IRELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus JOHN JOSEPH MCKEOWN, BLACKSMITH

A hero in Ireland now is the Blacksmith of Ballinalee. Those who read the cables at the time that the truce was proclaimed in Dublin would have noticed that when the Dublin crowds cheered for the Irish leaders they also cheered for the Blacksmith of Ballinalee. The name of the famous Blacksmith is John Joseph McKeown of Ballinalee, County of Longford, and was a Commandant in the Irish Republican army. He and his handful of comrades fought many brave and gallant fights, oftentimes against long odds. Again and again, at the greatest risk to himself and his comrades, after he won a battle he would remain on the ground to dress the wounds of the wounded enemy. At length, one night that he was hiding in a laborer's cottage, he found that he was surrounded by Crown forces under command of District Inspector McGrath. They District Inspector McGrath. They knocked upon the door and commanded McKeown to surrender. The brave man, although he was surrounded, refused to surrender—but his chivalry would not let him take advantage of the cover of the cover of the take advantage of the cover of in the fight some of the innocent occupants in the house might suffer-and, single - handed, faced mand that they actually turned and fled from the bold Blacksmith. The Blacksmith, left alone with Dickens' "All the dying British commander, first of June 9th, 1866. attended to his wounds, and then attended to him spiritually, and prayed with him as he died. All this was testified to in court.

own wounds, he was again sur-rounded and captured. The troop religion, who were scattered among of soldiers and police who took him, them. They took on themselves abused and beat him, and dubbed him "McKeown the Murderer." At his court-martial he refused to plead or to speak until his hand-cuffs should be removed. Then standing up and squaring his shoul-the country 'visiting' Catholic standing up and squaring his shoul-ders, he addressed the "Officers and Gentlemen of the court-martial" telling them he was an martial" telling them he was an Officer of the Irish Republican army, and demanded the treatment due to an officer and Irish gentleman. He said he knew they were not going to try him as an officer but as a murderer—because he was guilty of the crime of taking up arms in defense of his native land. He was not going to defend himself, he said, for it would be an issue is described as almost unendurself, he said, for it would be an ism is described as almost unendurinsult to his country to defend himself for the "crime" of fighting for his country. The acts committed by him and the officers under him could stand any test by a construct of the stand and the officers and the stand and the officers under him could stand any test by a construct of the stand and the officers and the stand and the officers and the stand and the officers are to be known were "The Protection of the stand and the standard and the an impartial tribunal. The prisoners who had fallen into his hands had been treated in a fair way. The wounded had been treated to through all these doings, well the best of their ability. Some of recollected how often fifteen and these prisoners were now going to be asked to prove it—not that any punishment which the Court intended to inflict should be mitigated, but just to show his words who were thus hunted through the

were true. The treatment he had meted out wounded in Mullingar. He broke away from the police—he did not deny it—and many of them were knocked down. They opened fire on him—the fortunes of war were against him, and he was struck constituted at Dublin in 1800. It down. On the way to the barracks he was beaten with rifles. In the day room in Mullingar barracks he was called a murderer, and it at closely, it will be found that the could be understood that there would be a hub-bub when it ditional, and to be secured only at

"I am not," he went on, "guilty of the foul offence of murder, and the people of Longford, who have elected me and the men and the officers with me, believe and know They have full confidence in That confidence is my justification, as it was my authority for what I have done. I wish to pay a "It then spread to England tribute to the gallantry and loyalty of the comrades who fought by my leading towns, with extraordinary side. They have stood up to success: but from the year 1813 it superior numbers and equipment began to decay sensibly. In the

though the life of this gentleman- these principles it received august

WEEKLY IRISH REVIEW who is now lying in jail under sentence of death by British authorities—may be taken, the memory of the bold and brave Blacksmith of Ballinalee will long live in Ireland to inspire future generations of Irish men to live and love, to do, and to dare, and to die, for their beloved country!

DICKENS' DESCRIPTION OF THE ORANGE ORDER

One big obstacle to any peace in Ulster is the fact that the Orange leaders, some of them Government Officials, are commanding the Orange Special Constables (The Black and Tans of Ulster) to "stick to their arms and ammunition, no matter what befall. Such men as J. Porter—Senator of the Belfast Parliament, and Sir Resil Brooke. Parliament, and Sir Basil Brooke, Commandant of the Orange Constabulary for Co. Fermanagh, have from public platforms advocated that this Constabulary should if the Government should order them to disarm. It means that the armed Orange body is to remain a terror to their neighbors—no matter what alleged "Settlement" is come to.

of, and opposed to, the Orangeism which brings dispense on their Christianity. No less a personage the enemy, opening fire on them from two revolvers. At than the great Charles Dickens the first volley he brought down their commander, McGrath—and so demoralized McGrath's company that the description of Orange history which I shall here reproduce, and which will give American readers a good insight into Organgeism. I copy it from Dickens' "All the Year Round,"

Just before the great Irish Rebellion (1798) broke out, the Protestant yeomen of the north, A little later, when McGrath was and well trained in militia regi-weak and almost dying from his ments, affected to be in terror of

country. "At last it was felt that the the Crown forces was different om what he received when bunded in Mullingar. He broke 1795, the first Orange Lodge was formed, at the house of one Sloan. It began to spread almost at once. Lodges sprang all over the country. A grand central Lodge was testations of loyalty, almost suspicious in their ardor. But if looked at closely, it will be found that the would be a hub-bub when it ditional, and to be secured only at the price of Ascendancy. The early rules betray this, when there was a deal of violent swearing to support and pay allegiance to the king and his successors, so long as he or they support Protestant Ascendancy and it is said there was added a secret declaration, 'and that I will exterminate the Catholics of Ire-

"It then spread to England, to and they have come out victorious. year 1827, however, on the eve of From you I crave no mercy, but as the great question of Emancipation, an officer of the Irish army I claim the same right as I would be prepared to give you if you fell into my hands. If you don't give me that right, and if you execute me instead, then there is one request that I make.

"It is," "he went on, "that you give my dead body to my officer of the great question of Emancipation, it enjoyed a glorious revival. It was then entirely reorganized. Its rules were revised. The awkward oath of conditional allegiance was withdrawn. Instead, there was much swearing to support the true religion, as by law established."

Then the qualities of a model of the properties of the great question of Emancipation, it enjoyed a glorious revival. It was then entirely reorganized. Its rules were revised. The awkward oath of conditional allegiance was withdrawn. Instead, there was much swearing to support the true religion, as by law established." you give my dead body to my relatives, so that my remains may be laid to rest amongst my own."

Orangeman were set forth with much complacency, in the style of the old 'characters.' He was to be relatives, so that my remains they be laid to rest amongst my own."

Such is John Joseph McKeown, Blacksmith and Irish gentleman. And I know that many of my And I know that many of my society, and hate swearing.' On I know that many of my and prudent; to love 're re will say with me that society, and hate swearing.

patronage. Ernest, Duke of Cumberland, became Grand Master; the Bishop of Salisbury became 'Grand Chaplin' and an immense roll of distinguished noblemen, hishors and conservative source, the Sovereign Pontiff therefore

a spirit of propagandism in all directions. He sent out emissaries to the Canadas, Ionian Islands, and colonies of all sorts, who laboured in the vineyard with surprising success. Their zeal actually carried them so far as to tamper with the military, and in some thirty or forty regiments 'lodges' were formed, in which the soldiers made speeches, and drank, and swore to exterminate their comrades the obnoxious religion. In vain the colonels protested against refuse to give up its arms even if the Government should order them to disarm. It means that the armed Orange body is to remain a terror to their neighbors—no in warrant after warrant for constituting fresh military lodges. At last the authorities inter-fered. Ernest himself was called to account, and after some awkward denials, which looked very like shuffling, was compelled to withdraw this portion of the

The organisation seems to have been borrowed from the Free-masons. Any person or any number of persons can form a 'private odge,' by forwarding their names and a guinea to the grand lodge. All the private lodges in a county elect members to the 'district elect members to the 'district lodges.' The district lodges elect six members to the county lodges, and the county lodges elect to the grand central. A public house was generally the appropriate venue for the rites of inauguration or discussion of the invertent con discussion of the important concerns of the fraternity; and prayer introduced and terminated the

pious proceedings."
Such was Dickens' account of the Orange Orders. It has not changed. But the English Government has found it a useful tool for keeping hold of Ireland.

SEUMAS MACMANUS, Of Donegal.

SOCIAL ACTION POPE PRAISES FRENCH

SOCIETY'S PROGRAM (By N. C. W. C. News Service)

Cardinal Gasparri has just sent a most important letter, in the name of Pope Benedict XV. to M. Eugene Duthoit, President of the General Committee of the Social Weeks of France. This document is a striking proof of the satisfaction with up a great and glorious tradition. which the Holy Father views the efforts by Catholics to make social action one of their chief concerns.

"The Vatican, June 30, 1921 "Mr. President: — The Holy Father has read with great interest the letter in which you outline the general program of your next ments to which the General Com-

The Sovereign Pontiff takes pleasure in recognizing your constant desire to find, through your current studies, appropriate remedies for the needs of the present day. In studying this year the serious question of 'Injustice in Economic Relations' you do not mean to be content with a theoreti-cal analysis of economic disorder: you intend to contribute to its relief by seeking the most apt and most opportune means to this end.

"It is therefore from a practical point of view, and with the inten-tion of working effectively for the common good that you wish to consider, at Toulouse, certain definite because they imply the observation of the superior laws of divine over the wall and ran away. morals, which are the very laws of

special benevolence the homage of stood his ground. devotion and faithfulness given him through your organ by sons whose deeply Christian spirit he has been ing him brutally about the head reason and promise of the increas-ing development which their work touch of squalor they picked up enjoys and will continue to enjoy in your noble country. He observes with fatherly satisfaction the care with which the active Catholics of France seek enlightenment for their thought and earlied entire their thought and earlied entire the continue to enjoy in the old road-mender's new over worn it, which he had left behind him, with his dinner, and drove off. "At the next village they sacked the continue to enjoy in your continue to enjoy in the old road-mender's new over worn it, which he had left behind him, with his dinner, and drove off. "At the next village they sacked the continue to enjoy in your noble country.

bishops and conservative squires, filled the other 'grand' offices.

"The Royal Prince was not merely ornamental, but a most accomplished under the direction

as a promise of divine blessings, the Holy Father grants you with all his heart, and to your collaborators and those attending the Social Week, the benefit of the Apostolic Benediction. "P. CARD. GASPARRI."

LADY BONHAM - CARTER'S STORY OF THE BLACK

AND TANS "Ireland today presents, I believe, the most serious internal problem which our country has had to face since the revolt of the American Colonies. It is a political problem, and demands a political solution. The present Government, like their predecessors nearly one hundred and fifty years ago, are making the mistake of attempting to solve it by force," writes Lady Bonham-Carter in the Sunday Express.

"What the result is I shall attempt to show, in part at least,

by a few instances of which I was able to get direct evidence during a recent visit to Ireland, in the belief that if the English people were to understand what is being done in their name they would instantly disown it and bring it to an end, as unworthy of their traditions and of the ideals for which they have

excuse the crimes of the other side, and I willingly acknowledge that terrible provocation has been and being offered to the forces of the

tion justifies a Government in sub. stituting vengeance for justice, nor

can a Government enforce law by crime and order by anarchy.

"Above all, I believe that our present methods of government in Ireland are futile: 600 lives, English and Irish, have been lost since the beginning of the year, and each one is an unnecessary sacrifice. England can bring this tragic and dishonorable struggle to an end to-morrow if only she will show once more the courage and the generosity

"Within two days of my arrival," The text of the letter is as ollows:

"The Vatican, June 30, 1921.

"The Vatican, June 30, 1921. of a police lorry (one of many hundreds which are scouring Ireland) over eight miles of country road in a quiet country in the West. lorry was carrying fifteen policemen and a hostage was ments to which the General Committee of the Social Weeks has promised its active support.

"The Sovereign Pontiff takes called first at a little village inn, where they consumed according to the landlady one of the rare Unionists left in South of Ireland today), £10 worth of drink, for which they refused to pay. When she asked for what they owed her the man in command shouted out to the others, 'She wants payment, does she? Bring in a tin of petrol: we'll pay with that.' And she said no more about it.

A FARMER'S SON

"They re-embarked after their orgy, and three miles farther along the road they came upon two old leading a pony and cart. The road-menders, knowing their habits, got Seeing their danger, and conscious His Holiness received with of doing no harm himself, the boy

Six policemen thereupon got off pleased to praise on several occa-sions. He sees in this spirit the They left him dazed and bleeding

France seek enlightenment for their thought and social action in the doctrine of the Church 'who is the mistress of Truth, the moderator of morals and the power of education par excellence.'

"It is particularly egreeable to the draper's shop, stealing a large quantity of shirts and other goods. I saw the poor boy who had been injured. I don't think I have ever felt more ashamed in my life. His education par excellence.'

"It is particularly agreeable to him to know that thanks to the united effort of the 'Union of Study and Social Catholics' and the 'Social Secretariats,' and thanks also to the collaboration of the 'General Commission of Social Weeks' of France with the 'Central Union of Agricultural Syndicates' and the 'French Confederation of Christian 'French Confederation of Christian'

felt more ashamed in my life. His face was a purple, swollen jelly, both eyes almost invisible, his nose all cut and gashed down one side, and other lesser wounds and scratches about his face and head, his shirt blood-stained, his clothes a gentle, courteous creature, and as I stood there stammering out apologies his one idea seemed to be

own countryside.

IRELAND—AS I SAW IT

| White countrystate, "No wonder that in Kerry the fields by the roadside are left unploughed untilled unsown. Fear short of complete independence?" unploughed, untilled, unsown. of the passing lorry is such that no one will cultivate them. 'And these are the men,' as a Galway farmer said to me, 'that England is sending over here to civilize us.'

TRAGIC DESOLATION

"I can never forget the tragic desolation of the devastated vil-lages, the blackened cottages in ruins, the bewildered, homeless people, suffering blindly, without reason or redress. The first I saw had been sacked a few weeks before as a reprisal for the shooting of a policeman. It is extremely un-likely that any one in the village

"The avenging force came from ome distance off, and thanks to a breakdown they arrived in the early hours of the morning instead of in the middle of the night; this merciful fact no doubt saved many lives. They came one hundred and fifty strong - ten lorry loads, most of them drunk, 'yelling and screaming, behaving like demons or men possessed. The creamery, which had meant the livelihood of the little place, the village hall, which was its pride, and a whole street of cottages and shops were burnt to the ground, and it is characteristic of the lack of any sort of discrimination with which these operations are carried out that the street destroyed contained readingle Size destroyed contained no single Sinn Feiner and it was far away from the scene of the ambush. As one of the people said to me. 'It was not the Sinn Feiners they wanted, it was the best shops.'

The drapery and boot stores, with several thousand pounds worth of goods, were sacked, looted, and burnt to the ground. The tobacco store and confectioner's next door shared its fate. .

WORTHY OF SAVAGES

The conduct of the auxiliaries in this village was only worthy of the savages of Central Africa. Not that I blame these men. They have been sent over here to do this work.

a few weeks ago had been a rich man and now had not got a thing in the world left to call his own. and begin again; I can't be idle.

Ruined, homeless, without a roof over their heads or a garment to wear but what they stood up in, their occupation gone, their life work shattered, we heard no word of reproach from these people appeal for help, no begging. Not, strange to say, did we hear one word of bitterness or anger against the country whose agents had brought this ruin upon them. Only from one: 'Do what you can for us in England'; and from another: 'Surely the people of England can't know? Surely they

"And this is the question I ask myself day by day," concludes myself day by day Lady Bonham-Carter.

MILLAIS' MASTERPIECE BRINGS \$52,500

London. - Millais' masterpiece, "The Carpenter Shop," represent-ing a scene from the life of the Holy Family in Nazareth, has just been acquired by the National Gallery of British Art for \$52,500. The picture was purchased from Mr. Frederick Beers who has owned it for many years. It was painted by Sir John Everett Millais and first exhibited at the Royal Academy in 1850. It sold originally

the time of the painting's first exhibition it was roundly con-demned as "sacrilegious and "blas-phemous." Charles Dickens, writ-

IRELAND ON VERGE OF PEACE?

"I was struck by the detachment and aloofness, the absence of bitterness and resentment with which he treated the whole invident filled the other 'grand' offices.

"The Royal Prince was not merely ornamental, but a most active and stirring president. He seems to have been constantly filling un warrants, and encouraging in a un warrants, and encouraging in the way. The only sign he gave in Ireland; the terrible warfare of the consequently there is an armistice of the consequently there is an armistice in the way. The only sign he gave in Ireland; the terrible warfare of the consequently there is an armistice in the way. The only sign he gave in Ireland; the terrible warfare of the consequently there is an armistice in the way. abundance for the social cause in your country.

"With his wishes for success, and as a promise of divine blessings, the Holy Father grants you with all his heart, and to your collaborators and those attending the Social week, the benefit of the Apostolic Benediction.

"P. Card. Gasparr."

That he recognised the Black-and-Tans as human beings was when he said, rather pathetically. 'You think they hadn't any people belonging to themselves at his heart, and to your collaborators and those attending the Social their 'people' in England would feel if they could see their sons and brothers bullying and robbing a harmless, helpless people on their own countryside.

