were evangelized by Catholic missionaries, particularly by the Franciscans.

The progress of Zionism in Palestine is another cause of apprehension, His Holiness said. The Jews have obtained a privileged position. The new policy is directed to the expulsion of all Christians from posts which they have held until now and of substituting Jews in their places. The sacred character of the Holy Land is threatened; it is being trans-

## LAWLESS LIQUOR TRAFFIC

### BISHOP FALLON VIGOROUSLY DENOUNCES EVIL CONDITIONS AND ENJOINS OBEDIENCE TO LAW

In view of a malicious slander recently uttered here we reprint from the CATHOLIC RECORD of July 10th, 1920, the following Canadian Press despatch which appeared in all the newspapers a year ago.

Canadian Press Despatch

Sandwich, June 27, 1920.—At the annual retreat of the clergy of the Diocese of London, which concluded yesterday morning at Assumption College, Bishop Fallon denounced in vigorous terms the lawless traffic in liquor which to a greater or less extent disgraces all parts of Ontario, but which has given this border district a bad eminence difficult fittingly to describe.

"Most of you know," said His Lordship in conference with his priests, "how I regard the Ontario Temperance Act. I have never made any secret of my conviction of such legislation is unwise, ineffective and opposed to the best British traditions of personal liberty, as well as to the best Catholic traditions of personal responsibility. But, no matter what you or I think of it, the O. T. A. is now the law in this Province. It was enacted by competent civil authority, it has undoubtedly behind it the approval and support of the great majority of people of the Province, it invades no essential right that demands or justifies resistance or disobedience, and while you are at liberty under the form of responsible government which, thank God, obtains in this free country, to agitate for the mending or ending of the Act, to educate public opinion along these lines, to urge your liberty cease. So long as the Ontario Temperance Act is the law of the land, it demands your respect and your loyal effort to have its provisions observed. The authority behind it is lawful and competent civil authority, and the Catholic Church teaches that all authority is from God. This Catholic doctrine, which ennobles obedience, also inexorably exacts that obedience to all laws not manifestly unjust, even though the wisdom of their enactment is open to question."

DEBAUCHING OF PUBLIC CONSCIENCE  
Having thus laid down the clear duty of Catholics as good citizens, the Bishop depicted in scathing terms the debauching of the public conscience, the debauching of the individual conscience and of the official conscience, by the state of things publicly known, or at least generally alleged, to exist in this district. "For, mark well," continued His Lordship, impressively, "this particular law cannot be brazenly violated, authority in this particular instance cannot be openly flouted, without going far, and only far, towards bringing all law and all authority into contempt."

Our informant, who had Bishop Fallon's permission to make public, at his discretion, this important pronouncement, assured your representative that it was one of characteristic directness, forcefulness and vigor.

### ENJOINS DUTY UPON PRIESTS

In this part of the Province, where perhaps, the temptation to break this particular law was greater than elsewhere, Bishop Fallon reminded his priests of their plain pastoral duty, and reinforced this with all his episcopal authority by solemnly enjoining them to make known and to drive home to their people the enormity of this lawless liquor traffic and the gravity of its consequences, which disgraced the community, imperilled the reign of law and order and was subversive of morality, public and private.

### BRITISH LORDS DENOUNCE REPRISALS IN IRELAND

London, June 16.—The opening of sincere peace negotiations with Ireland was strongly urged in the House of Lords in the debate on the motion of Lord Donoughmore requesting the Government to announce the amendments it is prepared to make to the Home Rule Act.

Tory as well as Liberal peers denounced the Government's handling of the situation in Ireland, Lord Donoughmore declaring: "The detestable and degrading policy of reprisals is still continuing."

Earl Buxton urged Premier Lloyd George to lay all his cards on the table and tell the Sinn Féin how far he is willing to go in making concessions. Lord Mayo said: "The three great blots on the Home Rule Act are the partition of Ireland, the financial measures and the establishment of a crown government colony in the event of the southern parliament's not functioning."

Lord Oranmore, who has just returned from Ireland, said: "The state of the country is becoming worse daily."

## FORMED INTO A RESORT OF PLEASURE AND WORLDLINES.

The Holy Father urges that the inalienable rights possessed by Catholic Christians in Palestine be guaranteed to them. He asks no impairment of the rights of the Jews, but would not have them abrogate the just rights of the Christians. Accordingly, he appeals to the Christian nations, Catholic and non-Catholic, to be on guard when the League of Nations examines the mandate over Palestine.

Recent developments in Europe show that the task of pacification has not been completed, the Holy Father said, and he renews his appeal to the good will of the governments in inducing the peoples to abandon their mutual aversions and to resolve in a spirit of charity all the pending disagreements among them. He rejoices that nearly all the civilized nations of the world have sought diplomatic relations with the Holy See. Their desire for this relationship was cordially received in accordance with the Catholic doctrine which maintains harmony between the spiritual and the civil power for the common good of the Church and the State.

France's return to diplomatic intercourse with the Holy See after a lapse of sixteen years gave much consolation as her separation caused bitterness, the Holy Father declared. The Holy See wishes the cooperation of the Church and the State in the face of the sad conditions existing almost everywhere. Let there be no interference with the liberty and independence of the Roman Pontiff, he said, that they may be a source of prosperity to the individual States as well as to the Church.

## RESENTS LIBEL

### MRS. M. P. HIGGINS REPUUDIATES FALSE STATEMENTS MADE BY SENATOR WATSON

The article recently published in Senator Thomas E. Watson's paper, The Sentinel, in which the National Congress of Mothers and Parent-Teacher Associations was identified with the Sentinel's charge that Catholic institutions such as the House of the Good Shepherd, are responsible for the disappearance of many of the sixty-five thousand girls who were reported lost during the past year, has provoked an emphatic disclaimer from Mrs. Milton P. Higgins, of Worcester, Mass., National President of the Congress.

The statement issued by Mrs. Higgins follows: "The attention of the President of the National Congress of Mothers and Parent-Teacher Associations has been called to some newspaper statements in Georgia about missing girls and accusing the Roman Catholic Church of responsibility in regard to these girls."

"The National Congress of Mothers and Parent-Teacher Associations are entirely non-sectarian and include among their membership many from all the different religious denominations, including the Roman Catholic. They absolutely prohibit the discussion of any sectarian questions in any way, shape, or manner. It would be entirely against their constitution whether at local, State, or national meetings, to attack or praise one religion more than another, therefore, we deny that the National Congress of Mothers assembled in convention, made any such statements as have been called to our attention."

"The Congress is open and above-board and welcomes, not only all denominations, but all political parties equally."

"It is a great surprise and we are grieved to deny any such false statements as emanating from the National Congress of Mothers and Parent-Teacher Associations."

Washington, June 20.—A copy of what is believed to be the only book in existence printed in the hieroglyphics of the Micmac Indians, has been placed on exhibition in the division of graphic arts of the National Museum. The characters were invented by Father Leclerc, a missionary to the Micmacs, who was born about 1630 and died about 1695.

During and after Father Leclerc's stay among the Indians these characters were in use in manuscripts, but it remained for another Catholic missionary, the Rev. Charles Kauder, a member of the Redemptorist Order, to employ them in printed form.

Washington, June 15.—Plans for the erection of a library to cost \$1,000,000 at the Catholic University of America were announced last night by the Right Rev. Thomas J. Shahan, Rector of the University, at the annual alumni banquet. The new building is to be completed within two years. Pointing out the necessity of having such a building at the University, the rector called attention to the growing collection of books which are accumulating at the University and have already far outgrown the present library rooms in McMahon Hall. Many rare and practically priceless books of the Middle Ages, original Oriental manuscripts, etc., are included in the collection. The library now contains more than 200,000 volumes.

## CATHOLIC NOTES

Belgium claims the honor of having produced the first printed newspaper, Neuve Tydinghen, published at Antwerp in 1605 by Abraham Verhoeven, and preceding by fourteen years the first English journal.

London, June 21.—Rev. Arthur Stanton, a Baptist minister of Bourne-mouth, the great seaside resort on the South Coast, has been received into the Catholic Church at Begbroke Place, Hostel for converts at Oxford.

Maryknoll, of the American Foreign Missions, is well known in the wireless world and has attracted attention abroad by the power and excellence of its receiving station at the seminary near Ossining, New York, where wireless messages are received daily.

"My diocese," says Bishop Schuler of El Paso, "contains 65,000 square miles. Babies baptised by one of my priests today may ask him to perform their marriage ceremony when he is able to complete his rounds again."

Hon. Charles Clifford, eldest son of Lord Clifford, of Chudeleigh, and Leonard Lindsay, secretary of the Superior Council of the St. Vincent de Paul Society of whom both are Catholics, have been appointed justices of the peace for Devonshire by the Lord Chancellor of London.

Denver, June 21.—The highest honors of this year's commencement exercises of the University of Colorado in Boulder were bestowed on a nun, Sister M. Baseline, of the Order of Sisters of Charity, B. V. M. Sister M. Baseline, a teacher in Mount St. Gertrude Academy, received the degree of Doctor of Philosophy.

Rome.—Monsignor Francesco Borgognoni Duci has been appointed secretary of the extraordinary affairs of the Vatican. He succeeds Mgr. Cerretti, who will go to Paris the end of this month to assume the post of Papal Nuncio in the French capital, to which office he was recently appointed.

Praga, Czechoslovakia, June 4.—Official records testify to the large number of Catholics who are returning to the Church after having identified themselves with the schismatic body within the last two years. All such changes of religious affiliation must be formally registered, so that the extent of the reflux to Catholic unity is now a matter of figures.

Silverton University, Silverton, Ore., built in 1895 as a professedly infidel college, is now a Catholic educational institution. The infidels were forced to close school and sell the building to Archbishop Christie. The former assembly hall, remodelled, is now St. Paul's Church, and the rest of the building will be opened next fall as a parochial school under the Franciscan Sisters of Dubuque, Iowa.

A five-year course in aeronautics has been established by the University of Detroit which is the first educational institution in the United States to recognize aeronautics as a science worthy of a special degree. Plans for the construction of special laboratories with a wind tunnel, a flying field and aircraft are being developed, according to Lieutenant Thomas F. Dunn, dean of the new department.

An impressive demonstration to protest against the efforts of the French Government to secularize the Catholic schools of Alsace-Lorraine was recently held in Strasbourg. More than four thousand men and women representing the Catholics of Alsace took part in the demonstration. Various speakers dwelled upon the repeated promises of the French Government not to change the laws concerning the Church and the schools, and demanded that the rights of the Catholics of the annexed provinces be respected.

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HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom"

CHAPTER XXI

Father de Woodville advanced and took his stand beside the old woman...

She bustled off, saying that "she wondered indeed where she should find it" but she had not proceeded far before the old man...

Manfred groaned and muttered something incoherently as Father Basil poured some wine through his parched lips...

"Who can he be?" pondered the priest. "Poor fellow, he is but a wreck of what once he must have been..."

"Who is he?" puzzled Manfred, fixing his large brown eyes upon the features of the priest...

"Who is he?" asked Manfred, "or does this man show a face like hers? I dare not ask if she herself is saved? How could I bear the answer if they were to tell me that she has perished?"

"Yes, I am very tired, but I have been thinking ever now. It is strange how clearly I can recall to my mind events which before I had almost forgotten..."

"This is all very strange," soliloquised Father Basil, somewhat wearily, "and yet, after all, it is often wise to allow sick men to ramble on as they list..."

"I am Father Basil, a Benedictine monk; and have been sent especially to your relief and assistance..."

"Thank God, she who by her charitable exertions saved your life still lives; though for how long he who preserved her alone knows..."

"There now, you must be brave, and not let joy kill you outright; though, of course, it is but natural that you should feel grateful to Sister Marguerite for all that she has done for you..."

"Grateful! Oh the word is cold—no words can ever express my feelings. Had you sinned as deeply as I—had you endured the remorse which I have suffered—you would be better able to judge what she has done for me..."

"Listen, Father. I have a solemn vow to fulfill—a vow made to her in our direct moment of peril. You first shall bear the confession I have to make; for it shall be public. You shall listen; but you must not pity, nor must you spare me! I have done wrong! So bitterly have I wronged another that I am prepared to suffer any penalty in atonement..."

"But I was hardened," continued Manfred. "How could I recognize in the patient nun before me the proud girl who had once so deeply impressed me? In my heart of hearts I tried to despise her calling; I treated her with scorn—even as a menial; and she but smiled, and redoubled her charitable exertions..."

strength to fulfil my vow, I will take all the sustenance that I am able; perhaps it may help to still the wild throbbings of my heart. Only, as we are thus quietly together, tell me yet one thing more. Did Sister Marguerite ask you personally to come to my aid?"

"She did. I came to her assistance; and she bid me go in search of you. God knows, it cost me much to leave her; for we had not met for years, and I am her brother."

"Her brother! You her brother!—and a De Woodville!" stammered Manfred, endeavouring to raise himself on his knees and thus gain a clearer view of his companion...

"I shall not be long," he said; "I go to see Sister Marguerite. But should she suffer awhile, and call for me, send a messenger to acquaint me instantly of the fact."

CHAPTER XXII

Father Basil De Woodville lost no time in traversing the distracted streets. He knew well where the little convent stood, and chose the shortest cuts and least frequented routes...

"How terribly he must have suffered!" thought the watcher. "He cannot last long. And yet from what I gather he has a statement of importance to unfold ere he leaves this world for ever..."

"Who is he?" asked Manfred, "or does this man show a face like hers? I dare not ask if she herself is saved? How could I bear the answer if they were to tell me that she has perished?"

"Yes, I am very tired, but I have been thinking ever now. It is strange how clearly I can recall to my mind events which before I had almost forgotten..."

"This is all very strange," soliloquised Father Basil, somewhat wearily, "and yet, after all, it is often wise to allow sick men to ramble on as they list..."

"I am Father Basil, a Benedictine monk; and have been sent especially to your relief and assistance..."

"Thank God, she who by her charitable exertions saved your life still lives; though for how long he who preserved her alone knows..."

"There now, you must be brave, and not let joy kill you outright; though, of course, it is but natural that you should feel grateful to Sister Marguerite for all that she has done for you..."

"Grateful! Oh the word is cold—no words can ever express my feelings. Had you sinned as deeply as I—had you endured the remorse which I have suffered—you would be better able to judge what she has done for me..."

"Listen, Father. I have a solemn vow to fulfill—a vow made to her in our direct moment of peril. You first shall bear the confession I have to make; for it shall be public. You shall listen; but you must not pity, nor must you spare me! I have done wrong! So bitterly have I wronged another that I am prepared to suffer any penalty in atonement..."

"But I was hardened," continued Manfred. "How could I recognize in the patient nun before me the proud girl who had once so deeply impressed me? In my heart of hearts I tried to despise her calling; I treated her with scorn—even as a menial; and she but smiled, and redoubled her charitable exertions..."

wealth she had none, yet she wanted for nothing; I had made huge sacrifices to attain happiness, and yet had never for one instant grasped it. What had she done to win it? For whether well or sick, weary or gay, peace, joy, and serenity lived in her heart and shone from her countenance. There is much to tell, Father; but I am growing weary and my voice is tired. I was stubborn and hard to conquer, but at last I am totally subdued. If I fall asleep, murmured the sick man faintly, I shall not sleep for long, and should you leave me, return again soon; for I have still my vow to fulfill, and cannot rest until it is accomplished. How strange it all seems to me now; I should wish to wish me to linger as I speak of Baron Court. Little did I dream when I was then addressing, His voice grew gradually slower and weaker, until at last it entirely ceased, and he fell into a heavy sleep.

In a few minutes Father Basil arose quietly, and finding old Pierre, beside him watch by the sick man's side until his return. "I shall not be long," he said; "I go to see Sister Marguerite. But should she suffer awhile, and call for me, send a messenger to acquaint me instantly of the fact."

"How terribly he must have suffered!" thought the watcher. "He cannot last long. And yet from what I gather he has a statement of importance to unfold ere he leaves this world for ever..."

