

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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A VISION

Close beside an altar kneeling,
When the day had winged its flight,
And the shadows gently stealing,
Uplift in the solemn night,
Comes the echo of a whisper,
Bidding worldly care depart:
"I will lend thee sweet refreshment:
Child, O give to Me thy heart."
While the earth is wrapped in slumber,
There the blessed vision stands,
Of the Crucified Redeemer,
With his wounded feet and hands
From His Side so deeply riven,
Flows a living stream of grace;
While upon His mangled forehead,
Thorns have left their bleeding trace.
Now His face with radiant beauty,
Like a sun of dazzling splendor,
Shines from out the deepening gloom,
Or an angel o'er a tomb.
Silently the lamp is burning,
"Nearth its trembling flame I see
Drops of Precious Blood outpouring
From His Heart in agony.
May we find sweet rest eternal
There on Calvary's rugged steep,
Where the blessed women, weeping
Nearth the cross their vigils keep.
Where the sorrow-laden Mother
Stands with deeply wounded breast,
Listening to His dying accents
With St. John, disciple blest:
"Son, behold thy Virgin Mother";
Thus, He placed us in her care;
Wondrous title, with none vying,
Brightest gems her brow doth wear.
By His glorious resurrection
From the tomb in Victor's might,
May the Beatific Vision
Dawn forever on our sight.

—MAY O'NEILL CLARY

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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The Unionists of the South of Ireland have an association called the Southern Loyalist Defence Association whose chief object is supplying to the English press the sort of literary provender about Ireland which tastes good at the English breakfast table. One of the most recent good things that they gave to the English press, and which the English press industriously circulated, was that a priest in the County Limerick had, from his altar, after Mass, publicly promised a hundred days' indulgence to the member of his congregation who would shoot another policeman. This, of course is the sort of thing that seems only possible in a farce. But there is nothing too farcical about Ireland for our English brethren to take seriously. If instead of his being an obscure priest it had been announced that it was Cardinal Logue who made this enticing offer from the high altar of his cathedral, the good, simple, credulous English, wouldn't for a moment question it. No story is too wild and no wildest story unbelievable if only the scene is laid in Ireland. This little story, like many another such that has gone before, was being the expected good work in England, till an insignificant Irish editor wrote a scathing editorial on the subject condemning a Catholic, Lord Deming, for holding official position in a society that is circulating such a scandalous libel on the Irish priest-hood. Lord Deming immediately wrote a highly indignant letter to the newspapers, saying that he did not know of the scandalous work that was being done by the association, and wrote at the same time to the association severing his connection with it. His fellow treasurer of the association, an English Protestant Member of Parliament, a Mr. Turtan, likewise wrote an indignant letter to the papers, and sent in his resignation to the society. He said: "I do not for a moment believe, that any priest in all of Ireland, could be capable of such an action. I want publicly to express my fullest and frankest, most sincere apology for this scandalous libel. I feel so strongly the injustice that has been done to the Irish hierarchy in this matter, that I am, by this post, sending in my resignation, as joint treasurer of the society."

The Governmental authorities and military authorities are very busy just now inquiring into the state of mind of the few Irish regiments that are in the English army—after the mutiny of the Connaught Rangers in India alarmed them. It is said they are having each lot of Irishmen, wherever in any of their possessions, such lot is stationed, numbered by four or five times the same number of Englishmen. They expect that if any further trouble develops among the Irish soldiers, at least four or five British will be needed to hold down each mutinous Irishman. One of the men who is most outrageously indignant over the Connaught Rangers' mutiny is Sir Edward Carson. But the Dublin Freeman's Journal, having an embarrassing memory, immediately came out to remind him that on the 12th July, 1918 he made a speech meant to be read by all army men as well as all civilians, in which he said: "The Government knows perfectly well that they can not rely on the Army to shoot down the

people of Ulster. The army is with us. We have pledges and promises from some of the generals in the army that when the time comes, and if it is necessary, they will come over to help us to keep the good old flag flying, and to defy those who would dare invade our liberty." And Bonar Law at the same time gave to the king and the Parliament, who were threatening to pass the Home Rule Bill, this gentle hint: "There was a revolution one time in England, and the king disappeared. Why? Because his own army refused to fight for him." And these gentlemen are now annoyed at finding their chickens coming home to roost.

In the midst of all the tragedies in Ireland, the clever and constant outwitting of the Government at every turn is supplying the people with the needed entertainment to lighten the gloom of the tragedy. Some Tipperary boys were recently arrested for one of the usual "great little crimes." To make an example that would be deterrent to the remainder of Tipperary, it was resolved to have them transported. There was not evidence enough, however, to satisfy an unprejudiced jury. But as mere lack of evidence is seldom a stumbling block to the English Government in Ireland, they got over the difficulty quickly by having the venue changed from Tipperary to the Northern Orange county of Armagh. Then the Government felt certain that they had the laugh upon the people—for now, conviction transportation was certain. When the Armagh Assizes came around—the week before last—the boys who were to be transported were safely conveyed under heavy military guard to Armagh, and the leading witness against them, Sergeant Reilly, went along also. He had been safely guarded all the time he was in rebel territory, but once they were in Armagh however, all hands were safe. So Sergeant Reilly who had been deprived of the pleasure of taking a care-free walk in Tipperary, set out for a stroll with a light heart, the first evening he was breathing loyal air—stepped out from his hotel, turned a corner and—hasn't been seen since. Even in the heart of loyal Orange Armagh the bad Sinn Feiners took the loan of the Sergeant. The Tipperary boys cannot be transported at these Assizes.

A good sample of the ludicrous contradictions to which the Unionists commit themselves comes up with regard to Justice Samuel. At the opening of his court in Dublin, the other day, he read a severe lecture to Ireland upon the deplorable state of anarchy to which the country was drifting; the recklessness, the want of respect for human life, and the defiance of constituted government with which all the young men of Ireland seemed infected. His speech was supplied to the papers, so that it might interest and reform the anarchists in all corners of the country. But unfortunately the effect was spoiled, when the leading Dublin daily set, in a box, in the middle of the speech the following extract from another speech of his delivered at a public meeting, in 1914, when he was inciting the Orangemen of Ulster to take up arms against the threatened Home Rule. "When the first shot of civil war is fired in Ulster, as sure as you stand there, one of the Cabinet Ministers will hang from a lamp post in Downing street." And this is the sort of creature who now lectures Irish patriots because of their anarchy.

The Army of Occupation is commandeering residences and large buildings in all corners of the country for its housing. At Lismore, County Waterford, when the house of a Mr. Goulding was commandeered, in his absence, his family having to clear out on the street at an hour's notice, it was recalled that his grand-uncle O'Brien was put to death by the English in Youghal in 1798 for the crime of fighting for his country. He was tried and court-martialed, tied to a cart and dragged through the streets, to the clock-tower, there to be hanged. As the hangman was putting the noose over his head, the condemned man shouted to his wife, who was broken-heartedly weeping in the crowd: "Wife, if you are bearing a son make a priest of him." A son was born shortly after the hanging and he became the famous Dan O'Brien of Mitchelstown.

Just now there is a big industrial project before the County Wicklow. A mining company is being formed for the working of the Avoca copper mines. And the Irish Farmers' Association has taken an opinion on Kynochs factory in Arklow, for the establishment of a manure factory which will be to large extent supported by the sulphuric by-product of the copper mining. Before the Spanish copper mines were developed the Avoca copper mine was famous—but the ore used to be shipped to Wales for treatment. For the past three years engineers have been boring around Avoca with the result that absolutely new and valuable mineral deposits have been discovered. Sixty men are

employed on preliminary work there, now, and it is expected that very large numbers will soon be employed. The mining company is going to erect a metallurgical plant, right on the grounds for the extraction of copper, zinc, lead, gold, and silver. Many may not be aware that a little more than a hundred years ago there was a great harvest of gold nuggets taken out of the little stream that flows down the side of Croghan cinella. Not less than thirty thousand pounds were there picked up. The mining company will supply the farmers' association with enough sulphuric acid to produce at the very beginning five thousand tons of manure, which is one fifth of the supply of artificial manure that Ireland annually uses at present. A little later the output from the factory will of course be very much larger.

The boycotting of the Belfast merchants by their former customers in the other parts of Ireland goes ahead in a very quiet manner. County Louth is the latest section to take up the boycott. Merchants throughout the county have been notified to make their purchases elsewhere than in Belfast, whose city council the other day rejected three resolutions calling upon the employers to take back the Nationalists who had been driven from their places of employment by the Orange hooligans. Official Sinn Fein, with a delicacy that is not quite understandable, refused to organize and encourage this, systematically, because, Sinn Fein says, after all these Belfast Orangemen are Irish. They are only Irish in name. All their affiliations are with Britain. They are fighting to keep Ireland subject to Britain, and are consequently those traitors to the country, who, in any other country of the world, would not get five minutes' toleration. However, despite the inaction of official Sinn Fein, the movement for the boycotting of the Belfast wholesalers, has spontaneously grown and spread. These Belfast men called a secret meeting recently, for purpose of considering the question and they summoned Sir Edward Carson to attend, and he was questioned. Carson was a fine hero with them so long as the Republicans did not express practical objections to their traitorism. But now that these financers are suffering through Carson's actions, they want to show them just why they are expected to continue considering as their hero the man who is diverting good Nationalist money from their tills. Poor Carson, by the way is fast falling into ill-health. He is reported suffering much from melancholia and depression. That he should begin to suffer from depression nowadays, is not to be wondered at. He would be a true hero, indeed, if he didn't.

SEUMAS MACMANUS,
Of Donegal.

CAN MAKE A CRIME OF ANYTHING!

INCREDIBLE POWER GIVEN TO RUTHLESS OFFICIALS

Lieutenant Forstner, the German officer who sabred the lame cobbler for "smiling derisively" was punished. In Ireland, henceforth, such "crimes" as smiling derisively may be dealt with in a manner that shames the mildness of all previous autocracies as the following despatch makes clear:

London, Aug. 8.—T. P. O'Connor, president of the United Irish League of Great Britain, bitterly denounced the Irish Crimes Law passed by the House of Commons last week, in a statement to The Associated Press last night.

"The law," he said, "was the worst coercion act ever proposed in the British parliament, and, indeed, without a precedent in the parliamentary acts of any country in the history of the modern world."

"It gives the executive in Ireland," he continued, "a power as great as any czar ever claimed. It surrounds the exercise of this power with impenetrable secrecy. A man may be tried for his life, in secret, convicted in secret, sentenced in secret and hanged in secret. It gives to the Government the right to make anything an offence. The refusal to work, to carry munitions, to hold a meeting, to sing a song, to refuse to supply the police with food—everything is left to the will of the executive."

REFUSED AMENDMENT

"The Government refused to accept an amendment presented by Liberals and even by its own supporters. This would have inserted a proviso which would prevent the creation of new offences. The Government replied that it wanted carte blanche and that anything could be made an offence in Ireland, even though such action would not be an offence in the criminal codes of any land in the world. Finally, the Government refused every amendment to define the duration of the act—it is forever and ever."

"Mark the contrast. On Thursday Premier Lloyd George postponed real Irish liberty to an indefinite date; on Friday he gave Ireland coercion for all time. This is a policy which I have again and again declared in the House of Commons was coupled with vacillation and divided counsels. The rebel movement led by Sir Edward Carson, the Ulster leader, and the grovelling servitude of the premier to Sir Edward are mainly responsible for the chaos and anarchy which prevails in Ireland today."

THE NEXT STEP IN IRELAND

UNIONISM DEAD. WHAT CAN YET BE DONE?

The following summary of Irish political conditions and outlook by an Ulster Imperialist in the Manchester Guardian will interest many of our readers.—E. C. R.

At this critical period in the history of the long Irish controversy it is perhaps worth recalling a few of the vital facts. Men less than fifty years old can remember days in which there were, in all, just eight members of Parliament who advocated any form of Irish Home Rule. They were Irish members. The other 95 Irish M.P.'s were opposed to Irish self-government; not a single English, Scottish or Welsh member supported it. Very slowly, by many stages, by violent agitation, by argument, in excitement, in apathy, men's minds have changed on the subject and, changing always in the same direction, Home Rule has won more and more adherents at the expense of the Unionist party, until today party and policy are alike defunct.

It is also, perhaps, well to remember that Unionism, which has been tried for 120 years with steadily decreasing success, was originally a serious, even to some extent an idealistic effort, intended by its authors and supporters in England to wipe out all local distinctions and qualifications, and to attain the political unity of the three kingdoms by absorbing into a single State all the elements in each of its districts—as England herself had absorbed her own Heptarchy. Considered as a legitimate ideal of English statesmanship, it seemed possible to legislate that in course of time, Michael O'Flaherty of Connemara would become indistinguishable from John Smith of London, in all things equally citizens of the same British nation, which was thus to become a real national unit.

To Irishmen this policy meant two different things, both of them mistranslations of the original ideal. The "garrison" landowners, Protestants, Unionists, treated it as a charter of office for "loyal" men, and as the guarantee of a permanently Protestant majority in control of Irish affairs. To an Orangeman the Union had meant, and still is imagined to mean, refusal to admit a Catholic as entitled to full democratic equality with himself. As subject, equality of treatment is admissible, is even laudable; as ruler, a Catholic democracy is not even to be discussed. The majority of Irishmen (for the most part, of course, Catholics themselves) saw this same Unionist policy as a tremendous and deliberate plan to wreck, to exploit, everything Irish for the sole benefit of England—a species of political murder by the forcible denationalization of industry, education, religion, language, everything, in short, which, as Irish, was their own. Irishmen who took this view of Unionism very naturally and properly refused to have set or part in the work of government in Ireland, thus leaving the sweets of office permanently to their "loyal" countrymen, who cheerfully retained both the benefits and the power. Not one policy but three policies, it was doomed to end in failure.

THE END OF UNIONISM

On the 10th of March, 1920, the Ulster Unionist party, the last and the most violent supporters of the old policy, finally admitted that it was no longer practicable. The following curious phrases occur in the formula by which Sir Edward Carson accepted a definite end to the Unionist chapter in Irish history:

"Inasmuch as the new bill is based on the principle of Home Rule, and would deprive us of our equal citizenship in the Parliament of the United Kingdom. . . . this Council is of opinion that the Ulster representatives should not assume the responsibility of attempting to defeat the bill."

The policy having gone, Ireland enters upon the present dangerous period of transition "in any" as a matter would describe it, when the ship, before gathering way for a new tack, is momentarily helpless, out of control, and running serious risk from wind and weather. Granted good seamanship, things should not take long to right themselves.

There are some who believe that the seamanship, the statesmanship, is good. On March 11 last an Ulster Unionist friend wrote me a letter in which he gave me some of his

reasons for approving the present bill. He is almost the only Irishman I know who actually does approve of that measure, but his reasons are not precisely those which one finds, say, in the Ulster Unionist press. I give a few extracts. Of partition he says:

"There is at the present time a real spiritual partition between Ulster and the rest of Ireland; the best way to break that down is to transform it for a while into actuality. That may sound paradoxical, but I believe it is true. If the bill be passed and put into force, I don't believe partition would endure for ten years. . . . The impatience of men. What is ten years of time in the age-long agony of Ireland?"

If the volume of trade of the distributing houses, the wholesale grocers, the tea and sugar merchants, the tobacco firms, the wholesale emporia concerns, if their trade in South and West Ireland is really to be hit, it will open the eyes of many people to the disadvantages of partition. . . . I think a great many fervent Unionists will begin to regard their political prejudices in the light of their banking accounts, and I feel sure the results will be rather surprising. . . . The bill will bring this state of things to pass very rapidly. We have always said we were not Irish, we were Ulstermen and didn't care a damn for Ireland; but when we have actually got to sit down and live as Ulstermen, when our prejudice is transformed into a very real steel wall around us, shutting us out of the life of our native country, then surely we shall begin to realize that political enthusiasm in speech is a very different thing when put to the test of vital fact."

Of the Ulster Unionist party he writes:

"I think in a couple of years, at latest, they will find a great change come over the spirit of the people. They have had to abandon the old war-cry; they have done so publicly by their own resolution. How will they hold the democracy together when they have not the old slogan to vociferate, and to close the ears of the voters to the voice of their own interests? What need will there be of a Labour-Unionist party when we have abandoned the Union and are secure against Home Rule by having accepted it? Will Labour not see—and see very soon—that it is time it looked after its own leaders and fishes, and followed its own lead? The solution of the question will come from Labour, and the unity of Labour will achieve the unity of Ireland."

Now let me contrast my own experiences in the morning and in the afternoon on July 4, the Sunday of the Orange anniversary services in the church. As one has long become accustomed to it—the one might almost have given up churling—if it did not surprise me to be compelled by our rector to listen to a political prayer. Time was, not so long since when these interpolations were demanded that the Daily should intervene for the defeat, by the agency of Sir Edward Carson and the Ulster Volunteers, of wicked plots against Protestants hatched by (a) Irish Catholics and (b) the British Government; and we were supposed to be specially grateful to Providence when certain officers of the army would not help to move war material into this province. This time, however, God was brought to grant more courage and more strength to the British Government, to the army, the Royal Irish Constabulary, and to "our dear brothers in the Dublin Metropolitan Police," but no thanks were given for the action of certain trade unionists who were refusing to help in moving war material into Ireland. It really seemed that this prayer had been instantly answered for, as we rose from our (not unanimous) petition a hum in the air grew to a loud roar as a military aeroplane passed over the church. It seemed to me that this was exactly the kind of angel whose wings our rector had prayed to hear descending from heaven to bring peace on Ireland, good-will to Irishmen.

LABOR AS MEDIATOR

That same afternoon a Belfast audience, nine-tenths Protestant, and mostly of Unionist traditions, filled the largest of our theatres for the inaugural address of Mr. J. H. Thomas to the National Union of Railwaymen. Mr. Thomas's speech, listened to with keen interest and appreciation, in dealing with the Irish situation was one long argument for Labour, Irish and English, Ulster and other, as the mediator, the agent of peace and settlement of all round. It was a remarkable performance on a remarkable occasion, not least significant of its importance being the almost polite terms of the deluge of criticism which filled the columns of the Orange papers next morning. It may yet be that the influence of Labour towards peace in Ireland will prove greater than the influence of our clerical believers in bloodshed as a pacemaker.

Much, if not everything, in the near future, depends upon honest, high-minded, courageous statesmanship. Blame whom we will, none will deny the dangerous mess things

are now in throughout Ireland. My friend's theory is that Labour will build up a new Irish unity after present evils have worked out to their own destruction, the present bill being, so to speak, a temporary shed among the ruins. He thinks we must camp out in this shed before we can begin any process of reconstruction. To my mind, if this is the best that statesmanship can do it is a sorry confession of bankruptcy. Where I differ from my friend in his diagnosis is in my belief that the forces of conciliation and peaceful settlement can be mobilized before, instead of after we have pursued our present course to its bitter conclusion.

What is the next step to be? Parliament has decided to "mark time" with Irish legislation until the autumn session. There is just a chance for a new Parliamentary "Recess Committee"—a voluntary group of members coming together to study the alternatives possible in Ireland. To such a group I would commend the details of the proposal already outlined in some of my former articles, the election by P.R. of an Assembly of all Ireland, for the express purpose of drawing up our own terms of settlement. I am convinced that, with this as a foundation, a statesmanlike structure can be erected capable of bearing the strain which the transition must in any case put upon Irish public life. Under any circumstances we must go through a transition as difficult as any in Europe. In God's name, do not shut the gates upon a path which, at best, may afford the way out which all men desire, and which, at worst, could do no further harm in a situation already so bad as to be almost intolerable.

