

# 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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## THE BIRMINGHAM CONGRESS

### CHESTERTON'S CRITICISM OF ANTI-CATHOLIC HISTORY

London, Eng.—Probably the most severe criticism of anti-Catholic history ever made was the address of Mr. G. K. Chesterton, the distinguished author and convert, at the National Congress at Birmingham.

Anti-Catholic history was false, said Mr. Chesterton, not only in the light of Catholic faith, but in the light of historical science; and it was most false and dangerous when it was not avowedly anti-Catholic. For anti-Catholic history was generally superficial, depending on certain catch words, and cases, and names.

A good deal of so-called impartial history, Mr. Chesterton continued, was very rotten eggs, and like them used for political purposes. He was not sure what people really meant by impartiality; it would be better described, perhaps, as honesty. He thought that the more impartial a Catholic historian was, the more honest he was—the better. Pope Leo XIII., in condemning injudicious and lopsided history, was reported to have said that if the Gospels had been written in that spirit we should never have heard of the denial of Peter or the kiss of Judas.

### CALLS "SCIENTIFIC" HISTORIAN HYPOCRITE

The speaker protested against sham impartial history. If he had to choose between the various enemies and slanderers of the Church, he would infinitely prefer some of the jolly old fighting Whig historians or the sneering French writers. If there was one deplorable hypocrite, it was the modern "scientific" historian.

From anti-Catholic history, Mr. Chesterton passed very rapidly to slavery, and smote the idea of the Servile State, thereby arousing the wrath of some of the leading secular dailies.

He recalled how, when he was a young agnostic, he used to be puzzled about the Church's silence about slavery, especially in view of the historical fact that the effect of slavery was the disappearance of the modern industrial world, he said, repudiated slavery, and proceeded to build it up in practice.

"We are at present," said Mr. Chesterton, "on the threshold of a Slave State. All the material is there for building up again a State very like the old pagan States. All the wealth and employing power is in a few hands; and the vast mass of people to be fed is dependent on the rich. Under a new name, nothing is more likely than that someone will come forward to propose a compromise. We will employ the working classes all the time, give them good pay, we will see that they have decent holidays and conditions, they shall be humanely and rationally treated, and in return we shall insist that they shall not go on strike, and we insist that they shall go on working."

"The moment you have that, you have slavery. When we consider how near that has come to us, and how slowly and inevitably, we can understand how the Church was wise in not saying the institution itself is sinful. The reason why the Catholic Church has not condemned slavery is not because it is a wild nightmare out of the pantomime, but a very common, very normal, and old human experiment. It has come in the past, and it may come in the future."

Personally the speaker hated this condition like fury, and he would resist it to the last; but it was not a thing which the Church could have justly said was poison to the soul. As one who hated and detested slavery, he did not see how the Catholic Church could have condemned slavery without condemning about half the social and political institutions in human history.

### CHURCH FAITHFUL TO TRUTH

"The same difficulty," he continued, "arises with regard to interest and usury. The Catholic Church lays down the sound ideal that all things smelling of usury are un-Christian. Different degrees of usury are difficult to condemn when once the principle has been admitted. But there is a false philosophy of asceticism that the Church has always condemned. The first fights of the Church were against those oriental forms of pessimism which desired to hurt the body, on the ground of hating the body and the world that God had made."

In conclusion, Mr. Chesterton declared before his audience that the Catholic Church was faithful to the death for truth—but it was for the whole truth. It was based upon sanity. It had fixed with heroic fanaticism not upon this or that notion on which a sect was founded; not on this or that disproportionate idea out of which was made what was called a movement, but would more properly be called a monomania. It was fixed upon the whole shining circle of the truth of God, which was also the sanity of man.

## SOCIALIST LEADER'S REGRET

### M. GUSTAVE HERVE WRITES THAT CHURCH AND STATE MUST BE RECONCILED

By M. Mastrandrea

Paris, France.—"We were mad when we wished to demolish the Church. Such is the sense of a curious article published in Paris by a journalist who was formerly one of the most famous socialist and anti-Catholic polemicists in France.

M. Gustave Hervé, who sometime ago was removed from his functions as university professor because of a violent revolutionary campaign, became the director of a newspaper through which he besought his readers and, especially his former colleagues in official educational circles, to join the forces of the anti-Catholics. Since the War M. Gustave Hervé has learned the beginning of wisdom, and is making honorable amends by preaching reconciliation among all citizens. He has made public expression of his regret at having helped to spread anti-Catholicism among the educators of the country.

### ARTICLE INSPIRED BY TEACHERS' CONGRESS

The occasion of his article was a congress held by an association of Public school teachers. The teachers in this syndicate, led by a bunch of extremists, made speeches and passed resolutions inspired by a frankly revolutionary spirit, criticizing the members of the Government and condemning the educational system. This attitude caused the most lively protest in the press, and it was in this connection that M. Hervé signed an editorial, the beginning of which may be summed up thus: "We sowed the wind and we have reaped the whirlwind."

"The evil has advanced too far," he went on, "for disciplinary measures to have any real effect."

"Let patriots of every philosophical or religious creed see that we have taken the wrong road. Let them stand shoulder to shoulder and organize to guard political power, and let them reconcile the Republic and the Church, since it is more than apparent to all eyes that the sole great force for national and social preservation capable of checking the evil is this Church which we have made every effort to demolish during a century and a half."

### ADMITS HIS ERROR

"A teacher writes me that I helped direct many teachers into this evil path."

"I know it well! But now that I know that the anti-religious spirit which, up until now, was the essence of our Republic, is about to lead the enthusiastic and generous elite of our labor classes toward revolutionary illumination, and the bulk of the masses to materialism, immorality and general neo-malthusianism, must I be silent for fear of injury, for fear of being treated as a renegade and a traitor? Must I be silent when I have a tribune from which I can speak to the country? Shall I not warn my former friends that with the best intentions in the world they are leading France to ruin?"

## IRISH RAILWAYS

Dublin, August 18.—The position of the railways in the Free State will undergo radical changes within the next few months. What will be the nature of these changes it is at this stage impossible to say. Nearly a year ago the Free State Government appointed a Commission which has since presented its report, the majority recommending a scheme of nationalization and a minority of the Commissioners reporting against that scheme.

The Government, because of pressure of business and because of the immense task it would involve, decided not to introduce legislation to give effect to the findings of the majority. However, with a view to economy in administrative expenses and to secure closer cooperation between the various lines, the Government ordered the companies to arrange between themselves a scheme of unification.

The directors have made much headway in drafting such a scheme, though some difficulties yet remain to be overcome. One very serious obstacle is the fact that one of the most important of the lines, the Great Northern, and several of the smaller railways in the northwest ply between the territories of the two Governments. It was to discuss these obstacles that President Cosgrave and Sir James Craig, the Northern Premier, recently met in conference and are to meet again.

At the annual Congress of the Irish Trades Unions this week it was announced that the Labor deputies have now drafted a Bill for the nationalization of the railways in the Free State and this Bill will be introduced in Dail Eireann next month when Parliament meets after the general election. The Bill proposes to compensate the share-

holders in State bonds somewhat similar to the bonds granted as compensation to the landlords who are being bought out under the Land Act which has just passed through all its stages.

It is further proposed that the railways be then placed under the control of a central board on which the workers will be strongly represented. The developments are being followed with the greatest interest by trustees, guardians of orphan, and religious bodies who are gravely concerned for the fate of the railway companies debenture stock.

## "LITTLE FLOWER" HONORED

### SHOWERS OF ROSES MARK CELEBRATION

By Monsignor Enrico Pucci

It was in the midst of a marvelous profusion of roses that the solemn triduum in honor of Blessed Sister Therese of the Child Jesus, over which the Archbishop of Philadelphia, Cardinal Dougherty, presided, was celebrated at Lisieux. The saintly Carmelite had said: "I shall let fall a shower of roses."

In her honor it was a veritable shower of roses which fell upon the little Norman city; roses adorned the facades of the houses; roses decorated the triumphal arches and roses outlined the columns and arches of the churches.

Each morning an automobile splendidly decorated with white roses and lilies, went to the Carmelite Chapel to seek the silver shrine of the Little Flower. Followed by a procession of prelates, the automobile carried the shrine in turn to three churches, Saint Jacques, Saint Desir and the Cathedral of Saint Pierre where Solemn High Mass was celebrated. In the afternoon there were Vespers at which the panegyric of the Little Flower was delivered. Between offices the crowd of pilgrims filed past the shrine which, at the close of the day was again carried in procession to the Chapel of Carmel.

### CARDINAL DOUGHERTY LEADS PARADE

Cardinal Dougherty presided at the offices the two first days and led the procession, in which he was preceded by two huge American flags. On the closing day he was joined by Cardinal Bourne, Archbishop of Westminster, and Cardinal Touchet, Bishop of Orleans. It was this latter prelate who delivered the panegyric at Vespers on the last day of the triduum. Fifteen bishops and four mitred abbots attended the triduum. Hundreds of priests and thousands of faithful also came to Lisieux for the ceremonies. The city could not hold the vast throngs. Many had to sleep outdoors, and some of the visitors had to go to other towns in the neighborhood to find a night's shelter.

The musical program of the three days was particularly brilliant. The first organists of Paris came to Lisieux to offer their services, and many distinguished artists executed cantatas composed in honor of the Little Flower by famous Paris composers.

At the end of the triduum the Bishop of Bayeux gave a luncheon to the prominent representatives of the clergy, laity and the deputy of Lisieux in the French Chamber. Cardinal Dougherty made an address, which was greatly applauded, stating how much he had been charmed by the story of the extremely edifying life of the Little Sister Therese and how great had been his pleasure upon receiving the invitation to attend the festivities in her honor. He expressed confidence that the Beatified Therese would continue to be an example for the faithful, each day more numerous by the addition of those won to the faith by the example of her virtues and angelic sweetness.

## CEREMONY RECALLS HISTORIC EVENTS

London, Eng., August 16.—The priory Church of Our Lady of the Rosary and St. Dominic in Southampton Road was consecrated recently. The ceremonies of the occasion marked also the seven hundredth anniversary of the coming of the Dominicans to London.

It was in 1223 that the Black Friars, who had landed in England some two years before that date, and established themselves at Oxford, opened their first London priory at Holburn. The establishment was made on land which had been purchased for that purpose by the Earl of Kent. Later a church was erected and the priory enlarged.

The community had a notable growth and by the year 1243 it numbered eighty members. In 1275 Holburn Priory was too small to accommodate the still increasing numbers, so a move was made to Ludgate, where work was started on the building of a new priory.

This second priory had a special historic interest. In it met parliament of Edward II., Edward IV.,

and Henry VIII. It was here that there was held the Council of English Bishops in 1382, at which Wyclif was condemned. Here also was opened the famous trial on the validity of Henry VIII's marriage with Catherine of Aragon.

With the breach with the Holy See conditions changed. In 1538 the Ludgate priory was dissolved and its occupants scattered. The priory church, which has been described as one of the most beautiful in London, was allowed to fall into ruin, and eventually was pulled down.

## LOURDES CURES

London, Eng.—Carried to Lourdes only recently, paralyzed and incapable of helping himself, William Traynor, a Liverpool Catholic, is at this moment one of the most striking instances of the miracles of Lourdes that the world has ever seen.

For five years this Catholic man was moved about from hospital to hospital, undergoing no fewer than 16 operations, to save him from the disastrous effects of wounds received at the Dardanelles during the War.

The surgeons were unable to help him, and at last, carried helplessly in a wheeled chair, Traynor went to Lourdes with the great pilgrimage from Lancashire. He was carried down to the healing waters, and after the ninth immersion he was able to walk out of the waters without any assistance whatever.

At Liverpool, when the pilgrimage returned, a vast crowd thronged the platform where the pilgrim train was to draw up; for news of the marvel had been flashed from Lourdes to Liverpool. Spellbound by the sight of the once paralyzed man walking freely and easy across the platform, the crowd broke out into cheers, at the spectacle of this wonder through the intercession of the Blessed Virgin.

It is not wise to generalize; but a very great change seems to be taking place in British non-Catholic public opinion in regard to Lourdes. This change of attitude is being helped by the tale of the wonders wrought in Scotland, where at the Lourdes shrine erected by the Catholic miners in the village of Cathlamet, remarkable answers to prayer are reported. All this is aiding in breaking down the old materialistic ideas, and it must inevitably have an important bearing on the immediate future of the Catholic Church.

Paris, Aug. 27.—Practically the entire city of Blois on the Loire is celebrating the miraculous cure at Lourdes of a local dressmaker, Germaine Rossignol, who returned from Lourdes having recently in perfect health. When she left a few weeks ago on a pilgrim's train, she had to be conveyed on a stretcher. Her friends say she looked like a "corpse on the way to the cemetery." She is twenty-six years old and had been suffering from pulmonary tuberculosis.

## CARDINALS ARE GIVEN RANK OF PRINCE BY BRAZIL

Rio de Janeiro, Aug. 20.—A recent decree of the Ministry of Foreign Affairs, Section of the Protocol, orders that Cardinals be given the rank and precedence of Hereditary Princes.

This order is a sign of the respect and consideration of the Brazilian Government for the Hierarchy of the country.

Brazil now has over thirty-two million inhabitants, and is one of the greatest of the Latin American nations. Relations between the Government and Church have always been extremely cordial, and the marvelous development of the country along civil and economic lines has been fully equalled by the development of Catholic life. The country now has fifty-two dioceses, seven prelaties and three Prefectures Apostolic.

The recent action of the Ministry of Foreign Affairs is viewed by the press as a most praiseworthy desire to harmonize the exigencies of modern life with the great spiritual values which are one of the most powerful factors in the progress of any nation.

## MGR. SERRAND

Monsignor Serrand, newly appointed Bishop of Rheims, France, goes to the Episcopate with a record for courage rarely surpassed.

He was forty years old when the War broke out. He left immediately for the front as chaplain of an infantry division and remained on duty until the very end of the hostilities.

Knocked down and bruised in 1917 by a bursting shell at the Chemin des Dames, his citation states that "he continued with the same quiet courage his daily visits to the trenches where his presence exercised the happiest moral effect."

Monsignor Serrand was decorated four times while at the front and is a Knight of the Legion of Honor.

## THE WORLD NEEDS SPIRITUALITY

Four years have passed since the signing of the armistice that ended the World War, and the world still writhes with the wounds of the conflict. Many peoples are in distress, and some are verging on despair.

It was not to be expected, of course, that with the signing of the peace treaty there would be a quick restoration to pre-war conditions and happiness. The struggle was too bitterly carried on, too long drawn out, and too terribly destructive to warrant quick material recovery and the restoration of amity between the contending peoples. But there was general anticipation and confidence that the worst effects of the War would be more transient than they have proved to be. Peace, in the true sense of the word, has not come, nor has there been any amelioration of the hate and selfishness which brought on the mad butchery in which ten millions of men perished. The sad truth is that the nations are not now living in peace but under what amounts to an armed truce; and hate and selfishness seem to have spread and been intensified rather than lessened.

It is natural that the souls of all men of good will should be distressed by the deplorable conditions now prevailing in Europe, and which are banefully affecting all civilized peoples. Recently there have been expressions from three of the most distinguished Americans in regard to the unrest in the world which merit the thoughtful consideration, not only of their own countrymen, but of all men who love their fellows and who believe in the divine power that shapes the destinies of nations and peoples according to their deserts. The three men referred to are Woodrow Wilson, who was President of the United States throughout the World War and who was the accepted spokesman of all the Allied Nations in the preliminaries leading to peace, the late Warren Gamaliel Harding who succeeded Mr. Wilson as President, and General John J. Pershing.

In the August number of The Atlantic Monthly Mr. Wilson had an article which was entitled "The Road Away from Revolution." He began the article with these words: "In these doubtful and anxious days, when all the world is at unrest and, look which way you will, the road ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distress and the most likely means of removing them."

"The world has been made safe for democracy," Mr. Wilson said. "But democracy," he declared, "has not yet made the world safe against irrational revolution. That supreme task, which is nothing less than the salvation of civilization, now faces democracy, insistent, imperative."

"The road that leads away from revolution," Mr. Wilson continued, "is clearly marked." He asserted that "the nature of men and of organized society dictates the maintenance in every field of action of the highest and purest standards of justice and right dealing."

He concluded with this very impressive statement: "The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can the shadows lifted from the road ahead."

Here is the final challenge to our churches, to our political organizations, and our capitalists—to every one who fears God or loves his country. Shall we not all earnestly co-operate to bring in the new day?"

Coincidentally with the appearance of this article by Mr. Wilson—to be exact, on date of August 2—George B. Christian, Jr., Secretary to President Harding, in presenting to the Hollywood Commandery No. 56, Knights Templar, the international traveling beausant of the order, read an address written by the President, which he was unable to deliver, being then on what proved to be his deathbed in San Francisco. In the course of his address, the President wrote:

"I am sure the mission of the beausant will be a failure if its travels are made simply a matter of symbolism and pageantry. It bears emblazoned upon it the supplication: 'Not unto O Lord, not unto us; but unto Thy Name be the Glory.'"

"We should glorify the Holy Name, not by words, but by praise, not by displays of arms, but by deeds and service in behalf of human brotherhood. Christ, the great exemplar of our order, repeatedly urged this truth upon his hearers. There was nothing mythical or mystical in the code of living preached by Jesus Christ. . . . All of His teachings were based upon the broad ground of fraternal-

ism and justice and understanding, from which flows always peace."

Those who read the extracts from Mr. Wilson's article and the extracts from the address of the late President Harding will see that these two great statesmen were thinking the same thoughts at the same time, and were both impelled to give them utterance through their solicitude for the welfare of mankind.

On his return to Washington after the funeral of President Harding, General John J. Pershing, in addressing representatives of church and welfare organizations, said that what the world most needed was "a more practical application of the fundamentals of religion to all the affairs of men."

