

The Catholic Record.

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

VOLUME XLIII.

LONDON, CANADA, SATURDAY, AUGUST 13, 1921

2235

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus
HOW CARSONIA CELEBRATED THE TRUCE

Irish newspapers to hand give us some startling information which the carefully edited cables hardly hinted at. It regards the Christian spirit in which Carsonia celebrated the news of the Irish truce in Cookstown, County Tyrone. A street in which a number of poor Catholics resided was besieged, the houses wrecked and burned, and the residents just escaped with their lives. In Newry district four young men and a young woman suspected of being Sinn Feiners, were taken from their homes in the dead of the night and murdered. In Belfast the lives of twenty people, supposed to be of Sinn Fein sympathies, were taken; more than a hundred were wounded; a great number of the Sinn Feiners' homes were wrecked, and burned, and one hundred and fifty families had to flee their residences, and have since been housed in public halls in the Catholic quarter of the City. Such is the characteristic way in which the solemn truce was instituted, by the blameless Carsonites, who proclaimed to the world that they "dare not trust themselves to the mercies of an intolerant Irish Parliament sitting in Dublin."

WORSE THAN THE BLACK AND TANS

It is well to note, and to emphasize the fact, that the men who are chiefly responsible for these crimes in Carsonia, are the Orange Constables who were organized six months ago for the purpose of "preserving law and order" in Northeastern Ireland. Both the Special Constables of the "A" Class who are permanently in uniform, and get half a guinea a day for venting their sixteenth century bigotry upon all neighbors who differ in religious persuasion from themselves—and the constables of the "B" Class who are Orangemen employed at their ordinary occupation during the day and who, at night, are supplied with rifle, revolver, ammunition and five shillings per night fee, for imposing their brand of law and order in dead of night upon all unfortunates of a different religious persuasion. The horrors performed during eighteen months by the notorious Black and Tans so filled the eyes of the world, that little or no notice was taken of the institution of this murderous banditti in Carsonia, and the world can hardly be made to realize that as compared with these fanatic bigots of the Northeastern corner, the Black and Tans may almost be said to be Christians and gentlemen, and the world has little idea of the life of nerve-racking terror which is being lived by minority Nationalists who are condemned to exist under the rule of these Orange Constables.

HORRIFYING SCENES

It was in the district of the Shank Hill in Belfast that 150 Nationalist families were driven forth from their wrecked and burning homes, and forced to seek shelter where they could, many of them being accommodated in the halls in the Falls district. As they ran from their homes, the Belfast Orangemen, who "fear to be left at the mercy of an intolerant Dublin legislature," pursued those hunted creatures even in death—pursued their corpses to the graveside. At the funerals of two of the victims who had been dragged out of their bed in the dead of night, and brutally beaten to death, scenes of the most horrifying nature," says the Freeman's Journal, were witnessed. "While the funeral of Malachy Halfpenny, one of the murdered men, was passing down Cromlin road, thousands of Unionists collected along the route, yelling in savage frenzy 'To h— with the Pope' and using revilingly filthy epithets. This was persisted in from Leopold street to Carlisle Circus, a distance of about three quarters of a mile. Missiles were thrown at various points, at the mourners, despite the fact that the route was lined by armed police. In several cases the military were compelled to get off the armored cars to clear a passage for the cortege. The side streets along the route were packed with blaspheming mobs."

In the case of William Kerr, another of the victims, similar scenes were witnessed in the neighborhood of his late residence on the Old Lodge road. As the funeral procession wended its way along the Falls road, Unionist mobs collected in streets abutting and screamed their frenzied hatred of the Pope at the sorrowing family of the dead. To compensate for the display of the Orange mobs, large crowds of Catholics, which included many priests, marched in sorrow behind the funerals. Women wept and prayed all the way to Milltown Cemetery.

MALACHY HALFPENNY

The murder of poor Malachy Halfpenny was one of the most grievous of all the Belfast murders. He was one of those unfortunate poor misled Irish boys, who at the very beginning of England's war, rushed to join the English colors, although he was only sixteen and a half years of age, too. He fought for the Friend of Small Nations for three and a half years, and was sent home from France, crippled by the wounds he got in defense of England. His brothers, James and John, also joined England and fought for and served her faithfully in France—where James was killed in battle—while England was killing their own people at home in England.

When Malachy was dragged from his bed at 1.15 a.m. on the morning after the truce, his mother and two sisters, crying and shrieking, and begging his life from the murderers, clung to him—but were brutally beaten and cast off by the armed raiders. He asked to be allowed to put on him some clothing—but was refused—and dragged out of the house in his night attire. He was thrown into a waiting automobile, and whisked away. In the morning searchers found, only fifteen minutes walk from the house, the bullet-riddled corpse of this poor Irish boy who had been so faithful to England in her black hour of need.

A SAMPLE OF THE MANY OUTRAGES

Here is an item (a sample of many such humiliating outrages inflicted on the Irish people) which was a fine preparation for the Truce. It is an extract from a report dated June 18th, 1921, forwarded to Republican General Headquarters, Dublin, by the Intelligence Officer attached to the Westmeath Brigade of the Irish Republican Army:

"I have to report that the following incident in connection with enemy activities in and around Keash, Co. Sligo, came to my notice whilst I was in that district: On Sunday last, Auxiliary Police stationed at Tubbercurry, forced all the men of the congregation that attended 11:30 Mass at Keash Chapel to go on to their knees in the muddy road and, though rain was falling, to remove their hats. Under threats of being instantly shot these men were then made produce their rosary beads and compelled to repeat, whilst going around on the beads after the Auxiliary P. G.: 'To hell with De Valera,' 'God bless the Black and Tans,' 'Down with the Republic,' &c. 'Five young men who had the courage to refuse were severely beaten—two were badly injured.'"

A COMPARISON

Young Ireland Arthur Griffith's paper gives in detail, in the latest issue to hand, the fates of prisoners captured in the Irish war by the British Army. The details are of the captures made for five preceding weeks. It shows that in those five weeks 52 British Constabulary and soldiers, who fell into the hands of Republican troops, were all released unharmed—after their arms had been taken from them. In the same period Irish men and boys who fell into the hands of the British forces were murdered in cold blood. And the former, be it noted,—the Irish Republican Army—is the "Irish murder gang." The latter, the British forces in Ireland, are the "forces of law and order," and the upholders of British civilization. Among the details we find such incidents as the following: On May 29th an Irish Republican soldier captured by the British forces in a fight at Cloongowna in Mayo was murdered. Two days later, on June 1st, the Irish Republican forces again attacked the British forces at Carrowkennedy in Mayo. After a lengthy battle six of the British were killed, four wounded, and ten captured unharmed. The Republican troops, although they knew that every minute's delay might mean death to them, stopped to dress the wounds of all the wounded enemy, and then released and sent them away in charge of their unwounded comrade. This was the revenge of the Irish murder gang, for the murder of their comrade a few days before.

SEUMAS MACMANUS, Of Donegal.

BELGIAN QUEEN VISITS GRAVES

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

A beautiful and touching ceremony was performed in the Catholic cemetery at Kensal Rise, in London, Eng., by the Queen of the Belgians, during the recent State visit of the Belgian Sovereigns to London. In a corner of this cemetery is a spot consecrated to the Belgian dead, in which lie 87 Belgian soldiers who died of their wounds in this country. Two oaken pillars stand at the head of these graves, and above them is written in French: "Here lie the bodies of Belgian soldiers, who died in this hospitable

and friendly land, after having been wounded in defending the independence and honor of their fatherland."

The Belgian Queen, who motored from Buckingham Palace was received at the cemetery by Mgr. Carton de Wiart of Westminster, Father P. Dierickx, and Father P. Hubaux, of the Scheut Missions. After prayers had been recited for the repose of the souls of the Belgian soldiers, the Queen received the *aspergillum* from Mgr. Carton de Wiart, and sprinkled the graves with holy water.

Two nuns of St. Andrew's Hospital then came forward with a wreath of flowers, which they handed to the Queen, who laid it on one of the graves as a tribute to the defenders of her country and theirs.

KING AND PRESIDENT

AN ENGLISHMAN SEES "THE BEGINNING OF A NEW CHAPTER IN HISTORY"

By Sir Philip Gibbs
Special Cable to the Express

London, July 23.—For the first time since the Armistice after the Great War, with its false promises of universal peace and human progress, the heavy clouds of pessimism are lifting from the spirit of those who were beginning to despair of their own ideals.

The idealists are becoming justified among those who jeered at them. In every country that I know, including the United States, there were groups of intellectuals and plain folk of good will who believed that out of the awful lesson of the last War some new wisdom ought to come to safeguard humanity from another massacre of that kind by means of some new code of international justice, by an association of free peoples and by the gradual demobilization of armies and hatreds.

They believed that the immense ruin created by the War could only be repaired by economic cooperation among the nations dependent upon each other and they looked forward to leadership which would give a new call to mankind for the fulfillment of these ideals. All that seemed simple and easy and the only way of safety in the face of the tremendous perils threatening civilization.

THE TRANSFORMATION

But the program of the idealists speaking, writing, preaching, praying and working in every country with passionate faith and enthusiasm was thwarted in pride in their hearts and brains; by the old greeds, hatreds and cruelties of evil tradition poked up again by the politicians as smoke screens for their own ambitions.

Things reached their blackest pitch a few weeks ago in the European outlook. In Great Britain especially, with stagnation at home, a vanished export trade, a menace of war in the Near East and a government which seemed stubborn in its obstinate allegiance to old traditions and in its antagonism to new hopes, the prospect seemed rather hopeless—except to those who had great patience.

Now all this has been changed, it seems, as if some magic wand had been waved. There is industrial peace at home, the leaders of the world have made their call at last for the ideal of international peace, and in Ireland there is still hope of giving a perpetual truce to a people weary of the long strife for that liberty, now within their reach, which is their heart's desire.

What has actually happened to make this change? It has not yet been accomplished, but the outlook seems very hopeful. I venture to think it is what I have often foretold. It is the breaking of the hard crust of old tradition by the welling up of all those new convictions, ideals, hopes, yearnings and spiritual beliefs which have come to the masses of men and women after the War.

It is the first touch of the world's new spring-time. It is the beginning of a new chapter in history when the common sense of mankind turns back the black page and starts on a clean sheet which soon, alas, may be blotted and dog-eared, but which is now ready for new records.

TWO WORLD LEADERS

To put the matter in a more prosaic way, the politicians could no longer resist the pressure of public opinion and saw that they must either yield a bit or lose their jobs. My experience with politicians has been that they always prefer to yield, though sometimes they delay too long. Fortunately also for the world there are two men who are greater than politicians afraid of losing their jobs. In both cases, indeed, their jobs are assured.

One is President Harding and the other is King George, both of whom have given a lead to the world and have fulfilled the mass feeling of their great peoples.

King George, according to the story I have heard, summed up the situation in Ireland at the time when his speech in Belfast was flagrantly contradicted by the aggressive words of the Lord Chancellor and the Prime Minister threatening drastic measures and military action.

THE KING'S VIEW

"It is all very well for Lloyd George and Birkenhead to promise one thing and do another," the King said, "for if they are found out and fall they can go. But if I promise one thing and do another I have to stay and bear the brunt of it."

President Harding has the same responsibility, at least for his term of office, though he is more open to attack. What is amusing and instructive to the detached onlooker in England is the way her politicians are now claiming almost divine inspiration in the policy of peace. For two and a half years all liberal opinion urged them to do the very things they are now claiming to be their own special revelation.

More than two and a half years ago they were told that the offer of Dominion Home Rule to Ireland was the only means of averting civil war and a campaign of terror which would be more hurtful to England than to Ireland in reputation.

CALLED VISIONARIES

Those who said so were called visionaries and traitors though they included the greatest writers, preachers and intellectual leaders in England and all the people who had in their hearts even then the King's words, "forget and forgive," as the best message for the world as well as for Ireland.

If that advice had been taken more than two years of miserable humanity would have been averted on the way to progress. Now the politicians say, how good and wise we are, how noble and great, forgetting their obstinacy in error and ill will.

Their conversion however belated, is very welcome, and we may look forward to this policy of peace with some assurance, provided popular opinion continues its pressure and lives up to its own best instincts.

The permanent Irish settlement is not going to be easy anyhow, and what has happened so far does not go much beyond a preliminary talk on general principles. The greatest trouble of all is not between England and Ireland but between Catholic Ireland and Protestant Ireland. There must be sacrifices in pride and prejudice from each side in this triangular argument, and there are many who want sacrifices from the other two parties without budging from their own position.

THREE-CORNERED SACRIFICE NEEDED

English pride is willing to abase itself and has, indeed, abased itself to an open confession of the failure of its policy in Ireland of age long and errors and misunderstandings, and of things done by officials and forces which do not belong to our code of honor, justice and liberty. It is a pretty considerable sacrifice for a powerful and proud people to admit all that, and I doubt whether many other peoples in the world would have been quite so magnanimous for the sake of fair play.

From De Valera and his people must come also a spirit of sacrifice and concession. Their biggest renunciation is that of an independent republic and I do not underestimate the tug it gives to their souls. Knowing the Celtic people, I know they are not compromisers and would rather die for a perfect ideal which they can never attain than live upon an installment system.

"Half a loaf is better than no bread," says the old proverb, but that is not the Irish way of thinking in political affairs. They say, a whole loaf or a hunger strike. De Valera is going to have a hard time to convince many of his followers that they are getting the whole loaf with Dominion Home Rule and that there is nothing more in a republic than a shorter name.

His own principles are stubborn on one point only, from what I hear among those who know him. It is that Ireland by whatever name, by whatever name her government is called and whatever link maintained with the people of the British Empire under one King, must be recognized as a free and complete nation with a right to her own legislature and executive and with absolute power over her economic conditions.

Nevertheless, with that power once granted, the Irish Government would agree by free consent to financial arrangements with Great Britain involving payments of moneys raised by taxation in return for loans already provided and to be arranged later.

IRELAND MUST HAVE ENGLAND

It is of course impossible for Ireland to exist without English trade and financial aid, though Irish sen-

timent hates to acknowledge the fact. For Irish land purchase the British Government advanced well over 100,000,000 pounds and during the War when we were borrowing at six per cent., we were lending to Ireland at three per cent.

Taxation in Ireland will have to be steeply raised whenever her own government is established, and as England is her greatest market it is inevitable that the economic relations between the two countries will continue to be closely interwoven. Ireland cannot do without England and De Valera has sense enough to know it.

Now, as far as her claim to independence goes, it is certain that English public opinion, and to a large extent the British Government itself, is now prepared to acknowledge, as one of her sister nations, equal with herself in liberty though bound like herself in a confederation with the dominions by common interest and allegiance.

That is as far as we will go and it ought to be far enough. Therefore if De Valera and his followers, or his masters, for he is no more free than any leader, will agree to accept nationality without separation there is no longer any difficulty in English sentiment. Before that agreement can be made, however, he has to win over his own extremists who have sworn their souls to the republic, and to come to a bargain with Ulster to acknowledge the old law of Euclid, which at present they dispute entirely—that a part is not greater than the whole.

That, quite simply, is the problem now being discussed in Downing Street and elsewhere. Ulster is the key of the situation, for I think the republican extremists would be borne over by mass opinion in favor of peace and liberty on an honorable basis such as that accepted by South Africa and maintained in Canada. But Ulster cares nothing about mass opinion except her own, and not all the persuasion in the world will prevail with her unless her life interests are at stake.

Her hatred for Catholic Ireland is intense, inherited and inflamed by religious bigotry and it is certain that in spite of the truce Ulster mobs would massacre Catholic minorities in their midst, unless those were protected by British troops, as they have already tried to. Any attempt by the British Government to persuade Ulster to acknowledge the supremacy of an all-Irish executive, will be received with a shout of, "We are betrayed," which, indeed, has already been uttered. The irony of God is at work, for in the British Government now, desiring a reasonable mind in Ulster, are men like Lord Birkenhead who fanned the flames of passion in Ulster when Sir Edward Carson first raised his army of "Loyalists" whom other men called "rebels."

My own opinion, not without some inside evidence, is that Sir James Craig is on the side of reason and conciliation because of his real love for Ireland and that he will use his influence all through the negotiations to obtain peace despite the wild riots which will certainly happen in Belfast if De Valera gains the kind of a peace he wishes with the two parliaments under a national government.

I believe also that the British Government whose policy has, with regard to Ireland, been dictated from Ulster for several years, will at last break from that spell and tell the Ulster crowd that they can no longer count on favored treatment. That will be treachery to the laws of favoritism, but loyalty to the nobler code of honor.

NO MORE WAR

One thing is certain. It is that Premier Lloyd George and his ministers have scrapped their policy of war in Ireland and will not return to it if they can find a resting place in any half way house. Indeed, if they fall now to get peace through any fault of their own, it will go hard with them among their own people.

On the other hand, if Ireland claims impossible things they will have lost the sympathy of the world which supports their desire for greater liberty in self government, but will have no patience if there is a renewal of murderous anarchy.

In many ways this settlement of the Irish question, as of the other problems which threaten peace, is before the jury of world opinion. The truce was made because the politicians knew they could no longer face that jury with a case for war.

Opinion in the United States, not of Sinn Feiners whose excess of passion defers itself, but of moderate, sane counselors had a profound influence which was united at a critical time with that of the British Imperial Premier.

That opinion will still be helpful if it presses for reasonable concessions by all sides and rebukes fanatics who would rather see Ireland in flames for a republican war cry than Ireland free under the nominal sovereignty of a King who has proved his love for her at the risk of his life.

IRISH PRAY FOR PEACE

CROWDS RECITE ROSARY IN PUBLIC

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

Dublin.—The Bishops of Ireland have been taking an effective, although quiet and unobtrusive, part in inspiring the efforts for an honorable and lasting peace, for which all Ireland is praying.

On the opening day of the conference between President De Valera and the four Unionist representatives, the Archbishop and clergy of the diocese of Cashel, who were then assembled in their own meeting, sent a hearty God-speed to the Irish leaders here.

"We hope and pray the spirit of conciliation will prevail," said this message, "and that without the sacrifice of any vital principle, Irishmen may be able to agree on a national proposal that will bring a speedy peace to our suffering country, whilst safeguarding the time-honored claims of our ancient nation."

Many similar messages were received from Bishops and priests in different parts of the country. Dr. Cohan, the Bishop of Cork, expressing his view that the land was within a short distance of peace, "and an honorable peace at that."

RELIGIOUS DEMONSTRATIONS

Among the most picturesque features of the Mansion House conferences were the religious demonstrations that attended them. On each occasion the spacious thoroughfare in front of the house was crowded. Priests visiting the city and also Dublin clergymen flocked to the place in large numbers, and were accommodated in the Mansion House itself. Among the distinguished visitors were Dr. Phelan, Bishop of Sale, Australia, and the Rev. Father Devlin, of New York.

An object of particular interest to these visitors was the magnificent crucifix, blessed by Archbishop Mannix and presented by the Irish people in London to Mrs. Whelan, the mother of Thomas Whelan, who was executed in Mountjoy jail for alleged participation in the war. It was inscribed: "In memory of March 14, 1921," the date of the execution.

While the sessions were going on the Rosary and the Litany of the Blessed Virgin were recited by great crowds outside the Mansion House, and prayers were offered that "God may guide the conference to just and wise conclusions. Non-Catholics in the crowd showed their respect for the solemnity of the occasion by remaining bareheaded during the recital of the prayers.

"An inspiring and impressive spectacle," was the comment of an American visitor, who witnessed the bareheaded throng praying for Ireland and peace.

MEANS MUCH TO CHURCH

Peace would mean a great deal to the life of the Church in Ireland. During the hostilities, even the normal work of the Church was hampered. Fresh activities could not be undertaken and many projected plans had been frustrated. Among the latter was the Catholic Congress scheme. Practically all the work preparatory to its formal launching had been accomplished, and these plans had been approved by the Bishops at their annual meeting in Maynooth.

It has now been decided to assemble the Congress immediately that a settlement of the national problem is reached.