WORLD MUST RETURN TO OLD PRINCIPLES

Slowly but surely the machinery of industry is adjusting itself to peace-time conditions. The loose ends have been taken up so that business may proceed normally. The conventions of our two great political parties were interlarded during which the opinion of the country was allowed to crystallize into the ideals that will influence national activities for years to come. Out of the confusion into which the country was plunged by the unprecedented calamity of a Great War, the epidemic of industrial unrest, and the high cost of living has emerged a definite program that promises, if adhered to, to carry us on to a fuller appreciation of life and its responsibilities.

The sign that is most consoling at this time is that all classes are gradually realizing that to solve the social and industrial questions religion is absolutely essential. Both capital and labor have come to see the folly of the materialistic philosophy that was betraying them into feud without end, and have begun to realize that the only road to industrial peace is the spiritual way, through the religion of Christ.

The religious press throughout the country and the Pastoral Letter of the Bishops have made a profound impression upon men of affairs in the ranks of capital and labor. The frequent occasions on which disputes were settled to the satisfaction of both parties by the application of Christian principles by religious arbiters aroused confidence in the laboring man that his rights would be protected, and, similarly, gave the capitalist to understand that to him would be meted out an even-handed justice tempered with charity.

Gone forever from industrial life, we hope, is the old idea that the laboring man is a machine for making dollars. The laborer must be regarded not as an animated tool, but as an immortal soul.

The stewardship of wealth insisted upon by Christ in the Gospel has been impressed upon the heart of industry until the idea has gradually gained currency that a new spirit is needed between capital and labor that will make them, as Pope Leo XIII, emphatically declared they should be, not mutually antagonistic but sympathetic. A sense of solidarity is needed today to bring the two ranks of industry in closer alliance. What is essential, as the Bishops pointed out in their Pastoral Letter, is that labor should share in the profits of industry, that co-operation should be fostered and that material success must not be purchased at the sacrifice of the life, liberty and happiness of millions of men, women and children.

The Golden Rule as applied to industry will work the same change that it has worked in other departments if properly adhered to. Men cannot go on professing Christianity and practicing materialism. Only Christ can get the world right. It is a significant and hopeful sign that men are at last beginning to realize this primal truth.

Civilization is the product of Christianization. Nothing will advance the joint interests of capital and labor as greatly as the speedy acknowledgement and practice of Christian principles of justice and charity in their mutual relations.

—The Pilot.

CATHOLIC NOTES

A dispatch from Vienna says that the original manuscript of Tasso's "Jerusalem Delivered" is among the vast quantities of art objects and other treasures just turned over to the Italians under the treaty terms.

It is reported from England that the chairman of the Crompton District Council of Lancashire has made a gift of £3,000 to St. Joseph's Catholic Church at Shaw, near Oldham, for the erection of an institute.

In the Norman church of St. Mary Archer, Exeter, England, is preserved in a glass case a chalice (a Mass vestment) of mediæval origin, used in that church from the end of the fifteenth century. It is one of the few ancient pieces of church needlework remaining in Devon.

The chalice used by Blessed Oliver Plunket, now in the keeping of the President of Clonliffe College, Dublin, Ireland, formerly belonged to the late Cardinal Moran, of Sydney, Australia. Every young priest at Clonliffe uses it in the celebration of his first Mass.

Fahrenbach, the new chancellor of the German Republic is a practical Catholic, member of the Center Party, sixty eight years old, a graduate of Erlangen, attorney, and since 1908 member of the Reichstag. He is a politician and statesman of absolute impartiality, a first class orator, and has the respect of all political parties.

Dublin, August 2.—The Press Association, which carried stories to the effect that there had been sniping from the tower of the Redeemerist Monastery in Belfast, has apologized unreservedly to Rev. John Kelly, the rector, for its false charges. The Monastery was the center of a vicious attack of Orangemen in recent outrages on Catholic quarters, and Brother Michael Morgan was killed.

Denver, Colo., July 30.—Rev. Father Aloysius Luther, O. S. B., a descendant of Martin Luther, founder of Protestantism, has been appointed pastor of St. John the Baptist's Church at Longmont, Colo., to succeed Rev. Leo Eichenlaub, O. S. B., who has been transferred to Boulder. The appointment of Father Luther was made by the Right Rev. Abbot Arreluis Stehle, O. S. B., of St. Vincent's arch-abbey, Beatty, Pa. In various parts of Pennsylvania there are many descendants of Luther. Like Father Aloysius, they are Catholics.

A Catholic Chinaman named Joseph Lo has been made a Knight of St. Gregory the Great. He is the first Chinaman to be so honored by the Holy Father, and merits his high distinction on account of his piety and zeal in good works. So numerous are his charities that he has been called the St. Vincent de Paul of Shanghai, his place of residence. Mr. Lo also has a high official position in the city. He is best known in Catholic circles as the founder of St. Joseph's Hospice, in charge of the Sisters of Charity.

An instance of a Catholic controversialist addressing Protestants on the Catholic faith recently occurred in England. A Bolton Catholic was invited by the secretary of the Bolton Unity, and addressed the Protestants on "Why Catholics Believe in Papal Infallibility and Their Grounds for Believing the Same." The chairman was in the chair. So many questions were asked the speaker that he asked for two more Sundays to reply to them. The request was granted. He was thanked for the information he had given, and expressed willingness to discuss Catholic belief with any non-Catholic audience.

Catholic women of Italy proved important factors in the opposition to the Marangoni divorce bill, which led by the Italian Popular party has forced the proponents of that measure to admit the futility of attempting to put it through the Chamber of Deputies at the present sessions and has caused the postponement of further action until the fall sessions. The campaign waged by the League of Catholic women was founded on the principle of pitiless publicity for the measure. Every town and hamlet of the country was included in the campaign, which was educational in character and carried out by means of posters published broadcast.

Mr. Novinson, of the Manchester Guardian, confesses that, at first sight, when hearing New York, he took the Woolworth Building to be a cathedral. This recalls a story told of Cardinal Mercier during his last visit to America. When the mighty skyline of the metropolis came into view, as his ship steamed into the harbor, His Eminence exclaimed in rapture: "Oh, these noble Americans! To have raised that superb Gothic cathedral towering ever these magnificent temples of commerce!" The design of the Woolworth Building is an artistic combination of a Belgian hotel de ville with a spire suggestive of the Aantwerp Cathedral.

THREE DAUGHTERS OF THE UNITED KINGDOM

BY MRS. INNES-BROWN

CHAPTER I.—CONTINUED

"I approve of your affection for Mary Blake, she is a good child, and I hope you will both continue your friendship when you enter the world."

"Depend upon it, I will, Father. But goodbye, I must go now into the class-room."

"No," answered the priest; "remain where you are, and once more ask God and His Blessed Mother with all confidence to help you; you will be a good girl yet."

"But, Father, Mother Agatha said that as a punishment I must go to the class-room!"

"And I desire you to remain where you are until I send for you!" said the old priest firmly. He rose and sauntered out into the grounds; where at no great distance he saw Mother Agatha, and beckoned her to come to him.

She was soon at his side, when he said abruptly, "You must not be too hard upon Beatrice de Woodville; her time with us is very short now, and she is a brave girl."

"She is a dear girl," returned Mother Agatha; "but really she looked and spoke in such an angry tone to Isabel, and I thought a little quiet and retirement would best restore her to her calmer self, yet how much rather would I deal with a nature like hers than with one like Isabel's!"

"You must not be too hard upon her either," remarked the old priest kindly. "Isabel comes from a different stock; she has had a bad training; with time we can do much for her by proving that, in the Sanctus of the Sanctuary, wealth and rank are reckoned as nothing in comparison with honor and virtue."

"What was that?" and Mother Agatha took a few steps forward. It was only Isabel again. For the second time that day she had overheard what was not intended for her. The girl was seated upon the grass, her crimson face hidden in the leaves of her book.

"Rise, Isabel! the grass is too treacherous for you to sit upon at this season," said Mother Agatha. The girl obeyed, whilst the priest scanned her closely.

"Go," he said, "to the alcove by yonder arch, and tell Beatrice I desire to speak to her, and return yourself also!"

The girl bowed, and departed on her errand. How would Beatrice receive her, she wondered, and her heart beat faster with fear and excitement.

"Collect the rest of the 'United Kingdom,' I wish to speak to them all, Mother," added he.

Away went the kind Sister, and soon Marie and Madge were beside the good priest, wondering much why he wished to talk to them.

"I am aware that it must appear almost childish to relate every detail of a simple outburst of temper like the above; but if we are to follow the history of our 'Convent girls,' it is quite necessary that we should have an insight into their characters as schoolgirls. Again, if it is true that 'As the boy is, so will the man be,' it is equally certain that the girl forecasts the woman; and I must endeavor to show how well or ill fitted these girls were to play their part on that great stage of life, where, whether conspicuously, or hidden by the great ranks in front, we all must take our place and play our part."

Whilst the members of the "United Kingdom" are being collected, we will sketch Madge as she stands before Father Egbert.

She is tall, but certainly not elegant-looking. There is so much that requires rounding and toning in her form, that we almost wonder where the charm can lie that irresistibly attracts everyone towards her. Surely it cannot be in the heavy coils of chestnut hair, which are so badly arranged that they hide the shape of the pretty head; nor in the hands and feet, so large and yet so shapely, projecting respectively in unartistic fashion from the outgrown sleeves and skirt of her dress. True, her complexion would be lovely if it were not spoiled by the healthy brown freckles which greatly dim its lustre. Stay! look, she smiles; and at once you discover that there is a soul, a warmth beneath that calm exterior, which needs but to be touched to rouse it into life. There is a sweet expression upon her face; the lips are parted, which before hid from view those two rows of small white teeth. The cheeks, that at first sight appeared almost too plump and round, are pressed by the rosiest smiles; and her blue-grey eyes, so clear and honest, are flooded with mirthful fun.

Dear Madge! life lies before you! smile while you may. You would be well satisfied to go your own quiet way, pleased that others, better than yourself, should press forward and take the laurels of victory, content so long as you were permitted to pass unmolested, sharing your good nature and smiles with all around you. But it must not be! All that is good and beautiful lies hidden within you must be brought to the surface, for there is much work even now waiting for you to do. She gives her wayward hair a shake with both hands. Poor Madge! Already that heavy load of hair has caused her much sorrow and trouble. Some

of her companions, more ill-mannered than the rest, have upbraided her for its color, and said unkind things about it, forgetting that He who made it loves not to hear His works so criticized. But heed not their unkind taunts, dear girl; for each year you live will tone down and render that hair more beautiful; and whence those same companions are vainly striving to restore the lustre of their once sunny locks yours will have a unique beauty of its own, which they would give much to possess. Madge is a great favorite with the good Lady Abbess; why, her companions cannot discover. But no one is jealous of her, she is so humble and simple. Ah! they little know how often as girls, Margaret Gordon (Madge's mother) and Marie de Valois (the now Lady Abbess) knelt together before the high altar at St. Benedict's and vowed eternal friendship to each other; and how, when troubles fell thick and fast upon Margaret Gordon, Marie de Valois, mindful of the friend of her girlhood, sent for her only daughter, and lavished upon her the love and care of a second mother.

Oh ye old-world homes! How many sweet young lives have you not sheltered, tended, and fostered; how many brave young hearts have you not fortified and sent forth to fight life's battles! Many of your favoured ones, at the call of Heaven, have forsaken all and gone joyfully to the shelter of the sanctuary, to serve God in charity, purity, and innocence, all the days of their lives. Countless others, strengthened by all they had learnt and seen beneath your roof, have striven bravely through the heats and burdens of life, resolved that no distance, however great, should sever them from their loved ones, for were not their old comrades continually beseeching Heaven in their behalf? Yes, no matter how bright and fascinating the whirl of gaiety into which they must plunge, nor how deep the grief and misery they must traverse, nothing could ever quite dim in their ears the sound of the old vesper bell or the sweet low chant of their Sisters' voices.

Isabel reached the alcove, and peeping in, saw Beatrice seated upon the very rock which Father Egbert had so lately occupied.

"Bertie!" she said, in a hesitating, confused manner, "Father Egbert has sent me to tell you he wishes to speak to you."

"Very well," was the cheerful reply; "I will go at once." She rose, and kissing the rosary she held in her hands, slipped it into her pocket. "Come along," she continued, passing her arm through that of her late antagonist; "we will go together."

"O Bertie! first of all forgive me for what I said about Marie; I did not know she had such grand relations."

"What do you mean?" said Beatrice, drawing herself up and looking straight at Isabel with a puzzled expression. "Whatever did you take Marie to be? Surely you know a lady when you see her!"

"Oh yes, of course! it was not that exactly, but—but—"

"Well, never mind. I was in the wrong, and ought to have been more patient. Forgive me, Isabel, and I will try not to be so hasty in the future."

The old priest looked pleased as he saw the girls approaching in a manner so friendly, and he nodded and smiled kindly at Beatrice, who sprang with a light bound to Marie's side, whilst Madge kept her place at the other.

"Come here, Mother," said Father Egbert, "I wish you to grant me a favour. Some of those little girls have been rather naughty today, but they are very sorry for it. Eh, children! is it not so?" He was answered by a chorus of "Yes, Father, yes." Well, then, Mother Agatha, do not punish them; they must lose neither ribbons nor marks; it is holiday time, and all too soon some of them will take flight and leave us. By the way, Marie," he asked, "is there not soon to be a reception of the children of Mary?"

"It is fixed for the 15th of May, Father."

"Then I wish especially that Beatrice should be received, and I will be guarantee for her good conduct."

"Father!" exclaimed Bertie, taking the old priest's outstretched hand, "how can I ever thank you sufficiently?"

"By being a good child and fulfilling all my hopes regarding you," he replied.

"With God's help I will try, and you shall be proud of your wilful Bertie yet; only pray for me."

"I never forget any of you at Holy Mass, children. There I run and have a good romp whilst you may."

Away sped the "United Kingdom," and on that day was over, the precious document written by Beatrice was copied, signed and sealed by Marie and Madge.

"It is strange how I shall miss those three girls," he thought. "There is something so very sweet about each of them. Marie is a little saint; no one will ever fill her place. Madge, always so good-natured; and her voice, it is marvelous how it moves me; the choir will sound quite dead without her. Then there is my little poor favourite, so beautiful and so clever, and she does not know it. God grant the hours may never spoil her! I must pray hard for her; and she must write and open her heart to me. She is too candid and noble not to tell me everything, and I may be able to help her still."

Thus ruminating, the kind old man entered his room and closed the door behind him.

CHAPTER II.

The few days of holiday have passed, and study has recommenced in earnest. The examinations are to be very severe this term. Beatrice, though almost certain of gaining some of the principal prizes, will have to work hard to compete with one or two of her French companions, who are sure to run her very close. She is well aware of this, and the knowledge spurs her on to do her utmost. The 15th of May is also fast approaching; the day on which Beatrice is to be made a Child of Mary. A great change has come over the girl since she saw her last; not one angry or hasty word has she uttered; and there is a look of earnest thought upon her beautiful face which her companions have never seen there before.

It is now the eve of the 15th, and in the pretty stone chapel, erected specially for the use of the children of Mary, a quiet little figure may be seen moving to and fro. It is the president of that society, our little friend Marie. "Everything," she repeats to herself, "must be gorgeous for tomorrow; dear old Bertie is to be received."

Each evening, for days past, has witnessed little Marie kneeling with bowed head before that altar, pouring out her soul to the Mother she loves so well. She never knew her earthly mother, she having died the day her little daughter was born; and the child had learned to console her every grief and sorrow to the Blessed Mother of God.

"I am going into the world soon," she murmurs, "but, O mother, you know my little secret. I trust and hope it will not be for long."

Poor child! though she was oppressed with grief at the thought of leaving the home and friends that seemed all in all to her, yet deep down in her heart of hearts lay the sweet fond hope—"I shall return soon I feel I shall!"

Everything is still and quiet in the convent to-night. Beatrice and Madge are silently arranging the white dresses and veils for the children of Mary to wear tomorrow. Another girl, who has charge of the Communion veils, is placing them in their respective places. All the communicants are to receive Holy Communion tomorrow, and the evening before must be spent in quiet and recollection.

Beatrice glances hurriedly at the clock in the dormitory, and seeing it is nearly seven, whispers to Madge, "Finish these for me, dear; I have something to do." She hurries down the broad staircase, and then into another and at last seeing Mother Agatha at the farther end of a long corridor, she darts after her and asks in a low voice, "Dear Mother may I run out for five minutes? I will not be longer?"

Mother Agatha glanced at her watch and replied, "Yes, child, you may go; but do not remain out longer than five minutes, it is rather chilly tonight."

Away sped Beatrice to her little alcove. How dearly she had learnt to love it lately! The encouraging words of Father Egbert sounded continually in her ears, and she felt she gained strength each time she rose from the foot of the cross where she knelt.

The face of Madge had worn a serious far-away look all the day. A letter received that morning from her mother informed her that she and her father were leaving forever their pretty home amongst the hills, and the only remark Mrs. Fitz Allan had passed upon it was, "Pray for us, my darling; life is sometimes very hard, but God knows what is the best for us." Madge had read and re-read the letter, which puzzled her dreadfully. Naturally of a reticent nature, she spoke to no one of it, but anxiously pondered over it in her mind. Her dear brother had died of fever, and she had not been permitted to see him! Now the old home was gone! What could it all mean? Something was being kept from her! What or who would be the next to go? Not her mother surely! Ah no! God would not ask such a sacrifice! "It is time I took my place beside my mother," she thought; "she shall lean on me for help and support. I am young and strong, and she was always so fragile and delicate." And Madge's face wore what her companions called her "inspired look." Her bright eyes seemed to dilate, and new things hidden from others; her cheeks flushed, and her lips moved as if communing with herself.

It was in this mood her companions loved her best; for she was gifted with a marvellous talent for music and poetry, and when her soul was stirred within her, would pour out her feelings in impassioned strains, till every listener was awed to silence.

Her gift for music came from both her parents, but the beautiful voice she inherited from her mother, and often the tears rose unbidden to the eyes of the Lady Abbess as she listened spell-bound to that clear young voice in the choir, for it carried her vividly back to the days when she and her cherished friend Margaret Gordon were girls together.

The day of the 15th dawned bright and unclouded. Mass was over, nuns and children had been to Holy Communion, and the two long rows of white-veiled maidens wended their silent way down the still cloisters to the refectory. At ten o'clock precisely all was in readiness at the Lady Chapel. Every spring flower that the wood and Convent garden could produce had been plucked and daintily arranged by Marie.

"The tapers were lit on the altar, With garlands of lilies between; And the steps leading up to the statue Flashed bright with roses' red sheen; The sun-gleams came down from the heavens, Like angels, to hallow the scene, And they seemed to kneel down with the shadows That crept to the shrine of the Queen."

Bright rays of sunlight gleamed and shone through the windows, lighting up and tinting as if with glory the white-veiled heads of the children of Mary, as they knelt in rows watching patiently for Father Egbert to enter. Behind them knelt the rest of the children, and beyond them again came the novices and nuns.

The Lady Abbess and Mother Agatha alone occupied prominent places amongst the children—the former, because she loved to join in all the devotions of those committed to her care; the latter, because being mistress of the school it was necessary that she should be near to help her children.

In the centre of the little choir knelt the six candidates, Beatrice and five of her French companions. Presently Father Egbert walked through the double file of little maidens, and gently took the seat prepared for him. No need to dwell upon what followed, the scene is so familiar to every Child of Mary. The choir sang a warm and stirring discourse, in which he reminded those who were about to consecrate themselves for ever to the tender care of the Mother of God, to shun and fly sin as the greatest evil, no matter what guise or mask it wore; to ask themselves in every doubt and difficulty how "Mary" would have acted; to try and imitate her in her deep love of God and her spotless purity, and thus deserve to be claimed by her at death, and admitted to the presence of their God. The choir delivered a warm and stirring discourse, in which he reminded those who were about to consecrate themselves for ever to the tender care of the Mother of God, to shun and fly sin as the greatest evil, no matter what guise or mask it wore; to ask themselves in every doubt and difficulty how "Mary" would have acted; to try and imitate her in her deep love of God and her spotless purity, and thus deserve to be claimed by her at death, and admitted to the presence of their God.

