

The Catholic Record

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE SYNOD ON DR. IRWIN

It will be remembered that the Rev. Dr. Irwin, the Presbyterian Minister of Killybeg, (Antrim) who travelled America with DeValera a year ago, speaking for Irish freedom, was on his return home, arrested and sentenced to a year's imprisonment for having in his house a revolver—as protection against the law-and-order Orangemen. The Orangemen raised a fierce howl against Dr. Irwin, demanding that the Presbyterian Synod should try him for treason and remove him from the ministry or otherwise suitably punish him. The howl was so terrific that the frightened Synod called a meeting and after much discussion thought they found a way out by passing the buck to the General Assembly. The General Assembly in turn passed it to the Presbytery. The Presbytery investigated Dr. Irwin, and the newspapers report, "could only find the highest praise of the gentleman's work and worth as minister of Killybeg." His faithful congregation, knowing the worth of the man, turned up in force to back their worthy Minister. The Presbytery reported back to the Synod. The Synod, somewhat embarrassed by this, appointed a commission to go down to the pariah, meet the congregation, and make a report. The parishioners at Killybeg had it conveyed to the members of the Commission that they had better stay at home and attend their own business. The Commission then considered it wise to be discreet, and sit in Belfast instead of Killybeg. Out of the large congregation at Killybeg they got just two accusers of Dr. Irwin, one of them, Mr. Heatly, a retired Inspector of police, and the other an Orange Justice of the Peace, James Morrissey. These read long statements accusing Dr. Irwin of depravity in associating with a murder gang. The members of Dr. Irwin's congregation rose up in hot resentment, and several of them threatened to visit Heatly and Morrissey with personal chastisement. The Commission referred the matter back to the General Assembly. And the General Assembly is to throw the matter out at the next annual gathering. Earnest Nationalists in the Presbyterian body are, with interest, watching the spiritual struggle among their leaders who, anxious to do justice, and at the same time fearful of offending the Orange wire pullers, are trying to find some one who will bell the cat or else discover them a decent way out of the difficulty.

BEGINNING TO SEE THE LIGHT

That English opposition to the Irish demands is fast breaking, is evidenced from day to day in hundreds of ways. In Balliol College, Oxford, the Oxford Union Society held its annual terminal debate upon the Irish situation and the resolution presented by Herbert of Balliol College—"That this Society condemn the coercive policy pursued by our Government in Ireland as repugnant to the first principles of democracy"—was, after long debate, carried by 291 against 96—so overwhelming as to be pregnant with big significance. It is said that a chief means of convincing the majority was the leading speech against the resolution by a Belfast man. The report says that the opposition was opened by "a volcanic outburst of ignorance, bigotry, and bitter denunciation of the so-called 'murder gang.'" This man's violence, ignorance, and intense hatred of everything Irish gave the Oxford men to understand, as they never had understood before, the attitude and calibre of those who call themselves Ulster. The finest, most convincing speech of the night was from a Mr. J. S. Collis of Balliol College, in which he told them that the British Empire today stood alone in denying freedom and nationalism to its subject races. He expounded Sinn Féin for them, told them it was primarily composed of the constructive idealists of Ireland. Side by side with its growth had spread poetry, art, literature; it was incredible that the spirit of a nation which would pray in the street in its thousands for the passing souls of "murderers," which would make a boy meet death on the scaffold smiling and proudly happy, and his mother glad to have given him for Ireland, which would inspire the Lord Mayor of Cork to make so great a sacrifice, and the youth of the whole land to face death daily in the hills; it was incredible that force could ever subdue such a spirit. He received a tremendous ovation at the close of his speech.

Right Hon. Sir John Simon, ex-Cabinet Minister, journeyed down to Oxford specially to be present, and to put his views before the Oxford men. Simon's speech, which lasted forty minutes, was rather remarkable. And the press reports describe it as being so calm, and unemotional that "it carried tremendous weight." After paying a splendid tribute to the man "on the run" and to the youths of

Ireland who had joined the I. R. A. although he carefully condemned the "shocking crimes" alleged to have been committed by some of these, he maintained the absolute responsibility of the English people for the unspeakable things being done by their agents in Ireland. No words could be too strong in the condemnation of these excesses. After laying further emphasis on the literary, linguistic, artistic, and cultural side of Sinn Féin he concluded by affirming clearly that there was no path to peace and reconciliation save by acknowledging the absolute right of the Irish people to form their own Government and institutions.

But who will not say that the English side is getting hopeless when at last we read that in the House of Commons, on the 28th of last month, Sir Hamar Greenwood (who has so consistently lied about Ireland and Sinn Féin to the House of Commons that the term a "Greenwood" has passed into currency as the latest polite way of saying "a lie," said: "I am bound to say that the only part of Ireland where I see religious intolerance is in the North." And if in the thought of any reader there was doubt remaining that the Irish question was not a religious question except in the minds of the little Orange peak in the Northeast, that confession, compelled from their champion, Sir Hamar Greenwood, should lay it forever.

DUBLIN CASTLE METHODS LUDICROUSLY EXPOSED

Very large amounts have been, for two years past, levied upon districts in Ireland for the killing of members of the Crown force. The scheme is gradually being widened to extend its usefulness. Some of its workings are becoming as ludicrous as the boycotting laws of the old Land League days—under which one man was given three months in jail for winking at a boycotted pig in the market-place—and another man jailed for smiling "a humbugging kind of smile" in the august presence of a police constable. The other day, in Tipperary, a Constable was awarded a substantial sum for a bribe which he got when escaping an ambush. For a foot temporarily sprained in the course of running after a rebel (more probably running away from the rebel) one Constable was allowed a substantial sum; while a third for a singed moustache got \$2,500. A fourth man was awarded a thousand pounds because he had been "feeling very nervous" since an attack by the rebels was made upon his barracks. One of the Black and Tans, Captain Smythe, was awarded 1,800 pounds at the British Recorder's Court in Dublin for his cock-and-bull story of being kidnapped and tortured by rebels "early in January last." The method by which Dublin Castle is working in this case, where the man could not swear on what date in January he was kidnapped and tortured. Smythe, by the way, told a story which was made upon his barracks. In describing how he escaped, he said a boy had been left to stand guard over him after he was left lying in a room with his hands bound. He begged the boy for a drink, on the pretence that he was dying of thirst, asked the boy to unloose his hands while he drank, and when his hands were unloosed drew a pistol and shot the boy—thus freeing himself. Nine thousand dollars was not too small an award for this splendid specimen of a British officer.

SEUMAS MACMANUS,
Of Donegal.

CATHOLIC VOTE GROWS IN EUROPEAN CITIES

By N. C. W. C. News Service

Paris, June 4.—A general report on the votes obtained by the various political parties during the recent municipal elections has just been published. It shows very clearly the progress made by the Catholics in the large cities. In Brussels the Catholics obtained 21.61% of the total number of votes in the elections of 1919. This year they obtained 28.60% a gain of 6.99%. The Socialist loss was 4.90%. At Ghent the Socialist percentage in 1919 was 48.5. This year it is 35.9. The Catholics, who had 28.4% in 1919, this year have 37.7. This is a loss of 7.6% for the Socialists and a gain of 9.3% for the Catholics.

At Liege, in 1919, the percentage of Socialist votes was 41.3. In 1921 it is 38.7% or a loss of 2.6% while the Catholic votes have risen from 24.3% in 1919 to 31.8% a gain of 7.5% in 1921.

At Antwerp the Catholics lost a gain of 10% while the Socialists lost 7%. This year for the first time women appeared at the polls. Queen Elizabeth appeared at the polls like an ordinary citizen, and took her place in line with the other women. When recognized and urged to pass ahead of them, she replied: "No, indeed, you were here before me. I shall wait my turn." The King did not vote, in order to show that he is outside of all political parties.

A NEW PHASE IN IRELAND

"A FEROCITY FOR WHICH OUR HISTORY FINDS NO PARALLEL"

Manchester Guardian

One of the spirits that Thomas Hardy invoked in "The Dynasts" in order to give the life and atmosphere of history to his great dramatic poem seems to have guided our rulers in arranging Tuesday's spectacle in Ireland. The opening of the Northern Parliament is an event of great importance and full of importance. Full of interest because it closes a long controversy in a manner that was little expected, and would not have been welcomed by the Ulster that signed the Covenant: full of importance, for it creates a new situation which the rest of Ireland, whatever the solution that is found for her problem, will have to take into account. Nothing in the future will be as it was in the past. This is true both of the relations of Ulster to the rest of Ireland and of the relations of Ireland and Great Britain. With a people whose past is bitter with tragedy and wrong any new departure raises the flicker of a hope, and one can imagine circumstances under which the opening of the Northern Parliament would have been an auspicious event. But the reader who turns to the Irish news will note that on the day on which this Parliament was opened two men were executed in Dublin, with great crowds kneeling in prayer for the souls of men whom they regarded as martyrs, and that farther south a great military operation was in progress in the course of which Irishmen were killed and wounded and a hundred Irishmen were captured, the prelude, we fear, to another batch of executions like those that followed similar captures in Lombardy seventy years ago. He will note, again, that some officers of the armed force into whose hands we have committed the lives of defenceless men and women, caught red-handed under circumstances that made it impossible for the Government to shield them, have been found guilty of a conspiracy to steal, and he will contrast the long and strange delays in the trial of these policemen with the rapidity with which rebels are court-martialled and shot. Finally, he will note that two priests are sent to prison for six months for having in their houses documents relating to Dail Eireann. These are the events of a single day. Here, alas! there is nothing new. The history we are writing, in every single respect—executions, arson, the ravages of our irregular forces, political oppression—as old as '98.

It is not surprising that the Ireland which is so dragooned looks on the setting up of the Northern Parliament merely as a device of a hostile Power, much as the Czechs might have regarded the gift of a Parliament to the German population of Czechoslovakia from an Austria that was holding the rest of the country under a military tyranny. Even so moderate and gentle a writer as "B." gives voice to this suspicion in a beautifully written pamphlet, "The Inner and Outer Ireland." The message from the Chief Secretary to the Northern Parliament reads like mere insolence coming as it does from the man who has let loose on the Irish people the forces of armed disorder. Metternich said of Revolutionary France in a bitter epigram that it was a country in which you would rather have cousins than brothers. The Irish people judge the partnership that they are offered by the spirit which incites their self respect, excites men and boys who are not guilty of murder, and lays waste farms and villages. It is doubtful whether under any circumstances Ireland would have accepted the arrangements set up by this Bill, but Ministers have acted as though they wanted to make her reject them. Their want of imagination has been so glaring as to give the look of deliberate intention to their blunders. Would it ever have occurred to Mr. Lloyd George that the way to make Ulster accept the Home Rule Bill of 1914 was to treat her with a ferocity for which our history finds no parallel since the crimes of the Hessian troops at the time of the Rebellion?

How does the setting up of the Northern Parliament affect the situation with which we have to deal? Broadly speaking, we have to face the prospect of a struggle that will endure, in different forms, for years, and perhaps for generations, or else we have to satisfy Ireland and Ireland has to satisfy Ulster. It may be admitted that if Unionists have been signally blind in the past to the real truth, Liberals have often done less than justice to the importance of the second. It is our boast that whereas other empires have come to grief because they could not satisfy the legitimate aspirations of peoples found under their flag, the British Empire has known how to change itself from an empire into a commonwealth. Ireland is a notable exception, and she is an anomaly in our system.

NOT STATESMANSHIP; NOT NECESSITY BUT—PRIDE

What prevents us from applying our principles in this case? Ultimately, it we probe deep enough, pride. We may call it by other names, but that is what we find if we carry our analysis far enough. We cannot pretend that we govern Ireland successfully; the whole world would burst into laughter at the suggestion. We cannot pretend that it is really fair, for nobody who looks dispassionately at the circumstances of the two countries can really suppose that there is some insuperable difficulty in securing the safety of both. In some quarters there is a selfish spirit—the spirit that ruined Irish industries in the past. But if we ask ourselves why we cannot treat Ireland as we treated South Africa, the answer is mainly pride. We camouflage it by phrases about secession or the example of Lincoln—the scruple of phrase that makes a man a prisoner and prevents his using his judgment in freedom. Does anybody think that if Mr. Lloyd George, Mr. De Valera, and Sir James Craig were down to discuss the relations of the two countries, with a single eye to the interests of the two countries, there would be any insuperable obstacle to peace? Clearly the rest of Ireland would have to leave Ulster what she has; she might, and probably would, succeed in persuading Ulster that her own interests might be better served by some other arrangement or by some modification of this arrangement, but it would have to be persuasion and not force. So, too, between Great Britain and Ireland. No arrangement that rests on force can endure or be other than a permanent danger. We have to persuade Ireland, as Ireland has to persuade Ulster. The obstacle is the amour propre of Ministers who have said that they will give so much and no more; that the new relationship which is to take the place of the Act of Union must be determined by the superior Power; that England is to be guided by wisdom that Ireland must be content with something much less than the status of a Dominion. Ministers still believe that they can hammer these terms into the Irish people. Both countries are paying for that illusion, and both in much the same fashion, for the spirit of violence and crime is growing more intense in Ireland as we foster it by our tyranny. And not the two countries only, but the whole Empire. Is it not possible that England and Ireland, represented in two senses the triumph of the opposite principle, can help England and Ireland to the sort of peace on which the prosperity and happiness of South Africa repose?

PEACE RUMOUR PREVALENT

Only a very rash and inexperienced person would attempt the role of a prophet in Irish affairs. But even a prophet may be right sometimes about Ireland, and I sincerely hope that the prophets of today may be justified by the event, for the prophecies of peace are accurate. It is not possible for a man to have inside knowledge will assure you that this dark hour precedes the dawn, and that in a few months we shall have an end of our troubles.

There is no slackening yet of the daily strain. We have each day our daily dead. Yet there is some reason to hope that the end is not far off. Great hopes are based on future meetings between Sir James Craig, the Ulster Premier, and Mr. De Valera. Negotiators from England, and they are as loyal as the Earl of Derby, are now at a discount. All such overtures are now "off," and agreement between North and South, are after the fullest interchange of views, is looked to as the only way out. It ought not to be impossible. Great advances are obtainable both from North and South, who, though for the present they must work Siamese twin fashion, may eventually, if they jointly choose, constitute a united Irish Parliament, with the fullest powers, and may even abolish altogether both the Northern and Southern Parliaments in its favour.

On the vital question of finance it is understood that the Government will prove accommodating. As the situation stands, the detached observer, unaffected by any party affiliations, will wonder most at the great possibilities offered to the new Irish movement. Though in the nature of things it seems impossible that it can ever achieve all its aims or constitute a separate sovereign corporation for the whole of the island, it can now get, after five years, far more than any previous party ever hoped to accomplish after a generation. There are, of course, all varieties of view in the Irish popular movement, and many of its supporters would rather hand on the struggle to the next generation and the next, and the next, rather than sacrifice a jot of their ideal. But unless we are to have a perpetual change the present seems to many to be the time in which the best bargain can be made. I have no means of knowing what is

going on behind the scenes. But I may be allowed to chronicle the widespread belief that something is going on, that peace rumours are prevalent, and that great numbers of Irishmen and women, anxious to arrive at what the Americans call "normalcy," hope that they are well founded.—The Universe.

THE SIMS' OUTBURST

The Manchester Guardian

We all read with interest any foreign contributions to our political disputes, but we fear they seldom do much good here to the parties whom they are meant to help. The recent report of an unofficial American commission of inquiry into police practices in Ireland has, however, added a little strength to whatever feeling of indulgence for Dublin Castle is still left in England. And now Admiral Sims must needs do a corresponding service to Sinn Féin by the indiscretions of his little outbreak on Tuesday at a luncheon party in London. Whenever a foreigner takes a slashing part in our party politics—even when he may not know he is doing it—there is an inevitable impulse among his English hearers or readers to notice the points that he has touched. Among the many points forgotten by the distinguished American salaried whom we all like, even when he puts us into passing difficulties—are the facts that the Sinn Féin party and the murder gangs who profess to be doing its work are just about as distinct from each other as the British Government and the other murder gangs which profess to be doing its work; that the most striking point in Ireland's relation to the Great War was not the insane effort of a few wild extremists to help the Germans, but the great number and excellent quality of the Irish soldiers who abounded not only in Irish, Australian and Canadian but in English and even in Scottish regiments; and that an even more remarkable degree of participation by Irishmen in the overthrow of Germany was only prevented by the folly of the few anti-Irish politicians at the War Office and elsewhere who objected of the great recruiting movement started by John Redmond. By ignoring such facts which stress others, Admiral Sims, no doubt with the best intentions, stimulates himself to an immoderate kind of English party man. It is a pity, because he is personally worthy to cut a much better figure than that, and because it is painful to find any fault at all with a great officer in the navy of a friend. It is seldom indeed that any officer in that most admirable American service can be accused of saying a word too much or too little, even in the way of friendliness that outruns knowledge or discretion.

TURKISH BRUTALITY

FRIGHTFUL STORY OF THE ARMENIAN MARTYRS

Only a few months ago the Catholic Church celebrated in Rome the solemn canonization of the 23 martyrs of Uganda. These 23 negroes were converted to the faith and suffered most cruel deaths rather than give it up.

News comes now from Armenia that a great number of Catholics have suffered a most sanguinary martyrdom from the hands of the Turks. In Caesarea, Cappadocia, the Turks, under the leadership of Monastapha Khamel Pasha, brought together a hundred Armenian girls; their persecutors gave them the choice between a life of shame in the harems of Mussulmans or death and thanks be to God, one and all chose death.

In the diocese of Erzeroum the Turks dragged a group of Catholic women and girls of Armenia to the top of a sharp rock overlooking a river. They were told to forsake Christianity and agree to submit to their religion, or be hurled down into the abyss. One of the girls, scarcely more than a child, stepped forward, blessed herself and jumped courageously into the water. All of them, not one excepted, followed her example and the current became a living grave of these heroic martyrs and carried their corpses towards the sea. In Trabzon the Turks had incarcerated 34 Catholic nuns. Sister Mary Cayome was the first to be martyred. Another, her sister, was mutilated and afterwards stoned to death with incredible cruelty because she had resisted her executioners. Six other sisters marked with their corpses the five halting places of the island. Only the six oldest sisters saved their lives. And, alas, the Turks have taken their revenge upon the Catholic children, which they bring up in the Mahomedan religion, so as to make them later on the slaves of their shameful passions. As for others, that they don't want to make their slaves, they cut off their ears, their nose and their hands. The priests, especially, were picked out for the fury of the Turks; hundreds of them underwent martyrdom with a sublime courage and

professed their Catholic faith with a strong and undaunted voice. The Bishop of Malatia, Mgr. Michael Katchadourian, a septuagenarian, suffered a long martyrdom in the hall of the Turkish commissariate. Among other atrocities the Turks built a fire on his chest and then made their coffee on it. And, while the flesh of the martyr was being burned, he continued to pray for his enemies. At last they strangled him.

Another Bishop was buried alive, only his head and his arm were exposed. Once more the Catholic Church has gained in persecution a new and glorious galaxy of martyrs to adorn the throne of God.—Catholic Union and Times.

PRAYER PROTECTS POLICEMAN

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

Chicago, Ill., June 15.—The efficacy of prayer in protecting a devout man from death and strengthening his heart and arm in the performance of heroic duty became a matter of note in the usually sordid and grim records of the Chicago Police Department during the past week. And the faith and devotion of a Catholic policeman was not only cited by his superiors, but secured to him a hero medal and a purse of \$100 offered by a Chicago newspaper for the bravest deed during the month.