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The monk did as he was told. St. Bernard desired him to look into the pitcher and tell him what he saw there.

"I see nothing, Father Abbot." "Are there no slugs, or insects, or dirt of any kind?" asked St. Bernard. "No, it is perfectly clear; the water has washed it and prevented anything sticking to the bottom," said the monk. "That is just what your weekly confession does to you, my son," replied the abbot; "it washes your soul and keeps it pure and prevents sin and imperfection cleaving to it."—The Sentinel of the Blessed Sacrament.

FOR THE GOOD OF THE SUPPLICANT

"Talk about women being collectors of rubbish!" Susette drew her unfashionable, but becoming eyebrows into a disapproving frown. "This desk is absolutely the worst catch-all I've ever met up with!"

"Susette, Susette, watch your step! Where do you get that 'met up with'?" Meta demanded from the depths of the big chair in which she was languidly nibbling at a weird specimen of French pastry. In the familiar intercourse of her home she still answered to the name of Martha, especially when it was followed by a futile search for a lost button.

"Look, I suppose so. Match ends, tapers, erasers, neither any good; a paper of pins without one pin in it. Oh, pshaw! I mean an empty pin-clipper. Three knives and six chewed-up pencils. Oh, I hate a man that chews anything!"

"Except his food. You will allow, Susette, that even a mere man has a right to that," laughed Joan from a desk near the window, heaped with blurred duplicate sheets, which she was looking over.

"Yes, I suppose so." Susette pulled another handful of miscellaneous trash from the offending top drawer. "Well, here are some loose leaves. Just the size for my note book. Finders keepers—but what did I ever intend to do with all this string? It's all so knotted and twisted, I won't save an inch."

"Empty the drawer out on the desk," began Joan. "Or into the waste basket. That was the plan I had in mind," said Susette.

"Why didn't old Jenks burn his bridges before he left?" asked Meta. "You mean make a bonfire of this trash? Ask me, ask me! It's what I'd like to do, but old J. S. said to me this morning, 'go through Mr. Jenk's desk very carefully, very carefully, at your leisure, Miss Whitley (just as if there was such a thing in this office). He may have left some valuable memoranda.'"

Susette's voice held so much of the throaty rumble of the senior member of the J. Simpson Supply Co. that Meta choked on the ultimate fragment of her pastry and Joan laughed till the tears came.

Induced by the savoring prices of the spring fluery, which alone would satisfy their yearnings, the three girls had practised a self-imposed economy for the last six weeks, bringing lunches from home. They had enjoyed the almost the freedom consequent upon the absence of the occupants of the other nine chairs, and a friendship had deepened to a degree impossible of achievement in the high tension of working hours.

"Oh, fudge! More bent pens, another stubby pencil! Well, did you ever? Catch!" "Oh, for goodness sake, would you ever think it of old Jenks?" Meta's comb had at length wandered down the proper passage in her white throat, and she added, "The very idea!" as upon looked at the small object Susette had tossed into her outstretched hand.

"Think what?" asked Joan. "That old Jenks would have a little Saint Joseph. It's an old one, too. The cover's all bent." Meta lifted out the tiny figure. Susette giggled. "Poor Jenks, he'll be sorry that he left it," said Joan.

"Why? What's it good for? He's not a Catholic, though he is homely enough to be one," Susette laughed. "What does he want an idol for?" Joan sprang from her chair, dropping several sheets to the floor. She was at Susette's desk and towering above the fluffy-haired girl before her laughter was ended.

"Ever and ever so many folks who are not Catholics carry these little statues." Meta leaned forward in the huge chair. "My father knows an awfully rich man who is as particular about seeing that he has his in his pocket every day as he is about a clean handkerchief. He says a 'Little Sister of the Poor' gave it to him. I can't imagine what he'd do if he ever lost it."

"My, my! Power—riches—love! I want all three," declared Susette. "I suppose the Saint would want you to make a choice?" She turned to Joan. "Don't worry. Saint Joseph would not give you anything. You're far too frivolous!" Joan meant to do the drawer into the desk. "And that's that! A new man coming tomorrow, Miss Whitley (again she mimicked her employer greatly to the shocked delight of her hearers) I look to you to see he has the proper equipment."

"Then I'm not really. That's only on the surface." She slid the heavy drawer into the desk. "And that's that! A new man coming tomorrow, Miss Whitley (again she mimicked her employer greatly to the shocked delight of her hearers) I look to you to see he has the proper equipment."

"Let me have another look, please, Joan," Susette begged. Thoughtfully she studied the bent case and the tiny figure it enclosed. "The case is silver," she announced. "And I don't believe it's old Jenks' after all. Look there are three initials on the case. One is an 'L' and I can't make out the others. One thing though, neither one is a 'J.' I think—maybe I'd like to drop this into my new bag." She looked up to meet the astonished eyes of the two girls.

"Susette!" cried Joan. "All right then, I won't." She was almost pathetic in her swift abandonment of this wonderful plan. Meta laughed.

"If he cared anything for it old Jenks should have taken it along, I suppose," she ventured. "Who, him?" demanded Susette, more indignantly. "My dear old Jenks was so overwhelmed with the idea of getting out of this stuffy place into the new branch at Omaha that it's a wonder he remembered anything. Now, though I don't honestly think it's his Saint Joseph, or that he ever knew it was in his desk; he never cleaned it out in his life, you know he didn't, and half a dozen men must have had the place before he came into the firm, notwithstanding all this. I'm going to give him a chance to reclaim it."

With quick fingers she was arranging stationary of various sizes and styles within the drawer, while she talked. "I shall slip the little thing under these envelopes away back in the drawer. If old Jenks writes to any one of us about it, we'll drag it forth. If he doesn't it's there for the new man and I hope it brings him good luck. He'll need it!"

"There you go again, Susette. You mustn't talk about it as if it was a charm," scolded Joan. Because it isn't!" "I know it isn't," insisted the offender.

Stephan Roche fitted easily into the routine of the main office of the J. Simpson Supply Co. It was his third place in five years, and Stephan had by this time arrived at the point where he realized he was not the indispensable adjunct to the commercial life of the city which he had believed himself to be on that day in which he had rented his first hall bedroom in an unattractive Chicago rooming house.

He had long since achieved more congenial surroundings and contact with men who accomplished "big things," while preserving a simplicity amazing to the youth, had rubbed away much of his superfluous conceit. So Stephan Roche sat gratefully in old Jenks' swivel chair and dictated rooms of letters into old Jenk's telephone, as if he had grown up with the firm.

Three pairs of eyes, grey, brown and deep blue, watched the Omaha mail anxiously as January melted into February, but though Robert Jenks wrote voluminously in regard to everything in the new branch office inquiries as to the best silver case and its finished contents appeared nowhere in any letter.

"You might as well have taken it, Susette," Meta said one blustering March day. "Certainly we know now it never was Jenks'. As to our Mr. Roche, he'll not want it." "He isn't a Catholic, but he might like it," said Susette.

"He ought to be," Joan broke in quickly. "I'm all out of patience with his sort! Just as soon as they come up to town they imagine everything they learned at home is old foggy! My mother knew his family very well. But do you think for one minute that I'd tell him so, or give him any of her messages? Not I! Take it now, Susette, if you still want it."

"No, let's give him a little more time." It was nearing the end of the noon hour, but the three conspirators were still the sole occupants of the long room. "If some thing doesn't happen soon I'll go right up to him and ask him for it. I can say that I must have dropped it when I cleaned out his desk." Susette cast a look of unutterable innocence toward the ceiling and concluded. "And that's absolutely and positively true. She here comes Mabel!"

"Susette you are impossible," cried Joan. Meta buried her laughing face in her hands, but added nothing in the way of reproach or approval, as Susette ran past the

gossipy switchboard operator, to wash her hands. It was precisely one minute after four o'clock that afternoon when the "something" did happen. Susette was certain about the time. The over-weighted clouds which had hung irresolutely above the skyscraping office building, since early morning, suddenly precipitated deluge into the canyon-like streets, and brought consternation to the umbrellaless.

"Will it stop before closing time?" Susette whispered to her nearest neighbor, Meta, and they both glanced at the clock above Stephen's desk. One minute after four, its impeccable hands recorded and Stephen Roche was reaching far back into the orderly top drawer for a smaller envelope.

Meta turned feverishly to her card indexing. Susette's lips parted in a mischievous smile, but her blue eyes were extraordinarily serious as they noted the flush of either annoyance or dismay which flared into Stephen's rather pale cheek, when he withdrew his hand. He dropped the envelopes upon his desk, and looked for a long moment at the worn silver case. Susette leaned over her machine. The little case seemed to scorch his hand. Stephen gave a defiant glance around the room, then becoming aware of the utter indifference of its absorbed occupants, he opened the case and reverently took out the tiny statue.

"What is he thinking of?" Susette wondered. "Is he going to throw it away or will he put it back in the drawer?" She held her breath. Stephen did neither of these ordinary things. When he had stared at it, for what seemed an age, but which the clock affirmed a scant sixty seconds, the statue was returned to its case, and then Stephen Roche dropped it into a pocket of his fashionably cut clothes. And looking up, he met Susette's wide blue eyes and mischievous smile.

"Did you see them in church last Wednesday, Joan?" Meta asked. They waited to cross the boulevard until the lumber motor-bus, from which Stephen and Susette, sharing the top with a much be-muffled old man, waved a gay good-by, should have passed.

"Of course I did, and at all the other Holy Week services! Isn't it the most outrageously ridiculous thing!" laughed Joan, "that his coming to his senses and going to church and all that should be through that little imp, Susette?" "I heard she is under instruction," began Meta. "Did she tell you?"

"No!" cried Joan.—Alice G. Hyde in the New World.

THE REFORMATION

AND POPULAR LIBERTY

Joseph Huxslein, S. J., in America

The gradual growth of religious and civil absolutism under the Reformation furnishes an interesting study. Luther's original plan had been the establishment of free congregations. Those "whose hearts God had touched" were to meet and choose their "ministers or pastors." The priesthood belonged to every man, he held, and no commission was required for the preacher's office. But such freedom soon led to divergences of opinion. To stem these departures from his doctrine he first demanded the intervention of his evangelical town councils.

Even in the year 1525 he braced as "seditions" the wish of the peasant parishes to appoint or dismiss ministers without reference to this purely civil authority. So the secular arm was already invoked at this early stage, not merely for the suppression of Catholic worship, but for the regulation of his own Lutheran congregations.

Yet even these civil councillors might prove but weak instruments in maintaining the inviolability of his creed. His next step, therefore, was to give full authority, religious as well as civil, into the hands of his favorite princes. Thus finally arose Luther's clearly expressed doctrine of the ruler as absolute "patriarch," whom he compared to King David. He was to appoint bishops, to extirpate religious errors, and by the power of the sword to coerce all to attend the Lutheran sermons and conform outwardly to the Lutheran worship. A theocracy was, therefore, privately established, with the most despotic power entrusted to the hands of the Lutheran sovereign. Catholic rulers were not to presume to use such powers. The inquisitorial Electoral Visitation in Saxony was carried out, by Luther's consent, from 1527 to 1528, and was to serve as a model for other Reformed States. So, with Luther obsequiously holding the stirrup, religious and political absolutism was firmly established in the saddle.

The course here described was doubtless accelerated by the Peasants' War. When Luther turned from these oppressed tillers of the soil, who had been roused to rebellion by his earlier attacks upon the nobles, and called upon the princes to stab and slay them "like mad dogs," his once marvelous popularity with the masses was forever forfeited. Thereafter he was constantly to be bound more closely to the aristocracy. Yet for the favors received from them he surrendered the freedom not merely of the people, but also of his own religion. His former protestations of liberty were now but dry leaves upon the wind. His frequent and indignant outbursts of obsequy were unaccompanied by any effective will to break the shackles

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he had forged. The aid of the prince remained too important for him, just as he in turn had become an invaluable asset to the lords who under the aegis of his New Evangel plundered the churches, robbed monasteries, and depleted for their own riotous excesses the ancient funds accumulated for purposes of charity and religion by the successive generations of the Faithful.

Luther's greatest disappointment, however, was to see the application of his own methods by other sectaries. Here, in fact, we come upon one of the strangest psychological phenomena in history. Although he openly acknowledged the difficulty of private interpretation there can hardly be any doubt that Luther entirely deceived himself into the belief that once men had rejected the ancient Faith they would all invariably interpret the Scriptures in precisely his own sense. Only the evil-minded would fall to do so.

Private interpretation, as conceived by him, would imply nothing more than that all men must now read out of the Scriptures exactly what he had read into them. Hence his violent denunciation of all sectaries who differed from him as "heretics," "fanatics," and "blasphemers," guilty of an unpardonable sin against the Holy Ghost.

If the same self-delusion did not exist on the part of his followers, they at least fully shared with him the inconsistency of persecuting those who presumed to follow a private interpretation different from their own. Wherever a prince or a municipal council could be found to adopt the new creed they at once set themselves to the task of interpreting, banishing or delivering over to execution such as followed their own principle of private interpretation.

"The Bible," said Luther, "belongs to all, and so far as is necessary for salvation is clear enough, but also dark enough for souls that pry and seek to know more" (quoted in Beard, *Hibbert Lect.*, p. 124). Zwingli and Calvin both cordially acquiesced; but when Luther and Zwingli tested the doctrine by their greatly differing teachings concerning the Holy Communion, Luther observed that if other people did not see things as he did it was their own fault, while Zwingli took refuge in calling names.

Then both of them fell on the Anabaptists and the Socinians, both of whom cordially accepted the same "Bible" principle, yet reached conclusions radically different from those of either Luther or Zwingli and then fought with equal violence against these others who did not deduce the same results from their reading of the Bible. The doctrine has run its course through four centuries and has produced the rationalism which so greatly characterized the German theology of the day before Germany fell, and which led to that divorce between theology and morals that created the super-man and the whole Nietzschean philosophy. (April 15, 1921.)

As a striking example of this spirit let us take the man most familiarly known perhaps among all the Reformers after Luther, the man of whom Michelet wrote in the tenth volume of his *"Histoire de France"*: "If in any country of Europe there is a cry for blood and for a man who will torture, burn and murder, that man is at Geneva, ready and willing. He will begin by giving thanks to God and singing songs in his praise." It is Calvin, of course, to whom he refers.

With a feeling of terror and revulsion we read of the imprisonment, trial and execution of Servetus brought about by Calvin. The former had denied the mystery of the Trinity, but his great crime was that he had openly attacked the teachings of Calvin. Cast into prison by the latter's efforts, he lay there for weeks upon the foul straw of his dungeon, infested by vermin. When he prayed at last for the charity of being supplied with a shirt and some linen, the city council was willing to offer this slight relief; but Calvin induced them to refuse it. From the pulpit he thundered against his victim until he had compassed the condemnation of the unhappy man.

ing logs. One more sound issued from the midst of the pile, "Jesus, Son eternal, have pity on me!" Then all was still, and Calvin closed the window at which he had been sitting to watch the last agony of his hated victim." (pp. 335-336.)

Zwingli, too, the third of the great trio of reformers, knew how to make use of the city magistracy to promote his own form of religion in the canton of Zurich, while the greed, licentiousness and cruelty of Henry VIII. are sufficiently notorious. Under Edward VI. the Reformation itself was promulgated in England. It was finally established under Elizabeth. Mr. Arthur Pentz, in "A Gildsman's Interpretation of History," thus sketches the course of events from the viewpoint of a critic with neither Catholic nor Protestant affiliations:

"The Protestant religion," says Cobbett, "was established by gibbets, racks and ripping knives." A series of acts of Parliament were passed which by degrees put down the Catholic worship and reintroduced the Protestant form as it existed under Edward VI. Catholics were compelled to attend Protestant worship under enormous penalties, and when this act failed an act was passed compelling all persons to take the oath of supremacy, acknowledging her (Elizabeth) as the Pope supreme in spiritual matters on pain of death. Thus were thousands of people condemned to death for no other crime than adhering to the religion of their fathers, the religion, in fact, in which Elizabeth herself had professed to believe until she became queen and had turned against it, not from conscientious motives, but from considerations of convenience. "Elizabeth," says Cobbett, "put, in one way or another, more persons to death in one year, for not becoming apostates to the religion which she had sworn to be hers, and to be the only true one, than Mary put to death in the whole of her reign. . . . Yet the former is called or has been called 'good Queen Bess,' and the latter 'bloody Queen Mary.'" (p. 188.)

