

# The Catholic Record.

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

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2137

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### DON'T KNOW-ISM

By THE OBSERVER

"I don't know," is the favourite formula of those who are called "Agnostics." Agnosticism is defined as a "school of thought," (a high-sounding phrase used by every body of persons who set up some vagary of their own), a school of thought which holds that man can know nothing of ultimate realities, or whether any such exist; that his only means of knowledge is through the comparison of things and results that he can see; that we cannot know anything outside our own mental processes and the existence of other minds; that, as it is put in popular phrase, we cannot get behind the looking glass. Theoretically, the agnostic admits that Heaven and Hell, God, the Soul, and Revelation may be true; but he says it is impossible to be sure that they are true.

Professor Huxley, the inventor of the term "agnosticism" in this connection, thought that the existence of beings higher than man was rather probable than improbable; and saw some logical probability in the government of the universe by a "divine syndicate" of great spiritual essences. The theory of agnosticism is, of course, not new. It originated with a "school of thought" a very long time ago, in ancient Greece; and is the theory of the skeptical or Pyrrhonist school of Greek philosophers. In a sense there is no new error in matters of religion. There are new manifestations, new results of old errors forever cropping up. The Reformation which began in Germany in the sixteenth century, put forth a crop of new errors in doctrine; but the essential error which underlay the Reformation was as old as the first rebellion of the Israelites against God; and that error was human pride and human blindness; the desire, based in the corrupt heart of fallen man, to rid himself of duty, responsibility and the obligation to believe and obey, and to set up some new sort of human vagary in place of the divine law.

The substitution of man's mind for God's Revelation is the common factor in all heresies, as it is, and was, in all infidelities, ancient and modern. The pagans, who had lost all definite idea of God, frankly set up in His place, their own minds and their own bodies; and the works of their own hands in the shape of idols. Sometimes a distorted remnant of God's original Revelation to man remained to them and impelled them to worship His works; the sun, the moon; the stars; or even a river, or some other great work of nature.

The agnostic is a worshipper of humanity, too. Theoretically, he admits the possibility, — sometimes even the probability, — of the existence of something higher than human nature; but, in practice and in fact, nearly all agnostics deny it. One cannot worship the human mind and at the same time rise above its weaknesses. The mind does not exist that is entirely open and without opinions in regard to religion. The average man who calls himself an agnostic is much nearer to being an atheist. Theoretically, the agnostic denies that any man can be an atheist, any more than he can be a believer. "I don't know," he says; "no man can know," and he professes to have a completely open mind.

But he has not. No such mind exists; and the agnostic, for practical purposes, may be lined up with the atheist. The agnostic ought to be, on his statement of principles, the most tolerant of men. He is tolerant enough towards the atheist; but he is not at all tolerant towards the believer. At whom are the sarcasms and ridicule of the agnostic directed? Always at the believer; never at the atheist; a Huxley might be able to be more impartial than the average agnostic; but it is with the average agnostic that we have to do, in every-day life.

Agnosticism, in greater or less degree, is the attitude of very large numbers of people to-day. Most of those who have lost confidence in the non-Catholic sects have drifted into

a skeptical attitude towards religious truth. Now, on its own showing, agnosticism, or skepticism, ought at least to be tolerant; ought at least not to be aggressive. But it is aggressive. Agnostics are bound, on their own showing, to refrain from being dogmatic; so far from that, they are extremely dogmatic. They are, moreover, dogmatic in trying to establish a negative; which makes their attitude more unreasonable still. They ought, on their own showing, never to assert either a dogmatic negative nor a dogmatic affirmative; yet, they rush to the attempt to show that the believer is wrong. To their "I don't know," they add, "You don't know," and to that they add, "No one knows."

Thus their open mind, which they loudly boast of, becomes as tightly closed as any other mind which gives itself up wholly to a prepossession; and this translation of a theoretically negative attitude into a practically affirmative and aggressive attitude, reduces agnosticism to absurdity. For it is absurd to be aggressive in an attitude which is summed up in "I don't know."

The man who claims to know something is pardonable if he is aggressively sure of what he claims to know. But the man who admits he knows nothing ought to be humble.

### CARDINAL MERCIER

THROGS THUNDER HEARTFELT GREETING TO VENERABLE PRIMATE OF BELGIUM

WINS ALL WITH HIS SMILE  
Philadelphian Standard and Times

"I can only say thank you. What else is there for me to say?" was Cardinal Mercier's reply when asked for a message to the American people as he stepped from the transport Northern Pacific and stood for the first time on American soil.