By virtue of their position and their experience, ex-President Wilson, the late President Harding, and General Pershing were able to diagnose, as well as any men in the whole world, the underlying cause of world unrest, and they were all of the opinion that that cause is a lack of spirituality.

The evident, sad fact is that nations and their statesmen are not now governing their conduct by a Christian conception of justice. What they seek is advantage, and to seek advantage is to make war, not to strive for peace. They have forgotten that Christ promised peace only to men of good will.

Only by the application of Christian principles can Christian civilization be saved.—N. C. W. C.

## INTERNATIONAL PEACE UNION OF CATHOLICS IN NEW PROPOSAL

London, Eng.—The establishment of a Catholic Council of Foreign Relations is proposed by the fraternal order of the Knights of St. Columba, for the purpose of facilitating exchange of information between Catholics of different countries.

The proposal, made at a session of the Knights held in Birmingham University, follows along lines advocated by many Catholic societies in Continental Europe, and is one more evidence of the desire felt by Catholics to get together to safeguard civilization.

Material for the formation of such a council is actually all ready to hand, and as many distinguished visitors from European countries pointed out, it is only the coordination of these various existing agencies that is needed to bring the entire Catholic world into a solid unity.

The underlying principle which should animate such a council, said the proposer of the resolution, is the replacement of national insularity by cooperation between nations.

## CATHOLIC PILGRIMS VISIT PROTESTANT CHURCH IN ENGLAND

Chorley parish church, in Lancashire, has the distinction of being a Protestant church visited by Catholics on pilgrimage. The reason is that this church was built by the Catholics in the year 1200, and at the Reformation was handed over to the Protestants. But this church is unique; as for nearly 600 years it has possessed relics of St. Laurence the Martyr.

The story of these relics has a special interest for Americans. They are preserved in a glass case near the altar. And they have remained in this church since the year 1442, when they were brought from Normandy by Sir Rowland Standish, who was the direct ancestor of Miles Standish, the New England patriot.

In this same church is now placed the font from the old church at Duxbury, in which, so report states, Miles Standish was baptized. There is also the Standish family pew said to be one of the finest specimens of wood carving in England, on which the Standish arms are carved, to which a Standish of that time added three stars and four stripes.

## MASS CELEBRATED ON MOUNTAIN PEAK

Paris, France.—For the first time, or at least, for the first time so far known, Mass has been celebrated on the summit of Mount Reculet, the highest peak of the Jura Mountains between France and Switzerland.

The labor parish at Suresnes, in the suburbs of Paris, sent the children of its patronage and their director to the mountains for the holidays. The children made the ascent of Mount Reculet one evening, carrying with them the necessary material for an improvised altar. They camped out at night in tents. The next morning the little girls of the patronage, who were also spending the holidays in the same locality, went up also, with some of the peasants of the country. When the congregation had assembled, the priest celebrated Mass.

## CATHOLIC NOTES

Canterbury, the birthplace of Anglo-Saxon Christianity, contains the tomb of St. Augustine and is the scene of the martyrdom of St. Thomas a Becket.

Paris was the scene, recently, of a great tribute to the eminent Catholic scholar Edouard Branly, who is known as the "Father of Wireless Telegraphy."

Adam Peak, Ceylon, is the summit of a mountain on which is a certain impression, which the Mohammedans assert to be the footprint of Adam, and the Christians of India, that of Thomas the Apostle.

Biarritz, August 10.—The request presented by the Dominicans for permission to open in Biarritz an establishment for their foreign missions was voted unanimously by the Municipal Council of this city.

London, Aug. 31.—An important step in the direction of furthering Catholic university education is being undertaken by the Manchester Jesuits, who, at the request of the Bishop of Salford, have decided to open a hostel for Catholic men who are attending the secular University of Manchester as undergraduates.

On Sunday, Sept. 16th, at 3 p. m., His Grace Archbishop McNeil will lay the corner stone of the new St. Francis Xavier China Mission Seminary which is in course of erection at Scarborough, Ont. It will be a source of pleasure to the many friends of China Mission in Canada to realize that the movement which was started by Father Fraser only four years ago has reached the stage where the erection of a permanent seminary is rendered possible.

Paris, Aug. 11.—On August 31 an international conference will be held in Geneva for the purpose of suppressing the traffic in obscene literature. This conference will be composed of plenipotentiaries charged with the task of drawing up a new convention, the preliminary agreement of 1910 having never gone into effect. The conference is under the auspices of the League of Nations and has been called by the French Government which also took the initiative of the conference held in 1910.

Dublin, Aug. 27.—Garbally Court, the family seat of the Clancarty family in the West, has been acquired by the governing body of St. Joseph's College as the new Diocesan College for Clonfert. The main buildings cover more than half an acre, and stand in the midst of a picturesque demesne of some 250 acres of wooded land. At a cost of £10,000 the premises have been overhauled and equipped as a modern college.

Oakland, N. J., Sept. 3.—Mount Melchisedech, a home seminary and preparatory college to be conducted under the auspices of the American Foundation for Catholic Home Missions, will open for its first academic year on October 7, the Feast of the Most Holy Rosary, according to an announcement made here by the Rev. Peter J. O'Callaghan, D. D., the president of the institution.

Until the English Catholics started the idea of summer schools, the Universities of Oxford and Cambridge during the summer vacations were given over to silence and desolation. All that is changed now, and both at Oxford and Cambridge the Catholics and others, are much in evidence with their summer schools of all kinds, both strictly religious as well as political. Cambridge has just relapsed into summer quietness after the holding of the Catholic Summer School, at which some of the foremost Catholic scholars of Great Britain read papers on subjects of all important interest.

Cleveland, Aug. 30.—A committee of 45 men representative of the entire diocese of Cleveland has been named to conduct the campaign for \$3,000,000 to be used for the construction of the first unit of the group of buildings of Cleveland University. The new university, successor to St. Ignatius College, will be under direction of the members of the Society of Jesus. The committee comprises business and professional men of Cleveland, Akron, Canton, Youngstown and Lorain. The group comprises non-Catholics as well as Catholics.

Paris, Aug. 24.—The village church of Vue, 30 kilometers from Nantes, which was the sanctuary of the pilgrimage in honor of Saint Anne, one of the most popular of the pilgrimages of Brittany and Vendee, has accidentally been destroyed by fire. The roofs and nave collapsed, the altars and most of the furnishings were consumed by the flames, which started in the sacristy. The fire broke out at half past nine, just after Mass. The townspeople immediately assembled to fight the flames, but were able to save nothing but the bell tower. The damages will amount to several hundred thousand francs.

**CARROLL O'DONOGHUE**

CHRISTINE FABER  
 Authors of "A Mother's Sacrifice," etc.

**CHAPTER XXXIX.**  
 INUENDOES

Captain Dennier received Morty Carter with the same cold and dignified manner which had characterized his former reception of him; while Carter, although his air was marked by a deference but little removed from obsequiousness, still betrayed by his nervousness, and the expression of his face, the indignation under which he labored.

"Your business?" demanded the officer frigidly.

Carter was stung; he writhed under the lash of the contempt implied in the freezing tone, the scorpion whip of that haughty demeanor, and he threw aside his deference and assumed a boldness born of his desperation: "I have come," he said, straightening himself, "to know why the paper concerning information of importance to the government, which I gave into your hands, and which Lord Heathcote assured me should play an essential part in the trial of yesterday, was not produced?"

The officer's lip curled for an instant. "Permit me to ask, Mr. Carter, who delegated to you the right of putting such a question to me? your tone, sir, implies doubt of my having fulfilled the commission entrusted to me regarding the paper of which you speak; for your satisfaction, I shall say this much: the document passed safely from my hands to the proper authorities."

"To whom did you give it, when it passed from your immediate possession?" demanded Carter, forgetting, in his eagerness, that he was not speaking to an equal.

"You forget yourself, sir!" and Captain Dennier's eyes flashed in angry accompaniment to his indignant tone.

"I have given you all the information I choose to impart—for further account I refer you to Lord Heathcote."

Carter's manner became less bold. "You refuse to tell me into whose hands you committed the paper?" he said half imploringly.

"I certainly do," responded the officer, "because I recognize no right of yours to question me. And now I must request you to end this interview."

Carter was again desperate; the inner working of his rage became manifest in the swelling of the veins in his forehead, and the spasmodic clutching of his fingers.

"I'll end the interview," he said, striving to speak calmly, but despite his effort trembling in his arm and voice, "but I have something to say first. I'll see Lord Heathcote, and when next you will see him, I'll communicate to him the result of this interview. Perhaps he will see as clearly as I do how little your heart is in the cause you pretend to serve, and perhaps he will think, as I do, that you are a party to the plot which kept that document from the court yesterday."

"Enough, sir!" interrupted Captain Dennier with the same accent of stern contempt which he had used from the first; "and leave my presence before I summon some one to eject you!"

"I shall go," retorted Carter bitterly, "when I have said another word to you: you are not that name you bear, and it is in my power to reveal to you who you are; but your treatment of me has sealed my lips."

The officer, with a look of withering scorn, answered: "Did you choose to reveal my identity, as you imply that it is in your power to do, do you think that I would credit the statement of a traitor? go, Mr. Carter, and when next you would use for your own infamous interests any little surreptitiousness of a man's birth, or family, do not choose one who will be as little affected by your knowledge as your present subject." He rang a hand-bell, and Tighe immediately appeared to show baffled, enraged Carter out.

"Did you succeed in getting what you wanted?" he whispered when they reached a part beyond the officer's quarters.

"No!" answered Carter, his face purple from suppressed rage.

"An' you won't get seein' the young master?" said Tighe in well-affecting disappointment; "sure credit to yer tellin' him how it all was the other night, an' tellin' him also o' the achin' in me heart because I can't get seein' him meself!"

But Carter was in no mood either to answer Tighe, or to volunteer any information, and with a hurried good-bye both parted—the former to repair to his lodging in order to deliberate on his next proceeding, and the latter to seek Shaun, and to give vent to his feelings by the following address to the dog: "Faith, Shaun, I think the interview, as he called it, wid the captain, didn't do him much good—his face was like a busted bate, an' his eyes'd frighten one. Somehow I'm inclined to think a dale o' Captain Dennier; he has v'ry noble ways wid him, an' I wish it was in me power to do somethin' in his favor wid regard to Miss O'Donoghue. I wonder, now, if I did speak a good word for him would it help matters? I'll think over it." And

so saying, he proceeded to his duties.

Morty Carter had reached his lodging, and had just begun his old exercise of walking the floor in order to quiet his disturbed mind, when a knock sounded. He opened to admit Rick of the Hills. "Come in!" he said in a surly manner, as Rick seemed to pause for an invitation.

"You are out of sorts," said Rick, quietly seating himself.

"I am," answered Carter, continuing his nervous stride of the room; "everything is going against me."

"Everything!" repeated Rick, "why, has anything new happened since the failure of your plan for Carroll O'Donoghue's escape?"

"Yes; something that I rested all my hopes on—that I plotted night and day for, has failed me; miserably failed me!" His face grew more hurried, as if he would vent his fierce excitement in increased motion. "The disappointment is eating my heart out!" he continued; "but" he suddenly changed his voice and paused, standing directly before Rick: "all is not yet lost, and, if the hopes that remain to me succeed, there will be happiness and plenty for us both at last, Rick. I thought of making another journey to Dublin, but I've changed my mind—I'll write instead; and now have you come to tell me that you have succeeded—that you have Nora's answer?" He bent forward in his eagerness, his hot breath fanning the haggard face beneath him.

"I have come to tell you," answered Rick hurriedly, and with a wild determination in his eyes, "that I have no answer for you."

"She refused to give it?" questioned Carter, his brow gathering into a scowl.

"I did not ask it," responded Rick, rising; "and, what is more, I shall never ask it!"

"Never!" echoed Carter, as if he were dumbfounded.

"Never!" repeated Rick, folding his arms, and confronting Carter with the apparent desperation of a wild beast glared at him, and Carter hissed: "So you, too, would turn tail upon me? perhaps you forget Cathleen!"

A look of agony broke into the pallid, pinched face for a moment, as if the poor wretch was about to sink under a sudden swell of emotion; but some mighty effort kept it back, and he answered as firmly as before: "Could I forget her, Carter, I would fling you and your hellish work aside forever!"

"Because I cannot forget her, I am still bound to your interests; but Nora is mine—do you understand, Morty Carter? mine! and before my tongue should say to her what you bade me tell her, I would tear it out from the roots."

Carter shrank from the desperate eyes which glared at him, and feeling how impotent would be his own anger to meet a passion as fierce and determined as that now confronting him, he refrained from the indignation burst upon his lips, and sought to soothe his visitor.

"Perhaps I expected too much of you, Rick, when I asked you to do that; well, we'll let it go for the present, and when things become more settled I'll put the question boldly and respectfully to her myself."

"And it's a refusal you'll get, Carter; mind you, I'm telling you beforehand, so that you'll be prepared."

"I'll risk it anyway," was the response; "and now we'll drink to it; success!" and he brought forth a bottle and glasses from some recess in the room, and proceeded to fill the latter. Rick pushed his tumbler away.

"I'll be firm this time, Carter—I'll not taste it. I promised Nora this morning when I left her that a drop should not pass my lips today, and I'll keep my word."

Carter laughed, and jokingly mocked Rick's determination; but he could not hardly conceal his disappointment and his rage when he found that neither pleasantries nor coaxing, nor even implied menaces, could induce his visitor to put the glass even to his lips. It was evident, however, that the poor creature's resistance to the temptation cost him much—his tremor, and flush painfully attested that. "It's a wonderful ascendancy she's gained over you already!" Carter said sneeringly at last, when he was forced to put back the liquor untasted, save by himself.

Rick did not answer; he stood silently surveying the floor, till Carter returned from his task of putting away the bottle; then he said in a lower tone than he had previously used: "The money that you gave me is out."

"And I'm not able to give you more," replied Carter; "I haven't enough for my own expenses, the way things are going. No, Rick"—placing his hand on Rick's shoulder, and speaking in a confidential tone,—"you'll have to manage the best way you can without any more aid from me till Nora consents. Then, I am not afraid to say, I shall be in possession of a fortune, and you shall share it."

"I see," responded Rick bitterly, shaking off the hand which still rested on his shoulder; "you would make beggars of both Nora and me." He strode toward the door, opened it, and going out slammed it violently behind him; the next instant he was hurrying down the stair.

"I must set a watch upon him," muttered Carter; "he is rife for

treason against me now, and he might take some step, in his desperation, that would ruin my plans."

**CHAPTER XL.**  
 A STORM-LOUSED SOUL.

Nora McCarthy, or Nora Sullivan as she now called herself, had begun her self-imposed toil, Mrs. Murphy good-naturedly disposing of the fancy needlework, and bringing in return a compensation, alas! too slight for the demands, economical though they were, which the noble girl would supply. Still she wrought, happy to have employment, and happier still to show the poor creature from whom she continued in secret to recoil, that she was not wanting in a daughter's trust affection. One letter from Dhrommacol, written conjointly by Father Meagher and Clare, had reached her; it was full of the tender regard of both, and it announced their intention to visit Nora when they should come up to Tralee to be present at Carroll's trial, which was now but a fortnight away. Filled as was her heart with painful anxiety about Carroll, and torn as it was with anguish whenever she reverted to the thought of the barrier which she had deemed it her duty to erect between them, she still on the receipt of the letter, looked about the little humble home with a glow of satisfaction, as she fancied Father Meagher and Clare admiring its neatness. Her hands had given a graceful touch to everything, and the sunshine streaming pleasantly into the room, together with her own beautiful self bending over her work made the little apartment appear so bright and inviting that Rick returned from his interview with Carter, paused as he opened the door in order to view the scene. She greeted him with a smile, and putting down her work, rose to busy herself about his comfort.

"I told Mrs. Murphy not to bring up the dinner until you would return," she said; "so now I shall call her."

"No; wait a moment—I have something to say to you." He motioned her back to her chair, while he stood before her with folded arms. "It has come to this at last: that I am penniless. The person who helped me before, and that I thought would continue to do so, has refused. It was cruel of me to take you from your comfortable home, when I knew that I might be bringing you to want such as will press upon us now; but it is not yet too late to remedy what I have done. I shall send you back to Father Meagher, and I can live as I have lived before."

She was up from her seat, her queenly form drawn to its full height, her beautiful eyes burning with emotion. "Is this, then, the return you will permit me to make for your affection—send me back to comfort, while you wander in misery? Oh, father! is then my love of such little worth that you think poverty can frighten it away? I shall never leave you; what your fate is, mine shall be; should you have to beg, I too can ask for alms."

"You do not know what you are talking about!" said Rick, wearily and sadly, and with his face averted, as if he feared to look at her.

"I do," she answered, her voice losing none of its firmness; "the poverty you speak of means that we cannot even keep this little home—we must seek a cheaper abode; that will not be so difficult to find, and by using economy with that which I already earn, it will be enough for us both."

She would listen to no more from him; and in truth he seemed too overcome by emotion, or perhaps weakness—for, latterly but little nourishment passed his lips,—to have the strength to urge her farther. He sunk unresistingly into the seat she had left, and watched her in silence, when, having called to Mrs. Murphy to bring up the dinner, she busied herself with the simple preparations for the little meal. She coaxed Rick to eat, and to gratify her he made the effort; but every mouthful seemed to choke the poor wretch, as he thought of the life of hardship to which he was about to introduce the beautiful girl.

"Nora," he said at last, pushing his plate away, "I cannot eat in the face of all you will have to suffer if you remain with me! beside, I shall be breaking my word to Father Meagher—I promised him that you should have at least a decent, comfortable home. It is no longer in my power to give you such."