That severe penalties were at times inflicted upon heretics by Catholic princes, although not by the Church herself, we will know. Yet much is made of a few notorious instances that have been proved to be purely political. And when all the evidence is taken for the time of the Reformation itself, it will be found that a far larger liberty existed in Catholic regions, while the spirit of persecution was intensely bitter in all the countries of the Reformation. Catholic princes, it must be remembered, were never given theocratic power which Luther bestowed upon his princes. Against the Catholic conditions, the case of Queen Mary is often cited as an extreme example. Of her Mr. Pentz says:

"Mary was a devout Catholic. She sought the restoration of the Roman religion and the suppression of the Protestant sects to which the leading reformers and plunderers belonged. Altogether, 286 persons were put to death during her reign. Some of these may have been martyrs to their opinions, but the majority were the sectaries who had plundered the monasteries and who had sought by treachery to destroy the Queen herself." (p. 179.)

All in all, no reasonable historian can refuse to accept Dr. Cram's conclusion that: "Politically and socially, the inevitable outcome of the Renaissance and Reformation was absolutism and tyranny, with force as the recognized arbiter of action." That much we may consider as established beyond any doubt.

But there is still one fact to which special attention must be given. Nothing is more clear than the continual defense on the part of Catholic philosophers and theologians of the doctrine of popular supremacy and government by consent during the centuries immediately preceding and following the Reformation. It was to this strictly Catholic doctrine, to which the nations of the earth have again returned in modern days, that the Reformation sought to give the death blow. Congregationalists, it is true, still preserved the old Catholic guild traditions; Parsons, Cotton, and the Calvinists for a time drew similar ideas from the writings of those great Catholic spokesmen of democracy, the Jesuits, Suarez and Cardinal Bellarmine. But it was the Reformation that originated and supported the doctrine of the Divine right of Kings, while the "Conferences" of the Jesuit Father Persons, with their defense of democratic principles, were credited by such writers as the ultra-royalist Seller, in 1690, with being the pestiferous source "whence most of our modern enemies of the true rights of princes have borrowed both their arguments and their authorities." Government by consent, acknowledged in the Middle Ages and espoused in principle by all the leading writers in Catholic times, was stamped out by the Reformation, and in the "spacious days" that followed it was almost universally regarded as the "damnable doctrine of the Jesuits."

So it came about that the ideals of popular government were killed outright by the Reformers, and State and Church alike were delivered, shackled, into the hands of autocratic rulers, who were taught to invoke a Divine right. The prince was to decide the religion of his subjects. Luther had given the authority for this, although he meant such powers to be used by Lutheran princes only. But men were more logical than that. Politically and economically, the poor peasants were everywhere rendered more helpless than before. In various Reformation

countries they were again reduced to practical slavery or serfdom. The city workers, too, fared worse than ever, as the greatest English Protestant authority upon this subject, James E. Thorold Rogers, repeatedly shows in his many volumes. Autocratic capitalism was entrenched with a ruthless power. Little children were worked the mines from fourteen to sixteen hours under the lash of their drivers, and pauper children were taken from their parents and hired out in gangs like slaves and transferred to distant mining centers. Yet the Reformed religion raised no voice against these criminal proceedings. With the absorption of the goods of church and monastery, or guilds and pious foundations by the newly Reformed autocrats, pauperism, in its true sense, for the first time made its leprous appearance. The movement for popular rights that followed in more modern times was not an outgrowth of the Reformation, but a reaction against these results. In all its best expressions it is purely a return to Catholic, pre-Reformation principles.

TARDY AT MASS

Many people are falling into the deplorable habit of being late for Mass. With some it follows from irregularity in their methods of living. They have never disciplined themselves. Their meals are never taken at regular intervals. They have no stated hour for rising or retiring. They have no idea of punctuality.

If they have an appointment with another they do not scruple to make him waste his time waiting in vain for them. If they go to work they are continually being fined for late coming or flying in at the last moment, are utterly unprepared to begin their task with the proper composure and so waste sinfully their employers' time. If they have to catch a train they usually miss the one they aimed at as they have to pass their time amid the usually unattractive surroundings of a waiting room unconcerned as to the amount of anxiety, delay and trouble their failure will cause at their ultimate destination. They are human driftwood and would have to be remanded to the reform school to begin their task with the proper composure and so waste sinfully their employers' time.

With others this obnoxious habit springs from presumption. In their homes, at their work, in office, shop or schoolroom they are models because subject to personal supervision and scrutiny. The watchful eye of an immediate superior being eliminated they play upon the indulgence of the Unseen God.

Others still are steering close to the wind. They appreciate the difference between moral and venial sin and have the leaning that is fatal. They know the dividing line between fulfilling the obligation and not fulfilling it. So they go on trifling with God, not remembering that he who despises little sins shall fall gradually into the greater. Their service of God is not prompted by love but fear.

Another and a disreputable class is made up of those who deliberately calculate to arrive after the instructions or sermon, and so deliberately expose themselves to the danger of committing mortal sin. Then there are those with whom the hearing of Mass is simply a matter of routine or environment and who are indifferent as to any sin. At the back of the minds of all these is a perceptible decay of Faith. If they really understood the Mass and believed in it; and if, furthermore, they had an adequate idea of the weight of God's command to worship Him publicly and their obligation to correspond to that precept, we are sure that they would not insult Him or flout His order. To be late for Mass in greater or less degree is by that degree to profess a dulled Faith. As it is by Faith we live, such dullness is a mark of lowered vitality, says Our Sunday Visitor.

It might be added that the late comers are usually the first to rush out of the house of God before the last prayers are finished.—The Monitor.

HOLINESS

A noted spiritual writer gives the following simple and easy measures of attaining sanctity in every-day life: To do a little better every day. Do not try to do more, but better. An attempt to do more often hampers us, weakens us, and makes us conceited, but the attempt to do better only satisfies. Let us say, for example: Today I will say such a prayer with more attention. I will perform such a duty more carefully, or I shall be more gentle with some friend or relative. Resolve upon one amendment and faithfully carry it out.

To take up our duties vigorously in a whole-hearted way. A saint used to say: "It is easier than to accomplish them with better humor."

To give a little time to recollection each day. A few moments spent in prayerful meditation every morning, in order to arm ourselves for combat and labor during the day.

To be less anxious for news and useless information. Idle knowledge, a desire to know what some individual has done, what he thinks, or what he has said of us, a desire to be first to give news, an eager seeking for news, talking only to display our information—these and acts of like nature disturb the soul, fill it with idle vanities, and leave it far behind in the path of sanctity.



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To visit the Blessed Sacrament more frequently. Visit Our Lord every day for a few moments, go to Him as a counselor, to ask advice, as a king and faithful friend to whom we must feel the effects of a visit to the Blessed Sacrament; and sometimes in moments of discouragement it suffices to go to the door of the church to feel one's heart strengthened.

To work with energy, but avoiding over-eagerness. Act always with reflection. Spite never do anything by halves. They finish everything even to the last letter of the word.

To multiply acts of kindness. These are coin with which we purchase heaven. Let us not despise the most insignificant; it is just these we should multiply; they cost so little and are hardly noticeable. They are the pennies; they seem insignificant, but if we faithfully gather them we soon become rich. Our angel guardians are appointed to gather all our kind, considerate, obliging acts and bear them to heaven where they are rolling up interest for us.—The Sentinel of The Blessed Sacrament.

GRIEVOUS EVILS

AND DOWNRIGHT REMEDIES On all sides one hears lamentation as loud as it is late over the endangered morality of the rising generation. Even the writers for the society columns of the secular press are confessing themselves appalled at the low moral standards to which young women are consenting and which young girls are employing in their relations with the men of their acquaintance.

To find the remedy is far more difficult than to point out the cause, which is obviously the failure of parental authority. The world has long sneered at the sheltered care which the Catholic Church claims as the sacred duty of fathers and mothers in the rearing of a Christian family. The contempt of that same world has long been extended to the office of chaplain, now practically obsolete, or at least considered as a quaint, medieval practice curiously surviving among gentle folk of the Latin race.

Unquestionably the attitude of the world has been strengthened by the entrance on so large a scale of our women into the industrial world. Finally, also a factor not to be ignored has been the sentiment falsely ascribed to a modern spirit of independence—that a girl is quite as capable as a man of "taking care of herself."

The substratum of truth in these last two reasons has disguised the evil of the world's promptings in this matter. There are few people now in a position to know the state of public morality, who are not willing to admit that grievous condition of the evil is made manifest in the dress and conduct of many girls and young women at the present time. The suggestive state of undress of women on the dance floor, the brazen love-making even on public highway, the unchaste intimacy between boys and girls with no thought of courtship or marriage, these are conditions to which no one charged with public welfare can be indifferent. They are conditions indeed which are the serious concern of every God-fearing citizen of this republic. Certainly, they are the obvious business of all preachers of the Gospel of Jesus Christ.

Catholic parents can plead no excuse of ignorance when the shadow of such reproach falls on their home and on the daughter of their house. The spirit of the world is indeed insidious, but in season and out of season, the Catholic Church has voiced the solemn warnings of her divine Founder against this grievous contagion. The great body of people outside the Catholic Church, whether by education or prejudice, has long disregarded her monitions of this danger which is today so readily acknowledged as a reality. The Catholic parent, however, who has allowed the lure of fashion, the call of passion, and the craving for the world's excitement to supplant the dictates of both religion and common sense and to subvert the divinely ordained control of their children's conduct, must indeed be conscious of a failure so terrible as to rob of peace their declining years of this life and make heavy with dread the hour of their summons to the judgment seat of God.

With what success this worldly spirit makes its way among our Catholic young people is most pitifully portrayed in the conduct of some who have had every advantage of Catholic education and splendid opportunities of Catholic culture,

and who, moreover, seek with becoming frequency the grace and help of Holy Communion, and yet are known to vie in the extravagance of their costuming and the shamelessness of their dancing, with the pagan worldlings who have never known the inspiration of Catholic friendship with our Lord and His Virgin Mother.

Grievous evils require downright remedies. These Catholic girls abasing Christian education, bringing reproach upon the Catholic name and its high standard of maiden modesty, must return to the consecrated rules of right living or be prepared to bear their condemnation, lest the taint of their bad example spread evil and be used by the enemies of religion to the great detriment of souls. Parents should take heed in time lest the sorrow come to their home of the censure of the Church of God. The Church is a tender and long-forebearing Mother, but must always take thought and means to protect from the infection of evil those still obedient to her voice. Those, therefore, who will not hear her cannot be spared once they become a menace to the innocent and a threat to the fair name and honor of Catholic virtue.—Catholic Standard and Times.

REBUKE BOLSHEVISM

The outstanding feature of the Italian election was the severe rebuke administered to Bolshevism in Italy. The fear of further spread of revolutionary doctrines in Italy which was so alarming a year ago has now disappeared, and the hopes of the Soviets for control of another European country have been effectively shattered. Next in importance was the success of the Popular or Catholic party. The Catholic membership in the Italian Chamber of Deputies has been increased from ninety-nine to one hundred and nine.

Steady popular progress and democratic ideas have made great headway in Italy. In this happy consummation of Italian hopes and aspirations no one is deserving of so great credit as Our Holy Father, Pope Benedict XV. From the very beginning, His Holiness has steadfastly opposed the wave of revolutionary doctrine that threatened to sweep over Italy. In his encyclicals, addresses, and letters, he has pointed out the folly of violence, urged a closer union between employers and workers, and impressed the Catholic populace of Italy with true Christian social principles.

His letter to the Bishop of Bergamo, his address to the Catholic Women of Italy, his councils on frequent occasions to the Italian people in times of grave crisis, have had their effect, and the success of the Popular party and the triumph of democratic ideals in the Italian elections are a tribute to the vision and firm adherence to the fundamental principles that have characterized the illustrious Pontificate of Pope Benedict. Today in Italy there is evident a respect for religion, for the family and for property, and a resolute opposition to materialism, to divorce, and to Socialism in all its forms.

It should hearten the world long wearied by the apparently successful sweep of Sovietism in other European countries, to receive the news from the Italian elections, that anarchy has lost and the cause of order has won. Italy with her thirty five millions of people is now in a strong position. She has emerged triumphant from war, and

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THE CONSTITUTION AND SEPARATE SCHOOLS

Preaching to the Orangemen of London district the Rev. Mr. Reid, a Methodist pastor of this city, devoted a large part of his sermon to Separate schools.

"In discussing this subject," said Sir John A. MacDonald, "I have always found that when it is fairly laid before the people, they always, by their applause, signify their approbation of the consistent course of the Government in regard to it."

Aye, there's the rub. It is not always fairly laid before the people; it is sometimes discussed by men like the Rev. Mr. Reid who through prejudices are quite incapable of presenting it fairly, and who through ignorance and misinformation are not able even to discuss it intelligently.

A passage from Sir Joseph Pope's Life of Sir John A. MacDonald will illustrate that "consistent course of the Government" with regard to Separate schools which the great Father of Confederation declared always received the approbation of the people when fairly laid before them. Here is the passage:

"There remains but one question of practical politics in relation to which I propose to outline Sir John A. MacDonald's attitude. I refer to those issues of race and religion which periodically threaten the peace of Canada. It must be apparent to the most careless student of Sir John MacDonald's history, that British and Protestant though he was, at no time in his career had he any sympathy with that fierce intolerance of everything French or Roman Catholic which at the present time is abroad in Ontario. As far back as 1854, we find him counting on his 'friendly relations with the French.' In 1855 he introduced and carried a Bill in the interest of Separate schools against the bitter opposition of George Brown. In 1863 he supported by speech and vote R. W. Scott's Act, establishing a system of Separate schools. In 1867 he perpetuated this right to the Roman Catholics of Ontario, and at the same time provided the French Canadians with liberal guarantees for the security of their language, institutions, and laws. In 1870 he secured, or thought he had secured, like privileges to the Roman Catholics of Manitoba."

Mr. Reid told the Orangemen: "The constitution of our country has stood for the Public school, for equal education of all classes of society."

Perhaps Mr. Reid understands his terms; apparently he does not. The Constitution of Canada is the Act that made of the several independent British provinces the present Confederation. The British North America Act constituted the Dominion of Canada, and is, therefore, "the Constitution of our country."

And "the Constitution of our country" does not stand nor has not stood for the Public school.

Canada is a federation or confederation of the pre-existing provinces. Long discussions and negotiations preceded the union. Conditions, which as the very name implies are of the nature of a treaty between the provinces, had to be mutually agreed upon. One of these conditions was that the Protestant minority in Quebec and the Catholic minority in Ontario should have their rights to Separate schools guaranteed by the fundamental law of Canada, guaranteed by the Constitution.

And when the educational resolution of the delegates at the Confederation conference was submitted to the Legislature of the united Province of Upper and Lower Canada in 1865, it was endorsed even by such staunch opponents of the Separate School Act of 1863 as Brown and Alexander Mackenzie, and ratified unanimously. This resolution gives the provinces authority to legislate in the matter of education, "saving the rights and privileges which the Protestant and Roman Catholic minority in both Canadas may possess as to their denominational schools at the time when the union of the Provinces goes into effect."

This treaty condition was incorporated into the British North America Act, its object being to protect the Protestant minority in Quebec quite as much as the Catholic minority in Ontario.

In any case the Constitution of our country "has stood" and will stand for Separate schools in Ontario unless or until intolerant bigotry makes a scrap of paper of solemnly guaranteed constitutional rights.