The whole story hinges on the pious circumstances that Police Sergeant John Ryan, before he leaves his home at 6818 Frairie avenue every night, to travel one of the most dangerous beats in the city, tucks the three little Ryans into bed, and before kissing his wife good-night, kneels with her in prayer that God will protect him and his, and give him the strength and courage to protect others.

On the night of Memorial Day, Sergeant Ryan arose from his prayers and went out into the dark. Several hours later he discovered four heavily armed men, all gunmen with long records, robbing the safe in a building on his beat. They had just blown the safe when Sergeant Ryan, single-handed, gave battle, captured the four men and landed them in the patrol wagon. He gathered up a full set of burglar tools, a regular arsenal of weapons and \$4,500 in plunder they were about to carry away.

"It was Providence and the prayers of the mistress and myself that saved me, and perhaps the innocence of the little babies sleeping at home," Sergeant Ryan told his colleagues when they gathered about to congratulate and praise him. "I didn't think of what might happen to me because I was sure God would take care of me while I was doing my duty."

And the bluecoats in the squad room took off their helmets as if in the presence of something sacred. Sergeant Ryan's faith was shared by his superior officers.

"Ryan must have had a guardian angel on every side of him," said Chief of Police Charles Fitzmorris, who has 'kiddies' of his own at home with whom and for whom he prays. "Ryan deserves well of the citizens of Chicago. Not only were the men armed, but in their possession was enough explosive to blow up the whole downtown district."

"God must have been with Ryan every second," said Chief of Detectives Hughes. "Every one of the four men is bad, and one of them would as lief shoot a man as a cat. Ryan had more than human aid in this bit of work. He believes his prayers did it, and I agree with him."

Despite the fact that Sergeant Ryan is a home man and a man of prayer, he is a man's man, and no policeman at the Central Detail is a better fellow or more popular with the others. "Praying John," they call him, but they know him as "Fighting John" also, and they use both terms with equal affection and respect.

DIVORCE DESTROYER OF HOMES SAYS PRISON CHAPLAIN

Boston, June 10.—Divorce, as the destroyer of homes, the disorganizer of families, the demoralizer of discipline among children and youth, is one of the most prolific causes of crime, says Rev. M. J. Murphy, chaplain of the Massachusetts state prison at Charlestown. Father Murphy has been chaplain of this prison for ten years, during which time he has studied the influences which wreck character and career and bring men and women into conflict with the law. "Divorce may be only one of the causes, but it is without doubt one of the most prolific causes of crime, and should be subjected to harsh legal treatment," says Father Murphy.

"The time has come when we must be made to realize that this is one of the most important problems confronting us for solution and only by a development of a healthy public opinion that will demand a repeal of lax laws of divorce, which now in reality reward sin by legal separation and instead make it impossible for either party to remarry."

CATHOLIC NOTES

Rome, June 15.—Belgium has decided to raise the rank of its representative at the Vatican from that of Minister to that of Ambassador.

Paris, June 12.—A Catholic committee has just purchased several houses in Rouen, on the Place du Vieux Marche, where John of Ark was burned on May 31, 1431. An exploratory chapel will be built on this site, under the name of Saint Joan of Arc.

London, June 15.—Monsignor McIntyre, newly appointed Archbishop of Birmingham, and Monsignor Keating, newly appointed Archbishop of Liverpool, have left London for Rome where they will be invested with the pallium by the Cardinal Vicar.

Santiago, Chile, June 1.—The fight to separate Church and State in Chile, which is led by President Alessandri, has renewed the old disputes centering around the question of jurisdiction over the marriage ceremony. The radicals are preparing to push legislation declaring religious marriages illegal unless they are followed by a civil ceremony.

Christiansia, June 11.—The Norwegian Government handed over to the French Minister today 200,000 francs for the restoration of the Rheims Cathedral. The bulk of the money came in small sums from the working classes. In accepting it Minister Pralon said civilization was secure as long as the plain people displayed interest in this kind of a work of art of another country.

Rome, June 6.—The body of the late Pope Leo XIII. will be removed from the Vatican to his tomb in the Church of St. John Lateran during the meeting of the Association of Italian Catholic Young Men, which will be held here during September. It is expected that twenty thousand persons will attend the ceremonies. During the meeting the centenarians of the death of Dante and St. Dominic will be celebrated.

Paris.—The death is announced in Rome of Mgr. Battandier, at the age of seventy-one years. After having served for a long time as Vicar General for Cardinal Pitra and as Rome correspondent of the French paper La Croix, Mgr. Battandier had devoted his whole time, since 1902, to editorial work for the Pontifical Year Book which he kept up to date. This publication has a wide circulation in France and elsewhere and has rendered important service to the Catholic world.

London, June 11.—The revival of the Gaelic language under Catholic auspices is gaining ground in Scotland, where large gatherings of Highland Catholics have recently been held. One meeting was held in the Edinburgh Cathedral at which time the parts of the services, usually given in English, were given in Gaelic. In many of the remote Highland districts, Gaelic Catholic tradition goes back unbroken to pre-Reformation days. Most of the promoters of the Gaelic movement are pure Scots.

London, June 16.—A historic event was recently witnessed in the 77th procession of the Preston Catholic Guilds. The exercises brought out thousands of spectators. The crucifixes carried in the procession this year were draped in black in memory of Archbishop Whitehead, who for many years had taken part in the exercises. Included in the procession were such features as the Madonna and Child, the Lourdes Grotto with Bernadette and a professional display representative of the early Christians. The procession took about an hour and a half to pass a given point.

New York, June 10.—In addition to a gift of \$5,000, the Knights of Columbus have arranged to send a large quantity of supplies and several units to distribute relief and render other assistance in Pueblo and other adjacent cities which were overwhelmed by floods in the first week of June. If conditions are not materially improved by the measures being taken by the Knights and other organizations and the State and Federal governments, Supreme Secretary, William G. McGlinchy announced, his order will gather a large fund from his councils throughout the country for the benefit of the sufferers.

When Archbishop Mannix was leaving Pope Benedict's presence preparatory to departing from Rome, thence to Australia, his Holiness gave the illustrious son of a grand old Irish mother a gift for her who had waited in vain for his homecoming. This was a beautiful mother of pearl rosary mounted in gold. The Pope must have known how bitterly disappointed was the son, who did not love his mother less because he loved Ireland more, and gave this precious souvenir of Mary the mother of all as linking them together. And perhaps the wise and far-seeing Father of Christianity saw the time was not so far off when Archbishop Mannix would return from Australia to visit his mother in the Republic of Ireland and give her the rosary.

HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

author of "Three Daughters of the United Kingdom"

CHAPTER XIX.—CONTINUED

He listened half-dazed to the last faint sounds of retreating voices and steps; then with a cry of despair...

A feeling of faintness almost overpowered him, but with a superhuman effort he contrived to creep a yard or two; then, his strength failing him, he fell prostrate.

The noise and the bitter stench of smouldering wood again roused him to action. With scared eyes he now observed thin smoke issuing from the floor and skirting board over which stood his little bed.

Once more despair best him. After all, of what avail was hope or trust in God in the face of a death like this awaited him? Crawling back a pace or two from the door...

He did not catch the sound of her soft footfall as she bounded across the outer room; nor did he discern the sound of the key as, in answer to her touch, it revolved quickly in the lock.

Manfred followed her every action with fevered excitement, much as a drowning man watches the approach of the lifeboat which is hastening to his rescue.

hands beneath his shoulders, and dragged him on to the blanket. "Have courage," she said, "and aid me in my efforts. With God's help I will save you yet! Make yourself as small as you can, or the blanket will not cover you!"

As she dropped upon her knees, gathering together the four corners of the blanket, he realised, as he had never done before, the sublimity and worth of charity.

"Listen!—you shall, you must hear me. I—I am the scoundrel of whom I told you; he who for shame's sake I designated Manly by myself, Harold Manfred. It is I who have allowed my brother to pine unjustly in a prison cell."

"I swear to you I am not raving! Why do you not flee?" Still upon her knees, her face full of energy, her hands grasping tightly the saving blanket, she answered hurriedly:

"Then haste and aid me now. And, for poor Edmund's sake, my God bless you as I do—I, Sister Marguerite, known to you once as Beatrice de Woodville."

"The Lady Beatrice!" Dropping her hand, she stared wildly at her. "Is it possible?" he groaned. Then, murmuring to himself, as though the announcement were a blow, he lowered his head and said:

"You stand there gaping, and tell me that some one is still inside?" he cried savagely. "Yes, yes!—a mad nun; she would go and try to save her countryman."

"Great God! It must be she, none else would do it," he cried; and rushing close to the burning door he called frantically: "Sister Marguerite! Sister Marguerite! Sister Marguerite! Are you there?"

"Yes, I am close to you, doctor" (for she recognized his voice). "For God's sake help me to save my lives. I will push him out. Do you seize him, for he is half dead, and draw him down the steps. I will follow, if possible."

frightened crowd such a ringing cheer as rent the air with its exultant tones of joy and admiration. A strange sound to issue from the throats of men on such a day as that!

CHAPTER XX

The echo of that cry startled old Pierre as, with gaping mouth and wide open eyes, he hurried on his way, guiding the priest to the site of what was once old Mere Corbette's abode.

"Father, we are too late!" he cried, throwing up his arms in horror and despair. "All is over, and the place is in flames. What terrible times are these!"

"I was three years since the brother and sister had seen each other, and was it thus they met at last? Father de Woodville's quick eye took in the burnt and blackened cornette, which, however, had preserved unburnt the head within it. He saw the crimson, swollen hands, the charred sleeves, the damaged habit; but the wet kerchief had preserved the kind features.

"Is she seriously hurt?" he asked, quickly and nervously. "No, I trust not," answered the doctor. "But delay might prove serious. It is in consequence of her efforts to save the life of another that she lies thus! Let us move on, I beg. She shall wait for nothing. I will attend to her myself, for I know her well."

"So do I," said the priest, rising proudly, "for she is my only sister." Then tenderly bending over her once more, he whispered in her ears: "May God have you in His holy care, dear Sister. Fear nothing! For I, your brother Parcy, am by your side."

"The flames had spread and were meeting now upon the upper portion of the wooden porch, so that it was barely possible to creep beneath them—and even so, she must leave behind her the helpless man for whom she had ventured so much."

"Yes, I am close to you, doctor" (for she recognized his voice). "For God's sake help me to save my lives. I will push him out. Do you seize him, for he is half dead, and draw him down the steps. I will follow, if possible."

"She is hurt, but, thank God, she lives!" cried the doctor in a trembling voice, as he noticed the handkerchief; and reverently raising her insensible form in his arms, carried her out and away from the smoke and flames. Even as she spoke there arose from the then hitherto dazed and

aid. She is good—she is an angel! Would that I were like her!" "Be like her, then," he said kindly, seating himself on an old wooden box by her side.

"On the other side of that door, in another room. He is but just recovering consciousness. I will go and attend to him while you do all you can for the old woman, who we feared would die long ere this. She is a special patient of Sister Marguerite's, and has been a vile old wretch in her time; but she is, I hope, repentant now."

"Father Basil nodded, and signed to the woman to leave them. The large window of the apartment was destitute of glass, and the voices of passers-by were carried in on the fresh morning breeze; but the inmates were far too occupied to heed them. The room spoke of desolation, the most abject misery and grief."

"Few of the passers-by paused to look in at the vacant window, and those who did showed no surprise. It had grown such a familiar sight for months past—that of a priest bandaging over the sick and dying in the open squares, the streets, and wherever else their fellow creatures were falling—that if they passed to look at all they but muttered a prayer, or it might be bowed reverently, of the bright morning sun, as they stole into the bare dismantled room, flooding it with a golden light, were but a figure of the sweet silent strains of grace as they flowed into that hardened old sinner's heart, filling it with penitential sorrow."

"Why, the useless creature whom she rescued. It appears as if she knows some mystery concerning him. Move on, my man, and dally no longer. She is our first care. I will take her to the Convent in the Rue des Cloys. And do you, Father, find the English stranger, as she desires—he may be dead ere this—I know not—then follow us. There must be something urgent in the case, or she would not be so persistent in her desires."

Father de Woodville felt the truth of the doctor's words; but it was with a heavy heart that he saw the little procession move solemnly forward, and himself turn in search of his countryman, for whom his sister had risked so much. "It is my duty to seek him, and aid her in her charity."

"Is it the wounded foreigner that you seek?" questioned a woman near—the same who had sought to deliver Sister Marguerite from entering the burning cottage. "I know where he is, my Father, and will gladly lead you to him. There are two of them dying together. Come quickly, then, and follow me!"

THE NEW "FAR-DOWNS" By Teresa Bryton "I see that flat above ye is rented. Mrs. Casey," said Mary Jane Collins, as the two women walked home from early Mass together. "Do ye know I had an eye on that flat myself, and intended seeing the agent tomorrow; but, glory to goodness, there was a sign down last night and a van load of furniture going up the steps."

young widow with one little boy—having come over from Belfast, they had to have a larger place."

"Oh," said Mary Jane, opening her eyes in a startled way, "they're far-downs then! How do you know, Ellen Casey, but it's a pack of Orangemen that's in it? And, sure enough, I remember seeing a long, yellow piece of something wasped around a looking-glass. Sure as you're alive, woman, it is 'The Boyne Water' you'll be hearing on that Victrola, morning, noon and night, and maybe Mike will lose his temper like he did with the fellow who was learning the cornet a year ago, and tell them a few things by way of relieving his mind."

"Mike will do nothing of the kind, Mary Jane Collins," retorted Mrs. Casey, with a little show of heat. "There's not a more peaceable man within ten miles of him than Mike Casey, and the reason why he fished that cornet player was that every night about ten o'clock he'd begin squawking out 'The Star Spangled Banner' and he not knowing two notes right, Mike up and told him if he wanted to murder anything in the musical line to go after 'Rule Britannia' and he'd sit up all night listening to him. The fellow started right at once, seeing Mike was half his size, but changed his mind when he found his cornet stung out of the window and himself going after it. Well you know, Mary Jane Collins, that it wasn't my man alone but the whole block was all stirred up about that fellow and his cornet, but Mike was the only one with courage enough to silence him. The McKees are decent people and not ones to mix or meddle with any one, thank God, like some; that are not far-downs."

"Mary Jane tossed her head and stuck to her contention. "Fine and quiet you'll find them, like all their breed, Mrs. Casey, but wait till St. Patrick's Day and the 12th of July come around, and you'll be sorry it wasn't one of your own kind you got above your head."

"The back of my hand and the heel of my foot to you for a contentious old maid," soliloquized Mrs. Casey, as she mounted the two flights of stairs to her apartment. "It was the blessed Saint Patrick himself you met he wouldn't suit you, Biddy"—and here Mrs. Casey, her good humor returning as she got the smell of coffee and bacon cooking in her kitchen where Mike was evidently preparing breakfast, laughed to herself as she continued, "you'd soon be calling him a 'far-down,' too, or maybe digging up something about his grandfather's or grandmother's people that the poor man didn't know himself. 'Tis a queer, uneasy mind you have, God help you."

"Why, Ellen agrab," said Mike Casey, as he opened the door—a dapper little man with dancing grey eyes, his wife's big kitchen apron draped around him like a Roman toga as he kept his neat suit from being splattered with the bacon fat—"you must have too much money in the bank to be talking so loud to yourself this morning. I'll bet it isn't your prayers you're saying anyhow."

"Mike, avic, have you the coffee ready yet? I'm dying for a good strong brewer after that Mary Jane Collins. She'd talk a hole through an iron pot, so she would, and she carries the troubles and frets of the whole Ninty Ward on her back! It's about the new tenonals upstairs I'm worrying; they're being far-downs, she's afraid they'll be playing 'The Boyne Water' on the Victrola and yourself will be going in for cabstealing then. Mike, dear, the beating of that woman is not to be had in New York or the next parish to it and that's your own Galway."

"So it's Mary Jane Collins is troubling you, Ellen! Well, well, woman dear, you have little sense to be minding her and her worries when you ought to know as well as myself that it's a way of enjoying herself she has. You know Ellen," said Tom Gilford, "there are people so cross-eyed in their minds that they

can't be happy except something is wrong around them, and when it isn't wrong, they'll make it so for pure divilment. Mary Jane was born to look for trouble, but you know, after all, she has a heart as kind as your own."

"I'm saying nothing against her heart, Mike, it's the way she has of making you upset and miserable you're trying to make the best of things that I'm blaming her for. Now here's myself, coming out of church this morning thinking of the new people upstairs just moving in and me planning to have the two tired looking women come in here for a bite of lunch or dinner with me today till they get their stove going. Then up comes Mary Jane, and in ten minutes has me so filled up about Orangemen and far-downs that I don't feel like speaking a word to those people if I met them on the stairs. What has she against far-downs, anyhow? That's what I'd like to know."

"How old is Mary Jane Collins now?" asked Mike Casey thoughtfully, balancing a teaspoon in his fingers. "I don't know what her age has to do with it," answered his wife, "but Mary Jane will never see fifty again. I often heard my mother say that Mrs. Downey's Kasia, now married in Boston, Jack Duffy and Mary Jane Collins were born the same week. Why she remembered it so well was that there never was known such a storm of wind and rain in Ireland since the time of the Big Wind itself as when they were trying to get the children to Kilgar to be baptized. My father said at the time it looked like they'd be able to walk there, ten miles over the mountains if you please, before the weather cleared up."

"Well, you see," laughed Mike, "Mary Jane got a good exciting start in the world. Well, Ellen, if you'll pour me out another cup of coffee seeing you're sitting next to the stove, I'll just tell you a little story that will clear up a whole lot of what's troubling your mind. Did Mary Jane by any chance ever mention the name of Tom Finegan—a lad from somewhere near your own place—to you when talking about old times?"

"No, then, Mike, I don't think she ever did. Mary Jane talks more about other people, anyhow, than over she does about herself or her own acquaintances. I wonder if that Tom Finegan was related to old Darby Finegan that used to peddle eggs? Many a time I remember seeing my mother, God rest her soul, arguing with him over the price he'd offer, and she with a crane ready for market. One day the old jannet ran away with himself and a load of eggs on the road to Cork, and such a sight was never witnessed as when poor Darby was pulled out of the wreck. My father said he scraped enough eggs off him to make omelets for a regiment."

"Very likely they were all of the same stock. Tom's father died when he was small and his mother married a north of Ireland Catholic and went to Belfast to live. Tom stayed in Munster with his grandfather and grew up to manhood there. It appears himself and Mary Jane Collins went to school together while she was staying with the aunt that brought her up down near Younghal. A kind of understanding was between them about being married sometime or other and when Mary Jane Collins came out to this country Tom started too, only he went to Belfast first to see his mother and he never got any further till six months ago."

"Why, Mike Casey!" gasped Ellen. "Will six months ago you tell me? And where he is now, and has Mary Jane met him? Where in the world did you hear all this?"

"One question at a time, woman dear. Tom Finegan at present is rooming with his step-sister, Mrs. McKee, upstairs. He stayed in Belfast till his mother died and when he got no answer to all the letters he wrote to Mary Jane he married a widow that kept a nice little shop there. The poor woman died after a few years leaving Tom pretty well fixed and it's from his own mouth I heard the whole story a week ago."