"They came two by two to the altar, The young and the pure and the fair— Their faces the mirror of heaven, Their hands folded meekly in prayer; They came for a simple blue ribbon, For love of Christ's mother to wear; And, I believe, with the children of Mary, The angels of Mary were there."

After each of the six had received her medal and ribbon, Marie, who knelt beside Madge in the front rank, whispered, "Let us sing the Ave Maria." Then each young voice arose in pleasing harmony; but gradually, and as if by instinct, they ceased, and one alone carried on the song. It was Madge—she was greatly moved; unknown sorrow and trouble, like a grim specter, loomed in the dim distance, and beckoned her on she knew not whither. The face of one of the painted cherubs over the altar appeared as that of her departed brother, whilst a picture of the "Mother of Sorrows" wore the loved features of her mother. She was not aware that every voice save her own had ceased. Carried away by her feelings, she poured forth in clear and thrilling notes the sweet words of the Ave Maria, until the vault of the little chapel echoed again and again, and the delighted hearers, hushed and awed, feared only the moment when it should cease. It was—

"A voice with the tones of an angel, Never flower such a sweetness distilled; It faded away—but the temple With its perfume of worship was filled."

When the faint sound of the last sweet note had died away, the Lady Abbess, whose watchful eyes had noted the bright spots that burned on the face, and the strange light in the eyes of her second Margaret, rose from her knees, and moving gently to the place where Madge knelt with her burning face now hidden in her hands, she touched the child lightly on her shoulder and bade her "come and kneel beside her."

The old priest was seen to draw his handkerchief hurriedly across his eyes; then rising, he requested them all to kneel whilst he blessed them; after which, without another word, he walked slowly down the aisle, and such scenes as these make deep impressions upon the old as well as

the young. Those who have weathered the storms and tempests of life look with tender, pitying love upon those young and innocent ones who must follow, and wonder in their kind old hearts who will stand near to encourage and cheer their dear ones in their hour of trial when their first protectors shall lie cold and helpless in the tomb.

As the children dispersed, leaving the little chapel once more empty and still, the Lady Abbess drew Madge aside, and leading her into a little room apart, looked at her with that quiet penetrating glance for which she was so famous, and asked in kindly tones what it was that had moved her so and caused her to sing as she had done that morning. Not quite knowing what answer to give, Madge lowered her eyes and toyed nervously with the prayer-book she held in her hand. The Lady Abbess seated herself, and drawing the girl kindly whilst she said, "Look up, dear child, and I will tell you what is troubling you. It is the thought of your mother having to leave her pretty home, and you know as well as I do the trial it will be to her. But, Madge, your mother hides nothing from me, and she is as noble as she is good, and will not repine if she thinks that God calls her to make the sacrifice. You, my child, you are young and strong as yet, and God will bless and strengthen you, dear, for I have studied your character, and I know you have a brave heart, and your mother will not lean on you in vain. Have courage, and no matter how heavily the cross may press upon you, remember that it is your Father in heaven who bids you carry it, and He will never try you beyond your strength. You have one true friend here—namely, many, who will never forget their little Madge, but continually remember you before God's altar. So cheer up, dear one, and for the sake of your mother, be brave and hide from her anything that you suffer. It will ease her poor heart, and something tells me I can depend upon you."

"Yes," answered Madge firmly, "with God's help I will assist my mother and forget myself for her!"

"That is spoken as Margaret's child should speak," said the Lady Abbess, rising and laying her hand tenderly on the girl's thick wavy tresses. "And now God bless you, dear child; run away, and do not lose your bright roses by brooding too much over what cannot be helped. God knows what is the best for us, and the clouds will disperse at His bidding, and the sun will shine brighter after the interval of darkness."

"Thank you, dear mother," said Madge cheerfully; "I will try and remember what you say."

After the girl had departed, the Lady Abbess clasped her hands together, and fixing her fine eyes on the fast-fleeting clouds, she murmured:

"Poor child! so young to face the hard, cold world! God give her strength to aid and comfort her brave Margaret! How wild and merry she was wont to be! how these old walls resounded with her laughter and now I wonder what she is like, poor Margaret!"

Studies were suspended for this day, and many were the congratulations bestowed upon the six "children of Mary," whose hearts overflowed with good resolutions to brave anything rather than disgrace the new titles they now bore.

TO BE CONTINUED

A VICTIM OF SPIRITISM

A TRUE STORY

Many years ago I was director of a boys' sodality. There were among its members an interesting lad, about sixteen years of age, a son of a highly respected family. I used to notice his thoughtful mien, as he stood in the college yard during recreation hours, never joining in the games of his fellow students. On questioning him about the amusements that interested him, I learned that he spent hours every day at his home practicing sleight-of-hand, in which he became remarkably skilful. So I induced him one day to give an entertainment of this kind to his fellow students; and, young as he was he was really amused them for an hour or two with brilliant success.

It was certainly in itself a harmless accomplishment, yet it became for him an occasion of serious danger. For after leaving college, he was so enraptured with this amusement that he undertook to travel to distant cities and there give exhibitions of his skill upon the public stage. This brought him into contact with other showmen, who enticed him to exchange his white magic for black, and become a real Spiritist.

Of course, under these circumstances he could not practice his holy religion, which absolutely forbids all dealings with the power of darkness. But he was ill at ease; for besides his own qualms of conscience, his pious mother, when he returned home, was quick to discover the sad change that had come over her son, who was then no longer the pious youth he had formerly been. Probably she did not suspect to what depths he had fallen, but she knew he no longer went to confession, and she did not desert from her lectures to him on the subject. He was not actually convinced himself that Spiritism was devilry; it was the spirits of the dead he meant to conjure up and not the demons of hell. True,

Holy Writ forbids all such practices; for the Lord told the Jews through His servant Moses: "Neither let there be amongst you any one . . . that consulteth soothsayers or observeth dreams or omens; neither let there be any wizard or charmer, nor any one that consulteth pythonic spirits or fortune-tellers, nor that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations He will destroy them at thy coming. (Deut xviii. 10-12).

Meanwhile Mr. Mum, for I will call him so hereafter, had made the acquaintance of a number of Spiritists, men and women, and had become a frequent attendant at their seances, where his superior education and his refined manners made him a general favorite. But he became more and more convinced that the spirits conjured up by himself and others were depraved and lying beings, and began to suspect that they might well be very demons. One night, as he afterwards told me with a shudder, he conjured up before himself alone, the soul of his departed father, but the spirit that answered the call showed himself to be so depraved that Mr. Mum was perfectly convinced this could not be his father's soul, but verily an imp of Satan.

I was away from that city for some years, and when I returned on a brief visit, I learned, through his good mother, that her boy had totally abandoned the Catholic faith, so I determined to look him up, and see what I could do to bring him back. I had gone but a couple of squares when I met him, as he was coming to pay me a visit, probably urged to do so by his mother's persuasion. Our meeting was very cordial. He told me everything that I have so far narrated, and added that, after understanding the devilish character of Spiritism, he had invited all his Spiritist friends to a meeting one afternoon in his mother's spacious parlor, had told them there of his thorough conviction of the diabolical nature of their practices, so that all of them left the place in a high dudgeon.

I easily induced him to go with me to a religious house, where he made a devout retreat of five days, and thence returned home a reformed and a happy man. He felt so grateful that he was eager to render me some service. For this purpose he came to the distant college where I was then residing, and gave an entertainment to the students on two successive nights, performing at the first a great variety of tricks of sleight-of-hand, and at the second explaining how each of them had been managed. Then he made a feeling address to the boys, cautioning them against the dangers attending Spiritism of which he said he had had a sad experience.

Unfortunately, he did not persevere, and, in the words of Holy Writ, the last state of that man was worse than the first. A few years later I happened to visit his city again, and heard about his sad relapse. I called on him at once, and was very cordially received. He told me the story of his second fall.

"One day," he said, "I took from a public library a book that aroused my curiosity, as it dealt with Hindu magic. As I left the building, I was accosted by a stranger, who said he was well pleased to have seen me selecting that volume for private reading. Our casual meeting led to frequent visits to one another, at which he excited by curiosity more and more, promising me much wonderful revelations. At last he took me to a solitary spot in a woody vale, and there conjured up a large fire and in the midst of the flames a female form. A few days later I met that young lady at a ball, and at once fell in love with her. She returned my affection, and marriage with her was seriously contemplated. She was a Spiritist father and mother who lived in New York."

Mr. Mum then told me how her parents were informed by a friend that their daughter was keeping company with a Catholic gentleman on which they ordered her to come home immediately. She suddenly departed for her parents' home, and when he heard of it, he went post-haste after her, and a short time after they were married before a squire. She was not baptized and so their matrimony was invalid. When his mother learned it all, she thought it best to ask them both to come and live with her, in the hope that she might procure their conversion. He took me to see his wife and their little child, a bright little girl, not baptized; and all I could obtain from him was that he would have her baptized if ever she was in danger of death.

That same night he called on me for a longer conversation, as I had requested him to do, in the hope that I might bring him back to better sentiments. But I was totally disappointed. He was so deluded that he imagined his soul at times left his body, and traveled abroad, where he saw most wonderful visions. He had even become a contributor to an English periodical called the Luciferian, and he showed me some articles he had published in it of his own signature. I was so shocked by his blasphemous talk that I deemed it my duty to express my deep indignation and I dismissed him from my presence.

Years passed, I live in a far distant city and had no hope of being of any service in the matter. In fact, though I had visited his town occasionally, I had not called on him again, as he seemed to be obdurate and our parting from each other had been definite, as I thought.

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Yet, a few years ago I began to reproach myself for my want of courage and after recommending the matter to our good Lord, I called upon him at his office. To my surprise, he received me with a warm shake of his hand. He told me he had become entirely disgusted with Spiritism. He had been very prosperous in business, had built a house for himself and his little family, and that near a church, so that his pious mother could spend a great part of her time before the altar. His child, when apparently in danger of death, had been baptized; he had sent her to a convent school; she was now a grown up Catholic young lady and had married a Catholic.

But he himself lived only for temporal happiness. His marriage had never been rectified and I could make no impression on his conscience. As it is said to be often the case with those who have dealt with the evil spirit, he had lost all faith and hope of future happiness.

A year or two later he came to see me and we conversed for a couple of hours, but all to no purpose. He said he was absolutely determined to die as he had lived. He had lately been sick and had bought a lot in the graveyard, which he had gone to see unmoved, and firm in mind to refuse all religious assistance at the moment of death.

Only one paragraph more is needed to complete this wretched story, and it is the saddest of all. Not long after our last interview a friend of mine sent me a paper from Mr. Mum's native city containing his photograph and the full details of his suicide. He had gone to the graveyard, and on the way called in at a florist, ordering a magnificent bouquet to be sent to his wife, and had paid for it on the spot. He went to sit on the lot which he had bought for his burial. He then drank poison; the bottle was found lying by his side. To make sure of his devilish work, he shot himself in the head; his pistol lay by him when the body was discovered. Poor fellow! And every word of this terrible story is literally true. It is too clearly imprinted on my mind for me to ever forget its details.—Charles Coppens, S. J., in The Messenger of the Sacred Heart.

SALVATION OF THE JEWS

Many may ask: "After all, why should we pray for the conversion of the Jews? We have no interest in them, and they appear worthy of none." It is for the purpose of making this point clear that the present article is written; for right-minded people are generally open to conviction.

GOD'S PEOPLE

The first reason then is found in the fact that the Jews are God's people. Long ago, He chose them and called them by His Name. Over what other Nation did His loving care extend, even to the minutest details of daily life? "Non fecit taliter omni nationi." In all their wanderings, in all their trials, God's Providence watched over them. His Mercy and Justice pursued them, even as the mercy and justice of a kind father pursues a beloved but wayward son.

ETERNAL LOVE

Truly God loved them with an eternal love. Were this not enough to touch the heart of Christians the new people of God, then could we brought forward the plea that Christ's mission on earth was the Salvation of His Nation: "I have come but for the lost sheep of the House of Israel." This does not mean that our Lord would save the Jews only. No; but His Apostles would see to the rest of the world after His death. Jesus' special work was the conversion of the Jews.

WHAT WE OWE THE JEWS

To you then, oh Christians, He has left the task, you must continue what Jesus has begun. By your prayers hasten the time when God will have pity on the people. He has punished for a while. They are wanderers on the earth, yet they know it not. Some have returned to their God, but many are still afar. In all countries they stray, they recognize not the Saviour, and they are exiles from their native land.

What do we owe the Jews? Jesus Christ was of the Jewish race. It follows then that in His Veins flowed the blood of that ancient nation—identical with that of the Patriarchs and Prophets. The Hebrew people today are the same as in the olden days when Christ traversed their cities, blessing and healing their little ones. To the Jews, Jesus is related in a human way, more closely than to others, and in the Blessed Sacrament, where are present the Body, Blood, Soul and Divinity of Christ, we find again the blood of the Jewish people. To the Jewish

race we owe Jesus and so it follows that from them also we derived the Blessed Sacrament. To Catholics the Holy Eucharist is the epitome of their religion. Without it our Churches were so many bare halls; but with it, life itself becomes changed and endurable.

PRAY FOR THEM

Devout Christian, when before the Altar, do not neglect to pray for the Jews, that they, too, may adore the Hidden God, the Emmanuel, the God with us.

The greatest treasure the Church possesses after the Blessed Sacrament, is without doubt the Bible. The Holy Scriptures have been guarded by her with the greatest vigilance, for they contain the Works of God. Yet this Bible, so justly the object of our veneration and pride has been written from first to the last by Jew, and by Jew alone. No other hand but that of a Hebrew has contributed one passage; the Holy Ghost dictated the eternal truth to Jews alone. Do we ever think of that? If the world boasts of its literature; if the writings of the Ancient Greeks and Romans are marvels of beauty, what can be said of the Book of Books? Even those who believe not in the divine inspiration of the Sacred Scriptures, admit that they surpass in beauty and literary merit all other writings.

RESPECT FOR NATION

It is not, however, from this standpoint that we consider the subject today. To Catholics, the Bible is not merely a classic; it is something higher and nobler. In it the earth found the promise of the Messiah; in it are recorded the Life and Miracles, Passion and Death of Jesus, the Son of David.

Here then is another reason for respecting the nation we desire to convert. God grant that they who diffused the Light of Truth, may not themselves remain in the darkness of death.

THEIR GREAT MEN

From what race have the prophets sprung? Can history show greater men than those whose sole aim in life was to announce the Messiah and to keep the memory of the Redeemer in the minds of the nations? Today in reading the prophecies one is struck with the divine spirit that called them forth. When Israel will read them with love and submission, then will the Promised One be recognized and Jesus Christ will be adored as their God and their King.

THE APOSTLES

Over the whole earth, more or less have Christian missionaries brought the good tidings. But who began the evangelization of the world? The answer is, Twelve poor fishermen. The Apostles have accomplished one of the greatest miracles ever operated by man. These men, who, with one exception were to lay down their lives for the Faith, belonged to the nation, whom many despise. To that race then we owe the Faith, so dear to millions of souls.

FIRST CALLED

How great must be the desire of the Saviour's Heart to bring into the fold those who were called first, but whose ears have been deaf to the beseeching voice of their God. Pray that they may soon answer the touching invitation offered them; pray that more may be zealous in their regard, and that the Priests may become interested in this nation, so that their prayers at the Holy Sacrifice may ascend from the altar to the throne of God, for Israel.

GLORY OF THE CHURCH

But their day is past. Gone is the glory of the nation on earth, branded with the sin of desecration. Over no country shines the Star of Juda; no temple hears their sighs; no altar bears the Sacrifice of Propitiation. Yet the day will come and the day must come when, "The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God (Is. x. 21). The day will come, for God has said it, when the Sons of Abraham will be the glory of the Church: "Israel shall blossom and bud; and they shall fill the face of the world with seed." (Is. xxvii. 6.)

TO KNEEL WITH US

Oh hasten the time when Israel may kneel at the feet of Christ and adore with us the Eucharistic God. "And they shall look upon Me whom they have pierced and they shall mourn for Him as one mourneth for an only Son."—(N. D. S., in The Antidote.)

PRAYER

The most perfect act man can offer to God is that of prayer. It is the acknowledgment that He is God and that we are His creatures, the more perfect is it, the greater our union to Him; likewise the greater is this union, the more perfect is our prayer. St. Thomas describes prayer as a supplication whereby we try to persuade God to do what we desire. Hence it would be very useful for us to know by what form of prayer we can best attain this end, as well as the form of prayer that is most pleasing to God. Indisputably we can affirm it to be the one that unites us the most intimately to God, thus giving us the greater power over His Heart. God in His infinite Wisdom and Goodness knowing no other means of union greater than that of food with the one who can eat it, gave us Himself to be our food and to be united substantially and in an ineffable manner to us. This considered shows what a powerful

means of prayer we have in Communion! And when we know from Jesus' own lips that He desires us to come to Him in all our necessities, that He is more eager to give than we are to receive; that He invites and urges us to come to Him and to ask whatever we desire when He is in us by Holy Communion we must naturally conclude no more powerful form of prayer can be imagined than Holy Communion. Aye! God Himself though Wisdom Itself did not discover a greater.

Jesus desires, therefore, that we expose to Him our troubles, and even go so far as to help us win our cause by becoming our advocates. So, when you come to Communion be careful not to ask less confidently than Jesus expects you to. You may imagine his disappointments did other sentiments than those of tenderness and confidence sway your heart. Lay before Him simply as an artless child your troubles and your fears. He is not like the generality of men too engrossed by their own affairs to pay much attention to your sufferings and your wants. He is not cold or indifferent, as are sometimes even our nearest and dearest. Tell Him all as to your Master and He will answer as to His child, for He is tender as a Father toward us, or to express myself more fittingly, as a Mother, He Himself having said: "Even if a mother forget the first fruit of her womb I will not forget you."—Catholic Bulletin.

CONFESSION AND COMMUNION

It is very strange how even well interested Catholics imagine, in their own case at all events, that they must go to confession every time they wish to receive Holy Communion, and it is stranger still how many people accuse themselves in the tribunal of Penance of not going to Communion after their last confession.

There is nothing more important than some clear, definite rule to guide the faithful in regard to what is understood by the state of grace and the need of confession. We know that it is false notions about confession that form the chief barrier which prevents people from receiving Holy Communion frequently and even daily. Old prejudices die hard, and it is no easy matter to get it in people's heads that confession need not have any connection with Communion, that confession is necessary only if they have committed a mortal sin since their last confession.

A very simple direction may be found in the following rule: Never communicate without confession beforehand if you are certain of being in a state of mortal sin. In other words, even a scrupulous person can go to Communion every day unless he is prepared to swear that he has committed mortal sin since his last confession.

The main task which confronts us—and it is not so easy as it might appear—is to separate from one another in the minds of the people the two sacraments of Penance and the Eucharist. Penance is only hypothetically necessary for Holy Communion. If what is "most earnestly desired by Christ our Lord and the Catholic Church" is put into practice, namely, frequent and daily Communion, then penance as a preparation for Holy Communion becomes an exception, and a comparatively rare exception at that, and not by any means the rule. This must be clearly and distinctly understood, first of all; in other words, to put it briefly and briefly at once, we must preach down penance and wish to preach up this "most earnest desire of Christ and the Catholic Church."

This should not be understood as depreciating in any way the sacrament of Penance, which conveys to the souls of sinners the saving and sanctifying Blood of Jesus Christ. The necessity of the sacrament of Penance is in no danger of being lost sight of. But where Penance stands in the way of Holy Communion every day, the sacrament may be omitted unless communicants are convinced that they have been guilty of mortal sin since their last confession. This is practically the whole doctrine regarding frequent and daily Communion; it is very simple, plain and straight.—Catholic Sun.