Many other Catholic projects that have been held in abeyance are now being planned. It was regarded as a good omen that the date selected for the commencement of the armistice happened to be the anniversary of the execution of the patriot martyr, Blessed Oliver Plunket, and also the first feast day of the martyr beatified.

NATIONAL NOVENA PLANNED

A national novena to Our Lady of Succour, and the saints of Ireland has been suggested in behalf of peace. In all the churches prayers for peace have been offered, and when first the news of the conferences was spread broadcast, the Dublin railway employees ceased work and marched in processional order to the neighboring church. Many Protestants were among those who participated in the demonstrations. Peace was referred to in many sermons, the drift of the observations being that after a long period of agony and suffering almost without precedent, when the days were filled with anxieties and cares and the nights with terrors that could hardly be surpassed, an atmosphere had been created favorable to negotiations fraught with tremendous consequences to Ireland.

An eminent Vincentian summed up the situation in these words: "The leaders of the Irish nation have the full confidence of the Irish people. They have done their work well so far, and it will not be their fault if the present peace conference does not result in a glorious success."

CATHOLIC NOTES

"My diocese," says Bishop Schuler of El Paso, "contains 68,000 square miles. Babies baptized by one of my priests today may ask him to perform their marriage ceremony when he is able to complete his rounds again."

London, July 25.—The recent visit of His Eminence, Cardinal Bourne, to St. Joseph's College, in Lee, marked the first time a Prince of the Church has visited that part of Kent since the Reformation. The Cardinal began his labors as a priest in the district and in his address gave many interesting reminiscences of his days spent there.

Denver, July 24.—A piece of the wristbone of St. Anne, the mother of the Blessed Virgin, is being brought from Rome by the Right Rev. J. Henry Thien and will be placed in the shrine of St. Anne at Arvada, near here, where a new church is being constructed at the cost of \$120,000. The consecration will take place late in October.

Dublin, July 18.—The Right Rev. Dr. Shine, consecrated Coadjutor Bishop of Middlesborough in England, is an Irishman. He was born in Tipperary in 1872 and joined the English mission after his ordination. As a priest he was noted for his fine administrative qualities, his organizing capacity and his eloquence as a preacher.

Paris, July 23.—Preparations for the transferrance of the heart of the illustrious Bishop of Angers to the parish church at Obernai in Alsace, are now being made. The patriotic bishop had looked forward to the day when Alsace would once more be under French rule and wrote in his will: "I want my heart to be taken into the parish church of Obernai when Alsace becomes French land again." The body of the Bishop now lies in the Cathedral of Angers.

Rome, July 26.—The sanguinary factional fighting in Italy is made the subject of a special prayer by Pope Benedict, made public today. "After the horrors of War the greatest scourge is this ferocious hatred, causing members of the same family to kill each other in partisan strife," says the prayer. "The land of Christian piety and the cradle of every kindness is becoming a bloody field of civil war."

New York, July 30.—Preparations are being made for the fourth departure of American Missionaries from Maryknoll; twelve will leave the Pacific Coast in September, sailing in two groups from Seattle and Vancouver. Six sisters, the first of their number, are included in the complete list of outgoing missionaries. The immediate destination of all will be Hongkong from which point they will separate for their respective missions.

Paris, August 1.—Fraudulent collections amounting to many millions of francs have been made in France and the United States by two men claiming to be Chaldean priests anxious to aid their fellow countrymen, according to Paris police. The collections made in the United States were chiefly among Episcopal clergy and lay people. The men confessed having called upon the Rev. Frederick W. Beekman, pastor of the American Church in Paris, with a letter supposed to have been signed by the Archbishop of Palestine.

The celebration of the centennial of the present St. Ferdinand's Church, in Florissant, a suburb of St. Louis, on August 6, will be a reminder of the antiquity of Catholicism in this part of the country. The present building of St. Ferdinand's is one hundred years old, but the parish is forty-five years older and had its beginning in a mission that dates back to about 1745. For the last century the people of Florissant, many of them descendants of the early French settlers of the little village and of St. Louis, have commemorated each year the building of the brick building which is now St. Ferdinand's church. This took the place of a log hut in which Mass was said for many years prior to 1821.

Washington, July 24.—A record enrollment of 402 has been announced for the fifty-five courses being conducted at the Summerschool of the Catholic Sisters College of Catholic University, according to the Rev. Patrick J. McCormick, dean of the College. Three hundred and seventy-eight religious and twenty-four women lay teachers are included among the students. Thirty different communities of teaching sisters, hailing from thirty-two States and the Dominion of Canada, are registered in the courses, which are under the direction of a staff of thirty-two professors and instructors. The work is being supplemented by special lectures, included among which are a series on Gregorian chant by Dom Eudine of Quarr Abbey in the Isle of Wight.

TWO

HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom"

CHAPTER XXVI—CONTINUED

"Why this scowl, Louie dear? We have but had a race!" Her face was flushed, her clear skin shone, her eyes were sweet and true; and Louis stooped and kissed with pride and joy the wife he loved so fondly. Not all the three kingdoms could produce a finer woman than our old friend Madge.

"What is it, Lou?" she asked playfully. "Tis so unlike you to look so grave. Ah!"—and her countenance changed—"you have had a telegram!" "Yes, darling! Here John!"—this to the groom—"take this horse and lead the boys and ponies home."

But here the chestnut, which until then had followed its mistress, now turned towards her and neighed. "Dear Marmaduke! I had almost forgotten you," she said. Then she took a lump of sugar from her pocket and handed it to him; he took it gently and submitted to being led away.

Madge gathered up her habit of dark myrtle green; then, waving to the boys, resumed her place at her husband's side. She took the pink paper from the unresisting hand, and paused to read it. As she did so the colour fled from her cheek; her lips turned white; she trembled and staggered; and a cold perspiration broke over her, but she did not speak.

"Nay, wife, dearest," said O'Hagan anxiously, as he supported her. "Don't take it to heart! She may not be so bad; and if she is, dear soul, she'll surely go to heaven!"

"Yes, Louie," answered his wife, bravely endeavoring to stifle her sorrow and to regain her composure, "but she is in pain; she is suffering! And there is no woman on earth whom I love as much as I do her, nor one whom I admire half as much. I tell you, she has met her accident in self-sacrifice. Oh, yes, she has! Don't shake your head; I know her well."

"Then what are we to do, wife?" "We must catch the midnight boat."

"But Madge dear!" he interrupted quickly, "you are such a dreadful traveller. And at night you will be even more sick and ill than ever!"

"Do you not read," she said firmly, "that she wants me? Could I rest and know that she was perhaps dying, and longing to see me once again? No, no, Louie; I will chance the sickness. I shall not be so ill as she. Ah, I seem to feel that she has sacrificed herself; she has fallen at her post. I will—I must go to her! Come along, dear; there is no time to waste."

Madge had not been reared in soft luxury and ease; she had suffered, and knew how to endure. Hers was a nature that, had stern duty called, could—through her heart were breaking—have buckled on shield and sword to her nearest and dearest, and bidden them go, in God's name, and defend the weak and helpless, or their country's fame. Louis had always felt the power of her spirit, and yielded to her in many things.

As they neared the fine old Hall they espied a woman's figure, erect and tall. Whose is it? Surely we recognize her form, so high and yet so flat and shapeless, crowned by the big black bonnet and spotted frill. 'Tis pleasant to meet old faces in unforgetting places; and dear old Yorkshire Mary's is as welcome as ever. It brings a whiff of the past, and bears the aspect of truth and worth in its dear hard lines which it does one good to remember. Yes, there was old Mary, not looking one iota changed, or one day older, striding across the lawn to meet them. A tall, slight girl, of perhaps ten years, clung tightly to her hand, and persistently drew her on.

"Come along, Mary! See how quickly you can run! You need exercise, you know," cried the fresh young voice. "Mother dear, did I not do right? She has been shut up in the house with baby brother all this lovely day, and I have dragged her out!"

"Bring her here, Margaret, love; I want you both." Mary would not have stirred a foot for any one on earth, save for those two, had she not wished, but refuse dainty little Margaret she could not; she almost worshipped the child, with her stately manner and queenly little airs, and yielded to her as she had never done to mortal before. So she was dragged on to where the parents stood, and Mary had to put her apron to her mouth to subdue the gasps she made in the effort to regain her breath.

Madge could not suppress a faint smile as she took her little daughter's hand; but it quickly faded from her pallid cheek. "I have had a message from Father de Woodville," began the lady, but her voice grew tremulous as she continued. "He tells me that our dear Sister Marguerite is very, very ill. She is in Paris, and wishes much to see me."

"Oh, mother!" broke in the little girl, clinging to her hand, "surely she will not die?" "I hope not indeed, my love; but we must pray very hard for her. Your

father and I leave in an hour or so. We are going to her at once."

"Mother, mother, let me go too! I must see her once again before she dies. We have a secret together, and we promised to talk of it when next we met. It is so important! And if you only knew how I long to see her, you would not refuse my request."

"Margaret, my darling, you cannot come tonight," answered her mother firmly. "But I will tell you what shall be done. Should she get better—should she recover sufficiently to see you—you shall go to Paris and join us. Mary, you will take her in your charge, as you did her mother years ago when she was a little child."

"Don't you know I will, me Lady, with all me heart. But, oh, oh, oh, to think of that sweet critter a-lying ill and maybe dying, and none of her kith and kin near by. Ah, believe me," continued Mary, shaking her head sadly, "I never did approve of the life she chose. I knowed she'd come to a bad end! I knowed she would."

"Well, take great care of baby and the children during my absence, Mary, should Billy be able to spare you for so long."

"Oh, Billy's right enough. He's very easy-natured, and who knows but he may be glad to get shut o' me sometimes. Come along, Miss Margaret. Trust Mary, me Lady, to see to you and yours. Come, my pet!"

Little Margaret had not spoken a word since her mother had refused to take her with them; but her pretty eyes were dimmed with unshed tears, and stilled was the merry laugh as she silently obeyed Mary and walked home by her side.

"Don't take on so, dearie," said the woman, drawing the girl's arm tenderly through her own. "She won't die, and you and me'll go and see her. Now, mark my words, we will." The child gave a little sob. "I do want to see her, Mary—really I do."

"Whist, whist! My lamb; and so you shall. Only don't lose heart. Mother always knows what's best."

"Yes, Mary; but if she dies it will be so very hard!"

Little Margaret was a lovely child—clever and thoughtful, too, beyond her years. Her features were refined and sweet, and her colouring was rich. She possessed large, dark grey eyes, a clear, healthy skin, and a vigorous mind. She ruled her younger brothers with an absolute but sympathetic sway. Undoubtedly, there was that about her which marked her as one born to command.

Mary Northgreaves was on a visit to her old mistress. Long ago she and little Margaret had formed a compact between them that whenever dear mother or any of the little ones were ill, a letter should be posted immediately to Mary; and these important missives—already stamped and written in the old servant's awkward hand—were kept hidden away under the paper lining of the child's only private drawer. They were not aware that mother came across them one day, and had smiled kindly to herself as she replaced them carefully in their simple hiding-place.

Mother had not been well of late, and baby Willie had been taken suddenly ill; and thus Mary was summoned by Margaret, whilst mother smiled in her sleeve at their silent but devoted kindness.

Lady O'Hagan leaned rather heavily upon her husband's arm as he led her back to the house; this sad news of her old friend was a great blow to her. In vain Louis beseeched her to rest for a night; at least, ere she started on the journey. With her old indomitable spirit she only shook her head, and replied:

"No, no, my Louie. Do you not read through the lines that she wants me? Shame on me if I could not make this small sacrifice for her; and she has sacrificed almost her life for others. Come with me; let us not waste a moment. Marie, too, will be summoned, I feel sure. Mary will look after our little ones. Let us hasten, then."

CHAPTER XXVII.

Paris was enjoying a time of comparative peace, which she employed in burying her dead.

Almost every house, cafe, and place of public resort exhibited some token of respect for the dead as they were solemnly borne to their last resting-places. Men breathed more freely, and women prayed that all such weary strife might be ended for ever.

"How is she, Ma Soeur?" inquired Father de Woodville anxiously, on the morning of the following day, as he entered the convent door.

"Thank God, she seems decidedly better. The doctors have made an examination, and report that two of her ribs have been crushed in; but of that they have every hope of a perfect cure. What really causes poor Dr. Arno grave anxiety is the recurrence of that troublesome cough and the very weak state of her lungs. They all agree upon one point: that she has been allowed to overtax her strength to such a degree that only the greatest care and good nursing can ever set her upon her feet again."

"I know, I know," answered her brother, shaking his head sadly. "She has thought of everyone but herself.

However, my brother, his wife, and Lady O'Hagan will be in Paris in the course of the day, I fancy; and they will do their utmost to ensure that she wants for nothing. And you, dear Ma Soeur, will lavish every care upon her, for I know she is very dear to you!"

"Almost dearer than she should be, Father. I loved her from the first day I saw her; and perhaps it may be some small comfort to you to know that another dear old friend of hers and yours is in the convent at the present moment, and it will be her delight to help nurse our dear little patient; I speak of Sister Frances de Sales; she was a De Mowbrey, and was devoted to your sister when they were girls together. The Abbe Marliere has been several times to see Sister Marguerite. He told me she was very cheerful, though quite conscious of her critical condition. The only regret that seemed to trouble her was that she had done so little for our Lord. She is very weak, and so terribly feverish and excitable that I think it more than probable the doctors will absolutely refuse permission for any friends to see her, for a few days at least."

"Surely I may see her?" "Oh, yes; no one can well refuse you that privilege; she is continually asking for you, and Dr. Arno told me it would evidently ease her mind to see and speak to you. Only do not permit her to overtax herself. Go in, Father; she is expecting you; I have but just left her, with the firm promise to send you in the moment you arrived."

He opened the parlor door, and stealing softly across the dimly-lighted apartment, sank cautiously into the low chair at the bedside, but the nervous little brain caught the sound of his stealthy step; and, opening her eyes, she saw him. A look of joy welcomely him—such a look as she alone could give. He heeded no words from her to read her heart.

"Well, little sister mine," he said, taking up tenderly one of the wounded hands. "How I thank God that you are a trifle better today!"

She could not utter a word. But her mouth quivered, and tears of joy sprang into her eyes and rolled slowly down each flushed and burning cheek.

"Nay, nay, dear; you must not do this, or I shall be forbidden to visit you again."

"I could not help it, Percy"—she liked the old name best—"I am not quite myself yet. I am weak. It is so long since we met, and oh, I am so glad to see you. I have so many things to ask you about. I must know them, for they trouble my brain so dreadfully as I lie here. Do tell me if Mr. Manfred has confessed to you or anyone the history of his life."

"Now listen to me, dearest of all little wilful sisters, and I will make a compact with you. Our time together will be very short. Let us make the most of it. Do you be very quiet and good—neither interrupting me, nor getting too excited—and I will tell you everything that I judge to be good for you to hear, and that will interest you most."

"As you will, wisest and best of all old Fathers," she answered, with a ring of her old humor. "I will try to subdue my curiosity and obey; but do not be very much shocked or surprised should I interrupt you now and again with an odd question or two."

"I am about to begin by asking you one." He smiled. "Tell me just how you feel. Are you in pain? Do you suffer very much?"

"When I cough or take a long breath the pain is very severe. My head also aches terribly at times, and these poor elegant hands smart not a little."

"You are very patient, poor little sufferer! I am so sorry for you."

"Now tell me about my patients, Percy. Were you not surprised at Manfred's tale?"

"I never was more astonished in my life; in fact, I have not yet recovered from the effects of his history, and all it involved. But, to crowd as much news as I can into a small space of time, I was able to secure the assistance of a kind and clever attorney, and in the presence of both of us Manfred made a full disclosure of the conspiracy. His signed confession is already on its way to the Home Secretary."

"Oh, how good is God. I thank Him with all my heart."

"Remember your promise not to interrupt."

"I must know if Manfred is still sorry for all this—if his sentiments are still good?"

"Rarely have I witnessed more genuine sorrow and regret for a mis-spent life than he evinced, even up to his last moments: for he died last evening."

"Died, Percy! Poor man, is it possible that he is already dead? And he feared death so terribly! Surely someone was there to aid him in his last moments?"

"Yes, he died in my arms. We were alone together for a long time; I never left him until all was over, and I had rendered him every aid possible under the circumstances. All fear of death fled from him; he was glad to go. His last words were a message of thanks to you, of whom he could not speak without weeping. He said that, under God, he owed everything to you; and that we were to tell his brother that it was you alone who obtained

his release, and much, much more, which I may tell you some time when you can better bear to hear it." He observed that her lips were trembling, and judged it better to speak upon a more cheerful topic. "Can you realize," he continued, "that, all being well, poor Sir Edmund Leadbitter will soon be restored to honor and his own again!"

"The very thought of it all sets my pulses thrilling with joy and gratitude. I could almost find strength to leap from my couch when I think of the meeting between him and his faithful wife. I have shared their sorrow so deeply, have worked and prayed so hard for the truth to be brought to light, that I can indeed rejoice for and with them now. You see, I knew the little wife; she had told me all this two years ago."

"Where does she live?" He asked this to see if she would confirm the strange story told by Manfred as to her whereabouts, which he had even now some difficulty in crediting.

"Why, right under your eyes! At the Western Lodge of dear old Baron Court."

"If you say so, it must be true. But Mrs. MacDermot—as we called her—was so quiet, so unassuming, that, though we felt that she was above her station, we never supposed her to be poor Lady Leadbitter. How astonished both Marie and Madge will be when they discover this!"

"She told me her sad story in the strictest confidence, not knowing at the time that I had any connection with the De Woodvilles or Baron Court. So I felt bound to keep her secret. She declared she could not face the world; yet she must earn money against the time of her husband's release, so that she should have a little rest and comfort; and having given her mind to washing and getting up dainty articles of clothing, she soon excelled in her work. Marie and Madge assisted her in every possible way; and Marie told me often that when returning home late at night she had seen a light in the cottage window, and her heart had ached for the silent woman, toiling to earn money, which all knew she never spent upon herself. Dear Percy, does she know of the confession of Manfred? Have you not telegraphed to her?"

"Hush! hush! You are exciting yourself too much. Do leave all this to our judgment, or you will delay your own recovery, and never be able to witness the joy you have so gallantly brought about."

"This hard not to speak of a subject when one's heart is so filled with it," she sighed playfully. "I should have sent her ten telegrams by this! Poor little wife!"

"No doubt you would! In your kind, impulsive manner you would have flung money away right and left, and have set Mrs. MacDermot's heart in such a flutter that she would have been fit for nothing. You see, we want to be more sure of our case before raising hopes in her heart. The uncle's will and some other valuable papers have still to be found before our case is completed. Manfred did tell us where they were; but the story seemed very strange, and he might have been a little delirious, you know, for he suffered great agony from his foot at times."

"No matter how strange or improbable his story may have appeared, you must go and look for those papers just where he told you they were. Poor man! I really believe that had he been well brought up, he would have made a fine character. Perhaps, had he been in his place, we might have turned out no better than he. By the way, have you heard what has become of old Mere Corbette? They assured me that she was saved. How long ago it all seems! Yet you tell me it is scarcely forty-eight hours since all that terrible fighting took place, and the fire. How terrible vivid it all seems!" And she closed her eyes as though to shut out the frightful memory.

"Do not think of it, then, and do not trouble about the old woman; for I can assure you, on good authority that, as far as we can judge, she is better off now than she has been for a long time. He would not excite her sympathetic mind by telling her that she also was dead; she had suffered enough for her patients as it was. He would speak of brighter subjects. "Would you like very much to see Marie and Madge again?" he asked quietly—then instantly regretted the question; for he saw her start, and the hectic flush on her cheek deepened to a vivid crimson, whilst the ready tears sprang to her eyes as she answered almost reproachfully:

"Can you ask it? Do you imagine that as I lie here I do not think of them, and wonder what they, Regie and Louis, will say when they hear that their strong, healthy little sister is laid low at last. Have you told them that I am not well?"