Belgium's heroic prince of the Church, whose indomitable defiance of the German invader has made him one of the most outstanding figures of the Great War, was accompanied on his journey to this country by thousands of American doughboys who were returning to their homes after having helped to drive out the common foe. As he stepped from shipboard to shore, thundering cheer upon cheer from the lusty throats of his fellow-voyagers gave convincing evidence, if such were needed, to the waiting throngs of the high esteem in which he was held by them. For a week he had been among them, walking the decks and talking with them, and his gentle, lovable manner had won their hearts.

Tall and slender, Cardinal Mercier stood out above most of those around him, and there was little in his gentle manner to depict the man who had gone his way regardless of threats and orders, and who had won the undying admiration of the entire world.

#### GREETED AT PIER

Long before the transport had reached her pier the watchers on the wharf had caught sight of the Cardinal standing on the bridge gazing at the shores of the country that had responded so admirably when the appeal had gone forth telling of the need of his native land.

As he stepped on the shore on Tuesday he said that he could almost feel sorry that his journey across the ocean had come to so early a conclusion; that he had not felt so rested and refreshed in twenty years.

The transport had been welcomed to the dock by the band of the embarkation department, and as the Cardinal stepped from the ship, the musicians swung into the stirring strains of "La Brabanconne," the national anthem of Belgium. A radiant smile crossed his face. He drew himself up to his full, imposing height and remained standing thus until the playing had finished.

After staying at the episcopal residence overnight as the guest of Archbishop Hayes, Cardinal Mercier left New York for Baltimore, on Wednesday, after seeing all of the parade of General Pershing and his warriors that had passed the Cathedral by noon. He will return to New York on September 17 and will be received at the City Hall, and the day after will go to Albany. From Albany, where a reception will be tendered him by Governor Smith he will go again to Baltimore, attend a meeting of the Catholic Bishops at Washington and deliver an address, and from Washington on September 25 begin the journey that will take him through so much of the United States. His Eminence will come to this city on September 26.

#### WARM WELCOME FOR PRIMATE

Some notion of the warmth which is certain to greet him everywhere upon his American travels was afforded him Wednesday while the Northern Pacific was carrying him

from Sandy Hook to the army pier at Hoboken, where he disembarked. The police boat Patrol, with Mayor Hylan and a goodly representation of the Mayor's committee of welcome on board and with also two other committees, one appointed by Archbishop Hayes and the other by Cardinal Gibbons, picked up the Northern Pacific at quarantine and escorted her to her Hoboken berth.

The Patrol was dressed with flags, so was the landing pier, the Belgian flag being central in the decorations of course. The Patrol disembarked her passengers at the pier within a few minutes after the Northern Pacific had made fast, and one of the first to go aboard the transport was Mayor Hylan with Rodman Wanamaker, of the Mayor's committee, close upon his heels. They encountered Cardinal Mercier in a companionway, and there the Cardinal was accorded a vivid first impression of New York.

Mayor Hylan bowed low. "Your Eminence," he said, "New York city greets you. Your Eminence, meet Rodman Wanamaker, of the Mayor's committee."

Ultimately the Patrol carried Cardinal Mercier to the foot of West Fifth Street and from there he rode to the residence of Archbishop Hayes by automobile.

#### HAS COME TO THANK AMERICA

Asserting that his only mission to this country was to convey to the people of America his "admiration and love" and to express on behalf of the people of Belgium, "both Catholic and Protestant," their gratitude. Cardinal Mercier spoke feelingly of the reception tendered him and his joy at being on American soil for the first time.

It is a remarkable ending of a delightful voyage," he said, "a voyage in company with many of your noble soldiers returning from a task well performed. I could not even fancy the magnificent reception that has been tendered me. I have wanted to come for a long time—I have yearned to tell your people of my love and esteem. I cannot go everywhere I would like to go in America, and I am depending on you, my friends of the press, to convey the message for me.

#### LAUDS UNDER SAM'S FIGHTERS

"I have followed the magnificent record of your army in France and Belgium, and the men of your army magnified the love I have for you and supported the magnificent record of the Americans who preceded them. Your Mr. Hoover and the members of the commission for relief in Belgium have our undying gratitude. Without them and the services they rendered many of our people would have died from starvation. You not only fed us when we were hungry, but you prevented the Germans from taking what food we had ourselves. It was a magnificent service that we of Belgium will never forget."