That he recognised the Black-and-Tans as human beings was when he said, rather pathetically. 'You think they hadn't any people belonging to themselves at his dead. That the in this city is a gamble, with the recognised the Black-and-Tans as human beings was when he said, rather pathetically. 'You think they hadn't any people belonging to themselves at his dead. That the prayer of humane men and women everywhere. If only now these men in this city is a gamble, with the vould sone to two divorce will follow, according to the report of County where. If only now these men in this city is a gamble, with the world must be the prayer of humane men and women everywhere. If only now these men in fiscal year ending June of there were may have the wisdom the past has so sorely lacked!

"P. Card. Gasparri."

> In his message to the American people seeking support, the President of the Irish Republic asks America's active aid to bring about "a solution of this problem on the only basis on which it can be solved —acknowledgment that Ireland should by natural right be free." That may mean that he will continue to demand complete indetinue to demand complete independence and a recognition of the Republic, or that he will stand for the freedom of Canada and Australia and South Africa. The Premiers will undoubtedly urge Premiers will undoubtedly urge of Junipero Serra, the saintly Francisco, Aug. 6.—Jose Mora, the noted Spanish sculptor, has established a temporary studio on the grounds of the Carmelo Mission, preparatory to starting work on the sarcophagus of Junipero Serra, the saintly Francisco, Aug. 6.—Jose Mora, the noted Spanish sculptor, has established a temporary studio on the grounds of the grounds of the sarcophagus of Junipero Serra, the saintly Francisco, Aug. 6.—Jose Mora, the noted Spanish sculptor, has established a temporary studio on the grounds of the grounds had any part in this crime, as the local R. I. C. were very popular and friendly with the people. He was shot about 9 o'clock one night.
>
> The sarcophagus, which will be one of the most beautiful tombs in the United States, is to be the gift of Spaniards and those of Spanish descent. Meanwhile, the restoramemories from taking anything tion of the Mission is being con-less. We hope that this will not be ducted under the personal direction the case. To win, after all these centuries, dominion status, complete fiscal autonomy, and home furnish an exquisite example of old plete fiscal autonomy, and home rule in its entirety would surely be advance enough for the present day. Ireland thus relieved of blighting and despoiling government by London and Dublin Castle, would arise and flowish like the would arise and flourish like the green bay tree. It could continue, if it wished, to develop its language and its national spirit, to plan for future independence. The alternative means more bloodshed, more complete destruction.

But, we hear voices say, why should the Irish take less than a loaf when they have plainly brought England to her senses? Well, they have achieved wonders. It was only the other day that Lloyd George and Greenwood were going to make of Ireland a wilderness rather than treat with the "murder gang." Now President de Valera finds him-self in a position to turn any but the wisest of heads. By consent-ing to the Armistice England admits to all the world that she has been dealing not wich a murder gang in Ireland but with a full-fledged revolution, as much warfare as the American Revolution " but so did they address as "Mr. Washington" another rebel, a certain General Washington, Commander-in-Chief, and after all that is a trifle. It is to his credit that Lloyd George had the good sense to admit defeat—Sir Philip Gibbs incidentally avers that it is the economic boycott of Ulster and the terrible losses inflicted on her merchants and manufacturers which has made the North ready to deal with Catholic Ireland. Mr. de Valera treats with both England and Ulster on equal footing. But, remarkable as all this is, President de Valera will know just how far Ireland wishes the self-determination of her fate to go today.—The Nation.

CZECHO CATHOLIC TEACHERS ORGANIZE TO COMBAT BIGOTRY

By N. C.W. C. News Service

Prague, Czecho-Slovakia, July 22. -Associations of Catholic teachers with an aggregate membership of 400 have been organized in Czecho-Slovakia to counteract the influence of the anti-Catholic and atheistic instructors in the State schools. Dr. Joseph Novak, of Vinohrady, is president of the central association The new organization intends to defend the rights of Catholic teachers, parents and pupils against he hate and bigotory now rampant in the schools.

cathechists, visit the national schools to give religious instruction to the children for about two hours a week, but their work is neutralized by the effect of the ridicule and contempt with which the teachers treat the Church, her sacraments and practices. Children in the schools are allowed to receive religious instruction only when the parents give their consent.

CATHOLIC NOTES

Rome, Aug. 2.—The Polish Minister to the Vatican has been transferred to The Hague. He probably will be succeeded by the present Polish Minister to Spain.

Springfield, Mass., Aug. 5.—Right Rev. Msgr. Thomas H. O'Leary, recently appointed Bishop of Springfield in succession to the late Bishop T. D. Beaven, will be consecrated in St Michael's Cathedral here Sept. 8.

Chicago, Ill., August 5.—Rev. William H. Agnew, S. J., former editor of Queen's Work, is to be president of Loyola University and of St Ignatius College, having been appointed to succeed Rev. John B. Furay, S. J. Father Furay resigned to become director of resigned to become director of studies in the new University of St. Mary of the Lake, at Area, Ill., which will open in September.

San Francisco, Aug. 6.-Jose Mora, this upon him; but he who knows ciscan who founded the mission. best the temper of the South of The sarcophagus, which will be one

> Michael Collins, one of the chiefs of the Irish Republican Army recently was offered \$50,000 by a firm of English publishers for his memoirs. His reply was: "The of English publishers for his memoirs. His reply was: "The time is not yet opportune, but as your offer reached me first I shall at some time give you the offer of the first refusal." This is believed to be the biggest offer of the kind ever made to any Irishman. Mr. Collins was one of the most elusive heads of the Republican Army. Although he was searched for by day and by night by the British forces he managed to evade arrest. forces he managed to evade arrest. He had numerous hair-breadth escapes. He belongs to a well-known Cork Catholic family.

Dublin, July 25.-Protection and keep for the young girls who have to quit their homes to earn their livelihood are as the name implies, the objects of the Irish branch of the International Catholic Girls Protection Society (Catholic Travellers' Aid Society.) This society has for ten years housed, fed, nursed, (when sick) and generally looked They are the well-paid servants of a bad Government.

"What will you do now?" we asked the head of a big store who a few weeks ago had been a city and addresses him as "Mr de large of over 80 girls a month and helped 1,670 girls, daughters of respectable country people, who were travelling in 1920.

The total travelers assisted in ten ment addresses him as "Mr de large of over 80 girls a month and helped 1,670 girls, daughters of respectable country people, who were travelling in 1920.

The total travelers assisted in ten ment addresses him as "Mr de large of over 80 girls a month and helped 1,670 girls, daughters of respectable country people, who were travelling in 1920. By recognizing de Valera after an average of over 30 girls a hostel which the socity has acquired is not large enough to accommodate all who seek the protection of the Society. Steps have been taken to provide for expansion of

New York, July 25 .- "Die Katholischen Missionen" is authority for the statement that there are about 150 priests and brothers from the United States at work in the various mission fields of the earth. Sixty-four belong to the Society of Jesus; twenty-tree to the Congregation of the Holy Cross; twelve to the Mission Seminary of Maryknoll; twelve to the fathers of the Congregation of the Holy Ghost: the Dominicans number six: the Society of the Divine Word, four; the Marists, three; the Society of Our Lady of la Salette, two; three are secular priests. A few Lazarists and various others can be added to this number. In March of this year the first five American Jesuits (not included in the sixty-four mentioned above) arrived at Patna, India.

Paris, July 14.—On the barren summit of Hartmannswillerkopf, the mountain in Alsace on which such desperate fighting took place for four years, and where 60,000 men lost their lives a solemn Mass was celebrated Sunday, July 3, by the chaplain of the 152nd Infantry Regiment, which won fame in that Ten thousand among them General Humbert, Governor of Strasburg, climbed the At present the Catholic priests, as

At present the Catholic priests, as ated to the memory of the combat-ants who fell on "Vieil Armand" as it was called by the soldiers. This memorial represents a group of infantrymen, carved in the solid rock. Later it will be dominated whole plain of Alsace.

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HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom

CHAPTER XXVIII.

It was a very pleasant and cheerful party—in spite of their grave disappointment at not being able to see dear Sister Marguerite—which met that evening around the comfortable fire in one of the private

rooms of the hotel. Marie, Countess de Woodville, was looking very young and pretty as, clad in her travelling dress of light fawn cloth, she sat shading her rosy face from the heat of the fire by the aid of an elaborate fan, while she questioned with intense interest her brother-in-law, Father de Woodville, and learned further words with the words of the words and noble hearts. She had prayed, she had worked so hard to right the wrong, to save them from further words with a learned further words. Marie, Countess de Woodville, Father de Woodville, and learned from him of the gallant conduct of the poor little invalid. Her husband was seated beside her, husband was seated husband was seated beside her, resting one arm on the back of her low easy-chair: his eyes also were fixed intently upon his brother; whilst Madge sat upright upon the whilst Madge sat upright upon the couch at the opposite side of the fireplace, only resting her weary head upon her hand. She was feeling very tired and unwell; the journey had been too much for her. Yet she would not give in; but was watching and listening with all her watching and listening with all her heart and soul; and though she had, so far, spoken but little, her pulse was throbbing with excitement. Her husband had drawn his chair close beside her, and held one of her hands in his. He knew that she was suffering, and frequently cast a look of anxiety towards her, for he knew also her powers of endurance, and that she would never complain. Sometimes Father de Woodville sat in the centre of the group; sometimes he rose to emphasise what he was saying, and stood with his back to the fire, in front of them.

"You say she is very much burnt and injured, Father?" said the little Countess, almost impatiently. "But how did it all happen? Where was she? Did some hospital catch Do tell us all about it.

But you must allow me breathing time, and bear in mind I have already told you to be prepared for a surprise

He briefly related to them the eircumstances which gave to Sister Marguerite the care of Harold

Harold Manfred!" repeated Earl, frowning ominously. Why, that was the man who came with our cousin Lonsdale on a visit to the Court last autumn, and then left so suddenly. They traced him to Paris and then lost sight of him.

I have since believed him to be the same sneak and scoundrel who vas half-brother to poor old Leadbitter. You remember him sure-

You are right. He was one and the same man, and our little sister tended and nursed him with

the greatest care."
"I never could endure the man!" muttered De Woodville, striking the back of his wife's chair.
"Hush, dear!" she said quietly.

'Do continue, Father.'

Well, by some means—through his delirious ravings, I fancy-Sister Marguerite discovered a very great deal of this man's history—much of which was not at all to his credit. De Woodville gave a grunt of

Then it appears she has known Arne poor Leadbitter's wife rather, intimately for the last two years. interrupted

Marie, whilst Madge merely raised her eyebrows significantly, and pressed her hand tighter to her

aching brow.

"Yes, it is a fact; and what will appear to you more mysterious still, is that Lady Leadbitter, in the strictest confidence, confided her sorrows to this little Sister of Charity two years ago. Now you will see how, as she listened to the ravings of her sick patient, she guessed the man's identity, and much of his true character and history. As for him, the constant contact with her, together doubtless with his sufferings and the weakened state of his body, had such an effect upon Manfred that to relieve his mind—if for no better purpose—he insisted upon telling her the history of his miserable life; not however, as of himself, but as of a third person. But she knew well enough that it was his own history he was relating, and contrived to fill his mind with such shame, that he could not rest for the design be had to confess his a fine time and energies to aid her his time and energies to aid her tip.

"Thank God!" said Marie ferventily.

"But Manfred," inquired the Earl impatiently.

"Dead. Nay, do not look so horified. All is well. I was with him for hours yesterday, and to me to forgery, the confessed all—the forgery the confessed all—the forgery, the c aching brow.
"Yes, it is a fact; and what will

What next? What did or said our

"Recollect," continued Father de Woodville, "that so far Manfred had not confessed himself to be the guilty one. Suddenly on that awful night—but forty-eight hours ago— the little cottage which sheltered the patients was set on fire by the retreating Communists. The Sisters of Charity were dispersed very early to their duties that morning, and on her arrival at the cottage Sister Marguerite found it and several of the large buildings around enveloped in flames. Friendly hands had rescued the old woman; but Manfred, a foreigner and helpless, had been forgetten, and was left to notice. forgotten, and was left to perish. right the wrong, to save them from further sufferings; should all be lost for want of one last effort? Could she leave her patient to perish thus?—and he so unfit to meet his God! No! So she rushed the country of the country boldly through the flames to his

During the last few moments the silence of the listeners had become so strained as to be almost painful Madge pressed her husband's hand and whispered: "Was I not right, my Louie, when I told you she had sacrificed herself? Ah, I knew it!"

"Was she in time? Did she save the man?" asked De Woodville, in an excited voice.

"He was lodged in an inner chamber, and had managed to creep out of bed, poor creature, and had dragged his body across the floor, only to find the door locked against him. It was thus she discovered him, half-dazed with fear, and well-nigh suffocated with smoke Quick as thought she rolled him in a sodden blanket, and dragged him he grew strong; he made her pause; he confessed to her his name, his guilt, and bade her flee and save herself."

How dull and horrid she must think me!"

"Never mind, little one," said De Woodville coaxingly; though he was amused at his wife's or hand."

There was a stifled sob from Marie's quarter; but her husband, his hands clasping tightly the back of a chair, said sternly: "Go on! Did she flee, and did he perish?" where is she now?" "She left her cottage a day or

save him, he would confess to the world—as he had done to her—his own guilt and the innocence of his brother. Then," continued her younger brother, and his voice trembled—"she acted as a brave trembled—"she acted as a trembled—"she acted as a brave heart alone could do. She stuck to heart alone could do. She stuck to her burden, and dragged him as far as the open door, through which the flames were already shooting fiercely, and kneeling, she watched her chance. At last, detecting the sound of a friendly voice outside, with her last remaining strength she urged her helpless ing strength she urged her helpless burden forward to safety. At the same moment the ceiling of the

"Brave, true heart—she is a De Woodville!" cried the Earl. "She fell at her post. What more could

"I tell you that, unknowingly, you have all seen and conversed with her. Why, it took Manfred but a few hours to discover her identity and whereabouts. That

Marie shook her head, completely never her way. mystified, and the men looked on ermine, that O'Hagan had so careermine, that O Hagan had so carefully spread upon his wife's shoulders, fell from its resting-place, displaying her graceful figure, as bending forward she covered her face with her hands, and exclaimed, helf playfully, half shamefacedly.

have suspected it long ago. She was so reticent, though, that I for one never sought to discover her two fifteen.

bands together.
"Shall I, Father?"

he laughed. "If "Certainly," he laughed. "If you can. You were always quick in your surmises: doubtless you

are right this time."
"Well, I mean," she stammered,
"my protegee—Mrs. MacDermot, of your Western Lodge!"
"No! surely not!" cried Marie,

with a little cry of horror, as she rose to her feet and hid her face on her husband's arm. "Oh, Regie, her husband's arm. "Oh, Regie think of it. I have paid her washing bills every week just as though she was an ordinary laundress. How dull and horrid she must think

was amused at his wife's embar-rassment. "You have always been rassment. very kind to her, and she did not

Did she flee, and did he perish?"

"She made him promise that, should God give her strength to save him, he would confess to the world—as he had done to her—his that each year. The strength to the save him, he would confess to the world—as he had done to her—his that each year.

decided not to communicate with her until we were *sure* of her husband's release. These things burden forward to safety. At the same moment the ceiling of the inner room fell in, and she sank down exhausted and half suffocated."

The until we will we same the until we will be and 's release. These things band's release things band's release things band's release. These things band's release things band's release things band's release things band's release. "She Leadbitters, the Earl growing quite excited, and vowing that he would take the case up himself. He she do?"

"Father, Father!" said Marie, her eyes suffused with tears. "How was she saved, our dear one? Who rescued her?"

"The owner of the friendly voice, I'll warrant it!" exclaimed Ollers and been a severe trial to her to a circus, and gently, but mindly told him so; and then, to end the conversation, she turned again to her window. After a minute she fired to Sister Marguerite, as the fire had been a severe trial to her window. After a minute she forgot both the old man and the circus in thinking how surprised her father and sister would be when she reached home so soon, and in

For answer the good man broke into merry laughter. "Oh, you dense little stupids!" he said. "Now this is the amusing part of it all. Why, you have seen hermay, speken to her—almost every week."

"I.?" cried Marie, drawing herself up to an erect sitting posture. "Surely you are joking! I have never seen her."

when her exile was over and she could get back to the rut she knew so well. The aunt in question was querulous and exacting and demanded this minimum of attention manded this minimum of attention on the parlor chairs; a sections of the morning paper were strewn over the parlor chairs; and thing she never permitted; and a decition of the morning paper were strewn over the parlor chairs; a strewn over the parlor chairs; a strewn over the parlor chairs; and this give in this twould be nice to get a few. Sections of the morning paper were strewn over the parlor chairs; and this give in this tould be nice to ge

Last year when Margaret reached much amused. Suddenly the hand-some cloak, with its soft lining of an old friend was spending the bread for dinner and breakfast; summer with her aunt, who not only did not need more companionship, but found it inconvenient to make room for a second visitor.

So, after a day or two Margaret to make room for a second visitor.
So, after a day or two, Margaret made some excuse for going home, her aunt accepted it without pfotest, and shortly after noon on the third day of her visit Margaret was on her way back, in an interurban car, scheduled to reach the city at two fifteen.