BUSINESS ASSOCIATES

A serious matter for the boy or girl who starts out in business life is to properly meet the attitude of religious indifference held by fellow employees. Beside them in the office, store or workshop are companions who have been brought up in the belief that one religion is as good as another, or that religion does not count. All that matters, according to the best of these easy-going codes of living, is to do what is right. If doing this costs too much effort, why then "it's only natural for a fellow to slip once in a while." A religion which is disagreeably insistent on going to Mass on Sunday, avoiding temptations, receiving the Sacrament regularly, giving honest service in employment, is not understood by the indifferent non-Catholic, or "unbeliever," with whom Catholic youth may be associated during working hours. An intimacy easily develops. Such influence is constant and very often injurious, especially if employed by an older person. If their combined pleasure or recreation is to be hindered by the Catholic sense of

religious duty, then of course something must break. The Catholic associate must be induced to give up his bothersome convictions. This daily influence is something to be reckoned with, the more so, if it is not an indifferent attitude, but a form of propaganda. Outburst of direct attack on religion will put the Catholic on the defensive, so the work proceeds in a well planned campaign. To a certain type of man or woman it is fun to weaken or destroy religious convictions in a child. Ridicule is a form of attack very hard for the young to meet. Surely the boy's or girl's associates in business should be a cause of serious thought to parents. Such daily influence should be met with proper parental reinforcement, and in such cases, a quiet confidential talk in the evening will do much to counteract the harm of the day.—New World.

GOD BLESS THE LITTLE ONES

The need of children and the proper care of them was one of the chief topics discussed at a recent meeting of physicians held in New York City. Various methods to the attainment of the end were proposed, but all present were agreed on one point—that we must have more and better babies if the world ever hopes to recover from the War.

The decline in the birth rate in various large cities is causing considerable apprehension. Statistics indicate that this decline is growing greater year after year. Birth control and other immoral practices are becoming matters of every-day medical experience, and even of open propaganda. But the War, by reaping the flower of the world's manhood, has shown us our need. It is strongly possible that the exciting events and constant nervous tension and worry of the past six years will cause the coming generation to be a race of weaklings, nervous, high-strung, and practically wrecks. Now more than ever, we need to devote our best efforts to the careful raising of children, that the world may recover at least some part of the strength which it has lost through the ruthless ravages of War.

It is by experience that we learn to sympathize fully with people, by having ourselves experienced the same things which they experience. And we all know what it is to be children, to have the feelings, the desires, the needs of a child. We should all have a natural fondness for children, for they are going through a period which we have lived, the joys and sorrows of which we know through actual experience; we should be able to get their point of view.

Children are, as someone has said, a little bit of Heaven, placed here among us sinful men to remind us whence we came and whither we are going. Children are the pure article as it was sent upon earth by God, before the contaminating serpent had given it to eat of the tree of knowledge, before its eyes had been opened to the occasions of evil and sin with which the world is infested.

For when we are children, we romp and shout and play, without a thought beyond the present day. But when we grow older, worry and seriousness settle like a pall over us, and, unless we allow the sunbeams of the happy memories of childhood days to break through the clouds and shed their cheering rays upon our hearts, we will be lost in the gloomy night of mechanical action, living a life that is not life, but merely an existence. God knows how badly we need children! They are the music whose joyful strains make light the path of an otherwise weary and monotonous existence.

"Ah! what would the world be to us if the children were no more? We should dread the desert behind Worse than the dark before."

Children are never had. They may be mischievous; they may be inclined to do things which are forbidden them; but, incapable of moral action, they are likewise incapable of moral



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And it is by keeping the happy days of our own childhood green in our memories that we shall enable ourselves to make allowances for their lack of perfection. A normal child must have its fun.

Let us always love children, despite their undeniable shortcomings, and cherish them always. They are the sunshine of the world. Let us ever appreciate them, bear with their faults and keep our love for them in our hearts.—A. M. B. in The Echo.

"Better late than never" is not half so good a maxim as "Better never late."—Anon.

We make mistakes, or what we call such. The nature that could fall into such mistakes exactly needs, and in the goodness of the dear God is given, the living of it out. And beyond this I believe more. That in the pure and patient living of it out we come to find that we have fallen, not into hopeless confusion of our own wild, ignorant making, but that the finger of God has been at work among our lines, and that the emerging is into His blessed order; that He is forever making up for us our own undoings; that He makes them up beforehand; that He over-mere restoreth our souls.—A. D. T. Whitney.

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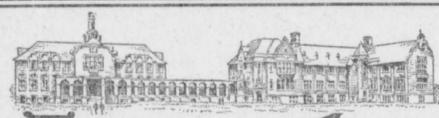
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LONDON, SATURDAY, AUGUST 21, 1920

THE PILGRIM FATHERS

By a proclamation issued on August 4th, President Wilson requests that December 21st, be celebrated throughout the United States as the tercentenary of the landing of the "Pilgrim Fathers" at Plymouth in 1620. He recommends that "the day be fittingly observed to the end, that salutary and patriotic lessons be drawn from the fortitude, perseverance and the ideals of the Pilgrims," who are described as founding "the first self-determined government based on the great principle of just law and its equal application to all."

Before endorsing the presidential, press, pulpit and platform eulogies of this small and not very important shipment of people of 1620, who seem to loom so large in the eyes of certain Americans, we should subject them to the searchlight of actual fact.

It is a little difficult to understand the prominence given the Pilgrim Fathers from either the national, political or the social point of view, when the first settlements in Virginia and Maryland—to say nothing of Louisiana and California—were so much more considerable in every aspect. It is pretty safe to suggest that little would be heard today about the migration of 1620, but for its polemical aspect as regards religion. Militant Protestantism considers the "Pilgrim Fathers" to be an asset, so they are worked for all they are worth in the common textbooks of history, and in popular propaganda.

Orators for "Pilgrim Father" celebrations might, however, find their ardor checked, were they to consult the book written by Lawne and his associates, who withdrew from the "Ancient English Exiled Church of Amsterdam," (as the Pilgrim Fathers were then known), and joined the Scotch Presbyterian Church of that city. The title of the work in question suggests its contents and the opinion held even by members of the sect, of the intolerant Pilgrims. The book was entitled, "The Profane Schism of Brownists or Separatists, with the Impiety, Dissensions, Lewd and Abominable Vices of that Impure Sect."

This provoked an uncompromising reply from the Rev. Richard Clayton, a clergyman who left Lincolnshire with the Pilgrim Fathers, but refused to accompany them to Leyden. Daniel Studley, Ruling Elder in the "Ancient Church," who was "ever prowling about after other men's wives," seems to have had a poor opinion of the Leyden sect, for he describes Deacon Fuller and his friends as ignorant idiots, fair-faced Pharisees, malicious Machiavellians and shameless Shemites."

The New York Times in an article entitled "Trailing the Pilgrim Fathers" does not enthuse over the "high ideals" of the Pilgrims. "The fact that ordinary amusements were lacking in the colony," we are informed "resulted in a great amount of social immorality, that receives no mention in the chapters of our schoolbooks, that hold up the Pilgrims as shining examples of virtue. For so small a community they succeeded remarkably in supplying material for their stocks, wooden cages and whipping posts."

Mary Caroline Crawford author of "In the Days of the Pilgrim Fathers," writes: "One reason why so many crimes of a social nature are recorded was undoubtedly because the Pilgrims overdid in government supervision of private life. There was no single task to which the community set itself with greater diligence and enjoyment than that of watching one another." In view of actual facts, it is impossible to find examples of "the great principle of just law and

its equal application to all," for which President Wilson eulogizes the Pilgrims. On the contrary their treatment of those who differed from them in religion shows their narrow-minded intolerance.

Capital punishment was the penalty for any priest who returned after banishment. The so-called "Charter of Liberties" provided that, "If any man or woman be a witch (that is hath or consulted with a familiar spirit,) they shall be put to death."

When a modification of this "Charter of Liberties" was made in favor of the Quakers, Endicott was so angry that he was minded to return to England. The modification in question enacted that Quakers were not to be hanged unless they returned to the colony four times. Their punishments were to be whipping at the cart tail from town to town until they reached the border, and for a third offense they were to be branded as well.

Their treatment of the native Indians whom they proceeded to civilize by extermination, amply warrants the statement of the historian who writes of the Pilgrims "that after their perilous voyage to America, they fell on their knees—and then fell on the natives."

Eulogists will do well to consult the sober facts of history before lauding to the skies the ideals and principles of the Pilgrim Fathers, whose conception of freedom of worship and liberty of conscience was that of the great dissembler, Cromwell, who "could commit the most appalling massacres with the name of God upon his lips and the Bible in his hand."

THE FOREIGN MISSIONS

The Church is still confronted by the problem of supplying the places of the German and Austrian missionaries who in most instances have been expelled from the former German colonies and the spheres of the Allies' influence.

Catholics, then, are deeply interested in the negotiations now in progress between the Vatican and the British Government for the future control of the Catholic missions in India and the former German colonies now possessed by England.

The missions of India were staffed by a considerable number of German priests. When the War commenced one hundred of these were interned and another hundred placed under surveillance, whilst four hundred went un molested. Eventually all were repatriated, with the result that the natives, left often without missionaries, are relapsing into paganism.

It was thought at first that Italy might supply priests but this was found impossible. There is also a great shortage of priests in France and even in Ireland, which has taken over an extensive mission field in China.

Proposals have now been made for the missions to be reconstituted under British or American superiors and to allow German priests to return to their posts on being vouchered for individually. This plan which is now being discussed by the British Government and the Vatican, will likely be adopted.

The Japanese, who as a nation, are the greatest enemies of Christianity in the Orient, have also expelled the German missionaries from their territory. Thus the fruits of more than twenty years of toil by Catholic missionaries in the Caroline and Marianne Islands are in danger of being destroyed, since the departure of the Rhenish Westphalian Capuchins.

The Sacred congregation for the Propagation of the Faith has selected the Spanish Jesuits for the work which was abandoned when the Capuchins were compelled to leave. The task ahead of these missionaries who will have to rekindle the faith in this once flourishing post, is certain to be most difficult.

Twenty-two day schools and several boarding schools for boys and girls were being conducted on the islands by the Capuchins. These have been closed or are being conducted by pagan Japanese instructors. The Jesuits will be obliged with very limited preparation to face conditions entirely strange to them, without the assistance of those, whose knowledge of conditions in the missions would be of inestimable value to them. In each of the six smaller groups of islands included in the mission a different language is spoken. This will necessitate the acquisition of six languages by the new missionaries.

That Canada is recognized as a favorable ground for recruiting the depleted ranks of the foreign missions is evidenced from the fact that the Paris Society of Foreign Missions, which has just sent forth its first detachment of new missionaries, since 1914, hopes to open an establishment in Quebec.

The White Fathers who are already established in Canada, last month sent three of their number, Fathers Marsan, Harvey and Trudel to labor among the blacks of Central Africa.

RHEIMS CATHEDRAL

At last a War memorial has been selected regarding which there can be no difference of opinion, no possible dissension and wire-pulling of interested factions. Rheims Cathedral, at the destruction of which the world stood aghast, is to be restored by an international subscription from all friends of France. The movement which originated, strange to say, in Denmark, has been taken up with enthusiasm in England. Queen Alexandra has given her patronage and the President of the committee is the Duke of Portland. The cost of restoration is estimated at five million dollars.

In view of the havoc wrought by German shells and the supremely artistic character of the building, the prospect of a satisfactory restoration may not at first sight appear bright. Together with Chartres, Paris and Amiens, Rheims belongs to the period in which cathedral gothic reached its height, both in the logic and engineering skill of its structure, and in the beauty and power of its sculptures and stained glass. Thanks to a wealth of photographs and measurements, the structural problem offers no great difficulty. In the matter of replacing the statues, priceless glass and other works of art, the case is different.

The crowning glory of Rheims was its sculptures which gave to the exterior an aspect of the utmost richness and variety. Rheims was not only dedicated to Our Blessed Lady; but was built in an age which loved the Blessed Virgin and was lavish in sculptural representations of Heaven's Queen.

Speaking of the sculptures of this famous masterpiece of gothic art, Viollet-Le-Duc says: "Each statue possesses its personal character, which remains graven on the memory like the recollection of a human being whom one has known. The statues produce upon the crowd so vivid an impression that it names them, knows them and attaches to each an idea, often a legend." To reproduce these statues from photographs would be a hopeless task. Fortunately in the case of Rheims there are in existence plaster models of all the statues.

With regard to the stained glass there is unfortunately no such recourse. Travellers who have trod the dismal ruins tell of scuffling among its irreplaceable fragments. Among them, no doubt were fragments of the rare predilections of the twelfth century when the art of staining was most fervently pursued.

With all our command of the science and of the materials of vitrification, we have never developed the ability to produce such glass. The absence of the intensity of color and the complicated harmonies of eight centuries ago, will remain as a telling evidence of the ravages of the War, even though the Cathedral of Rheims be otherwise perfectly restored.

POPE LAMENTS EVILS IN WAKE OF WAR

Evil conditions confronting the world today are outlined in a circular letter just issued by Pope Benedict XV. The purpose of this letter is to proclaim throughout the world the fiftieth anniversary of the decree by which St. Joseph was named patron of the Universal Church. His Holiness urges the Catholic world to celebrate, for a whole year, beginning next December, solemn functions in honor of his saint.

"When the end of the War came," says the letter, "the minds of men, led astray by militarist passion, were exasperated by the length and bitterness of the conflict, and aggravated by famine on one side and accumulated riches in the hands of a few on the other. The War brought about two other evils—the diminution of conjugal fidelity and the diminution of respect for constituted authority. Licentious habits followed, even among young women, and there arose the fatal doctrine of Communism, with the absolute destruction of dutiful relations between nations and between fathers and

children. Terrible consequences ensuing have already been experienced."

The letter continues by illustrating the efficacy of the patronage of St. Joseph, "since the society of mankind is founded on the family, and anything strengthening Christian domestic organization also strengthens human society."

OUR NEED OF UNIVERSITIES

By THE OBSERVER

We Catholics must be careful not to allow our Protestant fellow-citizens to outdistance us in the matter of Universities and university education. If we allow them to do that, we shall prejudice our future in the work, the politics, and the social and business life of Canada.

In the English-speaking communities of Canada and the United States, non-Catholic universities have been endowed through the generosity of the laity, with vast sums of money, by which they are enabled to take advantage of all the equipment nowadays to do the work which universities must do if they are to meet the needs of modern conditions.

INCREASING NEEDS

Those conditions call for a progressive increase in the facilities for higher education, and also in its quality and its extent. The world's work is, as the years pass by, done more and more scientifically. Industries which once were fairly remunerative when conducted in a fashion more or less haphazard, require today very different treatment. The depletion of natural resources; the increase of population; the spread of human energy over many matters; in a word the passing of simple conditions and the coming of complex conditions; all these changes call for a change in the mental equipment of the men who furnish the ideas for the conduct of the world's work.

DO WE GRASP THE SIGNIFICANCE?

Non-Catholics have seen and appreciated these changed conditions. Do we Catholics grasp the situation equally well? I see some reason to suppose that we are somewhat behind. It is common to hear Catholics ask: "Why do not the bishops and the priests give us a lead?" Well, have they not done wonders for education by founding, under most discouraging conditions and despite innumerable difficulties, excellent schools, colleges, and universities, and by developing them more than they could reasonably have been expected to do, with the means placed at their disposal? It is up to us to increase those means, in order that that development may not stop, when to step means to fall behind the non-Catholic and secular universities.

WHAT SHOULD WE DO?

Catholics are too much disposed to rest content with good things well done. We are not as quick as our non-Catholic friends to see that the world is not standing still; that change is constantly taking place; and that, though not all these changes are desirable, yet, since they are taking place, our colleges and universities must keep abreast of them; not for the purpose of adopting or approving all that comes of them, but of so shaping and directing the education of the Catholic people as to enable them to take their place; to do their duty; and to preserve and maintain Catholic truth in a world which passes jauntily and blithely from one error to another, and which is always hoping to attain perfection where no perfection is.

WE MUST UNDERSTAND

Can a man refute an error when he does not know its nature? Take the social and industrial problems of the day: A thousand theories are in the air; proposals are put forward; proposals are abandoned and new ones are made; sound principles are denied, and false ones are asserted. Rash experiments are made; doubtful results are taken to be triumphant achievements; and the hobby of today is frankly abandoned on the scrap-heap of tomorrow.

CATHOLIC MEDICINE

The Catholic Church, and the Catholic Church alone, possesses in her theology and philosophy, the medicines which can cure the fevers of public society. But before those medicines can produce their effect, Catholics must have a sufficient number of men who know how to judge the symptoms of social illness; to know when fever is in the blood; when moral and social health are in danger; and what the remedies are which will bring society back to a normal condition.

WE NEED LEADERS

Democracy requires leaders. Leadership is even more necessary in a democratic country than in an autocratic system. But in a democracy, the leadership is that of ideas, not merely a leadership of arbitrary authority. Ideas are the vital thing today; and it is the business of a university to produce the largest possible crop of good, sane, moral ideas, which shall be, at the same time, as far as is possible, practical in their character, and feasible in their application.

STUDY IS ESSENTIAL

For this study is necessary; and that implies teaching; and teaching is leadership. The most powerful leader in the world is the teacher. He leads in the production of ideas; he leads the minds of others; he leads men out of the narrow mental ruts where they find themselves saying something, or one or two things over and over without being able to explain, or to push the reasoning further.

THE MAKING OF LEADERS

What does a university do? What is the use of it? It opens up the human mind. The students are young men whose minds are unfolding so that they find it possible to see things that do not matter; to avoid confusion of thought; to do things for reasons and not through mere emotions; to perceive the relation of one thing to another; to imagine without imagining too much; to reason without ceasing to feel; to subject impulse to reason and logic; to think in an orderly and systematic way and not to fly about from one notion to another.

LEADERS LEAD OTHERS TO BE LEADERS

The student, so led and taught, becomes in his turn, a leader of others; and the process is one that is capable of indefinite extension, so long as there is truth and fact to be learned in this world. Leadership will always be needed; and better and more thorough leadership must be had as time goes on. And in this, Catholic laymen have a great part to play; in the first place as students. That is one reason why Catholic universities are eager for more students; because men must first be students before they can be teachers; must first be led before they can be leaders.

LEADERSHIP, SOCIAL, INDUSTRIAL, POLITICAL

The world is run by ideas. Mankind are becoming impatient of being governed too much; but there is one kind of government to which all men bow not only willingly but eagerly; and that is, the government of ideas. Indeed, men even accept a tyranny of ideas, sometimes; but the difference between legitimate government of men by ideas, and a tyranny of ideas, is itself a subject of education.

The world will be governed by ideas in the future; and its accepted leaders will be the men who lead in ideas; who surpass others in fertility of thought, and in soundness of thought; for it is to them that the masses of the people will look for guidance; and upon their conceptions, social, industrial, and political action will be shaped.

MONEY IS ESSENTIAL

When one turns from such considerations, to the question of financial support, there may seem a touch of seridness. But, the world is such, and its conditions are such, that every human institution needs money in order to function successfully, and even to go on existing. And so, the support of universities must be given, not only in appreciation and sympathy, but in hard cash.

Factories, banks, industries, mines, can be made financially self-supporting; but universities are not; and probably never will be. If men could, or would, come to a university after they had made some money, why then, of course; but the case is otherwise. The customers who purchase ideas at a university have not yet had a chance to make money; and can pay little; and so universities must always need endowment.