"Yes," he smiled. "I have informed them that you are very ill, dear, and you may expect to hear of or from them ere many hours have elapsed."

"Percy! You do not mean that they may come to Paris—in its present state?" she cried in alarm. "Oh, tell them, warn them of the danger in this terrible city. They must not risk their precious lives for me! No, much as I

should like to see them, they must not be allowed to come!" "Very well, then," he answered soothingly; "don't trouble any more about them. Paris is quieting down very rapidly. If only you could be made to get well as speedily, then perhaps, when things are calmer and you are stronger, they might be tempted to come and see you." She had entirely forgotten how, when half fainting and unconscious the day before, she had urged and pleaded to see them.

"Dear, dear girls," she said, as if to herself, and a far-off look stole into her eyes; "I wonder if Marie's little face is as sweet as ever, and the look of firm, enduring friendship as clear as ever in Madge's steadfast gaze. And their little ones—Marie's boy!—and my dear little Margaret the Third, as I call her—the sweet child! Heaven has indeed endowed her with rare gifts; she has a destiny before her!"

"Father de Woodville, I am sorry to interrupt you; but you have already overstayed your allotted time, and the doctor's orders were very stringent that Sister Marguerite should not be allowed to talk too much," said Ma Soeur kindly. "Should she be no worse for this tete-a-tete, you will be able to see each other tomorrow again, and resume your conversation."

"Must he really go, Ma Soeur? I am so much better for his visit," pleaded Sister Marguerite.

"Yes; good-bye and God bless you, dear one," he said, placing his hand fondly on her head, and signing her achingly brow with the sign of the Cross. "Take care of yourself, and I may then be permitted to return tomorrow."

"Good-bye, Father and brother in one," she said; "come early tomorrow, and in the meantime pray for me."

He nodded and smiled; then followed Ma Soeur out of the room. "There are two telegrams awaiting you upon the parlor table," announced Ma Soeur in a low voice; "perhaps they may require an answer. Come and see them." He read them both.

"This one," he said, looking up, "is from my brother; he and his wife will arrive in Paris about five o'clock this evening. And this is from Lady O'Hagan and her husband. They hope to be here by eight o'clock."

"Well, they cannot see Sister Marguerite this evening, I fear. You know how weak and feverish she is."

"Oh, yes; she must not even know that they are here. She is fearfully nervous and excitable at present," he answered gravely. "I will meet them on their arrival, and conduct them all to the same hotel. It will comfort them to know that she is better, and not in any immediate danger."

TO BE CONTINUED

THE HOUSE THAT JACK BUILT

By Mary Clark Jacobs in Rosary Magazine

It is the little things, the seemingly insignificant items, that make or mar the big issues of life. Great problems are solved by master-minds of finance and commerce; great battles are won by military genius; great miracles wrought by the combination of brain and brawn. Big things, all of them, mastered by bigger men, who exact for their labor the biggest returns—fame and fortune!

But the little things, the nagging, grinding, daily torments that confront the average man and woman, that down the weakest and slowly but surely sap courage and strength of the mightiest, are too inconsequential to be fought. Their insidious campaign against the hearth is not recognized until they have gnawed into the very heart of the home, and happiness, perhaps life itself, is gone forever.

Jerry Manson was facing a little problem. Back from the World's War he had come to the sweetheart who had waited so patiently, so prayerfully, for his return, and together, they were planning their future.

"Jerry, I have the best news for you," Betty cried joyfully. "The Gregleys are giving up their apartment and we can assume the lease. Isn't that a bit of good fortune, when apartments are so scarce?"

"Yes," he hesitated. "How much does this place rent for?" "Oh, it is very reasonable. Five rooms and only a hundred a month. Jerry, we are lucky to get it at any price."

For a minute he did not answer. He looked at her in a strange, half-apprehensive manner; then, he demanded abruptly:

"Betty, what is the cost of the frock you are wearing?" "I don't know," she shook her head a trifle impatiently. "Aunt Agnes buys my clothes, you know, and I never bother about their value."

"What do you think your aunt paid for it?" he persisted. "About three hundred, I should say. Why?"

He jumped up and taking both her hands in his, looked earnestly into her eyes. "Betty, dear girl, I've been a selfish brute, to hold you to your promise. I make just \$200 per month."

"Of course, you are not making very much now," she admitted petulantly. "You gave up everything when you enlisted and had to start all over again.

But you will, dear, for Uncle Walter says you are a splendid architect with big prospects."

"I hope so, Betty, for your sake; but unfortunately, we can not live upon anticipations." The girl's eyes filled with tears.

"Jerry, don't let's talk about money," she pleaded. "I hate finances and such things. They caused the death of my parents, you know."

"It is an unpleasant topic," he admitted, "but a very important element in our lives. It is unreasonable for me to insist upon marrying you when I have so little to offer you. Bill Blair made it quite clear to me last night at the club."

"Bill Blair? What has he to do with us?"

"He wants to have everything to do with you, Betty. He thinks he might have a chance if I would release you from our engagement."

"I wouldn't have that fat, over-fed, war-profiteering millionaire," she stormed. "I want you, Jerry, only you."

"And my two hundred per?" he quizzed. "Oh, how unreasonable men are! Let's take the car out into the country. I don't want to think about it."

"We can't put it off much longer," he insisted. "We are supposed to be making preparations for our wedding. You must either name the day or dismiss me."

In thoughtful silence, they passed through the city to smooth Dixie Highway. Humped over the wheel, Jerry raged inwardly at his inability to earn sufficient money to properly care for the girl he loved; while Betty leaned back among the cushions trying to keep from her mind the ever-recurring picture of another couple, her dear father and mother, who had faced financial difficulties, and gone down beneath them. A sudden stopping of the car broke the painful reverie.

"What is the matter?" she cried as Jerry sprang out. He returned to her in a minute.

"Betty, I am an idiot," he confessed. "We're out of gas."

"Where are we?" she demanded. "Oh, about a million miles from nowhere," he attempted to answer lightly, as he scanned their surroundings. "What is that over there? Looks like a summer cottage of city campers. They are sure to have a Ford. Let's hike over and borrow some gas."

"No one could live in that," the girl exclaimed as they neared the place. It is no larger than a garage."

"I believe it is a portable garage," Jerry examined the shed-like structure with the eye of a critic. "But it is the first one I have seen with curtains at the window and a screened porch and moon vines." Further criticism was impossible, for the door opened and a girl, about Betty's age, greeted them. When she heard of their mishap, she laughingly answered:

"Of course, we have a Ford and Jack will let you have the gasoline. Here he comes now." After hasty introductions she insisted upon taking Betty within while the men looked after the machine. With much curiosity, Betty entered the cheery little room with its simple furnishings and homey appearance.

"Do you and your husband camp here all summer?" she ventured. A merry laugh greeted this question: "We live here all year," was the amazing answer. "This doll-house is our solution of the housing difficulty."

But Betty did not laugh with her. She bent forward eagerly, hopefully and begged:

"Won't you tell me how you came to do it! Jerry and I are facing just such a difficulty now. He was the junior member of a firm of architects, doing splendidly and making money when the War came. He enlisted, and now, must start at the beginning and work his way up again. I have nothing. My parents died and I am living upon the bounty of an aunt. Only this afternoon Jerry suggested that I give him up and marry a man who can give me the good things to which I have been accustomed." She shook her little head vigorously. "I won't do that. Tell me how you came to live here."

"Really, there isn't much to tell," Ann Warning replied. "When we were married four years ago, Jack bought a big house, furnished it beautifully, and we kept a maid. We had many good friends, entertained considerably, belonged to several clubs—and never saved a cent."

"I imagine most people live just that way," suggested Betty.

"Yes, I know all our friends do. The men are lashed to business, their noses to the grindstone, in an effort to make ends meet, and usually are physical wrecks when they should be in their prime; and the women are no better. Big houses, servants and social duties assist the development of 'nerves.'"

"You have described my parents," Betty admitted. "Father failed in business and the disgrace killed him. Mother soon followed him to the grave. He tried to protect her by keeping her from knowing the real condition of his financial affairs until the crash came. It was a terrible shock. I was fifteen

BARRISTERS, SOLICITORS

MURPHY & GUNN

BARRISTERS, SOLICITORS, NOTARIES
Solicitors for The Home Bank of Canada
Solicitors for the Roman Catholic
Episcopal Corporation
Suite 53, Bank of Toronto Chambers
LONDON, CANADA Phone 170

FOY, KNOX & MONAHAN
BARRISTERS, SOLICITORS, ETC.

A. E. Knox T. Louis Monahan
E. L. Middleton George Kough
Cable Address: "Foy"
Telephones: Main 463
Main 463
Office: Continental Life Building
CORNER BAY AND RICHMOND STREETS
TORONTO

DAY, FERGUSON & CO.
BARRISTERS

James E. Day 26 Adelaide St. West
John M. Ferguson Toronto
Joseph P. Walsh Toronto CANADA

LUNNEY & LANNAN
BARRISTERS, SOLICITORS, NOTARIES

Harry W. Lunney, B. A., B. C. L.
Alphonsus Lannan, LL. B.
CALGARY, ALBERTA

JOHN H. McELDERRY
BARRISTER, SOLICITOR

NOTARY PUBLIC
CONVEYANCER
Money to Loan Telephone 1681
HERALD BLDG. ROOM 24
GUELPH, ONT.

ARCHITECTS

WATT & BLACKWELL
Members Ontario Association
ARCHITECTS
Sixth Floor, Bank of Toronto Chambers
LONDON, ONT.

DENTISTS

DR. BRUCE E. EAID
Room 5, Dominion Bank Chambers
Cor. Richmond and Dundas Sts. Phone 5656

EDUCATIONAL

I know of no investment that brings such quick and profitable returns as that in a Business College course. Attend

Western School
W. F. MARSHALL, Principal
Corner Richmond and Fullerton Sts.
LONDON, ONTARIO

St. Jerome's College
FOUNDED 1864 KITCHENER, ONT.

Excellent Business College Department.
Excellent High School or Academic Department.
Excellent College and Philosophical Department.
Address: REV. W. A. BENINGER, C

"That is the big mistake most men make," meditated Ann aloud. "The wife should have full knowledge of all money matters. She enjoys his prosperity; why should she not be willing to shoulder her part when adversity comes?"

"You are right," Betty admitted thoughtfully. "Had my mother known, I am sure she could have helped. We never economized, but spent money lavishly until the money was gone and no more to be had. But," she pleaded, "I am so eager to hear of your solution."

Ann laughed.

"Well, I knew we were saving nothing for the proverbial rainy day and it worried me but I could see no way to retrench in our living expenses. Houses were very scarce and at that time, we were offered a big price, more than double what Jack paid, for our residence. My husband refused to sell, but I coaxed and coaxed, telling him but part of my plan, which was to get out of that neighborhood and as far away as possible from the extravagant crowd with whom we associated. We sold the house, promising to vacate within thirty days, invested our money in good bonds and looked leisurely about for an apartment. You can imagine our dismay when we could find nothing at all. We had about decided to store our furniture and go to a hotel, when a friend of Jack's jokingly offered this garage, suggesting that we camp for the summer."

"Fortunately, it was situated so that Jack could easily reach the office in the car, so pretending that camping was the thing I wanted most, I persuaded him to try it for a few months. The first week was awful. I'll never forget Jack's growls and grumbling over the hardships and inconvenience we were enduring. Then, he began to take an interest in the garden. He built a kitchen at the rear; a screened porch on one side and a bay window on the other and on the day that our first mess of lettuce decorated the table, he swore that 'all the king's horses and all the king's men' could not drag him to a city residence again."

"Our garden supplies us with fresh vegetables for six months and canned goods the balance of the year. The paucity of room limits the housework, so I can devote considerable time to my talent for drawing which was sadly neglected during the time we tried to 'keep up' with our friends and I am succeeding as an illustrator. Frequently, I go into the city with Jack on Saturday morning, spend the forenoon shopping and then we take in a good show. The best part is that we are happy and content out here. Last fall, we refused to move back to the city, although our solicitous friends had found an expensive apartment for us. We are saving money as we never did and never could save it in the city."

Betty breathed a rapturous question: "Do you think we could do what you have done? If we only could!"

"I know you can, and how nice it would be for both of us and for our men too! You will remain for dinner. Please!"

Betty did not hesitate. "Yes, I'd love to and—will you call me Betty and let me say Ann?—and oh, lend me an apron, please."

Five minutes later, Jerry came towards the little cottage with his new found friend. He too, was mightily interested in their solution of one of life's little problems.

"Well, Betty, are you ready to go?" he called. The aproned figure that answered him bowed in mock humility.

"We are invited to dinner, sir, and I have accepted for both of us. Come inside and see 'The house that Jack built.'"

"You didn't build it, did you?" Jerry turned to his companion.

"My wife calls it the house that Jack built because I spend much of my leisure time with hammer and saw making improvements. As you can see, the beginning was a portable garage. I've added all the trimmings," he laughed.

It was a very merry meal for the four joyous, happy young people who partook of it on the screened porch. Afterward, Betty suddenly announced: "Jerry, I've told Ann I'm to be married soon."

"Yes?" his face fell. "To Bill Blair?"

"Nonsense. I'm going to marry you—whether you like it or not."

"Hum! And how are we to live? On my two hundred per?" he demanded.

"Ann has told me how we can live comfortably and even save money on two hundred a month," she assured him with a wise toss of her head.

"Yes?" ironically. "And we'll begin to save by renting a flat that costs half my income."

"We're going to be married—very quietly and very soon," she continued calmly.

"Wh—! Am I to be spared a big 'here-comes-the-bride' affair?"

"I hadn't thought of sparing you," she confessed. "It is the expense of a big wedding I want to avoid. And then—"

"And then—" he repeated.

"We are coming out here and be next-door neighbors to the dwellers in this cottage and live in a 'house like Jack built.'"

That is the end of the story—and the beginning of another. Two years in their tiny homes proved the wisdom of the young wives in deserting the mad whirl of modern society and refusing to accept burdens and obligations that brought neither happiness nor well-being.

In that time, during which two tiny voices have added their baby lisps to the happy quartet, they have saved enough to warrant the erection of comfortable twin bungalows, for which Jack has prepared the blueprints, and then the two portable garages will be shorn of their trimmings and relegated to the rear to serve in the capacity for which they were originally intended.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

RELIGIOUS VOCATIONS

There is undoubtedly a good reason for allotting the present General Intention to the month of August. During the past few weeks hundreds of young men and young women have returned from colleges and convents where they may have spent several years engaged in the training of their minds and hearts. They are home for good, their school days are over, and many of them are seriously pondering and asking themselves what the next step is to be.

Naturally, for a large number of these graduates the answer is already known; new careers have already been decided upon; and, equipped with the schooling they have received, they are about to launch out on the ocean of life. For many others the future is not so clear. They are the ones to whose lives chance may give a direction for better or for worse; or, as a recent author puts it, "they must needs follow up whatever presents itself; the vacant desk of some clerk or other, or the suggestion of a rich relative, or the hints of the 'ad' column of some newspaper, or what father happens to be doing. Victims of transitory circumstances moving along aimlessly, they are thus diverted into byways for life." This unhappily is too true, for their ambition does not permit them to rise higher than the material side of life.

Why is it that so many of our young men have no loftier aims than money-getting or leading lives of ease and pleasure? How is it that so few of them, fresh from college or high school, think of the priesthood as a vocation, or of life in one or other of our religious communities? A reason may be suggested. Among the available subjects that leave our institutions of learning every year there must be a large number who give no thought to higher life, not because they are afraid of sacrifice, nor because they are wanting in generosity, nor because they lack the qualities required, but possibly because they have false views of what constitutes a vocation or because the topic has never been mentioned to them.

And yet religion is deeply interested. It is of vital importance to the Church that recruits shall be found not merely to take the places of her clergy who are called away by death, but also to provide for her expanding activities, and the long and serious preparation she exacts from aspirants obliges her to look ahead. It is for this reason that the clergy, especially pastors, to take care that boys who show signs of an ecclesiastical calling be kept from worldliness. "Let them form in ways of piety, encourage them in primary studies and cultivate in them the germ of vocation." (Can. 1353).

Unhappily, youths only too often fail to respond, for the reason that they have false views concerning the Divine will in their regard. There are too many under the impression that, if God wants them in His service, He will send an angel to lead them into the seminary or into the novitiate, or at least give them an attraction so compelling that they cannot resist the call. And they wait until that time comes.

Undoubtedly attraction may be the ordinary, as it is the easier, way into the priestly and the religious state in life and usually those who have found their home in the priesthood or in communities have felt this attraction. It is a grace that should not be resisted. "Today if you shall hear His voice," the Psalmist warns them, "harden not your hearts." But it would be an error to assert that where the attraction is not felt there is no call, or that God will not accept the generous offer of one's life and service. Not so long ago the notion was fairly widespread that a vocation to the priesthood or to the religious life had to be decided by natural inclination and by the promptings of piety. Undoubtedly nature and grace have full scope where there is question of choosing a state of life, but nature and grace may be powerfully aided if accompanied by the weighing of motives. Inclination makes the task easy, but reason may also play a role. In other words, one may convince himself by argument that the higher life is the life he should embrace.



WILSON'S FLY PADS

Kill them all, and the germs too. 10c a packet at Druggists, Grocers and General Stores.

The Venerable de la Colombe, whose beatification was recommended to the prayers of our members last month, did not feel any attraction toward the Jesuit Order which he was about to enter. In fact, in one of his letters, he wrote: "I had a horrible aversion to the life in which I engaged myself when I became a religious." And he explained this feeling very ingeniously when he asserted that nobody appears to have much inclination to carry his cross. Colombe saw where his duty lay, he overcame his repugnance, and the world has felt the effects. Had he waited until his aversion disappeared—and he was free to do so—possibly Saint Margaret Mary would have lacked in after years the wise spiritual direction she received, the spread and the influence of devotion to the Sacred Heart would have been retarded for centuries, and Colombe himself would not now be a candidate for the honors of beatification.

Accordingly, a youth, gifted with the physical, mental and moral qualities which one should expect in a candidate for service at the altar, may feel no natural desire or attraction one way or the other; but there is nothing to prevent him from sitting down in peace and quiet and reasoning out things for himself. There is nothing to prevent him from reflecting on the shortness of life, the need of saving his soul, the obligation of taking the safest method, the dangers of living in the world, the satisfaction of serving God, the profit to be derived from working for souls; and in view of these considerations contrasting the advantages and the dangers and disadvantages of the secular life.

Usually a few days' retreat is recommended in order that one may be at greater liberty to treat with God about these important matters. During this season of silence and prayer, the relative value of the things of time and eternity stand out boldly, and generosity assumes a new meaning in the mind of youth. Light and strength come to a soul thus engaged, and God's grace aiding, the greater is the supernatural attraction that begins to assert itself and the more the will becomes determined to tread the surer path. A choice made under these conditions is legitimate even though natural repugnance may still be felt. Such a call to the higher life is genuine; and all a young man has to do, when the work of choosing is over, is to throw himself on his knees and exclaim, "My God, accept my life and service." And one may be sure that the sparing of His grace and help when He sees a soul determined to overcome its natural repugnance. His invitation to the rich young man, "If thou wilt be perfect, etc.," implied that abundant help would have been given to him had he assented to the gracious invitation.

Some years ago a Roman Commission decided that the qualifications required on the part of a candidate for ordination, or for the priesthood, by no means consists precisely in certain interior aspirations or promptings of the Holy Spirit. On the contrary, all that is required for admission into a seminary is a right intention combined with that fitness which consists in the possession of such gifts as health, talents, etc., as may enable the candidate to perform the duties of the particular state on which he is entering. In a final analysis, the true "call" to the priesthood, and the only one necessary, is heard when the bishop bids the candidate for ordination advance and assume obligations which are to last for life.

One may add that this simple exposition of doctrine is also applicable to life in our Brotherhoods and Sisterhoods, seeing that the same fundamental motives may be invoked. It should allay the fears and scruples of many young men and young women who would like to give themselves to God, but who fear to make the step too hastily, or who dread the sacrifices, most of them imaginary, they will be called upon to make. Let them be generous with God and then leave the rest to Him.