"I am capable of enduring much," she answered; "and Father Meagher need not know just for the present of the change in our circumstances; it might grieve him, and I know it would cause him to strain his slender purse for our benefit. After a little, when I have learned to work harder, so that my earnings will amount to more, we shall be able to live comfortably again, and then we shall let Father Meagher know. Cheer up, father; the dear God will provide for us, and I shall mind nothing—poverty, hardship, suffering,—if it reclaims you to the religion you have so long forgotten."

Rick groaned.

She continued: "I have articles of dress that I do not need, and that Mrs. Murphy will dispose of for me."

Rick bounded from the table. "I must go out," he said; "I shall another if I stay here longer!"

"Where she asked, her voice trembling with anxiety, and something akin to terror, for these wild, sudden moods disconcerted, and even daunted her."

"To look for a home for us; since you will share my poverty, you may as well face its hardship at once!" He darted out, his wild emotions lending new strength to his weakened limbs. He could have shrieked in his burning remorse; his wild despair; and more than one turned to look after the rapidly walking man, whose pallid face, compressed lips, and glaring eyes told the story of a tortured heart. He halted as he passed the public houses, his wonted haunts,—his whole being was crying for a draught of the fiery stuff which would stifle the cries of his miserable conscience, and give him courage for new guilt; but the thought of the noble, self-sacrificing friend from whom he had just parted, the vivid remembrance of her look, her voice, as she had besought him that morning to refrain from liquor for the day, held him back; he hurried away and walked on scarcely conscious whether he was going.

TO BE CONTINUED

**FLORENCE'S SCRUPLE**

Saturday was dark most of the day, and it was late in the afternoon before the weather showed any sign of clearing.

"I really believe, Grace, that it would have been wiser to have waited until morning to make up this lunch. All the work will be lost, if it should rain tomorrow." Florence Leslie remarked to her sister, as she looked up from the table.

Rows of dainty sandwiches, in their waxed paper coverings, were waiting to be packed into the basket, in preparation for tomorrow's outing to Sound View. "If Walter were only free in the morning he could take the valise to the boat for us, but that is out of the question since it is his Sunday for Communion with the Holy Name Society."

Grace, the younger of the two girls, yawned and dropped the paper which she had been reading. It was a moment or two before she spoke.

"Florence," she said at length, "do you know that you are inclined to be a pessimist. I notice it more and more every day."

"Am I?" her sister laughed in an amused way. "Do you think there is any chance for my recovery, or am I beyond hope?"

"Really, Florence, I am in earnest. You will have to take your fate in hand, if you do not want the habit to become chronic. To begin with, tomorrow is going to be a beautiful day; just look out at the sky; there is every promise of clear weather. As far as the valise is concerned, you will not need to trouble Walter, for Agnes Lyons has promised to call for us with her machine. On her way down she will call for the three Joyce girls and Catherine Healy, and anything is better than that long, hot ride into the city on the trolley cars. They are so uncomfortable that you're tired out before you are half way, and what is worse, if you miss one, you never know when you may expect the next. But I suppose that is only another disadvantage of living in the suburbs."

"Now Grace isn't that a bit exaggerated? You know it was only when the tracks were being repaired that the schedule was upset. The cars are running very regularly lately."

"Well, in any case, the machine will be so much more pleasant. Do you know, Flos, I wish we had a machine of our own; people we know have their own cars. Don't you think Walter could afford to buy one if he really wanted to? I think he is inclined to be too saving. If only you would ask him, I think it would have some effect; I'm tired coaxing."

Florence knew well, from former occasions, that this subject, if followed up, would always leave her sister in bad humor and she wisely remained silent. Experience had taught Florence many a lesson. Five years ago her mother died and since then she had been a mother to her sister and elder brother.

Walter had always been a comfort to her. He was so considerate and so unselfish, and no one knew better than Florence how hard the struggle had been for him in the past to keep the little home together and to make ends meet, but the long hours of hard work were forgotten in the extra comforts and pleasures which they enabled him to give to his sisters. Grace, on the other hand, had in the eyes of Florence and Walter never grown up.

To them, she was still their little sister. Even now, at the age of nineteen, they overlooked many of her faults, telling themselves that she was only a baby. During the past year, however, she had caused Florence some uneasiness, and though an excuse always suggested itself for her mind, her better judgment warned her that Grace was becoming selfish and inclined toward extravagance, but what was most alarming and what caused the most anxiety was the fact that she was getting lax about her religious duties. This had been more noticeable of late. The Sodality, of which she had been a devoted member, was now given up. The early Mass on Sunday always brings on

one of my miserable headaches, Flos, dear. I really can't stand it, she had given as the excuse when leaving the Sodality. "I can receive at a later Mass just as well, you know."

Florence said nothing at the time, but as the weeks passed, she noticed to her distress that the Sunday Communions were becoming less frequent. Walter, to whom she mentioned her fears, spoke gently to Grace, but the matter had ended in an open declaration of independence. She was old enough to take care of her own conscience, she had told him. This came as a shock to him—and from his "baby" sister.

The gradual change from the deep religious fervor, which a short while ago had been so much a part of the life of the young girl, seemed to date from the time she had been accepted into "The Ethics and Culture," a strictly non-sectarian association, connected with one of the leading Protestant Churches in the city. "The Ethics and Culture" was, in the estimation of its members, so advanced in its ideas and covered such a wide range in its views, that it was considered, by them, as an authority on any subject that might hold the public attention, from the latest "most correct" thing in etiquette to an enlightened (?) explanation on any doctrine of religion. The long trip into the city, on the surface cars, to attend the weekly meetings, was no hardship to Grace; in fact, she looked forward to them with keen pleasure. She was an interested and enthusiastic member.

Small doses of certain poisons may, from time to time, be taken into the system and not cause death. In fact, for a while, the effect is hardly noticeable. Yet, a constant repetition of small doses will eventually break down the delicate tissues and if death is not the actual result, the body will be sapped of its former vigor and robbed of its natural strength. Grace's deep faith was yielding to a too constant repetition of "small honeyed doses."

Grace had dropped back into her former languid position and continued to watch her sister pack the valise.

"What time are the girls going to call?" Florence asked.

"They promised to be here at half past seven. That will give us plenty of time to get into the city without having to rush. The boat does not leave until nine, but there is nothing I dislike more than having to rush to a place at the last minute."

Florence looked up quickly.

"You do not mean half past seven?"

"Why, yes, half past seven."

"But Grace, the first Mass is not until seven. You must have misunderstood the time, for the girls could never get back from hearing Mass and call for us at half past seven. We shall not be back ourselves at that time."

"Mass!" Grace exclaimed. "Who is thinking of Mass? None of us are going to Mass tomorrow. We couldn't go to Mass, and get down to the boat on time."

Florence looked at her sister in astonishment, but her tone was gentle when she spoke.

"Grace, dear, I know you do not realize what you are saying. Of course, we are going to Mass in the morning. Just because we might miss the boat is no excuse for missing Mass. Every one of the girls is a Catholic and knows what a serious thing it is deliberately to miss Mass for a flimsy reason like that. You had better call up the girls and decide on a later boat for them to call; they surely did not think what they were doing when they made the present arrangement."

"Really, Florence," Grace retorted with a sarcastic smile, "your scruples amuse me. Call the girls up and explain to them! Do you suppose I want to be looked upon as a regular goody-goody. They laughed at Ethel Joyce when she even suggested that we might be able to stay for the beginning of Mass. Agnes Lyons said she never heard of such a thing, and Ethel soon changed her mind. The Church must be reasonable, you know."

"Ah, Grace, you know that the Church is not unreasonable. As to what Agnes Lyons may say, experience should have taught you that she can hardly be held up as an exemplary Catholic. You recall how shocked you were when she openly and deliberately ordered meat on Friday, just as she said, to show her Protestant friend that she was not narrow-minded. Then too, you must remember that merely staying for the beginning of Mass does not fulfil the obligation of hearing Mass. Call up Agnes now, Grace, and tell her that it will be useless for her to come for us. We will take the eight o'clock car into the city, and we shall get down to the boat in good time. In fact, I think we shall make even better time than if we went by machine. You know the car line is direct while the machine has to take a roundabout way since the road along the track is so full of bumps that it can't be used."

"It is useless for you to think of my calling the girls. I do not intend to have everybody in the neighborhood laughing at me. You may do as you wish, but as far as I am concerned, your scruples are not going to affect me or change any of my plans."

"Scruple!" The word chilled Florence. Such a short time ago,

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the very thought of missing Mass, through neglect or for some light excuse, on a Sunday or holiday, when every Catholic is obliged by such a sacred command and under penalty of mortal sin, would not have entered Grace's mind, much less, as now, be looked upon as a "scruple."

Realizing that further pleading was useless, Florence awaited her brother's return. Patiently Walter listened as she explained. He was silent for a minute or two.

"Florence," he said, "send Grace to me. In the meantime, I am going to telephone to Agnes Lyons and tell her that it will be useless for her to call as she intended, because you will both be at Mass."

"Oh, Walter, Walter, how could you do such a thing?" Grace exclaimed as she rushed into the room a few minutes later. "I just heard your last words to Agnes. What will the girls think of me? I shall never be able to look at them again. It was so lovely of Agnes to offer to take us. If you get us a car like other girls we shouldn't have to depend on the charity of our friends. Just because of Florence's miserable scruples—she's so narrow-minded—everything is upset. She makes me so weary! I can't imagine what the girls will think of me. Oh, Walter, why did you telephone?"

The excited girl flung herself, weeping, into a chair. Gently Walter tried to quiet her. He realized that firmness was needed, and, although his words seemed almost lost, he tried to reason with her between her sobs.

"You know, Grace, that nothing pleases me more than to see Florence and you happy, and that I would not do anything that would deprive either of you of any pleasure, but the mere fact that you have planned an excursion for Sunday is no reason for your not hearing Mass, especially when you can do so without grave inconvenience. Now, dear, dry your eyes or you will make yourself ill. You can go to the first Mass and take the eight-o'clock car which will bring you down to the wharf in plenty of time. The enjoyment of an automobile ride does not justify you in violating a serious command of the Church."

"Yes, and if the car is late?" "The car is very seldom late. What about delay with the machine? You might have run the same risk of being late because of a tire blow-out. Personally, I do not see why you girls do not take the trip to Oak Point. The sail is really beautiful and the boat does not leave until 10 o'clock. There will be no interference with you hearing Mass."

Evening was always a time of pleasure in the little home, but tonight the hours dragged slowly, for Grace, in her disappointment, deliberately made herself as disagreeable as possible.

Sunday was everything that a perfect Summer day should be: the grass and the flowers were fresher and fairer after the rain and the dark rain and dark skies of Saturday. Florence was filled with the spirit of the new day. The gloomy weather was the cause of all our trouble yesterday, she told herself, as she listened to the birds filling the outside air with song. Grace will be reasonable today; this beautiful weather would put anyone in good humor. She will be her own sweet self, and we shall have a lovely day. However, things are not always as we plan, and when Grace appeared, it was quite evident that she was far from being her own sweet self.

"Don't worry about the valise," Walter had told the girls, as they started for Mass. I'll meet you at the car on my way to the Holy Name Mass.

An hour later, he met his sisters as he had promised. "That thermos does weigh the valise down. I'm sorry I can't take it in to the boat for you, but the fact is, I shall not have time to wait until the car comes in. I shall have to start back now to get into my place in time. Good-by, girls; a pleasant day. Remember that a boat leaves at 10 for Oak Point, should you miss the one you are starting out to get."

"Oak Point, indeed!" Grace snapped rudely. "Who wants to go to Oak Point?"

Some trouble with the rails unexpectedly delayed the car, and it was almost half a hour late in starting. When the girls finally reached the pier, it was to learn that they were five minutes behind time. The boat, its white sides glistening in the sun light, was well out in the stream.

Coaxing and petting were useless, and it was out of the question even to mention Walter's suggestion of Oak Point, for Grace, in her anger, took the valise to the end of the pier and emptied the lunch into the water below. The ride home was a miserable one. More than once Grace indignantly referred to "scrupulous nuns," who should be in the convents and not living in the world and taking the joy out of the lives of everybody near them.

"The next time," she snapped, "you may be certain that I will follow my own wishes, no matter what Walter may say. Everything is spoiled and all because of your convent scruple."

During the afternoon, a thunder-storm, as severe as it was unexpected, killed all hope that perhaps the beautiful weather might coax Grace to go out. Book in hand, Florence had resigned herself to the inevitable. There was nothing for her to do but to wait for the long afternoon to pass. Grace had gone to her room and Walter would not be home until the evening.

The silence of the house was suddenly broken by the sharp ring of the telephone bell. With a start, Florence awoke, bewildered and confused. How long she had been asleep, she could not tell, for it was now dark. On her way to the telephone she stumbled over Grace, whom she had not noticed in the shadow of the room.

"Is that you, Florence?" Walter's voice called anxiously over the wire.

"Yes."

"Is Grace there?"

"Yes."

"Thank God!"

"Walter, what has happened? Where are you? What are you saying? Grace, come and take the phone; something is wrong. I'm so nervous, I can't hear what Walter is saying."

"Nervous! I should think you would be nervous, after your muddle of today. Well, Walter, what's the matter?"

"Is that you, Grace?"

"Yes," came the cold answer.

"Tell me how you two girls came home?"

"What are you talking about, Walter? We came home in the cars by which we went, and which we have to thank for missing the boat, all through following your wise advice!"

"Thank God you did, Grace. The steamer to Sound View was wrecked in the storm this afternoon, and the Western Union telegraph operator here says that they don't know how many have been drowned. The government revenue boats are bringing in the survivors."

Grace stood dazed at the telephone.

"Florence," and her voice came in an awed gasp, "Florence—the boat, the Sound View boat is wrecked."

A sudden rush of tears blinded her and she hung up the receiver. For a moment she stood as though stunned and about to faint; then she threw her arms convulsively about her sister's neck.

"Florence, forgive me for being so ugly and so disagreeable today and for daring to call your sense of duty a miserable scruple. God saved me through you and Walter. What might have happened if we had neglected our duty to God and missed Mass without reason?"—Anna W. Mullrine in Messenger of Sacred Heart.

MISGUIDED GENIUS

Whether is the literature of this generation tending? To pass the book shelves of our cities and to glimpse the absurd titles that books of today carry is to get some idea of the abyss into which an unthinking generation can fall when high inspiration departs. Years ago, we had poets and authors of fiction of whom we could justly feel proud.

The subjects of which they sang or wrote were lofty, and carried the moral lesson. They left the world better for their effort and labour. They knew no such thing as slang. They shrank from the profane and touched on religion only with the reverence of God fearing men. Today, with but few exceptions, what do we find? Sex hygiene treated in such a way as to hurt rather than ennoble. Love, more love, then, free love, disparagement of the marriage bond, the exaltation of divorce and prurient themes that attract fallen human nature and cater to base passion.

It is any wonder that we are faced with the problems of juvenile depravity and delinquency? Is it to be marvelled at that disobedience is a common fault? Can we question the fact that bad books are to blame for the great lack of reverence for duly constituted civil and ecclesiastical authority and for an absurd independence, so called, that are making a shambles of family and national life?

It was said of old that no man thought in his heart. This is a strong indictment of this generation. It is far easier to carp and criticize than to uplift and construct. It would be far more pleasing to praise our present ephemeral writers than to indict their lubricity, but there is sad need of the same solid thought and lofty principles in writing that made of the past generation a memorable people who built for the prosperity and happiness of posterity.

The mass of slang and nonsense that is passing for best sellers does no credit to literature. In song and story, the tale is the same. We must go back to get inspiration. And that composition whether in music or literature which vivifies and fortifies us comes from a strong religious instinct of a religious generation.—The Pilot.

Dangers are to be met with in spiritual aridity as well as in consolation. If consolation may inspire pride, aridity may induce lukewarmness.—St. Ignatius Loyola.

A man may have some doubts about his views being right, but he hardly ever doubts that his opponent is wrong.

MACAULAY, THEN AND NOW

By Edward H. Peters, C. S. P., in The Missionary

Mr. Chesterton's recent article in the Catholic World on the youth of the Church calls to mind the fact that he is not the first to recognize the great paradox that the Church is ever being defeated, and yet is ever triumphing. No one has described that two-fold, seemingly contradictory process more vividly than Macaulay.

"The proudest royal houses," he says, "are but yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the pope who crowned Napoleon in the nineteenth century to the pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone and the Papacy remains. The Papacy remains, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth missionaries as zealous as those who landed in Kent with Augustine, and still confronts hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the new world have more than compensated her for what she has lost in the old. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencing of all the governments and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude take his stand upon a broken arch of London Bridge to sketch the ruins of St. Paul's."

So does he sing the triumphant march of the Church through history in the first pages of his discussion of Von Ranke's History of the Popes, and the note of the eternal persistence of the Church then struck is carried through the entire essay. But he does not neglect the other side of the paradox, for he enumerates four deadly struggles through which the Church has passed, and he discusses their effect upon her. They are the Albigensian heresy, the "Babylonian captivity" at Avignon, the Protestant revolt, and the French Revolution. In two of these, he tells us, she seemed to have received a mortal wound. Yet she passed through them all successfully, and despite conflict and loss, her membership is still far more than that of all other Christian bodies—a revelation to many English-speaking persons, even Catholic, who fail to get a proper perspective because of their immediate surroundings.

The first two struggles are easily passed over in the essay because of their lack of present interest. But his treatment of the third trial through which the Church has passed must have been a bombshell to many a stolid, self-satisfied Englishman. His description of the laxity and even vice that had crept into high ecclesiastical circles, would cause no great surprise, for that was many an Englishman's daily mental food, but the startling thing was that he was not a bit more gentle with the "reforming" party. The initiators of the Reformation are great heroic figures in his mind, of course; but he says that the great old leaders left naught but lukewarm and worldly successors, divided amongst themselves, and ready to compromise with the enemy.