In the light of this basic condition of confederation what is to be thought of this farrago of the Rev. Mr. Reid:

"We are not trying to destroy the Roman Catholic faith by the Public school, but only to say that they shall have a good education. What if the Baptist, Anglican or Presbyterian church or any other but the Roman Catholic church were to ask money from the public treasury in order to carry on their education? But they say we are mean and narrow because we will not do that for them. All we want is equal rights and are the friends of all citizens of this country. I want you to feel that we stand for this great principle of freedom, the larger education of all the people and the broader life that makes for more perfect understanding of one another, so that we may be together in the making of this great nation."

Whence comes the money in the public treasury? Do not Catholics contribute dollar for dollar with Protestants?

By the very act which constituted the Dominion of Canada, Separate schools are entitled to their proportionate share of the grants from "the public treasury" for educational purposes. We ask for no favors; but we shall insist on our rights.

Turning from the intolerance and misinformation of this little agitator, consider this statesmanlike view of Sir John A. MacDonald on the question of Separate schools. It is from a speech made before Confederation when no Constitutional guarantees for Separate schools existed:

"I have called the attention of the people to the fact that the 19th clause of the Common School Act became law long before I was in the Government at all; so that the merit of it, or the blame of it, is not with me, but rests entirely with the Baldwin-La Fontaine Administration, as it was brought in under the auspices of Mr. Baldwin particularly, that pure and honest man of whom I always love to speak, though we were opposed in politics. And if it be asked why we did not repeal it, I answer, in the first place, that it is one thing to give a right or a franchise, and another thing to deprive people of it; and in the second place, we have the indisputable evidence of a disinterested witness—a man who cannot be suspected of any leaning towards Popery—I mean Rev. Dr. Ryerson, a Protestant clergyman himself, at the head of the common school system—a person whose whole energies have been expended in the cause of education—who states deliberately to the people of Canada, that the Separate school clause does not retard the progress or the increase of common schools; but that, on the contrary, it 'widens the basis of the common school system.' If I thought that it injured that system, I must say that I would vote for its repeal tomorrow. You must remember, also, that Lower Canada is decidedly a Roman Catholic country—that the Protestant population of Lower Canada is a small minority, and if Protestant schools were not allowed there, our Protestant brethren in Lower Canada would be obliged to send their children to be educated by Roman Catholic teachers. Now, I don't know how many Protestants or how many Roman Catholics I may be at this moment addressing, but I say that as a Protestant, I should not be willing to send my son to a Roman Catholic school, while I think a Roman Catholic should not be com-

mitted to send his to a Protestant one. In Lower Canada the teachers are generally the Roman Catholic clergy, and, of course, it is their duty to teach what they consider truth, and to guard their pupils against error. But the system in vogue there is more liberal than even ours, in that it not only permits the establishment of Protestant schools for Protestant children, but allows the whole municipal machinery to be employed to collect the rates to maintain them. In discussing this subject, I have always found that when it is fairly laid before the people, they always, by their applause, signify their approbation of the consistent course of the Government in regard to it."

That was the spirit of the man who played a great part in bringing about Confederation and consolidating the new Dominion of Canada. That is the spirit which alone can make for the continued progress of our great country which owes its very existence to the tolerance, the sense of justice, and the vision of the Fathers of Confederation when they unanimously agreed to place Separate schools for Ontario and Quebec beyond the reach of shameless panders to prejudice and passion.

A RECKLESS SLANDERER On page 1 of this issue of the CATHOLIC RECORD we reprint from the issue of July 10th, 1920, Bishop Fallon's charge to the priests of London diocese in the matter of the observance of the Ontario Temperance Act. This charge was given on the occasion of the annual retreat of the diocesan priests, and the Bishop was induced to allow a summary of it to be given to the press. As a Canadian Press despatch it was carried in all newspapers of standing throughout the province. The following Sunday the priests of the diocese strongly exhorted their people along the lines traced by Bishop Fallon—a fact that was noted in many local papers.

It must have been, therefore, with full knowledge of this emphatic and unequivocal pronouncement that the Rev. L. W. Reid of Hale Street Methodist Church, of this city, addressing the London District Orangemen, uttered this reckless and malicious slander:

"I know personally," declared Mr. Reid, "that the Roman Catholic Church has stood behind bootlegging in Essex, and one priest in the southern part of North Essex actually told certain men how to organize and finance the business and where to go to pay their fine. It is a disgrace that smells to heaven."

So he is reported in the London Free Press of June 27th. In the circumstances the Rev. Mr. Reid is in honor and in justice bound to give the name of the priest he alleges to have acted in open defiance of his Bishop's solemn charge, and to furnish proof that his allegations are founded on something more substantial than malicious gossip which is rife in the Border cities. If one were to credit the thousand and one stories that gossip circulates there is not a man of standing along the border that is not venal, not an officer past or present that has not made malfeasance of office a source of fabulous wealth.

But gossip is one thing, proof is quite another. Prompted by prejudice the Rev. Mr. Reid may have been the victim of his own credulity; but that does not relieve him of the obligation of making good or retracting his public statement with regard to the individual priest against whom he prefers his specific charges; nor, in view of the public pronouncement of Bishop Fallon, of withdrawing his monstrous charge against the Catholic Church.

If his sense of honor and justice does not impel the Rev. Mr. Reid either to substantiate or withdraw his public accusations he brands himself as a reckless slanderer whose offense against the decencies of life smells to heaven.

ROMAN CARDINALS are usually regarded as busy officials whose time and energies are too much taken up with the administrative affairs of the Church to permit them to indulge in literary or scholastic pursuits. Yet they have contributed their own share to the world's stock of books. The latest to distinguish himself in this respect is Cardinal di Lai, who has just published through the Vatican press a magnificent volume on the Passion of Our Lord. Those who know of His Eminence's busy life marvel that he should have been able to compose a work of such profundity and breadth of treatment as this is pronounced to be. It is not merely a religious treatise, though breathing faith on every page, but it is also an historical survey and critical examination of all the evidence which could be gathered together on the events of the Passion. The work is described as of interest alike to the student and the devotee, and equally valuable to the believer and the unbeliever. A book of this description from such a source should be made available to English-speaking readers.

THE FORCE OF ANGLO-IRISH TRADITION BY THE OBSERVER I have just finished reading in The Manchester Guardian a very fine editorial on the Irish situation. Irishmen, I think, fully appreciate the service that has been rendered by The Guardian in the discussion of Anglo-Irish politics. It needs high moral courage to tell English readers, day after day, the grim truth about English methods in the administration of Ireland; and The Guardian has done that, and has done it fearlessly and clearly.

In the article which I have just read, the truth is told vigorously and plainly. For instance: "These are the events of a single day. Here, alas! there is nothing new. The history we are making is, in every single respect,—executions, arson, the ravages of our irregular forces, political oppression,—as old as '98."

The Guardian does not "fear to speak of '98," nor to tell the England of 1921 that she is pursuing the same policy of cruelty and brutality with which she first provoked, and then crushed in blood, the Rebellion of 1798.

And again: "The Irish people judge the partnership that they are offered by the spirit which insults their self respect, executes men and boys who are not guilty of murder, and lays waste farms and villages. It is doubtful whether under any circumstances Ireland would have accepted the arrangements set up by this Bill, but Ministers have acted as though they wanted to make her reject them. Their want of imagination has been so glaring as to give the look of deliberate intention to their blunders. Would it ever have occurred to Mr. Lloyd George that the way to make Ulster accept the Home Rule Bill of 1914 was to treat her with a ferocity for which our history finds no parallel since the crimes of the Hessian troops at the time of the Rebellion?"

Here The Guardian comes to the question of "Ulster," as the six counties are called. And at once what I have called "the force of Anglo-Irish tradition" makes itself felt; for nothing else can account for the clear vision of The Guardian becoming dimmed, and for its proceeding to adopt the shibboleth, "Ulster must not be coerced."

"It is our boast that whereas other empires have come to grief because they could not satisfy the legitimate aspirations of peoples found under their flag, the British Empire has known how to change itself from an empire into a commonwealth. Ireland is a notable exception, and she is an anomaly in our system. What prevents us from applying our principles in this case? Ultimately, if we probe deep enough, pride. We may call it by other names, but that is what we find if we carry our analysis far enough. We cannot pretend that we govern Ireland successfully; the whole world would burst into laughter at the suggestion. We cannot pretend that it is really fear, for nobody who looks dispassionately at the circumstances of the two countries can really suppose that there is some insuperable difficulty in securing the safety of both. In some quarters there is a selfish spirit—the spirit that ruined Irish industries in the past. But if we ask ourselves why we cannot treat Ireland as we treated South Africa, the answer is mainly pride. We camouflage it by phrases about secession or the example of Lincoln—the sort of phrase that makes a man a prisoner and prevents his using his judgment in freedom."

In the first sentences of this extract history is not accurately related. So far as Canada forms part of "a Commonwealth" she had to do just what Ireland is doing now before England gave her responsible self-government; and we cannot be certain that she would have given it then, had she not had the loss of her American colonies; then recent, before her eyes. Nor can we be certain that she would ever have given us self-government, had it been demanded by a Catholic majority and opposed by a Protestant minority.

Nor is it certain that in the case of Australia, or in that of South Africa, she would have conceded Home Rule, had the English settled there, after all, there were still unexplored regions in geographical knowledge, and would have drawn the sacred circle of Protestant ascendancy around a few counties or districts, here and there; provided the compass could have furnished enough points whereby to designate the divisions and partitions rendered necessary by the traditions of English Protestantism.

The editor or editors of The Guardian are probably not conscious of this; will doubtless deny or repudiate it. Yet, it is true; unquestionably true. Will anyone tell me that if it were six Catholic counties that stood opposed, against twenty-six Protestant counties, a grant of self-government, that The Guardian or any other single Protestant paper in all the

Empire, would persist in the face of geography, history, and of all the facts and conditions of trade, commerce, and internal administration, in saying they "must not be coerced."

So, let The Guardian "probe deep enough." I have hopes of its striking the root of the matter. Which is more than I can hope for the majority of Englishmen.

IRELAND'S RIGHT TO RULE HERSELF (By Most Rev. Archbishop Mannix, in The New York American)

I am taking back to Australia a message to the people, and can say with confidence that if there are dreadful happenings in Ireland, these outrages are not to be put to the discredit or to the blame of the Irish people.

I can tell them that in a day there could be peace in Ireland. We hear a great deal about peace, and I should say I am at close range with most of these peace talks and of these peace negotiations, whether they come from one side or from the other, but I know that in a day if England wanted peace she can have peace, and the conditions are very simple.

The day that England ceases from British crime and British aggression in Ireland, there can be peace that afternoon.

Nothing stands between England and peace with Ireland—nothing stands between the British Empire and peace with that little island but British pride and British aggression. That I repeat.

I will be able to tell the Australians that the Irish people are looking for nothing except what they are justly entitled to; that they are asking for nothing except that self-determination to which nations great and small were declared to have an absolute right during the War.

Ireland is only asking England to foot the bill.

Ireland is only asking the English to fulfill their promise.

Ireland has asked for a Republic. Ireland claims the right to have a Republic, and Ireland is the only one, and the Irish people the only people, that have a right to say what Ireland wants and what Ireland will be satisfied with.

NO OUTSIDE INTERFERENCE While that is quite true, fundamentally, the essential thing is that when the Irish people have the right admitted and granted, and when they will themselves rule for the good of Ireland they should not be interfered with from outside, whether in legislation or economics or in any other way.

So far as it is possible for any nation to be rid of any interference from outside—and it is not possible, absolutely—Ireland has the same right as any of the others. The essential thing is that Ireland's right to complete and full self-determination should be admitted.

If Ireland wants a republic, that is Ireland's business. Ireland is looking for a republic; but if she were to change tomorrow and say she preferred a kingdom, Ireland's right to self-determination would be found in the kingdom just as well as in the republic.

Therefore, anybody who has any special antipathy to a republic—anybody who has the opposition to Ireland's claim upon any particular form of government that Ireland has adopted—that man is trying to hide the real fundamental issue.

Does he admit or does he not, that Ireland has a right to rule herself, like Belgium or Poland? Fin him down to that. Don't discuss the merits of a republic as against a monarchy, or an empire, or any other form of government.

The main thing is to get them to face what they won't face, namely, the right of Ireland, like Poland or Belgium, to rule herself, just as these countries rule themselves.

In Australia, in America, in Scotland, or anywhere I have gone my claim has been, and is, that Ireland has this right, and until it is granted there will be no peace in Ireland; there will be no peace between Ireland and England, and I hope there will be no genuine friendship between England and anybody who can endeavor by withholding friendship, to make England do her duty.

They will say, too, that short of a republic Ireland can get anything she wants—anything at all.

That is what we hear whispered about by those that are supposed to be in the inner circle and are able to explore avenues that probably are closed to me.

They say, "Give them full Dominion Home rule—anything at all within the Empire."

Now, I refer to this simply to say that, so far as I know, there has been no clear, firm offer of anything—I don't say worth taking, but anything worth considering—absolutely nothing worth considering up to the present moment.

They talk of Dominion Home Rule. Well, Australians know what Dominion Home Rule is.

NO PARTITION THINKABLE They know, first of all, that in Dominion Home Rule we have nothing like partition. England does not say to Australia that she should be carved up according to the sweet will of the people in Downing street, London.

I do not undertake to say what might not result if the persons named should come to the possession and use of the "single eye" which The Guardian mentions. But I find no difficulty in perceiving that Mr. Lloyd George and Sir James Craig would have both eyes on the Anglo-Irish tradition, and I am reluctantly forced to conclude that the Editor of The Guardian would have at least one eye on the same.

For, mark you, he shows us just how far he can go. The veto exercised by "Ulster" is to remain until "Ulster" gives it up. It being the duty of twenty-six counties to satisfy or "persuade" the other six, the six can hold out as easily for another fifty years as for the last fifty; and meantime Malin Head, the northernmost point in Ireland, remains, by legislative geography, part of "Southern Ireland." And this geographical absurdity is in perfect accord with fifty other legislative and administrative absurdities which are made necessary by the "two nations" or "two peoples" theory; and which he who cares to, may read in "The Government of Ireland Act, 1920."

If they "probe deep enough" some of the Englishmen who join in the chorus: "Ulster must not be coerced," will find something else besides "pride" or besides "pride" in the sense in which The Guardian uses the term. Some of them, I say; not all of them. Mr. Asquith, who, despite his clear vision, and clear speech, cannot yet get away from that shibboleth, in the making of which racial pride, commercial interest, and Protestant Ascendancy tradition have all had part,—he might, in time, recognize the fallacy and the hollowness of it. We do not doubt that the Editor of The Guardian will see it as it is within the next ten or fifteen years, if he lives so long; as we hope he will.

Mr. Lloyd George, possibly would see it one way one week and another way the next; and would be as vehement and as insincere when he was for it as when he was against it.

But the shibboleth remains; and is to remain. Few shibboleths, in the long history of the sons of men, have better suited the political and commercial and financial interests of those who have made use of them.

Observe from how many angles this particular shibboleth appeals to Englishmen: It means money to the English exploiter of Irish trade, manufactures, railways and banks. It means votes to Mr. Lloyd George. It means the assertion of class privilege to the House of Lords. It means a kick at the Pope to the Orange Lodges. It means social and political satisfaction to Sir James Craig and his confederates in "Ulster." It means the postponement of the end of the Bureaucracy of Dublin Castle, which goes on very much as before under the twopartment arrangement; and will go on as long as the artificial partition of the country is persisted in. Incidentally to this, it means the continuation of the present system of office-filling, which is largely Protestant, proscriptionally.

It means, for present "Ulster" aspirants, such ambitions as it has meant to those who have passed to their reward. It means Lord Chancellors and Lord Chief Justiceships, and Judgeships, and all that the Smiths and the Carsons, and the Campbells, have found in it, from 1690 to 1921.

But enough of that. It does not mean any of that to The Manchester Guardian. How comes it that this great champion of democracy challenges a majority to convert a minority; on pain of never getting self government in an undivided country; though all that is involved in the conversion is the acceptance of the ordinary, every-day principle of majority rule in a self-governing limited monarchy.