None of those who talked with him was able to get him to talk of himself at any length, or pin him down to his own part in the war. Upon the subject of his famous encyclical letter he was deprecating, saying that its great effect was derived from the steadfast courage of the parish priesthood, who affixed copies of it on their church doors at the peril of their lives, so that all the Belgian people might read it. He deprecates as a thing any man would have done his sullen defiance of Von der Goltz when the German general was appointed Governor and Cardinal Mercier visited him and demanded the liberation of priests deported to Germany and that the holding of whole communities responsible for the acts of single individuals must cease.

The Cardinal was then asked regarding the time when he was under surveillance by the Germans and he told of how he was delayed by his captors in sending to the Associated Press his answer to a request for information as to whether he had been arrested.

"Yes," he asserted, "I can say I was—at least 'detained.' They came to me on Thursday morning—shortly before 6 o'clock, just as I was preparing to officiate at Mass. I was told that I was to appear before General von Bissing. I asked the three soldiers who came with the message when I was to go, and they said they would let me know.

"I told them I could not go that day, nor the next, nor the day following and they departed, but told me not to leave my palace.

"The same message was repeated the next day, and Saturday, and on Sunday I was definitely instructed not to go out. During those three days I was under surveillance, because the Germans sent men to ascertain if I was still at home.

"During this time I received a message from the Associated Press asking if I was under arrest. My reply to it they refused to send, and told me I must change it, as the military could not pass it. I refused to change the sense of the message for the reason—as I told them—I could not do so and tell the truth, but they accepted my agreement to change the wording—which told the same thing."

### BELIEVES GERMANS PLAN REVENGE

Cardinal Mercier asserted that although the German military government was not now in power, he believed the Germans were preparing for revenge and that Belgium would be included with France in whatever plans they would make to attempt to wrest back what they have lost.

His Eminence was silent as to matters relating to the League of Nations and other political subjects. "My mission is to tell of our love and gratitude—and nothing else," he added.

### TRIBUTE TO FRENCH CATHOLICITY

Rev. Dr. Van Allen, Rector of the Episcopal Church of the Advent, Boston, who writes under the name of "Presbyter Ignatius" in the Living Church, speaking of his experiences in France says:

"I have just come from service in one of the smaller French cathedrals. It was all homelike enough; the Breaking of the Bread followed the Lord's Day with the Lord's own Service. And the devotion of the people was visible and gratifying. The heart of France is soundly Christian without doubt. One could not but regret the malicious 'anti-clericalism' that had named the square immediately adjacent to the venerable church, 'Place Emile Zola.' It was a distinctly vulgar thing to do, as if a foul-mouthed street urchin had put out his tongue at the successor of St. Gatien and St. Martin. I thought of the statue of Renan, erected by his admirers just outside the Cathedral of Treguier, and of the Christians' response—a great Calvary apostate. Julian the Emperor, carved at the foot of the central cross, 'Vielici, Galilaei!—Galilaei, Thou hast conquered!'"

"Anti-clericalism in France is an unlovely thing at best: it is hatred, and hatred is destructive and blind if it is not that post's dower of which the poet sings, 'the hate of hate.' Little as I love Vaticanism, it is vastly preferable to the poisonous and obscure spirit of Voltaire, renewed in men who are his spiritual descendants however much his intellectual inferiors."

"One is struck by the predominantly amiable and gracious faces of the French clergy. Many of them are notably venerable and spiritual. This splendid tribute to French Catholicity is all the more remarkable coming as it does from a man virtually anti-Papal on most occasions.—Catholic Columbian."

### K. OF C. EDUCATIONAL PROGRAM

To meet the needs of reconstruction the Knights of Columbus in their recent convention outlined an educational program that will mean much for the nation. Their war-work has met with generous commendation from Americans of every creed and there is no doubt that the peace policy outlined at Buffalo last month will likewise meet with a hearty response from every American who realizes the vital need of true constructive work. The secret of the Order's success in the field was its untiring efforts in the interest of the enlisted man. He was to be looked after first. The officer came second, as there were many to take an interest in him. So in the peace policy that the Knights have outlined their educational work is mapped out for the plain man who wants to equip himself for business or industry. The policy is then as the courses show vocational or occupational. Every possible agency is to be employed to induce our people "to pursue some study which will be a means of improving their condition and enlarging their influence."