Within three quarters of a mile secret."
"Now, Madge, what do you mean?" pleaded Marie.
"Yes, tell us," said both hus"Yes, tell us," said both husthe track. It chanced that the accident happened just outside the main entrance of Barnum & Bailey's main entrance of Barburn & Barby's circus, which had advertised a performance at half past two o'clock that afternoon, and another at eight o'clock in the evening; and from the car window Margaret examined the big tent, read a number of extravagantly worded posters and watched animated venders of popcorn, peanuts, lemonade, pop, balloons, and ice cream cones, and turnstiles before the entrance. She spoke to her in an eager, thin, old

See those boys!" he said.

girls, too,—want to see it. But how grown people can waste time how grown people can waste time Margaret got up and slipped into and money on a circus is more than I can understand.

The old man looked smilingly into her face, and shook his head. "We're only big children all our lives; you'll understand that some day," he said gently. "I've had more than my share of sorrow and worry, but I could enjoy a circus today almost as keenly as I ever

Margaret was convinced that he and Janet liked best. would find himself bored if he went to a circus, and gently, but firmly, told him so; and then, to end the conversation, she turned again to Magan.
The voice belonged to a kind depend a severe trial to her and sister would be when nerves, and they wished her to for she reached home so soon, and in get it.

owe a debt of lifelong gratitude: not only did he save her from certain death, but he has devoted all his time and energies to aid her since."

Thank God!" said Marie ferverage of the first of the care of Sister Marguerite; as Bertie she could never have kept it from us."

scious of it, and Margaret was soon staring again at the immense tent, and straining her neck only to see that the debris was very, very slowly being cleared from the track. There was no hope that the car would move for reach the twelve track. There was no hope that the car would move for reach the twelve track.

In the could not read for the desire he had to confess his guilt to her. All this I have learnt from the lips of Manfred himself, and road twenty-four man as one of the work of the list wanty for the list wanty-four man as one of the list wanty-four man as one of the list wanty for the list wanty-four man as one of the list wanty four man as one of t

Margaret went to the dining room and to the kitchen. Evidently her father and Janet had dressed immediately of the barbard and the second them for better them. mmediately after their luncheon, leaving the washing of the dishes to be done when they returned. Glasses, knives, forks, plates, cups, but a few hours to discover her identity and whereabouts. That discovery alone was the cause of his very abrupt and sudden departure from your own roof."

The identity and whereabouts. That discovery alone was the cause of his very abrupt and sudden departure from your own roof."

The identity and whereabouts. That is discovery alone was the cause of his very abrupt and sudden departure from your own roof."

The identity and whereabouts. That is discovery alone was the cause of his very abrupt and sudden departure from your own roof."

The identity and whereabouts. That discovery alone was the cause of his very abrupt and sudden departure from your own roof."

The identity and whereabouts is discovery alone was the cause of his very abrupt and sudden departure from your own roof."

The identity and whereabouts is discovery alone was the cause of his very abrupt and sudden departure from your own roof." sacred to company. She found that there was some cake in the bread croquettes from the delicatessen around the corner, but neither vegetables nor beef for the stew she found both appetizing and

cheap. Margaret examined everything before she slowly went up-stairs, with a strange, tight feeling in her throat, and with something very heavy where her quiet heart should have been. She hardly glanced at the disorder of Janet's room, or the pinned back curtains in her father's; but, going to her own room took off her hat, brushed it as carefully as usual, and put it away in its own box on the shelf of her closet; then, before she knew it was going to happen, she was lying across her bed, sobbing uncontrollably. She understood now why her father and Janet had always insisted that she must never omit her yearly visit to West Jefferson. They were more comfortable and happier without her; she knew it; she knew it!

After a time Margaret's par-

an ever-growing crowd of adults and children who waited their turn about the ticket office and at the turnstiles before the entrance. She was wondering how grown people could be interested in anything so childish as a circus when the whitehaired man, who shared her seat, at last, she came to a conclusion, and made a resolution that was little short of heroic.

She wanted to make them happy They are carrying pails of water To do so had been the work of what for the elephants—working like Turks—but they'll get to see the circus! Did it more than once myself, when I was their age; and he chuckled at the recollection. Margaret had no desire to talk to him, or to any stranger, but not wishing to be rude, she answered, in her rather stiff way: "Boys, yes, of course, boys—and little girls, too,—want to see it. But how grown people can waste time." trying, and had always tried, to make them happy in her way, and it was not theirs. And so she made her resolution to change as completely as she could—methodical, prim, and economical, both by disposition and from long habit, though she was.

a simple white dress which she had never worn before except for Sunday Mass, and having carefully pinned her sleeves and enveloped herself in a gingham apron, she went to the kitchen and washed the luncheon dishes. After they had been put away she began to prepare for dinner such fancy and unwholesome dishes as her father

She had gone to the parlor to see what time it was—the clock in the kitchen having been allowed to run down-when her father opened door and saw her there. "Why, Margaret!" he exclaimed, in amaze-ment. She caught the almost "Why, ment. She caught the almost frightened glance which he and Janet exchanged, and it cut into

car would move for another quarter of an hour, so once more she watched the people who were flocking toward the entrance from every direction. past two o'clock. No one mentioned the circus, however, and apparently Margaret did not see either their best clothes or the condition of the ordinarily neat house.

Janet ran up-stairs to take off her good dress, but Mr. Hardesty buried himself in his paper, appear-ing to be unconscious of the un-wonted splendor of his attire, and he was absorbed in it, or at least he was absorbed in it, or at least behind it, until the dinner gong

To Margaret the meal was an thought, for anything else.

Although neither Mr. Hardesty nor Janet was naturally neat, or law any necessity for being so for law any necessity for law and necessity fo

Margaret's cheeks, and he under-stood them far better than she knew. She did not say a word, but kissed him on the forehead, and ost comforted-to bed. After all, her father loved her.

SISTER TERESA OF LISIEUX

There is no more ideal beauty than the physiognomy of a holy Carmelite who passed rapidly, a few years ago, like the vision of an Angel or an apparition of the Blessed Virgin, through this valley of tears. The short space of twenty-four sum-mers saw this sweet flower bud, and blossom, and fill her surround ings with the purity of her breath. Then, because she was a plant fit for the gardens of Paradise alone, the Divine Gardener transplanted her there to charm His eye forever.

Thanks be given You eternally, good Saviour Jesus, for having sent to an unworthy world this blessed soul, who by herself is a proof that the Church is divine which You founded, and that You, its founder, are in consequence divine as well. Thanks be Yours always for the beauty of the chaste generation which You choose, with every successive century, to be Your holy spouses by a vow of inviolable and sublime fidelity Thanks for the glory given by Your choice to our poor humanity, fallen so low in the corruption of this age!
The beauty of Sister Teresa's

soul is literally sublime. a mingling in this Angel of limpid simplicity and noblesse such account for all superiority in true human art. A dream of idealloving hearts was realized in her life, the dream of a second child-hood, ripened, if the thing were possible, by the light of reason. possible, by the light of reason. Sister Teresa always remained a little child. The innocence of her soul was spotless; her white bap-tismal robe was intact. The purity of her affections was absolute they were kept entirely for her Spouse from the very dawn of reason in her mind. Her love for her family was deep and warm. The ways of her piety were very child-like. And still, the child was so well gifted intellectually that there are pages in her little "story" which a practised writer would not lisown. Her experience was so thorough, her prudence was so thorough, her prudence so sure, that she was Mistress of Novices at an age when a man would not yet be admitted to Holy Priesthood. In spite of her simplicity, the virtues she practised have stood the test of the strictest tribunal on earth, which, so far, has deemed them fit to be pronounced heroic.

But there is an aspect which always particularly interests us. Sister Teresa is a triumph of Our Lord's. She is a conquest of His Heart. She loved Him in the spirit of devotion to His Sacred Heart, to His Blessed and most pure Humanity, to His Sacrament of goodness. Without any fear of exaggerating, we may call her a Eucharistic soul, O'Hagan.

O'Hagan.

The voice belonged to a kind and generous-hearted man, one Dr. Arno. At the peril of his life he went forward and drew her forth; but as he did, some stones from above fell, and must have crushed her side. To this good man we all one of the purest flowers and the the Blessed Sacrament. Still, are we guilty of any departure from the clear teaching of St. Thomas?

Every soul, in fact, who loves Our Lord Jesus Christ with a per-sonal and intimate love is necessarily and a priori, a Eucharistic soul. For she cannot but seek the wellbeloved of her heart at every instant of the day, whatever be her instant of the day, whatever be her occupations, where He has hidden the attractions of His Body and Blood, His soul and His Divinity. And in reality, contact with the Divine Spouse of chaste souls, the vision, actual throughout the day, of His Holy Humanity, and of His blessed features made up the inner life of this winning little child. He Who is the Bread of Angels, and the Who is the Bread of Angels, and the Wine that produces virgins, worked in her humble soul the beauty that rayishes all who have caught a glimpse of it. To hear her speal

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preting the sacred books into Eng-

Catholics in England made a fresh

ST. SWITHIN AND THE

WEATHER

It may interest our readers to know that the long-established con-nection between St. Swithin and the

weather has no ecclesiastical sanc

tion. Research into the history of St. Swithin only serves to show the

fortuitous nature of the popular St. Swithin observance. The feast

of the saint, which is said to bring rain or dry weather for the ensuing

forty days, is that of the translation of the saint's body from the vile place of burial decreed for it by his humility—a place outside the

church, over-trodden by the passers-by—to a more worthy tomb. St. Swithen was above all things a humble man—as a Bishop he dis-

pensed with pomp and circumstances to the extent of proceeding

to the consecration of a church, or

like official functions, on his bare feet. This, at the first glance,

given her to die a martyr of love. The Eucharist is eminently the mystery of confidence and of love. So the spirit of confidence and love, everywhere, derives from It. For the Blessed Sacrament is nothing else than the friendship of Jesus perpetuated after Calvary. It is the souvenir of His attractive per-sonality, the souvenir of the perpetuated after the souvenir of His attractive personality, the souvenir of the sonality, the souvenir of the supreme act in His friendship. Divine Lover:

The Blessed Sacrament is very The Blessed Sacrament is ver The Blessed Sacrament is very small: miserable, in a sense. And thus, it provokes confidence. It is what is most opposed to the double doctrine of fear, Calvinism and Jansenism; and what these two heresies most impugned.

Thanks be to the Blessed Sacrament, if the world has given birth to such a soul; and thanks to the little "doctor" of childlike love for Our dear Lord Laws Child its Our dear Lord Jesus Christ, if the world, now that she has passed through it, seems less ugly and life in it more bearable.

Sister Teresa is the angel of little miracles, which make one feel the hand of God. Should you like to lay a loving kiss on that good Hand, ask for the little favors that torment the tiny hearts of children. You will see God's Hand; take It in yours, and kiss it. Little miracles make us live of God's presence; make us live of God's presence; permit us to communicate with a world superior to this. They are little marks of the friendship that exists between God and the soul in exile; they are links of gold that bind us sweetly to Him. Life becomes a prayer. A prayer for ourselves, and for those that are one with us. Life becomes happy, because it becomes holy in us and in cause it becomes holy in us and in those we love.

Ask this dear little sister, then, for anything you wish: ask her for anything which it is lawful for you to desire, according to St. Augusto desire, according to St. Augustine's rule concerning the object of our requests. You have her promise and ours that you will be heard. Ask her for great things; ask her for small. But remember that nothing is small which, if it be us nearer to God. Ask; you will be heard; you will feel that you are loved; that you have a friend in heaven; you will be happy in consequence; your joy will be filled. There will be more spirit in your life, more soul! less matter. because as she neatly said it, that virgin-martyr had the gift of "virginising" souls. Sister Teresa will do that for you. Your Teresa will do that for you. Tour life will send out heavenly perfumes of roses and lilies. The "little queen" is not forgetting to shower down from her heavenly throne upon the weary world the favors which she promised us when going away.—The Sentinel of the Blacced Segrament. Blessed Sacrament.

"THEY SAY I SING IN SECRETS"

"There is not one great poet who has escaped the charge of obscurity, fantasticalness or affectation of utterance," says F. Thompson, in his essay on Coleridge; but is there one great poet who has not deserved the charge of obscurity? Certainly not those of the modern school. The poetic gift is clarity of vision, the veiling of that vision that others may catch a glimpse of it, is the work of the artist. All art is revelation. The medium of the artist may be syllables of colour, sound or stone, but its object is to reveal; the more his vision transcends ordinary ken the more difficult."

"I saw It again swiftly in size and growing till It spread over the stars." As the sun gains in radiance and power over the earth from its rising to its zenith, so the Tragedy of the Passion moves swiftly increasing in depth until the consummation on Calvary. The opening of the Sacred Heart, Our Lord's death, and the earthquake in the lines:

"The head As from Its heart slow dripped a product of the same of the properties of the properties of the product of the more his vision transcends ordinary ken the more difficult is his task of reproduction. The observer at times fails to pierce the observer at times fails to perceture veil and charges the artist with obscurity; the artist may fail in depicting his vision, and obscurity follows; mistiness in the artists' vision express glouds in his reproducvision causes clouds in his reproduc-tion. The enjoyment of beauty is the reward of study of Francis Thompson and his followers.

Thompson and his followers.

Of himself Joseph Plunkett says:
"They say I sing in secrets—they have ears, but do not hear; have eyes but do not see, Truth's naked beauty in her panoply." The key to his secrets is found in the man. Plunkett was educated at the Jesuit College in Dublin, then followed a two years' philosophy course at Stonyhurst College, he kept up his study of scholastic philosophy to the end of his short life. He was much drawn to a "loving inclination towards God," his favorite reading was St. John of the Cross, St.

towards God," his favorite reading was St. John of the Cross, St. Teresa, St. Francis, John Tauler, he largely uses the symbolism of the Mystics in his poetry.

Cut off, when his career was but beginning, Plunkett has left but fragmentary work, some of great beauty and artistic finish, all treating of what is highest and noblest beauty and artistic finish, all treating of what is highest and noblest in man's life. Among his Lyrics, "I see his blood upon the rose," typifies the poet's constant theme, Our Emmanuel—God with us; in the petals of the rose we see His Blood, His Body in the gleam of the "eternal snow;" "In the Stars the Glory of His Eyes;" "His tears in the gentle rain;" The thunder and the singing of the birds are but His Voice," Awe-inspiring to the sinner, sweet and clear as the song of the bird to the loving soul; immutable "rocks are His written words;" "the ever-beating sea"

dear friend, it might at least be symbolises the Heart strong in given her to die a martyr of love. Its majesty, tenderness, limitless The Eucharist is eminently the mercy; "All pathways by His feet are worn, His crown of twined with every thorn, His Cross

is every tree."
Another Lyric of delicate imagery
is "White Dove of the Wild Dark Eyes." The sweetest sounds that rise from earth are the longings and aspirations of the soul for the

Faint silver flutes are calling From the night where the starmists rise And fire-flies falling Tremble in starry wise

Is it you they are calling?" Then the anxious beating of the Lover's Heart for the souls captivated by the things of earth:

Shrill golden reeds are thrilling In the woods where shadows start While moonbeams, filling With dreams the floweret's heart It's dreams are thrilling.

How suggestive of bewitching trifles are the words "shrill golden reeds "—" moonbeam dreams!"
Again the plaintive call of the soul from the shadows of earth—

White Dove of the folded wings, Soft purple night is crying With the voice of fairy things For you, lest dying They miss your flashing wings, Your splendorous flying."

In "A Wave of the Sea" with true art the poet symbolises the in-timate presence of God and His gifts to the soul. What the wave is to the sea, the foam to the wave, the wind to the foam, the wings to the wind, so is His abiding pres-

My soul's in the salt of the sea In the weight of the wave In the bubbles of foam In the ways of the wind."

When the salt of grief visits the soul, when the weight of sorrows crushes it, when earthly hopes like bubbles of foam, fail and disap-point, when the inconsistency of human things fall and fret, then is the Divine Lover present with His gifts of fortitude, faith, strength, courage, and even joy.

"My gift is the depth of the sea The strength of the wave The lightness of foam The speed of the wind.'

The sonnet "I saw the sun at midnight" has few equals in the language for perfection of form and choice of words; for depth of meaning and beauty of metaphor it compares with the spiritual canticle of St. John of the Cross-

"I saw the sun at midnight, rising

Deep hued yet glowing, heavy with the stain Of blood-compassion."

Here in exquisite figures is the Agony of Our Lord in Gethsemane; the conflict between light and darkness—the rising sun at midnight; the triumph of God's Will over the To the school of poetry founded shrinking of nature; "heavy with the stain of blood — compassion," by Francis Thompson belongs could words more fittingly portray Joseph M. Plunkett; born in 1887, the weariness of Our Lord and His

The night fell, moaning, as It hung there dead.