"Tom Finegan upstairs and you keeping all this story to yourself for a whole week, Mike Casey! If you were saving of your money as your confidences 'tis a rich man you'd be before long. Does Mary Jane Collins know that man is here, I'm asking you?"

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toward Mike's greying head. "Well, you know it was the twentieth time you asked me before I'd give you any answer at all, and then I only said 'yes' to get rid of you. Heaven knows, too, that there isn't another woman in the world but myself would put up with you. But, Mike dear, do you mind if I ask down the two women upstairs for a bit of hot lunch till they have their place fixed?"

"Go as far as you like, Ellen. But take my advice and keep Mary Jane Collins out of your conversation, and above everything don't forget yourself and call any one you know from the north of Ireland a 'far-down.' If you see Mary Jane between now and Sunday evening ask her to drop in for a cup of tea; we'll be having a few friends maybe she'll be surprised to meet."

THE HEART OF LOVE

Men are cowed or broken by authority; they are crushed by tyranny; they are ruined by the jealousy or envy of others, but they are made willing captives by the power of love. The affection of a mother can do more to reclaim a wayward son than can all the terrors of the law. The love of a child will lead him cheerfully to sacrifice possessions, and even life, for a parent, where a different motive would leave him cold and heartless.

The love of man is but a faint and distant reflex of that infinite leaning which is love divine. Human love and affection rests upon apparent good, or upon real good, which exists in a subject, mingled with much evil. In spite of man's imperfections and sinful transgressions, God so loved him as to send His only begotten Son. There must, therefore, exist in man something at once powerful and precious so to draw down such an unmistakable token of divine benignity. This elusive something is nothing else but the human soul which, in the divine estimate, is worth the Blood of the Son of God.

The Sacred Heart of Jesus is the center, the source and the fountain-head of the divine love among men. It is not merely a meaningless symbol; it is the embodiment in human form of all that Christ has suffered for the sake of love. Men die for the flag of their country, because the flag symbolizes all that is dear to the heart of the patriot. They prize an heirloom that speaks to them of the loved past. They cherish fondly a slight token sent them from a dying son or brother as he poured out his life's blood on the field of human battle. Will they then remain untouched and callous at the sight of a Heart that has felt its last drop of blood oozing forth and trickling down a body already wasted by torture through love for them.

During the month of June our Holy Mother, the Church, bids us recall the great deeds of our first Hero, of Him Who died upon a cross that we might be spiritually freed from the bondage of hell. Human heroes and martyrs call yearly to us to remember them and to cherish their memories, and we heed the call; shall we turn deaf ears to the annual call of the Sacred Heart upon our gratitude? Force will avail not, neither will fear; unless our gratitude itself waxes strong and virile, in vain shall they call who remind us of the suffering of the Sacred Heart of Jesus. It is a question of repaying a personal debt not to the country, not to the heroes in arms, but to Him Who has loved us so much that He laid His life down for us upon a cross of agony.—The Sentinel of the Blessed Sacrament.

LIGHTS AND SHADOWS

ILL-TEMPERED PEOPLE ARE TOO PRONE TO EXCUSE THEMSELVES

Ill, and sharp tempered people, are every ready to excuse themselves for their unruly conduct, and seem to think that all is settled by throwing the blame on their—temper.

Sometimes this works beautifully, more often it doesn't. They seem to forget that their temper is a substantial part of their make-up and they feel mortally wounded if attention is called to their sharpness. In their own estimation, other people are far too sensitive.

It is extremely difficult to find the right medium in dealing with sharp-tempered beings, and few are the persons who will dare to approach them without some fear or hesitation. This, of course, ruffles them, too, and the result is, they consider others as distant and formal; they finally take a good dose of self pity and bewail their lonely, isolated existence for the rest of their days.

There is indeed a very sad lot, because they are their own worst enemies; they are usually deaf to any form of fraternal correction, even in small matters, and they proudly oppose the slightest token of sympathy.

If these unfortunate people insist on keeping their sharp temper, they must blame themselves if meeker folks avoid them as they would a dog that bites; they surely won't go too near. Ill-tempered dogs are generally muzzled and chained, but sharp-tempered people are unusually free; they very seldom wear a muzzle and frequently they bite the hand that offers taft.

All that temper needs is a good ruler, and an able manager. Francis de Sales is credited with saying that while it is human to

become angry, it is Christian to overcome it. In general it might be wise and well not to take the sharp-tempered too seriously, and to give them credit for their nobler qualities. For the ill-tempered themselves it might be well to know while the sharpest instruments gradually lose their gruesome edge, a sharp temper grows dull with use.—Lordman.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE SOCIAL REIGN OF JESUS CHRIST

Twenty years ago, when the Sovereign Pontiff Leo XIII. wrote a letter to the Catholic world, urging the consecration of mankind to the Sacred Heart, he asserted that this act would be a world-wide and solemn testimony of allegiance to Christ as Head and Supreme Lord of the race. The venerable Pontiff urged the accomplishment of this consecration for the reason that all men are really the subjects of Christ. Not merely should Catholics acknowledge His empire over them, but also all those who, while outside the visible field, have been washed by the waters of baptism. Eronéous opinions or dissent may keep them astray or cut them off from His Church, but baptism places them under His sovereignty and gives them a claim to His royal protection. Nay more, Aquinas teaches that even those who are deprived of the Christian faith are subject to the power of Jesus Christ, while circumstances may prevent them from profiting by it. "All things are subject to Christ as far as His power is concerned," the great Doctor tells us, "although they are not subject to Him in the exercise of this power."

The kingly power of Christ over men and things is outlined in the Old Testament. Speaking of Himself through the lips of the Prophet, long centuries before He appeared in the flesh, the Son of God tells us: "I am appointed King by Him over Zion, His holy mountain. The Lord said to me, Thou art My Son, this day I have begotten Thee. Ask of me and I will give Thee the Gentiles for Thy inheritance, and the uttermost ends of the earth for Thy possession." Zion, representing the Church and its members, is part of His kingdom. The Gentile inheritance—that is, all outside the Church—must likewise admit His sovereignty. He who is the only begotten Son of God, possessing the same substance with the Father, necessarily has everything in common with the Father and is therefore Sovereign over all.

To this testimony of the Old Testament we may add the testimony of the New, for while on earth Our Lord emphasized the fact of His kingship. The dignity is His not merely by natural right as the Son of God, but also by rights which He has acquired. By His work of Redemption He made us His own. We are a purchased people; or, as St. Augustine puts it, "You ask what price He paid for us? See what He gave you and you will understand how much He paid. The price was the Blood of Christ." So that when asked by a Roman governor, "Art Thou a king, then?" He could truly answer, "Thou sayest that I am a king."

Elsewhere he described His kingly prerogative when He said, "All power is given to Me in heaven and on earth." He spoke as King when He commanded His apostles to preach to all nations the doctrines which He had taught them, to gather all men together into the one body of the Church by baptism, and to bind them by laws which no man could reject without risking his eternal salvation. Who then will dare deny that His empire over man must be world-wide, supreme, absolute, and independent of the will of any other? None is equal or like unto it, since even in heaven all must submit to it.

The reign of Jesus over man, therefore, is not a mere theory that may be doubted, a fragment of the imagination that may be scoffed at, an intangible something that, even if it did exist, the world could do without. The reign of Jesus in this world is a stern reality, essential to the spiritual and temporal welfare of mankind. In Him we move and live and have our being. He possesses rights over us which He will not surrender and which we cannot elude. Those rights are given expression in laws, in commandments, in graces, in inspirations. They penetrate everywhere, and as long as the Redemption shares us in the face, we cannot shake them off. Christ is our King, and His kingship and power are felt even though men are unaware of it. The peer hearken who never hears His name mentioned feels the influence of His power in the dictates of the natural law. The practice of virtue, undertaken by His baptized followers, is a virtual acknowledgment of His kingship. When we make an act of faith or of hope or of love, we do so because He is our Sovereign Lord, whom we believe to be God, whose promises we trust, and whom we try, no matter how poorly, to love.

Now, what individuals acknowledge to be an obligation to their Heavenly King must also be acknowledged by the mass organized into what is called society. "When two or three are gathered together in My name," He tells us, "I am in the midst of them." Multiplied two

three millions of times, and as long as men are gathered together in His name, His promise holds good; He is in the midst of them. The authority which governs and guides two or three governs and guides the mass of human society; its exercise over one or over many has its source in Him and radiates from Him. This is what may be called the Social Reign of Jesus Christ, a reign during which His influence penetrates society and in which man's dealings with his fellowmen feel His power. Human governments, when conscious of their responsibility to Him as King, legislate only when they have Him before their eyes; they promulgate no laws which are not in accordance with the doctrines and principles which He taught. We Catholics know that without the action of Jesus Christ in this world, there can be no other faith or other certainty, nor hope nor true peace. Either reestablish the reign of Jesus Christ in its entirety or allow the basis of all social order to perish. Without the kingship of Christ there can be neither authority nor religion, and as authority and religion are the two elements most essential to human society—the one constituting its organization, the other maintaining order and harmony within it—the need of both is evident. Eliminate the kingship of Christ and society topples over.

Alas, how far has civil society strayed from the divine plan. Christ as King is ignored by millions; His reign is undermined by false doctrines and false principles. In these latter times—Leo XIII. has told us—a policy has been followed in too many countries which has resulted in a sort of wall being raised between His Church and civil society. In the administration of States the authority of Christ and His divine law is disregarded; if it were possible, legislators would decree the banishment of the rightful King from His own earth. Have they not, in their insolent pride, boasted that the light of heaven would disappear at their bidding?

And yet He is the Prince of Peace! He is the way, the truth and the life. When His authority is not acknowledged, what wonder is it that so large a part of the human race should have fallen into disquiet of mind and be buffeted by waves of doubt! When men withdraw their allegiance to Christ their King and when His religion is once discarded, it follows of necessity that the surest foundations of the public weal must give way. It is then that God, in order to inflict on His enemies the punishment they so richly deserve, leaves them the prey of their doubts and their passions and finally they wear themselves out by excess of liberty.

All this is the result of getting away from God of refusing to acknowledge His royal sway. God is no longer King for millions. To them He is man—an ideal man, if you will—but His Godhead and His kingship mean nothing to them; they refuse to acknowledge either. They do not realize, and therefore do not admit, that there is no other name under heaven given them whereby they may be saved.

And yet a refusal to admit, truth does not change the objective character of truth. For what is the truth as it is in Him, what better way to bring men back to the truth than that suggested by Leo XIII., namely, to urge them to make a voluntary consecration of themselves to Him, and thereby acknowledge His power and dominion publicly? Let us who possess His truth convince ourselves more and more that our Lord Jesus Christ is our God and King who is in the fullest and perfect possession of all things; that we on the other hand are poor and needy; that we have nothing of our own to offer Him but our souls. Who can resist His invitation, "My Son, give Me Thy heart!" He asks us to consecrate to Him what is already His own. By giving our hearts to Him we declare our free and open acknowledgment and acceptance of His authority and His reign over us.

Let Catholics begin this glorious campaign. Let individual Catholics consider themselves the legitimate subjects of their King. Let the Catholic home circle be a kingdom over which the King holds sway. Little by little the influence of the Catholic home will spread beyond, and society will feel the results. This is, at bottom, the end the present Pontiff is trying to attain in his crusade for the consecration of families to the Sacred Heart. The reign of Christ in the hearts of individuals and in society is an object worthy of the prayers and endeavors of our members. Work and pray for the establishment of the Social Reign of Christ and the world will be the better for it.

SCHOOL CLOSING DAYS

REFLECTIONS FOR PARENTS AT THE END OF THE SCHOOL YEAR

School closing time is here and parents should keep in mind their obligation to interest themselves in the school work of their children, says the Catholic Sentinel. They should resolve to attend the closing exercises of the school and encourage to that extent at least the children and their teachers. There is too great a tendency among us to give over to the school the whole problem of training the children; that tendency is not likely to be overcome at once, but at any rate parents might look in at the school work from time to time to see how their children are doing.

With the end of the school year many children, in the natural course of events, finish their common schooling and there is a temptation for parents to think a common schooling sufficient and to put the children to work instead of permitting them to go on to high school. Unless financial conditions compel this course, it is a very grave mistake. The boy who quits school at the end of the grades is altogether too likely to start on a "blind alley job" and to find it very difficult to put himself in the way of promotion. Something can be done by evening school work or by correspondence study but it is only the exceptional boy that will take advantage of these means even when they are offered.

Independently of the matter of making a living it is desirable for young people to go to high school. One of the durable satisfactions of life is found in an acquaintance with the great minds of the world; whether these have manifested themselves through our own language or through other language. Vast numbers of people are unable to read anything beyond the daily paper and too many content themselves with the sports pages of that publication. Ordinarily it requires schooling to give a taste for good reading and parents should not deny their children the necessary schooling.

It is true that it often requires sacrifice to give children a higher education, but thoughtful parents will willingly assume this sacrifice.

CARDINAL BELLARMINE

CHAMPION OF DEMOCRACY

John C. Reville, S. J., in America

According to its apostles the Reformation discovered democracy. History, however, does not bear out the claim. Years before Luther and Calvin, the Catholic Church had gallantly struggled for the government of the people, for the people, and by the people. During the Middle Ages, she had freed the masses from regal and imperial autocracy. Under the Roman Empire she had prepared for the triumphs of popular government by the suppression of slavery, the emancipation of women and the vindication of the rights of the child. She never gave up the fight for her ideal. She founded that ideal on the innate dignity of human nature, equality of all men in the sight of God, and their equal right to the same eternal reward. In the sixteenth century of his "European Civilization," James Balmes, the Spanish philosopher, asks whether political liberty and the representative system originated in Protestant ideas. For that purpose he studies the Catholic writers anterior to Protestantism. He examines whether they teach any of the striking testimony to his championship of the democratic cause, than this appeal of James to his brother princes to stand by him in the fray. He replied with an apology which is a summary of his doctrines. In 1611, a Catholic, the regalist Widdington, flew to the aid of the Stuart prince. Unbeaten, Bellarmine again took the field and published a counter apology bearing the name of the German scholar, Adolph Schuker, a work supplemented later by an answer to Barclay's attack on the prerogatives of the Holy See.

In his controversy with the English monarch the Roman Cardinal clearly proved that the oath required of English Catholics, was not so much an oath of fidelity to the prince as an act of apostasy from God and the Faith. They radically differed on the whole theory of the origin and limits of civil power. The Stuart prince stood for the Divine right of kings, the Jesuit for the democratic principle. He thus fell in with that long line of eminent scholars, stretching from the days of Thomas of Aquin to his own, who for 300 years had championed the rights and just aspirations of the people. Like them, in his fit with James and in his masterpiece, "Controversies," he maintained that all authority came from God, and that when a ruler commands, it is in the name of God, whose delegate he is. Against Anabaptists and Trinitarians who boldly taught that the false Christ had in his church kings and magistrates armed with the sword, but that the true Christ would



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Clumsy as the trap set by James was, it proved a snare in spite of a Brief of Pope Paul V. issued September 22, 1607, denouncing the oath, the Archbishop Blackwell, then the highest Catholic dignitary in England, took it, partly through misconception of its purpose, partly through weakness. In September 1607 the Pope renewed the condemnation. Bellarmine knew and esteemed the Archbishop, and relying on their former friendship, he wrote to him begging him to retract. But Blackwell persisted in his error and was deposed from office by Rome in the beginning of the following year.

Meanwhile James was anxious to plead his own cause and to display his erudition which, crowned pedant that he was, he knew to be both varied and extensive. He descended into the arena and answered the Pope's two Briefs and Bellarmine's letter to Blackwell, in a book fantastically entitled "Triplix Nodus Triplex Connuus." Like a new Alexander he was going to eno with three mighty blows of his royal sword the tripla Gordian knot which the Pontiff and the Jesuit Cardinal had, as they thought at least, securely bound him. It does not look now as if the monarch made good his boast. In the royal answer, the Papal claims of indirect sovereignty over kings and rulers were travestied and ridiculed. Bellarmine in turn replied. The work of James bore as the signature in its preface, that of Laurence Andrew, Bishop of Winchester; Bellarmine's reply carried the name of his Secretary, Matthew Tortus. But every scholar that read Latin devoured the books and knew that a Jesuit and a king were the principals in the tourney. Again the King tilted with the Catholic champion. He recited his ponderous tome, signed it and addressed it to the Emperor Rudolph and the Christian princes of Europe. He felt that if Bellarmine's theories prevailed, autocrats might tremble for their immemorial privileges. Bellarmine never received a more striking testimony to his championship of the democratic cause, than this appeal of James to his brother princes to stand by him in the fray. He replied with an apology which is a summary of his doctrines. In 1611, a Catholic, the regalist Widdington, flew to the aid of the Stuart prince. Unbeaten, Bellarmine again took the field and published a counter apology bearing the name of the German scholar, Adolph Schuker, a work supplemented later by an answer to Barclay's attack on the prerogatives of the Holy See.

In his controversy with the English monarch the Roman Cardinal clearly proved that the oath required of English Catholics, was not so much an oath of fidelity to the prince as an act of apostasy from God and the Faith. They radically differed on the whole theory of the origin and limits of civil power. The Stuart prince stood for the Divine right of kings, the Jesuit for the democratic principle. He thus fell in with that long line of eminent scholars, stretching from the days of Thomas of Aquin to his own, who for 300 years had championed the rights and just aspirations of the people. Like them, in his fit with James and in his masterpiece, "Controversies," he maintained that all authority came from God, and that when a ruler commands, it is in the name of God, whose delegate he is. Against Anabaptists and Trinitarians who boldly taught that the false Christ had in his church kings and magistrates armed with the sword, but that the true Christ would

tolerate nothing of the kind, Bellarmine proved from classic texts of the Bible (Prov. VIII, 15; Matt. XXII, 21; Rom. XIII, 1) the Divine origin of civil authority. He insisted on the proof which nature itself gives of this truth, for "Civil authority is so necessary to human nature that to destroy it is to do away with human nature itself." The Jesuit Cardinal develops that idea cogently and clearly. Man, he says, is essentially a social being. He is incapable of satisfying by himself and without the help of his fellows, his highest needs. With his unaided efforts he cannot attain to that degree of instruction, culture and education, without which his moral and intellectual faculties remain dormant and untrained, if not entirely dulled. He has moreover the eminently social gift of speech. All this proves that man is made for social life, for life in common with his fellows. Now, continues the Cardinal, if nature requires a social life for man, prepares and destines him for it, it also requires for the social body a government and a head. A multitude of men cannot long form a coherent body without a superior to hold it together and to look out for the common welfare, any more than the human frame can exist and function when no longer informed by the soul to coordinate its powers and keep them in harmony. (Cf. "De Laleis," 5. Or. t. III, p. 10.) Civil authority is a necessary consequence of human nature, he concludes, and hence it comes from God.