Not only for men and boys but for women and girls as well would these practical knights in a practical age carry the torch of true progress, and open wide the portals of the hall of knowledge.

This is by no means a new venture for the Knights of Columbus. Broader it is true in its scope than any educational effort yet made by them, it is not the first time they have put the force of united action back of truth and learning. The Chair of American History at the Catholic University was founded by the Knights of Columbus. They have been generous in establishing scholarships through the different councils in many colleges throughout the land, and their lecture courses have endeavored to meet the needs of the great mass of the population that had not the opportunity in their youth of gaining the advantage of systematic schooling. And no organization has done more for the spread of Catholic literature and the dissemination of Catholic truth in the interest not only of Catholics but of true Americans.

With an enviable war-record to their credit the Order can now carry on the work of Americanization and build up a citizenship that will be healthy and sound. No detail has

been neglected in mapping out the plan of campaign that the Knights of Columbus have entered upon willingly and cheerfully as a patriotic body of Americans. Nothing since the Bishops' Labor Program has marked a real forward movement in true Americanism so strikingly as this latest effort of the Knights of Columbus.—America.

### BROTHERLY LOVE

Exploitation, of which we hear so much these days, is the very negation of love. For love consists essentially in communication. God's love is an overflowing of His happiness on creatures, and all created love, to be worthy of its name, must be a giving rather than a taking.

Love, in the first place, involves a communication of physical strength. This is beautifully illustrated in parental love. Parents share their own bodily substance with their offspring. This is the first act of parental love. After that father and mother supplement for years the yet imperfect physical strength of their children. And as the children of a family, in spite of their weakness and undeveloped condition, are comfortable because of the support they receive from their parents, so in the large human family all ought to be happy through communication of strength from the strong to the weak. Is your neighbor sick, be hand and foot to him. And better than paying for other hands to do the work is personal service which carries together with assistance the soothing balm of sympathy. Are whole groups or classes of men crushed under the weight of capitalist incubus, use your influence—and every citizen has a vote to cast—to bring about a more equitable order of society. Without an earnest effort to aid in this fundamental adjustment our love of neighbor is but a hypocritical pretense.

Next, love of neighbor demands a communication of mental strength. This duty is plain enough, say, in the teacher. A teacher who would not exert himself to give his best would thereby show that he has but a poor love for his pupil. The same holds good of the preacher. And yet how many give of their mental weakness, instead of their mental strength, because they shirk the labor of study and preparation! But most men have, at least now and then, an opportunity to correct an error, to impart truth, to warn an erring fellowman. To refrain from doing so through indolence or human respect is to betray lack of brotherly love.

Finally, love requires the communication of soul strength. Here let me call attention to one thing only, the blessing of a good example. We all understand how a careless tubercular individual may spread disease. Similarly, a moral leper carries contagion far and wide. But while a physically healthy person has not the power to impart his strength to others, a strong and beautiful character is a tower of strength to all he comes in contact with. Such is the charm and fascination of virtue that it compels admiration and begets a desire, nay insinuates a power, for imitation. And this practice of brotherly love is within the reach of all, though like the greatest love that was ever witnessed on earth, it demands a crucifixion, in our case the crucifixion of our corrupt nature.—S. in The Guardian.

### LEADING THE WAY

The splendid reconstruction program enunciated by the Bishops recently has met with universal approbation. New problems engendered by the War begot the necessity of new remedies. The hard conditions that faced the workers of the nation were pressing for a solution. Unrest was rife on all sides. The time was ripe for the proclamation of principles that had regard to the well being of society through the true uplifting of the individuals that formed that society.

It had become a commonplace to find individuals discouraged and disheartened by the grinding poverty that inevitable environment had placed upon them. It was no uncommon thing to find families occupying quarters that ill befitted human habitation. Shop conditions had become oppressive and threatened the health not only of the laborers but of the families that depended on them for support.

And yet while we had laws that were made to protect the working man and make for his intellectual, spiritual and material betterment, so enormous had become the power of organized industry and so greedy had the world become that the one factor that constituted society was lost sight of and a condition introduced that meant social degradation and national demoralization.