It is, gentle reader, because not even The Manchester Guardian can let go of the tradition of the Protestant Ascendancy; because the traditions of Protestant domination were crystallized long ago, so far as Ireland was concerned, into a policy; and because self-government for Ireland would place a Protestant minority under the government of a Parliament Catholic in majority.

The editor or editors of The Guardian are probably not conscious of this; will doubtless deny or repudiate it. Yet, it is true; unquestionably true. Will anyone tell me that if it were six Catholic counties that stood opposed, against twenty-six Protestant counties, a grant of self-government, that The Guardian or any other single Protestant paper in all the

Empire, would persist in the face of geography, history, and of all the facts and conditions of trade, commerce, and internal administration, in saying they "must not be coerced."

So, let The Guardian "probe deep enough." I have hopes of its striking the root of the matter. Which is more than I can hope for the majority of Englishmen.

IRELAND'S RIGHT TO RULE HERSELF (By Most Rev. Archbishop Mannix, in The New York American)

I am taking back to Australia a message to the people, and can say with confidence that if there are dreadful happenings in Ireland, these outrages are not to be put to the discredit or to the blame of the Irish people.

I can tell them that in a day there could be peace in Ireland. We hear a great deal about peace, and I should say I am at close range with most of these peace talks and of these peace negotiations, whether they come from one side or from the other, but I know that in a day if England wanted peace she can have peace, and the conditions are very simple.

The day that England ceases from British crime and British aggression in Ireland, there can be peace that afternoon.

Nothing stands between England and peace with Ireland—nothing stands between the British Empire and peace with that little island but British pride and British aggression. That I repeat.

I will be able to tell the Australians that the Irish people are looking for nothing except what they are justly entitled to; that they are asking for nothing except that self-determination to which nations great and small were declared to have an absolute right during the War.

Ireland is only asking England to foot the bill.

Ireland is only asking the English to fulfill their promise.

Ireland has asked for a Republic. Ireland claims the right to have a Republic, and Ireland is the only one, and the Irish people the only people, that have a right to say what Ireland wants and what Ireland will be satisfied with.

NO OUTSIDE INTERFERENCE While that is quite true, fundamentally, the essential thing is that when the Irish people have the right admitted and granted, and when they will themselves rule for the good of Ireland they should not be interfered with from outside, whether in legislation or economics or in any other way.

So far as it is possible for any nation to be rid of any interference from outside—and it is not possible, absolutely—Ireland has the same right as any of the others. The essential thing is that Ireland's right to complete and full self-determination should be admitted.

If Ireland wants a republic, that is Ireland's business. Ireland is looking for a republic; but if she were to change tomorrow and say she preferred a kingdom, Ireland's right to self-determination would be found in the kingdom just as well as in the republic.

Therefore, anybody who has any special antipathy to a republic—anybody who has the opposition to Ireland's claim upon any particular form of government that Ireland has adopted—that man is trying to hide the real fundamental issue.

Does he admit or does he not, that Ireland has a right to rule herself, like Belgium or Poland? Fin him down to that. Don't discuss the merits of a republic as against a monarchy, or an empire, or any other form of government.

The main thing is to get them to face what they won't face, namely, the right of Ireland, like Poland or Belgium, to rule herself, just as these countries rule themselves.

In Australia, in America, in Scotland, or anywhere I have gone my claim has been, and is, that Ireland has this right, and until it is granted there will be no peace in Ireland; there will be no peace between Ireland and England, and I hope there will be no genuine friendship between England and anybody who can endeavor by withholding friendship, to make England do her duty.

They will say, too, that short of a republic Ireland can get anything she wants—anything at all.

That is what we hear whispered about by those that are supposed to be in the inner circle and are able to explore avenues that probably are closed to me.

They say, "Give them full Dominion Home rule—anything at all within the Empire."

Now, I refer to this simply to say that, so far as I know, there has been no clear, firm offer of anything—I don't say worth taking, but anything worth considering—absolutely nothing worth considering up to the present moment.

They talk of Dominion Home Rule. Well, Australians know what Dominion Home Rule is.

NO PARTITION THINKABLE They know, first of all, that in Dominion Home Rule we have nothing like partition. England does not say to Australia that she should be carved up according to the sweet will of the people in Downing street, London.

Australia is a unit within the British Empire, and nobody in England would dare to say that he would partition or cut up Australia into sections.

To those people, therefore, who talk about giving Dominion Home Rule we put the question: What about the Partition Act, or are they going to stand by partition or not?

I would like a clear answer to that.

I would like to ask them also, when they speak of Dominion Home Rule, do they mean that Ireland would have an absolute right to make her own laws without interference from outside?

When they talk of the Irish Parliament, do they mean that it would have exactly the same right to legislate for Ireland that the Parliament of Australia has to legislate for Australia?

Perhaps they mean that, but I am not sure that they do.

I would like an answer to another question also.

Australia has an army and navy of her own. When they talk of giving Dominion Home Rule to Ireland, do they mean that Ireland also is to have her own army and navy?

I don't think Ireland is very anxious to rule the seas. I am not sure that she wants to set up a big navy; but the fact is that Australia, which has no imperial ambitions either, has her navy and her army.

The English should go straight to the only people that can talk straight to them. They will get their answer, whatever it is.

EASY WAY TO PEACE

If they are able to agree there will be peace soon between the two countries, but if they are not, then deplorable though it may be, the present struggle, I suppose has to go on until another opening comes.

But I am hopeful, and indeed confident, that we are approaching a time when there must be peace, when the pressure of the whole world will compel the British people to listen to Ireland's case and understand it, and knowing it, then to do justice to Ireland, and make such arrangements as will be consonant with the principles they preached during the War, and consistent with the demand of full and complete nationhood, and at the same time provide for the security of the British Empire, so far as security can be maintained.

I believe that there is nothing whatever incompatible between the full concession of Ireland's claim to absolute and complete nationhood and the security of the British Empire so far as it has a right to be secured.

KU KLUX A MENACE

THE LEGISLATURE DENOUNCES SECRET ORGANIZATION OF BIGOTS

(By N. C. W. G. News Service)

Chicago, June 20.—A call to the people of Illinois to oppose the organization of chapters of the Ku Klux Klan in Illinois, which already claims some 7,000 followers in Chicago alone, was issued by the house of representatives of the Illinois general assembly in the following resolution, unanimously adopted:

"Whereas, it is reported that there are representatives of the Ku Klux Klan attempting to organize chapters or posts of that organization in various cities of the State; and

"Whereas, it is our belief that the Ku Klux Klan is an organization which operates in defiance of law and order and against the best interests and welfare of the people at large; now, therefore be it

"Resolved by the house of representatives of the general assembly of the State of Illinois, that we condemn and deplore the attempt to organize posts of the Ku Klux Klan in the State of Illinois, and we urge all good citizens of the State in the interests of law and order and the welfare of the State, to do all in their power to discourage the operation of this organization in the State of Illinois."

In presenting the resolution it was urged that the organization, while masquerading under the garb of Americanism, actually was attempting to stir up animosity toward Catholics, Jews and negroes. This charge was based, its authors said, on the clause in the constitution of the order which revives the old "know-nothing" implication that Catholics are subject to a foreign power because in spiritual (not political) matters they look for guidance to the Holy Father.

According to newspaper files, the Ku Klux Klan, which was organized in 1915, an ostensible revival of the original night riders of the post-war days, immortalized by Tourgée, was barred from New York by Mayor John F. Hylan last January.

Just at the present time considerable propaganda for the society is being foisted on the northern press through pictures showing a weird initiation with the klanmen standing waist deep in water, garbed in the long white robes and pointed caps, made familiar to the public in the picture, "The Birth of a Nation," before the world war.

The headquarters of the Klan in Chicago is kept a secret, but "copy" on the doings of the order is carried to the newspapers by the King Keads, whose real identity is concealed. Little of this copy, however, gets by the city editor. A statement recently made in Chicago by W. J. Simmons of Atlanta, Ga.,

imperial wizard of the order, stated the purposes of the Klan to be: "One hundred per cent. Americanism and reconstruction to bedrock principles. White supremacy. To keep forever separate Church and State. To protect woman's honor and the sanctity of the home."

He announced a membership of 30,000 north of the Mason and Dixon line, of whom 7,000 are in Chicago, he said, and gave proof of the law-evading practices of the order when he boasted:

"They couldn't find us after Mayor Hylan sicked 'em on us, but we are in New York just the same."

The Illinois resolution was introduced by a colored representative, and is of a kind with the action of the National Association for the Advancement of Colored People, in New York, in asking the district attorney to proceed against the organization.

BRIAND DEMANDS A FRENCH EMBASSY

SAYS IT IS ESSENTIAL THAT FRANCE BE REPRESENTED AT VATICAN AT ONCE

Paris, June 14.—In signing the decree re-establishing a French Embassy at the Vatican, M. Briand, Minister of Foreign Affairs, who fifteen years ago was the chairman of the parliamentary committee reporting in favor of the separation of Church and State, did not hesitate to perform a parliamentary coup. The Senate has not yet rendered a decision on the question, and the Premier has now faced it with an accomplished fact. He considered that the decision could not be delayed any longer. It was absolutely essential that France be represented at the Holy See without delay. To quote the words of Briand himself: "We could not wait a single month more."

There is no doubt, however, that the solution adopted is legal from the standpoint of parliamentary law. The Government was authorized by the Constitution to appoint an ambassador. When Millerand drew up the project for the renewal of relations with the Holy See in March, 1920, he merely wished to show his deference to Parliament by allowing it to render a decision on the question. It was certain that this decision would be favorable since the elections of 1919 had been an unambiguous victory for the partisans of religious pacification.

The Chamber of Deputies had already given a vote of 400 to 180 in favor of the bill. In the Senate the majority was smaller, but nevertheless assured. The Committee on Foreign Affairs was unfortunately divided, and intentionally delayed the discussion. The last time the question was brought up the hostile members of the committee took advantage of the fact that they had eighteen members present, while the partisans only had sixteen, and voted for the adjournment of the session.

TECHNICALLY SWEET ASIDE

M. Briand was not willing that the minority of the Senate should take advantage of a technicality to checkmate the majority of the Upper House as well as the large majority of the Chamber of Deputies, the direct representatives of the people. Furthermore, he had precedent on his side, for when official relations with the Vatican were broken off in 1904 by M. Combes, the latter acted without obtaining the previous consent of Parliament. These facts have not been forgotten.

M. Loubat was at that time President of the Republic, and during a stay in Rome, from April 24 to April 28, 1904, he paid an official visit to the King of Italy at the Quirinal. On April 28, Mons. Merry del Val, Cardinal Secretary of State, made a protest to the French Government against this visit of the Head of a Christian State, to the Quirinal, considering it offensive. This protest remained secret for some time, but was revealed on May 16 by the Socialist leader Jaures, in his paper, l'Humanite.

On May 21, M. Combes, who was probably implicated in the revelation made by Jaures, recalled the French Ambassador to the Vatican, M. Nisard. On July 30 the French Government recalled even the Charge d'Affaires, M. de Courcel.

The double break of May 21 and July 30, 1904 was thus realized by the Government in accordance with its prerogatives. It is therefore not illegal that the present Government should take a similar initiative in the opposite direction, especially since it has the approval of the Chamber of Deputies, which was given last November.

"Furthermore," says Le Temps, a semi-official paper, "the pretext given in 1904 to justify the rupture no longer exists. Why was our ambassador recalled at that time? On account of the protest of Pope Pius X., who would not permit the ruler of a Christian State to go to Rome without visiting him. But his successor, Pope Benedict XV., declared on May 28, 1920, in his Encyclical 'Paenem Dei memos Paicherrimum' that henceforth 'no protest would be made against the visit of Christian rulers to the Quirinal.' The cause of conflict which arose in 1904 no longer exists in 1921."

THE NEW AMBASSADOR

The new ambassador, M. Jonnart, accepted the post only after long persuasion on the part of the President and the Premier. The day before his appointment he had stated definitely that he did not wish to leave his electors of the Department of Pas-de-Calais in order not to abandon the reconstruction of the devastated regions to which he had promised his entire activity. At the last moment he consented only at the urgent request of M. Millerand and M. Briand.

If the Government has shown such insistence in demanding that he accept the post it is because they wanted to send to Rome one of the foremost political figures of France. Jonnart, after having served as Governor-General of Algeria in Greece (it was he who obtained the abdication of Constantine). He has been Minister of Foreign Affairs and Chairman of the Reparations Committee, and came very near being President of the Republic. Another important reason for his selection is the authority which he enjoys in the Senate. This last consideration will be appreciated at its full value when the re-establishment of the embassy is definitely voted by the Senate. M. Briand has declared that he will invite the Senate to vote on this question as soon as possible.

In the meantime the diplomatic status of M. Jonnart is as follows: He will go to Rome as Ambassador Extraordinary on a temporary mission for six months. It is an article of the French Constitution which imposes this time limit. A deputy or senator cannot accept a permanent post. He can be entrusted with a mission only for a maximum period of six months. In practice, however, it is very easy to elude this restriction, for at the expiration of the first term the mission can be renewed for six months. Thus certain deputies have been governors of the colonies "for six months for six years."

But some may ask, since France already has a charge d'affaires at the Vatican, M. Doulet, what actual difference will be made in the present situation since the appointment of M. Jonnart is only a temporary one?

As a matter of fact, the mission of the present envoy to the Holy See was confined to one object, namely, the preparation for the re-establishment of an embassy. All other questions were outside of his jurisdiction. But the new representative, who goes to Rome with the rank of Ambassador, will have the most extensive powers, and is qualified to handle all questions concerning Rome and France.

The appointment of the new Ambassador has been very favorably received. Only a few extreme Radical and Socialist papers have made a protest. The Humanite, Communist paper, says that "Briand would not go to Moscow, but he is going to Canossa."

NEWSPAPERS APPROVE

All the papers of the National Bloc express warm approval of a decision which is so completely in harmony with the interests of France. As far as the Catholic papers they naturally express sincere joy to see their country again take its place at the Vatican, and they congratulate M. Briand on his action.

M. Victor Bacalle, vice president of the Catholic Association of French Youth, writing in the Figaro, declares that the Premier showed both wisdom and skill in selecting M. Jonnart.

"M. Jonnart," he says, "is one of the best representatives of that portion which is the enemy of violence and persecution, and which desires to adjust the necessary relations between the Catholic Church and the French State in a spirit of wisdom and harmony."

business to draft such a bill, and so Mr. Franez, Secretary of the Catholic Union, is at present drafting one. Such a bill need have, perhaps, no more than one clause; its three readings might possibly be rushed through the House in a couple of days, and by the third day it could receive the royal assent, be placed on the statute book as the law of the realm, and provide relief for the nun who already has been called upon for jury duty.

Magr. Moyes, Canon of Westminster, considers that it is crucial to bring a nun from the seclusion of her convent and place her before the eyes of the world in the jury box of the public court, and particularly in such a public place as the High Court of Justice, where the curious-minded will flock in crowds to see this embarrassed jurymen. It would be a terrific ordeal for a nun," Magr. Moyes said in discussing the matter.

We have to get back to Christian morality. At the root of that is co-operation for the common good, and the aim must be to get all those engaged in industry imbued with corporate feeling.

You want to stretch capital so that it shall include labor. It should be recognized that labor and capital must be treated on equal terms. With both working together the workman must be made to feel he is given a proper share of the profits and most of all, in the responsibilities and duties of management.—Lord Robert Cecil.

OBITUARY

MRS. ROSALIE M. LANGLOIS

The sudden death of Mrs. Rosalie M. Langlois in the early morning hours of Tuesday, June 28, brought grief to a wide circle of relatives and friends. Hastily summoned to the bedside of his mother, Reverend Wilfrid Langlois, F.R.C. City, administered the last rites of the faith that had been her glory and consolation during life.