Such, teaches the Roman controversialist, is authority considered in its primary source. But in organized society, in whom does it reside? As the schoolmen say, who is its subject? Does it reside, at first, in the social body as a whole? Does the social body, after receiving directly from God the power to govern itself, then yield up that power into the hands of a ruler or rulers? Or do rulers directly and immediately receive from God authority to govern their fellow men? These are momentous questions. The champions of democracy led in modern times by Suarez and Bellarmine hold that authority comes from God, that it is conferred by Him on the people, that the people then elect a constitutional form of government and set up a definite ruler: consul, king, assembly, or president, to whom authority is transferred and whose title of sovereignty, in the consent of the people. Thus do governments derive their just powers from the consent of the governed." Such is the origin and nature of democracy. This was bitter doctrine to Jacobean autocrats who preached the Divine right of kings. That political heresy sprang from the juristic and legalistic schools which in the Middle Ages upheld the exaggerated claims of Henry IV. and Louis of Bavaria in Germany and Philip the Fair in France. James I. maintained it both in his acts and in his writings. In his "Basiliicon Doron," in his "Jus Liberæ Monarchiæ," in his controversy with Bellarmine, he affirms that he holds his scepter immediately and directly from God. Commenting on the words of the Psalm "Ye are gods," addressed to rulers, he maintains that kings receive from God alone their scepter and their crown, that they are gods among men, that they are ordained by the King of kings to occupy the throne in His name, that they occupy on earth the throne of God Himself. It is a principle of sedition, writes the English monarch, that kings do not hold their power immediately from God, like the Pope himself. ("Jacobus Opera," pp. 125, 137, 143, 384.)

The Jacobean doctrine pushed to its extreme by the Stuarts sowed the seeds of civil war, sprouted the grim harvest of Cromwell's Ironsides and stewed the fields of Worcester and Naseby with the corpses of Roundhead and Cavalier. It ultimately drove the Stuarts from their throne. The days had passed when man would submit to an irresponsible sovereign, rejecting all limitations of power by people, constitution and parliament.

Bellarmino on the contrary taught that authority is directly from God, that it is immediately and directly conferred by Him on the people. The multitude is its original subject. In the multitude it originally resides. It then depends upon the multitude to determine who shall exercise that

authority. It can, at its will choose its form of government and place over itself "a king, consul or other magistrate." Bellarmine significantly adds: "And if there be lawful cause, the multitude may change the kingdom into an aristocracy or a democracy." ("De Laleis," C. VI.) This is sound democratic doctrine. Here is the cause of popular government clearly expounded by a Jesuit Cardinal, the greatest controversialist of his age, one whom Benedict XV. recently proposed as a model of sanctity and learning.

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LONDON, SATURDAY, JULY 2, 1921

EFFECTS OF TRANSFERRING DIVORCE CASES TO THE CIVIL COURTS

In all that the Protestant Episcopal Bishop of Sacramento has so ably, so fearfully, and so fearlessly written on the Divorce civil in the United States nothing is truer or more worthy of serious consideration than the simple statement of the obvious truth contained in this paragraph:

"Easy divorces even among the best intentioned people is a standing invitation to magriety trivial differences, an invitation to selfishness and discord, an encouragement to hasty or impulsive unions. Experience shows that if divorce courts were abolished, as in South Carolina, or divorce made difficult as in Canada, New York, District of Columbia and elsewhere, the majority of those seeking divorces would find it not impossible to live together contentedly, and that many of them would find the full happiness and reward of faithful married life."

The legislation which was proposed for Ontario, and which is not backed by public sentiment, would make Divorce one of the ordinary cases which would be tried by the civil courts. People would become familiarized with Divorce actions and Divorce proceedings. To seek release from marital difficulties and marital responsibilities would come to be looked upon as the right thing to do, because clothed with "legal" respectability.

Already ministers of the Gospel have gone far to prepare the way; they have insisted not on the essential sacredness of Christian marriage; but they have exalted the "legal" marriage above every other consideration. Or when the courts dissolve "legal" marriages another "legal" marriage may be contracted though Christ has said that such remarriage is adultery.

When adultery is "legalized" these ministers must become dumb dogs who dare not bark. Referring to a particularly revolting case which has had a place on the front pages of the newspapers for months, a New York Baptist minister in a sermon to his people said:

"Sickenings as the details are, I am glad the newspapers are publishing them. Let those who are guilty of these infamies be brought to the bar of an enlightened and righteous public opinion." But "enlightened and righteous public opinion" is a negligible factor in such cases. Public opinion quite naturally regards them as purely "legal" proceedings, and finds the salacious details interesting reading. This is evident by the amount of space and prominence given to these cases by all the newspapers.

The ideal of Christian marriage is completely submerged; the contract which the law makes or breaks sinks to the level of any other civil contract in the general estimation. Hence Bishop Moreland writes:

"What makes the situation alarming is the unconcern with which the average citizen views this evil." The Baptist minister above quoted as welcoming the publication of the "sickenings details" because it brings "those who are guilty of these infamies to the bar of enlightened and righteous public opinion" is living in a fool's paradise. It is not righteous public opinion that shames the unclean divorces into decency; but it is the familiar divorces proceedings that debase public opinion and public conscience.

The same divorce case that was the occasion of the Rev. John Ronch Straton's sermon a couple of months ago in which he favored public publicity in order that righteous public opinion should scathingly condemn the guilty parties still drags its unclean length along.

A recent case connected therewith is thus described in the New York Times: "A larger crowd than usual gathered in front of the Poughkeepsie Trust Company Building before the hearing was begun this morning. Main Street, between Washington and Market, was crowded with men, women and even children, and the crowd became so dense that some of the bank officials complained to Chief of Police McCaba that customers were prevented from entering. Sergeant Patrick McGovern and Patrolman J. G. Hendricks cleared a space in front of the trust company. Women, old and young, climbed on trucks and automobiles for a glimpse of Mrs. Stillman, who has become the chief local attraction. An even larger crowd, reinforced by a hundred or more school children, waited to see her leave the building at the end of the afternoon session." "Mrs. Stillman's gypsy like costume of Wednesday, which was topped by a bright colored bandanna as a head-dress, seems to have set a style in Poughkeepsie. A number of young girls wore bandannas today, and when a group of girls from Arlington, the home of John E. Mack, special guardian for Guy Stillman, came to present to Mrs. Stillman a bouquet of flowers several of them wore bandannas."

One does not need to be a psychologist to appreciate the effect of all this on the minds and on the emotional nature of the "women, old and young," on the "children," on the bandanna-wearing "young girls" who do themselves the honor of presenting a bouquet of flowers to their heroine attired in gypsy-like costume. All must perforce discuss the allegation made by her husband that this woman bore a son to a half-breed guide. And the other equally notorious fact that she has entered "an affirmative defense," which means that she accuses her husband of misconduct quite as bad or worse.

One need be nothing more than an average Canadian with average sanity and sense of decency to resolve that no interested clique shall make our courts the medium of producing similar scenes to debase Canadian ideals of marriage, to degrade Canadian womanhood, and to infect with their poison the minds even of little children.

DEMOCRACY AND WAR

Major-General Sir Frederick Maurice, in an article on Napoleon in the London Daily News of May 5th, comes to this very interesting and very practical conclusion: "A study of Napoleon's career leads to the conclusion that supreme generalship is only possible when with it is associated supreme control of the State. . . . Unlimited power is too much for mortal man. On the other hand, the combination of the democratic statesman and the soldier in war almost invariably leads to muddling through, for the two men do not think in like terms or even speak a common language. The combination may produce victory, but at an enormous cost." "This being so, democracy must find some other means of settling international differences than war if it is to endure. Democracy must accept the plain fact which the history of the war teaches very plainly, that it is an inefficient instrument for the conduct of war. If at long intervals it produces the perfect soldier, he becomes its master and an autocrat. This is one of the reasons why I believe that a League of Nations is a necessity if the civilization of Europe, as we know it, is to be preserved."

Elihu Root, in his address at the annual meeting of the American Society of International Law, touches another but closely allied phase of the same question: "The exit of autocracies leaves the direction of foreign relations under the ultimate control of multitudinous, ill informed and ill-trained democracies. In place of monarchic ambitions, the danger of war is now to be found in popular misunderstandings and resentments. How are these democracies to be rightly informed as to the rights and wrongs of controversies and the fairness of policies?" He believes that the solution lies in "declared and accepted rules of public right applied by competent and impartial international tribunals."

It will be noted that General Maurice speaks of a League of Nations, not the League which is rejected in America and discredited in Europe. The keen intellect of Cardinal Newman discerned this same crucial difficulty nearly seventy years ago when the conduct of the Crimean War developed the very problem of which Sir Frederick Maurice writes. Of course war has grown to be a colossal affair in recent years and the problem has correspondingly increased in magnitude as well as in urgency.

"I have been much shocked," writes Newman, "at the weekly extracts you have made from the correspondents of the daily prints, descriptive of the British army in the Crimea; and a conviction has been steadily growing, or rather has been formed, in my mind, which the running comments of the Press continually strengthen, that we must go very deep indeed to get at the root of the evil, which lies, not in the men in authority, nor in the system of administration simply in themselves, but in nothing short of the British Constitution itself. . . ."

"The British Constitution is admirably adapted for peace, but not for war. . . ."

"I say that this Constitutional Government of ours shows to extreme advantage in a state of peace, but not so in a state of war. . . ."

"Any one, then, who like myself, is thankful that he is born under the British Constitution . . . will . . . look with great jealousy on a state of things (war) which not only doubles prices and taxes, but which may bring about a sudden infringement and an irreparable injury of that remarkable polity, which the world never saw before, or elsewhere, and which it is so pleasant to live under. . . ."

In Discussions and Arguments Newman deals at great length with the problem of reconciling the safeguards of ordered liberty with autocratic requirements of war; and he, like the modern writers we have quoted above, finds them irconcilable. Newman was not a believer in democracy as we understand and exult in it. But there it is today; and there is no doubt that it enormously intensifies the problem of which he was so acutely conscious.

Neither in England nor in France, nor in the United States, nor, for that matter, in Canada have the powers that be entirely relinquished the autocratic powers necessarily conferred on them during the War, and though democratic forms will be preserved it is doubtful if our generation will see the old safeguards of personal liberty restored.

All who think seriously must agree with Sir Frederick Maurice and Elihu Root that the nations of the world must sincerely cooperate to devise some means besides war of settling international disputes if civilization is to endure. An honest League of Nations may be the only salvation.

THE PRIVY COUNCIL AND CANADIAN APPEALS

Premier Taschereau of Quebec, in his speech on receiving his honorary degree from Toronto University, referred to the question of continuing Canadian appeals to the Privy Council. There is, of course, no monopoly of arguments on this question. Premier Taschereau, who is of a family long distinguished on the Bench and at the Bar, in Canada, remarks upon the interesting fact that the present movement to abolish the appeal to the Privy Council, is in Ontario, and not in Quebec. That is true. It was Mr. Raney, Attorney-General of Ontario, who introduced a bill in the Ontario House last year for this purpose; and it was he who started an ultra-loyal audience in the ball-room of the Chateau Laurier at Ottawa last summer, when, in the presence of the Duke of Devonshire and of Lord Caves, he told the Canadian Bar Association that the appeal ought to be abolished. Premier Taschereau takes the position that questions are likely to arise in Canada on which racial and religious passions affect public opinion and may even be reflected in the judgments of our courts. That, of course, is true. But in such a case, would Canadians all be satisfied when they had heard final judgment from the lips of Carson and Smith; both of whom are now members of the final court of appeal for all the Empire?

However, let us grant, for argument's sake, that it would be well to continue the appeal, in questions of constitutional law; questions involving the validity of legislation by Parliament or legislature. Such a reservation would cover most of the cases of wide public interest, in which deep and passionate feeling is likely to be aroused; school questions, for instance. The final interpreting of the British North America Act, which is an Act of the English Parliament, may, possibly, be more fittingly done by the English Privy Council; at least, there is some argument to be made for that view. Such a statute as the British North America Act, conferring a constitution on a country, and dividing the powers of legislation between Parliament and the legislature, may, I conceive, be better interpreted in England than here; because the interpretation of such a statute involves a conception of English State policy; and if it is to be interpreted broadly; and if it is to be placed the final power of interpretation, in such a case, in the Privy Council.

"But I should like to hear someone demonstrate the necessity, or the propriety, of continuing the general right of appeal to England. When I refer to a general right of appeal, I do not wish to be understood to mean that there is now a right of appeal in all cases. There is no longer an appeal to England in criminal cases. That is a very important limitation. The greatest stake a man can have in court is his life; and though his life be at stake, he cannot appeal to the Privy Council. Such appeals as these are had by leave of the court; by leave of the provincial court, if the appeal is to go direct; and leave from the Privy Council when the appeal is from the Supreme Court of Canada.

There cannot be an entire abolition of the right of appeal by force of any Canadian legislation; for the King in Council; that is, the Privy Council, will always have the right to grant leave to appeal, until and unless the English Parliament expressly forbids it. In the great majority of cases in which appeals can still be taken, the average, ordinary citizen of Canada is not interested because it is beyond his reach. Great railways, great corporations, municipal or commercial, can appeal; but the average man cannot.

IN THE Middle Ages people were not always silent beholders of the liturgical drama. On the contrary, we are assured by a competent authority, no less than Dom Guaranter himself, "their part was originally akin to that of the chorus in the Greek drama: they responded to the prayers of the priest with a shout of approval, Amen; with bursts of joy, Alleluia. The Kyrie was their own plea for mercy, the Credo their own act of faith." "But for generations the voice of the people has been hushed. Now the Church is restoring to them their original musical birthright. Since the Renaissance public worship has suffered, a gradual deterioration. Music has been treated as an end rather than as a means, and both music and prayer have suffered. The liturgy, the complex of public worship through words, through gesture, through color, through sound, is the most powerful means towards conversion and sanctification. Music must be primarily prayer, and, furthermore, liturgical prayer, vesting itself with the exact form and spirit of liturgy." The late Pope Pius X. recognized this when he declared that these qualities are to be found in the highest degree in Gregorian chant, which is consequently the proper chant for the Catholic Church.

NOTES AND COMMENTS

THE ADVENT to Canada of Dom Auguste Eudine of the French Benedictines, on a mission in the interests of Gregorian chant, "the purest and sweetest of divine praises," is an event of quite exceptional importance. The congregation to which Dom Eudine belongs, was exiled from France by the Combes Government, and is now domiciled at Farnborough, England, the residence of the late Ex-Empress Eugenie, widow of Napoleon III. It is an integral part of the great Benedictine Order, but distinct as a province from the English congregation, of which Cardinal Gasquet is the head.

AS DOM EUDINE explained to representatives of the daily papers, the ultimate object of the restoration of the Gregorian chant is to give back to Catholic congregations the beautiful and time-honored practice of congregational singing, of which through force of circumstances they have, more particularly in English-speaking countries, been deprived for several centuries. This disease Dom Eudine attributed mainly to the difficult character of modern music, but it may also be attributed, at least among English-speaking peoples, to the necessity through the centuries of persecution of carrying on worship by stealth and eliminating every feature which might attract the attention of hostile civil powers. Like the Christians of the Catacombs, the Catholics who adhered to their religion at the time of the Reformation and through the succeeding centuries, found in secrecy their only security against extermination.

CONGREGATIONAL SINGING has been practically unknown in the United States from the beginning, although here and there, especially by the Paolist Fathers, efforts have been made to revive it. In English speaking Canada the same conditions have largely prevailed, but in the Province of Quebec congregations may often be heard rendering the divine praises in the official language of the Church as well as in their native tongue. There has, however,

been no concerted effort to restore the practice to its pristine place even there, and if the movement headed by the Benedictines can, by reviving Gregorian music, do anything to further so laudable a purpose they will have earned the gratitude of posterity.

ACCORDING to a writer in the New York Times it was unquestionably the difficulties of modern music that killed Catholic congregational singing. Originally the entire ritual of the Church was intoned or chanted in the form of music known as Gregorian, so called because of the fact that St. Gregory the Great collected, edited and revised a great body of musical compositions used by the primitive Church. Dom Mocquereau, a collaborator of Dom Gasquet, the great liturgical authority, reminded a representative of the New York Post who had interviewed him on the subject, that the Gregorian is the simplest and purest form of liturgical music, and being unison music, can be sung by all the people, even by young children. The chant is as old, as universal, and as invariable as the liturgy itself, according to the same authority, and it is the only form of music that has been officially recognized by the Church.

PIUS X., of holy memory, in pursuance of his memorable purpose to restore all things in Christ, issued a decree in 1904 in which a return to the medieval style and the clerical conception of church music was commanded. That decree was an event of far-reaching importance as it restored the Gregorian chant to the highest plane of honor in liturgical services. That it was not immediately acted upon, and has not been even yet to any appreciable degree, is due entirely to unfamiliarity on the part of priests and people with its intricacies, and the lack of competent instructors. This state of things is the mission of Dom Mocquereau and Dom Eudine, commissioned by their Order, to remedy. And that is why their mission may be termed one of the highest importance.

IN THE Middle Ages people were not always silent beholders of the liturgical drama. On the contrary, we are assured by a competent authority, no less than Dom Guaranter himself, "their part was originally akin to that of the chorus in the Greek drama: they responded to the prayers of the priest with a shout of approval, Amen; with bursts of joy, Alleluia. The Kyrie was their own plea for mercy, the Credo their own act of faith." "But for generations the voice of the people has been hushed. Now the Church is restoring to them their original musical birthright. Since the Renaissance public worship has suffered, a gradual deterioration. Music has been treated as an end rather than as a means, and both music and prayer have suffered. The liturgy, the complex of public worship through words, through gesture, through color, through sound, is the most powerful means towards conversion and sanctification. Music must be primarily prayer, and, furthermore, liturgical prayer, vesting itself with the exact form and spirit of liturgy." The late Pope Pius X. recognized this when he declared that these qualities are to be found in the highest degree in Gregorian chant, which is consequently the proper chant for the Catholic Church.

3,000 FRENCH VETERANS MAKE LIESSA PILGRIMAGE Paris, June 1.—Three thousand former combatants of the Diocese of Soissons made an unusual pilgrimage to the sanctuary of Notre Dame de Liesa on the Monday after Pentecost. They left the Bishop's residence at Soissons on the evening of Pentecost, at 7 o'clock, headed by Mons. Binot, Bishop of Soissons, making his pilgrimage to Liesa, 48 kilometers away, entirely on foot. The route followed the famous Chemin des Dames for a considerable distance and on the way the men recited prayers for the legions of soldiers who died on that terrible battlefield. At 11 o'clock they made a first halt of one hour. Those who were tired received Holy Communion in order not to be forced to wait until late before taking food. Immediately upon reaching Liesa, Mons. Binot celebrated a solemn High Mass at the sanctuary, where 2,000 more veterans were waiting. Mons. Binot is himself a veteran of the great War. One of the most prominent of the pilgrims was Gen. Maistre, Inspector General of Artillery, who achieved the conquest of the famous victory of Malmaison in October, 1917.

THE POPE AND FRANCE

SOLDIER PRIESTS KILL ANTI-CLERICALISM.—DIPLOMATIC RELATIONS RESUMED

By Walter Littlefield in N. Y. Times

The re-establishment of diplomatic relations between France and the Vatican brings the Pope one step nearer a seat in the Council of Nations. Charles C. A. Jonnat, a wealthy and devout Catholic, the owner of half a dozen beautiful chalets, a man of the world, a statesman and a diplomat, has been accredited to the Holy See as Ambassador Extraordinary. Mgr. Bonaventura Cerretti, Archbishop of Corinth and Secretary of the Congregation of Extraordinary Ecclesiastical Affairs, has been sent to represent his Holiness Pope Benedict XV. "near" President Millerand at Paris. M. Jonnat is not only very wealthy himself, but he has a rich wife, the daughter of M. Aynard, the influential Deputy from the Department of the Rhone. He was first Deputy and then Senator from the Pae de Calais—thus he knows from personal observation and loss what the German hordes inflicted on the occupied regions. Having given prestige, both social and financial, to half a dozen Ministers, and having been suggested for President of the Republic, in the Summer of 1917 he was selected by the Entente to settle the Greek business. This he did so effectively that King Constantine with his family was soon on his way to Switzerland.