And he does not content himself with the admission that some of the reformers were not saints. He also contends that not all the Catholics were scoundrels, but that they had their saints as well. This, he says, was because, "two reformations were pushed on at once with energy and effort, a reformation of doctrines in the North, a reformation of manners and discipline in the South." He tells us that the Catholic reformation spread its influence from the Vatican to the most secluded hermitage of the Apennines. He tells of the various monastic reforms,—the Camaldolese, the Capuchins, the Barnabites. He compares the Theatines to the early Methodists in their strictness of life; and from the Theatines he led on to St. Ignatius and the Jesuits.

If ever there were a place where we might expect vilification and abuse from a popular English writer of the last century, it would be in his discussion of the Society of Jesus. But hear what Macaulay says. He tells us that when in the midst of visions of martial glory and prosperous love, the constitution of Ignatius Loyola was shattered and he was doomed to be a cripple for life, a new vision rose in his soul, and he resolved to smite the Red Dragon, and become the champion of the Woman clothed with the Sun. How he took up his abode at Venice in the convent of

the Theatines, who were among the most zealous and rigid of men, and their movements sluggish. Of his order, Macaulay has this to say: "In the order of Jesus was concentrated the quintessence of the Catholic spirit; and the history of the order of Jesus is the history of the great Catholic reaction. . . . Wherever a Jesuit preached, the church was too small for the audience. The name of a Jesuit on a title page secured the circulation of a book. Literature and science, lately associated with infidelity and with heresy, now became the allies of orthodoxy. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quivering blocks, Jesuits were to be found under every disguise and in every country; scholars, physicians, merchants, Sweden; in the hostile Court of Cheshire, among the hovels of Connaught, arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix to the eyes of the dying."

It is this revival of Catholic zeal that Macaulay uses to explain the outcome of the religious struggles of the sixteenth and seventeenth centuries. He tells us that, "at first the chances seemed decidedly in favor of Protestantism; but the victory remained with the Church of Rome. On every point she was successful. If we overlap another half-century (to a date a hundred years after Luther) "we find her victorious and dominant in France, Belgium, Bavaria, Austria, Poland and Hungary. Nor has Protestantism, in the course of 200 years been able to reconquer any portion of what was then lost. Fifty years after the Lutheran separation Catholicism could scarcely maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic. The contest between the two parties bore some resemblance to the fencing match in Shakespeare: "Laertes wounds Hamlet; then, in cuffing, they change rapiers, and Hamlet wounds Laertes."

In his description of the fourth great trial through which the Church has passed successfully, Macaulay shows a depth of understanding of the internal life of the Church that is surprising in one who remained outside the fold. The distinction between the essential and the accidental in doctrine, and the proper extent of the inerrancy of the Church, are ideas not easily grasped by the ordinary Protestant. Macaulay tells us that the young Brahmin learns to smile at the myths of the Hindus when he begins to go to school, because the Hindu myths are bound up with an absurd geography. He explains that this has not been the case with Catholicism. "If Catholicism has not suffered to an equal degree from the Papal decision that the sun goes round the earth, this is because all intelligent Catholics now hold, with Pascal, that, in deciding the point at all, the Church exceeded her powers, and was, therefore, justly left destitute of that supernatural assistance which in the exercise of her legitimate functions, the promise of her Founder authorized her to expect." He even uses the word accidental. He says of the French Revolution that "irreligion, accidentally associated with philosophy, triumphed over religion, accidentally associated with political and social abuses."

It is a wonderful picture that Macaulay has painted for us. He holds up before our eyes the oldest of ecclesiastical establishments, and the one that is likely to survive them all. This institution conducts the two great eras of civilization. Its head is the possessor of the highest dignity in the world, antedating all others in the splendor of its antiquity. This society has successfully weathered the storm of centuries. It has survived the attacks of deadly enemies without. It has overcome the treachery of more deadly enemies within, enemies that preyed upon the vital life of its sanctity. At the present time it is greater in numbers and moral force than ever in its history, while for 200 years—it is close to 300 now—the other Christian bodies have had to struggle to maintain their positions.

All this was not the result of a passing phase in the life of the great historian. The main lines of the essay can be seen in his notes and correspondence during his visit to Rome in 1838, two years before the review of Von Ranke's History appeared. As for the reformers, he expresses the same sentiments in their regard in his essay on Hallam's Constitutional History.

This intellectual appeal of Catholicism was accompanied by no small emotional excitement. His wonderful burst of rhetoric quoted at the beginning of this article would be proof enough of that. But he has expressed it definitely himself in another place. "I have finished Manzoni's novel (Il Promessi Sposi) not without tears," he writes. "The scene between the Archbishop and Don Abbondio is one of the noblest that I know. . . . If the Church of Rome were fully what Manzoni represents her to be, I should be tempted to follow Newman's example."

There are a few remarks in the essay that may not entirely please

Catholics. They would prefer that the origin of the Papacy would not be referred to as lost in the twilight of fable. We do not like to hear the old slander about Jesuit laxity in moral teaching repeated. We could well afford to do without both the pity and the smile which he bestows upon St. Ignatius' visions of the Trinity and transubstantiation. But on the whole, the picture of the Church is true to type, and even winning; and none of the points just mentioned would long stand in the way of one who was attracted in so many ways toward the true fold of Christ. Yet Macaulay did not come in.

It was something more fundamental than any of these things just mentioned that was responsible for his failure. Despite all his vivid imagination, his great understanding of, and sympathy for the Church, his recognition of the true character of the religious history of the sixteenth and seventeenth centuries, despite his victory over the common rancor against the Jesuits, there is still deep down within him a solid core of the old British insularity, like another "old Adam." It is true that the Church is not for him the great harlot, nor the beast of the Apocalypse of St. John. He knows better than to imagine every character of a Jesuit, and every Jesuit, a villain. But neither the intellectual nor the emotional appeal that the Church made to him while he was on the continent could overcome the practical difficulties attendant upon being a member of her communion at home. It was not considered the proper thing then for Englishmen to become Catholics. "Nice people" did not do it. And so, in self-defense, he set upon what he considered the backward condition of the southern countries of Europe as an instance of the stagnating effects of Catholicism. He claimed to have judged Catholicism by its fruits and to have found it wanting.

A Catholic, however, will obtain no little comfort from the course of events during the last century. He might even take some pleasure in speculating as to what Macaulay's conduct would be in the face of modern conditions. No one considers it improper now for an Englishman to become a Catholic. Ever so many of the "best people" are doing it. Things have greatly changed since Macaulay's time, but the Church still continues, as he predicted, to present the same attraction to inquiring minds that she did to that of John Henry Newman. If we consider the present situation of Europe we see what a tremendous surge of masonry and steel the northern industrialism which Macaulay so admired has become. It is the South of Europe, and not the North, that is the better off now. Even the unmanly attack upon the Church recently made by a clergyman of the Church of England admits that the Catholic Church is the one great religious force that gets results. It might be that if Macaulay had lived to see our day he would have recognized that the mastery policy of the Church has its economic as well as its political and religious influences. He might see that the Protestant revolt was an attack on the physical and political as well as the religious well-being of Europe. His eyes might open, and he embrace the spirit to follow Newman into the Kingdom of God, where, as St. Paul tells us, all at length shall be peace and joy.

WHAT DO RELIGIOUS STATISTICS MEAN?

The Washington office of the Federal Council of Churches has just sent out a news letter to show statistically that "America is growing more religious." The figures are a compilation made by its own statistician, Dr. Watson, who finds the present membership of all religious bodies in the United States to be 47,461,658, indicating a total growth of 1,220,428. This increase he calculates to be approximately fifty per cent. greater than the average annual growth for the preceding five years. Looked at from another angle, this growth supposes that each day of last year an average of 6,345 persons joined the various religious bodies. Moreover the increase in the clergy and in the number of congregations was doubly as great as the increase in membership.

Judged by figures alone Americans are rapidly becoming a religious people, but numbers count for little while the evidence of increasing divorce, birth control, and similar evils gives pause. Juda and Israel were seldom, if ever, more religious, so far as mere outward acts of worship and the observance of religious rites were concerned, than when the Prophets in vain thundered forth their denunciations against the prevailing rationalism or idolatry that was then almost everywhere mingled with the pure Mosaic Yahweism or else entirely supplanted the one true Faith of that day. The question is not so much now, how many are being daily enrolled in the various Christian bodies, but how pure is their Christianity, how firmly and inflexibly do they hold to the Divinity of Christ, to the inspiration of the Sacred Scriptures, to the truth and the whole truth of Revelation?

It is well indeed that there should be any growth whatsoever from stark infidelity to faith in God, but statistics are very illusory. Is religion merely spreading out into

shallows, or is it gathering into the ocean depths of a faith that can remain tranquil, though the hurricanes sweep its surface and lash it into storms? This is evidently the great question to be determined to-day.

Our Catholic figures are given by Dr. Watson as 18,104,800 baptized persons, or over 100,000 less than the carefully collated statistics of the Catholic Directory. Even these latter statistics are always of necessity far below the actual numbers, since no account is taken in them of the many thousands who constitute our large "floating" Catholic population, which will never be listed in any chancery. That, however, is in itself but a small matter which we can readily overlook. The Jewish figures are set at 1,600,000, although we are fairly informed that Jewish authorities estimate their Jewish population at more than 3,300,000. Finally the combined membership of all the various Evangelical Protestant Churches is given as 27,454,080. The greatest increase in membership is accredited to the "Roman Catholic Church." The figures, 219,158, are in fact somewhat higher than the gains we ourselves claim. It is stated, however, that these statistics indicate a lessening of our growth as compared with the annual average for the preceding five years.

But the most interesting and at the same time the most misleading feature of this, as of other similar tabulations, is the great triumphant final estimate of religious constituencies. At the head of this tabulation, standing out most prominently and most forcibly impressing the casual reader, are the figures: "Protestants . . . 78,113,481." How are these numbers, which the Ku Klux Klan and others love to flaunt in round numbers as 80,000,000 Protestants, obtained? The explanation is thus briefly given:

"The total religious constituency of the country is placed at 98,878,367 persons. Church officials declare their constituency to mean all baptized persons, all adherents and all those who in the supreme test of life or death turn to a particular communion."

Subtracting from this enormous figure that represents almost our entire population, the Catholics, Jews, Mormons and Eastern Orthodox Christians, none of whom is accredited to "constituencies," the proclaimers of a "Protestant America" have approximately the round 80,000,000 standing in their favor, figures that sound so large and mean so little. How many, we ask, of these 80,000,000 would lay down their lives for the defense of the Divinity of Christ, or of the Divine inspiration of that Bible which is now to be sold to them at a penny a copy? These are the statistics we would like to have, for what is Christianity, Catholic or Protestant, without faith in a Divine Christ—America.

FEAR OF DEATH

St. Teresa found that it was harder to suffer than to die. Indeed St. Teresa like St. Paul and other saints in whom the love of God had grown so strong that they longed to be dissolved and to be with Him had a fear of life rather than a fear of death.

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A holy religious was dying and one of his companions after he had given him Extreme Unction asked him if he were not terrified at the thought of meeting our Divine Lord. "What," he explained, "I feared to meet Him whom I have served and labored for, during the past forty years, and who is charity itself? Certainly not; I would be much more afraid to meet the Provincial."—The Sentinel of the Blessed Sacrament.

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LONDON, SATURDAY, SEPT. 15, 1928

### "CAN A SAVED MAN BE LOST?"

The Rev. J. Marion Smith, who caused such a flutter in the Sabatarians dovecote a week or two ago, was speaking to the question that heads this article. "Answering this question," so runs the Free Press report, "the speaker declared that those having experienced the mystical spiritual birth are forever sealed as children of the Kingdom. He pointed out that Christian salvation is altogether a divine gift which has nothing to do with personal merit or personal efforts to obtain merit. . . . He closed declaring that the doctrine of falling from grace is not in harmony with Scriptural teaching. Those once saved are forever saved, he said, and those seemed to be fired with Christian enthusiasm, who afterwards revert to un-Christian practices, merely demonstrate the fact that they were never, at any time, born into the fellowship of true believers."

Further the reporter said that Mr. Smith was endeavoring to show that "the spiritual new birth was as final in its implication, by analogy, as mortal birth."

The foregoing summary of the Rev. gentleman's thesis and conclusion is as complete as we are able to make it.  
 It is interesting for several reasons. One is that this modern minister reverts to Luther's foundation principle of justification by faith alone. At a time when this principle has been absolutely reversed, by the Protestant laity at all events, it is an interesting case of spiritual atavism. Not one average Protestant in a thousand will hold that belief matters little; conduct is everything. If a man be honest and upright and fair-dealing and clean, no one cares a rap about his faith.

Mr. Smith evades the difficulty that Luther met and answered in the only logical way. He says that a man who "reverts to un-Christian practices merely shows that he was never born into the fellowship of true believers." That is a child-like, not to say childish, evasion; the question is *Can* a man, who is unquestionably "born into the fellowship of true believers," lapse into sin and forfeit his birth-right. Luther knew, all sane men and women before and since his time knew or know, that any person *can* commit sin. Mr. Smith implies that such sin would entail the loss of the birth-right and therefore he asserts that any one guilty of sin was not really born, spiritually, at all. Luther was more sane as well as more logical. If a true believer *can* not be lost then he may do just as he pleases. "Sin boldly," wrote the German heresiarch, "but believe more firmly." If faith is everything and works nothing that is the only possible conclusion. St. James in his Epistle controverts this position so clearly that Luther in his arrogance simply rejected its authority, calling it "an epistle of straw." But Mr. Smith presumably believes the Epistle of St. James is part of the inspired word of God. "Even so faith, if it have not works, is dead. Thou believest that there is one God. Thou dost well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our

father justified by works, offering up Isaac his son upon the altar? Seest thou, that faith did cooperate with works; and by works faith was made perfect? Do you not see that by works a man is justified; and not by faith only? For even as the body without the spirit is dead; so also faith without works is dead." St. James II. 17-26.

Quite evidently St. James believed that those who had the faith, who had been "born into the fellowship of true believers," could fall from grace, and he combated vigorously the notion that faith alone could save them; faith without works is dead, therefore the apostle exhorted them to good works; and St. Paul, in the famous passage (I Cor. XIII), assures us that faith, even that faith which can move mountains, is nothing without charity. Being born again, spiritually, in the sense that Mr. Smith uses the expression, being "born into the fellowship of true believers," is not by any means enough for salvation according to St. James and St. Paul.

Mr. Smith's exaggerated view of faith as all-sufficing for salvation though repugnant to the natural sense of justice, derogatory to man's dignity and to God's majesty, would appear to have been entertained by certain types of early Christians, and to have called forth the vigorous protest and unequivocal teaching of St. James and St. Paul. The term "born again," or spiritual rebirth, or new birth, is one consecrated by the use of Christ himself. In the third chapter of St. John's Gospel, our Lord used the term "born again" to the literal-minded Nicodemus. He explained that He meant "born again of water and the Holy Ghost," born again in Baptism. That is clearly the meaning from Christ's own words elsewhere regarding the necessity of baptism; and that the constant practice of the Church from Apostolic times to the present day confirms.

It appears that the Rev. Mr. Smith takes the spiritual new birth to mean salvation; the first act in the drama is the final one, the only one. Christ said unless a man be born again he cannot enter into the Kingdom of God; Mr. Smith holds that if a man be born again he cannot fail to enter the Kingdom of God, in fact he cannot escape it. This, of course, is equivalent to the absolute denial of man's free will.

But the Preacher (Ecc. XV, 14 seq.) "God made man from the beginning, and left him in the hand of his own counsel. He added His commandments and precepts. Before man is life and death, good and evil; and that which he shall choose shall be given him." And again (XXXI, 10) "Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed and hath not transgressed: and could do evil things and hath not done them." In a thousand and one other places in Holy Scripture the same freedom to do good or evil is constantly implied.

In all ages in all places both before and after the birth of Christ, by the common consent of mankind the human will is free to elicit acts of merit and demerit. Why otherwise should laws, human or divine, be imposed? Of what use exhortation to choose the better things and avoid the worse? Rewards for good conduct and punishments for evil-doing would be alike senseless if man were not free to avoid evil and do good.

To argue that the spiritual birth is as final in its implications as mortal birth is simply to lose one's way and one's head in the argument from analogy. Once one is born he is born; that fact is final and irrevocable, whether we speak of natural or spiritual birth. There is, however, nothing final about birth; birth is the beginning, not the end. Because one is safely born it does not follow that there is no further danger to be encountered. And this is true, both of the natural birth and the spiritual rebirth. "Let him who thinketh himself to stand take heed lest he fall," says St. Paul. Scripture and common sense agree that man is free to choose between good and evil; that he can be born again and yet lose the supernatural life of the soul. It is not only interesting but highly useful to compare the vagaries and variations of heresy, old and new, with the teaching of the Catholic Church. This we shall always find to be eminently consonant with right reason and resting securely on

the word of God; for the same Holy Spirit, who is the author of the sacred writings, according to Christ's promise abides forever with His Church and preserves her from all error in the discharge of that stupendous commission to teach all ages and nations.

### LORD BIRKENHEAD

By THE OBSERVER

Canadians are usually glad to see any distinguished visitor from England, and no visitor has, as a general thing, a stronger claim upon our interest than one who represents the judicial institutions of a country from which we have derived our legal and political institutions and system. Under ordinary circumstances, therefore, the visit of Lord Birkenhead would be a matter for rejoicing. He was the Lord Chancellor of Great Britain, the highest judicial officer in the Empire. In that capacity he presided over the Court of the Privy Council to which final appeal lies from this country. He is an able man and is an outstanding figure in the realm of the administration of the law.