A member of the Vital Ouellette family, one of the pioneer upbuilders of Essex County, Mrs. Langlois in her own distinguished personality, represented the best traditions of her ancestry. Among the virtues that characterized this truly Catholic woman, devotion to her Church was a marked feature. For many years she was closely identified with the various religious societies of St. Alphonsus Church, Windsor, giving freely of her time and energy in furthering their activities. The Altar Society claimed her immediate attention, while her skillful needle was faithfully plied in the interest of the poor. In a quiet, unobtrusive way, the late Mrs. Langlois maintained in various religious institutions orphan children recommended to her charity. The Alma Mater Association of St. Mary's Academy, from its very inception, numbered her among its most faithful members. Born in Essex County, sixty-six years ago, the deceased lady spent all her life in Windsor, where her husband, Dr. Onesime Langlois, had a large medical practice. Surviving her are two children, Reverend Wilfrid Langlois, assistant rector of Our Lady of the Lake Church, Ford City, and Sister Rosalie de Palermo, a sister of the Holy Names, presently stationed at St. Mary's Academy, Windsor. Miss Virginia Ouellette, venerable aunt, is among the chief mourners.

The funeral of Mrs. Rosalie Langlois, one of the largest ever held from St. Alphonsus Church, took place Thursday morning. His Lordship, Right Reverend M. F. Fallon, D. D., Bishop of London, was present in the sanctuary. Reverend Wilfrid Langlois sang the Requiem Mass, with the Reverend C. Laliberte and A. McNeill, as deacon and sub-deacon. At the side altar, during the funeral service the Holy Sacrifice of the Mass was offered up by Reverend V. B. Reath, C. S. B., St. Michael's College, Toronto, and Reverend L. M. Fortin, St. Peter's Seminary, London. In the Sanctuary were the Right Reverend Monsignors West of St. Thomas, McKoon of London, Aylward, Sarnia, and Parent of St. Albans and half a hundred of the clergies of the diocese.

The Right Reverend Bishop of London gave the final absolution. At the grave Very Reverend Dean Downey officiated, assisted by Fathers Laurandean and Laliberte. Loved in life, fondly remembered in death, Mrs. Rosalie Langlois was laid to rest in the family plot, which one month ago received the remains of her last surviving brother, Mr. Sylvain Langlois.

From distant friends and relatives in Canada and the United States came many messages of condolence to the bereaved family. The tenderest filial love cannot stay the hand of death. It breaks the strongest human ties, and only the blessed Faith that sees "the things God has prepared for those who love Him" can assuage the grief that follows the death of a beloved mother.

NUN SUMMONED TO SERVE ON JURY

PRESENT LAW TO BE AMENDED TO EXEMPT SISTERS FROM JURY DUTY

London, June 11.—Unless a private bill is rushed through the British Parliament within the next few days, the High Court of Justice will see the unique sight of a London nun being summoned to serve on the jury.

This is the outcome of the Sex Disqualification Removal Act of 1919, which fulfilled the desires of the ardent feminists of placing women on an equality with men.

The women the privilege of the vote, also insisted that women should perform the other civic duties of the voters. Hence all women including cloistered nuns, who have the vote, are also liable for jury duty, and it so happens that a nun has been placed on the list of jurors.

This possibility was foreseen by the Catholic authorities when the bill passed into law in 1919. They took legal advice from a Judge of the High Court, and from him learned that, apart from special causes, no judge has the power to exempt a nun from jury service if she is summoned.

Even such strictly cloistered nuns as the Carmelites and the Poor Clares must attend the courts, thus making it necessary for them to break their vow or run the risk of arrest for contempt of court.

This is the way in which the law looks at the situation, but there is no evident intention on the part of the civil authorities to press the matter if it can be avoided. The Government will accept a private bill which would require the individual assent of each woman before she could be compelled to serve on a jury. The difficulty is that the Government says it is too fully occupied with

Dangerous as trusts are, the theory of the general strike is really absolutely destructive. Its object is not to put pressure on the employers, but to put pressure on the community, and it does not differ, except in intensity, from economic civil war.

That is what our present system has brought us to, and it is a terrible thing to say. Don't let us be any any one section of the community is to blame. On the contrary, the history of thought and conduct during the past hundred years is the thing which is really to blame, and if we want to get things right we have to get a different point of view established.

We have to get back to Christian morality. At the root of that is co-operation for the common good, and the aim must be to get all those engaged in industry imbued with corporate feeling.

You want to stretch capital so that it shall include labor. It should be recognized that labor and capital must be treated on equal terms. With both working together the workman must be made to feel he is given a proper share of the profits and most of all, in the responsibilities and duties of management.—Lord Robert Cecil.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HEROIC MISSIONS OF THE MACKENZIE

CONTINUED FROM LAST WEEK

We are able to present another letter describing much more fully the beginnings of Catholicity among these northern Indian tribes. Perhaps some, in reading history, may be tempted to believe that the faith was implanted quickly among the natives. It is true that in a few cases the spread of Christianity was almost miraculous in its rapidity, but among many peoples the gift of faith was received only after long and laborious years. Vicious habits are slowly eradicated and the following New Year's letter of the apostle of Great Bear Lake should give all Catholics who read these lines new courage to carry on in the face of all obstacles "For God and country":

Mission of the Holy Rosary, January 1st, 1921.

To the Right Rev. G. J. E. Braynart, O. M. I., Vicar Apostolic of the Mackenzie, Ft. Resolution, N.W.T.

Dear Beloved Bishop.—From the sunless regions of the Arctic I am forwarding Your Lordship my wishes for a Happy and Holy New Year. I hope you may not be led to believe that our good wishes have succumbed to the influences of a country where all is ice! Be not mistaken. Our hearts must produce warmth to resist the extremes of these icy regions and be filled with a spiritual fire capable of kindling a love that will embrace all the Esquimaux whom we meet. We can readily have, therefore, for our beloved Bishop the warmest feelings of filial affection.

A MISSIONARY'S BOUQUET

Gladly would I offer Your Lordship a floral tribute on the occasion of our New Year's Feast, but flowers flourish but little in a temperature of 66 degrees (F) below zero. There are other difficulties as well for the country here is little but endless rocks. Nevertheless in this dry and rocky field of our Common Father, sprinkled with the blood and cultivated with the labors of our martyrs, the good seed has germinated, is shooting forth, and flowering. I am present to you the first blooms of this Arctic garden. I feel certain that Your Lordship will receive this bouquet with joy and will give heartfelt thanks to the Sacred Heart of Our Divine Lord, who knows how to mingle consolations with the hardships and trials of our ministry. My Esquimaux parish counts actually six persons; I baptized five of them on Christmas Day. I hope to double the attempt will then have to cease for lack of persons to convert, because the Esquimaux have all returned to the sea this year, only twelve remaining, and even these will also go in the month of March. May they really become the apostles of the Esquimaux tribes!

A BEGINNING—A BAPTISM AND ITS RESULTS

About three or four weeks ago we were visited by an Esquimaux family. The mother asked me to give her some medicine for her young daughter, a girl of about eighteen months, who was with them and very ill. It did not seem to me that the girl could live. I gave her some medicine, however, and while administering it to her I prayed the Little Flower that she would not die without at least receiving Baptism. Eight days later the father returned. He had exhausted over the child all his powers of sorcery and those of his medicine man, and was now come to announce to his brother that her death was imminent, I said straight to him: "Your daughter is going to die, how would you like me to go and baptize her that she might go to heaven?" "All right," he replied without any hesitation. I assure you that day I ate my dinner without paying much attention to my table manners and I made that trip of eight miles with a light heart and fleet steps. I baptized the dying girl, giving her the

CHRISTIAN MORALITY NEEDED SAYS STATESMEN

London, June 2.—The one thing that is wrong in modern industry is exaggerated competition. The popularity of the theories of evolution and political economy in their insistence on the principle of competition has to a great extent demoralized business relations. The maxim, "Business is business," means that when it comes to business all you have to consider is what is profitable and successful, and that humanity, consideration for others and such ideas are out of place in a business transaction.

Conceptions of that kind are at the root of our trouble. "Business is business"—a soul-destroying maxim if ever there was one!

The spirit of rivalry and competition, not merely between one business and another but in the businesses themselves, has been insisted on until there is a great competition all over the world, with great trusts on the one side and on the other the general strike, with its incredible folly.

name of Theresa. This was my first conquest to the faith among the Esquimaux. I saw this family again yesterday. It would seem that God wished to show to these poor pagans that His medicine was infinitely better than the grimaces of the sorcerers, for at present the child is growing better. I immediately began the instruction of the whole family. They have already learned some things and it would seem that they have decided to continue until instructed.

TO BE CONTINUED NEXT WEEK

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

HOME BANK OF CANADA HAS RECORD YEAR

PRESIDENT H. J. DALY SEES NO CAUSE FOR ALARM

Summary of business conditions, the effect of the War on Canadian industries, and an optimistic view of what we may expect in the future were the keynote of the addresses of the President and General Manager presented to the shareholders at the annual meeting of the Home Bank of Canada. The Financial Report was the best in the history of the bank, and showed the year ending May 31st, 1921 to have been a record one for profits.

Speaking of business conditions President H. J. Daly said: "There is no occasion for misgivings or discouragement as long as we thoroughly understand our position and appreciate the requirements we are under with regard to living economically and applying our means and energies towards the development within Canada. There is every prospect that we will not be outdistanced by any other nation in the advance towards economic readjustment."

The readjustment pains are severe but not movingly so severe in this country as in other countries participating in the War, due to the fact that this is a younger country in comparison with European countries, and also that it is comparatively undeveloped.

"Our people are dissatisfied in that they are ambitious for improvement and eager for the fruits which the future holds in store. They are also sane and contented in that they realize we are a nation of working people living in a land replete with possibilities. Production is the keynote of readjustment and labor is the basis of production, therefore, we may rejoice in possessing generally speaking, a labor body, who recognize the possibilities for natural betterment, and improvement and are capable of appreciating that the realization of these are dependent upon the concerted effort of all classes."

Colonel J. Cooper Mason, General Manager, in referring to the Bank's position said: "We stand between the cautious policy of limiting loans to the more substantial forms of security and the duty of carrying on the service of banking to prevent the stagnation of business." Explaining the process of inflation and deflation he said: "When the War fortunately ceased, a heavy purchasing influence was withdrawn from the market and all the facilities which had been erected to supply that urgent demand became non-productive, with consequent unemployment. In the business sense, if we may view war as having any creative force in business, the termination of the war meant the closing of a vast market for export, leaving Canada and other nations that had 'speeded up' in industrial and agricultural production, with an accumulation of raw material, finished supplies and equipment more than was required for the needs of the ordinary market in times of peace."

Do you ever pray for your enemies? Christ told us that we should.

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IRISH RELIEF FUND

Previously acknowledged... \$43 00  
J. J. Hurley, Stratford..... 50 00

THE MOST BEAUTIFUL FLOWER

I read a story the other day of an angel that came from heaven down to this world. He roamed through the fields and cities and when his roaming was over, he said: "Now that I am through this visit on the earth, I must gather some mementoes of my trip."

And he looked at the beautiful flowers in the garden and said: "How lovely and fragrant!" So he plucked some roses and he looked further and said: "Ah, a bright-eyed, rosy-cheeked child! That baby is prettier than the flowers, and I will have to take that."

And then he looked and saw a mother sitting beside the cradle. "Ah, that mother's love is the prettiest thing I have seen on earth. I will take that too."

And with these three treasures he went back and he said as he stepped in front of the gate: "Before I go in I must examine my mementoes."

He looked at the flower, and it had withered. At the baby's smile and it had faded. He looked at the mother's love and it glinted in all its beauty. He threw away the withered flowers and cast away the faded smile and with the mother's love pressed to his heart, he passed through the gates into the heavenly city, crying to the angels in glory: "The only thing I could find that would keep fragrant, from earth to heaven, is a mother's love."—The Ligonian.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them are daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almont, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary  
J. M. FRASER.

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Ann Macphie, New Victoria 1 00  
P. J. O'Connor, Ottawa..... 5 00

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M. C. D. BURSAR

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SACRED HEART SCHOOL

Sacred Heart School, Toronto 1 12  
Mrs. Nolan, Toronto..... 1 63  
Little Boys (St. Joseph's Academy) Toronto..... 1 35

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HOLY NAME OF JESUS BURSAR

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HOLY SOULS BURSAR

Previously acknowledged... \$1,045 76

LITTLE FLOWER BURSAR

Previously acknowledged... \$636 84

SACRED HEART LEAGUE BURSAR

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

EIGHTH SUNDAY AFTER PENTECOST

THE PROPER USE OF WEALTH

"And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings." (Luke xvi. 9.)

It is human to wish to receive some recompense for our acts; it is human also to do many things because some reward will come to us. It is only reasonable, too, that recompense be made to us, but it is not necessarily just that the reward we may expect come to us for our actions. God has told us that good deeds will receive recognition from Him and that they will be rewarded by Him. But this reward is only the one He has planned for us; it is not always the one for which we may wish at the time. Whatever reward God has decreed shall come to us, we must be ready to accept it as it is. It is a manifestation of His goodness, justice, and wisdom. Hence we shall have a purer intention in our works if we always do them without indicating what reward we expect from them, but willingly surrender our wish to God's good will.

This does not mean that we should not order our works to some definite end, but it simply implies that if our wish be not God's desire, we are ready to submit to His will and be content with the reward He will give us, which, coming as it does from Him, must be the right and just one.

There is, however, a reward which we can with certainty expect to come from God, if we perform the acts He demands as a condition for granting it. Humanly speaking, we say we gain this reward, as if it were in our power to gain it. The truth is, however, that this reward is far above the merits of our works considered in themselves. We can merit it, but only with God's grace. He demands of us certain conditions, certain acts—in a word, one kind of life—which, if we labor sincerely to offer to Him, He will purify, strengthen, and elevate by His grace, and thus make us fit for the reward He wishes to give for our faithfulness.

What is this reward? It is eternal life. Are we free to labor for it or not? Morally speaking, we must labor to acquire it. If we do not, we will not simply miss gaining a reward, but we will render ourselves deserving of punishment. But, after all, is this reward forced upon us? It is not. If we take the true view of life, we shall see that it exactly corresponds with the rational demands of our nature. We all desire happiness. But this craving we certainly can not satisfy in this world. There is here no pleasure so unalloyed, so lasting, so intense, as to satisfy our hearts. Hence we should feel grateful in the highest degree possible for the one reward that will satisfy us entirely, even though God has placed conditions for the gaining of it. This happiness was given to man first not as a recompense, but as an altogether free gift. There was one little condition placed for the retaining of it which man failed to fulfil, and God then demanded of him and his posterity that they labor for this reward, and undergo suffering and death before gaining it. This punishment God in His wisdom decreed to be due man because of his unfaithfulness to Him, but God did not decree that man should suffer only; he would merit a future of everlasting joy.

The means for gaining this certain reward are belief in God and service given to Him. In life there are many things that help us in this service, and also many that would seem to constitute an impediment to it. But it is within our power, aided by God's grace, to turn everything in our lives toward the end intended for us. The words of the text, taken from the Gospel of the parable of the unjust steward, indicate to us one of the things that, in a great number of people, constitutes an impediment to eternal life. The Gospel speaks of riches and calls them the "mammon of iniquity." It is not necessary to say that greed for money has drawn many from the service of the Lord, and has kept others from entering His service. The rich have often been repudiated in the Gospels, because they allowed their goods to set them on the road leading to perdition.

But, as with all gifts of nature, the sin is in the abuse, not in the right use. Christ did not, nor would He ever, condemn the rich who make good use of their wealth. St. Luke voices Christ's will in regard to one way in which riches can be used rightly and efficaciously, when he says: "Make to yourselves friends of the mammon of iniquity." In other words, use your riches for the good of the needy, the deserving, the widows, the orphans, all classes of the poor. "When you fail," that is, when the end of your days arrives, if not before, they will help you; they will pray for you; they will bless you before God—and will not all this serve you? How can you doubt it, if God has assured you that even a cup of water given in His name will not go unrewarded? And will not these be witnesses to your charity?