The sestet is the soul's loving prayer of gratitude for Redemp-

Of rights wherewith to call upon Thy Name:

TWENTY-NINE CHINESE MARTYRS

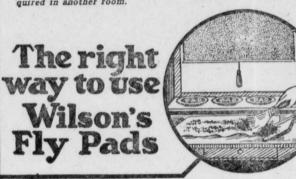
On June 8 news reached St. Columban's Mission, Hang Yang, Hupeh, China, that twenty-nine Chinese Catholics had been put to death by a band of fanatics in a pagan temple in Shu Sha Win, a town on the borders of Hupeh and

There is WILSON'S only one way to kill all the Flies

This is it—Darken the room as much as possible, close the windows, raise one of the blinds where the sun shines in, about eight inches, place as many Wilson's Fly Pads as possible on plates (properly wetted with water but not flooded) on the window ledge where the light is strong, leave the room closed for two or three hours, then sweep up the flies and burn them. See illustration below.

Put the plates away out of the reach of children until re-

Put the plates away out of the reach of children until required in another room.



Szechwan. The Christians were dragged from their homes and brought to the temple where they were commanded to offer incense to the "Living Buddah." On refusal they were put to death. Their executioners were bonzes, originally a political group that has recently developed into an anti-Christian mob. Three Belgian priests were at first reported misporiginals, became and is today the priests were at first reported missing but later accounts declare that two are safe. As yet nothing is known of the third.—America.

HOLY FATHER AND THE BIBLE

Our Holy Father, Pope Benedict XV. in his Encyclical on the fifteenth English translation of the whole Bible which came to be called the centenary of St. Jerome reminds Catholics that "in the Sacred Scrip-Catholies that "in the Sacred Scriptures is to be found the food for the spiritual life and the guide to the heights of Christian perfection." The foremost place that the Bible should hold and has always the stript of the spiritual life and the guide to the heights of Christian perfection. The foremost place that the Bible should hold and has always that the rether these there is the stript of the stript tion." The foremost place that the Bible should hold and has always held in the devotional life of Catholics has prompted the Holy Father to urge the daily reading and study of the Bible. The words of His Holiness and the celebration of the centenary of St. Jerome have given a new stimulus to Catholic Bible study and Bible reading. Before reading the Bible is not merely a piece of literature, it is the word of God. It should be studied reverently and piously with the full light of Faith and with due regard for the teach-Bible study and Bible reading. Before reading the Bible however Catholics should have some knowledge of the Book and its history. This history has been so plended with controller and with due regard for the teachings of theology. Catholics should not fail to follow the Holy Father's exhortations to read the Bible, for clouded with controversy and prejudice that the unaided reader finds considerable difficulty in mastering

its intricacies The word Bible comes from the Greek word biblia, meaning books. It consists of two parts called the Old Testament and the New Testament, the word testament meaning a bequest and also an agreement. In this latter sense the word testament is used in the Bible as the covenant or agreement between God and man. The Old Testament dis-plays God's dealings with the Hebrew people, His teachings and the New Testament embodies the Christian religion taught

by Christ.
The Old Testament contains forty-"The heavens bowed their six books, which are historical, legal, As from Its heart slow dripped a prophetical, devotional, moral, or poetical. The New Testament contains four narratives of the life of Then a great tremor shook It, as of Our Lord, and one prophetical work,

the Apocalypse.

The Old Testament was written for the most part in Hebrew with portions in Aramaic and in Greek.

The New Testament was written in Greek with the exception of the first general which was originally written. Greek with the exception of the first gospel which was originally written in Aramaic and soon translated into Greek. The distinction between the Hebrew and the Greek books gave rise to the formation of two different canons or sacred collections of the books of the Old Testament, one called the Palestinian or Habrew collection and the other Hebrew collection and the other the Alexandrian or Greek collection. Thy Name;
Thou pawnest Heaven as a pledge for Earth,
And for our glory suffereth all shame."
His dainty spring song "See the Crocus' golden cup" may close this tribute to the dead poet.

"See the Crocus' golden cup Like a warrior leaping up At the summons of the spring off the new elected year! The blackbird now with psalter clear Sings the ritual of the day And the lark with bugle gay Blows reveille to the morn Earth and heaven's latest born."

Earth and heaven's latest born."

TWENTY-NINE CHINESE

Hebrew collection and the other the Alexandrian or Greek collection. The Palestinian Canon consisted of the Hebrew books only, and was the official version of the Jews of Palestine; the Alexandrian Canon consisted of the Hebrew books only, and was the official version of the Jews of Palestine; the Alexandrian Canon consisted of the Hebrew books only, and was the official version of the Jews of Palestine; the Alexandrian Canon consisted of the Hebrew books only, and was the official version of the Jews of Palestine; the Alexandrian Canon consisted of the Hebrew books only, and was the official version of the Jews of Palestine; the Alexandrian Canon consisted of both Hebrew and Greek books, and was called the Septuagint, from the Greek for seventy-two inspired scribes in the third century before Christ. For some time the Greek books not in the Palestinian Canon were regarded of thes authority, but finally the whole of the larger collection the Alexandrian or dreve books only, and was the official version of the Jews of Palestinian Canon consisted of both Hebrew and Greek books, and was called the Septuagint, from the Greek for seventy-two inspired scribes in the third century before Christ. For some time the Greek books not in the Palestinian Canon were regarded of Trent to be of equal authority and dignity and equally inspired.

With the so-called Reformation of the sixteenth century the Reformers accepted only the smaller canon, left out the additional portions in the Alexandrian or anon, or consisted of both Hebrew

a heavy fall of rain signalized the saint's displeasure in the translation of his relics to a more honorable place of interment. The legend, however, is contradicated by another, which shows the saint to have suggested the change himself by means of a visionary appearance. At any rate, miracles were worked at the new shrine and the humble prelate's sanctity put to a practical use—a line of action, after all, to which the un-self-consciousness of perfected sanctity would tend. St. Swithin's shrine became famous for its miracles of healing. In 1098 the relics were of healing. In 1093 the relics were translated for a second time to the new church at Winchester. In 1538 the tomb and relics suffered destruction. The popular saint's connection with the weather is probably of post-Reformation date — saints' days marked the farmer's calendar as of yore, and St. Swithin's Day occurred at a season when the weather comes under observation. France, Belgium and Germany each have their equivalent of St. Swithin's, in St. Medard (June 8,) St. Godeliene July 6, and the Seven Sleepers (June 27,) none of whom, we believe, are implicated in motorial matters any more in meteorological matters any more than our own St. Swithin, whose connection with the weather-wise may yet be welcomed, since it keeps his name on the lips of his country-

gives plausibility to the legend that a heavy fall of rain signalized the

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LONDON, SATURDAY, Aug. 20, 1921

THE IRISH TRUCE

an eye-opener, to those who have been given to understand, by hostile propaganda, that the Republican forces in Ireland were nothing more than a set of irresponsible assassins. It is, however, no surprise to those who know the high

of Ireland. Theirs is an army which has no numbers are few, their equipment is poor, and they have been fighting ulated doctrine, namely the an unequal warfare against the frightful methods of a highly national freedom and honor.

Is the present Truce to be the prelude to peace? Mr. de Valera in his address to the Irish people "In the negotiations now initiated your representatives will do their utmost to secure an just and peaceful termination of this struggle, but history, particularly struggle, but history, particularly struggle, but history, particularly attail objections. It is all cuttons and attail objections. It is all cuttons attail objections attail objections. It is all cuttons attail objections attail objec

That is just the trouble. The ority of Anglicans. Irish have been so often tricked, so often tricked, so often disappointed. Their hopes Anglicans that there is nothing in Mr. Palmer. The theory of but Assume it to be true that Catholics more so the revolt of the sixteenth vulgar and un-Christian. But that Irish have been so often tricked, so have been so often dashed, that one must not be surprised if there tical and patristic tradition is quite consistent with the state of things what harm? There will be no to call a halt to disunion, and to American Methodism in Rome. must not be surprised if there indefensible. Arguments particu- in which we find ourselves. It more religious persecutions by Pro- weigh in the balance those evils, the possibilities of a settlement.

tion of securing for Ireland an "Apologia" that Cardinal Wise- Then a division took place far Catholic growing up in an ordinary tion of securing for freiand an honorable peace and ordered liberty. man's masterly demonstration of greater than the irregularity in Canadian town or village, has the A LITTLE patience, a little philoso--British pride and arrogance ; Irish Orange intransigeance; vested in- version of Newman. terests; and that large reserve or cross-grained cussedness inherent found in the Church of Christ, this plication of churches in one place spoken; and the intention of perspirits the wickedness no less than them in Scoutcraft, and to teach cross-grained cussedness innerent round in the church of Christ, this in such a situation as that which could only be, because the truth He can be, and involves such reduser the futility of the remedies they can be, and involves such reduser the futility of the remedies they can be, and involves such reduser the futility of the remedies they can be, and involves such reduser the futility of the remedies they can be, and involves such reduser the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a situation as that which could only be, because the truth He can be a situation as that which could only be a secuting never clearly defined; yet, the futility of the remedies they can be a situation as that which could only be a secuting never clearly defined; yet, the futility of the remedies they can be a situation as that which could only be a secuting never clearly defined; yet, the futility of the remedies they can be a situation as that which could only be a secuting never clearly defined; yet, the futility of the remedies they can be a situation as that which could only be a secuting never clearly defined; yet, the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a secuting never clearly defined; yet, the futility of the remedies they can be a security of the remedies they can be a security of the remedies. has been maintained in Ireland for so lengthened a period.

wants a panicky, a patchwork, or a partitionist "Peace" in Ireland. To be of enduring and of popularly acceptable character, the foundations of an honorable peace must be tions of an honorable peace must be to a large extent, been depleted are such a place is closed to him because to a large extent, been depleted are boy unconsciously learns discipline, to a large extent, been depleted are boy unconsciously learns discipline, approach to formal schism. It is religion; and when he knows that the one such a place is closed to him because to make the control of the original schief and the control of laid on a broad and solid foundation. Such solidity and comprehensiveness of construction calls for time in reasonable measure. On the other hand, there is much risk in the notorious disposition of officialdom to dilly-dally. The fanatical Die Hards of Ulster are making frantic efforts to block progress towards peace.

Then, too, the viewpoints of those who are to discuss the problem in question are so much in conflict that their reconcilement will be a task almost verging on the miraculous. Not that Ireland's claim is preposterous, or even excessive, but rather that the viewpoint of those opposed to it is so prejudiced as to make the work of altering it almost superhuman. Considerations such as this prevent one from indulging in terms of optimism, even when confronted by conditions which seem to envisage an entirely new departure by the British Coalition Ministry on Irish

affairs. the Truce. They have suffered too Canada. much to want any continuance of

than sentiment.

B, single copies may be purdy. M. A. McGuire, 249 Main 8t. cynical criticism. If we are to taken at Confirmation, militate respond to the American President's against such a step? appeal for a Conference to discuss been brought about in Ireland."

phase of the long drawn out led him into the true fold. We may struggle of Irish rights versus note that Mr. Harper embraced the pretend to be able to foresee. We before Newman, who made his subshare the hope indulged in by all mission on October 9th, 1845. lovers of right and justice and Littlemore, Oxford, March 15, 1843. mine one day about some step which Nothing could show more clearly liberty everywhere—that the issue Wm. F. Harper, Esq. the true and restrained temper of | may be propitious, and that at last the people of Ireland than the we have come to the deciding stage

THE BRANCH THEORY AND ITS APPLICATION TO CANADA

That the Church of Christ is one, is so outstanding a theological fact, that only a very superficial mind ideals which inspire the young men will attempt to gainsay it. The leaders of the Oxford Movement compulsion to bring men to the fully realized that unity was an colors. There is no pay—only death essential note of the true Church, or imprisonment if captured. Their and they sought to explain their position by advancing a newly form-"Branch Theory."

According to this opinion, the organized military force that has Church is indeed one but made up and makes me very reluctant to with bigotry in its operation in as they go, but why stop short, sow the seeds of dissension among a organized military force that has inexhaustible resources. They have of various branches, the Catholic offer an opinion on important subjectly as the correspondent and many people born to a heritage of two of various branches, the Catholic offer an opinion on important subjectly as the correspondent and many people born to a heritage of two of various branches, the Catholic offer an opinion on important subjectly as the correspondent and many people born to a heritage of two of various branches, the Catholic offer an opinion on important subjectly as the correspondent and many people born to a heritage of two of various branches, the Catholic offer an opinion on important subjectly as the correspondent and many people born to a heritage of two of various branches, the Catholic offer an opinion on important subjectly as the correspondent and many people born to a heritage of two opinions of the correspondent and many people born to a heritage of two opinions of the correspondent and many people born to a heritage of two opinions of the correspondent and many people born to a heritage of two opinions of the correspondent and many people born to a heritage of two opinions of the correspondent and many people born to a heritage of two opinions of the correspondent and many people born to a heritage of two opinions of the correspondent and the cor been fighting in defense of their and Anglican Churches and the jects to any one I am not acquainted or nothing of the thousand petty like him do, with the multifarious thousand years of settled faith and Orient. Thus, one must conform to me to it, it is your kind words about practiced on Catholics if not abso-succeeding centuries? It is a curi-are such as to put them beyond the the national church of his country. myself. He must needs be a Catholic in My will, I assure you, is not want- least in dire dread of the Pope. France or Italy, an Anglican in ing. Your letter carries with it too "Good old man, indeed," said a men can moralize and grow sad wail of the Guardian takes on re-Constantinople.

ter of the issue to be decided are of the Church, which is rejected able.

larly applicable to their case were seems to be very unreal and untestants of Catholics. There are admittedly powerful used by the Fathers against the meaning, considering the historical I answer that it depends on what had up to that time been a united There are admittedly powerful forces now operating in the direction of the sixteenth century. You call persecution. A young Christendom. nonorable peace and ordered floerty.

this point was one of the chief question. Rome and England then right to be treated in all respects phical deliberation, above all relifactors in bringing about the con-

bad revealed had been lost in the had re No sensible patriotic Irishman would signify that His work was frustrated, that His Church was no of discipline, is the sign of the brotherhood which binds together the children of God. More than this, Christ Himself declared that His flock, an earthly representation the former. of the unity of the Father and the Son, would be sufficient to show

that He had come from God. On the other hand, the "Branch Theory," first advanced to justify a differences are adjusted—it is a bestowed as a mark of honor and of state of things having Henry VIII. as its author, would make the Chrisbrotherhood of God's children, but a me, therefore, that you have noth- of course, he can be happy; but if college, on Monte Mario, Rome, a Individual attention to boy probstanding proof that even the Son of spirit of discord among men. Were and you are bound (at least at first) that the discrimination that is the dome of St. Peter's." The of his many other duties. He can the Divine mission of Jesus Christ, excellence by trial.

hands of unbelief. letter of Cardinal Newman, which Divine Blessing, let us hope, that if wants to do something for his soul swered. Accordingly a protest he is away from school, home and markets has been removed. we shall here reproduce in its you give yourself up for the present by enduring the humiliation for against this insolent and ostenta-church. entirety, we are furnished with an to the English Church you will see God's sake, and thus gaining merit tious project has already been If a boy joins a Scout troop many

disturbed Ireland, held by an army Church in Canada, that it was an tions, so excellent during the War, Anglicanism was only a later have been sadly embarrassed by the arrival. What was he to do? Irish affair. In America, Ireland is Should he embrace the Catholic the plea for much hostility to Eng- faith? Would his pledge or oath of land, and the occasion of much fidelity to the Church of England,

The following letter so characterdisarmament and the peace of the istic of the man, is Newman's world, we cannot do so with any answer to these questions. It show of sincerity until peace has shows the wavering state of the great Cardinal's mind in 1843, be-What the issue in this present fore the kindly light of faith had British aggression may be we do not faith in July, 1848, over two years

Kingston, Canada. them. This fact has indeed proven tage of both Ireland and England. on a very important subject. It is respected; why not you?" scarcely possible that you should understand my words in all respects about me. They'd trust me, all in the sense in which I mean them, | right : but not my friend in Italy. or should understand the limitations or explanations which are the pitiful and ridiculous truth. The impossible that I should duly enter citizens. into your state of mind and modes | I have often been remonstrated when my sole wish is to be of use to But I notice that such remonstrances Schismatic Greek bodies of the with. If anything would reconcile discriminations and annoyances "splits" of the seventeenth and practice, and the methods adopted The

If a diversity of creeds could be the Church's unity than any redu- word "persecution" may never be have brought home to troubled for themselves and others, to train yet, a belief, amounting to certain the church's unity than any redunad revealed had been lost in the quagmire of human error. It are separate, it seems preposterous persecution. No young man grow- would then have been seen to be Scout Promise and Law in character The churches in the cities and towns longer the pillar and ground of hypocritical to be shocked at an his home community, for which his seamless garment. And to this Scouting gives practical training truth. The unity of the Catholic Church in every part of the world, in every part of the world, and to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might seamless garment. And to this day, so far as fallible men can see and judge, the whole world might s there ought to be but one commun- when he says he is persecuted. His Divine mission. The unity of the formula will it justify that of it make? A Catholic may be happy the only secure anchorage, and left look after himself as well as the

be founded on something more solid Oxford Movement, wrote to New- feelings of love, reverence, admira- we speak. I have heard it said that "These Methodist Institutions," Boy Scout troop of a parishs with English writer, "can no longer be should conform to the National expressed of the errors of that leave school too young; do not go fully they seek to disguise them- belong to the latter to sbecome regarded as a domestic question." Church. Pushing this theory to its Church, I have ever, from the time to college in sufficient numbers. It selves, in the flags of the various eligible for membership in the 'The history of the last two years logical conclusion, Mr. Harper I began to write, been forward in is true that unpreparedness too nations among whom they spread former.