That Canadians should be compelled to make reservations of the most serious nature in their welcome of such a man, is a matter of great regret. But it is his fault, not ours, that his occupancy of the high position of Lord Chancellor was not satisfactory to a great many Canadians. He represented the law in the highest position to which an administrator of law can attain in this Empire. It is a very great pity that his record as a public man was such as ought to have closed, instead of opening, the approach to that high office.

Lord Birkenhead was Sir Frederick Smith a few years ago, an active assistant to Sir Edward Carson in the promotion of a very grave political scandal; in the setting up of a provisional government in a part of the King's dominions; in direct and sharp defiance of the Parliament and the Constitution; and that fact ought to have closed the office of Lord Chancellor and every other office calling for the exercise of legal powers against other law-breakers forever.

Unless so well informed a man as Mr. Asquith is utterly mistaken in his conclusions, the Carson rebellion and the situation to which it led in England, materially affected Germany in coming to the conclusion that she was free to go on with her plans for the conquest of Europe without any interference from England. To that state of mind Sir F. E. Smith, then an able and passionate promoter of the plans of sedition that were being matured in Ulster, contributed, and made no attempt to conceal the fact of what he was doing. He was perfectly outspoken in his inflammatory appeals to treason and rebellion. He declared that he would participate in it; he was called in Ireland "Galloper Smith," (on account of his professed willingness to gallop from Belfast to Cork.)

That such a man should have been speedily appointed to the Attorney Generalship of England and set to prosecute people for treason was a cynical defiance of all the proprieties of the administration of British law. But worse was to come: He was presently put at the head of the judicial administration of the law of Great Britain as head of the House of Lords, and at the head of the administration of the laws of all the British dominions as head of the Judicial Committee of the Privy Council. No appointment ever made in England, that we have ever heard of, or read of, was so completely and boldly in utter disregard of anything remotely resembling public propriety.

We say that Canadians find it necessary to make reservations in their reception of this gentleman. We are glad to pay due respect to the great court in which he sat; but we are bound to say that that great court lost prestige when he was made Lord Chancellor. There is a peculiar unfitness in the selection of a professed flouter of the British Constitution and the law, and the authority of Parliament and the sovereignty of the King, to be the presiding judge of the highest courts in which that King by his judges settles the question of justice between subject and subject. One might think long without conceiving of a more unfit exercise of the appointing power, or of a more unfit occupant of such a position.

The Lord Chancellor of Great Britain ought to be able to speak of respect for law, of the sanctity of the Constitution, of the duties of loyalty, without being laughed at; without having anyone ask him when he became converted to those views. Lord Birkenhead cannot do that. He cannot rebuke one single offender against the law without being asked embarrassing questions.

The prestige of the highest court in the Empire was not raised but lowered by the fact of his being upon its bench. That is a very great pity; but it is an unquestionable truth.

NOTE.—The foregoing is all quite true; but it all belongs to a closed chapter of Irish history. Lord Glenavy was quite as bad as either Carson or Birkenhead; yet his colleagues elected him President of the Irish Senate; a very sensible and very Irish thing to do. May it serve as an example to all Irishmen at home and abroad.—E. C. R.

### NOTES AND COMMENTS

THE ENGLISH press notes with alarm the decline of Protestantism in Ireland. Ninety per cent. of the Protestants in the Free State are Anglicans or Methodists and in all the southern cities both show decline. Even in Belfast, which of course is outside of the Free State, Methodist statistics exhibit stagnation.

ACCORDING to well informed observers farming is proving as precarious an occupation in Europe as some would have us believe it is in America. The agricultural correspondent of the London Times opines that in England, Belgium, Holland and Denmark the outlook is equally unpromising. The drought of 1921 restricted output, and the comparative low prices of farm produce in 1922 led to heavy losses. Potato growers in Holland realized only the cost of their fertilizers, with a net loss of rent, labor and transportation. There is, according to the same authority, a general feeling of insecurity among agriculturists in all the countries named, due primarily to unpredictable and ruinous market fluctuations, to the instability of Central Europe, and to the ever-threatening competition of America and Australasia.

NOTWITHSTANDING the impoverishment of Austria by the War, and the distressing conditions generally prevailing, that country is still producing "billionaires." For example, a young man named Sigmund Bosel, quite evidently a Jew, has eclipsed all post-war records in the sudden acquisition of wealth. Beginning with practically nothing four years ago he has now acquired one of the largest fortunes in Austria. He has been elected Chairman of the National Bank of Vienna, and has recently established intimate connections with Weinmann, the coaling of Czecho-Slovakia, with whom he is associated in a project to unite extensive coal-fields in the latter country with large steel works in Germany and engineering enterprises in Silesia. Evidently the "corner" is not a purely American product.

AT THE time of the cession of Canada to Great Britain the population of Quebec was about 60,000. At the same time the population of France was 20,000,000. The latter has not yet doubled, while Quebec had in 1921, 2,361,199 people, or forty times as many as at the time we have heard of, or read of, "Conquest." While it is true that in the interval Old France has passed through many and most devastating wars, these figures nevertheless, bear eloquent testimony to the moral stamina of the people of New France, as well as to their natural fecundity and to the beneficence of the influences which have shaped their destiny.

IN SUPPORT of his plea for the active co-operation of every inhabitant of British Columbia in his efforts to arouse public attention to the gravity of the situation created by forest fires, the Hon. T. D. Pattullo, Minister of Lands in that Province, gives some figures which are more eloquent than words. Last year's forest fires cost the Province no less than \$28,000,000 in Province destroyed. Of the 2,000,000,000 feet cut 700,000,000, or more than one-third, were destroyed by fire. The cost of fighting these fires was \$760,000. To carelessness on the

part of campers, logging camps and others the minister attributes 95% of these losses, but 5% being due to natural causes. These figures, as he remarks in citing them, should bring home to the people of the Province a fuller realization of the great need for care if the asset which the forests constitute are not to be dissipated in one generation. Other Provinces may well give heed to the warning.

APART FROM its pecuniary worth the value of a tree as that "thing of beauty" which is a "joy forever" has been felicitously expressed by our Canadian poet, Bliss Carman, and it may not inappropriately be reproduced here:

In the Garden of Eden planted by God  
 There were goodly trees in the  
 springing sod:  
 Trees of beauty and height and  
 grace  
 To stand in splendor in His face:  
 Apple and hickory, ash and pear,  
 Oak and beech and the tulip rare,  
 The trembling aspen, the noble pine,  
 The sweeping elm by the river line:  
 Trees for the birds to build and  
 sing,  
 The lilac tree for the joy of spring:  
 Trees to turn at the frosty call  
 And carpet the ground for the  
 Lord's football:  
 Wood for the bow, the spear, the  
 flail,  
 The keel and the mast of the daring  
 sail:  
 He made them of every grain and  
 girth  
 For the use of man in the Garden  
 of Earth:  
 Then lest the soul not lift her eyes  
 From the gift to the Giver of  
 Paradise,  
 On the crown of a hill for all to  
 see  
 He planted a scarlet Maple Tree.

WE COMMENTED some months ago on the policy adopted by the Bangalore (India) School of the London Missionary Society, an English organization, of deliberately omitting the name of Christ from certain hymns and prayers in deference to Hindu prejudices. Naturally this policy gave rise to much uneasiness and dissatisfaction on the part of the more conservative elements at home. An enquiry was there set on foot, and the committee to whom this was entrusted has just made its report. It bears the customary protestant mark of compromise. This board or committee having received both a majority and minority report has decided that while disapproving of the policy it leaves its missionaries free to act as they think best in the matter—that is they may preach a Christianity without Christ—a religion of the merest humanitarianism.

SIR EVAN SPICER, who is a director of the London Missionary Society, is among those who have demurred to the finding, but even he goes no farther than to say that the society is "at the crossroads," and that there is a "seriousness" in the omission of Christ's name from the prayers recited in missionary schools. "At the crossroads"—would it not in view of this very incident be more correct to say that the turn has already been taken and the society gone some distance along the wrong road? The editor of the "Outlook of the Church" in the Toronto Globe, however, can indulge only in the vapid reflection that "the problem has not yet been solved," with the pious afterthought that there may "soon be a return to the old lines."

### CATHOLIC GROWTH IN EAST INDIA

According to the census of 1921, the population of British India, exclusive of Ceylon and French and Portuguese settlements, is 318,942,480. The smallest of the increase (1.2%) is due, in great part, to the devastating siege of gripe in 1918. The Hindus number 216,734,586—(1911—217,586,992); the Mohammedans 68,735,238—(1911—66,647,299); the Buddhists, principally in Burma 11,572,268—(1911—10,721,458); Animists 9,774,611—(1911—10,295,108) and Christians of all denominations 4,432,276—(1911—3,574,770). The Hindus and Animists have decreased in number. The Christians gained 877,876 members, making by far the greatest increase—22.6%. No figures are given telling to what extent the various Christian sects contributed to this total. If to this figure are added the Catholic inhabitants of French and Portuguese possessions in India, where the Protestant denominations are a negligible quantity, the Christian population will be found to total 5,068,800. About half this number are Catholics; the other half is made up of schismatics and Protestants. The Catholics in Ceylon number 887,251 according to Vaeth; according to Houpert, 968,986.

### THE PHILADELPHIA CONFERENCE

#### SOME IMPRESSIONS

(By Rev. A. O'Leary, D.D.)

The Ninth Convention of Catholic Charities was held this week in the City of Brotherly Love. The experiment of taking it biennially from its traditional home in Washington proved most encouraging. The most doubtful of us could not fail to be convinced of its success. Delegates from every walk of life were present, secular, religious, volunteers and trained workers. They represented varied interests but were inspired by the common ideal of perfecting the welfare work of the Church. Veterans in the service rubbed shoulders with novices. Past methods were compared and much new ground was broken. The spirit of Charity was resplendent in all papers and discussions. "Social Work in the Church of Today" was the general topic, with practical emphasis on the word "Today." From the opening sermon to the final pageant the conference paraded more of a Christian crusade than a gathering of intellectual and social case workers.

The Philadelphia have never excelled in the history of the Conference. An intensive campaign had been conducted for months, leaflets and programmes had been freely distributed all over America. Suggestions had been sought from both laymen and clerics. Topics were chosen by the Catholic University after consultation with many local units. The slogan adopted aimed at progress and development in every line of Catholic endeavor. The group conferences led up to the general meetings with tact and more than ordinary foresight. The Convention opened with Pontifical Mass. Bishop Crane was the Celebrant and the Rev. Dr. Corrigan in a masterly sermon portrayed the ideals of Catholic Charity. The St. Vincent de Paul Society held an inaugural meeting Sunday afternoon and continued their deliberations for the three days following. The Committee on Women's Activities held the first of many sessions covering a splendid field of work.

Sunday evening brought the great mass meeting in the Academy of Music. The Mayor of Philadelphia extended greetings from the City, and the Hon. Edwin Denby, Secretary of the U. S. Navy, thrilled an audience of ten thousand on "The Social Needs of the Nation." During the rest of the week one felt like an amateur at a five-ringed exhibition for several meetings were held simultaneously. To attend all was impossible and to miss any was a real misfortune. But whether one followed the Diocesan Directors or the sectional groups on the Family, Children, Health and Delinquency, one could not help but be enthused. The lectures of the evening sessions and the arguments of the corridors added zest and instruction. The problems of Charity were studied sympathetically with a view towards their solution on the part of the Americans. Whether one's interests centred upon the Home, School, Hospital or Church, he could everywhere find inspiration and profit.

"Family Welfare," the background of success with the individual, was considered in its relation to children and parents. Handicapped families of the rural districts received equal consideration with those of the congested city. Trained workers exchanged views with Priests, Sisters, laywomen and Vicarines. In the field of "Girls' Work" the discussion ranged from the girl in the home to the girl in the school and the girl in industry; from the Girl Scout movement to many other recreational features. Motion Pictures, Traveller's Aid, and kindred subjects led up to the treatment of the unmarried mother.

"Excellent papers were read on 'Health' subjects, both mental and physical. Social Service was correlated to Hospital needs of varied types. Preventive measures were suggested for the home, clinics for the school. The interest manifested in these discussions was commensurate with their undoubted importance.

"Criminology" was treated by experts of vision. The home was cited as a factor of delinquency. The after-care of the wayward was studied and assistance from the Big Brother and the Big Sister commended. Vocational guidance, also industrial and economic needs, held the interest of many. Subjects of this nature were impressed upon Holy Name men and Catholic Girls' Clubs as topics for consecutive study. To elaborate on the whole programme would require too much space. My aim is but to summarize and add some impressions. The majority seemed occupied with the groups dealing with their own line of work. The amateur sought up-to-date information from the experienced worker. The trained mind and hand was kept sober and Christlike. There was none of that sacrosanct uppishness that has brought social service into disrepute elsewhere. The delegates to this conference seemed animated with the desire to learn and to teach.

The Executive held before the minds of all the motive behind Catholic Charity and the need of viewing their peculiar work from the broad angle of the relation to all departments of social welfare. The out-

### IMMIGRANTS

#### PRIEST DEFENDS METHODS OF WORK AT ELLIS ISLAND

New York, Aug. 31.—The Rev. Father A. J. Grogan, who for the past twenty-three years has been caring for Irish immigrants as they arrived in this country via Ellis Island, and who is director of the Home for Irish Immigrants, defended yesterday the conditions at Ellis Island and explained the difficulties and handicaps which the immigration authorities have to face. Father Grogan said: "Ellis Island seems to be the more in Uncle Sam's eye these days. Judging from the press reports, it has never been in such bad repute, both at home and abroad. I have been keenly interested in the recent criticism, much of which is unfair and ill founded. "For the last twenty-three years I have been going to Ellis Island. In that time thousands of British subjects have been discharged in my care. I have visited the hospitals and detention rooms almost daily, and have had ample opportunity to observe what goes on. Therefore I feel qualified to say a word on existing conditions.

#### WHY IMMIGRANTS ARE DETAINED

"The chief grievance seems to be that the immigrant is detained at all. As a matter of fact, those qualified to land, the great majority, are not detained, but are sent through quickly to their destinations. We hear little of this, however. They pass on, and rarely is there a word of thanks for the courtesy extended to themselves and their friends.

"The detained are of two classes: 1. Those whose relatives are not on hand to claim them; those short of funds to continue their journey; and those whose accompanying relatives have been sent to the hospital. Were they not detained, what would happen? Distance would only tend to serve to increase the anxiety of those with folk in the hospital, others would become a public charge; others again would lose their way and fall among thieves or worse. For this class detention at Ellis Island is really a blessing in disguise.

"2. Immigrants held for special inquiry. They are the physically and mentally unfit; illiterates; and those who have come in violation of the contract labor law. They constitute a very small per cent. of the immigrants but they make most of the fuss.

"The excluded invariably resent being detained. They exaggerate the inconvenience and get a certain satisfaction from doing so. If deported, won't they denounce Uncle Sam? They'll expose him in the newspapers and from the house-tops. But I have it on good authority that the British at home do not take such persons seriously. That their monthly quota is used up so promptly points to this conclusion.

"The new Commissioner, Mr. Curran, has made an excellent record, both as a New York City official and as a officer in the United

States Army. He may be relied upon to maintain the high standards of his predecessor, Mr. Tod. Like Mr. Tod, too, he is kind and human and disposed to temper justice with mercy in his dealings with the immigrant. There is not the slightest reason to believe that he is unfriendly toward aliens from the British Isles or elsewhere.

**OFFICIALS GENERALLY FRIENDLY**

"It is also a pleasure to record that the rank and file of the immigration officials—inspectors, interpreters, matrons and attendants as well as the hospital staffs and the railroad employees—are in sympathy with the immigrant and often put themselves out a good deal to help him.

"The difficulty is not with the immigrant officials, the food or the detention quarters. It is to be traced to the steamship companies and the immigrants themselves.

"Our immigration system is being improved, is growing more restrictive and Ellis Island reflects the change. If the great subsidized British lines would realize this, enlighten their patrons regarding landing conditions and properly select and regulate the quota assigned them, what a saving would result in time, temper and expense, and how much the congestion at Ellis Island would be relieved."

**SIR EDWARD ELGAR**

**Editor Citizen:** In last Thursday's edition of The Citizen the editorial page contained a brief but timely article on the Modern British Musical Renaissance. One of the sentences ran as follows: "The names on the lips of musical England today are Gustav Holst, Vaughan Williams, Arnold Bax, John Ireland, Eugene Goossens, Arthur Bliss and a few others."

This is probably true, but it seems to me that the name of the greatest contemporary musician is omitted from the list. "Contemporary judgments," says a modern writer, "are sound on Second Bests; but when it comes to Bests they acclaim ephemerals as immortals, and simultaneously denounce immortals as pestilent charlatans." Unless we exercise due care, we are likely to repeat the errors of judgment of our predecessors.

Anyhow the composer to whom I refer is Edward Elgar. George Bernard Shaw has said something about Elgar which is as striking as it is true; "Edward Elgar," he says, "the figurehead of music in England, is a composer whose rank it is neither prudent nor indeed possible to determine. Either it is so high that only time and posterity can confer it, or else he is one of the Seven Humbugs of Christendom."

He took music where Beethoven left it, and where Schumann and Brahms found it. . . . He was no keyboard composer; music wrote itself on the stars for him, and wrote itself in the language perfected by Beethoven and his great predecessors. With the same inheritance, Schumann, who had less faculty and less knowledge, devotedly tried to be another Beethoven, and failed. Brahms, with a faculty as convenient as Elgar's, was a musical sensualist with intellectual affectations, and succeeded only as an incoherent voluptuary, too fundamentally adleheaded to make anything great out of the delicious musical luxuries he produced. Mendelssohn was never really in the running; he was, in his own light, impetuous, and often lovely style, *suave generis*, superficial if you like, but always his own unique self, composing in an idiom invented by himself, neither following a school nor founding one. Elgar, neither an imitator nor a voluptuary, went his own way without bothering to invent a new language, and by sheer personal originality produced symphonies that are really symphonies in the Beethoven sense, a feat in which neither Schumann, Mendelssohn or Brahms, often as they tried, ever succeeded convincingly. If I were King, or a Minister of Fine Arts, I would give Elgar an annuity of a thousand a year on condition that he produced a symphony every eighteen months."