How many orphans you can help—you who have plenty of this world's goods! How many poor and afflicted you can provide for and alleviate in their suffering! How many churches you can build or help to build, where

the holy name of God will be honored and adored and prayers continually offered for you, as benefactor! But we need not think it is only the rich that can gain these blessings. The widow's mite will be counted as much as the rich man's gift of gold, if it be given with the proper spirit.

But let us learn an even more comprehensive lesson from this Gospel—namely, the lesson of turning all things toward God either directly, or indirectly through His especially beloved, the poor, the afflicted, the misguided. If we do it will have a tendency to make us happy also in this world; it also will assure us of that for which our heart ever yearns, a reward for our deeds. How fortunate to have such a means, too, of sweetening the bitterness of life!

ONE OF NATURE'S SERMONS

Have you ever gone into the country during July and taken notice of the plants and flowers in the hedge-rows and among the woods? One need not go very far to see a great deal that will set one thinking, and thinking seriously. It is in the month of July that one becomes aware for the first time of a plentiful sprinkling of red on the foliage of the weeds and plants that grow in such profusion when the summer is at its height. The leaves of the wild strawberry, the stems and foliage of the evening primrose, the seeding dock, the little plants that grow by the wayside; even some species of grass bear stains as though they had been sprinkled with blood, with stains that are a brilliant crimson or a dull red brown. It is the month of July, the month dedicated in an especial manner to the worship of the Most Precious Blood of Our Lord, and it would seem as though all Nature had decked herself in the color that speaks most loudly to the mind of the blood which is the life of man. It is just one of the teachings of Nature that seem as if providentially arranged to harmonize with the devotion of the Church for the time being.

One learns a great deal in watching Nature. The birds are singing their mating when the faithful are on their way to Mass, or very often long before they arise from sleep, teach us to praise the Creator, and the plants of the fields and woods are no less our instructors in these things. It is as though inanimate creation were in some sense a signpost to point out the way to us who are occupied about many things and too frequently forget the end of our creation.

This month, which comes after the great feast of the year are over, after Easter and Pentecost and the high festival of the Blessed Trinity, after Corpus Christi and the Feast of the Sacred Heart, has for its mission the preaching of the Most Precious Blood of Christ, the price of our ransom, the object of our supreme worship and adoration and the object of the adoration of the Blessed in Heaven for all eternity. The crimson stains that are scattered over the fields and along the hedge-rows are not there without a meaning; for God does nothing without a purpose; they are therefore signals and reminders to forgetful men to rally to the standard of the Precious Blood and to join in the psalm of praise that swells up from the heart of our Mother Holy Church at this season.

It is well to take notice of these things for they help us to remember who we are and to what we are tending. We are the children of a great King and ought to glory in His praise and worship just as the birds chant His praises and the very plants of the fields array themselves in His livery. What can we do, what ought we to do to honor the great King Who is Our Father?

There is one way in which we can give Him service that is comparatively easy for numbers of us; that is, we can assist at Holy Mass on weekdays. The Mass is the sacrifice of the Precious Blood and by assisting at it we gain a participation in the effects of its redeeming grace. There is perhaps no other way in which we can more surely obtain the graces that God wishes to bestow upon us than by assisting at Mass devoutly. For some perhaps duty will make the assisting at daily Mass an impossibility, but these are comparatively few. To rise half an hour earlier, to spend a little less time in idle chattering or to retire a little earlier at night, these are frequently the things which keep people from this good habit, and it is too bad when we permit such trifles to come between us and the amazing of spiritual riches.

A story is told of Blessed Thomas Moore, then Lord Chancellor of England, the first man in the nation after the King that his master, King Henry VIII, sent for him one morning early. The Chancellor was just then assisting at Mass. He listened to the messenger, but did not move to follow him, whereupon the man repeated his message. Blessed Thomas turned to him and said: "Tell the King that I am serving his Master and mine and that I will come presently." It was the keynote of his whole life. Great and successful as he was, he preferred the service of God to any other. This trait brought him at last to the scaffold, for his head was struck off on account of his refusal to acknowledge the king as the head of the Church. Looking at the records of his life, one cannot but be struck with the fact of his daily attendance

at Mass, and one asks oneself if his fidelity in hearing Mass were not the seed from which blossomed the courage to face death rather than betray his God.

Many signs point to difficult times for the Church in this country. "The kings of the earth stood up, and the princes met together, against the Lord, and against His Christ." Surely this is as true in the present time as it was in the day of King David, yet we know the ending of it all. The princes will not prevail in the end and the triumph of Christ is assured; we know it; there is no doubt about the matter at all. But the triumph may not come in our own day. We may possibly even perhaps probably, have to undergo some persecution first. There are not wanting signs of such a time coming nearer and nearer, and then how will we remain faithful? Only if we have prayed and practiced our faith, for otherwise we shall be weak in the moment of danger or suffering. The habit of assisting at daily Mass and of frequent reception of the Blessed Sacrament will be our surest guarantee against failure. It seems as though Pius X. of holy memory foresaw this condition when he invited all the faithful to come to the altar daily that they might receive the Body and Blood of Christ. It is the best possible way of celebrating this month, for in the Mass we come into actual living contact with the Blood of Redemption, the source of all grace and the inspiration for every virtue. In it we are made strong with the strength of Christ, strong for whatever may befall us to the end of our mortal lives.—The Sentinel of the Blessed Sacrament.

THE IDEAL OF ST. FRANCIS

The celebration of the seventh centenary of the Third Order of St. Francis has just been commemorated at Ara Coeli in Rome. The date of the celebration itself in Assisi has been fixed for September 15th, 16th, and 17th. In every country of the world this great event has been recalled by the Holy Father's luminous Encyclical and will be observed by appropriate celebration. Great scholars have been engaged to sketch the story of the Saint's life, and to apply the principles of the Great Third Order to the life of the present day.

The story of St. Francis has exerted a curious fascination upon the world. After the lapse of seven centuries, his memory is still preserved undimmed by Catholic and non-Catholic alike. Mankind united in admiration for the priceless example left by the Saint of Poverty, differs sharply, however in the precise object of admiration. Non Catholics write enthusiastically about him. They praise his renunciation of his high estate in life, his wedding to his Lady Poverty, and his familiarity with nature. The picture of the Saint that the Little Flowers of St. Francis has given the world appeals to them as lovers of nature. A man who could talk familiarly with the birds of the air, the wild animals of the forest, and the fishes of the sea naturally exerts a charm upon those of the present day who affect to be disciples of the open road, lovers of nature in their various moods and manifestations, and advocates of the simple life.

But however such men may admire, they do not understand the real object of Catholic admiration of St. Francis of Assisi. The Catholic understands that it was not dramatic climax that prompted him to leave his father's house in quest of holy poverty, but his deep seated humility, which affected every action of his life, which prevented him from ever aspiring to the high dignity of the priesthood, and which caused him to request that he be buried on the hated hill near Assisi where criminals were executed.

His democratic spirit is world wide in these days of world wide democracy. But the democracy of St. Francis was founded on something deeper than sentiment, or polity. It was founded on charity, on the love of God, on the Christlike practice of charity, that brought to him the reward of the Stigmata. Those who favor a more equitable distribution of the world's goods are attracted by the social doctrines preached by St. Francis, but the Catholic knows that the reason for his democracy was not the laudable though worldly reason of helping his fellow man to acquire more easily what belongs to him, but the spiritual motive of adopting voluntary poverty because possessions are so many weights that prevent the soul from soaring to God.

The spirit of St. Francis in the thirteenth century was infused into society by the Third Order. The spirit of St. Francis, the Holy Father has said is needed in society in the twentieth century, and to the Third Order he looks to accomplish this spiritual infiltration of the Francis can ideal. Charity, poverty, and humility are three of the sympathetic antipathies of the present day. Men admire them, but are loathe to imitate them. This is perhaps because they look at these virtues with the single eye of the natural man. The Franciscan centenary celebration will impress upon the world a clearer understanding of the spiritual values of these virtues, which may be summed up in the oft-quoted saying of St. Francis: "What a man is in the sight of God, so much he is and no more."—The Pilot.

A DAILY INVITATION

"My house is a house of prayer." In every large city of our country there are numerous Catholic churches. Scarcely any one whose occupation is in the city can go to his work without passing a church. How many visit it when they pass by? How many start from home few minutes earlier than usual in order to visit Our Lord?

"My house is a house of prayer. If when you are passing by you will step in I will speak with you, I will look with pleasure upon your visit. The business and cares of the day will find a safe resting place in Me, so that you will leave My presence strengthened and refreshed." These are the words one might imagine Our Lord addressing to us.

The invitation to visit Our Lord in the Blessed Sacrament is a personal one. It is a personal matter between your soul and God. Just as a friend invites you to call, so our Saviour invites you to visit Him. His house is always open. If the friend who has invited you to call has prepared for your visit and is waiting for you, you would feel ashamed to disappoint him. So it should be a cause of shame if you disappoint by not visiting Him in the Blessed Sacrament.

He expects you to place your confidence in Him as much and just as truly as you do in your dearest friend. He expects you to tell Him all the cares and sorrows of life. If you converse with Him you will find relief—and that is what a visit to the Blessed Sacrament is—conversation with Our Lord. You talk to Him and He talks to you. You entrust everything to Him. You know He is God. You know He is our Saviour. Therefore, you have perfect and absolute confidence in Him.

Have you not noticed when you visit the church the feeling of peace that comes over you? The church is quiet. Here and there one is occupied with silent prayer. The people passing in and out come and go quietly. Everyone seems to feel he should move with the least noise, that he may not disturb the prayer of his neighbor or the peace and quiet of the House of God. Everything is in keeping. Outside is the noise of cars and vehicles; within all is still. Indeed, Our Lord has well said, "My house is the house of prayer." What comfort you should find in these words! They should remind you that there is a place where you may find peace and rest. They should speak to the tired soul, urging it to visit the House of God, telling it that in the Blessed Sacrament of the Altar resides its strength and its repose.

THE SHILLALAH

IN ENGLISH LITERATURE  
Joseph J. Reilly, Ph.D., in Catholic World

The shillalah is no ignoble weapon. It has its place in the international arsenal with the cestus of the Roman, the Toledo blade of the Spaniard, the scimitar of the Arab, the lance of the Bayards, and the quarter-staff of the Robin Hood. It has, like all these, done valiant service in the interest of the public weal and the settlement of personal disagreements. In some respects it is the most convenient of martial engines, for it may be carried with the peaceful intent of an olive branch, and at a moment's notice become the guarantee of one's own safety and the destroyer of any thought of conquest on the part of another. The Roman who swaggered along the Via Sacra with a cestus bound to his fist, the Don in the folds of whose sash glittered the jeweled handle of a dagger, the vagrant bridegroom of Bellona who centered across the countryside, lance on thigh, each cast a soft impeachment into the teeth of his neighbor's good intentions, and had only himself to blame if his tacit challenge lured some chance stroller to fling the gage of battle at his feet. The shillalah has less bellicose associations. It is a device of nature, not man, its purpose varying like her moods, and its congeniality, both as a comrade in peace and as an ally in private war, being the hallmark of her favorite children. Robin Hood, singing a blithe May carol as he sought his trysting place in Sherwood with Maid Marian, his quarter-staff under his arm, scarce stripped of yesterday's blossoms, gave offence to no man. Like Orlando, perhaps, he had carved upon it the name of her whose statue was just as high as his heart and thus dedicated it primarily to love, and only in the face of stern necessity, to battle. So, too, Shaun O'Kelley as he saunters jauntily down the road to Donnybrook, the praises of his colleen on his lips and his shillalah in his hand, incites none to a breach of the peace; for his stout blackthorn, until the need arises, is but a badge of gentility, and like a marshal's baton, proves that upon less ornate occasions its prowess has been tried and not found wanting.

But I would not be understood as robbing the shillalah of its proper celebrity. Truth to tell, its fame is due to its efficiency as the handmaid of war, as well as of peace, of combat no less than of social adornment. It has, indeed, an honorable lineage as arbiter of misunderstandings between gentlemen to whose mutual belief juridical determination offers less allurements in prospect, and less solace in retrospect. Its adjudication is swift, artistic, and final, and it leaves no problems for a supreme council to compromise.

AN EXCELLENT SUBJECT

At its recent meeting in Washington the National Congress of Mothers announced that sixty-five thousand girls disappeared from their homes last year. The Columbia (Ga.) Sentinel, of which the arch anti-Catholic bigot, Senator Tom Watson, is the editor, undertook in a late issue to elucidate the statement. The attempt was characteristically Watsonian. That is, outrageously defamatory.

It was said that the great majority of these missing girls were captured by Catholic priests and sentenced to slavery in Houses of the Good Shepherd. It was stated by implication which amounted to assurance that Bishop Kieley of Savannah was conducting a white slave den in that city for immoral purposes. That the Roman Catholic Church dictates to President Harding just as it dictated to Wilson. And finally insisted that "priests who are not permitted to marry should not be allowed to capture young maidens and use them to satisfy lustful appetites."

Connecting the Congress of Mothers with the outrageous charges has been vehemently repudiated by an official of that organization. The Catholic Laymen's Association of Georgia working in co-operation with the National Council of Catholic Men has compiled copies of the paper and other data for presentation to President Harding and members of the United States Senate which completes the case up to the present time.

Possibly some Catholics may say. Why take any note of the matter, since the accusations are so glaringly false as to be unbelievable? But that's precisely the attitude which feeds bigotry. And besides, it is the attitude of error, as there are thousands of brainless anti-Catholic enthusiasts who do not hesitate to accept as true the most outlandish lies regarding the Church, her bishops, her priests, her sisters, her schools and her members. Aside from this, however, the present case is an aggravated one, and, therefore, merits special attention. The publication uttering the defamation has as its editor a mem-

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Madame ROSINA FOISIZ.

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ter of the United States Senate. The defamatory matter involves the President of the country, incites on serious grounds federal officials as well as it impugns the people of Georgia, their laws, their courts and their institutions as Bishop Kieley mentions. And in addition to all of this, it is clearly contrary to a federal criminal statute.

Therefore, the proper step has been taken. And the only mistake that can be made will be a failure to carry the case to some kind of a definite conclusion. Ignoring the bigots and their outrageous assaults on truth and decency has gotten us nowhere, although it has advanced and strengthened their purpose and position. Our silence has been their best ammunition, and they have used it with effect against us.

Depending on the intelligence and fairness of others has counted neither for protection nor advantage. In future, therefore, our policy must be different. And why shouldn't it be? We have come to a different day. The day of a united leadership in

the hierarchy. The day of a united loyalty to that leadership in the laity. The day, therefore, when defamatory declarations, religious intolerance and outrageous assaults on our rights is soon to end if we but avail ourselves of the opportunity. Let us illustrate that determination by making an example of the Columbia Sentinel. It's an excellent subject for the inauguration of the new policy.—Church Progress.

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CHATS WITH YOUNG MEN

OUT FISHIN'
A feller isn't thinkin' mean,
Out fishin';
His thoughts are good and clean,

they stand in greater need of wise direction, than in this matter of marriage, and there is no subject on which they seek and receive less.

LITTLE TASKS FOR THE BOYS

Writing under the pseudonym of "M. Dush," a father contributes a column to the Chicago World, entitled "Father's Musings," in which he discusses the problems of the average household in an entertaining way.

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SEVEN KINDS OF FOOLS

The Angry Man, who sets his own house on fire that he may burn his neighbors;
The Envious Man, who cannot enjoy life because others do;

OUR BOYS AND GIRLS

The Weaver
I sat at my loom in silence,
Facing the westering sun;
The warp was rough and tangled,

MOTHERS OF PRIESTS

There was recently published an interesting study on "The Mothers of Saints" by a French author, which has been reviewed in more than one Catholic magazine;

THE QUEST OF HAPPINESS

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MARRIAGE

How few are the young men who seek advice in their love affairs? They are attracted by a pretty girl, they pay her attentions, they become engaged, they are married - and then they wake up to find that marriage is a serious business, that it is a sentence for life, and that it involves the welfare of many persons, even of generations yet unborn.