The diplomatic correctness of the attitude of the Vatican during the War was not fully appreciated by the Allied and Associated Nations at the end of the conflict. Time and reason have taught them differently. Then they could not understand how, as the Spiritual Head of a Great Mother Church, the Pope could not intervene except in a spiritual way without striding up grave political questions which were beyond his jurisdiction. And so the worst was believed.

At the close of the War Catholic bodies all over the world, whose voice could not be heard during the conflict, began to interpret what had been the status of the Vatican. With this interpretation came its rehabilitation in all but intransigent minds. And even these tended to recognize the fact that, although the moral force of the Vatican had been prevented by conflicting political forces from exerting itself fully during the War, peace gave it a free field, where its moral influences were, as always, available for those who desired them.

Among the Allies, France and Italy most needed this influence—not only against Bolshevism, but also in order to contend against the Catholic bloc in Central Europe. Individually, France needed it for the Catholic elements in recovered Alsace and Lorraine, for her political program in the Near East, where she had been, until the rupture of the Concordat in 1905, "the Protector of Catholics"; but, above all, she needed it as a reward for her patriotic priests. Individually, Italy needed the influence of the Vatican in order to mold the religious and patriotic sentiment of her people into a single national thought. In each case, however, the initiative must come from the Governments which had denounced their former relations with the Vatican and not from the Vatican.

France, with the realization of what her loss at the diplomatic representation at the Vatican had meant to the Allies in the War, and inspired by the gratitude she felt toward her priests, could more readily do this. Almost on the very day, July 18, 1918, that Foch began his great series of counter-offensives which ended the War, M. Denis Cochin was sent to the Vatican to pave the way for a resumption of diplomatic relations between it and the French Government. Not long thereafter, in May, 1920, the distinguished French statesman and historian headed a delegation to take part in the sacraunization of Jean de Ar: at St. Peter's. In the following October, M. Noblesmaire outlined a formula for the French Government on the basis of which diplomatic relations might be resumed, including these items:

- 1. The relations must have a normal and permanent character and be assured on the one hand by an Ambassador properly accredited from France and on the other by a Nuncio properly accredited from the Vatican.
2. France reaffirms her desire to continue her traditional policy of protection of the Catholics in the Orient.
3. France will expect the Vatican to use its influence in pacifying all revolt against the treaties which are the outcome of the great War so that international tranquillity may be made to prevail as quickly as possible.
4. The resumption of diplomatic relations does not imply on the part of France any change in the existing legislation which governs worship, schools and religious associations.
5. However, the Roman Curia is to restore France to the category of the most favored nations in regard to the choice of Bishops.
6. A President of the French Republic after visiting the Quirinal may proceed from the French Embassy to visit the Vatican without prejudice to the latter.
7. The Pope, however, had rendered this last demand unnecessary by allowing the heads of Catholic States to visit the King of Italy the same way.
8. A bill, based on the foregoing formula, was passed by the French

Chamber in November and by the Senate last April, and diplomatic relations were at once resumed.

Now, whatever benefits may be derived from the reconciliation, whether of added prestige to the Vatican on its way to secure a seat at the Council of Nations, or of those countries, the friends of France, who the destructive organization of internationalism must be overcome by a constructive international organization, the credit of the initiative must be given to France—to France inspired with gratitude for her patriotic priests. Nothing but the great work they did in the War could have wrought such a change in the conscience of the nation, which less than a score of years ago, believed, or at least acted as though it believed, that the Vatican was in conspiracy with the Royalists to destroy the republic. Then it drove out the religious associations, confiscated Church property, and left the priests to shift for themselves, refusing the protection of the State and denying them that of the Vatican.

There were 20,000 priests in the French army. It may be said that this was due to conscription, which ignored the cloth, but many were volunteers. Some, too, acted as though they still took care of the souls of the dying. Some who gave, in accordance with their ability or gifts, were highly placed in the Church or in society. Letters of their comrades in arms have revealed this.

There is the letter of a priest to his mother in Brittany, who describes a "Monsieur l'Abbe"—the priest called all priests at the front so—in his company, who carried a rifle different from the others, because "it was heavier and had a tube with a glass in it near the breach and could only take one cartridge at a time and was carefully kept in sheepskin." The officers did not call him "Monsieur l'Abbe." They respectfully addressed him as "Monsieur," and he was constantly being "invited" to "listening posts" where French soldiers had been killed by German snipers. Once the priest, who wrote these things to his Breton mother, surprised the priest at prayer at a listening post, where three French watchers had been successively slain. He waited until the priest had crossed himself and then asked: "Monsieur l'Abbe has been praying that his shot might go straight?" "No, my son," replied the priest, "as he opened the breach of his rifle and blew through it. What I do is more difficult. I pray for the repose of his holiness's soul I have just sent home."

Before all, the French priest in the War was a French soldier. The deeds he did, the spirit of self-sacrifice he taught those around him in the terrible Winter trenches, form one of the most precious memorials of France. Many of them are to be found in "La Guere vue d'ans Ambulance," by that brave and good man, Abbe Felix Klein, who at one time was the Chaplain of the new Pasteur institution, established by wealthy Americans, in the Parc de Louis Philippe, close to the Paris Bois. Other episodes are told by the Comtesse de Courcen in "Les Prisonniers de France." Here it is related how a well-known abbe, as Sergeant, was in charge of a section of infantry at an advanced trench dugout the night before in preparation for an advance:

Suddenly, above the men who were lying low, the Sergeant-abbé saw the head of a French soldier appear. "Are you there, Monsieur l'Abbe?" "Yes, but look out. If the boches see you, you are done for." "I know, but in our trench we have no Cure, and I want to go to confession. Can you hear me?" "Of course," replied the abbe, "but I cannot kneel. I should be seen and shot. Lie flat, bend your head over the edge of the trench, and speak low. The priest put his ear close to the other's lips, and after hearing his confession gave him absolution. This done, the soldier crept back into his trench without attracting the enemy's fire. The Comtesse de Courcen also tells about a little band of priests, arriving in barracks at Verdun, still wearing their cassocks, because their uniforms were not ready:

This matters nothing. They tucked up their black shirts and sleeves and set to work to wash the floor, sweep the coat, and groom the horses with such a will that from that time on they were firmly established in the hearts of their comrades. The young Breton priest who wrote to the Countess, "I am full of joy. I see so many beautiful sights," expresses poetically what many soldiers felt in prose, and the soldier priests of France who came back after their work was done had won victories which have not been recorded in the history of the War, although all want to make the great victory possible.

ANTI CLERICAL TRIBUTE TO THE PAPACY

Acknowledgment of the present and prospective moral influence of the Papacy has come from a quarter from which heretofore only attacks have emanated. The Vienna Neue Freie Presse which for a long time has been foremost in Europe as an anti-clerical organ, is the source of this testimony to the Church's strong position. "The moral authority of the Papacy has grown remarkably," says this writer. "It has survived the dynasties and States from Papi to the Republic in Venice. It has outlived the Hapsburgs and the

Hohenzollern—even its fiercest enemies, the Romanoffs. These three military monarchies have been overthrown as have Assyria, Babylon and Media. The Popacy, however, remains steadfast in the flights of events, and this permanence confers on it a sublime dignity particularly at a time when millions of people are vainly seeking a refuge in the midst of general destruction.

This tribute to the Holy See has had wide circulation in Austria and adjacent countries and has provoked comment on all sides.—The Southern Cross.

A GREAT TRIDUUM

CARDINAL BOURNE ON THE REMEDY FOR HUMAN WEAKNESS

The Universe, London, England

Looking on that sea of faces which were fixed on His Eminence Cardinal Bourne when he preached at St. Barnabas' Cathedral, it was difficult to realize that less than 100 years ago the Catholics in this city were so few that with the greatest difficulty that arrangements could be made to support but one resident priest. What progress has been made in the seventy years since the appointment of the Right Rev. Joseph W. Hendon, O. S. F., as the first Bishop of Nottingham! When, on Thursday, Friday, and Saturday, the diocese of Nottingham celebrated for the second year a solemn Triduum in honor of the Blessed Sacrament, priests and people were present from no less than ten dioceses, those of Nottingham, Warkop, Derby, Glossop, Buxton, Leicester, Loughboro, Lincoln, Grantham, and Gimsby, all solidly established.

THE CARDINAL'S SERMON

Taking as his text, "And he rose and ate and drank, and he walked in the strength of that food for forty days and for forty nights, unto the Mount of God." His Eminence said it referred to the time when Elias was fleeing from the wrath of Ahab and Jezabel. After describing how the angel twice came to the prophet with supernatural assistance, the Cardinal said:

"I do not think we can find anywhere a more graphic picture of our life from infancy on this earth, than of us as long journeys has to be undertaken. It may be a few brief years, it may be a lifetime of eighty years, but in any case it is a long journey, exposed to many perils."

If they asked themselves what was the principal danger to which they were exposed, what would be the reply? "What is it that makes us hesitate and fear the journey, makes us apprehend that something will cross our path that will jeopardize our eternal salvation?"

"Our greatest weakness is in our human weakness. A man who does wrong for the sake of doing wrong, a man who loves evil for its own sake, is not easily to be found. Some few there are. Such a one was that wicked woman Jezabel, but such women are, I believe, comparatively rare."

Where, continued the Cardinal, could they find a man or woman on this earth who would not recognize that in their own heart there was this weakness of human weakness? A man wishes to be good, to be true to himself, but there was ever before his mind the possibilities to which his own inherent weakness might lead. They had only to examine their own consciences to realize how prevalent a danger was human frailty to every man and every woman.

How often a child was discouraged. "What is the use of trying? I can never succeed in doing well." What critics their children were on account of their high ideals. They idealized everyone they knew—their masters, their parents—they would fast regard everyone as without reproach. How quick they were to see a flaw, because, on account of their extreme youth, they did not realize how hard it was to reach the ideals at which they really aimed.

"As our lives go on, the spectre of human weakness rises more formidably before our eyes. What was mere pathos in their childhood, now becomes a real and active force, and then perhaps some unexpected trouble came upon them and an entered into their souls, the possibility of which was so remote in the morning. The sins of adolescence were almost always the sins of human weakness. As life went on, was it not the same history repeated over and over again? They know of those brought up in the bosom of the Catholic Church, well instructed in the faith, taking part in their confraternities, taking an active place in all the energies of Catholic life. Then they disappeared from the Church. Perhaps they had contracted an alliance contrary to the teaching of the Church, or they had become so absorbed in their business that they had no time for anything else, or sometimes it was purely the burden of life that had made them renounce all their religious duties. So they lost touch with the things of God. The practice of their religion ceased altogether. Perhaps they ceased to pray."

That, continued the Cardinal, was the meaning of the Blessed Sacrament to them. That was the defence of their weakness, the consoler of their sorrow, the companion on their journey.

"Acknowledge your weakness as much as you like—the more the better. Do not hide it from yourself, but do not use it as a mere excuse. Here, in this Cathedral Church, here

in this diocese of Nottingham, this appealing voice of our Divine Master is sounding in our ears with a louder voice than ever before."

They might ask to which of God's saints they ought to turn for guidance to their devotion to the Sacrament. Was there any saint brought closer to the Incarnate Word than St. Joseph? He would ask them to look to St. Joseph as their special protector in their devotion to the Blessed Sacrament. First of all, no one save the Blessed Mother of Our Lord Himself adored the Word made Flesh before St. Joseph fell in adoration before that Blessed Mystery. He was the model of all other adorers. For long years during the infancy, the Boyhood, the Youth of our Divine Lord, St. Joseph was His protector. The hours at Nazareth were the first Tabernacle, of which St. Joseph had the guardian ship. All that time, during those long years, St. Joseph was living in contemplation of the Word made Flesh, a perpetual adorer day and night of the wonderful mystery of God's life. To whom could they turn with more confidence?

The Cardinal said, in concluding, that he wished to give them these two thoughts:

"Remember that weakness is no excuse, because we have the Blessed Sacrament. In the strength of that food we can walk the whole length of our pilgrimage. There will be no excuse for Catholics who have the opportunity for Holy Communion. There will be no excuse for them if they plead weakness for their sins, if they reject the assistance Our Lord has promised them so lavishly. His Blessed Body and Blood.

"Secondly, to understand these things let them turn to him who was the protector of Mary Immaculate, the protector of the Universal Church, who was our protector. Let them turn to him to know how to use this Food."

LIKENS IRELAND TO BELGIUM

FAMOUS PUBLICIST EXPOSES ENGLISH TERRORISM AND FLAYS PROPAGANDIST

In editorial correspondence to the New York American, writing from Washington, D. C., Norman Hapgood, Ex-Minister to Denmark, and internationally famous publicist, says:

Boston boasts a society whose purpose is to attack the Irish who are dissatisfied with British rule. The president of this society has written me a letter which he means to be scorching. He charges me with being a victim of Sinn Fein propaganda. Also with criticising the present Irish situation without discussing the religious history of the last three centuries. Also with condescending with highbrows.

BEHAVIOR OF BRITISH IN IRELAND

ATROCIOUS

The second and third charges I admit. As to the charge that the Sinn Fein people have the better of the propaganda fight, it is childish. The behavior of the British in Ireland of late has been so bad that no propaganda is needed.

The facts are so terrible that they horrify political leaders like Asquith and Cecil, are the subject of pamphlets by the British labor elements, and the bitter condemnation of the best literary elements in England, and caused a distinguished general to resign.

Talk about propaganda! The Government has not only kept the facts out of all except a few British newspapers, but it has indulged in misrepresentations so gross that the New Statesman, which can never be muzzled, calls them forgery. The Manchester Guardian, which is the most trustworthy newspaper in England, is scarcely less severe.

FORGED DOCUMENTS USED

What was the forgery? Dublin Castle had gone the whole distance in spreading false news on its own account. "There were finally put out" from the purlieus of Dublin Castle, papers which were passed off as being the famous Irish Bulletin, but which were forged.

The quotations from the forged Bulletin were what might be imagined. All kinds of atrocities were recommended and those elements in Great Britain which are demanding justice were mixed into the story in ways most likely to arouse prejudice. Meantime the genuine Bulletin was suppressed.

My record makes it clear enough that I believe in the British people and the general record of the British Government. I say, nevertheless, that the present behavior of the British in Ireland is as bad as the German behavior in Belgium, and on the whole, worse.

Some of the recent arrests have been: For speaking Irish, for refusing to swear allegiance to the king, for having a book of poems in one's pocket.

TROOPS NOT REGULARS

The British troops are not regulars, subject to tradition and well disciplined. They are temporary fighters procured in England by advertisement.

On the other hand, the Irish troops contain many who fought with England in the late War. One who died the other day enlisted at fifteen and fought at Gallipoli. That is the type of Irishman who can say to England, as one of them did: "This is a tragedy, but it is your tragedy, not ours."

Propaganda! Perhaps my Boston friend does not know that the Dublin

press is directly and severely controlled by the military authorities from Cork. British correspondents in Ireland have been warned not to send any narratives that might seem in any way to reflect on the conduct of the British troops or officials or encourage the Irish cause.

If the correspondents were not livid up to these rules they were to be expelled.

Now I will make my friend, the president of the Boston Anti-Irish Association, a proposal. Let him drop his law work for a while and go to Ireland. I will give him letters to prominent Irishmen of the most moderate type, like Sir Horace Plunkett, and to the leading British publicists. When he comes back he may be willing to abolish his society and stop making grotesque noises about propaganda.

WOMAN AND THE PRIESTHOOD

The question of the ordination of women to the sacred ministry is being widely discussed in Protestant circles, especially among Anglicans, where advanced members of the devout female sex are demanding admission to sacred orders as a right. Having secured the suffrage and invaded almost every field of activity known to man, the modern woman, outside the Catholic Church at least, now considers it her privilege to enter the sanctuary and officiate in the duties of a priest.

As if they were not notoriously poor keepers of secrets, we are afraid that Anglicans, who still believe in the confessional, will eschew lady confessors if they ever reach their goal as Anglican ministers.

CONDITIONS OF MASSES HAVE IMPROVED

"The oppression of the masses is no longer true to the same extent as when the Encyclical was written. The principle of a living wage is much more widely accepted today than thirty years ago, although it is still rejected by the powerful industrial interests. The right of organization has made progress in public opinion, although we have been recently witnessing a formidable movement in opposition. An adequate solution of the labor question has not yet been found, neither as regards employment conditions, standards of living, nor relations between employer and employe.

"The fundamental reason why these four declarations of Pope Leo have not been accepted and fulfilled to a greater extent lies in the industrial antagonism which have been developed in our present system. The instruments of production in all industries, outside of agriculture, are owned and managed by one class, and used and operated by another class. These two classes are in part common, and in part opposed. In their mutual relations they lay much greater stress upon the opposition than upon the community of their interests. Their struggle over the division of the product takes much more of their thought, time and energies than their efforts to increase the product. The results are great inefficiency and waste in production, and a much smaller total product than that which is easily possible under different mutual relations. Neither the typical capitalist nor the old time trade unionist has any adequate remedy to meet this bad situation.

MUST CHANGE STATUS OF LABOR

"A comprehensive remedy and adjustment can be found only by taking advantage of the universal and fundamental economic motives. Men will not put forth their best product unless they reach the maximum of contentment with their economic conditions, only when they become interested in the product, and in the business organization which turns out the product. This is illustrated by the fact that men always work harder as directors of a business than they own as mere employes. Until the majority of wage-earners have attained such a change in status that they will possess this interest, industrial efficiency will not be greatly increased nor industrial contentment greatly promoted.

"There are three methods by which this necessary change can be accomplished. The first is labor participation in management, which will interest the worker in his task by giving scope to his directive and creative energies. The second is by labor sharing in the surplus profits of industry, which will increase the worker's interest by giving him the hope of a larger income as a result of his own efforts. The third method is ownership of the instruments of production, which will greatly increase the interest promoted by the two former methods, and which will give to the worker that self respect, social influence, and economic security, which are essential to the best human life, and which are derived only from the ownership of property."

PROGRESS WILL BE SLOW

Dr. Ryan said that it will undoubtedly be a long time before the masses will, to any considerable extent, become owners of the instruments of production, since the capitalists' interests will not relinquish their control of industry without a struggle. Every industrial proposal or project which embodies any of the features of the methods proposed was to be welcomed, however, he said, as a step toward industrial democracy. Co-operative stores, co-operative banks, co-operative marketing associations by the farmers, and co-operative arrangements between the farmers and the wage-earners in

A CHANGE IN LABOR STATUS NECESSARY

INDUSTRIAL SYSTEM ALMOST BANKRUPT STATES DR. RYAN

There will be no social and economic peace until there is a fundamental change towards industrial democracy in accordance with Christian principles of ethics, was the assertion of Rev. Dr. John A. Ryan of the Catholic University, speaking at the convention of the Catholic State League of New York.