There are three main reasons why Elgar ranks among, if not above, the very greatest of living composers, and at the risk of being a trifle academic, I should like to say a word about them. In the first place he has achieved a personal, Elgarian, style. Probably one of the first things any writer has to do who wishes to create something of enduring worth is to form for himself an individual style; and this applies no less to the author than the composer. It doesn't matter whether the style is natural or cultivated: what is important is that it must APPEAR natural. As a matter of fact most writers have started their careers by being imitators, but have gradually assumed an exclusive style. The early Beethoven, for instance, is quite in the manner of Mozart, but, as he wrote, his style developed depth, weight, and height and the power to soar on eagle wings. This latter style is Beethoven's "natural style"—but it was not his first style.

The second reason is, I think, that Elgar follows Bach and Beethoven as a great master of the art of development. Music of the highest type is as logical a thing as a piece of fine literature. It must have a subject and this subject must be developed; the implications of the

leading theme or themes must be revealed and everything else made subsidiary to that primary requirement. The subject itself is but the acorn; the complete product is the oak. Unfortunately we find that just as some speakers start out with a noble theme, but give us no new point of view, so some composers launch out on a significant subject, but soon descend to bathos. Such people are incapable of logically developing a theme. (It must not be forgotten that music, no less than the other arts, has its own inherent logic.) Among the great composers who stand out as pre-eminent masters of the art of development are Bach, Beethoven, Brahms, Elgar and Strauss.

But music may be individual in style and logically developed, and yet be what musicians term "capelmeister" music. For music to be a supreme creation, style and development must give birth to transcendent beauty. This is where, I imagine, that much of our modern music is deficient; it is clever, but ugly; it has complexity, but is without charm. But Elgar in his two symphonies, the symphonic study "Falstaff" and the oratorio "Gerontius" (as well as in other works) is a creator of themes of such rapturous beauty and such stimulating vitality that he must rank with the composer of the Eroica, C minor and Choral Symphonies.

It may be we are too near Elgar to give him his rightful historic place, but at any rate he is too big to be omitted from any list of modern composers. Possibly Shaw was not far from the mark when, speaking of modern British composers, he said "Elgar is alone for Westminster Abbey."

**TO CELEBRATE EIGHTH CENTENARY**

**ANTWERP HAS FOUR HUNDRED AND FORTY-FOUR ARTISTIC STREET SHRINES TO MOTHER OF GOD**

**By Rev. J. Van der Heyden**

Louvain, August 16.—Next year eight hundred years shall have elapsed since the consecration of the City of Antwerp, and the dedication of its mother church to Heaven's glorious queen. Antwerpians are preparing even now to show proof that the present is linked with the past by the same devotion that prompted Bishop Burchardus of Cambrai, in the year 1124, to place this city under Mary's patronage.

A stranger has only to walk the streets of the city to realize that Antwerp is Mary's fief now, as it has been throughout the ages. Statues of the Madonna meet his eyes at every turn—from the facade of the city hall to the corners of its thoroughfares. Father Thyssen, the author of "Antwerpen vemaard door den eeredienst van Maria" (Antwerp Renewed for its Veneration of Mary), counted 44. Of these, not two are alike; for their workmanship was ever entrusted to artists (Thyssen enumerates a hundred) who eschewed copying and took pride in executing the ideals of their own inspiration. The connoisseur will find food for admiration not only in the statues themselves, but in every thing connected with them; for iron, glass, and porcelain workers, gold and silver smiths, painters and jewellers, have plied their respective arts in embellishing the images and in making the altars, niches, canopies, and the brackets, whence perpetually-burning lamps are suspended, proclaim fealty and love to Mary.

**SHRINES TWICE DESPOILED**

Twice during the eight cycles of one hundred years was bitter war waged against Antwerp's holy shrines—by the followers of Calvin in the XVIIth century, and by the henchmen of the French Revolution at the close of the XVIIIth. No sooner was the storm passed than the people entrusted their sculptors with the task of chiseling new statues, or they brought back to their accustomed places those they had succeeded in saving from the mad fury of the image stormers. Aias for our artistic and religious inheritance! but few were saved from the craze of the Gueux in 1566. Their disappearance, then, accounts for the numerous shrines of Renaissance style made after the surrender of the city to the Duke of Parma in 1585. Concealed during the repetition of Calvinistic Vandalism by the French, those XVth century images reappeared in 1814, popularly known as the year of the restoration of the images.

Most of the street shrines, which form one of the quaintest ornaments of Antwerp, were erected by the trade-guilds, or by pious confraternities. These had set rules, defining not only the care to be bestowed upon each shrine, but also various other duties to be performed by the members in honor of their Lady Queen—such as waiting upon the priest, carrying the Blessed Sacrament to the sick, eschewing the use of profane language, keeping a record of all the feasts and happenings connected with the shrine, etc. Several prescribed the bestowal of a pint of wine upon the happy mother, at the

birth of a child to a family inscribed in the confraternity. The main obligation, however, was the maintenance of a light before each statue.

**LIGHTS BURNED BEFORE STREET SHRINES**

The pious custom of burning lights before street shrines originated in Paris, where Louise de Lorraine ordered lamps to be kept before all the Saints' statues of the city. Thence the usage spread throughout Europe, providing, historians say, the first permanent street lighting known upon the continent.

Upon religious festivals, the Antwerp citizens vie with one another to enhance the beauty of their shrines; at dusk they surround them with forests of lights, the city authorities caring for the illumination of the Virgin that adorns the front of the city hall. In 1880, however, upon the seventy-fifth anniversary of the restoration of the images removed by the sans-culottes, the Council, being anticlerical, contemptuously overlooked this old-time tradition. It was an unheard-of outrage, which an electrician squared with the City Council by turning a stream of light upon the statue from the roof of one of the houses facing the Hall. Mary's devotees rejoiced and felt avenged. In 1914 they were to celebrate the one hundredth anniversary of the same restoration of their beloved images. War prevented them from doing so. Meanwhile to the fund collected for the celebration, interest has been steadily accruing. It will provide amply for next year's glorious eighth centenary.

Another Cistercian Abbey, that of Himmerod, is also being restored in a small way. After being deserted for more than a century the ruins of this abbey have recently been taken over by a little band of monks who were driven from their own monastery in Bosnia during the World War. They wandered about Europe during that struggle, most of them serving actively under arms, and after the War when the Government of Yugoslavia refused to allow them to return to their own monastery they took up their abode at Himmerod. The work of rebuilding and repairing the ruins is being done by the monks themselves—eight of them—in the abbey that formerly housed two hundred and sixty.

**SCHOOL AGITATION FAILS IN MICHIGAN**

Lansing, Mich., Sept. 8.—Secretary of State De Land has refused to acknowledge a petition to reinstate a constitutional amendment that would outlaw private and parochial schools in Michigan, on the grounds that the document lacks by nearly three thousand, the number of names required by State law. The petition carried 55,945 names, where 58,367 are required.

Due to the fact that a new law governing the filing of initiatory petitions became effective a few minutes after the petitions were received, Secretary of State De Land announced that all the names on the petitions were nullified and ruled that the sponsors of the movement must file new petitions containing 58,367 names if they make another attempt to reinstate the amendment.

The failure of the agitators to secure petitions enough is said to be due to a quiet education campaign conducted among the citizens of Michigan. This campaign stressed the natural and constitutional rights of the family, which, it was pointed out, if yielded in this case might be jeopardized in any situation. While the lawful rights of the State's police power were not denied, attention was called to the fact that many view the widening of police power as encouraging State autocracy and are fearful of legislation that invites federalization of education.

There seems to be little question that despite the failure to initiate the proposed amendment, James Hamilton and the members of the so-called Public Schools' Defense League, which sponsored the petitions, will not give up the attempt. The refusal of the Secretary of State to accept their petition marked their second defeat within the year. In July last year an attempt was made to secure sufficient petitions to put the amendment on the November ballot, but failed. The State's Attorney General ruled that these petitions would have to be secured over again and Secretary of State De Land refused to accept them for the spring election. The opponents of parochial schools are, however, well financed and repeated defeats do not seem to discourage them.

**RHINELAND ABBEYS BEING RESTORED**

Several of the ancient monasteries and abbeys of the Rhineland are being restored and rebuilt, notwithstanding the impoverished condition of the country. Probably in no other region in the world were there so many monasteries in medieval days as in the Rhineland. This section of Germany was converted to the Faith during the first centuries of the Christian era while in the eastern part of Germany even up to the time of the Reformation there were still traces of the ancient pagans.

When the French under Napoleon I. occupied the Rhineland they found flourishing abbeys, monasteries and ecclesiastical institutions of all kinds on every hand. The policy of secularization carried out at that time, however, soon put an end to this prosperity. The religious properties were confiscated by the government and offered for sale but the reverence of the people coupled with the fear of ecclesiastical penalties imposed on the buyers made it easy for the profiteers and usurers of those days to obtain valuable properties for little or nothing. Many of the petty princes who had been shorn of their power by Napoleon were given ecclesiastical lands to console them and

other properties were bestowed upon his favorites and friends.

Years later, when it became apparent that there was no chance for restitution, the ecclesiastical penalties were removed and agreements made whereby the various governments assumed certain obligations with regard to the payment of the salaries of pastors. The buildings which had fallen to the hands of secular rulers, rich usurers and tenants, in many cases were allowed to fall into ruin. Their fate seemed to verify the old German proverb to the effect that secularized property would not remain for more than four generations in the possession of the purchaser.

One of the ancient seats of piety and learning which is now being restored is the old Cistercian Abbey of Hosterbach near Bonn. It was built in 1202-1230 but when it was secularized most of the buildings were torn down and the materials used for building a canal. The ruins passed into the possession of the Duke of Lippe who, during the World War, sold them to a community of Catholic nuns who are restoring the old Abbey as far as possible.

Another Cistercian Abbey, that of Himmerod, is also being restored in a small way. After being deserted for more than a century the ruins of this abbey have recently been taken over by a little band of monks who were driven from their own monastery in Bosnia during the World War. They wandered about Europe during that struggle, most of them serving actively under arms, and after the War when the Government of Yugoslavia refused to allow them to return to their own monastery they took up their abode at Himmerod. The work of rebuilding and repairing the ruins is being done by the monks themselves—eight of them—in the abbey that formerly housed two hundred and sixty.

**ANGLICANS DECIDE NOT TO DUPLICATE TITLE OF CATHOLIC SEE**

London, Eng.—Out of deference to the Catholic Bishop of Middlesborough the Anglicans, who have just formed a diocese in the north of Yorkshire over which Bishop Lucy rules, have decided to call their new See after the ancient Abbey of Whithy, so that the new prelate will be known as the Bishop of Whithy.

Writing on this subject, the Protestant Archbishop of York says: "Considerations of courtesy and convenience forbid the title of Middlesborough itself, for it is already the title of the Roman Catholic Bishop."

The Anglicans have not always shown so much courtesy. For example they formed two new dioceses, those of Southwark and Birmingham, which they did not scruple to endow with titles enjoyed by Catholic overlords. It is only since both Liverpool and Birmingham were raised to the rank of archiepiscopal sees that much confusion was done away with. And even now, a letter addressed to the Bishop of Southwark may possibly find its way to either the Catholic or Anglican prelates who own that title.

**WEEKLY CALENDAR**

Sunday, Sept. 16.—St. Cyprian, Bishop and Martyr, was an African of noble birth but, in his youth, of evil life. In middle life he was converted to Christianity and shortly after his baptism was ordained a priest and soon thereafter made Bishop of Carthage. Driven from the city during the persecution of Decius, he was later recalled and sentenced to death. He was beheaded in 258 and buried with great solemnity.

Monday, Sept. 17.—St. Lambert, Bishop and Martyr. His father entrusted his education to the Bishop St. Theodard and when the latter was assassinated, Lambert was chosen to succeed him. He was later driven from his See by disturbances of a political nature and retired to the monastery of Stavelo where he spent his time in strict observance of the rule of that institution. He was finally restored to his See but was assassinated in 709 as a result of his zeal in suppressing disorders.

Tuesday, Sept. 18.—St. Thomas of Villanova, the glory of the Spanish Church in the sixteenth century, was born A. D. 1488. Charles V. listened to the Saint as to an oracle. When he had been made Bishop of Valencia, two-thirds of his annual episcopal revenues were given to the poor. He died in 1555.

Wednesday, Sept. 19.—St. Januarius, Martyr, died for the Faith in the persecution under Diocletian. He was Bishop of Beneventum. Because he and other ecclesiastics were active in visiting Christians who had been thrown into prison and in making converts to the Faith, they were exposed to the wild beasts but were miraculously preserved from harm. Finally they were beheaded. The blood of the Saint congealed in two vials, melts when brought near the martyr's head. The relics are preserved in the Cathedral of Naples.

Thursday, Sept. 20.—St. Eustachius and Companions, Martyrs.

St. Eustachius was a distinguished officer in the Roman army under Trajan. Losing his honors and wealth because of his conversion to Christianity, he was later sought out by the Emperor and placed in command of troops sent against the barbarians who had invaded the empire. Returning victorious he was reunited with his wife and children but when he still refused to sacrifice to the heathen gods the Emperor ordered him and his wife to be exposed to two starved lions. The beasts did not harm them, however, and the Emperor thereupon had the two martyrs placed inside a brazen bull under which a fire was lighted and in this horrible manner they were roasted to death.

Friday, Sept. 21.—St. Matthew, Apostle, was a publican whose duty it was to collect taxes from the people for their Roman masters. He became a follower of Our Lord and after the Ascension remained for several years in Judea where he wrote his Gospel.

Saturday, Sept. 22.—The Theban Legion, when encamped near Lake Geneva, was ordered by the Emperor Maximian to turn their swords against the Christian population. They refused to obey this order and were finally massacred, seeking no resistance although they were fully armed.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

**"TOUGH GOING"**

The appeals that reach Extension week after week are heartrending. There is no doubt about the truth of the statements made in them, for the calls for help are supported by the voice of episcopal authority. It is hard upon anyone with a little of the love of God and His Church to turn a deaf ear to these calls of distress. It is extremely painful to us, especially interested in Home Missions, to be compelled to send back word to the soldiers of Christ in the advanced positions of the Church in Canada, that we cannot give the necessary aid. We cannot give it because the demands are greater than our financial supply.

What is wrong with the supply? A word shall quickly explain the difficulty. The money we send to the missionary bishops of Canada for their struggling priests and missions is obtained from the voluntary donations of Catholics throughout Canada. When the Faithful forget or neglect the obligations of the Church in Canada, our funds very quickly become depleted and as we have no other source of supply the distressing demands cannot be met and the suffering of the Church in the West becomes intensified. So, then we may attribute to the forgetfulness, neglect and indifference of Catholics the sufferings of the Church, Bishops and priests in missionary Canada. This un-Catholic condition ought not to exist. It exists because we Catholics do not realize that we have responsibilities as Catholics which we may not lightly throw aside in regard to the welfare of the struggling missions in our country.

One priest, wants aid to buy a "Ford" in order to be able to give spiritual help to the few Catholics in his territory, seventy-five miles square. How can we refuse a favorable answer to such an appeal! While we have a priest at our beck and call, the scattered Catholics on the prairies wait week after week for the foot-wear pastor of their souls. Do you not see that your little donation is given directly to God and shall be used only for the salvation of the souls of the sheep of Christ? How can you refuse to show mercy? How can you expect mercy from God when you have so little yourselves? Remember that as you measure to others so shall it be measured unto you again!

Chapels are a great blessing to Catholics in large, sparsely settled districts. A priest, in one of these appeals, asks for three chapels. His people are poor. Anyone who has followed the trend of Western conditions, crops, etc., during the past years, can readily understand the reason of this poverty.

What a grand chance we have to build a monument for God's glory and a memorial in honor of our dear departed parents and friends! What a contrast between the dear little Mass chapel of the Western prairies and the cold, and often grotesque, marble monuments in our cemeteries!

A cyclone hit Rosetown, Saskatchewan, and the surrounding territory. We read about it in the newspapers and immediately forgot all about the distress left in the wake of the hurricane. The matter was of little interest to us. Yet, it ought to be. Churches and schools were damaged and a weight of debt was added to the already overburdened shoulders of Catholic missionaries.

Another letter from a missionary Bishop, a sincere and generous supporter of Extension, makes a request for \$100 to put the shell of a chapel in habitable condition for the coming winter. The people are poor and therefore they appeal to Extension.

Try to realize your obligations as Catholics and don't be like the miserly, uncharitable character of whom St. James speaks, who was satisfied to say to the poverty-stricken and hunger-famished "be thou filled" and clasp all the tighter the neck of his

money bag. Too, too many of our Catholics are of this narrow calibre; too, too many of our wealth are mean and miserly with the goods over which God has made them stewards. When they were poor and lowly, to our knowledge, some of them, were more generous than they are now in wealth and affluence. Those God exalts He may cast down again.