THE WEAVER

I sat at my loom in silence,
Facing the westering sun;
The warp was rough and tangled,
And the threads unevenly run.

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FATHER CASEY writes with sincere and deep feeling. His uplifting heart- songs carry many weary winged messages to the earth-worn weary children of men.

THE BEST GIFT TO THE PEOPLE

What would become of us, if the priest, the patient, zealous, prudent pastor of souls were no longer with us?
Considering all the priest is to you during your pilgrimage on earth toward your eternal destiny, God gives the young man the talents necessary and the vocation for this sublime state of life.

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SOWING AND REAPING

As the parents raise their children so shall they reap. A priest editor has recently published the following experience: It was a sad, heart- broken father who had called to see me. He was a wealthy man, but wealth seemed to have brought sorrow to his life.

HOTEL TULLER

DETROIT, MICH.
600 Rooms 600 Baths
\$2.50 up, Single \$4.50 up, Double
Agents Sample Rooms \$5.00 per Day



HEADQUARTERS IN DETROIT FOR
Old Colony Club
Detroit Automobile Club
Motion Picture Exhibitor's Association
Detroit Transportation Club
Table D'Hote Dinner \$1.50 and \$1.75
Business Men's Lunch 75c.
Cafe A La Carte Cafeteria Men's Grille

TITLE OF "FATHER" FOR PRIESTS

The practice of calling priests "Father" has lately been attacked in England, mainly on the ground that it is of Irish origin.

THE HOME BANK OF CANADA

Train the Young Idea Commence early to teach your child the purpose of a bank.



Branches and Connections Throughout Canada

Fourteen Branches in Middlesex and Elgin Counties

TEACHERS WANTED

WANTED for C. S. S. Kearney, teacher holding 2nd class professional certificate.

DIED

FITZPATRICK.—At Downeyville, Ont., on June 21st, Mrs. Michael Fitzpatrick, aged sixty three years.

HANLEY.—At Read, Ont., on May 20, 1921, Mary Agnes Hanley, beloved daughter of the late Mr. and Mrs. John C. Hanley.

SHEEHAN.—At White River, Ont., on June 11, 1921, Cecilia Harriet, youngest daughter of Mr. and Mrs. John Sheehan.

MCCABE.—At 428 Agnes Street, Winnipeg, Man., on Sunday, June 27, Charles Joseph McCabe, aged seventy-four years and five months.

MARRIAGE

HEALEY-KILLORAN.—At the Church of the Assumption, Erinville, on Tuesday, June 28, by Rev. Father Mengher, Mary Myrtle, daughter of Mrs. Margaret Killoran.

The things that seem hardest to bear are often our greatest opportunities.

That which we suffer in the accomplishment of a good work, merits for us the necessary graces to insure its success.—St. Vincent de Paul.

It was not mere bodily death that he conquered; that death had no sting. It was the spiritual death, so that at last it should be swallowed up—mark the word—not in life, but in victory.—John Ruskin.



WATERMAN'S Ideal Fountain Pen is the product of an organization that for the past thirty-six years has been making fountain pens exclusively.

It includes the regular and safety types of dropper filled and pump and lever filling devices of the self-filling types.

Being pioneers and recognized leaders of the industry, we are the natural market for inventors with ideas that in their judgment would improve our product.

No one is or has been keener to investigate these claims than we are, because it has been our intention from the first that if ever a better fountain pen than Waterman's Ideal was made we would make it.

It has happened and will happen again that fountain pens appear on the market with "talking point" devices that during our far greater experience we have already experimented with and found either impractical or inferior to devices of our own intended for the same purpose.

The man, woman, or child who buys Waterman's Ideal Fountain Pen gets 100% fountain pen efficiency because every material, process or device included in it has been proven by the longest years of experience and experiment as unequalled for its purpose.

Back of every Waterman's Ideal Fountain Pen is a world-wide service to assure its enduring satisfaction.

THREE TYPES—Regular, Safety and Self-filling \$2.50 to \$2.50.

Selection and service at best stores everywhere.

L. E. Waterman Company Limited 179 St. James Street, Montreal

New York Boston Chicago San Francisco London Paris

WANTED by Cobalt Catholic Separate School Board, four female teachers as assistants at St. Patrick's School, Cobalt.

TEACHERS wanted for Catholic Separate schools, Fort William, Ont., holding second class Ontario certificates.

WANTED for C. S. S. District No. 1, Marquis, Sask., a teacher holding a second class professional certificate.

HOUSEKEEPER WANTED PHRIST's housekeeper wanted for Eastern Ontario parish.

WANTED a lady over thirty-five years to fill the position of housekeeper.

WANTED cook and roommaid for Catholic Rectory in an Ontario town.

GREAT OPPORTUNITIES FOR Catholic families who want to locate in the West.

BECOME A PROFESSIONAL NURSE A dignified, enviable, profitable calling.

THE CALL FOR NURSES FOR specialized as well as for general work is increasing daily.

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO.

Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools.

HAY FEVER, ASTHMA Catarrh and Chronic Bronchitis All surrendered their terrible effects upon the human body.

W. K. BUCKLEY, Limited, Mfg. Chemist 142A Mutual Street, Toronto, Ont.

Starting Reduction in Votive Candles For Cash Sale

36s.....23.10c. per lb. 32s.....23.10c. per lb. 28s.....21.60c. per lb.

J. J. M. LANDY Catholic Church Supplies 405 YONGE ST. TORONTO

Catholic Boys' Camp The De La Salle Summer Camp, for Catholic Boys, under the direction of the Christian Brothers.

WILL OPEN AT Jackson's Point, Lake Simcoe Beach, July 1

For further information, write Rev. Brother Alfred, 487 Jarvis St., Toronto, Phone North 6629.

Agents Wanted to handle our beautiful METAL PLAQUES

Bronze Finish High Relief Sell on Sight All Sacred Subjects

Write for territory and all information regarding commission. STUDENTS will find this an attractive method of augmenting their income during the vacation period.

Address all communications to The Catholic Record London, Ont.

MEMORIAL WINDOWS ENGLISH ARTIQUÉ STAINED GLASS LYON GLASS CO.

Government Bonds Paid 4% as recently as 1910. To-day Dominion, Provincial and Government Bonds may be bought to yield 6% and some Municipal Bonds to yield 7%.

Such interest rates are very desirable in the face of declining wages and commodity prices.

Write for our List of Offerings.

Wood, Gundy & Company Canadian Pacific Railway Building Toronto Montreal Winnipeg

Don't Throw Your Old Carpets Away No matter how old, how dirty, how dilapidated, tie a rope around them and send us to be made into

The Famous VELVETEX Rugs Reversible—will wear a lifetime—Prices reasonable

Canaja Rug Company 88 CARLING STREET, ESTABLISHED 1909 LONDON, ONT. PHONE 2485

WANTED in Catholic family, mother's help, good housekeeper or good girl to do plain cooking.

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities.

TRAINING SCHOOL FOR NURSES A. B. HEBURN Hospital Training School for Nurses, Ogdensburg, N. Y.

Second Pilgrimage for 1921 Big 8 Day Tour to Ste. Anne de Beaupre

Under the Personal Direction of J. J. Callaghan

Our First Pilgrimage was a complete success. Every berth on Steamer was taken.

Boat Leaves Toronto Monday, Aug. 8th 4.00 p. m. (Daylight Saving Time)

From Toronto \$67 From Kingston, Brockville, Prescott, \$53.50

Murray Bay, Tadoussac and Saguenay Two Full Days on Steamer Saguenay

Applications for reservations accompanied by Express Order, Money Order, Bank Draft or Certified Cheque.

Everything First Class Personally Conducted Full information and folder upon request to J. J. CALLAGHAN

613 WELLINGTON ST., LONDON, ONT. PHONE 708

A Week Afloat ON A WONDERFUL BOAT

By Request of a large number who have patronized his Tours to Ste. Anne de Beaupre, since 1917, Mr. J. J. Callaghan has arranged with the Northern Navigation Company for a

Special Tour on the Steamer "Noronic" the largest Steamer on the Great Lakes, and will personally conduct a party on this palatial steamer from Toronto and points west, to connect at Sarnia

On Saturday, July 23rd, 1921 TORONTO—DETROIT—WINDSOR—SARNIA "SOO"—PT. ARTHUR—DULUTH—and Return

Fares From Sarnia \$67.75. From London \$71.95. Toronto, Hamilton, Brantford \$74.75 and up.

Special G. T. R. Train will leave Union Depot, Toronto, at 10.00 a. m. Hamilton 11.15. London 1.45 Saturday, July 23.

MAKE RESERVATIONS EARLY. Application for reservations, accompanied by Express Order, Money Order, Bank Draft or Certified Cheque payable at par to J. J. Callaghan, should be made as early as possible.

Full information and descriptive folder may be had on application to J. J. CALLAGHAN, Conductor of Tours 613 WELLINGTON ST. LONDON, ONT.

COOK WANTED GOOD plain cook wanted. Highest wages. Must have references. Apply Box 245, CATHOLIC RECORD, London, Ont. 225-17

Painting and Decorating of Churches, Altars, Statues, etc. JOHN UYEN 39, Briscoe St., London, Ont. Phone 5763-J

WE Sell Foreign Drafts and Money Orders payable in all parts of the world.

issue Letters of Credit.

make Remittances by Telegraph.

THE MERCHANTS BANK Head Office: Montreal, OF CANADA Established 1864.

With its 149 branches in Ontario, 47 branches in Quebec, 1 branch in New Brunswick, 3 branches in Nova Scotia, 4 branches in Manitoba, 4 branches in Saskatchewan, 27 branches in Alberta and 11 branches in British Columbia, serves the Canada most effectively.

HOME BANK MAKES STEADY PROGRESS

The Annual Meeting of the Home Bank of Canada, for the Fiscal Year ending 31st May, 1921, was held in pursuance of the terms of its Charter, at the Head Office in Toronto, Tuesday, June 28th, 1921, at 12 o'clock noon.

THE REPORT. The Directors have pleasure in presenting to the Shareholders the Annual Report and Statement of Profit and Loss Account, showing the results of operations for the year.

PROFIT AND LOSS ACCOUNT Balance to credit of Profit and Loss Account, brought forward from May 31st, 1920 \$146,978.99

Net Profit for the year, after deducting charges of management, interest, due depositors, payments of all municipal taxes and rebate of interest on unmatured bills 278,556.04

Capital Profit Account Premium on Capital Stock received during the year 139.99

Total to Credit of Profit and Loss Account \$425,570.02

This amount has been appropriated as follows: Dividend No. 55 (quarterly) at the rate of 7 per cent. per annum \$34,285.49

Dividend No. 56 (quarterly) at the rate of 7 per cent. per annum \$4,287.35

Dividend No. 57 (quarterly) at the rate of 7 per cent. per annum \$4,289.31

Dividend No. 58 (quarterly) at the rate of 7 per cent. per annum \$4,291.32

Dominion Government Tax on Note Circulation \$187,153.47

Reserve for Dominion Government Income War Tax 10,631.74

Provincial Government's Tax on the deducting charges of management, interest, due depositors, payments of all municipal taxes and rebate of interest on unmatured bills 278,556.04

Transferred to Contingent Account for depreciation of Assets 50,000.00

Balance Carried forward 845,570.02

During the year Branches have been opened at the following points, in addition to those mentioned in last year's report: Yonca and Charles Street, Toronto; Erinville, Ontario; Hornsby's Mills (sub. to Shelburne), Ont.; Blairmore, Alta.; Mount Royal Avenue and St. Lawrence Boulevard, Montreal, Que.

In order to provide for increased business our main office in Montreal was transferred to larger premises in a more desirable location on St. James St., Windsor, Ont. Branch was also moved to larger quarters to the bank's premises on Ouellette Street.

Premises have also been acquired at the following points and new Branches of the Bank will be opened during the coming year: Corner Queen St. and Kentworth Ave., Toronto; London, Ontario; (Market Branch); Ottawa, Ont.

On the first day of September last the dividend was raised from 6 per cent. to 7 per cent. as forecasted by the President at the last Annual Meeting.

During the year Mr. J. Ambrose O'Brien resigned from the Board of Directors, and his place was filled by the election of Mr. Percival Ambler Mitchell of London, England.

To the Public—Notes of the Bank in circulation \$1,847,065.00

Deposits not bearing interest 105,000.00

Deposits bearing interest, including interest accrued to date of Statement 25,623.82

Deposits by and balance due to Dominion Government 2,752,350.43

Balance due by other banks in Canada 119,196.88

Balance due to Banks and Banking Correspondents elsewhere than in Canada 168,892.42

and the United Kingdom 846,595.65

Total Liabilities to the Public \$27,785,292.76

To the Shareholders—Capital (authorized \$2,000,000) paid up \$1,959,493.25

Ret. Account 150,000.00

Dividends unclaimed 2,608.06

Dividend No. 55 (quarterly) at the rate of 7 per cent. per annum \$34,285.49

Dividend No. 56 (quarterly) at the rate of 7 per cent. per annum \$4,287.35

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Dividend No. 58 (quarterly) at the rate of 7 per cent. per annum \$4,291.32

Balance of Profit and Loss Account 134,867.44

\$28,126,517

\$30,466,557.93

ASSETS

Gold and other current coin \$ 210,914.63

Dominion Government Notes 3,864,524.25

Deposit with the Minister of Finance as security for note circulation 4,075,458.88

Notes of other Banks 310,947.98

Cheques on other Banks 992,877.56

Overdue Debts 119,196.88

Due from Banks and Banking Correspondents in the United Kingdom 168,892.42

Balance due by other banks in Canada 119,196.88

and the United Kingdom 846,595.65

Dominion and Provincial Government Securities not exceeding market value 2,222,718.89

Canadian Municipal Securities and British, Foreign and Colonial Public Securities other than Canadian 1,211,453.57

Royal and other Bonds, Debentures and Stocks, not exceeding market value, 1,815,950.62

Call and Short (not exceeding 90 days) Loans in Canada on Bonds, Debentures and Stocks 1,622,203.15

\$18,807,901.88

Other Current Loans and Discounts in Canada, less rebate of interest \$16,727,728.82

Other Loans and Discounts elsewhere than in Canada 24,088.03

Loans to Cities, Towns, Municipalities and School Districts 176,206.88

Overdue Debts 76,794.48

Real Estate other than Bank Premises 65,709.01

Mortgages on Real Estate sold by the Bank 90,901.44

Bank Premises at not more than cost, less amounts written off 852,321.18

Other assets not included under the foregoing 116,856.81

\$17,168,656.05

\$30,466,557.93

H. J. DALY, President

J. COOPER MASON, General Manager

AUDITOR'S REPORT TO THE SHAREHOLDERS

In accordance with sub-sections 19 and 20 of section 56 of the Bank Act, 1915, I have report as follows: The foregoing balance sheet has been examined with the books and vouchers at the Head Office, and with the certified returns from the Branches, and in accordance therewith, I have obtained all needed information from the officers of the Bank, and in my opinion the transactions coming under my notice have been within the powers of the Bank.

The cash has been checked and the securities of the Bank verified, at its chief office, both on the 31st of May, 1921, and also at another time during the year, and in each case they have agreed with the entries in the books of the Bank, with regard thereto. In my opinion, the above balance sheet is properly drawn up so as to show a true and correct view of the state of the Bank's affairs, according to the best of my information and the explanations given to me, and as shown by the books of the Bank.

SYDNEY H. JONES, Auditor

The customary motions were made and carried unanimously.

Mr. Sydney H. Jones was re-appointed Auditor of the Bank for the ensuing year.

The Securities appointed at the meeting reported the following shareholders duly elected Directors for the ensuing year: H. J. Daly, R. P. Gough, C. A. Barnard, K. C. Lieut.-Col. Clarence F. Smith, Hon. A. Claude Macdonnell, R. C. S. Casey Wood, Percival Ambler Mitchell, J. Cooper Mason, Frank J. B. Russell.

At a subsequent meeting of the Directors Mr. H. J. Daly was re-elected President and Mr. R. P. Gough Vice-President for the ensuing year.