I am, Dear Sir, Yours faithfully. JOHN H. NEWMAN.

P. S.-You will see that, in my opinion, you should not concern yourself with your oath at present -but I cannot doubt that it is an unlawful one and invalid from the first. At the same time it certainly makes it an additional duty for you to be very circumspect in your proceedings with reference to the Church of Rome.

THE FEAR OF THE POPE

By THE OBSERVER I was talking with a friend of it seemed advisable for him to take. He is a Catholic; and he thought it

"Oh," said he, "it's all right And I must confess that that is ments) and the arguments on which reflected in the attitude of Protest-

be serviceable to you and expedient. been told that it does harm to talk Indeed I am afraid of doing harm, so much about anti-Catholic bigotry. the problem involved. you-and this is a policy which come almost always from persons

England or an Orthodox Greek in many marks of religious earnestness Belfast man, when a Protestant over a divided Christendom, and markable resemblance to that of a and too many characters of interest gentleman remonstrated with him lamenting the futility and the whipped cur. It requires no great criticism than "You are making a This position is of course open to not to make me very desirous to for shouting "To hell with the scandal of it all, shut their eyes to exercise of the imagination to picfatal objections. It is an entirely satisfy you on the points which form Pope," - "good old man, is he, the one great division that really ture the uproar that would result

Churches and only held by a min- one, and I quite understand its adjective, in every place where tioned by the Globe's corres- abuse and denunciation of Methoddrift. In answer I will observe Protestants are found. But, it may pondent) were unnecessary, and ism. Fortunately there is no fear The claim made by High Church that I do not, I cannot, agree with be asked, what harm does it do? futile in their results, how much of Catholics doing anything so often disappointed. Their nopes Angicans that there is nothing in one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one Bishop in one place is quite inhave been so often dashed, that one this position contrary to ecclesias one beautiful the state of things and the contrary to ecclesias one beautiful the state of things and the contrary to ecclesias one beautiful the state of things are the contrary to ecclesias one beautiful the state of things are the contrary to ecclesias one beautiful the state of things are the contrary to ecclesias one beautiful the state of things are the contrary to ecclesias one beautiful the state of things are the contrary to ecclesias one beautiful the state of things are the contrary to ecclesias one beautiful the state of the contrary to ecclesias one beautiful the contrary to ecclesia the contra

a temporary arrangement, till our that when any position which is only hope.

strife. Yet, a lasting peace must ligious man and a follower of the vival of feelings long dormant, to claim it; and it is of these than on religious grounds.

has shown how an embittered and stated that there was no State expressing these feelings also. often furnishes bigotry with an their propaganda, are effective If I can say anything further on excuse. At the same time, there organs of Anglo-Saxon propaganda "They say that my boy is bad," she of occupation, can discredit the easily ascertainable historical fact this subject for the relief of your are thousands of Catholic young and penetration. It is a movement British name in the eyes of the that the Catholic religion was the difficulties, let me beg the favor of men all over Canada, who are not which must be closely watched. British name in the eyes of the world. French and English relations were world. French and English relations so eyeslent during the War. Anglicanism was only a later I am. Dear Sir. Italy" is a social and business tion, and the traditions of the Must spend from five to seven years handicap to them.

ing at this matter. When we find ers desire the elevation of their ourselves in doubt which is cause institution on Monte Mario precisely and which is effect, we should do in order ostentatiously to set forth well to remember that discrimina- throughout all the world, and from tion against Catholics came before Rome, an affirmation against Cathany educational disparity existed: olicism and the Vatican. and that the educational unpreparedness of Catholics may be ALL THIS the Guardian glibly conclearly traced, in large measure, to strues into an evidence of intolertheir long exclusion from a clear ance on the part of Rome and the road to the natural ambitions of Church. It "illustrates the true the average young man.

NOTES AND COMMENTS

Globe, writing over the name is beside the mark. If, as was Now shame and ruin smear the "Presbyter," offers some sage re- shown in these columns a few weeks Dear Sir,—A letter like yours is would be better that a Protestant flections upon the futility of the ago, on Methodist authority, that scrupulous manner in which the where right and justice and liberty very difficult properly to answer, should take the step. "Why," I divisions of Christendom. Too many Methodism itself is the greatest "Truce" is being observed by will prevail, to the mutual advan- because it is the letter of a stranger said, "you are known, trusted, of the sects, he says, "went out" sinner against tolerance, it comes Worked day and night and overon points that are now seen to be "too peripheral, too ephemeral for Methodist organ to prate about injustification." He regrets that tolerance. The truth is that if political considerations severed Methodism in the spirit and method what might have been a common of its propaganda were anything He never drank or played much church of Scotland and England; else but the vulgar and insidious taken for granted, in my use of fear of the Pope is, actually, really, that Methodists are not still in thing it is, there would be no objecthem, (as by all writers in all state- in every town and village in Canada, the Church of England, and that tion even in Rome to its going the Salvation Army is not the about its mission in peace. I should use them. And it is quite ants towards their Catholic fellow- Church Army. Further, it has never been made clear to him that the separation of the Free Church sions to Catholic countries were "I've rubbed my years away on of thought, so as to say what may with for talking about this. I have from the Established Church of intended simply to cater to the Scotland was the right solution of interests of their own people, there Washed floors for women that owned

> presses upon me in all similar cases, who do not come in actual contact true and very pertinent so far But since the motive is rather to lutely in hatred of the faith, at ous thing, passing all laws of per- pale of people with ordinary acceptception and understanding, how edideas of honesty and decency, the real or fancied, which afflicted what

separated—this was a procedure far on his merits; and in point of actual ance upon Divine Guidance and more disturbing and prejudicial to fact he is not. And though the steadfastness in prayer, would then mote the ability of boys to do things certain difficulties to be overcome true, there ought to be but one such a place is closed to him because Stronghold against which the on-self-control, resourcefulness, reli-Bishop in each place — but then he is a Catholic, he states the fact slaughts of evil, however furious or ability and thoughtfulness. He slaughts of evil, however furious or ability and thoughtfulness. He in most parts of the country are persistent, beat in vain. As it is, learns to think and act quickly, about to be held. Diocesan activiion in the Church—and if necessity But I may be asked, and I have multitudes, honest and well-mean- intelligently, effectively, to keep ties which had wholly or partly justifies the breach of the latter, been asked,—what difference does ing as they may be, cut adrift from his head in an emergency, and to ceased are being resum I think it does not matter whether Rome is first in Canada or we—we like the can never be rudderless upon a raging sea, are other fellow.

In the Boy Scout Movement, as in hampered by any restrictions. It Rome is first in Canada or we—we alderman or town councillor for the man-made creeds they fail to diseach provide for our own people by ward he resides in; though he knows cern the Life-boat which is their has a distinct appeal to the boy

state of the things in the interim, confidence by his fellow-citizens, The Christian Guardian is great- part of a virile organization, to anomalous because our general will never be given to him while ly excited over the opposition effectually carry out the principles tian Church, not a witness to the position is anomalous. It seems to a Protestant can be found to fill it. shown to the erection of a Methodist in his code. ing to do with the Church of Rome. he has enough manhood to wish site, as it proudly observes, "overlems cannot at all times be given by cans have fraternized. You are in the Church of England to have his rights, he must feel looking the Vatican gardens and the pastor of a large parish because spirit of discord among men. Were that theory true, so far from such that theory true, so far from such that theory true, so far from such the thruce are being to throw yourself generously into observed. With admirable disciplent that the discrimination that is the dome of St. Peter's." The dome of St. Peter's." The dome of St. Peter's. The discrimination that is the dome of St. Peter's that the discrimination that is the dome of St. Peter's that the discrimination that is the dome of St. Peter's that the discrimination that is the dome of St. Peter's that the discrimination that the discrim that theory true, so far from such unity of the Church testifying to her system and to make proof of its classifies him as a citizen of inferior "challenge to the Vatican," and school hours, give them fixed moral status; and to a young man of being intended, as it is naively principles based on religion, and Considering that you tell me of spirit the thought is not to be borne admitted, as a bait to allure the help them to fight and resist tempwould be a potent argument in the your age, I think I have said enough patiently; and it ought not to be boys and young men of Rome into tation by exhorting them to a frewould be a potent argument in the lands of unbelief.

From an hitherto unpublished for your present direction, should it for your present direction, should it with submission; unless, indeed, he approve itself to you. Through the land order prevail.

The box and order prevail.

Curfew regulations have been with quenting of the Sacraments. But the meshes of American Methodism, quenting of the Sacraments. But the meshes of American Methodism, and order prevail.

Curfew regulations have been with quenting of the Sacraments. But the meshes of American Methodism, and order prevail.

Curfew regulations have been with quenting of the Sacraments. But the meshes of American Methodism, and order prevail. That the Irish people want peace is proven by their enthusiasm about the Truce. They have suffered too "Branch Theory," in reference to Clearly. And you may be intended in your place to act an important Canada.

William F. Harper, a deeply reWilliam F. Harper

Latin World." Further: "Every-And there is another way of look- one knows that the Methodist lead-

Roman Catholic spirit," and "if Rome could have its way there would be no Methodist Church nor I've spent my strength against the any other Church allowed to rear A CORRESPONDENT of the Toronto its head anywhere." All of which with a very poor grace from any

IF THESE Methodist so-called miswould, it is scarcely necessary to say, be no interference and no THESE REFLECTIONS are all very opposition in Rome or elsewhere. We smiled and dreamed of happi-

BOY LIFE

SCOUT AND THE CATHOLIC BOY Adapted from an article in " The National Catholic Welfare Bulletin"

purpose of scouting is to pro-

nature. He loves to mingle with boys of his own age, to be a vital death.

pose. It is a happy idea to link the enormously.

man for direction. The Branch tion towards the Church of Rome. the reason why young Catholics are says one paper (we quote from the the Junior Holy, Name Society in "Ireland," says a prominent Theory had taught him that one For myself, whatever views I have discriminated against is, that they Guardian "no matter how care- such a way that it is compulsory to

THE PRICE

cars an' he

A time old woman, thin and very frail; P. SOARS THEY CAUGHT THEY CAUGHT HIM TOBBING TRIPOAD

His Pa and I had hoped so much for

him, He was so pretty as a little boy." Her eyes with tears grew very wet "Now nothing that we've got can

give us joy.' "What is that that you own," I "The house we live in," slowly she replied.

"Two other houses worked and slaved for, when The boy was but a youngster at my

Some Bonds we took the time he went to War;

want of age
We've always had some and to final page.

"His paw has been a steady goin"

time as well: He's lived and dreamed an' sweated to his plan

To own the house and profit should we sell:

cards at night. He's been a worker since our wedding day, He's lived his life to what he knows is right,
An' why should son of his now ge

astray ?' scrubbing boards.

less than we. An' while they played, the ladies an' the lords.

ness to be."
"An' all this time where was the

rifle shot thought went home-"My God!' she gave a cry
"We paid too big a price for what
we've got."

-EDGAR A. GUEST

"How can I help?" is a better mess of the job."

The Scoutmaster is the boy's best friend. He has no traditions, no politics, no hobbies to sell. All he wants is the boy's own development.

The boy is the Scoutmaster's best friend. He does more for the tired business man than all the musical comedies that ever came to town.

PEACE IN SIGHT INSTANCES OF ORANGE

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

Dublin, July 28.-Peace is in ght. Although there may be ty, is entertained that there will be no resumption of hostilities.

Under the truce there has already have again gone back to the former hours for evening devotions. Young men who were on active service with the Republican army or "on first church fete held under normal circumstances since pre-war days suburbs, the foundation stone which was laid by Archbishop Walsh, a few weeks before his

IRISH AND BRITISH FRATERNIZE

On civil life the effect of the truce has been remarkable. many places British and Republicall for each individual to act as the custodian of the nation's hon Outside the Belfast area perfect tranquility and order restrictions on the use of motor cars have disappeared. Creameries compulsorily closed are about to reopen. Railway and steamboat services which had been suspended

ORANGE CRUELTIES

At the moment, when the pros pects of peace are so favorable, the outbreaks in Belfast are regarded with a feeling of revulsion by all decent citizens. The hatred exhibited there by Orangemen toward Catholics is lamentable. Cruelties of a most inhuman character have een reported. Catholic refugees had agonizing experiences.

An aged woman, surrounded by a yelling Orange mob, appealed to a man of respectable appearance in the crowd for protection. Addressing him, she said: "You may have a mother of your own and you would not like to see her mur-

His brutal answer was: "I have, she is a decent Protestant. Instead of giving any help to the poor woman he called upon the mob to kill her.

An old widow, an invalid for eleven years, was seized by the Orange mob. Paraffin oil poured on her clothes and cries were raised to burn her. was rushed away and saved by her daughter and a neighbor.

BISHOP MACRORY AND BELFAST OUTBREAK

A majority of those killed in the latest Belfast outbreak were Catholics. More significant still all the houses burned, wrecked or looted were inhabited by Catholics, while Protestants was attacked. tenanted by Catholics, which were in one night burned, wrecked or looted. Each house sheltered at least one family, some two or three, ground to house the

Dr. MacRory adds : It is noteworthy that neither on the day when these horrors were perpetrated nor since has a single dwelling house of any non-Catholic been interferred with. I refrain from any further comment, how-ever tempting. Indeed, no com-ment, could add much to the force of the bare list."

The "special constables" in the six counties are recruited from these same mobs. The bad example given by these constables and inammatory Orange oratory on the 'Twelfth' are the chief causes of the savage outbreaks. A conference, representative of all sections of the people, was held for the purpose of discussing steps to purpose

ITALY AND POPES AND

By Anne O'Hare McCormick in N. Y. Times The fortunate observer of two and to see in a single week in June the only two things in a fluid and depended upon to survive anything that can happen are human more startling.

Rome is the divided capital of opposed and overlapping you can see more human nature in a few hours than in a session of the Parliament of Italy, and no place solemn restraints and ancient disciplece of Michelangelo. It was easy

of agreement serves the more to emphasize their inexorable differ-

claim to absolute independence of any State. But these positions are not now believed to be irreconcilable, as once they seemed. Old bitternesses have softened. Anticlericalism is rather a spent force in Italy, as in France. Everybody is too busy these days with real perils to be creating bogeys. Even Mussolino, the Fascist leader, who is emancipated from all pieties except devotion to Italy, denounces the Freemasonry which personifies anti-clericalism in Europe as "an enormous screen behind which hid little aims and little men."

He went further in his remarkable first speech in Parliament, in which he advised the Government to follow the lead of the Pope on the question of the mandate in

ial tradition of Rome today is represented by Catholicism," he declared. "The only universal dea which exists in Rome is the . I advance this hypothesis: Vatican should definitely renounce its temporal dreams, pro-fane or laic, Italy ought to provide it with all the material assistance because the development of Catholicism in the world is of

supreme importance to us While not so forthright as Musso-lini in avowing their motives, statesmen in all parties profess to recognize at last the reason in the Papal claim that it cannot be at the mercy of continually shifting and instable parliaments, constrained by their wars and a prey to their transient policies. Watching the growing empire of a Papacy stripped of secular sovereignty, the Quirinal realizes that it is, after all, an empire other than that derived from the possession of Rome and the old States of the Church. Doubtless the Vatican is not blind receives embassies more numerous and more respectful than ever sought the King of Rome.