In his introduction, Dr. Ryan referred to the Encyclical of Pope Leo XIII. on the "Conditions of Labor," issued thirty years ago, and the progress that has been made in improving the conditions of the working classes since the Encyclical was published.

"Four fundamental statements in the Encyclical are of striking importance," Dr. Ryan continued. "First, the declaration that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery." Second, that labor has a moral right to a living wage. Third, that the workers have the right to form organizations which will help them to better their condition "to the utmost in body, mind, and property." Fourth, that "the condition of the working classes is the pressing question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably adjusted."

Apparently Father Frapance had gone ahead of his dog team and must have stopped to rest the dog when the dogs rushed up to him and broke the ice, plunging the whole equipment into the water. If he could not have escaped from that hole it was because he was entangled in the dog harness or taken suddenly with cramps. There is nothing to indicate imprudence because he knew this shallow bay and he had just crossed others covered with solid ice. In this bay the first ice had broken and had floated out, and there was only the surface which had frozen on the night previous but nevertheless, it was very cold. From the marks in his Breviary, which I have left at "La Pêche," the poor priest must have perished on the afternoon of Oct. 24th. Several times did we return to the bay of ill-omen, but all our searching, at least until now, has been without results. Perhaps we may make a discovery in the spring; on that point I still have firm hope.

AT HOME

Naddith and his family (Esquimaux) were absent at the time we arrived. Some here have told us that these people's good will towards Father Frapance had greatly lessened and they separated, one going to hunt, the other to fish, and in very different directions. It is said that Naddith wished to return to the sea (this would not have been surprising, since he spoke of it at Fort Resolution.) They have returned now the day before yesterday, Nov. 20th, and appear to be as affable as ever. They were successful in their hunt, but had gone farther than usual. They brought us a dozen caribou and their fat. This is a piece of good fortune for us, as we were threatened with short rations. I shall attempt to instruct this family so that they may know enough to receive Baptism at Christmas.

A GLANCE AT OUR PROSPECTS

You know too well Father Frapance who perished for me to need anything by way of praise. His death causes here a loss that cannot be easily estimated and puts me back practically to the conditions under which we began, because I am little better than a beginner here. Father Frapance labored throughout the whole of last summer in spite of the long absence of Brother Meyer. With the assistance of Naddith he built a gallery to the mission house to serve as a chapel, had erected a scaffold for sawing logs down their length, and had also cut a few logs. Besides this, he travelled a great deal, doubtless to select spots that would be suitable for future establishments. At some distance from the spot, Arden had marked out the mouth of the River Dease and of which I had also heard Naddith make mention. I shall go some day to see the place and take Brother Meyer along. Later the good missionary must have been making nets and fishing alone. Perhaps he was imprudent to take this risk, but it is quite probable, too, that he had no other choice and doubtless he expected our arrival almost any day. I have found but few of his note books on the Esquimaux language. Nor have I recovered either his notes on the Indian missions. He must have had them with him as well as many other useful things which we shall probably never find.

OUR ACTUAL CONDITIONS

Up to the present our position has been precarious enough. First and foremost we have had to work hard to obtain sufficient wood and fish for our actual needs. In the beginning we had no dogs. However, we have been able to buy four from Mr. Arden for the sum of \$100. We have just now seven sets set out, but they give only fairly good results. We are able to feed our dogs and get also little for ourselves. The caribou will perhaps soon appear, but as yet they are far off; we got only one before Naddith returned. Our position will, however, soon improve, as we can bring home the fish which Father Frapance caught.

Our health is good. I have never been better myself since coming to the North. I am not well enough

acquainted with my surroundings to judge what sort of place this will prove to procure our food and be a centre of future developments. I use few Esquimaux. Except five families who rove the wilderness, all have returned to the sea.

I hope, Monsignor, that your prayers will be offered constantly for the missionaries among the Esquimaux. The Good Master has severely tried this mission. May the blood of our martyr missionaries be the seed of Christians.

FATHER FALAZIE, O. M. I.

TO BE CONTINUED NEXT WEEK

Donations may be addressed to:

REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$4 612 90

Wm. McL., Montreal..... 5 00

MASS INTENTIONS

A Friend, Drayton, Ont..... 8 00

OURAGES AGAINST CATHOLICS TO STOP

PRESIDENT OBREGON SAYS ATTACKS BY RADICAL FORCES MUST CEASE AT ONCE

President Obregon of Mexico has determined upon a course of action designed to prevent further attacks upon Catholic Churches by the radical element of the country. He has issued an order prohibiting public demonstrations of the radical forces, and has ordered the deportation of several leaders of the movement.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HEROIC MISSIONS OF THE MACKENZIE

CONTINUED FROM LAST WEEK

THE ACCIDENT

Apparently Father Frapance had gone ahead of his dog team and must have stopped to rest the dog when the dogs rushed up to him and broke the ice, plunging the whole equipment into the water. If he could not have escaped from that hole it was because he was entangled in the dog harness or taken suddenly with cramps. There is nothing to indicate imprudence because he knew this shallow bay and he had just crossed others covered with solid ice. In this bay the first ice had broken and had floated out, and there was only the surface which had frozen on the night previous but nevertheless, it was very cold. From the marks in his Breviary, which I have left at "La Pêche," the poor priest must have perished on the afternoon of Oct. 24th. Several times did we return to the bay of ill-omen, but all our searching, at least until now, has been without results. Perhaps we may make a discovery in the spring; on that point I still have firm hope.

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OUR HEALTH IS GOOD

Our health is good. I have never been better myself since coming to the North. I am not well enough

IRISH RELIEF FUND

Previously acknowledged... \$98 00

Olto Bowe, Spring House, B. C..... 5 00

ANOTHER SCOUNDREL UNMASKED

News comes from Michigan that the "Reverend" F. F. Delong has been obliged to curtail his efforts in behalf of the revival of the so-called Parochial School Amendment to the State Constitution, defeated last November. Delong's record has been completely exposed in "Defamers of the Church," states Our Sunday Visitor.

A bogus ex-priest, who never was a priest at all, dismissed from several Protestant pastorates as a notorious wife-beater, finally committed to an insane asylum after an attempt upon his wife's life, a professional anti-Catholic lecturer, whose meetings have frequently been denounced even by non-Catholics, on account of their obscenity, he now comes once more before the public, under ministerial auspices, as a patriotic upholder of the Constitution which guarantees freedom of belief and worship to all citizens, including those whom Delong and his like vilify and calumniate. His plea is simply "keep me on the job."

The Methodist minister at New Lathrop, Mich., had Delong begin a set of meetings, but wisely abandoned them and got the Sheriff of the county to take Delong and a "Mrs. Sacred, billed as the wife of a former Catholic priest, and herself a former nun," out of the county. It has been amply proved, time and time again, that these professional anti-Catholic agitators are people of no standing, usually of very shady antecedents, who are engaged in their campaigns solely for the money they can get out of it. Delong has evidently reached that last refuge of the scoundrel, the commercialized patriot, who, for a consideration, goes about vilifying citizens and taxpayers, when the calumniators themselves are neither.

We cannot believe that the good ministers who lend their churches to such people know whom they are harboring. When well-fair-minded Protestants apply the same tests to these agitators that they would make in the case of any other person in public life, and so learn that their patriotism is the same sort of a business proposition as their religion?

FATHER FRASER'S CHINA MISSION FUND

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

SOME CONVERTS

Converts keep coming into the Church, and the most satisfactory feature of the influx is found in the fact that those who come are men and women eminent in scholarship and learning.

But, after all, that always has been the case. Orestes Brownson, for instance, was a student all his life. He was brought up a Congregationalist, and later became a Presbyterian. Then he tried several otherisms, finally landing in practically what may be called disbelief. He published a review in Boston in which he urged the abolition of Christianity. It was his wide reading that brought him into the Church. Dr. Thomas Dwight, Parkman professor of anatomy at Harvard, was converted earlier in life, and he never regretted the step. A few months before he died Dr. Dwight gave to the world a remarkable book—"The Thoughts of a Catholic Anatomist." It is well worth reading. No one can forget Prof. Albert Von Ruville. He was lecturer at the University of Halle—a man of culture, of historical learning, and, moreover, a man of practical affairs. He was a Lutheran. In an apologetic, we find these sentences: "Now at least I comprehend the power of the Catholic Church over men of every class, every profession, every degree of education. She has a gift to bestow which nought on earth can equal. . . . Here was none of the deficiency which I felt in the Protestant church where reflection-riddled Jesus had in the highest degree been mindful of human circumstances. He offered Himself for food and conformed to the communal in the actual consciousness of bliss the assurance of faith and the pledge of Christian truth."

QUEEN OF APOSTLES BUREAU

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Mrs. R. McFaras, Upper Washburn, N. S..... 1 00

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M. J. T. Ottawa..... 1 00

BLESSED SACRAMENT BUREAU

Previously acknowledged... \$821 66

ST. FRANCIS XAVIER BUREAU

Previously acknowledged... \$1,80 00

ROLY NAME OF JESUS BUREAU

Previously acknowledged... \$229 00

ROLY SOUTH BUREAU

Previously acknowledged... \$1,044 75

M. J. T. Ottawa..... 1 00

"LITTLE FLOWER" BUREAU

Previously acknowledged... \$626 84

In Thanksgiving..... 5 00

C. H. T., Cobourg..... 5 00

SACRED BRIGHT LEAGUE BUREAU

Previously acknowledged... \$1,559 82

M. A. N., Montreal..... 2 00

Friend, Calabogie..... 1 00

K. L. Marquardt, Foymount..... 1 00

M. J. T., Ottawa..... 1 00

GOD MAKES THE EARTH BLOOM WITH ROSES

God makes the earth bloom with roses, that we may not be discontented with our lot here; and he makes it bear thorns; that we may look for something better beyond.

FIVE MINUTE SERMON

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

STRIVING FOR PERFECTION

A good tree can not bring forth evil fruit, neither can an evil tree bring forth good fruit. (Matt. vii. 18)

Christ in the Gospels, frequently compares man's life on earth to a tree that bears fruit, and it is to be noted that man must bring forth some sort of fruit. This follows from the fact that he is a free being, and acting rationally, his works will be good or bad from a moral standpoint. Were man merely possessed of an instinct like the animals, he would not be accountable for his acts. But, considering him as he is, every act, thought and word is some sort of fruit. Christ gives us a means of judging the fruits of our life. If we are good, the fruits borne by us will be good; if evil, then the fruits of our life also will be evil. This is not always apparent to men, for hypocrites and deceivers often perform works apparently of great merit. But Christ says it will be evident some day, for He tells us that we can discover false prophets by the fruits which follow from their hypocritical acts.

This consideration of the fruits we produce in our lives and the subsequent, if not immediate, revelation of their nature, should seriously occupy us. After all, our life on earth is only the beginning of a fuller life which is to come to us. This fuller life will be either one of eternal happiness or of eternal misery. Now, which it will be depends upon the fruit we bear during the days of our mortal existence.

In the more or less ignorant state in which humanity has been left since the fall of Adam and Eve, often we are liable to become blinded to the true nature of the works of our life. There is also the arch-deceiver of mankind, who can change himself into an angel of light and deceive us in our opinion of the fruits of our lives. So it is necessary for us to be certain of the true nature of the fruits we bear. Otherwise we may blindly pass along in life, performing works which we judge to be good, but which in reality are evil. Christ gives us the key to passing the right judgment on our works. He says that if we are virtuous, the fruits of our life will be good; but if we are wicked, then the fruits produced by us will be evil.

But how are we to find out whether we are good or bad? Ordinary means for doing so are at hand. Are we Christians in the full sense of the word? Are we honestly endeavoring to carry out the mandates of Christ? If we can truthfully answer before God that we are using our best efforts to lead a good Christian life, then we can have a moral certainty that we are producing good fruits; greater assurance than this we cannot have in life.

But how do we become a good or a bad tree, in the sense in which Christ speaks? Certainly we are not bad by nature, even though the effects of original injustice remain within us. Neither does God intend good and bad trees to exist together in the world. His will is that all men be saved; and in order to be saved, a man must produce, under the influence of grace, works worthy of eternal life. In other words, God wills all men to be good. The fact is, however, that the wicked continue in the world as well as the good. The reasons for the existence of these two classes are plain enough. The reason why some are wicked is neglect of God's grace and a yielding to passions; the reason why others are good is because they mortify their passions and come, by various means, under the influence of divine grace.

It is well for all of us to ask ourselves what course we are now pursuing. No doubt we shall be inclined to think that we are leading a life of righteousness, or, at least, that we are doing our best to that end. It is human to think thus. But it will help us to form a true opinion of ourselves if we take a retrospective glance and compare our present moral condition with what it was a year or two ago, or even further back. Are we better now than we were then? Have we fewer evil habits, whether great or small, than we had at that time? The one who has really improved, who has conquered some of the habits that existed in his soul, is indeed a good tree and is bearing good fruit. But what must be said of the one who is no better, though no worse, and has eradicated none of his former habits? True, he may be good, but unless a change comes for the better—even though it be only in the smallest degree—he is in great danger of a gradual decay. God wants us to progress toward virtue. Nay, even nature is so formed that if it is not continually subdued, it will be the conqueror.

It is principally due to the absence of a true knowledge of one's moral condition that a fall from grace occurs. And this lack of knowledge of our real condition results, generally, from the absence of meditation in our lives. How much we can learn in this respect from the saints! Their life was one of continuous meditation. They never ceased to think on God, and on the dangers besetting them. Even in the midst of occupations of the most absorbing kind, they never allowed the foremost aim of their lives to be forgotten for a moment. There existed in them that intention called habitual,

and by it their every act was sanctified. Their lives were good, they kept them so themselves, aided by God's grace. Even then, however, they were never certain of their eternal salvation. Knowing the weakness of human nature, and the prevalence of dangers everywhere, they realized that they must never cease in their unholiness, and must wage an even more bitter fight against nature. Perhaps we never can reach a state of perfection equal to theirs, but certainly we can be imitators of their endeavors.

How necessary it is for the Christian, even though he feels that he is a good tree, to continue his progress. It is very easy to fall into a routine; to attend Mass on Sunday simply because it is the law of the Church; to say a few prayers in the morning and at night, because good people generally do it. If a man finds himself in this condition, let him consider it a foreboding of spiritual decay, and stir himself up to a life of fervor. Even the good can not remain virtuous unless nourished with new, good food.

Let us ask ourselves, are we as the good tree or as the evil? And if one or the other, which we certainly must be, what are the prospects for the harvest time, when the fruits of our lives will be gathered? If good now, will they be good then? If bad now, shall we allow them to remain so? In either case, it depends upon ourselves.

THE SACRED HEART AND THE HUMAN HEART

By Albert Reynaud in the Missionary

The best part in man, take it all in all, is his affections. Not what he has known, not even what he has achieved, but what he has loved is the truest test of his worth. There are indeed defections in his loves; sometimes serious defections. Sometimes they may occur, by God's sudden anger, or by higher love seemingly unwarranted by his antecedents. But in the main, as man's being matures, it becomes sealed with the stamp of his affections. The heart, whether we think of it symbolically or otherwise, is mightier than the brain as a supreme touchstone of our character. Long ago a Divine Voice said: "Where your treasure is, there your heart will be also."

Again, we are human; not in a captious, but in a true sense of our concrete being. No psychology which ignores or subverts our feelings is true to the facts. And in those feelings, what undefinable element enters, which issues not from logic nor from sense alone, but from the unsearchable tabernacles of the heart. Not cold abstractions of the mind, nor mere material calculations, spell our likes and loves. And in all that to which we interiorly incline—feel warm to, or against—our will itself seems to have rather an assenting than a commanding share. Whatever indications of these states of mind we may devise, the substance of their truth will impress us by any inspection of ourselves, our neighbors and of humanity.

Grace transmutes the motive forces and the values of our loves and acts. It blows where it listeth, and it is in a way as unanalyzable as love itself. But it calls for our own responsiveness, and makes no home with us without our loving acceptance. It is invisible like our spirit, yet supremely real, and potent in its mysterious union with us. Whether it issue in faith, whether perfected in charity, or persistent in fidelity, it is a divine thing beyond the coercions of our mind, but adheres to us by the yielding of our heart.

God, "Who knows what is in man," God, "the searcher of hearts and reins," to win men's hearts devised the humanity of Christ. Man could dream to make himself a god. Men debased the Deity, or their imagined deities, into human forms to exact his passions and share men's material pleasures and fortunes. Only God could conceive to make Himself a man in order to suffer for men. Men could devise holocausts and sacrifices to propitiate their deities. God alone could devise the sacrifice of Himself in mortal form to propitiate men, "that they might love Him with their whole heart," "that they might have life in His name."

How inconceivable and how admirable, how perfected to the last detail, and how wondrously harmonious and consistent in every part, are the devices of God's love! The humanity of Christ and His Passion; His sacraments of mercy and grace; His Church to keep His word before men as a living force and to perpetuate His sacrifice, His sacraments and His very Presence among men forever. Holy Communion, that transcending communication each heart of His own being—yes, all perfected to the last imaginable reality of love seeking to unite itself to our love—and all to each. Wonderful mysteries all. But so is love itself a mystery. And God's love is the supreme mystery of all.

It is true that to non-Catholic minds today it is urgent to preach Christ's Divinity, especially to a large and vacuous number of people—dimmed in doubt and dizzily dimmed with their alleged descent from brutes—who mostly upon scant imaginings have half lost their souls in the supposed ascent. Instead of holding to the traditions of their glorious origin from the Creator's hand, so readily echoed by the promptings of the spirit within them, they vaguely heed a babel of voices, all discordant, that seek to construct for that spirit a history from boasts and lower—a

spirit gradually fabricated by a marvelous self-uplifting transmutation from material molecules, and yet springing ready self-evolved in each new child. What they deny that God can do they guess that matter can.

Sparingly daring—save a few—to abolish God altogether, they have largely cast Him aside from their hearts and love—an outlaw in the universe.

Little perhaps is it pondered that at the very surge of these hazy theories the infallible voice of Christ's Church stily came to remind us, in the dogma of the Immaculate Conception of the Blessed Virgin Mary, of our original innocence and noble estate; of our common origin from Adam and of Adam's fall, which brought the need of the Divine Redeemer.

To Catholics, however, with whom the Divinity of Christ is never in peril, it is well forever to recall His sacred humanity—the Man-Christ. Christ, the God-man, is as once a mystery and a fact made tangible in history. He holds the key to all the mysteries, and He holds the key to the heart. The reality of His humanity and His love, His actual and persistent love and the tenderness of His heart, are perennially appealing. Through that humanity He unveiled the uncreated love of the Father Who made us. He taught the world to say, Our Father Who art in Heaven. In His love He promised not to leave us orphaned.

How we long that we could say with the Apostle: "That which was in the beginning, which we have heard, which we have seen with our eyes, which we have touched upon and our hands have handled of the World of life."

But we too know. Not alone at the tomb of Lazarus, but very truly for every one of us, when at just each in our miseries we approach the Holy Table to receive Him heart to heart—very truly as to each of us must the angels say: "See how He loves him."