NOTES AND COMMENTS

WHILE GRADUATES of our Catholic schools and colleges in Ontario have been making their usual good showing in the University Examinations this year, it is pleasant to learn that their fellow-religionists in other parts of the English-speaking world have been emulating their example in this respect. According to the Catholic Watchman of Madras (a dignified and well-informed journal by the way,) the Catholic students of

Queen Mary's College for Women, made a most creditable showing, 28 out of 24 of their candidates for the B. A. degree, two of them nuns, being successful. One of them, a Miss Lucy Burton, headed the list, this being the first occasion of this distinction going to Queen Mary's College. Of the seven Firsts in the intermediate two out of seven fell to Catholics—an excellent showing in proportion to their numbers.

WITH COLOSSAL financial problems to wrestle with in Canada as a result of the War, figures illustrating the achievements of our sister Commonwealth, Australia, become interesting. From figures furnished to the Department of Trade and Commerce by Mr. D. H. Ross, Canada's Trade Commissioner at Melbourne, it appears, that the public debt of the Commonwealth on 31st March last, stood at \$345,120,000, as against \$350,001,507 on 31st December, 1919, or a decrease of \$4,881,500. This total includes \$207,649,990, outstanding on account of War loans raised within Australia.

IN THE matter of war savings certificates and stamps, it appears that the former were sold to the value of \$5,450,728, while but \$12,920, were realized from thrift stamps—a comparatively infinitesimal sum. Of indebtedness abroad, \$49,082,059 represents loans from the British Government—less than one-fourth of what was borrowed from the Australian people. Not included in the latter figure is the sum of \$37,189,000 due to the United Kingdom for maintenance of the A. I. F. to June 30th, 1919. So that it can be seen that while Australia, like Canada, incurred colossal liabilities through her participation in the War, like Canada also she is facing the burden with determination and confidence, and, having regard to her boundless resources, the end is not difficult to foresee.

IN VIEW of the growing intimacy of Canada's relations with the West Indies some figures illustrating the make-up of the population of the islands generally embraced within that designation should be timely. Mr. Watson Griffin's study along these lines are, under the circumstances of more than mere academic interest. Should the project, put forward from time to time, that Jamaica and other of the West India Islands enter the Canadian Confederation ever come into the realm of practical politics, it will be important for us to know just who and what the West Indian is. It cannot be amiss, therefore, to reproduce some of Mr. Griffin's figures as they appear in the Weekly Bulletin.

WHILE in Canada and the United States, as Mr. Griffin remarks, the name "colored people" is applied indiscriminately to all who have negro blood, whether pure or mixed, in the British West Indies it is used only in reference to those who are evidently of mixed white and negro blood. In the census returns of most of the colonies, as well as in common parlance, the people are divided into four classes—whites, colored or mixed, blacks and East Indians. It may not be common knowledge that there is a very considerable element of the latter in the West Indies, and that many of them occupy positions of prominence and influence.

BRITISH GUIANA, while on the mainland is included in Mr. Griffin's survey, and may be taken perhaps as typical of the whole. In British Guiana then, besides a considerable population of East Indians there were at the last census 6,901 Aborigines, 2,622 Chinese, 116,438 blacks, 30,251 mixed or colored, and 14,021 whites. In Trinidad, the Windward Islands and the Virgin Islands, the census returns make no race distinction except in the case of East Indians and those of East Indian parentage. In Barbadoes, on the contrary, races are differentiated and figures given show 12,063 whites, 41,533 mixed, and 118,387 blacks. Dominica, Montserrat, Antigua and St. Kitts—Nevis are grouped, with 3,116 whites, 25,542 of mixed color and 92,975 blacks.

JAMAICA, the largest of the group under British rule, and the best known to Canadians, having a total population of close upon a million, had, under the census of 1911, the following: 15,005 whites, 163,201 colored, 680,181 blacks, 17,880 East Indians, 2,111 Chinese and a few smaller groups not specifically designated. The large proportion of

blacks, in Jamaica as in all the other islands, contains possibly a problem about closer relations with Canada ever be brought about. It is well therefore to know, on Mr. Griffin's assurance that the blacks are for the most part not only peaceable and well-behaved, but the percentage that notwithstanding their poverty can read and write is quite large. Among the younger people very few are unable to read and in Jamaica, where 95% of the people are black or colored, the number enrolled in the elementary schools alone is over 100,000. The census of 1911 gives the number in Jamaica who could read as 446,778, out of a total of 831,883, a considerable proportion of whom were grown up when the present efficient and well organized system of education was adopted. In Barbadoes, we are told, which is one of the most densely populated countries in the world, "black and colored people everywhere look well-fed, happy and cheerful." And we hear nothing of the strained relations between whites and blacks characteristic of the neighboring Republic.

ORANGE OUTRAGES IN BELFAST

NATIONALIST WORKMEN BRUTALLY MALTREATED

The Manchester Guardian's account of the savage maltreatment of Nationalist workmen and their heartless ejection from their means of livelihood contrasts strangely with the press despatches telling of the same event which, as usual, suppressed half the truth and suggested an equal distribution of culpability. —E. C. K.

(From our Correspondent)

Belfast, Wednesday, July 21st. There was great disorder in Harland and Wolff's shipyard, Belfast, this afternoon, when all the Sinn Fein and Nationalist workers were driven out, and a number of them so seriously maltreated that they had to be conveyed to hospital.

The campaign was initiated at a meeting of Unionist workers held during the dinner hour outside the yard. It is estimated that there were five thousand present, and inflammatory speeches were made regarding the outrages in other parts of Ireland. Finally a resolution was passed that all the Sinn Fein workers in the yards be boycotted. Thus ensued first, a mob of about 600, mainly youths, formed up, and with a number of Union Jacks carried aloft and flaming sticks they marched to the new yards—known as the Long Yard—of Harland and Wolff's. Here every worker who was not known to be a Unionist was ordered to go home, and when the order was not quietly obeyed the argument of the stick was used to emphasize it.

Naturally several of the Home Rulers resented the order, but they were immediately set upon and beaten unmercifully. A number of others ran off and being cornered by their pursuers, jumped into the Musgrave Channel to save themselves. They swam to the other side of the channel, but when they got up on the other side they were once more maltreated by another gang of Unionists.

Having accomplished their purpose in the East Yard the Unionists, some of whom carried the Union Jack, proceeded to the main yard of Harland and Wolff's, situated on the Queen's Road. Here they made a tour of the great establishment, and once more the order was given to the Home Rulers—or Sinn Feiners as they were called—to "clear out." Any man who did not immediately get his coat was knocked down, and the sticks were used with terrible effect, especially on one of the Nationalists who drew a revolver to defend himself.

These scenes went on for several hours, and at 4 o'clock the yard became quiet again, for apparently all except Unionists had taken their departure.

There was a startling development at 9 o'clock in West Belfast. A body of military with an armoured car had been brought up to Copar Street for the purpose of keeping the Nationalists and Unionists apart, the district being a mixed one. There were many exciting incidents in the Nationalist quarter, and the soldiers fired several rounds of blank shot as a warning. They unfortunately did not subdue the disorder, and one round of ball cartridge was fired, with the result that several persons received bullet wounds.

Five men and one boy were taken to the hospital suffering from gunshot wounds. One of the men, a labourer, was dead. There were also admitted at the same time two policemen suffering from serious wounds caused by stones.

Intelligence is no more exclusively Christian than are physical health, capacity for work, initiative, energy, or wealth. These gifts of nature are not even bound up with virtue. God, says the Gospel, maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Cardinal Mercier.

PLACE OF THE LAYMAN IN UNIVERSITY WORK

AND HIS SHARE IN ITS RESULTS

The Casket, Antigonish

The great Newman said: "There is a time for silence, and a time for speech; the time for speaking has come. What I desiderate in Catholicism is the gift of bringing out what their religion is; it is one of those 'hotter gifts,' of which the Apostle bids you be zealous. You must not hide your talent in a napkin, or your light under a bushel..."

"I want a layman, not arrogant, not rash in speech, not disputatious, but man who knows his religion, who enters into it, who knows just where they stand, who know what they hold, and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed layman; I am not denying you are such already, but I mean to be severe, and, as some would say, exorbitant in my demands. I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other; what are the bases and principles of Catholicism..."

"I have no apprehension that you will be the worse Catholics for familiarity with these subjects, provided you cherish a vivid sense of God above, and keep in mind that you have souls to be judged and to be saved. In all times the layman has been the measure of the Catholic spirit..."

"I want an intelligent, well-instructed layman, said the great Cardinal. What did he want them for? For one great reason, amongst others: that they, in their turn, should make of other laymen what had been made of themselves."

WHAT DO YOU LONG FOR? What is there for you in Catholic higher education? What for your children? Nearly everything. What do you seek? Advancement, do you not? Progress, do you not? Capacity, ability, the power to do things worth doing, do you not? The development of the talents, and the strength and the brains God gave, to the ends of higher happiness and greater content, and the satisfaction that comes from the legitimate ambitions. These are the things you seek, are they not?

Well, you cannot have them without education. Uneducated, you will always have to content, if content you can have with the lower place, whilst others go up higher. And you desire to have such education under conditions that consist with the higher and deeper interests of your soul's salvation."

SOME EFFECTS OF EDUCATION Hear Herman again: "Cultivation of mind, I know, is not the same thing as religious principle, but it contributes much to remove from our path the temptation to many lesser forms of moral obliquity. Human nature left to itself is susceptible of innumerable feelings, more or less unbecoming, indecorous, petty, and miserable. It is, in no long time, clad and covered by a heat of little vices, and disgraceful infirmities, jealousies, slynesses, covetousness, frettings, resentments, obstinacies, crookedness, and things, vulgar conceits, imperfections, and selfishness. Mental cultivation, though it does not of itself touch the greater wounds of human nature, does a good deal for these lesser defects."

AN EXPERT WITNESS Now, let us ask of the layman, is there, or is there not, anything for you in Catholic University education? Remember that the witness is an expert. Newman spent the first part of his life as a teacher in a great secular University; he spent the latter half of it as a Catholic priest and educationist. He had seen the world from points of view that differed widely, and he knew the world, and life and men. "I want," said he, "an intelligent, well-instructed layman. Ignorance is the root of all littleness."

ANOTHER WITNESS The Rector of the Catholic University of America, Dr. Shahan, said to the graduating class of St. Francis Xavier in 1917:

THE FUTURE OF ST. FRANCIS XAVIER'S "New buildings will arise; larger and more varied equipment will be provided; more professors will be called for by the growth of the schools and the opening of the new courses. You will retain here the more promising of your young Catholic laymen as teachers, and so create in the heart of Nova Scotia that most useful and honorable of aristocracies, an aristocracy of intellect, of great academic services, of research, invention and application, philosophers and historians, chemists and engineers, journalists, poets and artists, essayists and critics; in a word that active little world of teachers and thinkers, without whom no society is perfect, and to whose wisdom, devotion, and inspiration all progress is mostly due."

"Let the day not be far distant when it can be said in all truth, and

with honest pride, that the Catholic youth of these Provinces can study at Antigonish any human science worth teaching, and that he can find there competent teachers, libraries, laboratories, reasonable equipment, an above all, most generous devotion to the Catholic religion and a consummate pride in its services to mankind."

HE MEANS YOU "But," says some reader in a rural or industrial community, "what is all that to me, or to my children?" Think a moment. Who are the Catholic laymen of whom Dr. Shahan speaks? The citizens of Cape Breton, and Antigonish, and Guysboro, and Pictou, and Inverness, and Richmond, and Victoria, and all the rest of the eastern counties of Canada. Just you, dear readers, you and your children and no one else.

You are the people to whom he refers. It is from your homes that are to come the students to whom are possible all the achievements of which he so eloquently speaks."

WHY NOT FROM YOU? Why should not great inventions, and great designs, great books and pictures and poems, come from you as well as from any other of the sons of man? Where have the great men, the discoverers, the inventors, the authors, the statesmen, the lawyers, the judges, the leaders of the sick, and the preventors of disease, where have they come from in nine cases out of ten, in all the history of all the nations, but from the masses of the people.

And by what way have they come? By education, and by no other way. What uneducated man has ever done anything of enduring greatness in any country?

LAYMEN MUST EDUCATE LAYMEN But there is more! You are to provide not only the youth to be educated, you are to provide also the educators. God bless the priests; and may the honor that is given them never grow for one moment less. But, can they do the whole work of Catholic education of all the Catholic laymen forever?

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and Ely, to embrace men and women, each dwelling in their own cloister, with a church common to both, in which their double Office and two solemn Masses were sung each day. The whole Community was governed by the Abbess, the Confessor-General being the authority in spiritual affairs. The Blessed Sacrament was always to be exposed upon the altar of the monastic church—the earliest known example of perpetual Exposition. The first monastery of the Order was established at Wadstena, in Sweden; its first Abbess was St. Catherine, the daughter of St. Bridget. St. Catherine, after her mother's death in Rome, removed the body to Wadstena, where it was received with extraordinary manifestations of piety and devotion. St. Bridget's fame, and that of her Order, spread far beyond the confines of her own country. The introduction of the Order into England came about through the marriage of the daughter of King Henry IV., the Princess Philippa, with Eric XIII. of Sweden. The young Princess was escorted to Lund by a great retinue of knights and barons, amongst whom was Sir Henry Fitzburgh, Baron Ravensworth. After the wedding ceremonies were over the Queen made a State visit to the Bridgettine foundation at Wadstena, and Sir Henry Fitzburgh accompanied her. He told the convent he wished to found in England a monastery of the Rule of St. Saviour, and asked that the two Brothers should be sent to England for that purpose. A charter, dated November 28, 1406, transferring certain lands at Hinton, near Cambridge, for the purpose of the new foundation was handed by Fitzburgh to the Abbess of Wadstena. However, it seems that although the two Brothers went to Hinton, and were engaged in preparations and negotiations, no monastery was actually established there.

In 1415 King Henry V. decided upon the erection of the two Royal monasteries of Sheen and Syon, and the choice of a Bridgettine foundation was certainly ascribed to the influence of Sir Henry Fitzburgh. The foundation stone was laid on the feast of St. Peter's Chair, 1415, by the King, who a month later issued the Syon foundation charter, and in April he and his sister Philippa, Queen of Sweden, sent letters to Wadstena asking that Bridgettine Sisters and Brothers might be sent for the new monastery. The Abbess of Wadstena replied on May 16, 1415, and sent "four consecrated Sisters, well instructed in the observance of our rule, with one Brother, a priest and a maidens, suitable for the choir and singing." They landed at King's Lynn and probably proceeded thence to Twickenham where some time before 1418 they were joined by postulants from different religious houses. Pope Martin V., on August 18, 1418, issued two Bulls, one addressed to Henry V. and the other to the Archbishop of Canterbury, the Bishop of London and the Abbot of St. Albans, dealing exhaustively with the new foundation.

The preparations being finally completed, the convent was enclosed and the first Professors were made on April 21, 1420. From that date until this the praises of God have gone up to Heaven from Saint Bridget's children, uninterrupted amidst every conceivable vicissitude of time and place. In 1426 the Duke of Bedford laid the foundation stone of the permanent buildings at Syon and gave a gold ring to each of the Sisters professed. These new buildings were in the parish of Isleworth, where the house of the Duke of Northumberland new stands. The buildings began in 1426 and were finally completed in 1481, and thither in that year the religious were transferred with great solemnity, two Archbishops and many Bishops assisting in the ceremony.

Thenceforth until the wreck and ruin of the Reformation the site of monastic prayer and praise was used its even way. The storm broke with pitiless fury upon the monastery, and on May 4, 1535, Blessed Richard Reynolds was the crown of martyrdom at Tyburn, while Brother Thomas Browall died in Newgate Prison from the hardships and cruelty of the gaolers in 1537. The Abbess with some of her nuns found a shelter at Denham. Under the guidance of Sister Catherine Palmer, who succeeded Agnes Jordan as Abbess, others found a refuge at the Bridgettine Monastery of Darmond in Flanders. Two Briefs of Cardinal Pole, dated 1554, and one of Pius IV., dated May 8, 1564, are still preserved at Syon. The latter is addressed to the Archbishop of Cambrai, asking him to secure a separate house for the English Community in his diocese. Syon House became secularized and its precious library of 14,000 volumes were scattered to the winds. Eventually the property passed into the hands of the Duke of Northumberland, who, with the exception of the brief restoration under Queen Mary, have held it till this day. At Darmond the religious continued to live some years and were found there by Cardinal Pole, on whose initiative they were restored to their monastery at Syon by Queen Mary. But the ruin, and all too short, Queen Mary died, and Elizabeth succeeded her, the religious had to "consult of their departure from England to some place where they might live Catholic and religiously." The Duke of Feria, Spanish Ambassador, obtained Elizabeth's permission for their departure and himself furnished the ship that took them to Flanders.

"Thus the convent and monastery of Syon was a second time exiled." They joined themselves to the con-

vent at Darmond, where they remained, though in a distinct quarter of the monastery. In 1663 a dissolved monastery at Zurich, Zee, in Zealand, was placed at their disposal by the Duchess of Parma, Regent of Flanders. The nuns remained in this monastery five years, till 1668, when the spread of heresy obliged them to depart thence. They went to Brabant, where Dr. Saunders bought them a house and church, a league from Antwerp; but the heretics continually disturbed them and at last they fled to Antwerp, and thence to Mechlin, where by the help of Sir Francis Ingelieff they hired a house, and for seven years the nuns lived there until they fell into such sore need that they sought some of their number to England to procure alms. They next went by sea to Rouen where they remained fourteen years, till in 1594 they were forced to flee again for the same reasons as before, the preservation of their faith and religion, and arrived in the Kingdom of Portugal, which was the eighth time they had changed their habitation and country in the space of thirty-seven years.

When in 1594 Rouen was given up to Henry of Navarre, the community left the city for Honfleur, whence they took ship to Lisbon, where they landed on May 20. They were hospitably received by the Portuguese and especially by Isabel de Azevedo, who made over to them the property of Sillio de Mocambo, where they built a church and convent.

In 1651 the church and monastery were burnt to the ground and King John IV. of Portugal met the cost of the new building, which was entered by the community in 1656. When, look after the interests of the future there. Catholics often complain that their interests are neglected. They are often themselves to blame. If we become a hopeless minority in the West it will be to a certain extent our own fault. A writer in McLean's Magazine describing conditions from a teachers point of view says, in the issue of June 16th, "There was no church within miles. During my administration of ten months, birth and death happened, but no clergyman of any creed came to those benighted people to cheer or help. When they married they drove to the small town where the tiny church with its high spire stood in silhouette against the horizon beyond. On the Sunday afternoons dances were held in each other's houses." Again describing a cleanup in the school after the "flu" the writer graphically proceeds: "When the disease had subsided and school reopened, the teacher took a pall of fungicide fluid, with a whitewash brush, sprinkling ceiling, walls, door-lintels and floors, to find some of the scholars going down on their knees at her approach, and at a flicker of the sprinkling brush, everybody crossed themselves piously. It suddenly dawned on the teacher that the children thought the cleansing fluid was holy water, and the wall sprinkling a sort of religious rite."