Surely appreciation of the higher life is lacking when we see such a dearth of clergy at home and abroad, and when we see conditions as they exist in our fully organized religious centers. What are our bishops asking for more earnestly than for religious teachers to instruct little Catholic children? Orders and Congregations are clamoring for recruits. The de-

spairing cry is general: "No vocations to meet the demands for service!" Meanwhile schools and convents are left unopened, and our children must either frequent the Public schools or remain uneducated. The responsibility for this state of things rest on somebody's shoulders. Attraction towards the priesthood or the religious life may be wanting, but zeal for souls, which is the monopoly of no one, should at least supply the vocation of many.

God may facilitate our entry into the narrow path either by inclination or by reason, but let us hear the warning of the Psalmist not to refuse to listen to God's voice in whatever way it is heard. Meanwhile prayers for the multiplication of priests and religious is urged upon all; but it is not enough to pray that the laborers in the Lord's vineyard be plentiful. We ought to do our part to help worthy young men who aspire to the priesthood, and parents ought to be willing to allow a son or a daughter to consecrate his or her life to God. The sacrifice they make will bring its hundredfold in this world and in the next.

E. J. DEVINE, S. J.

WEEKLY CALENDAR

Sunday, August 7.—St. Cajetan, known as the "hunter of souls" who retired from the court of Julius II. to join the Confraternity of St. Jerome, spending his money to aid the poor. He introduced the Forty Hours' Devotion as an antidote to the heresy of Calvin. St. Cajetan was born in Vincenza in 1480 and died in 1547.

Monday, August 8.—St. Cyriacus and his twenty-two companions, martyrs, who were executed by Diocletian in 303.

Tuesday, August 9.—St. Romans, a Roman soldier, who was so impressed at the manner in which St. Laurence bore torture that he confessed the faith and was executed the day before St. Laurence met death, in the year 85.

Wednesday, August 10.—St. Laurence, chief of the seven deacons of the Roman Church, who being commanded by the prefect of the city to yield up the treasures of the church, gathered the sick, the infirm and the poor and presented them to the official. He was tortured over a slow fire.

Thursday, August 11.—Saints Tiburtius and Susanna, martyrs. The former was a subdeacon and the son of the prefect Chromatius; the latter a holy virgin, whose refusal to marry caused her to be impeached. Both were executed in the reign of Diocletian.

Friday, August 12.—St. Clare, who, inspired by St. Francis of Assisi, founded the order of the Poor Clares. For twenty-eight years of illness, the Holy Eucharist was her only support and spinning linen for the altar the one work of her hands. She died in 1253.

Saturday, August 13.—St. Radegunda, daughter of a King of Thuringia, who was made prisoner by Clotaire, King of Soissons. She desired to remain a virgin, but was at last forced to yield to the King's wish that she become his wife. As queen she displayed great virtue, which was at first pleasing to her husband, but later he reproached her for her pious exercises, declaring he had married a nun and not a queen. Finally he permitted her to retire to a convent she founded at Noyon and there she died in 587.

WOMEN COVER ARMS FOR PAPAL AUDIENCE

Rome, July 25.—Several girls and women who assembled here for a public audience with Pope Benedict XV, recently were warned by papal guards that their sleeves were too short and were obliged to wind veils around their arms and to

draped their bare necks before His Holiness entered the room.

The incident occurred after the Pope had received, in private audience, Miss Katherine Walsh of Philadelphia, honorary president of the Alliance of Catholic Women and urged her to work, through that organization, for the correction of modern fashions.

The Pope laid great stress on the necessity of Catholic women leading in the movement for more modest fashions.

Ursuline College

"The Pines" Chatham, Ontario

Residential and Day School for Young Ladies and Little Girls. Beautiful situation. New Buildings with all modern equipment. Twenty-acre campus. An ideal school.

Collegiate, Preparatory and Commercial Departments.

School of Music Affiliated with Toronto Conservatory

Write for Illustrated Prospectus to the REV. MOTHER SUPERIOR.

College and Academy of St. Joseph

ST. ALBAN STREET, TORONTO

Residential and Day School for Young Ladies and Little Girls

St. Joseph's College is Affiliated to the University of Toronto Through the Federal College of St. Michael

ST. JOSEPH'S CURRICULA:

- 1-College Course of Four Years—Classical, Moderns, English and History, and General Courses leading to Degrees.
- 2-The Collegiate Course (Upper, Middle, and Lower Schools), in which the pupils are prepared for Honour and Pass Matriculation for Entrance to Faculty of Education and Normal School.
- 3-The Academic Course. In this course special attention is paid to Modern Languages, Music, Expression, Art, and Needlework. In this department students are prepared for Music Examinations (Instrumental and Vocal) at the University of Toronto and the Toronto College of Music.
- 4-The Commercial Course (Affiliated to the Dominion Business College) prepares students for Commercial Certificates and for Diplomas in Stenography and Typewriting.
- 5-The Preparatory Course includes the usual Elementary Subjects, also French, Drawing, Plain Sewing, Physical Culture, and Singing.

For Prospectus, apply to THE MOTHER SUPERIOR.

Loyola College

Montreal Canada

Conducted by the Jesuit Fathers

Full Arts' Course. Also High School and Preparatory Departments. Boarding and Day School

Ideal, healthful location. Fifty acres. Beautiful new fireproof buildings.

REV. W. H. HINGSTON, S. J., Rector.

Assumption College

SANDWICH, ONT.

AFFILIATED WITH WESTERN UNIVERSITY CONDUCTED BY THE BASILIAN FATHERS

Boarding School for Young Men and Boys

with the following courses:

College Course leading to the degree of BACHELOR OF ARTS, and offering a complete foundation for the study of the professions, and especially designed for students preparing for the Priesthood.

High School Course fitting students for Matriculation into American and Canadian Universities.

Commercial Course equipping students for a business career.

Preparatory Department for younger boys.

Good Staff; Good Buildings; Good Equipment; New Gymnasium; Swimming Pool; Running Track; Handball Alleys; Tennis Courts; Football and Baseball Grounds; Acres of Campus.

Private Room accommodation for one hundred students.

The 52nd Year Begins Tuesday, Sept. 6th

For catalogue and particulars address: REV. T. V. MOYLAN, C. S. B., Principal.

St. Joseph's Academy

Lindsay, Ont.

Boarding School and Day School for Young Ladies

COURSES—Upper, Middle, Lower and Commercial Schools, Domestic Science, Art, Music.

Calendar on Application

The Causgrove-Surby School

WINDSOR, ONTARIO

Places hundreds in positions in Border Cities and Detroit.

Write for Catalogue D.

J. E. Causgrove, Prin. F. Surby, Vice-Prin.

LYMYER CHURCH

225 St. E. St. WINDSOR, ONT.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

University of St. Francis Xavier's College

ANTIGONISH, NOVA SCOTIA

COURSES IN ARTS SCIENCE, ENGINEERING AND LAW

School opens Sept. 15th, 1921

Terms moderate. Apply for Calendar

Rev. H. P. MacPherson, D. D. PRESIDENT.

Irish Orators and Oratory

Edited by

Alfred Percival Graves, M. A. William Magennis, M. A. Douglas Hyde, LL.D.

With an Introduction by Professor T. M. Kettle

SPEECHES BY

Edmund Burke (1780-1797) Henry Flood (1792-1791) Walter Hussey Burgh (1742-1788) Henry Grattan (1746-1820) John Philpot Curran (1750-1817) Richard Brinsley Sheridan (1751-1816) Peter Burrows, K.C. (1758-1841) John Sheares (1756-1798) Theobald Wolfe Tone (1763-1798) William Conyngham Plunket (1764-1854) Thomas Goold (1766-1849) Daniel O'Connell II (1775-1847) Robert Emmet (1778-1803) Richard Lalor Sheil (1791-1851) Isaac Butt (1812-1879) Thomas Francis Meagher (1828-1867) The Rev. Mr. Cahill The Manchester Martyrs A. M. Sullivan (1830-1884) Lord Russell of Killowen (1832-1900) Charles Stewart Parnell (1846-1891) Michael Davitt (1846-1906) John E. Redmond (1851)

Price \$1.50 Postage 10c. Extra

The Catholic Record LONDON, CANADA

ST. MICHAEL'S COLLEGE

TORONTO

The Catholic College of the University of Toronto

All Courses Leading to Degrees in Arts

REV. H. CARR, C. S. B., Superior

REV. F. D. MEADER, C. S. B., Registrar

ST. MICHAEL'S COLLEGE SCHOOL

HIGH SCHOOL DEPARTMENT

PREPARATORY DEPARTMENT

COMMERCIAL DEPARTMENT

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.
 Publisher and Proprietor, Thomas Coffey, L.L.D., 141 St. John St., Toronto, Ont.
 Editors (Rev. James T. P. O'Connell, R.A., Thomas Coffey, L.L.D.)
 Associate Editor—H. F. Macdonald.
 Manager—Robert M. Byrne.
 Address business letters to the Manager.
 Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance must accompany the order. Where Catholic Record Box address is required send 10 cents to properly expense of postage upon replies.
 Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.
 The Catholic Record has been approved and recommended by Archbishops Faour and Sharrett, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion.
 In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main St. and John J. Fryer.
 In Sydney, N. S., single copies may be purchased at Murphy's Bookstore.
 In Montreal, single copies may be purchased from J. Milloy, 211 St. Catherine St. West.
 In Ottawa, single copies may be purchased from J. W. O'Brien, 141 Nicholas St.
 The following agents are authorized to receive subscriptions and conveyance for The Catholic Record:
 General Agents—M. J. Hagarty, Stephen V. James, Vincent S. Cox, Resident Agents—Miss Bride Saunders, Sydney; E. R. Costello, 141 1/2 Ave. West, Vancouver, B. C.; Silas Johnson, 210 Rochester St., Ottawa; Mrs. Geo. E. Smith, 2385 Mance St., Montreal; Miss E. Hogan, 377 Levinge St., Winnipeg, Man.; Henry Ballaragion, Norbert Sylvester.

LONDON, SATURDAY, AUG. 13, 1921

SOME CHECKS ON HUMAN PROGRESS

In times past the poetic imagination has created fanciful pictures of a Golden Age when the world was young and happy. In our own time the same poetic fancy has dipped its brush into the depths of the rainbow and has pictured for us, has prophesied for us the day that is nearby when the cycle of progress will be complete. These poets and fanciful philosophers of the present era look frowningly upon the ancient traditions of pristine happiness. The picture that Thomas Hobbes gave us in the seventeenth century of the life of primitive man as "poor, nasty, brutish and short" was like a forecast of nineteenth century Darwinian conclusions. To many, therefore, it now seems easy to conceive of a genuine Golden Age that is to come as the final fruitage of the tree of human life, the roots of which are fixed firm in the soil of past suffering. To these biological philosophers the Garden of Eden is a myth invented by the innate hope of men; an ideal to be striven after rather than an epoch which has passed.

The coterie of evolutionist thinkers who thus discard the Biblical account of the Fall of Man and its attendant circumstances have an unwarranted hope in realizing the perfectibility of the human race. They pretend to see a social progress in the world. Intellectually, they point out, there has been a decided advance; science has ridded the veil of ignorance. It has created a path for the airplane; it has calmed the waves of ether and thereby has permitted the human voice to travel unimpeded through the traits of space; it has built hospitals where disease is checked and annihilated; it has erected schools and libraries where all this knowledge shall not be lost to future generations. "Mankind," say they, "has ascended from a brute ancestry; but, just as the rose with its roots in the dark soil is none the less beautiful and fragrant, so the human race of the future may acquire a happiness and perfection none the less complete for having sprung from a lowly origin."

These progressional activities may not be denied. But the limits to our progress most certainly are defined by two laws, the one natural, the other supernatural.

Perfectibility pertains to the infinite. The result of perfectibility, which is complete happiness, is likewise wrapped up in the infinite. Now finite man with his limitations of life, of knowledge, of vigor and of volition cannot attain, either as an individual or as a race, perfectibility or its result, unalloyed happiness. Although science has accomplished much in alleviating the pains of life, there is no natural science which can assuage grief or dry up the tears of a bereaved mother. Although science has, in many cases, checked disease, it may never hope to perpetuate human life in an individual. By his nature man is finite. By his nature man is, therefore, doomed to imperfectibility. This, then, is a certain check to progress; a wall beyond which we may not pass but must heed the inscription carved above its gate.

By 'progress' the world has a very definite meaning. It might be summed up as 'terrestrial happiness.' Now there is another check which prevents our acquiring terrestrial happiness. This obstacle is supernatural. Of course there are

millions in the world who have never realized that man was not created to make terrestrial progress, but that he was fashioned for God. A spinning machine was not builded to carve statues. Nor was a man made to fashion for himself happiness in this life. Thus, the supernatural end of man is the most potent and concrete check to human progress.

"To suffer—to die;
 To bear the brunt of battle;
 To feel the treacherous steel—
 This is the life which every knight
 Must cherish in his heart."

Such is the translation of an old English song. It is but a paraphrase on Christ's words: "Unless a man take up his cross and follow Me, he is not worthy of Me." In the present economy of things man's business is not to make progress as defined by the world. Progress is a mere accident; salvation is the essential. What the world esteems as pertaining to unhappiness is the vocation to which all are called.

In these days of false ideals it is well to recall these points. We cannot afford to lose sight of the Garden of Eden and the Fall of Man or of Heaven and the final salvation of the individual. To do so is to confuse the main issue of life.

LAY RETREATS

At this season of the year nearly all the priests and religious in the land are engaged in making a retreat. To the ordinary layman a retreat is shrouded in mystery. He surmises that this species of spiritual exercise, while necessary for priests and nuns, is beyond his obligations in every respect. However, he has some vague notion of the value of retreats, recognizing that their main importance rests in readjusting one's ideals to the norm of Christianity by putting first things first.

A retreat is as necessary for a laic as it is for the Religious. Doubtless, while its essential features are common to both, there is an accidental difference in the spiritual exercises planned for the man of the monastery from those ordered for the man of the world. But in the business of getting back to Christ, of cleaning and trimming our lamps, of re-filling them with the oil of grace; of viewing more clearly the pitfalls of life; of fixing our vision more steadfastly on the heights of heaven—these things are common to all retreats and are as necessary for the merchant as they are for the priest.

Lay retreats are a common occurrence in England. Their popularity is waxing strong in America, due to the influence of pastors who are zealous and are capable of overcoming seeming difficulties in the organization of these "little missions." The greatest obstacle in the way of organizing a retreat for laymen is the difficulty of arranging a suitable time for the various exercises. Now, while it is preferable for one to devote an uninterrupted week to the making of a retreat, this is not essentially required. Making the best of the situation, the earnest men of the parish could be assembled every evening for a week and hear discussed the topics which are deemed for their spiritual good and progress. If this were accomplished lay retreats would become parochial affairs and would not be limited to men or women of leisure whose means permit them to seek out some monastery or convent for a solid week.

If retreats are cloaked in mystery for the ordinary layman, it is possible that the cloak be removed. Let the youth of the parish be enthused with holy ideals. Let the old be renewed in the love of Christ; be buoyed up with fresh hope. Above all let the good people advance in goodness and let the sinner come back to the House of God. It is only the experience of a retreat that will take from it the shroud of mystery.

A NEW CATHOLIC UNIVERSITY

The recent foundation of the Catholic University of the Sacred Heart at Milan has filled our heart with consolation because of the benefits which we expect to accrue therefrom in the interests of religion and science. At the same time this foundation has turned our thoughts to the Catholic University and other Catholic institutions of higher education in the New World, which have the same noble scope of diffusing science in the light of Faith and Christian piety. We are confident that these institutions

will extend a helping hand to the sister University just established in the capital of Lombardy and will bind themselves to the new University in the bonds of mutual cooperation. And since we know well how much an exchange of students between the aforesaid Universities would conduce to this end—since such an exchange would serve to unify more and more the lofty aims of the institutions in question—it is with paternal satisfaction that we learn of the praiseworthy steps that are being taken to bring about the exchange of students of this kind. From our heart we very gladly impart the Apostolic Benediction as a token of Heavenly favor on all those who will give this undertaking their approval and assistance.

BENEDICTUS PP. XV.

Given at the Vatican the thirtieth of April, 1921.

The above letter announces the institution of a new Catholic University. Monsignor Nicolla, the appointed Professor of Laws in the Sacred Heart University, points out with significance the desire of the Holy Father, viz. an exchange of students between our Canadian and American colleges and this latest of Catholic seats of learning. The CATHOLIC RECORD takes pleasure in giving prominence to this letter addressed from His Holiness, Benedict PP. XV.

FUTURE WARS

BY THE OBSERVER

The relations between France and England have again reached an unpleasantly acute stage; and the press of France is complaining, in pretty plain terms, of England's attitude in the Upper Silesian dispute.

The League of Nations is as yet, principally a scheme on paper. France and England are in control of the fate of Europe; and if they do not continue in accord there is little hope for future peace. The Treaty of Versailles has already undergone many modifications; and it is, in many of its aspects, a very different agreement today from the one signed at Paris. Some of the treaties, subsequently made between the Allies and the other powers, have also been modified. The Treaty of Sevres, which deals with the future of Turkey, is likely to be modified even more than the Treaty of Versailles.

But the fact that these treaties have been varied in their terms would not, in itself, necessarily, lead to future wars. It is not the fact that changes have been made that makes us pessimistic as to the future, but the fact that the two principal Allies have not been, and are not now, in accord in respect of those changes.

It became quite apparent, not long after the armistice, that not the League of Nations but the Supreme Council of the Allies, would be the great and main power in shaping the course of European diplomacy for many years yet to come; in other words, despite all protestations to the contrary, the course of European affairs is still to be determined on the principle of alliances and of "the balance of power," and not on the principle of a League of Nations. It soon became quite clear that the Supreme Council of the Allies, which means the governments of England, France and Italy, were willing to leave all speculative, academic, non-practical discussion to the Council or Assembly of the League of Nations, but that when question arose of mandates, territory, or concessions in foreign countries, the three Allies, England, France and Italy, were determined to deal with such questions by the rules of the game of the old diplomacy and not by the pious aspirations of the new international democracy.

Possibly, if the United States had been in practical touch with the other three Allied Powers, the old diplomacy might have had more trouble in maintaining its position. But the United States dropped out; reverted to George Washington's theory as to "European entanglements," and left England, France and Italy to take up the old diplomacy again, whilst they gave empty praise and benevolent but meaningless smiles to the League of Nations.

Of these three Allies, Italy counts for the least. She had a reason for going to war; a definite interest; a comparatively narrow interest; and she has attained her object. She wanted to get back former Italian territory held by Austria; she now has it; and her interests in the other questions,

which are regarded by England and France as great questions, is not as great as theirs.

So far as the state and the future of central and western Europe is concerned, France and England are the two Allied powers whose interests are most involved. Neither of them is prepared to entrust those interests to any League of Nations; so nothing remains for them but the old game of diplomacy and the uncertainties of agreements or ententes.

On these two, France and England, depends the future peace of Europe. The empire of Austria-Hungary is no more; Germany will not be warlike for generations to come, if England and France hold together in friendship. If they do hold together, then, though there are in Europe the raw materials for many future wars, there is little likelihood of any disturbance of the peace for a long time to come, which would seriously threaten a general conflagration in the face of England and France united.

But, if these two drift, or break apart, Europe's future peace is the most uncertain thing in the world. What are the probabilities? England's gains in the War have been greater than those of France; and her losses smaller than those of France. Imperially she is much more secure than in 1914, because of the disappearance of Germany as a holder of colonies and a world sea power. In eastern Europe, her mandates and concessions are much greater and more valuable than those of France. The fear of German attack on India has followed into oblivion the fear of a similar menace from Russia. On the sea she remains without a rival; saving always the new naval expansion of the United States.