The Prophet foretelling His day had written in His name: "I will give you a new heart and I will give you a new spirit, and I will give you a heart of flesh" (Ezekiel xxxvi. 26). And the Apostle thrice warned us: "Wherefore as the Holy Ghost saith: Today if you shall hear His voice, harden not your hearts." (Hebrews iii. 15)

So in later days, to reaffirm our love, we hear: "Behold the Heart that has loved man." Had he not said Himself: "And he that loveth Me shall be loved of My Father: and I will love him and will manifest Myself to him." (John xiv. 21)

In whatever form of words, it is clearly the same voice, the same love, the same heart. "Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief. But exhort one another every day whilst it is called today." (Hebrews iii. 13)

Father who art in Heaven; Christ, Lord and Saviour who made Yourself our brother; Mary Immaculate, handmaid of the Lord, whom He made His mother and whom He made our mother—where is true love if not with you and for you? Keep us in your love, for divine love is eternal life.

"Blessed be Christ, true God and true man.
Blessed be His most Sacred Heart."

A LOSING GAME

To one who has ever doubted that money is the root of evil, a glance at the pages of the metropolitan press of the last six weeks is a reassurance. The only news worth a page of chronicle is the news of scandal in high life; of men and women murdering for money; of others, violating the most sacred relations of husband and wife, for money; of sons and daughters blackening the name of father and mother, again for a miserable pittance of money. They gleefully bear discomfort, and what to upright men is dishonor, they welcome. And the money that is their price of shame is soon dissipated. It is a game not worth trying.

The folly of laying up treasures that cannot last is a theme that has occupied the attention of the moralist for centuries. But men never learn. One generation succeeds another, and every generation witnesses the same mad race for the things of this world. Of the competitors, the vast majority are doomed to fail. Those who apparently succeed are doomed to a failure that is keener. They soon discover that what they thought a prize is a curse. Money may buy power, but it cannot buy happiness. Power may bring station, but it does not guarantee peace. Power and station may erect a pedestal, but the man who stands upon it knows far better than the envious crowd at his feet, that the things that pass cannot satisfy the yearnings of the spirit. For man was created not for the perishable creations of earth, but for God.

There is the secret. The heart of man was made for God and nothing less than God can give it happiness. "About a year before he died," writes B. C. Forbes, in the financial column of the New York American, "James Stillman confided to me that while he had piled up millions of dollars, he regarded his life as a failure. Stillman left some forty or fifty million dollars, but little else." Engrossed in money-making, he had no time for the sacrifices which cement friendship, "and he had failed to draw to him even the members of his own family." His gold and silver could not give him happiness during his lifetime. What do they mean to him now?

We are, however, quite sure that if any one blindly asked the Public Ledger the question, "Do you think that Catholics are idolaters?" that answer would immediately be given in the negative. Why then is it

published? Does the Public Ledger think that it has to cater to ignorance, possibly in much the same way as it is implied that the educated priests of Mexico City cater to the superstitions of the Indians?

The Catholic Church is the largest religious organization in the United States of America. Its doctrine and practice are not secret. For a few cents any one can buy a catechism and find out exactly what the Church teaches in regard to the use of images in religious worship. The Catholic faith in Mexico is precisely the same as the Catholic faith in Philadelphia. The Public Ledger can make a visit to each of the churches in this city, and it will find at least one image of the Virgin in every Church. It further information is needed the priests in these churches will be pleased to give it. Or if the Public Ledger is suspicious of the veracity of the clergy, there exists an enormous literature on the subject of "Image Worship." Perhaps the Public Ledger is unaware of the fact that today practically every Protestant has accepted the principles of "Image Worship." There is hardly a Sunday school that does not give colored pictures of Christ to its scholars for the purpose of arousing interest and devotion. There is hardly a church of any denomination that does not possess stained glass windows in which are to be found images of the Saviour and of those connected with Him.

The story of how Christianity dealt with Christian art is a most interesting one and we commend it to the editorial staff of the enterprising Daily.

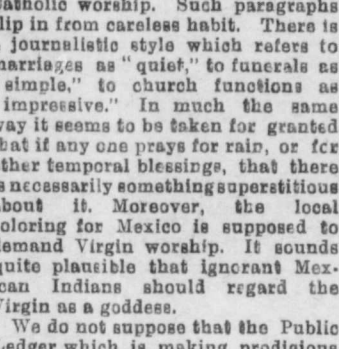
We do not, however, suggest that there is either wilful ignorance or malice in this misrepresentation of Catholic worship. Such paragraphs slip in from careless habit. There is a journalistic style which refers to marriages as "quiet," to funerals as "simple," to church functions as "impressive." In much the same way it seems to be taken for granted that if any one prays for rain, or for other temporal blessings, that there is necessarily something superstitious about it. Moreover, the local coloring for Mexico is so strong that to demand Virgin worship. It sounds quite plausible that ignorant Mexican Indians should regard the Virgin as a goddess.

We do not suppose that the Public Ledger which is making prodigious efforts to increase its circulation, wishes to outrage the feelings of its Catholic readers. Being assured of this, we suggest more careful editing of Catholic news items.

The world needs peace. Those who stir up strife at the present time are enemies of the State. To misrepresent the deepest sentiments of the heart is calculated to increase ill-will among the citizens. We beg, then, to assure the Public Ledger, that there is not a Catholic who reads this well-known daily who would not be stirred to indignation at a statement which appears to brand the clergy of Mexico City as enemies to ignorance and superstition for Mexico. We may remind the Ledger that many intelligent Protestants have embraced the Catholic faith as a result of visiting Mexico. Were these persons converts to idolatry?—Philadelphia Standard and Times.

CONSTITIATION AND HEADACHES

Completely Relieved by This Grand Fruit Medicine, "FRUIT-A-TIVES"



MR. ALFRED DUBOISSEAU
482 St. Catherine St. E., Montreal.
"For three years, I was a terrible sufferer from indigestion, constipation, headaches and dizziness. I took various medicines for the trouble but nothing seemed to do me any good. Then, a friend advised me to try 'Fruit-a-tives'. Now I am free of indigestion and headaches, the constipation is cured, and I have gained considerable weight; and my general health is fine.
"Fruit-a-tives is a grand medicine and I cannot say enough in its favor."
ALFRED DUBOISSEAU.
"Fruit-a-tives" are made from fruit juices and valuable tonics—and are pleasant to take, their action being gentle and mild, yet always most effective.
50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

WEALTH CAN BRING A MEASURE OF HAPPINESS, BUT ONLY WHEN IT IS USED AS ALMIGHTY GOD WISHES IT TO BE USED WHEN THE MAN TO WHOM IT HAS BEEN CONFIDED LOOKS UPON HIMSELF SIMPLY AS THE STEWARD OF GOD'S POOR.

What he needs for the reasonable requirements of his station, he may use without scruple. What is left belongs to the service of God. The man who seeks to pile millions upon millions, while closing his ears to the cry of the distressed, may find what he seeks, but to him and to his children and his children's children, it will be a curse.—America.

THE PRECIOUS BLOOD

During the month of July the Church calls our attention in a particular way to the Precious Blood of Christ. We first knew the value of the Precious Blood on Good Friday afternoon. We stood at the foot of the Cross when our Lord was shedding that Blood for the redemption of the world. On that day the Church was in tears and lamentations. Now the thought of the Blood of Christ makes her burst into songs of gladness and triumph.

The Feast of the Precious Blood is a monument to one of the most brilliant victories of our Holy Mother Church. The saintly Pius IX. was driven from Rome in 1848 by the triumphant revolution. On June 28 of the following year his power was re-established in Rome. The eldest daughter of the Church swept the ramparts of the Eternal City. While the Pope was in Exile he addressed himself to the Invisible Head of the Church, reminding Him that it was for her that He had vouchsafed to shed His Precious Blood. During his exile he had as companion the superior of the Fathers of the Most Precious Blood. "The superior suggested to the Pope that he make a vow to extend the Feast of the Precious Blood to the entire Church if he would again obtain possession of the Eternal City. The Holy Father promised that he would immediately extend the Feast to all Christendom. The establishment of this Feast of the Most Precious Blood to the Universal Church is a monument to the gratitude of the Vicar of Christ to the Invisible Head of the Church. The Precious Blood of Christ had not been shed in vain.

The Precious Blood still remains with us as the treasure of the world. It is for us "the chalice of benediction." It is the means and the

pledge of the Divine allegiance. Its continued effusion renewed in the Holy Sacrifice of the Altar has hushed the cry of vengeance that the blood of Abel had sent up from earth to heaven. During this month of July our hearts should bear new fruits of love that have budded forth

and are watered by the fruitifying dew of the Precious Blood of Christ.—Catholic Sun.

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

FLEET FOOT

Means Style, Wear, Comfort and Economy

PUT the whole family in FLEET FOOT this summer. There are FLEET FOOT styles in oxfords, pumps, sport shoes, working shoes—FLEET FOOT styles for home, business, evening wear, holiday time—for men, women and children.

FLEET FOOT are certainly the most attractive shoes for summer wear. They are so well made, of such excellent materials, with tough rubber soles and heels, that you can count on long wear from every shoe stamped with the name FLEET FOOT.

They are easy and comfortable; the coolest and most restful footwear that can be worn on hot days.

Look for the name **FLEET FOOT** in this style of lettering on every pair.

FLEET FOOT shoes are sold by the leading dealers everywhere



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 caffeine contained in each:

Black tea—1 cupful..... 1.54 gr. (hot)
(8 fl. oz.)
Green tea—1 glassful..... 2.02 gr. (cold)
(8 fl. oz., exclusive of ice)
Coca-Cola—1 drink, 8 fl. oz..... .61 gr. (prepared with 1 fl. oz. of syrup)

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:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

Daily Transcontinental Service

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CHATS WITH YOUNG MEN

MUST HAVE THE PAPER

Don't stop my paper, printer;
Don't strike my name off yet;
You know the times are stringent,
And dollars hard to get;
But tug a little harder,
Is what I mean to do,
And scrape enough together—
Enough for me and you.
I can't afford to drop it,
And I find it doesn't pay
To do without a paper,
However others may.
I hate to ask my neighbors
To give me theirs on loan;
They don't just say, but mean it,
"Why don't you have your own?"
You can't tell how we miss it
If it, by any fate,
Should happen not to reach us,
Or come a little late;
Then all is in a hubbub,
And things go all awry;
And, printer, if you are married,
You'll know the reason why.
The children want those stories,
And wife is anxious too,
At first to glance it over,
And then to read it through;
And I read the editorials,
And scan the local news,
And read the correspondence,
And every bit of news.

DON'T STAY DOWN

A benevolent old gentleman once asked a little boy how he had learned to skate.

"Why, all I did was to get up every time I fell down," answered the boy.
And those who are easily discouraged may find in that simple and direct answer a lesson in perseverance that might have been stated more elaborately, but scarcely more effectively.—O.K. Service.

WISE WORDS FOR YOUNG MEN

1. Never indulge the notion that you have any absolute right to choose the sphere or circumstances in which you are to put forth your powers; but let your daily wisdom of life be in making a good use of the opportunities given you.

2. We live in a real, and a solid, and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is at the best painted lies. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

3. The nobility of life is work. The lazy and idle man does not count in the plan of campaign. "My father worked and hitherto I work." Let that text be enough.

4. Never forget St. Paul's sentence, "Love is the fulfilling of the law." This is the steam of the social machine.

5. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous.

6. Do one thing well. "Be a whole thing at one time." Make clear work and leave no tags. Allow no delays when you are at a thing; do it, and be done with it.—Catholic Columbian.

A RETENTIVE MEMORY IS A FACTOR IN SUCCESS

With what should a man, anxious to attain success, fill his memory? Should he try to become a walking encyclopedia? Or should he concentrate his mind upon knowledge and facts bearing directly upon his work? asks B. C. Forbes, in the New York American.

James J. Hill was not inaply called "The Empire Builder of the Northwest." Mr. Hill made, not two blades of grass, but millions of blades of wheat grow where none grew before. He was one of the most constructive forces in the development of America's resources. He became recognized among railroad men as the ablest of them all. To James J. Hill, as much as to any other person, does the United States owe her unmatched railroad facilities.

Mr. Hill attributed much of his ability to develop and run huge enterprises to his wonderfully cultivated memory. One day Mr. Hill gave me an exhibition which made my head swim. When I asked him how on earth he could carry such a bewildering maze of facts and detailed figures in his head he replied: "It is easy to remember things you are interested in."

Mr. Hill was, of course, tremendously interested in railroads. They occupied the choicest quarters in his mental palace.

But Mr. Hill was interested in many other things. They tell this story. "The members of a club Mr. Hill belonged to became a trifle exasperated at finding that, no matter what subject under the sun cropped up in conversation, Mr. Hill knew more about it than all the rest of them put together. They decided to cook up a little scheme to 'floor' Mr. Hill. A number of the members read up on a most obscure subject having to do with (as I recall) geology. They bided their time and finally contrived to bring up the subject. They expatiated quite learnedly. But Mr. Hill began to explain that they were not quite correct. With an air of triumph one of the members thought he would silence Mr. Hill by telling him that the Encyclopedia Britannica was his authority.

"I know, I know," remarked Mr. Hill; "I wrote that article, but since then later research has shed a new and different knowledge on the subject."

Daniel Willard, one of Mr. Hill's most brilliant "boys," also discovered that Mr. Hill could make him feel like an Igorot no matter what subject arose. Mr. Willard made up his mind that he would be about to do all the talking on his pet theme if a convenient opportunity arose for bringing it up. The opportunity came. They were passing a music store which had violins in the window. Mr. Willard, tickled, drew Mr. Hill's attention to the violins, and then began a learned dissertation on the history, characteristics and so forth of violins.

"In five minutes," Mr. Willard relates, "I discovered that Mr. Hill could lick me on my own chosen ground. I never tried to outshine Mr. Hill after that."

The president of the largest enterprise in America, James A. Farrell, has the most astounding memory of any business man I know. He once dished out every hearer during an investigation of the Steel Corporation by his ability to answer, without reference to a single note, thousands of questions covering an infinite variety of matters, many of them involving exact technical questions. Not only is the location of every port in the world, every navigable river and every commercial city as clearly and exactly defined in Mr. Farrell's mind as Main Street is to the town dweller, but he carries in his head detailed figures concerning the depths of the harbors and rivers, the distances from seaboard to inland cities, customs tolls, etc., etc.

When I asked Mr. Farrell how he did it, he replied: "I charge my mind only with things pertaining to my business. I don't ask it to retain a lot of facts and figures of no conceivable use to me."

My own observation, after rubbing shoulders with a great many conspicuously successful men, convince me that most of these men have concentrated very largely, although not exclusively, upon their life-work. They are very far from being gazetteers, history books, encyclopedias, baseball or race track charts. Many of them, however, have some hobby which they thoroughly master.

I doubt whether, when selecting employees, they would attach importance to the results of any questionnaire of such a wide latitude as Mr. Edison's. They don't want fellows who know something about everything, but seriously-minded men who will buckle down to trying to learn everything about something. Few men can do both.

OUR BOYS AND GIRLS

NORA'S LONG DESCENT

One of the selections in "Star-Points," Mrs. Waldo Richard's anthology of "songs of joy, faith, and promise from the present-day poets," are the following stanzas on "The Old Apple Woman," by "Tom" Daly:

With her basket of apples comes
Nora McHugh,
Wid her candles an' cakes an' wan
thing an' another,
But the best thing she brings to com-
mend her to you
Is the smile in her eyes that no
trouble can smother.
An' the wit that's at home on the tip
of her tongue
Has the freshness unknown to her
candy and cake;
Though her wares had been stilted
since old Nora was young,
There is little complaint you'd be
carrin' to make.
Well I mind, on a day, I complained
of a worm
That I found in an apple, near bitten
in two.
"But suppose ye had bit it, an'
where'd be the harm?"
For, shure, this isn't Friday," said
Nora McHugh.

O Nora McHugh, you've the blarneyin' twist in you,
Where is the anger could drame o' resist you?
Faix, we'll be sp'illin' you,
Blind to the guile in you,
While there's a smile in you, Nora McHugh.

It was Mistress De Vere, that's so proud of her name,
Fell to bosetin' wan day of her kin in the pearage—
Though there's some o' them same, years ago when they came
To this glorious land, was content w' the steerage—
An' she bragged of her ancestry, Norman an' Dane,
And the like ferrin ancients that's thought to be swell.

"Now, I hope," said old Nora, "ye'll not think me vain,
Far it's little I care for ancestry mesel';
But wid' all o' your ped'gree, ma'am, I believe
'Tis mesel' can go back a bit farther than you,
Far in me you perceive a descendant of Eve,
The first apple woman," said Nora McHugh.

O Nora McHugh, sich ow'dacious frivolity!
How can you dare to be jokin the quality?
Still, we'll be sp'illin' you,
Blind to the guile in you,
While there's a smile in you, Nora McHugh.

HOME FRIENDSHIPS

Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers, and sisters, all seem to be beyond the pale of

friendship. They may be insulted and slighted with impunity, no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of.

Brothers and sisters have become life-long enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel injustices. Relatives imagine themselves privileged to criticize as no stranger would dare to do. New this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your smiles for strangers and all your frowns for home. Love your brothers and your sisters, remembering that love begets love; you will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest. Life would be smoother in many a home if every body would endeavor to understand his or her neighbor in the home, and if everybody were taken at his best, and not at the worst valuation.—Michigan Catholic.

STORY OF A LITTLE ARTIST

Right after supper a little Hugh's house is story time. He climbs into his father's lap and as they look out at the stars he begs for a story.

One night his father said: "I am going to tell you about a small boy who liked to draw pictures."

"I guess all little boys do," Hugh answered.

"This boy's name was Benny West," papa went on. "He lived quite a long time ago, when it was hard to get things to make pictures with. There were some Indians living near his house and they showed him how to make red and yellow colors for himself. He got some of his mother's indigo to make blue."

"By mixing these three colors he could make the other colors. Now all he needed was something to paint with. Where do you suppose he got this? He took some long hairs from the cat's tail and tied them to the end of a stick."

"He used so many hairs that everybody began to wonder what had happened to poor Pussy's tail. Then Benny told what he had done and showed his brushes."

"One day a cousin from the city came to visit. He saw Benny's pictures and was told about the brushes and the colors. He thought a little boy who could do so well deserved to be helped."

"So when he went home he sent Benny a box of paints, some brushes, and some of the cloth that artists use to paint upon. How happy the little artist must have been! And no doubt Pussy was happy, too."

"After many years of study he became a great artist. He went to England to live and painted portraits of the king and the royal family. Still he liked to remember his old home and some of his very best pictures are of events in American history."

ST. VINCENT DE PAUL'S "LITTLE BIRDS"

Word reached St. Vincent one day that preparations were being made for a special festival at the court of Anne of Austria, the pious mother of Louis XIV. As the saint had frequently been an adviser of the Queen mother, he had access to the palace at all hours, and on this occasion determined that he would proceed thither during the evening. He was doubly preoccupied: in the first place that the Queen should spend so much money merely to please a throng of vainglorious courtiers; in the second, that his little foundlings were in danger of starving unless people continued to be generous.

WHAT EXTREME UNCTION DOES

The effects of this Sacrament are: It comforts the soul, remits sin and restores health to the soul if God sees fit.

We need comforting grace. We seek a consoling word which acts like a soothing balm on our troubled spirits. Is there a moment in our lives when there is greater need of help than at the time of serious illness? The devil increases his efforts to ruin our souls, he is making his last attempts, as the roaring lion seeking whom he may devour. It is to aid the troubled soul that Jesus comes, to keep it from despair, to encourage it.