We appeal to you, brethren, in the household of the Faith, for our suffering brethren in Western Canada, and our appeal is sent forth in the holy name of God.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

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

**DONATIONS**

Previously acknowledged	\$6,592 47
Wm. Crilly, Fairville....	1 00
Wm. Schaller, Preston....	1 00

**MASS INTENTIONS**

Mrs. A. H. Coteau Sta....	8 00
E. G. P. Ottawa.....	5 00

**BURSES**

**FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS**

What is a Burse? A Burse or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Burse Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

**QUEEN OF APOSTLES BURSE**

Previously acknowledged	\$2,813 88
Mrs. A. J. O'Donnell,	
Beaver Bank.....	1 00

**ST. ANTHONY'S BURSE**

Previously acknowledged	\$1,580 96
Friend, New Victoria,	
N. S.....	2 00
Mrs. Ig. George Schmidt,	
Humboldt, Sask.....	1 00
W. J. Cashman, Manitou	
Beach, Sask.....	10 00

**IMMACULATE CONCEPTION BURSE**

Previously acknowledged	\$2,885 98
St. Thomas.....	5 00
Margaret Pettipas, Big	
Tracadie, N. S.....	8 00
"Friend," Nfld.....	20 00

**COMPONER OF THE AFFLICTED BURSE**

Previously acknowledged	\$406 00
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**ST. JOSEPH, PATRON OF CHINA BURSE**

Previously acknowledged	\$3,043 88
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**BLESSED SACRAMENT BURSE**

Previously acknowledged	\$474 06
Friend, Brantford.....	1 00

**ST. FRANCIS XAVIER BURSE**

Previously acknowledged	\$383 80
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**HOLY NAME OF JESUS BURSE**

Previously acknowledged	\$305 00
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**HOLY SOULS BURSE**

Previously acknowledged	\$1,655 89
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In memory of the late Mrs. M. Phelan, Little Bras D'Or..... 10 00

Margaret McDonald, Merigonish, N. S..... 5 00

**LITTLE FLOWER BURSE**

Previously acknowledged	\$1,070 89
In thanksgiving.....	5 00
For Sister Irmina,	
(thanksgiving).....	1 00

**SACRED HEART LEAGUE BURSE**

Previously acknowledged	\$2,819 96
A. J. McKenzie, Rear	
Christmas Island.....	2 00

**LATVIA GIVES BACK RIGA CHURCH FOR USE BY CATHOLIC BODY**

Riga, Aug. 27.—St. Jacob's Church, an ancient Catholic edifice which was taken over by the Lutherans at the time of the so-called Reformation, has been given back into Catholic hands again as a result of the concordat recently concluded between the Lettish government and the Holy See. Under the concordat the Vatican agreed to create an Archbishopric in Riga with an Archbishop of Lettish nationality as head of the Church in this country. The Government consented to turn over one of the larger Riga churches to him.

The Lutherans who have held possession of St. Jacob's since the time of the Reformation have protested. The congregation that worshipped in the church was composed mainly of old Baltic Germans, who once dominated the province, but who in the recent political changes have lost their strength. A bill introduced by this German element in the Lettish Diet prohibiting transfers of churches from one denomination to another was voted down.

Lutherans meanwhile, according to M. G. G. Scherer, secretary of the National Lutheran Council, appealed to the United States to use its offices to persuade the President of Latvia to rescind the decision of the government, but the President has refused to intervene. In their protests the Lutherans have overlooked the fact that the property was originally Catholic and is now being given back to its rightful owners.

**TAKE CARE OF BABY**

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had disastrous results from using a poor and unsanitary rubber nipple. Millions of "Nobility" Nipples have been sold and not one unsatisfactory case has resulted. It is a clear transparent nipple of excellent rubber, thoroughly antiseptic and will stand sterilization to the highest degree without collapsing. Buy the "Nobility" Nipple, the best for the baby. Sold at all drug stores.

Only what thou art in thyself determines thy value; not what thou hast.

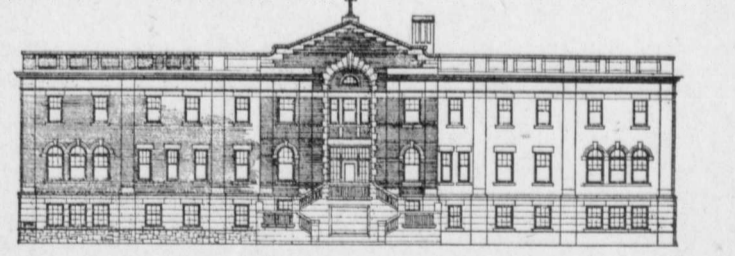
**Province of Alberta**

**Dated July 2nd, 1923**

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Principal and half-yearly interest (2nd January and 2nd July) payable in gold at the Imperial Bank in Toronto, Montreal or Edmonton, or at Lloyd's Bank, London, England, at the fixed rate of \$4.86 2/3 to the £ Sterling, at the holder's option.	
Bonds may be registered as to principal.	
<b>Denominations: \$1,000 &amp; \$500</b>	
<b>Price 97.50 and Interest Yielding Over 5.20%</b>	
Telephone or telegraph your orders, and bonds will be delivered to your bank, with draft attached, without additional expense, to you.	

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OUR SEMINARY TO BE

**To Our Friends —**

We extend a cordial invitation to the ceremony of

**The Laying of the Corner-Stone**

OF THE NEW,

**St. Francis Xavier China Mission Seminary**

BY HIS GRACE

**MOST REV. NEIL McNEIL, D.D.**  
ARCHBISHOP OF TORONTO

**On Sunday September 16th, at 3 P. M.**  
AT STOP 28, KINGSTON ROAD  
(NEAR ST. AUGUSTINE'S SEMINARY)

RADIAL CARS LEAVE @ STOP 12 (TORONTO CITY LIMITS) AT 2.00 AND 2.30 P. M.

FIVE MINUTE SERMON

THE REV. F. P. HIGGINS, O. S. B. SEVENTEENTH SUNDAY AFTER PENTECOST

OUR BELIEF IN CHRIST
Jesus asked them, saying: What think you of Christ? (Matt. xxii, 41, 42)
The prophets had announced the coming of the Redeemer. The Jewish nation expected Him, and yet when He came, what rejection did they give Him? They rejected Him. He challenged them. "What think you of Christ?" "What think you of Christ?" "What think you of Christ?"

A ROYAL SAINT

By C. S. Augustine Rowell, R. S. S.

Tax not the royal Saint with vain expense,
With ill-matched aims the Architect who planned—
Albeit laboring for a scanty band Of white-robed Scholars only—
This immense
And glorious Work of fine intelligence!
Give all thou canst; high heaven rejects the lore
Of nicely-calculated less or more;
So deemed the man who fashioned for the sense
These lofty pillars, spread that branching roof
Self-poised and scooped into ten thousand cells,
Where light and shade repose, where music dwells
Lingering—and wandering on as loth to die;
Like thoughts whose very sweet-taunted Him not.
That they were born for immortality.

Some of the English kings have their secure place in the Church's roll of saints, such as St. Edward of the West Saxons, St. Edmund the Martyr, and the great St. Edward the Confessor, once the Patron Saint of England, whose shrine in the Abbey of Westminster is still held in veneration by some of our fellow-countrymen. And now we learn that when our present King George V. was in Rome recently, he heard with interest from His Eminence Cardinal Gasquet that preliminary steps had been taken for the Beatification of his predecessor, Henry VI.

SEVEN YEARS OF TORTURE

Headaches and Indigestion Ended By "Fruit-a-lives"

The Marvellous "Fruit Medicine"
Like thousands and thousands of other sufferers, Mr. Albert Varner of Buckingham, P.Q., tried many remedies and went to various specialists; but nothing did him any good.
Finally a friend advised him to try "Fruit-a-lives"—now he is well.
As he says in a letter:
"Five years ago, I suffered terribly from Headaches and Indigestion. I had belching gas, bitter stuff would come up in my mouth, often vomiting, and was terribly constipated. I took Fruit-a-lives and, this grand fruit medicine made me well!"
50c. a box, 6 for \$2.50, trial size 25c.
At dealers or sent by Fruit-a-lives Limited, Ottawa, Ont.

WEARINESS

Gray has painted for us in his immortal Elegy the portrait of a laborer wending his way homeward at the close of a strenuous day of toil. Although the words of description are, from the graceful and realistic setting we can easily imagine the condition of this man who represents the toilers of the world.
Not only great poets but likewise artists have consecrated their genius to the portrayal of the common man, the laborer, especially him who toils with his hands, working literally in the sweat of his brow to earn his daily bread.
The laborer is one of the most useful institutions of his country. He is a most perfect type of citizen. What avail it if the man of superior mentality evolve ways and means whereby others may be carried more speedily from one distant place to another? What avail it if some genius thinks out enormous schemes of electrical appliance or communication by telegraph or telephone, or if the architect produce a most perfect plan of mammoth building equipped with peerless apparatus for carrying on the giant industries of the world?—were there none to take in hand the axe and the pick, no stalwart shoulders to bear the weight of stone and mortar, no agile feet to ascend swiftly in the serious places?

PATTI'S FAVORITE SONG

Here's a good story found in the musical section of an English paper:
"Home, Sweet Home," it is appropriate to recall the circumstances in which Mme. Adelina Patti, whose name will always be associated with the song, first sang it. During the Presidency of Abraham Lincoln she received an invitation to sing at the White House. After singing several songs she finished with "The Last Rose of Summer." She noticed that both Lincoln and his wife were much moved by it, and remembering that they had just lost their son Willie, she felt that she had made a mistake, and was about to begin some rollicking song, when the President asked her to sing "Home, Sweet Home."

Bovril makes you feel ten years younger

BUBBLES AND SHARKS
Capt. Lawson Smith, a New York diver, is author for the statement that sharks are afraid of air bubbles. "When a diver sees a shark," says the captain, "he nips the valve of the tube through which he receives air from the surface and then lets it go again. This makes great air bubbles in the water, and usually the shark swims for its life when it sees them."

The Wonder Story
A Colored Picture Book for Children
The Birth and Childhood of the Infant Jesus in Word and Picture Simply Told for Children
By MARION AMES TAGGART
Beautifully Illustrated in Colors, each Postpaid 40c.

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Special Value in Note Paper
100 Sheets Chevon Liner
Finish Note Paper and 100 Envelopes 60c. POST-PAID

NEW LAMP BURNS 94% AIR
Beats Electric or Gas
A new oil lamp that gives an amazingly brilliant, soft, white light, even better than gas or electricity, has been tested by the U. S. Government and 85 leading universities and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise—no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal oil).
The inventor, T. T. Johnson, 246 Craig St. W., Montreal, is offering to send a lamp on 10 day's FREE trial, or even to give one FREE to the first user in each locality who will him introduce it. Also ask him to explain how you can get the agency, and without experience or money, make \$250 to \$500 per month.

FREE to wives and mothers of Drunkards a trial treatment of the Wonderful Egyptian cure, SAMARIA PRESCRIPTION for Drunkenness, which science has proved is a disease and not a habit—has to be treated as such. Prohibition Legislation can't cure the unfortunate. SAMARIA can be given in Tea, Coffee or any liquid food. Send stamp for trial treatment.
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Brilliant Light for Churches at Low Cost
A Coleman Lighting Plant will flood your church with beautiful, soft, pure-white light at a surprisingly low cost per evening. Easy to install and operate. Clean, safe. Always dependable.
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300 Candle Power. More light than 20 old style oil lamps. No glare; no flicker. Inspected, tested and guaranteed. Used in thousands of Churches, Schools, Lodge Halls, Public Buildings, Stores, Homes, etc.
Write at once for Special Information about how to light your church most efficiently at lowest cost.
Address Dept. 1864 THE COLEMAN LAMP CO., LTD. Queen and Davies Streets, Toronto, Ontario

Coleman Lighting Systems
Shampoo With Cuticura And Have Healthy Hair
Regular shampoos with Cuticura Soap will keep the scalp clean and healthy. Before shampooing touch spots of dandruff and itching, if any, with Cuticura Ointment. A clean, healthy scalp means good hair.
The most perfect of created things fall at times. So Michael Angelo said of external beauty: "It is the

Though the powers of hell cannot prevail against Christ and His Church, yet the unrelenting warfare continues unremittingly, and a nation here, a nation there, falls away and denies its Redeemer, for a time leading astray and ruining the souls of men. "What think you of Christ?" Some years ago an atheistic catechism answered: Christ was a working man, and a socialist. And Unitarians deny that He is God, the second Person of the Blessed Trinity. And at the present time how mistaken is the faith of those who openly declare that Christ's teaching is obsolete, that it needs reforming and bringing up to date! Man daring to aspire to improve the work of the Eternal God! Man, the creature of a passing hour, to sit in judgment on the doctrine of eternal truth!

Living, as we do, in such times as these, it is to us, to teach each one of us, that our Blessed Lord addresses the question once again, "What think you of Christ?" and He looks to us to boldly proclaim an answer that will glorify Him. We cannot shirk the answer. We are Christ's, and we have to respond in word and deed, by the profession of our faith, and by our lives that live up to our faith. Alas! some of their sinful lives cry out as of old, and prefer Barabbas to Christ.
But we ourselves, children of the Church, who have been redeemed by His precious Blood, give a loyal and abiding answer before the world of our answering faith in Christ the Son of God. Our faith, our hope, our love, our devotedness to Him proclaim the answer. We stand by every word He spoke: we adhere to His every doctrine, handed down to us in sacred Tradition by His Church. We worship Him and receive Him in the Holy Eucharist, proving our faith by loving obedience to His word, "Do this in memory of Me."

Very well then. As good Catholic English folk we all desire to see one of our own sovereigns honored. Let us hasten on his cause by cultivating a devotion to him. If we may use the expression, a saint not yet officially recognized as such by the Church is likely to be very ready to work miracles and obtain answers to prayer, for it is this that will obtain for him a place in the Church's Roll of Honor. All you want who are in need of favors, spiritual or temporal, are Henry VI. of England. The sole purpose of this short article is to arouse interest in the subject, and to make people do something in a cause which the present writer has at heart. And in order that all available evidence may be collected, and nothing of use be lost, it is recommended that any answers to prayer and any favors obtained through

the merits and intercession of our "Royal Saint" should be addressed to us at Oterley, so that when the cause is officially taken up we may be able to forward them to the right quarter. It is right that Oterley should lead the way in devotion to the Saints of England, for it was the work at Oterley which recently provoked the remark that "God seems to be using England to lead the world back to the Catholic Faith."
So then we expect many letters in the near future containing reports of new wonders and favors granted by the intercession of King Henry. Then when the time comes we shall be able to bombard Rome with these letters of yours, and thus do much to hasten the Beatification of this saintly monarch, and to place him amongst the number of Holy Confessors and Kings and Queens, which includes St. Edward the Confessor, St. Margaret of Scotland, St. Louis of France, and St. Elizabeth of Hungary. "Mirabilis Deus in sanctis suis."—Stella Maris.

What does that solitude about future accidents bring thee, but only sorrow upon sorrow? "Sufficit tibi dies," says the devil thereof." Matt. vi., 34.0.
What does that solitude about future accidents bring thee, but only sorrow upon sorrow? "Sufficit tibi dies," says the devil thereof." Matt. vi., 34.0.

CHATS WITH YOUNG MEN

LIFE'S HIGHWAY
Conscience stood on a great high way.
There was two roads branching there;

THE GOOD WORKMAN
On the topmost crest of a steep and verdant mountain there rises boldly to view the image of a human countenance deeply cut into the rocks.

REMEMBERED DEBT

Whether you have been there or are planning to go, here's a story of Valley Forge you will want to remember. I give it as it was told by a writer in Our Dumb Animals:

OUR BOYS AND GIRLS

GUARDIAN ANGEL
My oldest friend, mine from the hour
When first I drew my breath;

UNCLEAN LITERATURE

It is absolutely impossible to keep the atmosphere of the home clean, sweet and thoroughly wholesome unless every effort is made to bar and keep out the unclean and vile literature of the day.

WHY DON'T YOU DO IT?

Why don't you answer your friend's letter at once? It will have double value if written promptly and will take no more time than by and by.

THE PROTECTION OF THE GUARDIAN ANGEL

God extends His protection to us through many agents, among whom are the Guardian Angels, whose office is to assist and save all human wayfarers from the perils that in every turn in the road threaten the life of both body and soul.

Surrounded as we are by the vast throng of malign and unfriendly spirits that menace the soul and by physical dangers that jeopardize the very existence of the body let us turn constantly to our Guardian Angels for that defence and protection which they alone can give.

THE INTEGRITY OF THE HOME

Home is ever been the dearest memory to man, a memory which has potent power to soothe his cares, to arouse the better impulses of his nature and to bring a tear to his eye.

THE POPULARITY OF "SALADA" TEA

ulou plea of candor and frankness, it delights in describing the seamy side of life and in revealing the most sordid phases of human existence.

LOUIS SANDY HABIT MATERIALS AND VEILINGS

Specialty Produced for the Use of Religious Communities
Black, White, and Coloured Serges and Cloths, Veilings, Cashmeres, Etc.

WILD BIRDS OF KILLEVEY

Rosa Mulholland
(Lady Gilbert)
AUTHOR OF
Agatha's Hard Sailing
Fair Emigrant
Marcella Grace
O'Shaughnessy Girls
O'Loghin of Clare, Etc.

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The Popularity of "SALADA" TEA
has been earned on merit only. One trial will convince you.
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ASPIRIN
UNLESS you see the name "Bayer" on tablets, you are not getting Aspirin at all
BAYER logo

Time for Life's Better Things
It was for this mission—to give to women "time for life's better things" that Sunlight Soap was created.

MEN AND HORSES
How closely related is man to the more intelligent of the animals is seen in many of the ailments to which both are prone and the remedies to which they answer.

Hotel Wolverine DETROIT
Newest and Most Modern
500 Rooms 500 Baths
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Wild Birds of Killevey
Rosa Mulholland
(Lady Gilbert)
AUTHOR OF
Agatha's Hard Sailing
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Marcella Grace
O'Shaughnessy Girls
O'Loghin of Clare, Etc.

Time for Life's Better Things
It was for this mission—to give to women "time for life's better things" that Sunlight Soap was created.
From southern isles and tropical countries comes the rich cocoanut and palm oils we use—hence our absolute guarantee of Sunlight's purity.

the plough, never again looked back to the cooling shade until evening was come.
Great scholars worked by night as well as by day so that we might enjoy the fruits of their studies and meditations.