As this writer is not in any sense a missionary propagandist we leave the picture with our readers to draw their own conclusions. 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.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

METHODISTS AND THE MISSIONS

On July 28th, in the Wesley Buildings, Toronto, was held a special meeting of the Mission Board of the Methodist Church for the purpose of discussing the various questions connected with mission activities and conditions confronting the Methodist Church in the West. It was made clear at the meeting that the condition of certain churches in the city of Winnipeg was such that help from the East was imperative. Grace Church demanded the sum of \$18,000 to be later repaid without interest. St. James Church asked for a grant to rebuild after a fire, another asked that its whole original arrangement be made part of the original plans of the Church in the West and the Board had in addition the question of the missionary works to deal with. The Board made the following grants. To Grace Church, \$18,000 for its immediate needs, \$10,000 to St. James Church to rebuild and then stated that the whole position of Methodism in Winnipeg would be given careful consideration and further plans made when this was done. In matters that were more strictly missionary it was decided to erect at Yorkton a boys' school home, a social centre to be established at Calder, Sask., where the population is mostly German and Ruthenian, and a grant of \$15,000 was made for the purpose. Another similar centre is to be promoted at Hatford, Sask., and the mining centres in Alberta were to be stimulated into activity by a donation of \$10,000. At Bellevue which is in the Crow's Nest Pass District there is apparently a population of 1,300 and which forms a centre for the district. A hall where moving pictures and other entertainments are to be provided, a gymnasium and large rooms for social and religious meetings are to be erected. The Methodist Church in Prince Albert, Sask., was given \$5,000 to help wipe out a debt. If extreme count for anything the above facts ought surely make a

profound impression on Catholics. The Methodist Church finds that in the West we have to deal with a situation that demands from the established centres of the East provision for present needs. It is wholly impossible for the new settlers to provide for religion. They simply have not the means. The Government is making him the attempt to establish schools that will give a chance to the new Canadian to become a useful citizen. They even go so far as to provide lunches for children in poor circumstances, but it is beyond the power of either the Government or local bishop to make provision for church needs. The teachers out in these districts co-operate loyally with the program of the Government and do not wonder with the children of the new comers, teaching him the language of the West, teaching him that the fads of Europe have little excuse on this continent, teaching him that he has duties as a citizen and that he must learn how to fulfill them. We have an additional incentive in the work that the sects are carrying on among these people under every possible guise to take away such Catholic faith as they have. These centres which received from the Methodist Mission Board such special treatment are largely Catholic. This applies especially to the Ruthenians among whom the proselytizers have been very busy. The Methodists and Presbyterians have made a heroic effort to turn them from the Catholic Church. To offset some of this activity the Christian Brothers have been sent to establish a school at Yorkton. Extension is behind this work to look after the interests of the future there.

Catholics often complain that their interests are neglected. They are often themselves to blame. If we become a hopeless minority in the West it will be to a certain extent our own fault. A writer in McLean's Magazine describing conditions from a teachers point of view says, in the issue of June 16th, "There was no church within miles. During my administration of ten months, birth and death happened, but no clergyman of any creed came to those benighted people to cheer or help. When they married they drove to the small town where the tiny church with its high spire stood in silhouette against the horizon beyond. On the Sunday afternoons dances were held in each other's houses." Again describing a cleanup in the school after the "flu" the writer graphically proceeds: "When the disease had subsided and school reopened, the teacher took a pall of fungicide fluid, with a whitewash brush, sprinkling ceiling, walls, door-lintels and floors, to find some of the scholars going down on their knees at her approach, and at a flicker of the sprinkling brush, everybody crossed themselves piously. It suddenly dawned on the teacher that the children thought the cleansing fluid was holy water, and the wall sprinkling a sort of religious rite."

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PREVIOUSLY ACKNOWLEDGED \$3,630 08 Reader, Wauchope, Sask. 2 00 Mrs. M. Dobson, Chicago, Ill. 1 00 MESS INTENTIONS T. P. D. Forest Mills. 1 00 For mothers soul. 5 00 Thanksgiver, Paris. 2 00 Friend, Halifax. 2 00 Reader, Sydney. 2 00

THE LATE EMPRESS EUGENIE

The remains of the late Empress Eugenie were conveyed, on Thursday evening, July 15, from Madrid to Paris, en route for England. Royal honors were accorded at the Northern Station at Madrid, by a special decree of King Alfonso, and a company of soldiers sounded the "Last Post" as the train moved out of the station. In the French capital a gathering of more than 2,000 persons assembled at the Gare d'Azulez to do homage to the Empress's memory, and for three hours men and women of every social grade filed past the carriage in which the coffin reposed. On Sunday morning the body was received at Southampton from Havre, and was conveyed by special train to Farnborough. Farnborough. . . . The Benedictine Abbey amid the trees crowning the height . . . where the dynasty of the Napoleons finds a mortal ending. Shrouds of marble entomb the imperial dead, who, for one and forty years were twin, but now are three and three for ever. On June 27, 1879, Cardinal Manning wrote to Disraeli: "There will be a funeral service for the Prince Imperial on Monday, in the Cathedral at Kensington. If any of your Lordship's friends should desire to be present I should be happy to send tickets of admission." Two Sovereigns have since occupied the English throne, and two Cardinals have

come to Westminster. And three Empires are now with the Third Empire. The paths of the imperial pall, blue, sown with golden bees and wrought with eagles, which covered the coffin of Eugenie, last Empress of the French, was not the paths of loneliness, for the Empress is reunited and all of Europe's eagles have fallen. And the unhappy Empress, no longer unhappy, no longer haunts the three lands of her life: England, France and Spain. But her life was set for the rising and the falling of many, both among friend and foe, and even between her death and her burial the House of Hohenzollern, which dislodged her, has offered a ghastly sacrifice.

Never again is the world likely to see such an Empress, nor mortal eyes behold the Majesty of England and the Majesty of Spain mourning the fallen Majesty of France. When again shall a Benedictine Abbot on English soil receive three anointed Kings at his church door? Preceded by Cardinal Bourne and the Bishop of the Portsmouth Diocese, the Kings and Queens of England, Spain and Portugal entered and took seats within the sanctuary. King Alfonso and the Bishop sat on the Epistle side and the Cardinal, with King George, upon the Gospel side. A Dauphin represented French letters and a Murat the memory of the Grand Army.

It seemed that the bright image of St. Louis, crowned and spattered with fleurs-de-lis, on the left of the aisle welcomed the representatives of the chief royal families of Europe, the Hapsburgs represented by the King of Spain, the Guelfs by the King of England, the Stuarts represented by the Duke of Alba, the Hohenzollern by the wife of King Manuel, and representing the Bonapartes, Prince Victor Napoleon and Princess Clementine. In the Catholic Church, there is neither Jew nor Gentile, neither Bourbon nor Bonaparte. . . . The remnant of European Royalty were gathered about one who was not born royal. The Church is the last refuge of exiled Royalty.

The slow Benedictine chant rose as simple in melody as the monotone light thrown by the stark yellow candles. Not since the time of Catherine of Aragon have the Royalty of England and Spain heard the Mass together. Dynasties have changed, but the "Diss Israel" is the same plaintive cry of agony suitable to every soul that comes into the presence of God. Under its compelling accents three great countries of Western Europe seemed to mourn together, as the words of the hymn invited judgment even upon Eugenie who was Empress—Spain that gave her birth, France that gave her love, and England that accorded her burial . . . until the day—

"Cum resurget creatura Judicanti responsura."

But with judgment comes vindication. Seldom has a preacher had such an opportunity or audience as the Abbot of St. Michael's, who delivered the panegyric. He took his text from the pathetic words which Bossuet once spoke over the body of an exiled Queen of England—Henrietta Maria. With exquisite taste and burning eloquence he touched on the amazing career of the Empress, which has covered nearly a century of European history from the decade of the first Napoleon's death to the fall of the last Continental Empire. He enumerated her triumphs and her sorrows, and beautifully said "ceux qui ne sont pas malheureux n'ont pas d'âme"; those who are not unhappy do not have a soul. And Eugenie had wonderful griefs and wonderful friends. "Are we at the Tuileries or at Versailles or Fontainebleau?" cried the preacher as he enumerated the Sovereigns who were present to do her honor in death. He saluted "le roi Georges," recalled the friendship which Edward the Seventh and Queen Victoria had shown to the soulless widow. Then he went out the names of Bonaparte families there present who had been faithful through the half-century, from Imperial peers to the devoted servant. He recounted the accusations and responsibilities which had been showered upon her and against which she had not been able to defend herself. With French chivalry, as well as Christian justice, he defended her dead, and bitterly denied that the war of 1870 was her war "Ce n'est pas ma guerre" and he appealed to the historical truth which shall yet be revealed. Before the assembled royalty of western Europe he vindicated her name, and then with lowered tone said simply: "Eugenie, reste en paix!"

And a chapter of Europe's history was sealed in the tomb. S. L.

ABBOT CARROL'S SERMON At the conclusion of the Mass the Abbot of Farnborough delivered a short sermon in French, in the course of which he reviewed the life and sufferings of the Empress.

"This Empress of France," said the preacher, "this widowed mother of a son who was her hope and her joy snatched away from her by a glorious death, she who arrived to extreme old age the history of a century, and is the living memory in our minds of all the misfortunes which a woman can suffer—lived to see her adopted country—France, lifted up again to victory after being bowed down for over forty years by defeat. I remember the Eleventh of November, 1918, and the firing of the last gun of that terrible War. I want to present her Majesty my homage and congratulations, for I know what grief the War had reawakened in her

and with how ardent a wish she longed for peace. This, she told me, is the first moment of joy I have had since 1870." What a destiny, the Abbot continued, was that of the Empress! From 1826 to 1820 her life had been witness to the events of nearly a century. Born of a noble family in Spain—a country that remained always so dear to her, to meet almost by chance with the living heir of the most extraordinary military glory to bear during seven-teen years the weight of that magnificent Crown; to fall with an Empire in an unhappy War, of which, without the least reason, the responsibility was laid at her feet; to lose in an accident so strange that it remains still a mystery to some historians her son, the heir of so much glory and so much misfortune, to whom the Empire seemed promised; to live until she saw reparation made for the most cruel injustice, and then to return to this Spain, her youth to die there. "After the fall of her House it was stated that she exclaimed 'One has no friends when one is in grief.' I doubt whether she ever uttered those words, for she was too proud to complain, and her life in exile was a direct contradiction of them. Queen Victoria and King Edward treated her as a Royal Queen, and the same spirit was maintained by Queen Victoria's descendants, who have come here at this supreme moment. The King of Spain, always faithful to his friends, asked in an admirable letter after the death of the ex-Empress, that she should be buried as an Empress, and he and his Queen have come to render their homage to her memory." Were they at the Tuileries, Versailles, Fontainebleau, in the great days of the Empire, to see such an array of Kings and Queens, prelates, princes, bearers of great names, Ambassadors of great Powers, generals and officers carrying on their breasts the honors of their glorious services? No; they were in a church built by an exiled Empress in a foreign land. But all those who were present wished to prove that they knew how to honor grief and misfortune. The cross above the church that dominated the surrounding country was the symbol of that saying, which illuminated all darkness, which cured all misery, which had been her strength and hope during those long years of "loping"—"I am the Resurrection and the Life, he who liveth and believeth in Me shall not die."

Following the sermon Cardinal Bourne gave the absolution. The King and Queen and other Royal mourners then departed, being accompanied to the west entrance by Prince Victor Napoleon and Princess Clementine.—The Tablet.

FATHER FRASER'S CHINA MISSION FUND

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There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily unchristianized. Missionaries are urgently needed to go to their rescue. China Mission College, Almonte Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily. A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary J. M. FRASER.

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FIVE MINUTE SERMON

BY REV. M. ROSSAERT

THIRTEENTH SUNDAY AFTER PENTECOST

INGRATITUDE TOWARDS GOD

"Jesus, Master, have mercy on us"; these were the words with which the ten lepers, standing afar off, implored our Saviour's help, and they did not ask in vain for He extended His miraculous power and cured them. Imagine their happiness at being suddenly delivered from a painful and disfiguring disease, so that they could go back to their families and friends, and associate once more with their fellow creatures. Was it too much to expect them to be grateful? Yet only one of them turned back to offer the thanks due to his benefactor. That the ingratitude of the rest caused pain to our divine Lord is plain from His question: "Were not I made clean, and where are the nine?" We all feel indignant at their behavior, but are we not sometimes also guilty of ingratitude? We all receive countless benefits from God day by day, and how few of us ever feel really thankful to Him! Let us consider briefly today how we show ingratitude to God.

1. In the first place we show ingratitude by failing to recognize His benefits. A grateful man thinks of all that God has done for him, and appreciates His gifts at their proper value, looking up with thankful heart to the Father of light, from whom cometh every good gift. But an ungrateful man does nothing of the kind; he enjoys God's benefits daily without a thought of the Giver. He is like a careless child, who sits down at his parents' table and eats what he likes, without thinking of their kindness and without considering how much better he fares than many other children, who are glad to eat their hunger with dry bread. This is how an ungrateful man gets towards God; he never reflects that all good things are gifts to which he has no claim; he enjoys them without thinking of the Giver.

Most of you no doubt consider that you do not belong to the class of men devoid of gratitude; you say your prayers morning and evening, and grace before and after meals; yet it behoves you to examine yourselves and find out whether your prayers really proceed from a full heart of gratitude, or are uttered merely with the lips. There is a great difference between lip service and the prayer of thanksgiving.

2. Secondly, we show ingratitude by not making a good use of God's benefits. Whenever He gives us anything, He intends us to use it in some particular way; He entrusts us, His servants, with few or many talents, not that we may bury them, but that we may employ them for our good and that of our fellow creatures according to His holy will. He gives us intelligence to acquire useful knowledge and so to benefit ourselves and others; He gives us health to enable us cheerfully to discharge the duties of our calling; He gives us property that we may not only live in comfort ourselves, but may be able to help others. Now an ungrateful man enjoys all these gifts, but overlooks the intention with which God bestows them upon him. He has intelligence, but does not use it in acquiring useful knowledge; he is healthy, but fails to appreciate his good health and takes no care to preserve it; he has property, but does not good with his money and does not attempt to lay up imperishable treasures. In fact, he takes all the good things that God gives him, without remembering that he will have to render an account of them.

3. Finally, we show the basest ingratitude when we make a sinful use of God's gifts and benefits. It seems hardly credible that a reasonable being could act so outrageously, and yet it happens only too often. In their ingratitude men employ their gifts of mind and body for wicked purposes. God gives us a sound constitution, and you presume upon your strength and throw it away by yielding to drunkenness and excess. God gives you an abundance of worldly possessions, and you either hoard them up or squander them. God gives you good, kind parents, or loving relations, and you embitter their existence. God gives you intelligence, and you employ it in gratifying your feelings of pride, vanity, etc. God called you to Christianity, and you are no better than a heathen; you have misused all your good gifts!

Let us henceforth not shut our eyes to God's infinite goodness and still less make a bad use of what He bestows upon us. Rather let us be grateful for the benefits that He showers upon us so bountifully day by day, and show our gratitude by using them for His honor and for our own good and that of our neighbors. May we impress upon our hearts St. Paul's words: "Give thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father," and may we ever practice what He teaches. Amen.

IT BEGINS AT HOME

"We heartily commend to all our readers,—feeling that there are few who can fail to profit by it,—the reading of the following paragraph, quoted from the Leader of San Francisco: "Sir Arthur Helps had the happy faculty of putting expression of wisdom into a few words. It was he who said, 'Familiarity should not swallow up courtesy. Perhaps one-half of the rudeness of

youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family, because of familiarity with them, is very likely to prove rude and overbearing to others, and to be a tyrant in the household over which he or she may be called on to preside. There is at this day, undeniably, among the rising generation a lack of courteous demeanor in the family. Of all places in the world, let the boy understand that home is the place where he should speak the gentlest and be the most kindly; that there is the place, above all, where courteous demeanor should prevail. The lad who is rude to his sister, impertinent to his mother, and vulgar in the house, will prove a sad husband for a suffering wife, and a cruel father to unfortunate children. The plans for politeness, as Sir Arthur Helps says, it is where we mostly think it superfluous." There is a sad inconsistency in the attitude of those who reserve the essence of courtesy and consideration for the outsider, the casual acquaintance, and cannot be even decent with those who are constrained to live with them. Were the above suggestions heeded, and courtesy more generously observed, some people's lives would be more worth living.—Catholic Transcript.

WHAT SHALL I BE?

It is a sensible boy or girl who begins early in life to ask this question. Occupations are many and varied. But in the maze of paths which stretches out before the dream views of youth there is for each a particular path to be followed. That one must be found. The world offers many possibilities in vocation, many of them laudable. Never before has any such occupation promised greater financial return or more decided material advancement. But while the world attracts and invites, our Divine Lord, too, is calling, eagerly and insistently. His reward is rich and assured. There is no uncertainty about it. Returns a hundred-fold, and the grace necessary for service leading to everlasting life are the inducements held out to youth who would leave all to follow Him. Never was the need nor the opportunities greater. Help in saying souls is an imperative appeal. Priests and religious teachers are everywhere in demand. The urgency of the situation means the loss of many souls unless the need be met. Those whom God has called may not then ignore or postpone the Divine suggestion. The same voices which urged and inspired the saints come to those selected today. Listen and act. Interest in the work of Christ and anxiety to further the progress of His church will yield to a yearning to share in the service. And what higher or better life could any boy or girl embrace that to enroll in the army of the Lord? It is not sentiment which prompts a call. Faith and reason, the will to do good, have ever brought saints into the fold. A special call or a particular sign need not be expected or awaited. It would be presumption so to act. But if a right intention and certain qualifications of one's life be present, the advice of one's confessor should at once be requested.

Parents and elders will be careful to discourage or ridicule a religious vocation in youth. Unfortunately, some parents look upon such a call as a sort of social calamity. We would urge upon them that a vocation to serve as a priest, a brother or a sister, is not only a blessing in itself to all the family, but to have a share in encouragement, perhaps, even to shape the call would be God's work. Encourage, support and pray for youth in its trying hour of decision, and the young people will go out fearlessly and perseveringly to the work of the Lord wherever they may be called.—New World.

MORAL CONFUSION

Although the New Orleans pastor denounces as sensationalism the story published broadcast by the press that he stopped a wedding because the bride was "shockingly attired, he acknowledges that before the bridal party entered the church they were requested to veil themselves on account of wearing gowns unbecoming at the reception of a sacrament. It is remarkable, however, how our newspapers, far from Puritanical though they be, almost unanimously approve the alleged action of the pastor and deplore the loss of the sense of modesty in dress by the devout female sex of our age. The loss of moral balance was commented on by the President of Princeton University, Dr. John Grier Hibben, in his baccalaureate sermon on June 13 to the graduates of 1920, when he declared: "In our social relations we are weakly allowing ourselves to be ruled by the goddess of folly, slaves in her domain to the fashion of the hour. The modern dress, the modern dance, modern music and modern manners are symptoms indicating that something in this age we have lost our bearings and that the old values of life, once so highly prized, have been forgotten. . . . The very helplessness of the world today is in itself a repudiation of that self-sufficient and self-confident view of life that the world in its progressive development has outgrown the need of religion. It is religion that gives to the world what it now most needs—a standard of

right living, a cause to maintain and defend, a leader to follow and a law to obey." Undoubtedly the War has caused a deterioration of moral standards not only in Europe but in America as well. The present day styles in the garb of women are often set by the demi-monde of Paris and accepted by Christian women as slaves of fashion. The emancipation of the new woman however is proceeding too far when it comes to throwing off the shackles of clothes. There is no reason why the human form divine cannot be beautifully dressed, even when bow-legged, without shocking Christian modesty. The latter is never out of fashion and should be insisted upon by parents and educators as a priceless jewel in the diadem of virtue.

Miss Fanny McLean, a veteran teacher in the Berkeley schools, now connected with the Board of Education there, recently excoerated dotting parents whose children have become the bane of modern pedagogues. She said: "Parents no longer understand their children. They send them to us disobedient, extravagant, spoiled."

Superintendent Fred C. Nelles of the Whittier State School for Boys in an address delivered before the Sacramento Rotary Club, on June 24 states that 90% of the inmates of that institution come from the public schools, although the A. P. A. orators would like to credit the Catholic schools with all the crimes and misdemeanors in the catalogue. Evidently the fathers and mothers of today are neglecting the home training of their children.