At any rate, while Benedict XV. did not fail to reiterate in the latest consistory the protest of his predecessors against dependence upon the Kingdom of Italy, and while the usurping power must be the first to offer a solution of the problem it has created, this solution is not now held to be incompatible with a purely nominal amount of territory. There is no longer mention of even the ten-mile strip from Rome to the sea, but only of enough staff of the Holy See-the Vatican and Lateran palaces and the Papal villa at Castelgandolfo, sites even extra territorial under the Law of Guarantees and comprising hardly more than a gentleman'

estate But however the two courts may come together, they must always remain worlds apart. I watched the two events which brought them into the same focus with a sense that the circumstances that are forcing them to a working adjusthave also widened the gulf forever divides them. The that forever divides them. Italian Parliament represents what the War has done to modern States. The overdeveloped human nature of the Italian people makes it a somewhat exaggerated example, but all national congresses at the present with the same conflicts of opinion, same confusions, bewilderments and angry impotence. The consistory, on the other hand, seemed to testify that the War has done nothing at all to the ancient Church. The nervous agitations uncertainties of Montecitorio recent spectacles in Rome was able are felt in every seat of Governcan. That maintains its steady and floundering world that are the unflustered tranquillity, its uninsame yesterday, today and forever. terrupted rule and procedure, a The two spectacles were the open-ritual never out of fashion, like the ing of the Italian Parliament and dress of its religious orders, beession of the Papal Consistory, cause never in fashion. I suppose and the two institutions that may there never was a time when the sight of undisputed authority was

> The writer then gives a graphic pen-picture of the first session of the 26th Parliament of Italy which There is no place where for reasons of space we must omit. To turn from a humanity as un-

is diplomatically known as accommodation, or rapprochement bestability of the aristocratic system. tween, the two powers which they represent, only added piquancy to the contrast, and by suggesting that they may find a practical basis of agreement serves the more to the contrast, and by suggesting that they may find a practical basis of agreement serves the more to the voltage is not large but it. at the Vatican is not large, but it at the Vatican is not large, but it of a rather overpowering magnificence. The eternal interrogation point which the tawny Tiber draws among the famous little hills of Rome has for the past fifty years typified the attitude of the two empires entrenched upon its opposite banks. That question is opposite the relatives another for the nobles of the Papal through the present the properties of the relatives another for the nobles of the Papal through the present the properties of the relatives are the vatican is not large, but it is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the through the present the vatican is not large, but it is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the High through the present the vatican is not large, but it is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the High through the vatican is not large, but it is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the High through the vatican is not large, but it is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the High through the vatical is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the High through the vatical is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the vatical is of a rather overpowering magnificence. A great tapestry, perhaps from the design of Raphael, hung behind the Papal through the vatical is of a rather overpowering magnificence.

new prince of the Church between two old ones. They were attended by gorgeous hat-bearers and preeded by giants in the rainbow uni forms of the Swiss guard. The whole effect was more opulent and aristocratic than anything I have themselves had no air of lordliness They were all rather old men, and they looked what most of them were, no doubt-churchmen who had come up through the ranks from humble beginnings and to whom these late honors were not very imply of the setting, the gathering of spectators in the Sala Regia was much more mixed and democratic than that which had watched the opening of Parliament from the more exclusive tribunes of Montecitorio. Peasants, students, young priests, travelers from the ends of the earth, crowded against Italian princes and Papal counts. The ward that very slackly held the line was informal and friendly, leaving convenient gaps for the visitor to see through, obligingly unaware of the short of stature who ventured in front of them, and behaving generally with a human irregularity unthinkable in the statue-like cuiras-

and easy enough not to chafe. The sound of silver trumpets in the distance heralded the approach of the Pope. The sound is rather unearthly, high and piercingly sweet, and its effect was to lay a silence so loud that it shouted upon the whispering throng in the Sala strong conviction that he, notwith-

siers of the King. The ceremony

was a curious mixture of pomp and

simplicity, of discipline and laissez-faire. It did not sustain any theory

of established aristocracy and iron

law. The mold was evidently old

there is no majesty, spiritual or secular. But as he was borne into the consistory chamber in his uplifted olden chair, those ineffable waving fans of white peacock feathers somehow hedged him in and brushed him aside, so that the man inside the Pope did not matter at all. He was lost in something impersonal, perpetual, obliterating. It was the Papacy one saw moving in the hush, swallowing up good Popes, bad Popes and indifferent Popes, and surviving them all. I saw the colors of the French Republic, stretched across the stiff shirtfront of its representative, go down before it. Holland bowed, and Albania, and the stiffly gilded court uniform of the British Empire. An Italian Senator, who very evidently meant to stand with a respectful inclination, was forced to his knees. There is something subjugating in the only

The ceremony itself was not long. The Pontiff placed upon the head of each new prince of the Church in turn the same red hat, an enormous crimson plaque, that has made centuries of cardinals. He read a brief address, naming a number of new bishops, in a thin and nervous voice. He was borne out again in the same state and stillness in which he entered. The cardinals proceeded to the adjoining chapel, the Sistine, and prostrated themselves before Parliament of Italy, and no place where you are more impressed by the unchanging tradition of the unchanging tradition of the sistory at the Vatican.

I tried to formulate the difference between them as the contrast behavior as the contrast behavior of the sistory at the Vatican.

I tried to formulate the difference between them as the contrast behavior of the sistory at the Vatican.

I tried to formulate the difference between them as the contrast behavior of the sistence of the contrast behavior of the six to imagine one's self in the six to imagine one's self in the six teenth century or in the twenty sixth, but difficult to realize the twentieth. The clamor of parliaments and ancient discreption one's self in the six teenth century or in the twenty sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The clamor of parliaments are sixth, but difficult to realize the twentieth. The something perfectly calm and static

It is not as if the Vatican can be oblivious to the tumults of the time or has no part in them. I Kome has for the past fifty years typified the attitude of the two empires entrenched upon its opposite banks. That question is now said to be near an answer. Nobody knows how much reality there is behind the rumors; but it is evident from newspaper editorials, debates in Parliament and talk in official circles that both and the first the past of late events.

The War has demonstrated the hazards and handicaps in the possession of small and undefended temporal kingdoms, and has made evident to the Vatient hat an Italy more than ever nationalist will never give up Rome as its capital. It has also convined the Quiriant device the Red ruffs to the description of state, and the proposes and so conviced the Quiriant of the proposes of any State. But these positions are not now believed to be irreconcilable, as once they seemed. Old bitternesses have softened. Anticlericalism is rather a spent force in Italy, as in France. Everybody is too buty these days with real pull-like proposes. Breen in the part of the proposes and the propose caught sight of an Arab and a New Zealander in the Sistine, and recognized among the assisting prelates a Spaniard, a German, an Oriental, a Canadian and a South American. One has to come to Rome

ARCHBISHOP CURLEY

CHARACTER SKETCH OF NEW HEAD OF BALTIMORE DIOCESE

Most Rev. Michael J Curley, new Archbishop of Baltimore, replying to an inquiry from the N. C. W. C. News Service as to the probable date of his assuming his archiepis-copal see, has sent the following

have no idea as to when start will be made to Baltimore. Canon

law allows four months As the Holy Father's appointment makes Dr. Curley the Archbishop of Baltimore, he is by virtue of that office Chancellor of the Catholic University of America, and will preside at the meeting of the board trustees of the institution just pefore the annual conference of the Hierarchy in Washington, even if meantime he has not received the pallium.

The ceremony will mark the first installation of an Archbishop of Baltimore since September, 1876—some received the pallium. Although the diocese of Baltimore has been established for more than 121 years, it has been occupied by only nine Bishops and Archbishops since 1790, the year of Most Rev. John Carroll's consecration as the first Bishop of the United States. Dr. Curley is the tenth in succession to the first

great occupant of the see.

The appointment of Dr. Curley came as a surprise to him, as did his election to the see of St. Augustine, in 1914, but there were many the whispering throng in the Sala Regia and the crowded corridor would succeed Cardinal Gibbons. pressive to look at than Victor laying of the cornerstone of St. Emmanuel. In his insignificant Paul's church in Baltimore, last figure and rather expressionless face there is no majesty, spiritual or secular. But as he was borne into the dinal praised Bishop Curley's eloquence, earnestness and piety. It is felt that Cardinal Gibbons saw in the young Bishop one of the future leaders of the Church in the United

At once among the youngest and most brilliant members of the Hierthe archy, Archbishop Curley is known also as a staunch American, who has won the regard and admiration of people of all faiths by his patriotic utterances and efforts in behalf of his adopted country. He is simple and democratic as he is zealous, and the clergy and people of Florida, Protestants and Jews as well as Catholics, have a deep affec-

HIS SCHOLARLY ATTAINMENTS

Michael Joseph Curley was born on October 12, 1879. At the age of four he went to the schools of the Marist Brothers. When but twelve he had taken first grade certificates in mathematics, physiography and elementary chemistry in the South Kensington science and art examining center of his native town. Having finished the intermediate course in the Brothers' school, young Michael Curley, at the age of six-teen proceeded to the missionary school at Mungret, conducted by the Jesuit Fathers, near the city of Limerick. Here he followed the course prescribed by the Royal Irish University, and at the end of

Florida, by the Superiors of the college. The Right Rev. John Moore sent him to the Propaganda University in Rome for his theo-University in Rome for his theological studies. He spent four years in the Eternal City. During his course he was awarded many coveted prizes, and gave proof of intellectual brilliancy of a very high

stories of the unfriendly approaches tion of his clergy. St. Augustine battle for the faith during the past of choice mosquitoes at unearthly is a small diocese in numbers, but hours, of "long sweetening" in his coffee, of difficult places to rest at owing to the magnificent work of leader of the opposition is about to night, of sick calls that tried the young missionary, of long journeys by boat and wagon, and of the very interesting interviews with some backwoods "crackers," who were again that he did nothing; to his looking for cornutal projections and caudal appendage on the Catholic priest. They were years of trying ork, but the Bishop has said time and again that he was never under God than their Bishop. happier than when suffering inconvenience in his missionary pere-grinations. His labor soon bore fruit in new churches and chapels

in a territory that had little in that line when he began his work. There never was a priest in the diocese who had so many friends among the Protestants of the State. He was known to all of them in his missions, and when visiting the little station, he more than once was entertained by the non-Catholics, who came to hear his sermon and invariably left a good offering in the plate. He traveled on Promoney many a mile, and

found it good The then Father Curley loved his work. He grew into the State, became one of its people and after a few years of residence there spoke himself as a real Florida cacker." The little town of Deland has remained his favorite

A STAUNCH AMERICAN

The young Irish priest became an allowed, and ever since has been proud of that sacred privilege. was no Irish government existing in Ireland in those days, and since no decent Irishman, he said recognized a government of tyranny, he considered himself as owing allegiance to none, until he became an American. His staunch Americanism he has proved at all times, but particularly during the World War, when the United States called for the best that was in her sons. He has preached the duties of American patriotism in season and out of season, as duties binding n conscience and before God.

Bishop Kenny died in October, 1913 .On July 3, the young pastor of Deland was named Bishop of the vacant see. Bishop Curley was but appointment, as given out by the Associated Press, he was clad in a fine new pair of overalls. He was spending his morning in his little grove at the back of the church. Cincinnatus was called to leader ship from the plough, and Bishop Curley was called to the ranks of the Episcopate from the work of hoeing and fertilizing orange trees. He had no more thought of what was coming to him than the babe unborn. He often quoted Saint Paul on the good of desiring Episcopal rank, but regretted that never had any desire for that bonum

HIS LIFE AS PASTOR

When Father Curley left Deland, he left behind him a weeping con-gregation. The same was true of the missions. The people rejoiced at his elevation, but did not want to lose him. He came to St. Augusto the Diocese of St. Augustine, a grocery store. He took his meals in a small boarding house, paying the princely sum of \$4.50 a week for

When on the missions he ate with the people in their humble homes. He was welcomed wherever he went, so he just dropped in, took "pot luck," and in that way was always in close touch with his scattered flock. After some years, he erected a little rectory, but he never had money enough to keep house, and even if he had, he was too much on

tions of the times.

In the Italian Chamber of Deputies the Roman question looms big and appears as controversial and important as it doubtless is. From the consistory, it looks like a dispute over sixpence by the owner of the moon.

It is said that someone once asked Napoleon when a child's education should begin. The Emperor answered: "Twenty years before its birth with the education of the mother;" and it may be added, of the father.

Augustine, April 3, 1914.

Those nine years were years of missionary traveling and work. He was "headquartering" in Deland, but the town saw but little of the young missionary except on the first and third Sundays, when he said Mass in it. On the other Sundays he visited an outlying mission here and there, and on week days he said Mass in private homes where he had gathered the little flock. He has been heard to say that he had celebrated Mass on box to a square piano. He can tell sides. Bishop Curley has now put aside a splendid sum for the educa-

cese or archdiocese in the nation. Bishop Curley has said time and again that he did nothing; to his priests he gives all the credit. better judges in this matter—attri-bute all the success to none other

Bishop Curley has spent at least nine months of every year sandwiched between two grips traveling through his diocese. He visited through his diocese. every little mission and station, not to mention the regularly established parishes. He spoke to the people-Protestant and Catholic—in th church, when he had a church, and when not, wherever he could get them together, public halls of every description, movie houses, theatres, public schools, auditoriums, parks, have resounded to word as preached by the Bishop. He never gave Confirmation without a class of converts. He knew the smallest difficulties of his priests and they knew that they had his sympathy. That sympathy was usually expressed in substantial form. He came to their relief financially and kept away the wrinkles from the brow of many a young priest.

The laity all knew their Bishop. They saw and talked with him. He was at home with them, and they American citizen as soon as the law felt free to approach him at any allowed, and ever since has been and all times. He is leaving behind him in his diocese the most wonder real constructive work - for the next five years.

LOVES CHILDREN

With all that, Bishop Curley has remained the simple boy priest that he was when he came to Florida in his twenty-fourth year. He was perfectly happy when knocking out ball to the "kiddies" in the schools, or romping with them on their play ground. He has remarkable love children, it is declared, and, if Baltimore wants to keep him contented away from his Florida, must arrange that he is not kept so busy that he cannot see and meet and when he became Bishop of the ancient city See. When called on his phone to hear the news of his appointment, as given out he See has taken him from them. They are sorry to lose him and ye glad to know that their Bishop had no desire to leave them. He is going because he is sent. He has preached obedience. Today he is

Florida is regretting his departure. Protestants and Catholics alike are proud of the young Arch-He fought a splendid Previously acknowledged \$1,769 07

leader of the opposition is about to be rewarded with a penitentiary The sentence. The young fighting Bishop has heard from the lips of the Vicar of Christ the words Go up higher.'

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THE NEEDS OF MAN

"Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on." (Matt. yi. 25.) There are two needs to be supplied in man: there is the necessary need in man; there is the necessary need and there is the need of taste. The necessary need includes many things. Some of these are men-tioned in the text—food to keep tioned in the text—food to keep life, clothing to cover the body. Many of these needs are absolutely necessary, others are essential but not absolutely so. Again, some of these needs were created by God, such as the need for air in order to breathe and live: others were brought about by man, such as the need for a certiful bright of glothing to use in a parby man, such as the stain kind of clothing to use in a par-ticular country or when entering into the presence of certain worldly

God recognizes these needs existing in man; and, in the Gospel of this Sunday, mention is made of some of them. The intention of Our Lord, in these passages of the Gospel, is to teach us to be more solicitous about the welfare of our soul than the care of our body. Christ says that we must "seek first the kingdom of God and His justice and then all things else will be added unto us." He adduces examples to show that God has an individual interest in us and will provide for our needs. As an argument from our needs. As an argument from less to greater, He reminds us that the birds of the air are able to live without labor, and that the lilies of the field are clothed in all their beauty by Him. If, therefore, God is so solicitous of these irrational and inanimate things, how much some will He in this respect, care

more will He, in this respect, care for rational man when he is principally occupied about the salvation

God does not make mention of the need which we have termed "of taste," though we may find a distant allusion made to it when He speaks of the beauty in which the lilies of the field are arrayed—a beauty for surpressing that of beauty far surpassing that of Solomon decked in the most beautiful of his robes. We reasonably may say that this need is a creation of man, and, like most of man's creations, has become exaggerated.
The Gospel of today seems to offer an open condemnation of this need of taste" as it exists around us at the present time. Real needs God does not condemn; nay, in His providence He provides for them, or helps us to obtain them. But artificial needs—needs that are not ours conformity with true Christian ideals, they virtually constitute sin.

Now, we are wont to lament the fact that there is so much misery among men; that there is so much dishonesty; that there is so much pretense. It would appear that much of the evil is due to the fact that people are endeavoring to satisfy a need that is not necessary. are numerous examples us. How many convicts around us. How many convicts behind prison bars are there today because they tried to live up to a standard they imagined their position in life demanded, not in right-eousness but in material things! In other words, they were living beyond their means. They can not be excused for doing this, for did not this false need lead them to their this false need lead them to their dishonest acts? But why this need? No lawful reason can be assigned for it. It is a false need created by man, or by a certain society to which he belongs.

which he belongs.

But, to come down to more simple things in life: What is ordinary society in this country demanding of people today? Are its requirements such as they always can satisfy justly and honestly? Far. from it. We need only mention a few. Every season or every half from it. We need only mention a few. Every season or every half season will bring its new styles. It is practically a necessity that people conform to them. If they fail, we know the result. They are like the guests in the Gospel, who came to the wedding feast not robed in festive garments. In like manner society treats those who do not conform to the decrees of fashion. No doubt if many of the modern "palace dwellers" and "chariot-drivers" would change the "demands" of society, they would do more good for the suffering part of humanity than they accomplish

more good for the suffering part of humanity than they accomplish now, by sitting pompously at meetings directed toward charity, or by driving the most costly of automobiles to the doors of the poor, or by having their names appear as great philanthropists in big headlines of the daily papers. New conditions must be created before humanity will be benefited. Of course, many people, especially charity workers,

FOURTEENTH SUNDAY AFTER
PENTECOST

number of the poor, and will provide for the destitute who still remain. Fortunately, America can offer the world a great example in this respect. It is a fact that within the limits of our great countries of the poor, and will provide for the welfare of individuals as such. It can consider them only as members of social groups. Therefore, it must as a rule concern therefore, it must as a rule concern. Therefore, it must as a rule concern. Therefore, it must as a rule concern. try, practically all who make an effort can be more or less comfort-But even this struggle for comfort has created many a need, which, if unsatisfied, has caused suffering or, at least, much embar-

> The Christian may feel sure that The Christian may feel sure that his real needs will, with his co-operation, be provided for by God, if he serves Him properly. Needs other than the real ones, however, man has no assurance he will be able to satisfy. If he tries to keep pace with certain elements in the world, he may succeed or he may not. Often if he so desires he may try Often, if he so desires, he may try to provide for the needs of his position; but if he finds that he is unable to do so by lawful means, let him make the sacrifice and take a more humble rank. God will exalt him and will bless him more than if he had kept pace with those of his social class. To strive to satisfy every need in life is a great distraction and draws one from

WEEKLY CALENDAR

Sunday Aug. 14.—St. Eusebius, a holy priest who suffered death for the faith under Diocletian and

Maximian.
Monday, Aug. 15.—The Assumption of the Blessed Virgin Mary into Heaven, a holy day of obligation.
Tuesday, Aug 16.—St. Hyacinth, apostle of Poland and Russia. He introduced the Dominican Order into Belond, and made apostolic into Poland and made apostolic journeys in Austria, Bohemia, Livonia and on the shores of the Black Sea. Hyacinth was born in

1185 and died in 1257.