This Sacrament affects the remission of sin. It removes sin, and the remission of it. The main object, however, is not to remove mortal sin, since the Sacrament of Penance has been instituted for this purpose. The sins here mentioned are venial sins, which, like dust, gather on the soul. Though primarily these are the imperfections which the Sacrament is said to remit, yet we know that it is the universally accepted doctrine of the Church, founded upon the teaching of St. James, that when a person is no longer able to confess, he is truly sorry for wrong doing, Extreme Unction will forgive mortal sins. For such a reason the Church allows us to anoint unconscious Catholics. St. James, without any limitation, says: "If he be in sins they shall be forgiven him."

The third effect is that sometimes, when God sees fit, health is given to the body. Looked at from the advantages to the soul, sickness to the body is frequently a source of great blessing. It takes us from our daily duties, and affords time for the serious consideration of eternity, the duty of living for this world alone. There are people who, in health, neglect the laws of God, but when stricken sick, then listen to God and attend to the soul and its needs. How many saints are there today who were led to conversion through grace conferred in time of sickness? Sometimes then the Sacrament of Extreme Unction brings about their physical recovery. At other times God, who knows best, does not bestow health, because He sees that if well, the penitents, now so favorably disposed, may lapse into sin, and possibly lose their souls.

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For sole answer the Queen called a beautiful rose from the many bouquets around her and, fixing it in her hair, said with a smile:

"Is not this worth all the gems cut by the hands of men? Don't mind; 'tis for the little birds of Monsieur Vincent."—The Ave Maria.

EXTREME UNCTION

It is called "Extreme Unction" because it is the last anointing of a Christian. The first taking place at Baptism, the second at Confirmation, the third priests receive at ordination, the last is in this Sacrament. It may be defined as the anointing of the sick with oil, accompanied by the prayer of the priest. It is one of the Seven Sacraments, the Council of Trent says so. St. James tells of it (v 15 16) "Is any man sick among you? Let him call in the priests of the church, let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and if he be in sins they shall be forgiven him."

For its administration the Church has prescribed beautiful ceremonies. The priest sprinkles the room and the persons present, with holy water, reciting appropriate prayers. The Confiteor is then recited, during which the sick person should make acts of contrition, of confidence in God's mercy, and resignation to His holy will. Then dipping his right thumb into the blessed oil, the priest anoints first the eyes, then the ears, the nostrils, the closed lips, the palms of the hands, and the soles of the feet, saying at each anointing:

"By this holy unctio and by His own most tender mercy, may the Lord forgive thee whatever sins thou hast committed with thy sight, with thy hearing, with thy smell, with thy taste and speech, with thy touch, with thy steps." During this, the sick person should interiorly join the priest in asking God's forgiveness for the many sins he or she committed during life, by means of the various senses. From this we can see why this Sacrament should be administered to the sick, while they are still in possession of all their faculties that joining in the prayers, they may derive greater benefit therefrom. In case the sick person is actually dying, the ceremonies may be greatly curtailed, even if necessary, to a single anointing and a single formula.

NEED OF TIMELY NOTICE TO THE PRIEST

When we hear the splendid effects this Sacrament confers on soul and body, it is difficult to understand why some people defer seeking it until they are very near death. Of what benefits they are deprived? Certainly those attending the sick should see that the Sacraments are administered in ample time, when the patient is in possession of his senses. Especially true is this if the one in question be serious in his religious duties. Who can receive Extreme Unction? All baptized Catholics, who are seriously ill. Only those who are, or have been capable of it, may receive this Sacrament. Thus infants and those who have been always insane, without any lucid intervals, are not subjects for this Sacrament.

It is in this manner that the Church, which is cared for us from infancy, prepares us for eternity. The soul cleansed by good confession, refreshed by Holy Eucharist, anointed by Extreme Unction, and blessed for the last time is sent to God. We in life may have been unfaithful, ungrateful children, to her, but truly a mother, she forgives us, and tries to send the soul, entrusted to her, back to God as spotless as it was when it came from the baptismal font.—The Tablet.

THE SANCTITY OF THE PRIEST OF GOD

(By a Catholic Mother)

Of all things existing in the world today outside of Christ in the Blessed Sacrament—the most real thing in an unreal world—the most wonderful to me is the Catholic priesthood. Like an oasis in the desert, like a light house on the ocean, there shines before our eyes the beauty, the sanctity, the purity, the nobility of the priests of God.

To them do we bring our innocent babes to be washed in the cleansing waters of Baptism. To them do we bring our little ones at the age of reason to be purified from their sins in the Sacrament of Penance, confident from the knowledge of past experiences ourselves, that they will guide their footsteps in the paths of virtue from childhood even to old age.

From them do we derive strength in the storm of temptations which beset the human race, consolation in the heavy sorrows which must come to all. At the hour of death our agony is lessened and hope of Heaven brought near by the presence of the holy priest of God, who blesses our last sigh.

And through the Mass of our priests do we receive that Bread of Christ without which our souls would die. Daily if we so desire and strange to say many do not desire, we may receive from the consecrated hands of the priest Our Lord Jesus Christ Himself, who longingly longs to give Himself to our souls to be our strength.

Do we sustain them by our prayers? In gratitude to God and to them do we and our children pray every day that they may receive more grace, more strength, in their heavy responsibilities. They are not immune from temptations, and we owe them supplications to God. For us they have given up all humanities of affection to consecrate themselves to God and the salvation of souls.

Let us encourage them by our love of God and holiness of life, by our help in their good works, by the frequent reception of those saving Sacraments without which our souls become starved and withered, destitute of all good fruits.

What a high honor God bestows upon the parents of a priest! What greater blessing could Our Lord give to the beautiful Sacrament of Matrimony, which, through His Church, He has endowed with so much holiness for those who enter upon it rightly in the love and fear of the Lord.

Shall we mothers and fathers not long and desire for that grace to come to our families? Why should we not like the parents of many great saints, offer up our children to Him; especially our first born sons? He will not accept the offering, unless He so desires but the offering will bring grace to us. We understand that a priest is called and chosen by God, and influence should never be brought to bear. But we should train our children in reverence for the priesthood.

We should encourage virtue at every step of life, make the love of God and Church attractive to our little ones.

Above all we should remember our boys' virtue is as carefully to be watched and tended as our girls'. If we expect virtuous young men, we mothers must make our little boys

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watful over their own souls. Here lies the mother's responsibility, her greatest care.

Let us remember that a holy priest is the greatest work of God.—Bulletin of Catholic Laymen's Association of Georgia.

HOPE, FAITH, LOVE

If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there could be no love; were there no fear, there could be no hope. Hope, faith, and love are weapons, and weapons imply foes and encounters, and relying on my weapons, I will glory in my sufferings.—Cardinal Newman.

THE GIVING OF A SMILE

When you see a face that's saddened By the cruelty of strife, Into which have come the wrinkles From the toils and cares of life, Just send a ray of sunshine To smooth its brow a while, And bestow a passing blessing By the giving of a smile.

(By W. BURLEIGH)

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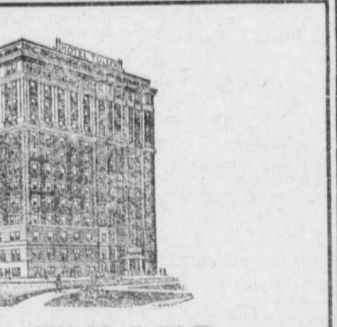
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"More convincing than Synge and Lady Gregory, perhaps because the poet knows better and sympathizes more deeply with the people of whom he writes," was the comment of Joyce Kilmer in "The Literary Digest."

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THE YOUNG CONVERTS

It was my good fortune recently to read a little book written in French with the title "Les Jeunes Converties," a translation of an English work, compiled by an anonymous lady of St. Albans, Vt., in the early 60s. I say "compiled" because the book is made up of the letters and diary of Deborah Barlow, the eldest of three sisters of Fairfield, Vermont, who entered the Catholic Church and died in their youth. Debbie and her sister Helen came to the Ville Marie Convent, Montreal, in February, 1864 (the one aged fifteen, the other thirteen); the book begins with the letters written by Debbie to her mother from there. She was not long in the convent before she began to feel those attractions which the Catholic Church always exercises upon a soul naturally pure and upright. As she did not conceal this in her letters, her parents became alarmed, and removed the sisters from the Convent the following summer and placed them in a Protestant school in Vermont. Debbie did not fail to carry with her in her new hostile surroundings her little volume of St. Joseph and her Catholic prayers. The first day she went to school at Fairfield she wore her cross and medal. If these were a source of consolation they were also the cause of contradiction and sarcastic remarks against the idolatry of Catholics, as may be seen from the occasional letter she was allowed to write to the nuns at Ville Marie. After two years and a half of refusal, her parents gave way and she was received into the Church on St. Andrew's day, November, 1865. Five years more of life were all that was given to her, as she died on Easter Monday, 1869; of these she spent one, the year following her conversion, with the nuns of Notre Dame at their little convent of St. Eustache, near Montreal; her letters to her parents from there, and those she wrote to dear friends among the nuns after her return to Vermont make up the remainder of the book. Her two sisters, Helen and Anne, followed her into the Church, and, being before her, were nursed by her with tender care. Her letters to her parents from St. Eustache are remarkable for the firm yet respectful way she sets aside their views in regard to her marrying and settling down in her native place; with her father, who was evidently something of a politician, she was very tactful, writing to congratulate him on the election of Buchanan to the Presidency in 1860. These letters make up the touching history of a soul,—one of the little ones to whom the Father reveals his hidden plan from the worldly wise; a story that can be read with profit by many, who will be weary by a more learned apologetics. The French translator tells us that the book was widely circulated in the States; and we can well believe so, for the letters have the rare charm of naïveté, directness and simplicity; they are the out-pourings of a devout, affectionate soul. One wonders if there would not be room for a re-issue of this little work in English; it would make admirable reading for children in the higher school classes, and for grown up persons who know how to appreciate the genuine and sincere in life and literature.

THEIR SPEECH BETRAYED THEM

The Old Testament records how the Ephraimites, being at war with the Gileadites, in order to distinguish their own from the foe, resorted to a clever ruse. Those endeavoring to cross the Jordan were asked to pronounce the word "sibboleth." The Ephraimites being unable to pronounce the "sh" called the word "sibboleth" and were forthwith apprehended. During the War the British authorities resorted to a similar test to determine whether or not people landing at Liverpool were Germans. They asked the newcomers to pronounce the following sentence: "The thieves thought, although they made a terrible mistake, that their path was smooth and thence they went to the heaven of their hopes, but there were thorns and thistles there." This sentence remained in the minds of most Germans who could not correctly pronounce the English "th."—The Monitor.

OBITUARY

SISTER MARY RAPHAEL KEANE
The death of Sister Mary Raphael Keane on Monday, June 13th, at St. Joseph's Hospital, Hamilton, closed a most useful and edifying life. The deceased was born in Peel Township and entered the Community of the Sisters of St. Joseph on Oct. 2, 1889, receiving the Habit on the same day that her sister, Sister M. Benigna (deceased) pronounced her Vows. The only surviving member of the family is Dr. M. Keane of Brantford who attended the funeral services in the Hospital Chapel on Wednesday, the 15th inst. Requiem Mass was celebrated by Reverend J. A. Kirby, a relative of the deceased and Reverend A. J. Lyles officiated at the interment in Holy Sepulchre Cemetery. Reverend J. England represented the Hamilton Separate School Board. The greater part of Sister Raphael's religious life was devoted to the care of the sick at the Hospi-

tal in Hamilton and Guelph. She was a very skillful nurse and well versed in the divine art of comforting those oppressed by the heavy weight of human ills. In September, Sister Raphael was appointed School Nurse for the Hamilton Separate Schools. Her duties were discharged with great earnestness and remarkable efficiency until a sudden illness obliged her to rest from her labors. The suffering endured for two months was characterized by admirable cheerfulness, patience and fortitude and the last days of her mortal life were a peaceful preparation for a blissful death. May the Sacred Heart of Jesus grant to her soul eternal rest.

AMERICAN COMMITTEE FOR DEVASTATED FRANCE, INC.

June 29, 1921.
Dear Sir:—The American Committee for Devastated France has received a donation of \$1.00 for the Angelus Fund which aims to restore the church bells in the devastated villages of France. It was accompanied by the request that it be acknowledged in THE CATHOLIC RECORD "In Memory of the Souls in Purgatory." We acknowledge this contribution with thanks and wish that it had not been anonymous, for the American Committee would like to know the name of so kind a friend.

Very truly yours,
ELIZABETH HAMM,
Chairman, Information Committee.

DIED

TENNANT.—At John Joe Ranch, Alberta, on June 2nd, 1921, Thomas E. Tennant, born in London, Ont., aged fifty-seven years. May his soul rest in peace.

MARRIAGE

PLUNKETT LANDY.—On Thursday, June 16, 1921, at Hamilton's Point, Ont., by the Rev. Gerald Kirby, Rector of St. Michael's Cathedral,

ALL ABOARD FOR Ste. Anne de Beaupre

Steamer "Toronto" will leave Yonge St. Wharf, Toronto, on MONDAY, JULY 4th at 4 p.m. Daylight Saving Time

J. J. Callaghan, Conductor of Pilgrimages, will be at Knights of Columbus Rooms, 582 Sherbourne St., Toronto, on Sunday, July 3rd, from 2:30 to 5:00 o'clock p.m., and at the Yonge Street office of Canada Steamship Lines from 9:30 a.m. to 1:30 p.m. on Monday July 4th, to supply tickets to any who have not made reservations. Choice staterooms are yet available.

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TEACHERS WANTED

WANTED for C. S. S. Kearney, teacher holding 2nd class professional certificate, duties to begin Sept. 1st. Apply stating experience and salary to G. P. Smith, Sec. Treas., Toronto, Ont. 2225-4
PUBLIC school teacher for S. S. No. 17, Simcoe County, holding second class certificate; Knowledge of French preferred. State qualifications. Salary \$1000. Duties to begin Sept. 1st. Address W. J. Robb, Sec., Penetanguishene, Ont. 2225-4
WANTED a teacher holding a professional second class certificate, experienced if possible, for S. S. No. 4, Osprey, Ont., near church and boarding house. Duties to begin Sept. 1st. Apply stating experience and salary to E. Corkery, P. E. Sec. Treas., Osprey, Ont. 2225-4
WANTED Catholic teacher for C. S. S. District No. 4 of Hamlet, Wilno, holding second class professional certificate; duties to begin Sept. 1st. Distance from P. O. and boarding house, 15 1/2 miles from P. O. mile. Board from \$18 to \$20 a month. Salary \$600 per year. Apply to P. O. to Albert Lechowitz, Sec. Treas., Wilno P. O., Ont. 2225-3
TEACHERS wanted for Catholic Separate schools. Fort William, Ont., holding second class Ontario certificates. Salary \$750 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2225-4
WANTED for C. S. S. District No. 4, Marquis, Sask., a teacher holding a second class professional certificate. Duties to commence July 18th. Kindly apply to Michael O'Neill, Sec. Treas., Downeyville, Ont. 2225-2
QUALIFIED teacher wanted for C. S. S. No. 2, Harris, to teach English and French. Duties to commence Sept. 1st. Apply stating qualifications and salary to M. J. Guisane, New Lisford, Ont. 2225-4
WANTED for Catholic Separate School, Espanola, experienced teacher holding at least second class professional certificate. Salary \$1000. Apply to John J. Fox, Espanola, Ont. 2225-3
TEACHER wanted for Catholic Separate School No. 3, Marsh, holding 2nd class certificate. Duties to commence Sept. 1st. Apply stating salary to Ambrose Carroll, Sec. Treas., Durand, Ont. 2225-4
WANTED 2nd class certified teacher, experienced, for P. S. W. 1, Hagar. Salary \$800 per annum. School 5 minutes walk from village of Markstay, on main line C. P. R. Apply J. Brown, Markstay, Ont. 2225-3
TEACHER wanted for C. S. S. No. 6, Emily, State salary; and apply to Michael O'Neill, Sec. Treas., Downeyville, Ont. 2225-2
WANTED by Cobalt Catholic Separate School, four female teachers as assistants at St. Patrick's School, Cobalt; five rooms graded. Applicants to have at least second class Ontario certificates; Apply for further details to commence Sept. 1st, 1921. State experience, qualifications and salary expected. Apply to Wm. Sanner, Box 26, Cobalt, Ont. 2225-3
WANTED cook and room maid for Catholic Rectory in an Ontario town. Must be experienced. Two references. Box 311, CATHOLIC RECORD, London, Ont. 2225-14
WANTED in country general store and post office, a good Irish-Catholic girl to help. This is a quiet place and would not suit a city girl. Apply to Box 41, Excesior, Ont. 2225-2
WANTED in Catholic family, mother's help, good housekeeper or good girl to do plain cooking; good wages and a good home. Apply to Mrs. Tuffy Mulohy, Box 157, Orillia, Ont. 2225-2

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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. 2227-47

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The Clues
SAYED that great Movie Producer, Cesar B. De-Miller, to his hated rival, Movie Producer David Warfield Griffin, "I have just engaged four of the greatest Moving Picture Stars in America for my next big Moving Picture Play." Griffin, who has made Griffin angry because he likes to be the greatest of all the great Movie Producers and he tried his best to persuade De-Miller to tell him the names of the four great stars. Just to tantalize him, Cesar B. De-Miller gave David Warfield Griffin four secret codes representing the names of the four Movie Stars he had engaged and told him that if he had brains enough to discover the names from these secret codes he deserved to know them. It was too much of a puzzle for Griffin, so it is said he called in Scott and Vard and offered them a thousand dollars if they would discover the names for him from the four secret codes that De-Miller had given him. This was an easy job for the great Scotland Yard Detective Force, and in less than an hour they had the four names. They gave the names to Griffin and also gave him their system for working out their clues.

Here Is The Way They Did It
"It's easy," said Chief-Detectives O'Flannagan. "I have worked out four sums which you see beneath each one of the four secret codes. "Add up each sum beneath each code just exactly as you would any other sum of figures, and the four totals that you get give you your clues to the names of the four Movie Stars."
Then work out your clues this way:
"Each secret code has ten letters to it. Each letter represents a number. The first letter of the code represents 1, the second letter represents 2, the third letter represents 3, and so on, until the tenth letter in each code represents the cipher 0 instead of the your answers, use a separate sheet of paper.
Three independent judges, having no connection whatever with this firm, will award the prizes, and the answers gaining 250 points will take the First Prize. You will get 25 points for every name completed correctly, 40 points will be awarded for general neatness, style, spelling, punctuation, etc., 40 points for handwriting, and 100 points for fulfilling the conditions of the contest. Contestants must agree to abide by the decision of the judges.
The contest will close at 5 p.m., October 31, 1921, immediately after which answers will be judged and the Prizes awarded. Address your answers to-day.

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13th, \$5.00 Cash	14th, \$5.00 Cash	15th, \$5.00 Cash	16th, \$5.00 Cash	17th, \$5.00 Cash	18th, \$5.00 Cash
19th, \$5.00 Cash	20th, \$5.00 Cash	21st, \$5.00 Cash	22nd, \$5.00 Cash	23rd, \$5.00 Cash	24th, \$5.00 Cash
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For further information, write Rev. Brother Alfred, 487 Jarvis St., Toronto. Phone North 5629.