There is no religion in the average home, and no formation of character and moral training of our youth. A state of moral confusion and intellectual anarchy is widespread; especially outside Catholic circles. To make confusion more confounding, the Socialists and Bolsheviks aim at capturing the public school system and closing religious schools. Cheap fiction, corrupting movies, a sensational press propagating lies, the crowding of population in flats, tenements and apartments—all these influences are deteriorating the morale of our young people and setting them aloft early on the uncharted sea of life without a guiding compass, drifting aimlessly into the laxness and stupidity of town life today.—The Monitor.

WHAT CIVILIZATION OWES TO ERIN

The following facts taken at random from Early Irish history show what European civilization owes to the people of Ireland:

How many know that Pepin and Charlemagne had to send in the eighth and ninth centuries, for two Irish scientists—O'Farrell and Dungal—so explain to the disturbed minds of Europe the significance of certain natural phenomena?

That the "De Mensura Orbis Terrarum" of an Irishman—Dicuil—written 825 A. D., was published in French and German because of its scientific value in the eighteenth century?

That according to Zenoas, the true history of the peoples of Western Europe cannot be written until the resources of early Irish literature have been fully uncovered?

That astronomical scientists of world-wide repute have established the absolute accuracy of early Irish annals—a fact not true of any other nation's writers?

That in early Ireland it was a common custom to banquet and fete men of learning?

That wandering poets in Ireland kept alive the flame of nationality through the ages of persecution?

That in ancient Ireland there were free schools, free colleges, free universities, both lay and ecclesiastical?

That a course of two years' study and research was prescribed for the degree of Doctor (Ollamh)?

LANGUAGES OF EUROPE That Greek, Latin, and the languages of Europe were included in the curriculum, and Latin was spoken as freely as Irish?

That the people of the country were passionately fond of music, accounting it one of heaven's delights and a necessary of life on earth?

That in works of art, in stone, canvas, metal, enamel, on parchment and canvas, the examples in the National Museum and the libraries of the world are a mute testimony to excellence not elsewhere attained?

That the land belonged to the free, the members of which were interdependent and free?

That the aged were honored and maintained in ease and comfort by the tribe?

That special hospices, lay and ecclesiastical, were to be found in every part of the land, dispensing free rent and comfort to all travellers?

That, further, every house was open house?

That Irish physicians and surgeons—men and women—were in high repute and constant demand throughout Europe?

MEDICAL LITERATURE That in the early Irish language is to be found the largest collection of purely medical literature in existence in any one tongue? That devoted duty and gratuitous aid were given by Irish medical men at a time when the same was deemed improper by other peoples? That in pagan Ireland every tribe had its free hospital.

That a doctor falling through proven neglect, carelessness, or lack of skill to effect a cure had to compensate his patient? That injury caused to another's person was punishable by adequate compensation? That Turkish and medicated baths were common to all (cf.—Romish-Irish Baden)? That the highly critical and involved surgical operation of trepanning was regularly and successfully performed? That early Irish obstetricians were familiar with and performed the Caesarean operation? That cupping and stitching of wounds were not new to ancient Ireland? That anaesthetics were used from pagan days?—The Pilot.

INSIGHT AND SYMPATHY

In discussing a book, "Father Maturin: A Memoir With Selected Letters," the reviewer in the current number of The Ecclesiastical Review says that his success as a preacher and a convert-maker lay "in his insight into human souls and his equally profound sympathy with their difficulties." A convert himself he knew by experience what perplexities confront the sincere seeker after religious truth. According to him it is a grave mistake to suspect the majority of outsiders as being of bad faith. And souls are not won by calling them hypocrites. Indeed, Father Maturin said once to Cardinal Vaughan, upon the latter's question what he thought to be the reason why the movement toward the Church in England was not more widespread: "If you want me to be perfectly frank with your Eminence I should say it was yourself." And by way of explanation Father Maturin added that the Cardinal in his public utterances seemed to cast doubt on the good faith of so many Christians outside the Catholic Church—a mode of proceeding that only served to hurt their feelings and to prevent them from drawing nearer to the Church.

This no doubt correct position of Father Maturin is based on the fact that the approach to souls is through kind appreciation. Of course, when there is question of leading a soul to the knowledge of divine truth, the grace of God is the principal factor. Human agencies are only supplementary. But these human agencies are two-edged swords—they can both help or hinder the working of grace. If they are to be helpful they must bear the characteristics of insight and sympathy. This is why religious controversy so rarely accomplishes any good, namely because it is often wanting in both insight and sympathy.

"I am right and you are wrong," this is the language of controversy. How much better is it to begin, "This is what we believe," and then upon questioning state the reasons. If the reasons seem good to the inquirer, he will be induced to pronounce himself in the wrong—a much more hopeful situation than if he is told to be wrong by another. But not only in matters of religion are insight and sympathy the passport to useful influence, they are of immense importance in all our daily relations with our fellow men. Learn to know your neighbor, not to eep his faults but to discover his good qualities; place yourself in his position, and 99% of the disagree-

ments that trouble the peace of families or communities will either be avoided or easily remedied. For nearly all our faults have their foundation in mistakes.—S. in The Guardian.

SUFFERED DAY AND NIGHT

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A FAMILIAR TYPE

The "half-hearted" Catholic is a familiar type. He belongs to the class who adopt the "get it over as soon as possible" motto. They skip their daily prayers, go to an early Mass on Sunday to avoid a sermon, and if by chance they do manage to hear the word of God they are only too ready to criticize the preacher, his method of delivery, and even the doctrine he propounds. Good spiritual reading they largely cold-shoulder and indulge in books which if not actually forbidden by the Church are a real danger to the faith they hold. Half-hearted Catholics often take the wrong view of vocations. There are Catholic parents who dread nothing more than to hear that their children have a vocation. They will do everything they can and sometimes they succeed in quenching that divine spark. They voice the worldly view: "Why not go in for something more lucrative?" They refuse to see what an honor it is for their children to serve God on the altar or in the convent.

Another class of Catholics are addicted to false shame. These are "neutrals." In passing a church or a priest they are afraid to raise their hats, and in the presence of non-Catholic friends they are equally nervous in acknowledging God and His religion. They detest charity in their hearts by keeping non-Catholics from entering the Church through the disparaging attitude they adopt. "Just as good men outside the Church as in" is their usual formula.

Now, the true Catholic, on the other hand, says his prayers with devotion. His delight is to salute God each morning and evening, and it is a real pleasure to him to hear God's word from the pulpit. A vocation in his family is a source of indescribable joy. Real Catholicity preaches by the very efficacious method of good example. Non-Catholics lead good lives outside the Church, but they could lead better

ones with the help of the Divine Sacraments. Good Catholics ally themselves with the confraternities of the Church, and give their support to the movements sanctioned by the Church and having for their purpose the promotion of right principles of thought and action in various spheres of human activity.—The Sentinel of the Blessed Sacrament.

I know that it requires a great deal of merit for me to go to Heaven, but what I lack I will obtain from my treasury, which is the Heart of Jesus.



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Make your dresses and suits yourself for only the cost of material. Cut your dress-making bill in half. Write immediately for an interesting little story—How Mary Kept Up with the Joneses—using the "Collapsible Queen". Discusses just what you may accomplish and save with the "Collapsible Queen". Tells about our easy installment plan. Sent free on request.

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Now It Can Be Told

BY PHILIP GIBBS PRICE \$3.25 Postage 16c.

Philip Gibbs has startling things to say that he could not tell the world until now, and he has singled the permanent values out of the bewildering world panorama of the past few years. He comes to a new vision to which the world is just awakening.

Catholic Record LONDON, CANADA

Hand in Hand To Worthily Produce

That's the principle the

SHERLOCK-MANNING 20th Century Piano "The Piano worthy of your Home"

is built around. The spirit of co-operation between the firm and our employees is as important to us as the good materials and expert workmanship we employ in the making of our high-grade pianos.

This united effort has produced an all-Canadian, masterly instrument, second to none in the world.



MADE IN LONDON

The Sherlock-Manning Piano Co.

LONDON

CANADA

CHATS WITH YOUNG MEN

THE ONLY WAY TO WIN
It takes a little courage
And a little self-control
And some grim determination
If you want to reach the goal.

of her importance as the central
factor in the family.
Not to forget to show your appreciation
of all her years of self sacrifice.

IMPORTANCE OF GOING TO SCHOOL

In olden days education was not
considered over-seriously by people
who had to work for a living.
But times have changed. Modern machinery
and science or brains have supplanted
the farm hand labor of

versation. It ran something like
this:
"Yas, Mr. S., I was saying as the
stranger entered the office. 'I'll
attend to that corporation matter
for you. Mr. J. had me on the phone
this morning and wanted me to
settle a damage suit, but had to put
him off as I was too busy with other
cases. But I'll manage to sandwich
your case in between the others
somehow. Yes, yes. All right, goodbye.'"

"Being sure, then, that I had duly
impressed my prospective client, I
hung up the receiver and turned to
him.
"Excuse me sir," the man said,
"but I'm from the telephone company.
I've come to connect your
instrument."—Houston Post.

WHOESOME GIRLS

One day not long ago I was talking
to a farmer whose wife has her
house filled in the summer months
with "summer boarders." A young
woman friend of mine was one of
their boarders for three weeks last
month. When I asked the farmer
how he and his wife had liked her
she said with a show of enthusiasm not
usual with him:
" Well, we never had anyone in the
house we liked more. She was so—
so—well, so sort o' wholesome."

Pure, Clean, Preserved & sold only in
Sealed air-tight packets
to preserve its native
goodness.

"SALADA"

Used in Millions of Tea-Pots Daily

their efforts shall not be in vain,
and the Catholic Sisterhood likewise
doing their share in bringing comfort
and balm to the wounded and
maimed.

"I consider it a great privilege
to be able to contribute my mite
to a cause as represented by such
an institution as the Catholic Church,
and I hope that you will receive
the necessary help from all of our
citizens of every faith and every
creed."

"What the world needs is more
of this broad-minded appreciation by
men of one religion of the good that
there is in another."

"What Mr. Herman referred to in
his first letter was the efforts to
break up the Catholic schools
because children are taught religion
in those schools."

"The issue had been forced on
the people of the State of Michigan
and they must face it in an election."

"If out of the election there could
result a doing away with some of
the religious prejudices that exist
through men and women of one
faith not understanding the faith of
other men and women then some
good will have been done, and the
expressions of such men as Mr.
Herman help to do away with those
prejudices."—Pipp's Weekly, Detroit.

Spirit is the highest element in
man's nature; that which is immediately
divine; that whereby man is
connected with a higher order of
things; the organ through which
alone he is capable of understanding
divine things.—Origen.

Has a sensible man ever been seen
to visit the abodes of people attacked
with violent pestilence, with the
intention of amusing and diverting
himself? Who, then can doubt that
bad books carry with them a pestilence
equally real?—Descartes.

For the Accommodation of
Their Customers

IN TORONTO AND WESTERN ONTARIO
The Capital Trust Corporation will on Sept. 1st
Open Offices in the Temple Building, in
Toronto, near the City Hall

where they have taken over the Offices and Vaults now occupied by the
Union Trust Company. The Capital Trust Corporation will carry on the
Safety Deposit Vaults and will do a general Trust business there, acting
as Executor, Administrator, Assignee, particular attention being given to
the Management of Estates. Four per cent (4%) interest will be paid
on Savings Accounts, and withdrawals will be allowed by cheque.

CAPITAL TRUST CORPORATION
OTTAWA AND TORONTO



When You Visit Buffalo
Add to your pleasure and comfort by stopping at the Lenox.
Quietly situated, yet very convenient to business, theatre, and
shopping districts, and Niagara Falls Boulevard.
The service, and the surroundings are of the sort that will
make you want to come again.
European plan. Fireproof, modern. Exceptional cuisine. Every
room an outside room. From \$2.50 per day.
On Empire Tours. Road map and running directions free.

HOTEL LENOX
BUFFALO, N.Y.

MORE "LUCK"

Another case of remarkable "luck"
came to the notice of the writer
during the week. It has to do with
a young man—he is still young—who
is at present drawing more than
\$25,000 a year as salary. He entered
business with a firm up in St.
Lawrence County. His work was
the hardest kind, and so far as hours
were concerned, anywhere from 12
to 24 was the order. A good many
times this young man became discouraged;
but he knew that in that
business other young men had succeeded
and he finally made up his
mind not to be a "quitter."

From the northern New York town
he was sent to New Orleans, for the
concern has branches all over the
United States. Three months in the
Louisiana city filled him with
utmost disgust—but he stuck. Then
he was transferred to a small town
up in Indiana, the position being
about the worst ever.

To make a long story short, our
young friend brushed the mud of the
Indiana town off his shoes and was
given a boost that heightened him
considerably. Here he surprised his
employers by doing things that had
never been done before and which
paved the way to further success.
Anyway, at this moment, he is one
of the big men of the concern,
and is being paid more than was
ever paid to an employe.

Was it "luck" that brought
success? No. Initiative, perseverance,
and work—hard, tiring work—these
and these alone landed this particular
young man on the topmost rung
of the ladder of success. Any one
youth who has the ability and will
"stick to his job" can do the same.
There are chances everywhere. All
one has to do is to capture them
as they come our way.—Catholic
Sun.

YOU OWE IT TO YOUR MOTHER

To lift all the burdens you can
from your shoulders that have grown
stopping in waiting upon and working
for you.
To seek her comfort and pleasure
in all things before your own.
Never to intimate by word or deed
that your world and hers are different
or that you feel in any way
superior to her.

To manifest an interest in what-
ever interests or amuses her.
To make her a partner, so far
as your different ages will permit,
in all your pleasures and recreations.
To remember that her life is
monotonous compared with yours,
and to take her to some suitable
place of amusement, or for a trip
to the country, or to the city if your
home is in the country, as frequently
as possible.

To introduce all your young
friends to her and to enlist her sym-
pathies in your projects, hopes,
and plans, so that she may carry
them into old age.
To defer in her opinions and treat
them with respect even if they seem
antiquated to you in all the smart
up-to-dateness of your college education.

To talk to her about your work,
your studies, your friends, your
amusements, the books you read, the
places you visit, for everything that
concerns you is of interest to her.
To treat her with the unvarying
courtesy and deference you accord
to those who are above you in rank
or position.
To bear patiently with all her
peculiarities or infirmities of temper
or disposition, which may be the
result of a life of care and toil.

Not to shock or pain her by
making fun of her religious prejudices
if they happen to be at
variance with yours, or if they seem
narrow to your advanced views.
To study her tastes and habits,
her likes and dislikes and cater to
them as far as possible in an unobtrusive
way.
To remember that she is still a
girl at heart so far as delicate little
attentions are concerned.
To give her flowers during her
lifetime and not to wait to heap
them on her casket.

To make her frequent, simple pres-
ents, and to be sure that they are
appropriate and tasteful.
To write to her and visit her.
To do your best to keep her youthful
in appearance, as well as in spirit,
by helping her to take pains with
her dress and the little accessories
and details of her toilet.
If she is no longer able to take
her accustomed part in the house-
hold duties, not to let her feel that
she is superannuated or has lost any

OUR BOYS AND GIRLS

A REGULAR BOY

Do you rise in the morning and greet
the new day
With a smile and a song for your
work and your play?
Do you play as you work with might
and with main—
And do you play fair?
And from your defeats do you bob up
again,
Ready, Right There!
And when you get orders for tasks
by the score
Do you tackle the job and come back
for more?
Then—You're a Regular Boy.
Are you clean in your habits in body
and mind?
Does that mean to you
To travel through life with a crowd
of the same kind—
Are you loyal and true?
Are you willing to wait, if that be
your lot,
But work in the meantime and give
all you've got?
Then—You're a Regular Boy.
Does danger but steel you to banish
all fears—
Are you ready to fight
Against coaxings of friends or the
enemy's jeers—
To stand for the right?
And then—do you know how to make
and keep friends,
To smile and be happy, whatever
God sends?
Then—You're a Regular Boy.

THE FINISHED DIPLOMAT

"I'm awfully sorry, dad," said
Bobby, "to think how much trouble
I give mum."
" She hasn't complained, has
she?"
" No, she's very patient. But she
often sends me to the shops for
things, and they are a good way off,
and I know she gets cross waiting
when she's in a hurry."
" Not often, I fancy."
" Oh, she's nearly always in a
hurry. She gets everything all
ready for the baking and finds at the
last moment she has not any yeast,
or something, and then she's in an
awful fright, and it takes a long time
even if I run all the way. I feel
awfully sorry for poor mamma."
" Hah! Well, what can we do
about it?"
" I was thinking, dad, that perhaps
you might get me a bike."—Catholic
Transcript.

TOO BUSY

A successful old lawyer tells the
following story about the beginning
of his professional life: "I had just
installed myself in my office," he
said, "had put in a phone and had
preened myself for the first client
who might come along when through
the glass of my door I saw a shadow.
Yes, it was doubtless some one to
see me.
"Picture me, then, grabbing the
nice shiny receiver of my new phone
and plunging into an imaginary con-

GREAT WORK OF THE
CATHOLIC CHURCH

It is not my purpose or intention
to have this paper become an organ
for any creed or Church, but it is
my intention in my feeble way, to
help any agency for good that is
being attacked, and the Catholic
Church right now is being attacked.
" The occasion of this is a letter
that came through the mails from
Raphael Herman, a well known
Detroit manufacturer, and who is
also well known in the fight against
tuberculosis.

" In his letter Mr. Herman said:
" I have read your article on the
Catholic Church in your publication
which I heartily endorse.
" The American Republic is based
on the tolerance of religious be-
liefs.
" I take the liberty to enclose
herewith, a copy of a letter which
I have recently written in connection
with the Catholic Church, from
which you can see my feelings in
regard to it."

" The letter enclosed was one
addressed to James J. Brady, and
referred to a contribution by Mr.
Herman to the fund for the Sacred
Heart Seminary. In the letter to
Mr. Brady the following words were
sent by Mr. Herman:
" As a Protestant I make this con-
tribution, and as a Protestant I want
to tell you that I appreciate the
great service which the Catholic
Church has rendered to humanity
the world over.

" History has taught me that the
Catholic people are of the first to
enter the slums of the large cities
to heal the wounds of the injured,
comfort the dying and reclaim the
fallen.
" History has taught me that
whenever a pestilence or a scourge
of one kind or another prevails in
any part of the world, of the first
to come to the rescue of the deserted
wives or husbands, mothers and
babies are the Catholic Sisters.

" History has taught me that the
lepers on the Island of Molokai were
assisted and made comfortable dur-
ing their wretched lives by a great
Catholic priest, Father Damien.
" History has taught me that the
Catholic priests were the first to
establish missions to minister to
savage tribes in all parts of the
world and raised them from savagery
to the first rung on the ladder of
civilization.
" History has taught me that
whenever there is a war the Catho-
lic priest is found at the head of
the marching soldiers, giving them
courage and hope and assurance that

You Take No Risk
when you order



Hallam's
Guaranteed
Furs
"From Trapper to Wearer"
If for any reason you are not
satisfied you simply return the furs
at our expense, and we send back
your money in full.
That is our guarantee. Can
anything be fairer?
We couldn't afford to do busi-
ness on this basis unless we know
our furs are right.
We know that 99 people out of
every 100 are delighted with their
"Hallam Furs."
It is also much cheaper to buy your furs
by this method. Hallam's furs
come direct from the trapper, and go
direct to you, thus you save the
middleman's profits and expenses.
Simply write out your order for the
fur coat or set you have selected from
Hallam's Book of Fur Fashions and
send it to us with the money.

FREE Hallam's 1921 Edition
Book of Fur Fashions

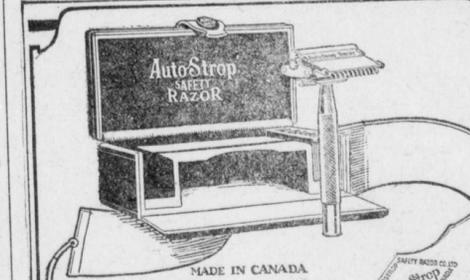
Send a Post Card—
That's all

Form for requesting Hallam's 1921 Edition Book of Fur Fashions, including fields for name, address, and return mail.