Wednesday, Aug. 17.—St. Liberatus, Abbot and six monks of Capsa, who were summoned to

Capsa, who were summoned to Carthage by Huneric, the Arian Vandal king and put to death with great cruelty in the year 483.

Thursday, Aug. 18.—St. Helena, the mother of the emperor Constantine. She was British by birth. She was instrumental in finding the true cross of Christ. Helena died in Rome 328, shortly after the victory of her son over Maxentius.
Friday, Aug. 19.—St. Louis, Bishop, a nephew of St. Louis, King of France and of St Elizabeth of

Hungary. Born at Brignoles in Provence in 1274, he renounced Provence in 1274, he renounced royal honors to enter religion, giving up the crown of Naples. He entered the Friars Minor and was remerkeble for his picture and wasting the control of th remarkable for his piety and morti-fication. He was nominated Arch-the obligations incumbent upon by nature—He offers no assurance that He will aid us to satisfy. In fact, when these needs are not in fact, when the fact is the fact of the fac

the "last of the Fathers." He renounced worldly honors and joined the monks at Citeaux, being followed subsequently all by his brothers and his father. As abbot of Clairvaux, Bernard attracted many followers by his holiness. His eloquence raised two splendid armies for the crusade against the

In the first article of this series brief reference was made to two erroneous theories of the and of present article they may be thus characterized: The one holds that the State is an end in itself and the individual exists for the State; according to the other, the State is little better than a necessary evil, and its control over the individual

should be confined within very narrow limits. narrow limits.

That the State is an end in itself, is a proposition which can be logically defended only by those who accept Hegelian Pantheism. A person who believes that all existing things are manifestations of the World-Spirit, and that its highest manifestation is found in the State can only logically and even State, can quite logically and even necessarily maintain that the State necessarily maintain that the State is the supreme end of all human activity. Those who do not accept this theory of the universe and yet who hold that the State is an end in itself, bow the knee in illogical idolatry of an abstraction. For the State has no concrete existence

promote the welfare of all its individual members to the greatest possible extent.

necessarily restricts the freedom of many groups and many individ-uals. But individual welfare sets certain limits to this restriction. These limits are indicated by the natural rights of the individual. Such are the right to life, to marriage, to property, and to a reasonable amount of liberty. Hence the State may not put any perso to death, except as adequate and deserved punishment for crime. It s conceivable that the welfare of the community might be promoted at least temporarily, through the legal execution of all the physically and mentally incurable, and of all confirmed criminals; but this would be a grossly immoral invasion of individual rights, and the State must safeguard the rights and welfare of all individuals. As a rule, the State may not deprive any class of sane individuals of the right to marry, even though this be done for the sake of bettering the human stock. The temporary prohibition of marriage to persons who are afflicted with certain communicable diseases stands on a different footing, and may, under well-defined conditions, be justified.

The foregoing statements can be denied only by those who maintain that all rights are conferred by the State. This proposition is equivalent to the assertion that the individual exists for the State. And this means in the concrete that some individuals exist entirely for other individuals. The fact that individual rights come into full exercise only in the State and are adequately enforced only by the State, does not prove that they are derived from the State. They are based upon the nature and the needs of the individual himself.

They should be protected and strengthened, not ignored, by the

In time of war the State has, indeed, the right to expose the requiring the citizen to perform year following.
Saturday, Aug 20.—St. Bernard,
a Doctor of the Church and called
the "last of the Fathers." He rethe "last of the Fathers." He reState, even at-the risk of life, when as well as rights which the State is

contemplates individuals in the abstract, rather than as they actually exist. It regards them as all having equal powers and having the same interests. Therefore, State intervention is looked upon as a kind of restriction, or coercion, or interference which affects injuriously all individuals. The State is

erroneous theories of the end of the State. For the purpose of the present article they may be thus physically are not equal, either physically or not equal, either physically or mentally, and their interests differ enormously. Restrictive regula-tions may affect one group favor-ably and another group unfavorably and another group unfavorably. The weaker groups need the protection of the State against the superior cunning and the superior force of the stronger groups. As a rule, the stronger groups whose oppressive actions stand in need of restraint by the State are minoric restraint by the State are minorities. When the advocates of the individualistic theory demand that the individual be let alone by the State, what they really ask is that some individuals be permitted to some individuals be permitted to oppress other individuals, and that minorities be permitted to oppress majorities. For example, unlim-ited freedom of contact in commerce and industry deprives great masses of persons of their rights to humanity than they accomplish now, by sitting pompously at meetings directed toward charity, or by driving the most costly of automobiles to the doors of the poor, or by having their names appear as great philanthropists in big headlines of the daily papers. New conditions must be created before humanity will be benefited. Of course, many people, especially charity workers, are in good faith alone will not change things materially, or really better the conditions family happens about naturally; but this can not be true. God created a world abounding in all things necessary to sustain life, and, while He said there always would be poor, He subrolinated such as there always would be poor, He subrolinated such as the condition of saying, that some were to starve. It is man's duty, and we may venture to say that it is the most efficacious and meritorious way of practising chaptry, to create such conditions as will lessen the humane working conditions, to a decent livelihood, and to the oppor-

Therefore, it must as a rule concern itself with the common interests of the members of these three most important groups, the community, the family, and the social class. If it gives due regard to these three kinds of interests, it will promote the welfare of all its better for themselves; for example, in the provision of old-age pensions and insurance against sickness and invalidity. Hence the converse of In the pursuit of its end, the State the general principle stated at the beginning of this paragraph is equally true: Whenever the State

VALUE OF TIME

can, all things considered, do things better for individuals than they

can do things for themselves, its intervention is justified.—John A.

Alas! we shall never know the value of time until it has slipped from us and left us in eternity. Eternity is the only preceptor that can rightly teach the science of using time. Dearest Lord! will it leave us then with Thee?—Father

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this cost is sufficient guarantee of quality and serviciations point to furs being dearer this winter.

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shallow recreations, many of which perhaps use up more energy than

some of their weightier tasks.

It is not to be expected that during this period of the year people should experience as great a desire as during the cooler seasons for the heavier things of intellectual engineers. for the neavier things of method tual enjoyment. There are times for all things. Some things fall most naturally into the setting of one season, some into that of another. But there are some things that are never out of season, or, at that are never out of season, or, at any rate, never should be. There are some things that ought to be kept in mind at all times, be it Summer or Winter, Spring or Autumn. Of such things are the serious thoughts of a serious mind—not necessarily of a lugubrious mind, but of one that keeps ever the fore it the serious things of life. before it the serious things of life.

Summer is, indeed, a period of relaxation. A period of rest at the shore or in the country is looked upon today as a necessity. Even at home, warm evenings naturally suggest quiet hours of rest on the But to the thoughtful person, relaxation does not neces sarily mean complete abandonment of the reasoning faculties. A spell of undisturbed rest only affords the better chance for wholesome reading or meditation, not enough to tax the mind unduly during the warm weather, but enough to keep one attuned to the higher things of To us on earth, will not have been in life, in a way for which the busy man has all too little time in the

Summer is a time of flowers, of Summer is a time of flowers, of foliage, of the manifold beauties of nature. At the shore, the great ocean rolls ceaselessly in its majesty and impressiveness. In the country, streams babble and lakes sparkle, mountains raise their lofty peaks before the vacationist's eyes, and birds and flowers add to the symptomy of sound and color.

phony of sound and color.

To the tired cityite, coming from the monotonous grind of his daily work at bench or desk, these things are a benediction. What wonder that he should revel in the contemplation of quiet nature, and find a new joy in life from fellowship with congenial companions in nature's great playground? The peace and beauty of luxuriant nature on a beautiful summer day far from the smoke and turmoil of the city are soothing to mind and nerves and body. But behind them all there is a greater soother, a greater inspirer still—He who created them: God.

What folly to make the relaxation of summer an excuse for getting away from God as well as from the city! This is not to add to the joys of vacation time, but to detract from Him. For the highest thrill of nature which one wins in a summer of the continued to run, it washed away more and more of the washed away more and flowed in a full and rapid stream.

But, as it continued to run, it washed away more and more of the washed away more and more of the washed away more and flowed in a full and rapid stream.

So, the proverb says, "the beginning of strife is as when one letteth run water." It may begin in a very small way—with some petty dispute or harsh word; but it does not end here. It goes on increasing until it often ends in a quarrel.

It was in this way that John and George Parks began to dispute and wrangle about a saw, which they had been using. It began them.

THE PROTESTANT

wins in a sojourn away from the town which man has made, is itself a splendid chance to get nearer to the God whose power and beauty can be read in flowers and foliage, in mountain and stream, in ocean and sandy be found where one wants it. God in such surroundings? It is a mind which is not properly attuned to nature itself, as well as to God.

The properly disposed mind will find in the glories of summer in the country or at the shore, not some-thing to estrange him from God, but something to draw him still closer to Him. For the highest thrill of nature is absent from him who does not read it in the terms of God, who does not see in it the hand of the God who speaks to him in

who does not see in its great trees the grandeur of God as the archi-tect of the woods. He is a shallow

lover of the woods. He is a shallow lover of the sea who does not read in its heave and swell a suggestion of the majestic power of its Creator. For many people, the vacation season may offer an even better opportunity for keeping in touch with the true peace of God than does the season of toil and strife in the city. A peace higher than any the city. A peace higher than any that the world can give is the reward of the truly religious person, no matter what his surroundings may be. And what better opportunity for more firmly establishing about it.

Good name in man and woman, dear my lord,

Is the immediate jewels of their souls

Who steals my purse, steals trash: 'tis something, nothing:

Twas mine, 'tis his, and has been slave to thousands:
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

Shamespeale

THE BEAUTIES OF NATURE

Summer is the period especially devoted to vacations, to relaxation from some of the heavier activities which occupy people generally. Therefore some seem to think of it as a time for banishing almost all serious thought. They seem to think of little but light amusements and shallow recreations, many of which perhaps use up more energy than some of their weightiar tasks.

The joys of the vacation season will be greatly increased, not diminished, if one uses it to further not to hinder, his spiritual life. The idea that holiness is akin to sadness; askin to sadness; to further not to hinder, his spiritual life. The idea that holiness is akin to sadness; askin to sadness; to further not to hinder, his spiritual life. The idea that holiness is akin to sadness; askin to sadness; to further not to hinder, his spiritual life. The idea that holiness is akin to sadness; and has been sakin to while. Without letting reading encroach unduly on the other features of one's vacation, one can, in the peace and quiet of the vacation, spend many a delightful hour with the written wisdom of wise

> In short, the vacation season is a time for mental and spiritual, as well as for physical, refreshment. And such can not be obtained with-out the intimate contact with God should be ours at all times.

OUR BOYS AND GIRLS

IF I CAN LIVE

If I can live

To make some pale face brighter, and to give second lustre to some tear-

dimmed eye, Or e'en impart One throb of comfort to an aching heart

Or cheer some wayworn soul in passing by; If I can lend

A strong hand to the fallen, or de-The right against a single envious

My life though bare, Perhaps of much that seemeth dear

And 'twill be well
If on that day of days the angels.

She did her best for one of -HELEN HUNT JACKSON

wrangle about a saw, which they had been using. It began thus:
George. John, I wish you would put my saw back into its place when you have finished using it. You know I do not like to have it left

this way. I have not touched your

George. Why John, you know you had it yesterday afternoon; I lent it to you myself.

John. Well, suppose I did have it. I afterwards put it away; and what is more, you used it yourself,

this morning.

George, I did not use it this morning. I have not had it since you borrowed it; and, if you had put it away it would have been in

many ways.

He is a very poor lover of flowers who does not find in their petals a little treatise on the beauty of God. He is a sorry roamer of the forest who does not see in its great trees morning. I saw you with my own morning. I saw you with my own

Now, it is plain that both of these boys were to blame. I do not know which was in the right, about using the saw last; but they were both very much to blame in quarreling about it.

tunity for more firmly establishing oneself in this peace can be given than in the spacious leisure of vacation time?

This does not mean that one should deny himself the legitimate pleasures of the vacation season, and become a hermit in a cave in manner.

their chief charm when divorced from communion with the God who ever watches over them.

The joys of the vacation season will be greatly increased, not diminished if the contract of the cont

you come right down to common sense and good taste, could anything be more silly or more lacking in fineness of feeling than this promiscuous use of a word, especially of such a beautiful one as "ador-

The unpleasant word "disgust-

The dignity and beauty of language ought to be more appreciated. Try to find the right words to express your thoughts and feelings. There are correct words that will make plain every idea. They are to be had for the seeking. All you have to do is to seize them to your own use when you hear them.

If you are troubled with self-con-

sciousness just get over it. What earthly difference does it make, all things considered, if someone should smile at your efort to reform. Just speak up frankly and defend yourself. You will be in the right, and the person who tries to make you feel uncomfortable will

The purest joy
Most near to heaven, far from
earth's alloy,
Is bidding clouds give way to sun
and shine,
And 'thill he well

to make you feel uncomfortable with
be quite in the wrong.

Nine cases out of ten your innovation of a word will seem strange
only to you. Utter it without
embarrassment, frankly and easily, keeping your emotion over the re-form quite hidden, and you will see that your reform will call no especial attention to itself.

Drop out slang and the overuse of pet words or expressions for a week.

THE BEST TIME TO END
STRIFE
Did you ever see a little stream of water which had broken through a bank of soft earth? At first perhaps, it had but a narrow passage,

Just think of what words are—

MINISTRY

Protestant denominations com-plain of a great lack of ministers n recent years. We have been told in flowers and foliage, in mountain and stream, in ocean and sandy beach. And what sort of mind is that which is bored by thoughts of that which is bored by thoughts of that which is bored by thoughts of that will be found where one wants it.

John. Well, I wish you would ministry have been compelled to wait till I have had your saw, before you begin talking to me about it in the support their families. We have been told that theological schools have not attracted as many young men as formerly, or have drawn only from an inferior class of

> Either as a consequence of this lack of clergy or as an explanation of it, every Protestant denomination has lost many churches, and the loss of churches is increasing year by year. Dr. Carroll, who has long been considered the chief authority on religious statistics in America, commenting upon the losses in ministers and churches, has declared: "Notwithstanding has declared: the encouraging returns in the number of communicants, worning. I saw you with my own eyes.
>
> George. You did not see me, this morning with your own eyes; nor did anybody else see me; for it was yesterday morning when I sawed that board. I shall not be in a hurry to lend you that saw again.
>
> John. Keep your old saw! Who wants it? I can get a better one if I wish.
>
> mumber of communicants, losses continue in the number of ministers and of churches in the various denominations. There is a net loss in the Methodist group, and this decrease has been going on for some time apparently without serious denominational notice. The Methodist Episcopal Church lost 2 0 churches in 1920 and 22s in 1919.
>
> I wish.

schools and colleges are aspiring to the priesthood. The multiplying of than in the spacious leisure of vacation time?

This does not mean that one should deny himself the legitimate pleasures of the vacation season, and become a hermit in a cave in the forest. The solitudes of the hermitage and of the cloister are for those who are called to them. But even legitimate pleasures lose

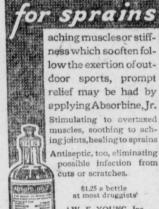
Do You Know

has a far finer flavour than that of any Japan or China Green Tea? Send for a sample and Address-Salada, Toronto. be convinced.

is in these days when reports of Protestant decay are heard from

The call to the Catholic priesthood is so divine and therefore so unselfish that the conditions which Take, for instance, the word "adorable." One young girl is known among her friends to use ministry weigh for very little with ministry weigh for very little with their weight for very little with the weight for very little with their weight for very little with the weight ministry weigh for very little with those who are willing to give their function, as well as to describe a chocolate layer cake. Now when you come right down to assume the chocolate layer cake. Those who are called to the Catholic priesthood are fascinated by the company of the company o priesthood are fascinated by the likelihood of poverty even more than by the likelihood of a comfortable living. It demonstrates the Divine Source from which it springs by the sprint which it menifests. by the spirit which it manifests. The contrast between the vigor of the Catholic priesthood and the failing strength of the Protestant The unpleasant word disgusting "is another word that is frequently subjected to misuses.

While it is not a pleasant word it is a fine, strong word, coined to express exactly what it does express. It, loses its identity quite often.





How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea-1	cupful1.54 gr.
Green tea-1	glassful2.02 gr. (8 fl. oz., exclusive of ice)

Coca-Cola-1 drink, 8 fl. oz.____.61 gr. Of all the plants which Nature has provided for

man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

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Your wishes will be faithfully carried out and your heirs properly protected if you appoint this Company your Executor. See your Solicitor or arrange for an interview with us. Correspondence invited.