What is the position of France? She has few ambitions as a world power; her colonial possessions are comparatively unimportant; she has received the small end of the mandates and concessions in eastern Europe; she manifests no disturbing ambition in the matter of naval armaments; and she does not even show much eagerness to keep up a very large standing army. Her losses in dead and crippled are nearly twice as heavy as those of England.

She has sixty millions of Germans, sore and unfriendly, in front of her, and about her a thoroughly disorganized Russia, and a number of new and uncertain States set up by the Treaty of Versailles. Not far away, she sees the Balkan pot still simmering; and her only continental aid if that pot boils over would be Italy; and Italy is not a sure dependence.

When one considers these facts, it is not hard to see why France is anxious, and a little suspicious, when she sees England distinctly favoring the future political and commercial solidarity of Germany; and see English banking financing the commercial and industrial resurrection of the powerful enemy of three years ago.

The Silesian question is only the most recent of several questions, in which this divergence of French and English interests has manifested itself. The Poles of Silesia apprehend that the whole territory is going to be handed to Germany. Their interpretation of the Treaty of Versailles is, that the plebiscite results were to determine the question by communes, or districts, and that those communes which voted for Poland were to go to Poland. And the text of the Treaty seems to support this contention. France regards Poland as a friend, a probable ally in case of trouble with Germany, and a buffer State against other disorganized but turbulent trouble-makers.

England is playing two diplomatic games; the game of pounds, shillings and pence, to be made out of English investments in German industries; and second, the game of "the balance of power," which means, and always has meant, in English diplomacy, to keep Europe so balanced in power, that she can turn the scale anyway she chooses to turn it. From all of which it seems fairly plain that France, at this time, has fewer selfish interests at stake, and has at stake her safety on the continent of Europe; and that England is not giving her any definite assurance that that safety will be preserved.

After the War, it was proposed that England and the United States should make a treaty guaranteeing the safety of France. When the

United States withdrew from the diplomatic field, that plan fell through; and France has no positive assurance to-day of an alliance with any power.

NOTES AND COMMENTS

THE NEW Bishop of Alexandria, the Right Rev. Dr. Coutourier, O.P., is the second Dominican to hold the episcopal office in Ontario, his predecessor in that capacity being the late Bishop Carberry of Hamilton. The new Bishop of Alexandria brings to his charge a varied experience as missionary and administrator, his latest office being the important one of Visitor to his Order in Egypt. A warm welcome awaits him in Alexandria, where he will no doubt carry on the splendid traditions of his two predecessors, the Bishops Macdonell. May he be long spared to his new charge.

OF THE thirty bishops who have held or hold office in the Ontario Church, six have been chosen from the Regular clergy. Bishop Phelan, third of Kingston, and Charbonnell, second Bishop of Toronto were Sulpicians; Archbishop Lynch of Toronto was a Lazarist, and Archbishop O'Connor was a member of the Congregation of St. Basil. The present Bishop of London, as is well known, is an Oblate, while, as already stated, Bishop Carberry of Hamilton shares with Bishop Coutourier of Alexandria the honor of membership in the great Order of Preachers.

IN HIS address on occasion of the landing of the "Pilgrims" on Plymouth Rock, President Harding alluded to "the principles of toleration and liberty for which they crossed the Atlantic" and, he is further reported as saying, "the Pilgrims had a practical mind for material things amid effective pursuit of their higher ideals." They had a "practical mind for material things" all right, but the "liberty" which they so highly prized for themselves was most sedulously withheld from others. As has already been pointed out in these columns, the history of Puritan dealings with the Indians is written in blood, and in Maryland, where they later sought asylum, they turned the very instruments of toleration which they there found established by Catholics into instruments of oppression when once they got the upper hand. It requires abnormal development of the imaginative faculty to see anything but selfishness and intolerance in the Puritan mind.

DURING THE visit of the Metropolitan of the Greek Orthodox Church in Toronto he made some interesting and suggestive observations. The Metropolitan is at present without a See, having been deposed by King Constantine for identifying himself with the policy of Venizelos, the statesman favorable to the cause of the Allies during the War. Among other things the Metropolitan is reported to have said:

"The King had no authority to depose me. The Synod which he appointed upon his return to Greece was composed of men who did not seek the spiritual needs of the people."

"I am still recognized to be the Metropolitan of the Greek Orthodox Church in my country by the head of our Church, the Patriarch of Constantinople. In letters and pastoral circulars the Patriarch still addresses me as his beloved brother, the Metropolitan or Archimandrite of the Holy Orthodox Church in Greece."

To very few probably who heard or read these words did it occur that the evil complained of, the usurpation of spiritual authority by the civil powers, is the very thing against which the great Archbishop of Canterbury, St. Thomas a Becket, strove in his day, and in repudiation of which he shed his blood. Had the spiritual then surrendered to the civil power, the Catholic Church in England would today be in the position of the Russian Schismatic Church or of the Greek Orthodox Metropolitan Metaxakis so worthily represents. It would have been ground under the heel of the Plantagenet kings, and become the mere creature and slave of the State. That it is not so, even in the alienated England of today, is as much due to St. Thomas the Martyr as to any man.

BOY LIFE

THE NIAGARA OF LIFE

The mighty waters of Niagara come tearing, tumbling downstream to throw themselves over a colossal precipice in a manner so awe-inspiring as to make these Falls one of the wonders of the world. To see their infinite grandeur, people come thousands of miles, and seeing are amazed. "And yet," a stranger will say, "what good are they?" "Beautiful and magnificent they may be, but is not all that energy and immensity of power going to waste?" It is then time to point out the Power Plant, and explain how man has harnessed these waters to his will, thereby producing an almost unbelievable amount of power to light and heat our cities and towns.

The period in a boy's life, from twelve to eighteen years, especially the age of adolescence, may be compared to Niagara. It is during these years when a boy's thoughts are broadening out from those of egoistic childhood into more expansive, comprehensive and general views of the world; that his character is decisively moulded—for better or for worse.

Full of that ultra-abundance of energy and yearning for action (attendant on normal boyhood), he will, if not properly directed, throw himself and this energy over the precipices of useless enjoyment to become part of the rapids, serving no useful purpose to himself or to his race.

What is needed is a canal through which to divert this energy to the Power House of Utility.

Will it be necessary to dig this canal? No! It is already in operation, in the form of Scouting. This great international movement, will, on inspection of its aims, system and results, be found the most idealistic, yet at the same time, most practical solution of the great Boy Problem which has yet been put forward.

The aim of the Movement is to develop good character in boys by preparing them for good citizenship—training them in habits of observation, obedience and self-reliance—inculcating loyalty and helpfulness to others—teaching them services useful to the public and handicrafts useful to themselves and promoting their moral and physical development by true comradeship and by healthy open air pursuits and games. The motto of the Movement is "Be Prepared," which means that the Scout is to be always in a state of readiness in mind and body to do his duty and meet any emergency.

Every boy on joining the Boy Scout Association must take this promise:

On my honor I promise that I will do my best.

To do my duty to God and the King.

To help other people at all times.

TO OBEY THE SCOUT LAW

The Scout Law is:

- (1) A Scout's honour is to be trusted.
- (2) A Scout is loyal to the King, his country, his officers, his parents, his employers, and to those under him.
- (3) A Scout's duty is to be useful and to help others.
- (4) A Scout is a friend to all and a brother to every other Scout, no matter to what social class the other belongs.
- (5) A Scout is courteous.
- (6) A Scout is a friend to animals.
- (7) A Scout obeys orders of his parents, patrol-leader, or Scoutmaster without question.
- (8) A Scout smiles and whistles under all difficulties.
- (9) A Scout is thrifty.
- (10) A Scout is clean in thought, word and deed.

The training and duties of a Scout are largely meant to take him out into the open air, where he may learn the wonders of nature, develop his body and his mind, and in every way enable him to become what the Scout Movement was meant to make him—a good citizen—healthy in mind and body.

Scouting fully vindicates all claims it makes to improving the boy and the race, and when its aims and methods are studied there is no need to wonder at this.

SCOUTING IN ONTARIO

Eighteen new Troops were formed in Ontario during the month of May, and many excellent prospects developed for later organization.

"Keep the Scout Movement Moving" is the slogan of Ontario's Field Department.

Several of the cities have had special city wide rallies and "Jamborees" lately. Windsor paraded over two hundred and fifty boys at the local Armouries on two consecutive evenings, and put on a fine display for parents and friends. Hamilton and Grimsby had eight hundred boys in line to welcome His Excellency the Chief Scout for Canada to Hamilton during his farewell visit. And on Monday, 28th, Toronto turned out nearly two thousand Boy Scouts and Wolf Cubs for the annual inspection by District Commissioner John G. Kent, followed by a march through the principal streets of the city and then tea and games.

Saturday, September 3rd, is the reddest, red-letter day on Ontario's Boy Scout calendar this year, for that is the day on which provincial troops, thousands strong, pour into Toronto on train, by steam boat, by motor cars, or on foot, to attend the big rally at the Canadian National Exhibition. Similar gatherings have taken place before, but the Provincial and Toronto District Councils are leaving no stone unturned to make the 1921 "round up" the biggest, best, and happiest ever.

A letter from the 1st Penetanguishene Troop announces its plan to make a canoe trip from Penetanguishene to Ottawa and possibly to Montreal, via the ancient route followed by Champlain in his expedition against the Iroquois. The Hudson's Bay Company is endeavouring to secure for their use some canoes of the old voyageur type.

On April 14th, at great risk to his own life, Wolf Cub Herman McInnis, of the 1st Fort William Cub Pack, rescued Erwin McCauley, who was playing on ice, from drowning.

AN IMPRESSIVE CEREMONY

MEMORIALIZES FIRST MASS SAID IN PROVINCE

(Staff Correspondence of The Globe)

Penetanguishene, Aug. 2.—In 1615 when Champlain left Quebec on his quest for the country of the Hurons he was accompanied by Father Le Caron, the devoted member of the Franciscan Order who was fated to reach Huronia ahead of the great explorer, and thus to be the first white man to land on the shores of the Georgian Bay, and the first priest of religion to celebrate the rites of the Christian faith in what is now the Province of Ontario.

This morning, kneeling in the immense church which memorializes the faith of the Jesuit successors to Father Le Caron, it was difficult to visualize the first Mass said three hundred years ago on the shores of the bay over which this fine building looks.

THEN AND NOW

It was with difficulty that Father Le Caron brought with him the minimum of necessities for celebrating Mass, the few poor pieces of altar furniture, the needed furnishings and some meagre pictures that, humble as they were, struck awe into the hearts of the Indians, and were afterward used with great effect by Brebeuf and his companions in this missionary teaching. This morning before an immense white altar ablaze with candles and electric light, an officer of the Papal Court at Rome celebrated Solemn High Mass surrounded by all the accessories and aids that give impressiveness to the solemnity.

There was a host of priests in the great sanctuary, and the fragrance of the incense rose to the high vaulted roof under which was gathered a large and devout throng. Outside in the full blaze of the summer sunshine there stood on the steps of the church the life-sized bronze statue of the devoted Le Caron.

UNVEILS LE CARON MEMORIAL

To Dean Harris fell the task of unveiling this memorial in the presence of the Archbishop of Toronto; of Monsignor Kidd; Father Fillion, the Superior General of the Order of Jesuits in Canada; Father Doyon, Superior General of the Dominicans; Father Brunelle, the parish priest of Penetanguishene; Father Murray, his assistant, and a multitude of other priests, while among the distinguished laymen present were General Critchbanks, who sees in the present celebration one of the fruits of his earnest work on behalf of Canadian history; Hon. E. C. Drury, Premier of the Province; ex-Mayor Charles Wright, President of the Penetanguishene Historical Society, and appropriately flanking him a band of Ojibways and Hurons, headed by their chiefs, and decorated profusely with turkey feathers and painted head bands, while their squaws, in the front row, had resorted to the ancient arts of coquetry of their race and had their cheeks brightly painted, while bands of brilliant

AUGUST 13, 1921

bead work were woven in their black tresses.

STORY OF FIRST "WHITE MAN"

There was sufficient but not too much oratory. In unveiling the Le Caron statue, which will ultimately stand on the site at where the first Christian service was conducted in Ontario, Dean Harris recounted the story of the journey, when, in 1615, Champlain left Quebec for the Huron country, accompanied by Father Joseph Le Caron. They separated at Sorel, where Champlain and his soldiers joined the Algonquin warriors, then leaving on a warlike expedition against the Onondagas of western New York. Le Caron at the same time sailed with the Huron flotilla leaving for the hunting grounds of the tribe.

Sailing up the St. Lawrence, amid silence broken only by the splash of the paddle, the canoes entered the Ottawa, whose dark brown waters and towering cliffs formed a striking contrast to the light of the Ottawa. Day after day, silently and sullenly, the Indians bent to the paddle, while the priest gazed with admiration and astonishment on the magnificent scenery of the wondrous river. They portaged the Caribou, skirted the Alouette Islands, and at last reached the tributary waters of the Mattawan.

TO THE FRESH-WATER SEA

Forty miles or more they plodded on. Bearing the canoes on their shoulders, they crossed a seven-mile portage, and through an opening in the forest Le Caron looked upon the placid waters of Lake Nipissing. Skirting its picturesque shores, they soon entered French River, whose pleasant current carried them to the fresh-water sea, the great lake of the Hurons, a few days before Champlain's canoes entered its waters. For more than a hundred miles they canoed the channels of the Georgian Bay.

Around them on every side, as if floating in the water, rose a thousand islands and islets thickly wooded, green with emerald moss and rich with luxuriant vegetation. The great Manitou loomed afar off. They hugged the shore, sailed by Byng Inlet, Point au Baril and Shawanga Bay; coasted the picturesque shores of Parry Sound, and, sweeping on past the seven-mile narrows, Moose Point and Midland, beached their canoes at Otouacha, where there now stands a massive cross to mark this momentous occasion.

ENTER HURON COUNTRY

Striking an Indian trail, they plunged into the forest and soon passed by openings in the woods, fields of Indian corn, beds of melon and beans, and at last entered the palisaded Huron town of Toanchoi. Here, in what is now the northern and western section of Simcoe county, embracing the peninsula formed by Nottawasaga and Matchedash Bays, the River Severn and Lake Simcoe, were the fishing and hunting grounds of the Wyandottes, or Hurons, supporting a population of between twenty and thirty thousand, and a confederacy of four distinct tribes, in time increased by the incorporation of the Petuns, or Tinnontates. Nine days after his arrival amid these people, Champlain and his men greeted the Franciscan, and the first Mass celebrated in the Province of Ontario was heard amid the hush of the trees, while the tones of the first Te Deum were raised amid the impressive solemnity of the aisled forest. On this spot will be ultimately placed the statue unveiled this morning.

THREE RACES MEET AGAIN

Two stolid, impressive Indian Chiefs stood this afternoon and listened while the Leader of the people of Ontario, Hon. E. C. Drury, and the representative of the Leader of Quebec, Hon. J. E. Caron, debated the causes underlying the misapprehensions that exist between the inhabitants of the two Provinces, who between them hold the lands formerly held in fee simple from the Creator by the Indians.

It was a picturesque ceremony when the Ministers of the Provinces unveiled the two statues which are to stand for all time guarding the portals of Huronia where the French-Canadians from Quebec came into contact with the English-speaking population of Ontario, and where the streams from the two races are most closely intermingled. The Indians were mute but not uninterested witnesses of the celebration of the bonne entente between the two races of their predecessors. High on pedestals on each side of the road stand bronze angels which will bear ever-burning torches, while on one pedestal is inscribed "Quebec" and on the other "Ontario."

GIFTS OF GERALD LAHEY

The figures are exact replicas, and they are the gift, dedicated to their present purpose, from a young citizen of Penetanguishene, Gerald Lahey, who was educated in Montreal, and has resolved to dedicate his life to the service of the Church in the ranks of that same order which sent forth Brebeuf and his devoted companions to lay down their life for their Christian faith on the soil of Huronia.

PIONEERS IN CIVILIZATION

Three hundred years ago, Mr. Drury said, this region was the abode of cruelty, superstition, bar-

barism. One hundred and fifty years later its inhabitants had received from the hands of the French pioneers the gifts of civilization and religion.

For 150 years the missionaries and early settlers of the French race had given of their best, heroically, unflinchingly to the building up of the new settlement in accordance with their highest ideals. One hundred and fifty years ago this country passed from underneath the French flag to the British flag. The labor of the previous century and a half, however, had built up something integral in the life of Canada, something to be preserved.

RECOGNIZE IDEALS OF OTHERS

"We must cultivate more assiduously than we have in the past those virtues which have made the British Empire great, which have made it the greatest commonwealth of free nations, and not an Empire built on military force and compulsion. No two races can see things alike. It is impossible to make any two races think alike. We must recognize the virtue in ideals which are not our own. We must put our best efforts out alongside the best efforts of our neighbors." Mr. Drury declared with emphasis, and elicited great applause from his audience when he declared, that he had no use for those who built up a following on a policy of misunderstanding. The future, he stated, depends on a better understanding existing between the people of the two sister Provinces of Ontario and they exist.

"The future of this country," he said, "depends, first, on a better and truer understanding between the French-speaking and English-speaking peoples. The two great nations which are here must remain here on a basis of understanding and a broad tolerance for differences where they exist."

CANADA AN INTERPRETER

He also believed that as Ontario and Quebec owed it to each other that they should become better acquainted with each other's ideals in government and life, so Canadians as a whole had a duty to become better conversant with the ideals of the great nation existing to the south. "Canada stands in a unique position in this regard," he said, "inasmuch as she must act as the interpreter of British ideals to the United States and the interpreter of Republican ideals to the Mother Country, in this way acting as the most effective force for prevention of any misunderstanding arising between the great country south of our borders and the Mother Country from which the Dominion has sprung."

ASPIRATIONS ARE THE SAME

After expressing the regret of Premier Taschereau at his inability to be present in person, Mr. Caron stated: "If we could ever have forgotten our common origin our surroundings must remind us of it. Our traditions and aspirations are alike. The love of the land is at the bottom of it all. It is the constancy of the agricultural class that has made for the stability of our country and formed its wonderful and admirable character. That is why I do not fear what in other countries has been called the Green menace, since the sons of the soil are too nearly related to the dwellers in the towns for any class separation to be established between them."

"In my opinion the first lesson to be learned from this tercentenary is the confirmation of that fundamental law of society which decrees that every nation creates or dwindles according to the progress or decay of its agriculture."

QUEBEC CRADLE OF CONFEDERATION

"Quebec is the birthplace of the Dominion of Canada," continued the speaker. "It is the cradle of Confederation. It is the most conservative Province in the matter of traditions and habits. The question of the relations between Ontario and Quebec cannot be narrowed to the strict wording of Confederation."

"It will have to be solved in a broader spirit, always taking into consideration what French Canada has been in the past, what it is now and what it expects to be in the future."

LINK WITH THE WEST

"Quebec is more rightly a link between the other Provinces uniting the East with the West and maintaining the equilibrium of the whole Confederation. There are now 200,000 French-Canadians in Ontario and 100,000 more in the Western Provinces, and I think that there are no more law-abiding citizens than my compatriots."

"The fact that we are of French origin and Catholics has never lessened in any way our fidelity to the British Empire. The guarantees we hold under our constitution make us interested parties in the maintenance of British institutions. But we claim that the French-Canadians who are living outside of Quebec in the other Provinces should receive the same treatment as the English people are receiving in the French Province."

TREATMENT OF MINORITIES

"Why should we not consider ourselves brethren and co-workers? Why not be guided by the gospel of good-will and abide by the rule of the same God without the exceptions of creed or nationality? Would

Ontario be less happy and united, less prosperous and progressive, if, for instance, its laws about education were framed as are those of Quebec? Would your Province lose some of its superiority on many points if the teaching of French was allowed here on the same basis as we allow in Quebec for the English language? I think not."

"The Quebec problem will not be settled by more or less commendable political dealings with men of our race who have practically no mandate to speak or act for French Canada. Political action may, of course, have something to do to better the situation, but much of it depends on the reliability and sincerity of those who will lead a movement of 'Bonne Entente.' Words and compliments will not do it. We want a sufficient moral guarantee that the abuse thrown at Quebec by a certain press and some unscrupulous individuals will not be repeated at the next favorable occasion."