On reaching the marquis, the veteran drew himself up in the stiff fashion of the old-time drill and gave the military salute. As Lafayette made the return signal tears started to his eyes.

At the present day much of the sacredness of the old familiar association seems to have disappeared. Today men are busy about many things, although but one thing is necessary.

At the knee of a good Christian mother he prepared for his First Confession, a memory never quite eradicated in the midst of later years.

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CATHOLIC GROWTH IN UNITED STATES

Pittsburgh, Pa.—An exhaustive study of the increase in the Catholic population in the United States, made by the Most Rev. J. F. Regis Canevin, Titular Archbishop of Pittsburg, will soon appear in pamphlet form. It contains the estimate that the Catholic population in the United States in 1922 was 22,738,254, and denies that there have been the serious defections from the Church, particularly among the foreign born and their descendants that have been asserted by some recent writers on this subject.

THE FIGURE GIVEN AS THE Catholic population in 1922 is considerably in excess of the number given in the Catholic Directory for the same year. This divergence the Archbishop explains as follows: "The foregoing calculation places the whole number of Catholics to be accounted for at the end of 1922 at 22,738,254 which is 1,625,640 more than 18,107,614, the figures given for the Catholic population of the United States by the Catholic Directory (1922). This discrepancy does not mean that 4,625,240 are to be counted lost to the Church. In the 22,738,254 are contained about 3,387,000 Italians, including their children, and 1,600,000 more made up of the late immigrants from France, Belgium, Cuba, Mexico, Portugal and their descendants, of whom not fifty per cent. would be included in the usual parish census of practicing and contributing Catholics from which the statistics of the Directory are compiled. Yet nearly all of this eclipsed tenth are as Catholic today as the same class of people in the countries of their ancestors."

The Archbishop presents a statistical survey of the growth of the Catholic population from 40,000, which he estimates as the total, in 1790, down to the present day. Figures showing the natural increase and the increase from immigration, together with the totals, are given for each ten-year period from 1820 to 1920. The Catholic increase by immigration for each of the periods is found by adding to the Catholic population the same percentage of the total increase in the foreign-born population as will represent the proportion of Catholics in the countries from which the immigrants came.

CONCERNING CURRENT ALLEGATIONS of great losses to the Church among immigrants and their children the Archbishop writes: "In settling the question of increase and progress we must bear in mind that the numbers of baptized but uninitiated and unbelieving men and women who land upon our shores from countries in which the Catholic religion is supposed to prevail. Let us always ask: in what relation to the Catholic Church did the immigrants stand in their own country? What percentage of them were really Catholics, as we count Catholics, before they left their native land? Was it sixty per cent. or even less? Why then should it be said that the other forty or fifty per cent. have been lost to the faith after they landed on our shores. "It must also be kept in mind that not all the Catholic immigrants remain with us. Government statistics show that large numbers of immigrants die within ten years after their arrival and that, in each decade, or the past fifty years the number of foreigners who left the country was forty per cent. or over of the number that arrived in that decade. This shows that many persons are counted as immigrants more than once, because, they come to our shores and return to their native land several times.

TO ESTIMATE CORRECTLY THE number of foreign-born Catholics that must be accounted for, we must calculate, not by the number of Catholic immigrants within a given period but by the number who survived and were living in this country at the end of that period, according to the census reports showing the number of foreign-born persons living in the United States at the end of each decade. Not the immigrants who remain and leave, but the immigrants who remain in the United States increase our foreign-born population."

DECREASE IN BIRTHS Citing government figures to show that the increase of the population by births alone has dropped from 35.83 per cent. for the ten-year period ending in 1850 to 14.09 per cent. for the ten-year period ending in 1920, the author comments as follows: "The steady and rapid fall in the rate of natural increase of the population of the United States during the past fifty years, shows that race suicide, divorce, decrease of marriages, and late marriages are doing deadly work outside the Catholic body. Only immigration, which in each decade since 1860, has supplied from thirteen to fifteen per cent. of the total population, and the high Catholic birth rate, have kept our natural increase above the low level of dwindling France in the last thirty years. During that period, Catholics have not altogether escaped the un-Christian influences of their environ-

ment, especially in the decrease of marriages and custom of late marriages. Their increase has been retarded also by the small proportion of women among Catholic immigrants, but despite all these hindrances there has been a high excess of births over deaths in the Catholic population."

As the role of conversions in offsetting what losses there may have been, Archbishop Canevin writes: "We do not know how many have been gained to the Church in the last one hundred years by conversion, but the gain has been great, greater than in any country in Europe. Some parishes are largely composed of converts and the descendants of converts. I am loathe to believe that our losses have been greater than our gains, especially when we consider that while less than one hundred years ago Catholics were only one in fifty of the population, they are now one in five."

FIRST POSTAL TREATY WITH THE IRISH FREE STATE

DIRECT EXCHANGE OF MONEY ORDERS AFTER JAN. 1, 1924

THE FLUCTUATIONS IN RATES OF EXCHANGE GUARDED AGAINST

To the Postmaster General of Canada has fallen the honor of signing the first Postal Treaty with the Irish Free State. After negotiations extending over several months the terms of a Convention for the direct exchange of Money Orders between Canada and the Irish Free State have been agreed upon, and the document has been signed on behalf of Canada by The Honorable Charles Murphy, Postmaster General. This new Postal Treaty will come into effect on January 1st, 1924.

Although the Free State has had its own Postal Administration since 1st April, 1922, following the date when the Irish Treaty became effective, Money Order business between Canada and Ireland is still being carried on through the British Post Office. Orders drawn in Canada, payable in Ireland, were included in British lists and settlement has been made through the British Post Office for the payment of Orders in Ireland without extra charge for commission. On the other hand, Orders issued in Ireland, payable in Canada, have been treated as British Orders in the settlement of Money Order accounts between Canada and the United Kingdom.

After the end of the present year the Canadian and Irish Postal Administrations will settle Money Order balances between themselves through accounts which will be prepared quarterly; and the conditions under which Money Order business is to be carried on will be practically the same as those under which Money Orders are now exchanged between Canada and the other important self-governing Dominions, such as Australia, New Zealand and South Africa. There will be no change in the method of obtaining Money Orders that will affect the public in Canada, and the rates of commission will remain unchanged. The maximum amount of each Order shall be one hundred dollars when issued in Canada, and not to exceed forty pounds when issued in Ireland. The amounts of Money Orders drawn in Canada shall be expressed in dollars and in Ireland in sterling money. Orders are to remain payable in each country for twelve months after the expiration of the month of issue.

It is stipulated in the Convention that should it appear at any time that Money Orders are used by mercantile men or others in the Irish Free State, or in Canada, for the transmission of large sums of money, the Free State Post Office or the Canadian Post Office, as the case may be, shall have power to suspend wholly or in part, the issue of Money Orders. This provision is made to prevent remitters taking advantage of sudden changes in rates of exchange which might result in considerable loss to either Administration before the Money Order rates could be adjusted to meet heavy fluctuations.

GERMAN NUNS VICTIMS OF TUBERCULOSIS

Cologne, Aug. 21.—The Vicar-General of the archdiocese of Cologne has just published a report on the condition of the Catholic sisterhoods in that once rich diocese, based on an exhaustive investigation of more than three years. The report is significant of the sufferings which these noble women have undergone. In part it is as follows: "In the Cologne archdiocese, there are 10,700 sisters engaged in the instruction of girls, in the care of orphans and of the sick and the needy, and in the contemplative life. The examination conducted occupied a period of three years and a half, from 1918 to the middle of 1922. "In that time no less than 339 nuns died from tuberculosis, while 514 were under medical care for tuberculosis and hundreds of others were suspected of being tubercular. What do these figures prove? From the Prussian statistics of 1920 it was shown that of every 10,000 inhabitants, 16.3 died of

tuberculosis. Based on these figures the number of nuns who died each year from tuberculosis was 88. Of those who died, no less than 24% were under thirty years of age. Another 45% died before they were forty years of age. In three years as much as the total personnel of ten large hospitals died."

One German newspaper commented on the statistics as follows: "And what is the cause of the death of so many nuns? The general heroism of their lives! The need and the starvation of people after the War and the armistice! The monasteries and charitable establishments suffered the greatest need of all. Those who labored for charity overworked themselves. The needs of the orphans, the invalids, the poor and the sick were incessant. The sisters sacrificed themselves. They denied themselves in order to give to their foster children. Many a fervid orator would do well to take example from the silent sufferings of these sisters, which inspire us and lay a great debt upon us. We must, if we ever can, repay that debt."

OBITUARY

MRS. BRYAN DOWNEY

There passed away at her home on Wednesday, August 29, another of those early pioneers to whom the County of Huron owe such a debt of gratitude for the magnificent homes everywhere to be seen. Mrs. Downey, whose maiden name was Johanna McCoy, was born in Limerick County, Ireland, eighty-seven years ago and came to Canada when eighteen years of age. Fifty-six years ago on November 26th, she was married to Mr. Downey, and for fifty years they lived at Beechwood, moving to St. Columban about five years ago. She is survived by her bereaved husband, Mr. Downey, and five daughters and two sons: Sister Eusebia of St. Louis, Mo.; Mrs. James Cronin, Dublin; Mrs. Dan Cronin and Mrs. John Cronin, St. Columban; Mrs. Ed. Horan, Beechwood; John Downey, St. Columban and Joseph Downey, Beechwood.

Mrs. Downey was of a very fine character and enjoyed good health throughout her long life-time, never having a doctor until six weeks before her death. Her last illness was only of one week's duration from heart trouble. The deceased was a devout member of the Roman Catholic Church and received all its rites before death. The funeral was held from the home of her daughter, Mrs. Dan Cronin to the St. Columban Church, Rev. Father White singing the Requiem High Mass. Interment was made in St. Columban cemetery with a very large attendance. The pall-bearers were P. McGrath, P. Flannery, John Holland, Owen Hart, John Shea and Louis Riley. R. I. P.

MRS. ELLEN O'DONNELL

The death, in her seventy-sixth year, after several weeks illness, of Mrs. Ellen O'Donnell, relict of the late John O'Donnell of Arthur Township, County of Wellington, Ont., who predeceased her a few years ago, took place in Dundas on the 28th of August, 1923. One son in his boyhood years, and one daughter Mrs. D. Cantion, also predeceased her. The surviving members of the family are three sons, James, John J., and Francis, all settled in well improved farms in Arthur and Peel Townships, and a daughter, Mrs. O'Connor living in Arthur Village. Three other daughters, viz., Sister Vincentia, Sister Immaculata, and Sister Crescentia, are members of St. Joseph's Community, Hamilton. After attending to the deceased for a short time in Arthur township they had her brought to Dundas where her spiritual and temporal welfare, under their personal supervision, could be more conscientiously attended to. There it was that, amid such desirable family surroundings and consoled and fortified by the Sacraments of the Catholic Church, of which she was a devoted member, her death, a most happy one, took place.

The remains were taken to Arthur, and from the old homestead, now occupied by her son, Francis, the funeral, largely attended by former friends and acquaintances, proceeded on Friday the 31st ult. to the Sacred Heart Church, Kenilworth, where a Requiem High Mass was celebrated by Mgr. Kelly, Vicar-General of Dundas, who also delivered an eloquent and well received address very appropriate for the occasion, with Rev. T. Malone as Deacon, and Rev. A. Callaghan as sub-deacon and Rev. T. Doyle as Master of Ceremonies.

The pall bearers were Messrs. James and Joseph Stack, Daniel Cantion, Peter O'Donnell, John J. O'Donnell and Leonard O'Connor. Interment took place in the family plot in the Catholic Cemetery at Kenilworth. R. I. P.

BEAUTIFUL THOUGHT OF CANADIAN MOTHERS

Paris, August 24.—A certain number of prominent Canadians who came to France with an exhibition train, were guests at a banquet at the Hotel-de-Ville of Dijon. The bishop of the city, Mgr. Landrieux, spoke during the reception and

DE LA SALLE COLLEGE, AURORA, ONT.

EXAMINATION RESULTS, 1923 The following are, in brief, the results obtained this year by the students of De La Salle College, Aurora, in the Lower, Middle, and Upper School Departmental Examinations. In the Upper School, they wrote 89 papers and passed on 65, making 73%. In the Middle School, they wrote 98 papers and passed on 90, making 92%. In the Lower School, they wrote 112 papers and passed on 96, making 84%. The particularly high percentage in the Middle School class is shown by the fact that the students in that class obtained 34 first-class honors (75-100), 22 second-class honors (60-74), 15 third-class honors (60-65), 19 credits (50-59). Five graduates successfully completed their Normal School Course (First Class) at the Toronto Normal School.

HISTORICAL PAGEANT

London, August 25.—For three days this week Arundel Castle, the historic home of the Catholic Dukes of Norfolk, is awakening from the past, and presenting to English eyes a pageant of history in which members of this ancient house have largely figured. To reach Arundel one passes the stone bridge that crosses the river Arun, and anyone who would know all about the Arun and beautiful Sussex will find its stories and its beauties plentifully strewn in the books of Hiram Beck, who is himself a scire of Sussex.

Over the stone bridge the road leads into the little village, with its magnificent church built by the late Duke, and splendid with all the splendor of England's most famous architecture. The road rises as it goes along through the village, and on the brow of the hill rises the famous castle, its massive towers and frowning grey battlements rising as they have risen these past centuries. For the grandeur of its architecture and the hoariness of its antiquity, Arundel Castle is only one serious rival in England, the famed Windsor Castle. And with these frowning battlements, and jutting towers, its castellated battlements, its green lawns and aged trees for a background, pages from the past are being staged for the benefit of a Christian charity.

From all the nearby villages in the dukedom groups of inhabitants are each giving a representation of some historic episode. Littlehampton will show how the Normans arrived at Arundel and drove out the Saxon inhabitants. Chichester will present an episode in which the Catholic Bishop of far-off days founded the College and Hospital of the Holy Trinity. And so the scenes go on, down to our own day, when the long line of the Catholic holders of this title will be represented dating from the time of Alfred the Great. This historic procession of the Earls of Arundel will be ended by the present Duke of Norfolk, a noble of fourteenth years, who will appear in the costume of his own time and thus complete the historic completeness of the picture.

A STIRRING REMINDER

One of the significant features of the day of national mourning for the late President Harding was the eagerness with which the people of the country responded to the appeals of their religious leaders to pray for God's guidance and direction on those who govern the country. From all over the country the reports have come of remarkable throngs assembled in prayer. This was a stirring reminder of the new light that is beginning to dawn in the aroused consciousness of all citizens on the need of religion in the affairs of men. It will be long remembered to President Harding's credit that he never delivered an address or issued a proclamation that did not in some open manner refer to Almighty God's direction over the affairs of men, and to the need of following His eternal principles along the pathway to national peace and prosperity. Indeed his last words, like the farewell of the dying McKinley, breathing the religious spirit that he ardently wished his fellow citizens to share are a precious legacy worthy of being long treasured. It is no wonder then that the nation's outpouring of sympathy, so widespread, so universal, and so sincere should find its expression. From that experience we hope that much good will come. As the Boston Herald well says in an editorial: "Economists and thoughtful public leaders have been stressing with striking frequency the necessity of getting away from the market place to the temple more often. What a glorious monument to Warren Harding, if the people would carry with them through life more of the spirit which then moved them." And we might add, what a changed world it would be if all who remembered the late President's oft repeated references to Almighty God, would remember always to place God's will first in their daily lives.—The Pilot.

BOOKS ARE THE LEGACIES THAT A GREAT GENIUS LEAVES TO MANKIND, WHICH ARE DELIVERED DOWN FROM GENERATION TO GENERATION AS PRESENTS TO THE POSTERITY OF THOSE WHO ARE YET UNBORN.—JOSEPH ADDISON.

Perfect health, which may be destroyed by a piece of bad news, by grief or anxiety, is often restored by a good hearty laugh.

DE LA SALLE COLLEGE, AURORA, ONT.

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DIED

McDOUGAL.—At his home, Tobin Road, Sydney Mines, N. S., on March 19, 1923, Neil McDougal, aged seventy-two years, leaving a wife and two sons. May his soul rest in peace.

DUNLEAVY.—At Renfrew, Ont., on August 19, 1923, Annie, wife of W. J. Dunleavy, and fourth daughter of Mr. and Mrs. Simon Rouse, Maynooth, Ont. May her soul rest in peace.

TEACHERS WANTED

PRINCIPAL wanted for Plantagenet High School, Salary \$2,000. Apply to H. Lettice, Sec. Plantagenet, Ont. 2341-6. SECOND class professional teacher wanted for C. S. No. 1, Cornwall. Duties to begin Sept. 1. Apply stating salary and qualifications to August H. Chisholm, Sec. Treas., Northfield, Ont., R. R. 2. 2341-4. WANTED teacher for Separate School No. 1, Pappano, English, French. Salary \$600. Apply stating qualifications to C. A. Pink, Mississauga, Ont. 2341-3.

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WANTED, position as care-taker of a church or college. Experienced. Can furnish references. Apply to G. Ederick, care City Hotel, Owen Sound, Ont. 2341-2.

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FARMS FOR SALE

100 ACRES choice land, Lot 10, Con. 2, Arthur Township, 4 1/2 miles from Kenilworth and Church 1 mile from Separate school, new red brick house, 7 rooms, hard and soft water, barn near by, good stable with good water, small orchard, good fence, farm 1/2 under-drained. Will be sold on easy terms. For further particulars apply to John J. Lehmann, R. R. 2, Kenilworth, Ont. or to Francis Lehmann, Mt. Forest, Ont. 2341-7.

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WANTED for Catholic Rectory in Ontario town, two ladies, experienced, one to do the cooking, other to take charge of rooms. References required. Apply immediately to Box 426, Catholic Record, London, Ont. 2341-2.

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