Advertisement for Stained Glass Memorial Windows and Lead-Lights by B. Leonard Quebec, P.Q., featuring an illustration of a woman.

Ask your dealer
for EDDY'S
Toilet Paper

EDDY'S make millions of sheets of toilet
paper every year, yet this huge quan-
tity is only a small fraction of the tre-
mendous output of papers, matches, in-
dustrial fibreware, etc.
Whenever you buy toilet
paper, look for the name
Eddy—then you'll get your
full value. Made in Roll,
Ovals, Packages—a variety
of 10 different kinds.
EDDY'S ONLIVEN
—a handsome nickel-
plated fixture for any
well appointed bath-
room. Be sure to buy
two sheets at a time. Dust-
proof and sanitary.



" A PERFECT shave in 3
minutes" is AutoStrop
Razor service. Stropping
and cleaning without taking
anything apart, without even re-
moving the blade from the frame
is a valuable and exclusive
AutoStrop Razor feature.
And the quality of the shave
is the kind you are craving for!
Your dealer will demon-
strate the AutoStrop Razor to
you. He will guarantee to re-
fund your money, if the razor
does not prove to your entire
satisfaction.
Only \$5.00—complete with
strop and twelve blades in an
attractive assortment of cases.

AutoStrop Razor
—sharpens itself

THE REVOLT OF SOCIETY FROM GOD

To the Editor CATHOLIC RECORD:

Sir—May I quote the following very remarkable prophetic warning uttered by the late Cardinal Manning in his lecture "The Revolt of Society from God."

"The civil powers of the world in separating themselves from the authority of God and of His Church are committing suicide; it is political self murder. They are condemning themselves to one of two inevitable results—either to the despotism of military dictators or to the worst of tyrannies, the tyranny of revolutions. The civil powers of the world at this moment are standing between two great movements and between them they must make their choice. There is on the one hand, the One Holy Catholic Church, with its Divine authority, its Divine faith, its Divine laws, and its Divine obligations, spreading throughout the world, penetrating into all nations. This there is on one side—and this is in this noonday light.—But there is on the other a society which is in the darkness of midnight; the deadly antagonist of the Church. It is one, because it is compactly united; it is unholly for it springs from Satan; it is universal for it is international, and that is the universal international revolution of secret societies, allied together for the common purpose of overturning, if it were possible, (as it is not) the Church of God and of overturning (as it is easily possible) all civil governments on earth.

"Between these two alternatives, the civil rulers of today have to make their choice. The choice is before you a civil life or death; choose promptly that you may live."

Such words need no comment and seem singularly applicable to these days. I am Sir,

Your obedient servant,

SACRAMENT

REDEMPTORISTS

INVESTURE AND PROFESSION

For years it has been the custom of the Redemptorists to hold the impressive ceremonies of Investiture and Profession on August 2nd, the feast of their sainted Founder, Alphonsus Liguori. Due to the requirements of a new code of Canon Law, a slight change was necessitated this year, and the Redemptorist House of Novitiate at Ichester, Maryland, was the scene of the solemn Reception of the Religious Habit on August 1st, and of the sacred Profession of Vows on August 8th.

At 10 a. m. on August 1st Very Reverend Edward Weigel, Provincial of the Baltimore Province, assisted by his consultants, the Reverend Michael Sheehan, C. S. S. R., and the Reverend James Barron, C. S. S. R., invested thirty-four young men in the livery of Saint Alphonsus. A large number of Fathers and Brothers representing the various houses of the Province, as well as many of the relatives and friends of the young men witnessed the ceremony. The Reverend Michael Sheehan, C. S. S. R., was the speaker on the occasion and delivered a masterly address exhorting the candidates to be constant and courageous, in the words of the Canticle of Canticles: "I have put off my garment, how shall I put it on again?"

The following were invested in the Redemptorist Habit: J. Connelly, J. Coiter, J. Donovan, W. Fitzgibbon, J. McCarthy, A. Rush, T. Waldron, J. Willis, Boston, Mass.; C. Burckard, M. Curley, G. Fogarty, H. Fong, New York, N. Y.; J. Ekmann, C. Michel, C. Schenkel, Philadelphia, Pa.; C. Schrufer, J. Hrdlicka, Baltimore, Md.; E. Kilion, Providence, R. I.; J. McDonald, Somerville, Mass.; J. Greder, Erie, Pa.; G. LeBlanc, Detroit, Mich.; J. Bennett, B. Coffey, A. Enright, Toronto, Ont. Canada; G. Doyle, J. Gallagher, D. O'Donnell, Montreal, Quebec; J. Dwyer, Eganville, Ont.; R. Glavin, Clarendon, Ont.; J. Long, Goderich, Ont.; J. Cunningham, Ottawa, Ont.; C. O'Regan, St. John, N. B.; Brothers J. Hoatings, Boston, Mass.; C. Meckel-tisch, Rochester, N. Y.

On August 8th at 10 a. m. twenty-five young men, having completed their year of novitiate, paid their vows to the Lord and were received into the Congregation of the Most Holy Redeemer by the Very Reverend Father Provincial, Edward Weigel, C. S. S. R. Before the Profession of Vows, the Very Reverend Father Provincial addressed the novices, eloquently exhorting the graver of the obligation they were about to make, yet reminding them that cooperation with the divine inspirations and fidelity to their solemn pledges would alone merit for them the promised crown of life eternal.

The newly-professed members of the Congregation are: A. Aylward, E. Bowen, G. Galligan, J. Gilmore, F. Huse, R. McGillicuddy, E. Murphy, M. Tobin, Boston, Mass.; J. Breslin, E. Droesch, W. Fee, M. McLaughan, F. Stroh, New York, N. Y.; J. Fleckenstein, H. J. Harold, F. Necker, H. Simon, Baltimore, Md.; J. Krimm, Philadelphia, Pa.; J. Barrett, Rutland, Vt.; C. W. Campbell, West Medford, Mass.; M. McDonald Cambridge, Mass.; W. Enright, Frampton, Quebec, Canada; L. McGuire, St. John, N. B.; E. Tobin, Toronto, Ontario; Brother Maurice Fitzgerald, Brooklyn, N. Y.

In the Hall of Fame every man is his own sculptor.

OBITUARY

MR. WILLIAM FRASER

On Thursday, August 12th, at his home 41 Grace St., Toronto, Mr. Wm. Fraser passed to his eternal reward. The deceased who was in his eighty-second year, was born in the Enzie, Banffshire, Scotland. He came to this country with his wife and family about forty-five years ago, settling in Toronto where he resided until his death. Mr. Fraser has been an outstanding figure in Catholic and educational activities. As Separate School trustee, he, for many years laboured in the interests of our schools. He taught an Estimating Class in the Toronto Technical School for several years. As superintendent, he conducted the erection of a number of the leading public buildings of Toronto, among which were the Union Station, Convention Hall, and many of our finest Bank buildings. Mr. Fraser had been ailing since the death of his beloved wife which occurred six months ago. He is survived by four sons: Rev. Wm. Fraser of St. Francis' Church, Toronto; Rev. J. M. Fraser, President of China Mission College, Almonte; Alexander and Charles of Chicago; also by three daughters, Sister M. Geraldine of St. Joseph's Convent, Toronto; Sister M. St. John of the Monastery of Our Lady of Charity, Toronto and Miss May at home. Rev. F. P. Carroll of St. Augustine's Seminary is a grandson. The words of Holy Writ concerning St. Joseph are peculiarly applicable to the deceased "A just man." R. I. P.

THOMAS C. EGAN

The Daily Calumet, Chicago, Ill.

Thomas C. Egan, familiarly known in the ranks of Democracy and among the old settlers generally as "Tom" Egan, died July 30th, at 7:30 o'clock at his home, 7815 Saginaw Ave.

Few men were more widely known or more highly esteemed in this community than "Tom" Egan, who made his home here for two score of years, and who has been a resident of Cook County for about fifty years. He was a pathfinder for Democracy in this section of the city, and when the late John P. Hopkins, who afterwards became Mayor of Chicago, was getting his start over in Pullman in the days of the village of Hyde Park, "Tom" Egan was the Democratic power in South Chicago. He never failed in his Democracy and until the end fought its battles and was one of its stalwart workers and defenders.

He was at one time a candidate for alderman on the Democratic ticket, opposing P. H. Moynihan, the second time Mr. Moynihan ran for the office. For forty years no Democratic meeting was complete without "Tom" Egan.

His wife, Mrs. Della Egan, died many years ago. He was the father of Richard Egan, one of the superintendents of the Illinois Steel Mills, and Alex. Egan who was a delegate to the last Democratic National convention from New Mexico, and the late John Egan. He was a brother of Miss Margaret Egan, Rev. D. J. Egan of Stratford, Ontario, and the late John Egan.

The funeral was held Thursday, July 22nd, at 2 p. m. from his late home to St. Bride's Church, where Solemn Requiem High Mass was celebrated by his brother, Rev. D. J. Egan. Interment was made at Mt. Olivet.

"THAT MAN MANNIX"

The press of America recently printed interesting articles and reviews on Archbishop Mannix of Australia. This Metropolitan of Melbourne had come to be known to the average reader here through his activities in his own country during the past war. The impression made here by cable reports has been that Archbishop Mannix was not only an able prelate but also a power among the people of Australia.

Recently, however, Premier Hughes of Australia, fearful of this prelate's popularity in America, gave out a contemptible interview in which he styled the great churchman, "That man Mannix," following this up with bitter invectives against the prelate and the statement that the Archbishop represented very little in Australia.

We do not know Hughes, but from this alleged interview one would judge that Hughes never had heard of such things as newspapers, magazines or cables, for these various sources of news had told us repeatedly that Mannix is a great man in the Antipodes. Thus we learn that when the Archbishop departed from Melbourne recently 100,000 people thronged the streets to bid him farewell. They raised a purse of \$250,000 which he refused. We are told that he is the idol of the Australian soldiers, and we know that they were among the best in the war. Moreover, last St. Patrick's Day 10,000 Australian soldiers marched in procession, and fourteen veterans of the Victoria Cross came from all parts of the country to form a personal body guard for Most Reverend Dr. Mannix.

The Archbishop is today one of the leading figures in Church and State in the Australian Commonwealth. One of the biggest blunders that London can possibly make would be to pillory this churchman before the nations by refusing him entrance to the British Isles. Had

Cardinal Mercier been entirely overlooked by the Germans he would have been an ordinary figure in the war; the violence of the opposition offered him brought out his noble qualities and made him the central figure in the great struggle. Were Archbishop Mannix allowed peaceful entrance into Ireland, doubtless his speeches would be a source of consolation to the Irish people. If he is prevented from entering his native land, then he will enlist the sympathies of all nations towards the cause of Ireland.—Catholic Bulletin.

THE WESTERN FAIR

LONDON, ONT.

The week of September 11 to 18th will again see the Popular Exhibition in full swing and once more the people of Ontario will be on the roads that lead to London.

The management of the Exhibition are very fortunate in again securing the Johnny Jones Carnival Exposition. It requires forty cars to move this magnificent show and it will be a whole Exhibition of itself.

The platform and ring attractions will be altogether different this year. There will take place twice daily on the track in front of the Grand Stand an Auto Polo game. This is something entirely new to London and has been secured at great expense. It is one of the most thrilling acts ever seen from a Grand Stand and no one should miss it. There will also be other acts which will be announced later.

Write the Secretary A. M. Hunt, General Offices, London, Ont., for all information regarding the Exhibition.

DIED

BARTELY.—In Lindsay, Ont., on August 5, 1920, at the family residence 47 Georgina St., Mrs. Wm. P. Bartley. May her soul rest in peace.

TEACHERS WANTED

CATHOLIC TEACHER WANTED FOR E. C. Separate School, Hearst, Ont., duties to commence Sept. 1st. Apply stating salary and experience to J. L. O'Donnell, Secy. Treas., Hearst, Ont. 2184-2

TEACHERS WANTED FOR CATHOLIC second class Ontario certificate. Salary \$200 per month. Duties to commence September, 1920. Apply to G. P. Smith, Secy., Room 19, Block Fort William, Ont. 2172-1f

WANTED NORMAL TRAINED TEACHER capable of teaching French and English for C. S. No. 4, Westmount, Que. State qualifications, 2 experience and salary to W. C. Germain, La. Pass, Ont. 2178-1f

WANTED QUALIFIED CATHOLIC TEACHER for S. S. No. 15, Emily, Duties to begin 1st September. State salary and experience. Apply to Daniel O'Neill, Sec. Treas., Highway 44, R. R. No. 2, Phone number Greenies, L. 44, 2173-12

WANTED a qualified teacher for Stanleyville Separate school; capable of teaching lower school work for senior room; also a qualified teacher for junior room. Duties to commence Sept. 1, 1920. Apply stating salary to P. J. McFarland, Stanleyville, P. O., Lanark, Ont. 2181-1f

WANTED Catholic teacher holding 2nd class professional certificate, experienced, for C. S. No. 4, Kearney, term beginning Sept. 1st. Salary \$700. Answer stating experience, etc., to J. W. Brown, Sec. Treas., Kearney, Ont. 2183-4

A NORMAL trained teacher wanted for S. S. No. 15, Huntington. Duties to begin Sept. 1st. Apply stating references to Thos. O'Reilly, Medicine Hat, Alberta. 2183-4

TEACHER wanted for Catholic Separate school. Must be able to teach both English and French. State salary and qualifications. Location of school 24 miles from Toronto. Can. National Ry. Apply to Mr. J. L. Downey, Grant, New Ont. 2181-4

WANTED experienced Catholic teacher. Second class professional certificate. Salary \$900 per annum for S. S. No. 1, Rutherford. Duties to begin 1st Sept. next. Apply at once to P. R. deLamandriere, Kilbride, Ont. 2181-4

TEACHER wanted with second class certificate for S. S. No. 1, Fries. Duties to begin Sept. 1, 1920. Average attendance for 1919-20. Rural mail and telephone, convenient to church. State salary and experience. School commences Sept. 1, 1920. Apply to H. J. Friel, Phelpsboro, Ont. 2181-4

WANTED a qualified Catholic teacher for St. Augustine Separate school, Secy. No. 1. Salary \$700 to \$800 per year according to experience and qualifications. Duties to commence Sept. 1, 1920. Apply to J. W. Boyle, Secy. R. R. No. 2, Auburn, Ont. 2182-3

TEACHER wanted for S. S. No. 8, Peel, Wellington Co. Applicant to hold a second class professional certificate. Duties to commence Sept. 1st. Apply stating experience and salary expected. Number on roll 12. Apply to John Connelly, R. R. No. 2, Alms, P. O., Ont. 2182-3

TEACHER wanted for Separate School No. 4, Osgoode, Ont. Salary \$700. Apply to J. Doyle, Secy., Osgoode, Ont. 2182-3

TEACHER wanted for Catholic Separate school. No. 1, Township of Sandwich South, Essex Co. Nipissing. Duties to begin September. Apply stating qualifications and salary to C. A. Fink, Secy., Mattawa, Ont. 2182-3

QUALIFIED teacher wanted for S. S. No. 7, Hurley. Duties to commence Sept. 1st. Apply stating salary to M. L. Kennedy, Secy., Corkery, R. R. No. 1, Ont. 2183-3

QUALIFIED teacher wanted for Junior Department of Separate school No. 6, Sherwood, in the village of Barry's Bay. Duties to commence Sept. 1st, 1920. Apply stating qualifications, experience and salary expected to M. Daly, Sec. Treas., Barry's Bay, Ont. 2182-3

TEACHER wanted for Junior room of Separate school No. 7, Sandwich South, Essex Co. Duties to commence Sept. 1st, 1920. State qualifications, experience and salary. Apply to R. A. Halford, Sec. Treas., R. R. No. 1, Madstone, Ont. 2182-2

WANTED a QUALIFIED TEACHER FOR S. S. No. 1, Gifford. Duties to commence Sept. 1st, 1920. Apply stating salary and experience to Daniel Donovan, Balvane, P. O., Ont. 2181-4

WANTED a qualified teacher to teach English and French at Burwash school. Salary \$900 a year. Address Lionel Keatley, Secy., S. S. No. 1, Burwash, Ont. 2182-4

WANTED an experienced qualified Normal trained teacher for S. S. No. 7, Douro, School a few minutes ride from Catholic Church, Auto stage to Peterboro. Salary \$800. Apply at once to Fred Walsh, Secy., R. R. 2, Indian River, Ont. 2182-3

WANTED a second class professional teacher for S. S. No. 5, Percy. Duties to commence Sept. 1st. Apply stating salary and experience to P. J. Doherty, Secy., Dartford, Ont. R. R. 2, 2184-2

WANTED teacher for Catholic Separate school. No. 4, Raleigh. Must hold second class certificate. Salary \$900 per year. Duties to begin Sept. 7th, 1920. Apply to W. R. Dauphinais, Secy. Treas., Fletcher, Ont. 2184-4

PUBLIC school teacher wanted for S. S. No. 17, Tiny, Simcoe; second class professional, state qualification. Salary \$900. Commence Sept. 1st. English, French. Apply to W. J. Robb, Secy. Treas., Penetanguishene, Ont. 2184-2

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PRIEST'S housekeeper wanted for a country parish. Must be good plain cook and accustomed to country life. References required with applications. Apply stating salary and experience to B. X. 204, CATHOLIC RECORD, London, Ont. 2183-3

WANTED by a widower and one son a reliable Catholic woman to act as housekeeper on a farm; good Catholic home, no outside work; 6 miles from town and church, 14 miles from Edmonton. Apply stating particulars and wages expected to W. O. Keogh, Box 126, Leduc, Alberta. 2183-2

WANTED A RELIABLE PERSON FOR general housework. Apply to Mrs. Higgins, care CATHOLIC RECORD, London, Ont. 2174-1f

WANTED A Graduate Nurse, Catholic, for position as Head Nurse in a Catholic hospital. Applicant must possess great of the necessary qualifications, also certificate of good conduct. Apply immediately to Rev. Mother Superior, Misericordia Hospital, 29 Starbucke St., Winnipeg, Man. 2183-3

GOOD OPENING FOR YOUNG MAN OR girl in a printing office with a few years general experience in printing. Catholic town on route B. X. 2, R. R. 2, Apply B. X. 208, CATHOLIC RECORD, London, Ont. 2181-3

HELP WANTED

WANTED by September 1st, a respectable elderly woman for light house work and company for an aged lady. Address B. X. 268, CATHOLIC RECORD, London, Ont. 2183-2

"AN INTERVIEW WITH A SINN FEINER" SEND a postal for our free book "An Interview With a Sinn Feiner," by William F. Guard, to P. O. Box 1084, Montreal, Que. 2183-3

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FOR SALE 100 acres on a provincial highway; 1 mile from Kenilworth station; 11 miles from church and school. Good buildings and sand in creek. Applicant must possess educational qualifications. Will sell this summer, so move quick. Apply to John Muldon, Kenilworth, Ont. 2184-3

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A DIGNIFIED, ENVIABLE, PROFITABLE calling. Intelligent, ambitious women over eighteen are trained at St. Catharines Hospital School of Nursing, Brockville, St. Y., in thorough, advanced diploma course qualifying for future advancement. Separate residence, good surroundings. For particulars address Director of Training School, St. Catharines Hospital, Bushwick Avenue, Brooklyn, N. Y. 2184-7

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For Nurses, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of high school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2184-4

WANTED young women with ambition to enter our training school for nurses.

Applicants must be eighteen years of age, have certificates of good conduct and have at least one year of high school. Pupils may enter on training immediately. Applications made to Rev. Mother Superior, Misericordia Hospital, Winnipeg, Man. 2183-3

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