"The armies of France and Britain fought together on the Plains of Flanders, and the sons of those two great countries on this continent should realize forever that it is their duty to both lead, side by side, the peaceful struggle for life on this Canadian land."

TRIBUTE TO PARKMAN

There were many functions throughout the day, each having for its object the unveiling of a memorial of some past incident in the history of Penetang and Huronia. A graceful acknowledgment was paid by the tablet, which commemorated the services of the historian Parkman in Canada's historical record.

This ceremony was graced with an address from General Cruikshank, President of the Ontario Historical Society, and by Benjamin Gould, a fellow-worker with Parkman. Another tablet marks the spot of departure of the expedition which Franklin outfitted here to go and search for the Northwest passage, and another the site of the Old Fort of 1812, which rendered a good account of itself, as the relics of two United States gunboats sunk in Penetang Bay show. Yet another tablet bears witness to the faithful labor of Father Labreou, who achieved the erection of a noble church which stands as a memorial to the Jesuit martyrs.

PLEASED WITH NEW CABINET

THE PORTFOLIO OF JUSTICE ASSIGNED TO CATHOLIC

Leaders of the Popular Party of Italy have expressed satisfaction with the new Cabinet which was formed last week by Premier Bonomi. This is not because the Catholic members of the ministry have been increased from two to three, but because for the first time the Catholics have obtained the much desired portfolio of Minister of Justice. It is pointed out that this post is most important, as it deals with ecclesiastical questions.

The Catholic members of the Cabinet are: Angelo Mauri, Minister of Agriculture. He has been a Deputy in two Chambers and was one of the Vice-Presidents of the present. He was born in Turin in 1873 but first became known as a practicing lawyer in Milan, whence he was elected in November, 1919. He has written several important books on the political aspects of land and the economic aspects of agriculture.

Giuseppe Micheli, Minister of Public Works. He is forty-seven years of age and was first elected from Castelnuovo and then from Parma. He held the portfolio of Agriculture in the third Government of Nitti and then under Giolitti. He is known as one of the founders of the Catholic Party and the organizer of mutual benefit associations among Catholic laborers.

Giulio Rodino, Minister of Justice. He also was with Nitti and Giolitti, with the latter for a short time as Minister of War. He had already made a reputation as a lawyer in Naples when he was elected to the Chamber in 1913.

Assured of the support of the 107 Deputies of the Popular Party, Premier Bonomi will probably have a working majority in the Chamber. Besides the Popular Party, the Reform Socialists, Liberal Democrats, Liberals and Social Democrats are represented in the Cabinet. So far as can be ascertained, there are no Freemasons in any of the Ministerial groups.

Far-reaching industrial and agrarian reforms are being advocated by the Popular and Socialist parties, and some remedial legislation will undoubtedly be enacted during the present session. Signor Bonomi's Cabinet is also expected to work toward a rapprochement between the Vatican and the Quirinal. It is reported that the Government hopes to reach some agreement with the Holy See before next Autumn.

The demand for a reconciliation with the Vatican has come largely from the groups which were always regarded as hostile to the Church. Signor Mussolini, of the Socialist Party, recently stated in the Chamber of Deputies that "a reconciliation of the Quirinal and the Vatican is opportune, logical and inevit-

able." His statement met the approval of a large section of the secular press and of leading statesmen.

It is the first time that the subject has received discussion in the Chamber with such a clear understanding of the large and influential part which the Papacy has taken in the affairs of the world and of the benefit which the Church's moral power has been to Italy. The newspapers even of "neutral" and anti-clerical dispositions either have lauded Professor Mussolini's proposal, or at worst have treated it with mild dissent.

THE VATICAN AND THE WAR

To the Editor of The Globe: May I as a Protestant venture a few remarks on the letter of Mr. Hocken in your columns a few days ago? Mr. Hocken asserts that the Vatican was hoping and working for the victory of Germany. For proof we are given the vague assertion that German influences were working at the Vatican. Doubtless they were. German influences were working in every neutral country and place. How much German influence was brought to bear upon President Wilson in the first two years of the War? But it is necessary to take a wider view and draw deductions from facts which admit of no dispute. What are those facts?

Nine months after the War had started, Italy, a Roman Catholic country, though allied with Germany and Austria, joined the allies. Portugal, another Roman Catholic country, also aligned herself against Germany and had at least one division in France, which was more than Japan had, of whom we heard so much.

On the other hand, Sweden, a Protestant country was notoriously pro-German. Norway, another Protestant country, allowed her ships to be sunk by scores by German submarines and made scarcely a protest. Holland and Denmark showed not the slightest sympathy with the allies. These inconsistent facts are sufficient to refute definitely the contention of Mr. Hocken. The truth is, of course, as anyone without bigotry or prejudice would admit, that, though influences were brought to bear from both sides, the Vatican remained neutral, and the head of a world-wide Church, whose children were in both camps could be no other.

Note: And Mr. Dear might have pointed out that had the openly Catholic Government and Catholic King of Catholic Belgium not decided on heroic resistance Germany would have won the War in a few months.—E. C. R.

10,000 MAKE NOVENA TO ST. ANN IN NEW YORK

New York, July 30.—More than 10,000 persons, it is estimated, most of them sufferers from physical infirmities, took part in the annual novena to St. Ann in the church of St. Jean Baptiste in this city, ending last Tuesday. Many came from distant points in New York, New Jersey, Pennsylvania and Connecticut.

The pastor and three assistants were kept busy applying the relic of St. Ann to the pious pilgrims who came to seek cure or relief from their afflictions. The church was crowded daily from 8 in the morning until 10 o'clock in the evening. Hundreds of the participants in the novena brought their lunches with them and sat on the steps of the church and of adjacent buildings while they refreshed themselves at noon each day.

Several cures and numerous instances of improvement in the physical condition of sufferers are reported, but the priests at St. Jean Baptiste are reluctant to attest to any of these. One New York secular newspaper recounted the story of a little girl who, it was stated, was cured of a form of paralysis that had deprived her of her voice and the ability to walk.

NEW FIELD FOR OUR CATHOLIC YOUNG MEN

The Department of Social Service of Toronto University offers a special course for workers with boys, and it is hoped that some of our Catholic young men will take this course in September.

There is an increasing demand for Boy Work Secretaries, as organizations fostering Boy Welfare Work are in constant need of more and better trained men than are available. As an effective and satisfying form of Social Service, as well as a promising field for a vocation, specialized work with boys makes one of the strongest claims.

At the beginning of the College year, 1920-1921, the Department inaugurated a special two years course in Boys' Work. The subjects covered are Sociology, English Literature, Social Economics, Psychology, Modern Industry, Community Organization, Public Speaking, Society and the Boy, Boy Behaviour and Methods of Boys' Work. The courses are open to students in other departments of

the University who are interested in Boys' Work either as a life-work or as an outlet for volunteer leisure time services. In addition to classroom work, full time students are required to engage regularly in some form of active service in connection with some of the many agencies in the city that deal with boys.

In carrying out this work, the Department co-operates closely with the Educational Department of the National Boys' Work Board and the city agencies engaged in Boys' Work. The fees are the same as for the regular Diploma course.

In addition to the above, a training camp for Leaders in Boy Work will be held next month, under the auspices of the Most Reverend Archbishop McNeil. Young men, twenty-one years or over, interested in this work, desirous of information regarding this school, may have same by addressing Boy Life Council, 67 Bond Street, Toronto.

FATHER FRASER'S CHINA MISSION FUND

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

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

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

Gratefully yours in Jesus and Mary.

J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,028 80
Thos. H. Clancy, Derby
Jct., N. B. 60 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,209 45
IMMACULATE CONCEPTION BURSE
Previously acknowledged \$2,464 43

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$870 50
ST. JOSEPH, PATRON OF CHINA, BURSE
Previously acknowledged \$2,017 59

M. M. 2 00
Mrs. A. G. Verchere, 2 00
Ladysmith, 2 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$321 05
Friend, Antigonish, 5 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$280 80
HOLY NAME OF JESUS BURSE
Previously acknowledged \$229 00

HOLY SOULS BURSE

Previously acknowledged \$1,054 75
Mrs. P. O'Malley, Arran-
prior, 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$662 34
SACRED HEART LEAGUE BURSE
Previously acknowledged \$1,753 07

Mt. St. Bernard, Antigonish, 5 00
Mite Box, Union Pt. School, Fairville, 11 00

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE ANNUAL COLLECTION

The conditions in all missionary parts of Canada are improving. This will be very welcome news to all those who for the past fifteen years have given any thought to the general condition of the Church in Canada. The improvement has been partly material, but we are convinced that this is by far the least gain. When missions were spoken of some very few years ago the average Catholic could associate missionary activities with the names of the outstanding and heroic figures of the Religious Orders. It rarely occurred to him that the work of carrying the gospel to those beyond the confines of his own parish had for him anything more practical than a study of the nebular hypothesis. We doubt very much if he was not convinced that the Religious Orders were, practically speaking, the only missionary forces of the Church. If he happened to be a member of a parish served by these priests then perhaps once in a while he heard about the missions and did a little to help on the work of the Fathers whom he happened to know. But there his interest began and ended. The average Catholic never talked about missions or missionary work. In fact with everything to be supplied for his own parish, did it not seem just a little too much to expect that there was any other duty than that the immediate needs of the hour be supplied.

THERE ARE MISSIONARY DUTIES FOR EVERY CATHOLIC

We perhaps are a little too optimistic, but we venture to say that this is decidedly no longer the attitude of our Catholic people. They are, it is true, not so generously enthusiastic as we might wish about the work of the missions, but there is a great change. At least they now hear that they have real duties towards the missions and that they cannot neglect these duties. Missionary literature is finding its way into our homes in various forms and is having effect, we have now in our midst a regularly constituted missionary society established and protected by the Church and her authorities, we have an annual collection in many of our dioceses for the furthering of the missionary work of this society, and what is more, we have the constant example of non-Catholics who are busy with the welfare of such organizations as they have for the carrying on of this work. All these forces have given missionary work among Catholics the place proper to it in their religious life.

THE LIVING VINE

One of the most important of all works which our Divine Lord placed upon the Church was to preach the Gospel. It is, likewise, one of the works which brings upon him who does it a special blessing from God. It will not do to maintain that our duty of preaching the Gospel by supporting the missionaries conflicts with our work at home. Practically there is no danger of any such result. From no quarter where missionary work is carried on has there been any complaint. And the reason is evident. The Church of God is a living force and naturally must multiply itself. "I am the vine, you the branches; he that abideth in Me, and I in him, the same beareth much fruit."

Our Divine Lord gave evidence of His power to grow as a testimony of His divine presence. To grow is as natural for the Church as for it to exist. Missionary work is essential to the Church. "I am the true vine and my Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away; and every one that beareth fruit He will purge it, that it may bring forth more fruit." The image of the husbandman pruning and caring for his vines that they may be fruitful, tells us so clearly how God intended His Church should live, that we doubt if any commentary would add to its force. The point for us to consider is that we need not let our courage fail us. How easily do we not persuade ourselves that we cannot take up this task!

THE ANNUAL APPEAL

Many of the Bishops, fully aware of the importance of calling the attention of the priests and people regularly to the missionary obligations of the Church, have estab-

IRISH RELIEFFUND

Previously acknowledged 118 00
Bertha Ansell, Shoal Lake, Man., 5 00

DISARMAMENT

When, three months ago, the Bishops of the United States issued their statement defining the attitude of the Church toward disarmament, not many laymen expected that a few weeks would see the suggestions they made adopted by the Government of the United States. Yet this is exactly what has happened. America, urged again to show her leadership on the path of civilization by calling a congress to discuss disarmament, has done this very thing. Moreover, the call has been answered and the invitation has been accepted by every country concerned.

Prayer was relied upon by the Bishops to bring about this result. Once again, fervent prayer has proved efficacious.

Canada's Big Need

Is a rugged dependable long-lived line of motor trucks to cope with her tremendous areas and to increase her transportation and rapid delivery facilities.

RUGGLES TRUCKS

Meet the need, because they are the outcome of experience gained in years of successful motor truck manufacture.

"There's a Ruggles for every purpose."

RUGGLES MOTOR TRUCK CO. LTD.

LONDON - ONTARIO
"Canada's largest exclusive truck builders."

Votive Candles

For the Next 30 Days
We can offer Votive Candles at the following Extremely LOW PRICES

Table with 6 columns: Candle size, Price per lb., Price per lb., Price per lb., Price per lb., Price per lb.

These are full weight (16 oz.) Candles. TERMS - 30 days' net from date of shipment. Put up in 40 lb. cases-wall wired. ORDER NOW, as these prices are for a limited time only.

Special Quotations in Lots of from 5 to 25 Cases
The Catholic Record, London, Ont.

lished an annual collection for the Catholic Church Extension. They know by personal experience in ruling the Church of God how the predictions of Our Divine Saviour are fulfilled. They fear that each Catholic under their care may not be reached by the ordinary pastoral instruction or that the express command of our Lord be overlooked. So each year they order that an appeal be made in their churches in favor of missionary labors at home. It is impossible that Catholics under these circumstances will not learn their missionary duties. There are other very practical reasons for this appeal. Canada is a vast federation of Provinces. There must therefore be not only those political sources of union about which we hear so frequently, but also intelligent cooperation fostered in all our works of faith, that a spirit of harmony may always direct our efforts. This will have the additional advantage of reminding us, by insisting upon the necessity of practical works of unity, that the general interests of the Church have a claim upon each one of us. There is also the pressing need of assistance from every Catholic. The Catholic Church Extension cannot carry on its great missionary work without this earnest cooperation, and we appeal to every Catholic to give our missionary labors the attention they deserve.

Contributions through this office should be addressed to:

Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS
Previously acknowledged \$4,671 90
Friend, Skookumchuck, 3 00

DISARMAMENT

When, three months ago, the Bishops of the United States issued their statement defining the attitude of the Church toward disarmament, not many laymen expected that a few weeks would see the suggestions they made adopted by the Government of the United States.

Yet this is exactly what has happened. America, urged again to show her leadership on the path of civilization by calling a congress to discuss disarmament, has done this very thing. Moreover, the call has been answered and the invitation has been accepted by every country concerned.

Prayer was relied upon by the Bishops to bring about this result. Once again, fervent prayer has proved efficacious.

IRISH RELIEFFUND

Previously acknowledged 118 00
Bertha Ansell, Shoal Lake, Man., 5 00

DISARMAMENT

When, three months ago, the Bishops of the United States issued their statement defining the attitude of the Church toward disarmament, not many laymen expected that a few weeks would see the suggestions they made adopted by the Government of the United States. Yet this is exactly what has happened. America, urged again to show her leadership on the path of civilization by calling a congress to discuss disarmament, has done this very thing. Moreover, the call has been answered and the invitation has been accepted by every country concerned.

Prayer was relied upon by the Bishops to bring about this result. Once again, fervent prayer has proved efficacious.

IRISH RELIEFFUND

Previously acknowledged 118 00
Bertha Ansell, Shoal Lake, Man., 5 00

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUX, D. D.

THIRTEENTH SUNDAY AFTER PENTECOST

THE REWARD OF FAITH

"And He said to him: 'Arise, go thy way, for thy faith hath made thee whole.' (Luke xvii, 16.)"

Today's Gospel tells us how our Divine Lord cured ten lepers, and bade them go show themselves to the priests and make the offering prescribed by the law of Moses for those who were cured of a disease. What greater worldly favor could have been done these ten afflicted persons than was conferred upon them by Our Lord? One would have thought that all ten would have hastened to thank their divine Benefactor. But the Bible records that only one returned to thank his Saviour. Our Lord referred to this neglect of the other nine in thus failing to thank Him, and evidently did not bless them as He did the grateful one when He said to him: "Arise, go thy way, for thy faith hath made thee whole."

There is a faith which is may possess but which is faith only. It is akin to the old Lutheran faith without works. It may be called faithless faith. The instance in the Gospel above affords us an illustration of it. The ten lepers all evidently had faith in Christ and in His power to heal them. They would not have begged of Him the favor, did they not believe in His power and in His generous heart. And their faith had its effect. They were cleansed. But what else had they besides this faith? Assuredly, very little else of worth. They leave us to wonder if they afterward had even as much as a grateful feeling toward Our Lord, or if they became Christians later on. Certainly we may conclude that the faith they had, brought them nothing more than cure from the terrible disease of leprosy. That was a great deal, but how much more they missed!

We have many in the world—some, unfortunately in the Church—who are like these nine ungrateful lepers. They believe, but their faith is faith only. They have no generosity toward God. They will, like the lepers, be benefited because of this faith; but they will miss the numerous blessings that might come to them were they more practical in their faith. Certainly this will be so, unless they effect a reform in themselves.

We often hear our non-Catholic brethren say that Catholics are no better than other people. This assertion is not true of the whole body of the Catholics, but it is true of many individuals in the Church. The reason for this is simply what has been already stated—their faith is a faith that has its limits too well defined. In other words, their faith is to benefit themselves, and generally only in earthly affairs. While not altogether condemning this faith, we would want those who have it, that, unless it grows to a more perfect state, their eternal safety is left in great doubt. They will miss many blessings, as did the nine lepers—the greatest of which will be that of hearing Our Lord say: "Thy faith hath made thee whole."

There is another kind of faith—practical faith. It is united with works. The good leper is an example of this faith. He was grateful for the benefit bestowed upon him, and his gratitude was reduced to practice. He had not a selfish faith. He had not a faith from whom alone faith can come. Nor did he consider the cure of his leprosy the greatest blessing that could come to him. It was rather the other blessing, the spiritual one—the cure of his sins—that he, at least in his heart, prized and most desired.

There are many people who complain that their faith does not bring them blessings. They often will point to their neighbor who has no faith, but who prospers at everything he attempts in life. These may feel sure that it is not their neighbor's lack of faith that makes him thrive; and that it is not the presence of faith in themselves that causes them not to prosper. He is successful only temporarily; they are prospering—not always temporarily, but certainly spiritually—if they possess the proper kind of faith. We cannot rightly judge the workings of God in man. The day of reckoning has not yet come, but some day it will arrive, and then many of the rich and great of this world will become the most wretched of the next.

We must admit that it is human to expect some results from our faith, even here in this world. But in this, as in many other human cravings and desires, there is lack of moderation and of a right knowledge of things. May we not venture to say that if God rewarded many people here for their little faith, it would become their ruin as regards any further advance in the spiritual life. Would they not, like the nine lepers, because of their ingratitude or because of some fault equally as bad, probably be deprived of any more help from God? Who can deny this? It is better, therefore, to have the faith and practise it, and leave the reward for it to be given us by God when and where He pleases. He who can acquire this spirit of resignation will certainly be saved. And why should we expect in life so many rewards for our faith and our

good works? Would it not appear that, if we were recompensed here for our efforts, there would be little reward remaining for the world to come? Many people should thank God daily that He is not giving them all they ask for in this world, nor fully rewarding them here for the merits they gain. However, there is a recompense even here below for our practical faith. It is a reward far surpassing any gift the world can afford us. It is a good conscience. And who will not admit that there is more happiness and peace in the possession of this one blessing, than can be given us by anything else on earth? A right conscience brings peace, and it gives assurance of heavenly bliss hereafter. What else in the world can do this? An abundance of worldly gifts can not accomplish it; neither can freedom from ills and diseases do it, unless with them is combined a good conscience. If we believe and generously live up to our belief, we may feel convinced that God will reward us.

"SUCH AS I LOVE, I REBUKE AND CHASTISE"

By Rev. George M. Searle, C. S. P.

Penance and mortification are two virtues having quite a close connection with each other; so close, indeed, that many are likely to confuse them, and regard them as one and the same. These two subjects ought to be prominently before our minds at all seasons and times; they are well known to us, by name, at any rate. Scripture is so full of the ideas represented by these words that I do not need to take any individual texts for my principal proofs to support what I have to say about them.