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The Sunshine Furnace (Pipe or One-Register) is built by McClary's, the largest furnace and stove concern in the British Empire.

The Sunshine Furnace is right-it is the result of seventy years' experience. It is the product of one of the finest industrial plants in Canada.

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600 Baths \$4.50 up, Double Agents Sample Rooms \$5.00 per Day

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Table D'Hote Dinner \$1.50 and \$1.75 Business Men's Lunch 75c. Cafe A La Carte Cafeteria Men's Grille

K. OF C. PLEDGES ITS COOPERATION

MOST NOTABLE GATHERING IN ITS HISTORY

(By N. C. W. C. News Service) San Francisco, Cal., August 5.— Eight hundred thousand officers and members of the Knights of Columbus have been pledged by the Order's thirty-ninth annual convention, which closed yesterday, to "cooperate so far as possible with all the good works of the National Catholic Welfare Council." Most Rev. Edward J. Hanna, Archbishop of San Francisco, and chairman of the administrative committee of the Welfare Council, addressed the con-

vention and thanked the delegates for their resolution. He was greeted with a great outburst of applause.

In respect to the program of activities adopted and the growth and influence to which the reports of the Order's officers testified to the convention, it was the most notable gathering in its history. It was announced that \$2,500,000 of the fund subscribed for the Order's welfare work in the War and reconstruction, and not yet expended struction and not yet expended, would be devoted to a great scheme of hospitalization in behalf of sick and disabled former soldiers.

\$1,000,000 FOR ITALIAN WELFARE

Subscriptions of a total of \$1,000,000 with which to inaugurate and conduct welfare work in Italy were authorized by the convention. This money will be gathered from the members of the Order. The activities in Italy, it was explained, will be undertaken at the request of Pope Benedict. Supreme Advocate Joseph C. Pelletier, in an interview, stated the purpose of the fund as

"It is our aim to go to Italy and introduce American welfare work, to repay Italy in part the debt laid upon America when Columbus, the great Italian, found this western world and made it possible for Christendom to extend its sphere."

The names of several historians and authors who will be engaged to write a correct and impartial history of America, under the auspices of the Order, were made public at the convention by Supreme Knight Flaherty. They were those of Maurice Francis Egan, former United States Minister to Denmark; Professor George Derry, of Union College; Charles S. McCarthy, professor of American History at the Catholic University; and Admiral W. S. Benson, former chief of conventions of the U.S. Name depends of the poor, and many hearts will be raised in supplication for one who befriended them in their need. He was imbued with a deep and from the South. This delay has been occasioned by a month's absence, spent on pastoral visitation through the mountains of the introduced by the mountains of the introduced by the many spiritual offerings, there been completely out of touch with civilization. I have travelled nine days on horse back, have had all

for the work of writing the history.

America to the people of the country, Supreme Master John H. Reddin, of Denver, declared, a campaign of popular education will be started by popular education will be started by the Order.

"If need be, we will flood every town in the country with pamphlets that tell the true tale of America's great origin and America's great-ness, stripped of all manner of Euro-fully

former soldiers, sailors and marines, will be continued. The five hundred colleges and university courses and the one hundred. courses and the one hundred and thirty-two Knights of Columbus night vocational schools for vet-erans and civilians will be financed and operated during the forthcom-

Indorsement of the Boy Scout movement in the United States and a pledge to support it wherever it has been approved by the Arch-bishops and Bishops for Catholic boys were voted by the convention.

TO PUBLISH OATH

which a spurious "oath" ascribed to the members of the Fourth Degree Assembly is widely circulated, the convention authorized the publication of the actual obligation taken by members of the Order. This was the second time the Knights have sanctioned the publishing of their oath, which binds them to patriotic service in behalf of the United States and to a faithful observance of their religious duties. Although expressing doubt as to the efficacy of censorship of the plays and motion pictures, the delegates held that the public should adopt some safeguards against indecency on the stage and the screen.

At the final session of the conventation of the final session of the conventation and wishing you, Rev. and Dear Father, every success and hap-

At the final session of the convention the resolution pledging collaboration with the National Catholic Welfare Council was adopted.

This resolution in full is a follows:

"As Catholic men our members gennot fail to support any call of

cannot fail to support any call of the Hierarchy of this country. As the Hierarchy of this country. As an organization of Catholic men we will cooperate so far as possible with all the good works of the National Catholic Welfare Council."

Most Poy Archbishop Hanna, at Catholic Record Office, London, Ont.

one of the first sessions of the convention, addressed the delegates on the evil of divorce, declaring that "the laxness of certain American divorce laws is a national shame."

"The tendency is to treat divorce as a national idiosyncrasy when in reality it is a national menace," His Grace said.

20,000 DELEGATES ATTEND

There were nearly 20,000 delegates and visitors at the convention which was made the occasion for a great civic demonstration in which public officials and the representa-tives of various fraternal organizations took part. The delegates and their wives and other relatives were entertained at numerous receptions and on outings and excursions.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

FROM THE MISSIONARIES MASS INTENTIONS A GREAT HELP

St. Boniface, Man., July 4, 1921.

not been for the help of the Catholic Church Extension Society. Praying God to reward you, I remain, Very Rev. and Dear Father, yours very gratefully in Xto. and M. I.,

L. PEALAPRA, O. M. I., Procurator. NORTHERN BRITISH COLUMBIA Prince Rupert, B. C.

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

College; Charles S. McCarthy, professor of American History at the
Catholic University; and Admiral
W. S. Benson, former chief of
operations of the U. S. Navy during
the War.

The commission which will be in
charge of the preparation of this
places well supplied with giant and The commission which will be in charge of the preparation of this history of America will have for its chairman Edward F. McSweeney, of Boston. A fund of \$1,000,000 has been appropriated by the Knights for the work of writing the history. confirmations and of procuring great

July 18, 1921. Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: I have just received your cheque for \$268.00 as a donation to Rosary

Chapel. Kindly convey my most sincere thanks to Extension and to the very generous donors. May God bless and reward them for their charity to those poor mis-To counteract the campaign of hostility against the Knights in which a spurious "oath" ascribed to the morphore of the Funth Power

Dear Father, every success and hap-piness, I am, devotedly yours in

OBITUARY

MR. WILLIAM P. KEATING

It is with deep regret we announce the death of Mr. William announce the death of Mr. William P. Keating, at his Beach residence on July 29th. The funeral took place from 337 York St., Hamilton, on Tuesday morning, Aug. 2, and was largely attended. Solemn High Mass was sung by Rev. Father McNeil, Rev. Father McSride, deacon and Rev. Father Ryan, subdeacon. In the sanctuary were, Rev. Father Englert, Cleary, McCowell, O'Brien, and McHugh.

The pall-hearers were: M. J.

The pall-bearers were: M. J.
O'Reilly, K. C., P. Ryan, J. Nelligan,
J. J. Buck, A. B. Teneyk, E.
Boudoin. The deceased leaves a Boudoin. The deceased leaves a widow, two sons, and two daughters, one brother, Mr. Jas. Keating, Hamilton, and six sisters, Sister Anna Maria, of St. Joseph's Community, Mrs. Thos. Murphy, Detroit, Mich., Mrs. A. Gauthier, Caledonia, Mrs. John Feeney, Walpole, Mrs. Margaret Feeney, Mrs James Somerville, Hamilton. Among the immediate relatives present were: Very Rev. Thos O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:
In the absence of Rev. Father Beys, our Provincial, I return you the enclosed Mass Intentions have been acquitted.
It is with earnest gratitude that we thank you for the substantial help received through your kindness for our Missionaries. A good many of our Missioners would have been deprived of Mass Stipends if it had not been for the help of the Catholic Church Extension Society, Toronto.

Somerville, Hamilton. Among the immediate relatives present were:
Mr. Peter Hayes, Bay City, Mich., Mr. Pohn Keating, Miss Keating, Miss Keating, Mosdslee, Ont., cousins:
Also Miss Minnie Hannon, Bay City, cousin. The deceased was the son of Thomas and Mary Keating of Caledonia and was born in that town in 1860. He came to Hamilton when quite young and for many years conducted a successful grocery business on York St. He took a deep interest in educational advancement and for eight of the Catholic Church Extension Science (In the virtue of healing, as it went out from that vesture there goes forth the virtue of healing, as it went out from the virtue of healing, as it went out from the hem of His garment when the poor woman touched it visibly on earth.—
Cardinal Manning.

THE WESTERN FAIR

The Speed events held in connection with London's Exhibition this year will be of special interest. A new plan is adopted whereby the and for many years conducted a successful grocery business on York St. He took a deep interest in educational advancement and for eight years was a marker of the South years was a member of the Separate School Board, serving one year as chairman of the Board and one year as chairman of the Internal

Management Committee. He was a member of the K. of C., St. Vincent De Paul, and C. M. B. A., and these societies showed their high esteem for the deceased member by attending the last rites in large numbers. The deceased was remarkable for his amiable disposition. He was a devoted father, an affectionate brother and a friend

MR. PATRICK RYAN

The passing of Mr. Patrick Ryan, The passing of Mr. Patrick Kyan, whose death took place Wednesday evening, July 20th, after a lingering illness of nine months, will be deeply regretted by his many friends in Guelph and Toronto. Only two months ago his wife Catherine pre-deceased him. The late Mr. Ryan was born in Lismore, County, Waterford, Ireland, and County Waterford, Ireland, and after his arrival in Canada settled Friend from the South, I must ask yot as an additional favour to consequence where the expression of my most hearty thanks. May God bless him! We pray for him. Gratefully yours in Xto.,

E. M. Bunoz, O. M. I.,

V. A. of Yukon and

Prince Rupert

Has I don't know the name of our form the South, I must ask yot as an additional favour to consequence sons organized the Toronto Bowling Club. He was also a partner in the firm of Ryan and Hughes, Antique Furniture Dealers, 424 Yonge St. and was one of the first members of The Holy Name Society organized in St.

Name Society organized in St.

Basil's Church. He is south St. in Guelph, Ont.; where he resided until his removal with his family to ness, stripped of all manner of European or Asiatic coloring," said Mr. Reddin.

It was decided by the convention that the educational facilities provided by the Order, particularly for former soldiers, sailors and marines, will be continued. The ine at home; also one brother, Mr. Michael Ryan, Detroit, Michigan. The funeral was held from the The funeral was held from the family residence, 11 Grosvenor St., Friday morning at 8.30 to St. Basil's Church where Mass was celebrated by Rev. Father Murray, Jr., assisted by Father Reath and Father Wedlock, Newmarket. There was a large attendance of his many friends at the church, relatives being present from Chicago. tives being present from Chicago, Orillia, Barrie and Guelph; also two nieces from St. Joseph's Community, Hamilton, Sister M. Anastasia and Sister Zepherine.

The music rendered by the Choir, under the direction of Prof. Morel, assisted by Rev. Father Pageau and Father Murray, Sr., was most impressive and solemn. The service at the grave was conducted by Rev. Father Hayes, C. S. B., Pastor.

The pall bearers were the following: His three sons, John M., James J., Thomas F.; son-in-law, Mr. Wm. Moore, Barrie, Ont., Mr. Joseph G. Carroll, Toronto, and nephew, John F. Lynch of Orillia. R. I. P.

> PROTESTANT PRAISES CATHOLIC SERVICE

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

Because he was so impressed by the conduct at Mass of the Catholic Henry J. O'Leary,
Archbishop of Edmonton.

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

Contributions through this office many prisoners as possible to this 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:
London, Ont.

Extension, Catholic Record Office, London, Ont.

Fame is as natural a follower of merit as shadow is of body.—Sir Richard Steele.

In Concord, Mass., Rev. W. Iliam J. Batt, Protestant chaplain-emeritus of the reformatory, has urged the State authorities to transfer as many prisoners as possible to this place from other prisons in the commonwealth.

"If anyone will come to the Concord Prison of a Sunday morning, a little before \$8:30 o'clock," said Rev. Mr. Batt, in a public statement, "I am very sure he may be deeply impressed by the religious service at that hour. And religious service at that hour. And 2232-16

if he were to visit other ordinary prison services elsewhere, I am confident that this one would remain

with him as a special memory.

"The service that I speck of is a Catholic service. A part of our prisoners are nominally Cetholic. Father Crow, of pleasant memory, used to say to them, 'you are not good Catholics, or you would not be here."

small account indeed in a prison. The worst jails anywhere some-times have abundance of such

THE WORD INCARNATE

Under the veil of the most Holy Sacrament, as a vesture hanging between His presence and our sight.

tion with London's Exhibition this year will be of special interest. A new plan is adopted whereby the entry fee is abolished. There will be a stall fee of \$10.00 for each tell was a stall fee of \$10.00 for each tell was a stall fee. ard and one year the Internal nittee.

of the K, of C.

of the K, of C. events. The money will be divided 50, 25, 15, and 10%

This should certainly be an attractive programme for the horse-

The last day of the Exhibition, Saturday, Sept. 17, will be a great day. The management have secured at tremendous expense, through Mr. Sloan of Chicago, a series of automobile races. There will be seven cars and drivers, and six events. The usual price of admission will prevail at the gates and grand stand. All information from the Secretary, A. M. Hunt, General Offices, London.

DIED

Doherty.—At Ottawa, Ont., on Wednesday, August 3, Mrs. Joseph Leo Doherty, nee Miss Laura McDougall) only daughter of A. J. McDougall, Vankleek Hill, Ont., aged thirty-five years. May her soul rest in peace. soul rest in peace.

Let us cherish any good thought and good resolution, any holy impulse that has been awakened.—H.

TEACHERS WANTED

QUALIFIED teacher wanted for C. S. S. Section No. 6, Township of Bromley. Duties Section No. 6, Township of Apply stating salar to Commence Sept. 1st. Apply stating salar to M. J. Walsh, Sec., Cobden, Ont. R. R. 4.

WANTED qualified Catholic Normal trained teachers, English, also to teach some French, for the municipality of Stagsburn and Field-ville; railroad and school convenient; daily mall. Duties to commence Sept. I. Apply stating experience and salary wanted to Michael D Driscoll, Sec. Treas., Brennas Hill P. O., Quebec.

LADY teacher wanted, second class professional. Duties to commen e Sept. 1st. Apply stating experience, salary expected and age to R. E. Chenier, Sec. Treas., 233 Park St., Port Arthur, Ont. 2236-1

TEACHEB wanted with second or third class certificate for S. S. No. 3, South Himsworth: two miles from Trout Creek. School opens sept. 1st. Apply stating salary to Chas. Grasser, Trout Creek, Ont. 2235-3

WANTED for the Bilingual school, No. 2
Massey, two Bilingual teachers, one as principal. Address The Secretary, Separate school, No. 2, Massey, Ont.

WANTED experienced Normal trained 1st or 2nd class teacher for Catholic Separate school at Cormac, County of Renfrew. Apply stating salary and experience to John B. Ritts, Sec., Cormac, Ont.

CATHOLIC teacher wanted for S. S. S. No. 7 Glenelg, Grey Co.: one holding second class professional certificate. Apply stating quali-fications and salary expected to Donald McMillan Sec., Priceville, Ont. R. R. No. 2. 2234-3

WANTED six assistant teachers for Pembroke Separate school. Applicants to state salary, experience and qualification to A. J. Fortier, Sec., Pembroke, Ont. 2234-3

WANTED a duly qualified teacher holding a 3rd class certificate for S. S. No. 2 Gurd Catholie preferred. A small school. Salary 8760 per annum. Duties to commence Sept. I. Apply to Andrew H. O'Drowski, Sec. Treas. Trout Creek, Ont. Box 2. 2234-3

TEACHERS wanted for Catholic Separate schools, Fort William Ont., holding second class Ontario certificates. Salary 889 per annum. Duties to commence September, 1921. Apply to G. P. Smith Secretary, Room II, Murray Block, Fort William, Ont. 2229-tf

Murray Block, for WANTED second class professional teacher for C. S. S. No. I. Cornwall. Apply stating salary and qualifications to Angus H. Chisholm, Sec. Treas., Northfield Sta., R. R. 2, 2233-4

QUALIFIED teacher wanted for S. S. No. 7 Huntley, Carleton County, Salary \$900, Duties to commence Sept. 1st. Apply to M. L. Kennedy, Sec., Corkery, R. R. No. 1, Out.

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WANTED cook and room maid for Catholi Rectory in an Ontario town. Must be exper

increasing daily. Now is the time to fit yourself for the best positions, MT. ST MARY'S REGISTERED TRAINING SCHOOL FOR NURSES, Nigarar Falls, N. Y., offers a first class course complete in three years. For particulars address Sister Superior. 2226-23

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MERCY Hospital Training School 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 may be sent to the Directress of Nurses, Mercy Hospital, Toledo Ohio. 2110-tf.

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100 ACRES. Lot North ½ 10. Con. 2, Arthur Good bank barn, new pressed brick house driving shed; on rural mail and tele phone line, 4½ miles from Kenilworth convenient to church and school. This farm in first class condition. For further particular applyto Mr. Francis Lehmann, Mount Forest or to John Lehmann, R. R. No. 2, Kenilworth Ont.



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