Now, as I have just remarked, many good Catholics, not thinking very closely, are inclined to regard penance and mortification as pretty much one and the same thing, and it is quite true that the same act on our part may be an act containing both of them. But it is very probable that the one who performs this act whatever it may be, regards it as simply one of penance; that the idea of mortification about it, as something separate and distinct, does not occur to him. This latter idea, in most of us, hardly so familiar as the former.

Let us then take them up and consider them separately, to see the difference between them. In the first place, then, what is the idea of penance?

It is the idea of reparation for sin. The so-called evangelical Protestant will tell us that there is no need to do anything in this line. He will say, and say very truly, that the great reparation for our own sins, and for those of the whole world, was made by Christ on the Cross. He fancies that we deny heard of it, and he thinks that he will be doing us the greatest possible service if he can get us to accept Christ as our Saviour, and abandon all reliance on our own efforts. It never occurs to him for a moment that we acknowledge, and say the least, as fully and humbly as he does, that it is only by Christ's Passion and Death that we can be saved; that we must accept by faith the salvation which He offers us, and not think for a moment of substituting anything else for it.

But if this is the case, why do we talk about penance, and perhaps try to do a little in that way? Penance as I just said, means reparation or satisfaction for sin; why then do we try to satisfy for our sins, if Christ has already satisfied for them?

Simply because we are perfectly familiar with the idea of the difference between the eternal and the temporal punishment for sin. The eternal punishment comes from the loss of our friendship with God, and, indeed, mainly or fundamentally consists in their loss but the temporal punishment is not at all inconsistent with that friendship; indeed, it is a consequence of it. "Whom the Lord loveth," says St. Paul, quoting from the book of Proverbs, "He chastiseth, and He scourgeth every son whom He receiveth" (Heb. xii, 6). And our Lord Himself says in the Apocalypse, "Such as I love, I rebuke and chastise." (Apoc. iii, 19.) If then we know that such punishment for our forgiven sins is required by His love for us, our love for Him will prompt us to inflict it on ourselves, or at any rate to submit patiently, or even gladly, to its infliction. This is the spirit of penance. And it is not a mere supererogation; we must do penance to some extent, or submit to it in purgatory. Indulgences may help to remit it, but can hardly be substituted entirely for it. Let us not expect to escape purgatory by indulgences alone.

But I am not arguing with Protestants just now; we all believe, abstractly at any rate, in doing penance, and understand fairly well its necessity. Still, it is well for us to reflect a little on this necessity. In former times, the Church compelled us, we may say at this time, to reflect on it; but in these days, the penitential practices, even in Lent, have been so much relaxed as to absolutely require little or nothing. But penance is just as much necessary as it ever was; therefore as the

Church does not now make us think of it so much, we should try to think of it more of our own accord.

But now let us look at the other idea, that of mortification, and understand clearly its difference from that of penance, which we have been considering.

To make then, in the first place, a very simple and broad distinction, penance refers to the past, mortification to the future. Not, of course, that it is a satisfaction for future sins, as penance is for past ones. That is the absurd notion entertained by some Protestants of an indulgence; namely, that by going through some painful practices or parting with some of our possessions, we can obtain permission to commit some sins later on. No Catholic could entertain such an idea for a moment. What then is the Catholic idea of mortification, and how does it refer to the future? reply that it is simply the idea of prevention, and as we all know, an ounce of this is worth a pound of cure.

This, we may say, a medical maxim, and what does it mean? Simply that it is much better not to contract a disease than to cure it after it is contracted; or, what comes to the same thing, to get the root of the disease out of our system, rather than to cure the disease which comes from that root.

Now, what is the root of sin—what is this root which has been planted in us all by the fall of Adam, and which we have ourselves strengthened and nourished by our own acts? It is what is called concupiscence, which, to a great extent, is left in us after baptism, and even after many receptions of the sacraments. Concupiscence; this means the desire of a merely apparent good instead of a real one; or at any rate of a lower good in preference to a higher. All the so-called capital sins are directly reducible to a desire which we wish to gratify, except anger, and this comes from the crossing or disappointment of such a desire.

To get rid of these inordinate desires which are the cause of our sins is then to destroy the root of sin itself. And how is this to be done?

One way is, of course, that of prayer. I do not mean by this a formal petition to God that He would remove the evil desires from us, though certainly, if we are earnest, we shall make such petitions or prayers. But what I do mean is the endeavor to unite our souls to God by mental prayer or meditation, so that the happiness which comes from this may be the blessed and all-sufficient substitute for the lower joys to which we are naturally drawn. "Taste, and see that the Lord is sweet" (Ps. xxxiii, 9), says the Psalmist. "Draw nigh to God, and He will draw nigh to you" (James iv, 8), says St. James. And if He does so draw nigh, He will, as the true magnet of our souls, attract them to Himself, and all inferior pleasures will lose their attraction.

Prayer, then, has been called one of the wings of the spiritual life, by which the soul rises to heaven. And what is the other wing? Just this very mortification which we are considering. Prayer and mortification; they go together, one produces the other.

What now is mortification? The word means a "putting to death." We do not commonly attach the idea to it; we commonly understand by a mortification merely a humiliation to which we probably do not willingly submit and which does us no good at all. But the real meaning, as derived from the Latin, is just what I have said. It means putting to death, killing; and what is it that is killed? Of course these evil desires, this concupiscence which is the root of sin.

Prayer itself then might be called mortification, because it effects this; it kills, and buries these desires by substituting something better for them. But the word mortification is actually used for a direct attack on them, by denying them their gratification.—The Missionary.

Within the last few weeks, the chief of police in San Francisco, the chief of the detective staff in Washington, two Grand Juries, one in Chicago, the other in Brooklyn, and Judge Tully of the Court of General Sessions in New York, have drawn public attention to the shocking prevalence of youthful iniquity. The San Francisco chief speaks of unchaperoned dances and amusements. The Washington sleuth complains of the automobile. The two Grand Juries get nearer the root of the evil when they complain bitterly of careless, criminally careless, parents, in all classes, and the judge correctly diagnoses the evil by asking what else can be expected when our children are growing up without any instruction in religion.

CATHOLIC CHILD AND CATHOLIC SCHOOL

The juvenile court has done well, but it has by no means solved the problem of juvenile delinquency. We shall never approach a solution until we aver approach a solution bringing practical religion into the lives of our children. Our school population is about 24,000,000. At a liberal estimate, 3,000,000 of these future citizens are in schools which include in the curriculum a definite, well-balanced and complete course

in religious training. In addition, possibly 6,000,000 receive some training in an intermittent Sunday school or at home. The Sunday school system is by admission miserably inadequate, and as about three-fifths of our people profess no religion at all, it is not probable that the home-training in religion is much more than a bare possibility. Hence at present as for the last thirty or forty years, a vast majority of our boys and girls have been growing up with very little instruction in religion or with none at all. As the Brooklyn Eagle has recently said, editorially:

"Children in their impressionable years go to schools where, whether the Bible is perfunctorily read or not, religion seem minimized or non-existent. They grow up in homes where family prayers have been abandoned. They come to regard devotionalists as 'cranks.' They come to be dominated by the non-spiritual trend of the age. The churches are trying homeopathy, turning to more materialism as a remedy for materialism. Parish-houses for dancing, gymnasiums, playgrounds, neighborhood houses, may keep up interest in the church but not in religion. (July 2)."

Devices to amuse the child, plans for his physical improvement, will not make a generation of upright, law-abiding citizens. Nothing but religion will do that. But how are we to bring religion into the heart of the child?

Theorists have filled volumes, but the only real solution is presented by the Catholic Church. That this solution will be adopted by the authorities is not probable.

The present insistence is upon a State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

ANOTHER VICTIM OF RHEUMATISM

Entirely Well After Six Weeks' Treatment With "FRUIT-A-TIVES"



MR. AMEDEO GARCEAU

32 Hickory St., Ottawa, Ont.

"I was for many years a victim of that terrible disease, Rheumatism. In 1913, I was laid up for four months with Rheumatism in the joints of the knees, hips and shoulders and was prevented from following my work, that of Electrician.

I tried many remedies and was under the care of a physician; but nothing did me any good. Then I began to take 'Fruit-a-tives' and in a week I was easier, and in six weeks I was so well I went to work again.

I look upon this fruit medicine, 'Fruit-a-tives', as simply marvellous in the cure of Rheumatism, and strongly advise everyone suffering with Rheumatism to give 'Fruit-a-tives' a trial."

AMEDEO GARCEAU.

50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

The present insistence is upon a State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

State system of non-religious instruction almost equivalent to State-suicide, since it definitely excludes the firm basis upon which law, order, and the State itself must rest. Times may force some changes, but for the present the duty of every parent, both as a Catholic and as a man who loves his country, is to send his child to a Catholic school, and to redouble his sacrifices to help the Catholic system from the kindergarten to the university. Never was this duty more imperative. Never was the guilt of parent more Herodian who permits his child to frequent a school from which Jesus Christ, were He to enter to preach His mission, would be forthwith and by law, excluded.—America.

CHATS WITH YOUNG MEN

A BUILDER'S LESSON
How shall I a habit break?
As you did that habit make.

tered unto, but to minister."
This will keep him from being
avaricious, covetous, selfish,

the truths of the Christian religion,
and never had a Catechumen
been more anxious to learn about
God than he.

That Brisk, Rich Flavour

found in every cup of the genuine



is the true flavour of the perfectly preserved
leaf. This unique flavour has won for Salada
the largest sale of any tea in America.

most effectual pedagogy. "Men."
He said, "do not light a candle
and put it under a bushel,

While candles had been used
by the pagans in their worship,
they are in themselves indiffer-

Why Not Make Your Will?

It is a business arrangement which we should not
neglect, and it is a simple matter. If you should accident-

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

Capital Trust Corporation

10 Metcalfe Street Temple Building
OTTAWA TORONTO

Be Forehanded



Pipe or One-Register (PIPELESS)

The best time of the year to instal a furnace
is when it is not needed to work.

Don't leave the installation of your new
furnace till the cold weather is on you.
Every furnace man is busy when the first
cold snap comes, and sometimes delays
with discomfort and annoyance are en-

You can be forehanded by seeing the
McClary's dealer right away. Have him
look over your house. He will tell you
whether a Sunshine, Pipe or One-Register
(pipeless) will be suitable for your house—
he will know the size required and the pro-

That service costs you nothing. It is part
of the McClary's system of making and selling
Sunshine Furnaces. By that system
McClary's guarantee every Sunshine Fur-

Write for booklet, or call on the nearest
McClary's dealer.

McClary's

London, Toronto, Montreal, Winnipeg, Vancouver,
St. John, N.B., Hamilton, Calgary,
Saskatoon, Edmonton.

McClary's—Makers of those "good stoves and
cooking utensils".

New and Easy Way to Learn Music

Either Playing or Singing—Every Step Made
Simple as A B C by
Print-and-Picture Lessons
which You Can't Get
Wrong On.

How often have you wished that you knew
how to play the violin or piano—or, whatever
your favorite instrument may be—or that you
could take part in singing?

Learn to Play by
Note. For Beginners
or Advanced Pupils
Piano, Organ, Composition,
Harmony, Ukulele,
Violin, Sight Singing,
Drums and Guitars,
Trumpet, Banjo,
Harp, Mandolin,
Clarinet, Flute, Cornet,
Saxophone, Piccolo,
Cello, Trombone.

Form with fields for Name, Address, City, Province, and contact information.

OUR BOYS AND GIRLS

VIRGIN AND MOTHER

Virgin and Mother of our dear Redeemer,
All hearts are touched and softened
at her name.

TACT REQUIRED TO BE PLEASING

Carried to excess, this desire
to please becomes affectation.
"Pleasing" is not always agreeing
with the last person who has
spoken, as many seem to think.

CATHOLIC CUSTOMS AND SYMBOLS

THE SYMBOLISM OF CANDLES

By Right Rev. Mgr. H. T. Henry, Litt., D.
"People sometimes wonder,"
said a cultivated Catholic to me
recently, "why candles are still
used in church, when gas and
electricity give so much better
light."

THE FIRST MARTYR OF ENGLAND

"I am a stranger, and seek
shelter for the night," said a tall,
middle-aged man of one of the
leading citizens of Verulam.

OUR BOYS AND GIRLS

Backward turn, each step ashore
Shallower is than that before.
Ah, the precious years we waste
Leveling what we raised in haste;

ONE DEPENDS ON THE OTHER

Never lose sight of the fact
that what you do has a vital
connection with what you are. Each
depends upon the other. What
you do is a result of what you
are; and, on the other hand,
what you largely are depends
upon what you do.

WHAT SHOULD HE DO

What should young men do
in order to be successful in a noble
way and lift his life above mere
selfish interest or sordid cares?

WHAT SHOULD HE DO

In the first place, a young man,
having been selected or been
called by circumstances into a
calling or business, should seek
to make himself as efficient as
possible. If he has selected a
profession, during the earlier days
of that profession he should give
himself to careful study, thus
accumulating a fund of knowl-

WHAT SHOULD HE DO

If he has selected a business,
then, irrespective of the compen-
sation, he should seek to make
himself so useful and acquire
such knowledge and have such
stick-to-itiveness that promotion
may speedily come.

WHAT SHOULD HE DO

Second, he should improve
his leisure hours as to broaden
his view of life and his sympathies,
so that with time he shall not
become a simple machine or
crank. As to the method of im-

WHAT SHOULD HE DO

First, in the selection of com-
panions, those with whom he
boards and associates. Select
men that have ideas, and with
whom he can interchange ideas.

HOTEL TULLER DETROIT, MICH.
Large Information Rack in Lobby
Circulars Free
600 Rooms 600 Baths
\$2.50 up, Single \$4.50 up, Double
Agents Sample Rooms \$5.00 per Day

Lightens The Labor Of Wash Day
EDDY'S
Fibreware Wash Tub and Wash Board
Made of wood pulp fibres that are moulded into shape under
tremendous pressure and baked by terrific heat to the hardness of
granite. Light as wood and strong as steel, easy to lift and easy to
carry. No seams or crevices to collect stains or odors. A tub and
a board that are practically everlasting.

MGR. CERRETTI

APPOINTED PAPAL NUNCIO TO PARIS

(By N. C. W. C. News Service) HIS DIPLOMATIC CAREER

Archbishop Bonaventura Cerretti whose appointment as Papal Nuncio to Paris marks the resumption of diplomatic relations between the French Republic and the Vatican after a lapse of fifteen years...

He was born at Orvieto, June 17, 1872, but his appearance is much more youthful than his years would suggest. While still in the seminary at Orvieto, he attracted the attention of his superiors...

From the Seminary, Mgr. Cerretti was sent to fill a position in the Penitentiary Apostolic, one of the tribunals of the Roman Curia...

HIS CAREER IN AMERICA

In 1904, Mgr. Serafini, who was later made Cardinal and died while Prefect of the Propaganda, was appointed Apostolic Delegate to Mexico...

dioceses of other bishops, by virtue of their right of primacy. This question was settled by the imperative decree of the Vatican Council that the Nuncio represents the Pope with relation to the bishops of the country to which he is sent.

NUNCIOS USUALLY ITALIANS

Practically all of the modern Nuncios have been Italians, the one notable exception being Mgr. Czakki, a Pole who was Nuncio to France during the presidency of M. Crevy...

Even in non-Catholic countries, the Nuncio is considered the dean of the Diplomatic Corps and speaks in the name of the entire Corps to the head of the State on all formal occasions...

In the United States the position of the representative of the Holy See differs from his position in countries having diplomatic relations with the Vatican...

ST. CHRISTOPHER

2,000 MOTORISTS GET MEDALS AFTER MASS IN BOSTON

Boston, July 29.—More than 2,000 motor owners and chauffeurs, including many who were not Catholics, attended the unusual ceremony in honor of the patron saint of automobilists, St. Christopher...

When the new Apostolic legation to Australia was established in 1914, Mgr. Cerretti was consecrated Archbishop, first of the titular see of Philippopolis and later transferred to the titular see of Corinth...

WILL BE WELCOMED TO PARIS

His appointment as Nuncio to Paris has been hailed with approval by officials of the French government and by the Parisian and provincial press...

Mgr. Cerretti's thorough knowledge of modern international law and practices has attracted world-wide attention. Much of this knowledge he owes to his experience as Auditor of the Apostolic Legation in Washington...

DUTIES OF A NUNCIO

There is considerable misunderstanding in many instances concerning the powers and duties of a Nuncio. He really holds a double position: first as the representative of the Pope to the head of the State...

As expressed by Pope Pius VI during a controversy over the right of the Nuncio to intervene officially with the clergy: "It is beyond question that our predecessors from the most remote times, exercised the power of sending legates and nuncios into the

which means Christbearer — to thrust his staff into the ground. Next day it had grown into a palm tree.

Not long after this miracle Christoper was beheaded by the ruler of the country. There are several elaborated versions of the story which were widely known in Europe more than a thousand years ago...

MILLIONS ARE USED BY PROTESTANTS

EL PASO, TEXAS, MADE BASE FOR PROSELYTIZING EFFORTS IN MEXICO

El Paso, Texas, July 22.—Protestants are spending millions to win the faith of Mexican Catholics in El Paso. The Baptist Church recently voted \$300,000 for work here; the Methodist has voted \$500,000 at a single time.

El Paso is the strategic center of Protestant enterprise looking toward the religious domination of Mexico and Central America.

But if the Y. W. C. A., looming up so conspicuously by the Rio Grande, gives the Mexican immigrant his first indication of what organized Protestantism is ready to offer in a material way...

Out of town guests were Mgr. T. West, St. Thomas; Rev. M. J. Brady, London; Rev. Father Muckle, President of Assumption College, Sandwich; Rev. J. Downey, Anchorville, Mich.; Rev. L. Forristal, Professor of Canon Law, London; Rev. Father E. Paganu, Toronto; Rev. Father T. Ford, Woodlale; Very Rev. Mother M. Clare; Mother M. Xavier, Chatham; Mr. and Mrs. A. Steffer, Mrs. C. Fady, W. Steffer, Guelph; Miss H. Brennan, Westmount, Quebec; Mr. and Mrs. D. Brennan, Chatham; Mrs. M. Bennett, Corunna; Mrs. and Miss Synnot, Dr. and Mrs. J. Brennan, Detroit; Dr. and Mrs. C. Lenhardt, Detroit.

CATHOLICS ARE HANDICAPPED

Contrasted to the affluence and apparently unlimited resources of the evangelical churches, the Catholic Mexican will find that the Church of his faith has very little indeed in a material way to offer him.

The problem of caring for his Mexican population, making up between 40,000 and 50,000 in the city alone is one of the most serious that confronts the Right Rev. Anthony J. Schuler, S. J., Bishop of El Paso. The diocese is a new one, erected only five years ago...

"The chief need," declares Bishop Schuler, "is for some kind of a community center where our Mexican people can meet. The Mexicans are for the most part a devout race. They are supporting five churches, five schools and one orphanage and a day nursery. But they are very poor. They are not able to contribute much because they have not child to false gods. He grew to be a man of immense stature and strength, and set out to serve the bravest master he could find.

A mighty king, in whose service he first enlisted, he found trembling at the name of the devil. Whereupon the saint-to-be volunteered to serve the devil.

Passing along a road one day with his master, he came to a wayside cross, at the sight of which the devoted was affrighted. Disgusted at this weakness, a new and braver master was sought without success; until an aged hermit persuaded the youth to enter the service of Christ. He was instructed in the faith and baptized. Fasting and praying were not to the young man's liking. He agreed, however, to carry travelers over a certain raging stream for the love of God.

One day a child came down to the river bank. The mighty carrier placed the child upon his shoulder and started over the torrent, but as he progressed the burden grew heavier and heavier, until it felt that the whole world was resting there.

The Child proved to be none other than Christ. In proof of His divinity He asked Christopher—

can be directed into Mexico, Central America and finally all Latin America. As yet the expenditure of money has not been highly successful. But persistent endeavor and the expenditure of large sums are likely to bring results, especially if something cannot be done to offset this enterprise. The resources of practically all Protestant America are behind the campaign.

MR. AND MRS. JOHN BRENNAN CELEBRATE ANNIVERSARY

August 1st marked the fiftieth milestone of married life for Mr. and Mrs. John Brennan, 816 Ouellette avenue, Windsor, and was fittingly marked with appropriate ceremonies.

Solemn High Mass was celebrated at St. Alphonsus Church at 9.30 a. m. with Rev. J. Brennan, pastor of Wallaceburg, a son of Mr. and Mrs. Brennan, officiating. The deacon was his brother, the Rev. Father F. J. Brennan of St. Peter's Seminary, London, and the sub-deacon was Rev. Father Laurendau of Ford.

A wedding breakfast was served at the family home on Ouellette avenue at 11 a. m., covers being laid for 40. The Very Rev. Dean Downey proposed the toast. Mr. Brennan responded.

Mr. Brennan was born in county Fermanagh, Ireland, and came to this country in 1865, settling near Guelph and later near Chatham. He entered the civil service in 1887 and was appointed excise officer at Walkerville, which position he has retained for 35 years.

All their children were present for the anniversary Monday. They are: Rev. Father J. Brennan, Wallaceburg; Rev. Father F. J. Brennan, London; Mother M. Augustine, Chatham; Mrs. B. Bennett, Corunna, Ont.; Dr. J. Brennan, Detroit; Misses Anna, Rose, and Elizabeth Brennan at home.

Out of town guests were Mgr. T. West, St. Thomas; Rev. M. J. Brady, London; Rev. Father Muckle, President of Assumption College, Sandwich; Rev. J. Downey, Anchorville, Mich.; Rev. L. Forristal, Professor of Canon Law, London; Rev. Father E. Paganu, Toronto; Rev. Father T. Ford, Woodlale; Very Rev. Mother M. Clare; Mother M. Xavier, Chatham; Mr. and Mrs. A. Steffer, Mrs. C. Fady, W. Steffer, Guelph; Miss H. Brennan, Westmount, Quebec; Mr. and Mrs. D. Brennan, Chatham; Mrs. M. Bennett, Corunna; Mrs. and Miss Synnot, Dr. and Mrs. J. Brennan, Detroit; Dr. and Mrs. C. Lenhardt, Detroit.

G. K. C. AND THE IRISH

In an article by Mr. G. K. Chesterton on the Irish question, many things are said which are eminently sane. He recognizes that England has made itself hated in America and in many countries because of its overbearing attitude.

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

TEACHERS WANTED

QUALIFIED teacher wanted for C. S. S. Section No. 6, Township of Bromley. Duties to commence Sept. 1st. Apply stating salary to M. J. Walsh, Sec., Cobden, Ont. R. R. 4. 2233-2

TEACHERS WANTED with second or third class certificate for S. S. No. 2, South Humberwood. Two miles from Trout Creek. School opens Sept. 1st. Apply stating salary to Mrs. Grasser, Trout Creek, Ont. 2233-3

TEACHERS, Normal school trained, wishing schools in that section. Salaries \$1,200 year minimum. Apply Box 273, CATHOLIC RECORD, London, Ont. 2233-2

WANTED for the Bilingual school, No. 2, Massey, two Bilingual teachers, one as principal. Address: The Secretary, Separate school, No. 2, Massey, Ont. 2233-3

WANTED experienced Normal trained 1st or 2nd class teacher for Catholic Separate school at Corunna, County of Kent, Ont. Apply stating salary and experience to John H. Kites, 741 Corunna, Ont. 2233-4

WANTED for C. S. S. No. 4 Bromley, a second class professional teacher. Apply to Joe Sheedy, Sec. Treas., Cobden, Ont. R. R. 4. 2233-2

CATHOLIC teacher wanted for S. S. No. 7, Guelph, Grey Co.; one holding second class professional certificate. Apply stating qualifications and salary expected to Donald McMillan Sec., Preville, Ont. R. R. No. 2. 2233-3

WANTED six assistant teachers for Pembroke Separate school. Applicants to state salary, experience and qualification to A. J. Forster, Sec., Pembroke, Ont. 2233-3

TEACHER for La Passe Catholic School, S. S. No. 4, Normal trained. Capable of teaching both French and English; please write particulars, stating salary and experience to Hector Gervais, Sec. Treas., La Passe, S. S. No. 4, 2233-3

WANTED a daily qualified teacher holding a 2nd class certificate for S. S. No. 2, Guelph. Catholic preferred. A small school. Salary \$700 per annum. Duties to commence Sept. 1. Apply to Andrew H. O'Driscoll, Sec. Treas., Trout Creek, Ont. Box 2. 2233-3

TEACHERS wanted for Catholic Separate schools Fort William, Ont. holding second class certificate. Salary \$850 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2233-4

NORMAN I. trainer teacher wanted for S. S. No. 1, Hwy. 2, near church and good boarding house, duties to commence Sept. 1st. Salary \$800 to \$850 according to qualification and experience. Apply to John Laporte, Sec. R. R. No. 2, Zurich, Ont. Phone 86 r7, Dushwood central. 2233-4

TEACHER wanted for S. S. No. 15, Huntingdon. Duties to commence Sept. 1st. Apply stating salary to Thos. O'Reilly, Madoc, Ont. 2233-4

PULPIT VILIFIER OF CATHOLICS IS EXPELLED

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

Augusta, Ga., July 30.—Lon Davis, pastor of the Acworth, Ga., Baptist Church, who last April started an anti-Catholic paper which boasted the motto: "Swat the Pope," was recently expelled from his pulpit by his congregation, pending the investigation of charges that he had been formerly convicted in Decatur, Wise County, Texas, of embezzlement and forgery, and had deserted his wife and three children there.

A meeting of the Ku Klux Klan on the steps of Davis' church early in July, brought the exposure of his record, and he was promptly expelled by the deacons. He promised to make his defense before the congregation July 13, but when the members gathered that evening they learned their pastor had left town. Before departing he stated he was going to Texas to bring back proof of his innocence. In the meantime his property is being attached for debts.

The Catholic Laymen's Association of Georgia reports that Davis' paper, The Progress, was the only paper in Georgia, with the exception of the Columbia Sentinel, edited by Senator Thomas E. Watson, which was primarily anti-Catholic, and it was on the verge of extinction from lack of support even before the editor's exposure, and virtually from its inception last April.

DIED

McMahon.—At Port Lambton, Ont., on July 21, 1921, Mrs. Bridget McMahon, relative of Miss McEvoy of Picton, Ont., aged sixty-six years. May her soul rest in peace.

LEONARD.—At the residence of his mother, Mrs. Wm. Leonard, 56 Washington Street, Forest, Ont., on Wednesday, July 27, 1921, Mr. James Leonard, of Bosanquet, aged fifty-seven years. May his soul rest in peace.

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

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

TEACHERS WANTED for C. S. S. Section No. 6, Township of Bromley. Duties to commence Sept. 1st. Apply stating salary to M. J. Walsh, Sec., Cobden, Ont. R. R. 4. 2233-2

TEACHERS WANTED with second or third class certificate for S. S. No. 2, South Humberwood. Two miles from Trout Creek. School opens Sept. 1st. Apply stating salary to Mrs. Grasser, Trout Creek, Ont. 2233-3

TEACHERS, Normal school trained, wishing schools in that section. Salaries \$1,200 year minimum. Apply Box 273, CATHOLIC RECORD, London, Ont. 2233-2

WANTED for the Bilingual school, No. 2, Massey, two Bilingual teachers, one as principal. Address: The Secretary, Separate school, No. 2, Massey, Ont. 2233-3

WANTED experienced Normal trained 1st or 2nd class teacher for Catholic Separate school at Corunna, County of Kent, Ont. Apply stating salary and experience to John H. Kites, 741 Corunna, Ont. 2233-4

WANTED for C. S. S. No. 4 Bromley, a second class professional teacher. Apply to Joe Sheedy, Sec. Treas., Cobden, Ont. R. R. 4. 2233-2

CATHOLIC teacher wanted for S. S. No. 7, Guelph, Grey Co.; one holding second class professional certificate. Apply stating qualifications and salary expected to Donald McMillan Sec., Preville, Ont. R. R. No. 2. 2233-3

WANTED six assistant teachers for Pembroke Separate school. Applicants to state salary, experience and qualification to A. J. Forster, Sec., Pembroke, Ont. 2233-3

TEACHER for La Passe Catholic School, S. S. No. 4, Normal trained. Capable of teaching both French and English; please write particulars, stating salary and experience to Hector Gervais, Sec. Treas., La Passe, S. S. No. 4, 2233-3

WANTED a daily qualified teacher holding a 2nd class certificate for S. S. No. 2, Guelph. Catholic preferred. A small school. Salary \$700 per annum. Duties to commence Sept. 1. Apply to Andrew H. O'Driscoll, Sec. Treas., Trout Creek, Ont. Box 2. 2233-3

TEACHERS wanted for Catholic Separate schools Fort William, Ont. holding second class certificate. Salary \$850 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2233-4

NORMAN I. trainer teacher wanted for S. S. No. 1, Hwy. 2, near church and good boarding house, duties to commence Sept. 1st. Salary \$800 to \$850 according to qualification and experience. Apply to John Laporte, Sec. R. R. No. 2, Zurich, Ont. Phone 86 r7, Dushwood central. 2233-4

TEACHER wanted for S. S. No. 15, Huntingdon. Duties to commence Sept. 1st. Apply stating salary to Thos. O'Reilly, Madoc, Ont. 2233-4

WANTED second class professional teacher for S. S. No. 1, Cornwall. Apply stating salary and qualifications to Angus H. Chisholm, Sec. Treas., Northfield Sta., R. R. 2, Ont. 2233-4

TEACHERS wanted for the Saskatchewan Separate schools: four teachers, second class professional. Initial salary \$500 per annum, with yearly increases of sixty dollars. Duties to begin Sept. 1st. Apply to P. R. Hartney, Sec. Treas., 201 St. Paul St., Saskatoon, Sask., Dist. No. 20, P. O. Drawer 288. 2233-4

QUALIFIED teacher wanted for S. S. No. 7, Huntley, Carleton County. Salary \$900. Duties to commence Sept. 1st. Apply to M. L. Kennedy, Sec., Carleton Place, Ont. 2233-4

QUALIFIED Catholic teacher with experience required. Salary \$1,200 per annum. Board half mile from school. Accommodation for parish priest required. Apply to A. F. G. Leary, Sec. Treas., Good Land School District No. 190, Claybank, Sask. 2233-6

TEACHER wanted, second class professional. Town of Charlton, New Ontario, Catholic Separate School. Apply stating experience and salary to M. T. Devine, Chairman. 2233-4

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE) Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High School of Ontario leading to the Normal School and the Faculty of Education. It includes Music, Art and Advanced Training. Particulars apply to Rev. Brother Director. 2233-4

GOOD plain cook wanted. Highest wages. Must have references. Apply Box 245, CATHOLIC RECORD, London, Ont. 2233-4

WANTED first class auto mechanic—able to take charge and run garage none but well experienced man would suit. For West, Apply Box 27, CATHOLIC RECORD, London, Ont. 2233-2

MALE organist and choir leader, to teach music; for West, Apply Box 28, CATHOLIC RECORD, London, Ont. 2233-2

SIGN painter, first class only; \$45 a week. Permanent job; for West, Apply Box 29, CATHOLIC RECORD, London, Ont. 2233-2

FIRST class white barber; for West, Apply Box 20, CATHOLIC RECORD, London, Ont. 2233-2

MAN to take charge of first class pool and billiard room. None but well experienced first class man need apply; for West, Apply Box 27, CATHOLIC RECORD, London, Ont. 2233-2

WANTED first class farm hands, experienced, 6 to 10 months; for West, Apply Box 22, CATHOLIC RECORD, London, Ont. 2233-2

WANTED a young girl or middle aged woman for plain cooking and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care CATHOLIC RECORD, London, Ont. 2233-4

PHYSICIAN, Catholic, desires a good opening, unopposed preferred. In formation is requested. Apply Box 29, CATHOLIC RECORD, London, Ont. 2233-2

WANTED cook and room maid for Catholic Rectory in an Ontario town. Must be experienced two relatives or friends preferred. Apply with references to Box 24, CATHOLIC RECORD, London, Ont. 2233-4

TRAINING FOR NURSES NEVER BEFORE SO ATTRACTIVE A two and one half year course, earnestly undertaken, will qualify ambitious, refined women, over eighteen, for branches of professional nursing offering unlimited future opportunities. Enrolling thorough, standard, diploma courses, registered modern school, class a hospital, good salaries, illness, private residence, addresses: Director of Training School, St. Catharines Hospital Bushwick Avenue, Brooklyn, N. Y. 2233-4

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applications 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 Director of Nurses, Mercy Hospital, Toledo Ohio 2233-4

TRAINING SCHOOL FOR NURSES A. B. TEBBURN Hospital Training School for Nurses, Geddesburg, N. Y. Conducted by the Grey Nuns. Registered by the New York State Educational Department. "Three years' course of instruction in Hospital location. New home with separate rooms for nurses. For further particulars apply to the Principal of the Training School. 2233-4

FARM FOR SALE 100 ACRES, Lot North 1/2 R. Con. 2, Arthur. Good bank barn, new pressed brick, horse, driving shed; on rural, mail and telephone line 1 1/2 miles from Kenilworth; convenient to church and school. This farm is in first class condition. For further particulars apply to Mr. Francis Lehmann, Mount Forest, or to John Lehmann, R. R. No. 2, Kenilworth, Ont. 2233-8

WANTED second class professional teacher

for S. S. No. 1, Cornwall. Apply stating salary and qualifications to Angus H. Chisholm, Sec. Treas., Northfield Sta., R. R. 2, Ont. 2233-4

TEACHERS wanted for the Saskatchewan Separate schools: four teachers, second class professional. Initial salary \$500 per annum, with yearly increases of sixty dollars. Duties to begin Sept. 1st. Apply to P. R. Hartney, Sec. Treas., 201 St. Paul St., Saskatoon, Sask., Dist. No. 20, P. O. Drawer 288. 2233-4

QUALIFIED teacher wanted for S. S. No. 7, Huntley, Carleton County. Salary \$900. Duties to commence Sept. 1st. Apply to M. L. Kennedy, Sec., Carleton Place, Ont. 2233-4

QUALIFIED Catholic teacher with experience required. Salary \$1,200 per annum. Board half mile from school. Accommodation for parish priest required. Apply to A. F. G. Leary, Sec. Treas., Good Land School District No. 190, Claybank, Sask. 2233-6

TEACHER wanted, second class professional. Town of Charlton, New Ontario, Catholic Separate School. Apply stating experience and salary to M. T. Devine, Chairman. 2233-4

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE) Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High School of Ontario leading to the Normal School and the Faculty of Education. It includes Music, Art and Advanced Training. Particulars apply to Rev. Brother Director. 2233-4

GOOD plain cook wanted. Highest wages. Must have references. Apply Box 245, CATHOLIC RECORD, London, Ont. 2233-4

WANTED first class auto mechanic—able to take charge and run garage none but well experienced man would suit. For West, Apply Box 27, CATHOLIC RECORD, London, Ont. 2233-2

MALE organist and choir leader, to teach music; for West, Apply Box 28, CATHOLIC RECORD, London, Ont. 2233-2

SIGN painter, first class only; \$45 a week. Permanent job; for West, Apply Box 29, CATHOLIC RECORD, London, Ont. 2233-2

FIRST class white barber; for West, Apply Box 20, CATHOLIC RECORD, London, Ont. 2233-2

MAN to take charge of first class pool and billiard room. None but well experienced first class man need apply; for West, Apply Box 27, CATHOLIC RECORD, London, Ont. 2233-2

WANTED first class farm hands, experienced, 6 to 10 months; for West, Apply Box 22, CATHOLIC RECORD, London, Ont. 2233-2

WANTED a young girl or middle aged woman for plain cooking and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care CATHOLIC RECORD, London, Ont. 2233-4

PHYSICIAN, Catholic, desires a good opening, unopposed preferred. In formation is requested. Apply Box 29, CATHOLIC RECORD, London, Ont. 2233-2

WANTED cook and room maid for Catholic Rectory in an Ontario town. Must be experienced two relatives or friends preferred. Apply with references to Box 24, CATHOLIC RECORD, London, Ont. 2233-4

TRAINING FOR NURSES NEVER BEFORE SO ATTRACTIVE A two and one half year course, earnestly undertaken, will qualify ambitious, refined women, over eighteen, for branches of professional nursing offering unlimited future opportunities. Enrolling thorough, standard, diploma courses, registered modern school, class a hospital, good salaries, illness, private residence, addresses: Director of Training School, St. Catharines Hospital Bushwick Avenue, Brooklyn, N. Y. 2233-4

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applications 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 Director of Nurses, Mercy Hospital, Toledo Ohio 2233-4

TRAINING SCHOOL FOR NURSES A. B. TEBBURN Hospital Training School for Nurses, Geddesburg, N. Y. Conducted by the Grey Nuns. Registered by the New York State Educational Department. "Three years' course of instruction in Hospital location. New home with separate rooms for nurses. For further particulars apply to the Principal of the Training School. 2233-4

FARM FOR SALE 100 ACRES, Lot North 1/2 R. Con. 2, Arthur. Good bank barn, new pressed brick, horse, driving shed; on rural, mail and telephone line 1 1/2 miles from Kenilworth; convenient to church and school. This farm is in first class condition. For further particulars apply to Mr. Francis Lehmann, Mount Forest, or to John Lehmann, R. R. No. 2, Kenilworth, Ont. 2233-8

WANTED second class professional teacher for S. S. No. 1, Cornwall. Apply stating salary and qualifications to Angus H. Chisholm, Sec. Treas., Northfield Sta., R. R. 2, Ont. 2233-4

TEACHERS wanted for the Saskatchewan Separate schools: four teachers, second class professional. Initial salary \$500 per annum, with yearly increases of sixty dollars. Duties to begin Sept. 1st. Apply to P. R. Hartney, Sec. Treas., 201 St. Paul St., Saskatoon, Sask., Dist. No. 20, P. O. Drawer 288. 2233-4

QUALIFIED teacher wanted for S. S. No. 7, Huntley, Carleton County. Salary \$900. Duties to commence Sept. 1st. Apply to M. L. Kennedy, Sec., Carleton Place, Ont. 2233-4

QUALIFIED Catholic teacher with experience required. Salary \$1,200 per annum. Board half mile from school. Accommodation for parish priest required. Apply to A. F. G. Leary, Sec. Treas., Good Land School District No. 190, Claybank, Sask. 2233-6

TEACHER wanted, second class professional. Town of Charlton, New Ontario, Catholic Separate School. Apply stating experience and salary to M. T. Devine, Chairman. 2233-4

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE) Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High School of Ontario leading to the Normal School and the Faculty of Education. It includes Music, Art and Advanced Training. Particulars apply to Rev. Brother Director. 2233-4

GOOD plain cook wanted. Highest wages. Must have references. Apply Box 245, CATHOLIC RECORD, London, Ont. 2233-4

WANTED first class auto mechanic—able to take charge and run garage none but well experienced man would suit. For West, Apply Box 27, CATHOLIC RECORD, London, Ont. 2233-2

MALE organist and choir leader, to teach music; for West, Apply Box 28, CATHOLIC RECORD, London, Ont. 2233-2

SIGN painter, first class only; \$45 a week. Permanent job; for West, Apply Box 29, CATHOLIC RECORD, London, Ont. 2233-2

FIRST class white barber; for West, Apply Box 20, CATHOLIC RECORD, London, Ont. 2233-2

MAN to take charge of first class pool and billiard room. None but well experienced first class man need apply; for West, Apply Box 27, CATHOLIC RECORD, London, Ont. 2233-2

WANTED first class farm hands, experienced, 6 to 10 months; for West, Apply Box 22, CATHOLIC RECORD, London, Ont. 2233-2

WANTED a young girl or middle aged woman for plain cooking and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care CATHOL