It had been widely asserted by the enemies of religion that the Church advanced the spiritual side of man's nature but paid grudging heed to his material welfare. It was said that she would concern herself only with his soul and neglected his body. The falsity of this is very clearly seen in the light of the immortal encyclicals

of the illustrious Pope Leo who many years ago gave to the world the most comprehensive social program that has ever fallen under the gaze of man.

Now the Bishops have come forth at the psychological moment with a masterly application of the great principles of Pope Leo and won the admiration of the world. They have fully realized that there can be ordinarily no virtue in Christianity where poverty is eating at the vitals of the family. They have diagnosed the ills of society and have prescribed the remedy to bring about a permanent cure.

They have come forth as champions of Labor. They have seen the evil of individualism, socialism and unrestrained capitalism, have taken up the fight in behalf of equal rights for the laboring man and to secure an equitable return for honest service. They have gone further. They have found by careful scrutiny that modern industry has been a health wrecker and that greed has crushed out the possibility of men to earn a decent wage and bring up a family respectably.

With the full knowledge of conditions today rampant they set about the task of bettering the working man's condition. They have by their diligent researches and prompt championship of Labor shown that the Church stands now where she has always stood, on the side of justice for the common citizen. A mere perusal of the solutions offered for present-day evils suffices to drive home one fact, that the Church, the friend of the poor in the beginning, the hope of the wage earner through the ages, is the champion of the future. Her divine mission conceived in love and sealed in the death of her Founder was to forward the interests of humanity. None who have watched her achievements throughout the War and witnessed her brilliant career since the signing of the armistice will question her ability to lead mankind aright in the future by instilling true principles into every-day life and bringing together in unity all God's children.—The Pilot.

### SHORTER HOURS OF LABOR

The love of God has wisely established one day among seven as a day of rest. Even apart from the necessity of having a pause for the higher interests of the soul, man needs a periodical rest from work lest his organism be worn out before its time. Besides, the invention of machinery ought to work in the direction of eliminating the most exhaustive human labor as well as to shorten the hours of actual application.

But there is a limit to every good thing, even to the curtailing of the daily hours of labor. Every comfort is the product of some kind of labor. Now granted that with abolition of economic abuses the existing comforts might and should be more justly distributed, it is difficult to see how the increase and spreading of comforts can be reconciled with a diminution of labor. In this connection it must be remembered that, while the laborers, both through lack of immigration and increased emigration have a tendency to become fewer, production must grow if comforts are to reach all around. But how will production grow if the sum total of laboring hours is diminished?

Nor would it seem that eight hours of work a day is too much of a fatigue for the average laboring man. Professional and business men, as well as farmers, give certainly more than a third of the day to their vocational hours. If it is said that the latter work longer hours because it is their profit to do so, it might be made the profit of the laboring man to put in more hours at his work. Let him be paid by the hour, as is already the custom in certain trades.

The point we are making is that it would be suicidal to let a portion of the available laboring energy of our people go to waste. By such a policy we should become an idle and indolent people, and all peoples of that character are bound to retrograde and succumb to more energetic nations in the world's march toward progress.—S. in The Guardian.

### SACRED MUSIC CONGRESS TO BE HELD IN FRANCE

Paris, August 22.—A congress of sacred music is to be held at Tourcoing, on September 21-28, and the organizers have called for a competition of sacred compositions in the spirit of the "Motu Proprio" of Pius X, which is today the canon law of the Church as regards sacred music.

A Mass and a complete Benedictine service were asked for, and several interesting compositions have been received by the judges not only from France, but from Italy, Holland, Belgium, Spain, etc. The jury consists of the Abbes Bayart, Delporte and Vandewalle, of the Commission of Liturgical Chant at Lille. Amongst the works already chosen for prizes are a "Missa Domini" by Wimbat, organist of Utrecht Cathedral; "Domine Deus" by Dom Kops, of Louvain Abbey, and "Benedicta et Venerabilis" of Paul Delmoth.

### CATHOLIC NOTES

Rome, September 9.—The Holy Father has sent an urgent plea to Germany, asking for humanitarian treatment of the Poles in Silesia.

For seven weeks now the principal Rome newspapers have failed to appear owing to the still unsettled printers' strike, according to word received in this country.

Cardinal Logue has received from the Belgian King the diploma and insignia of Grand Officer of the Order de la Couronne, in recognition of the kindness shown by Ireland to the Belgians.

During the War, M. Bordes, a native of Lourdes and a pupil of the school of aviation at Pau, flew over Lourdes, and, after making majestic circles, threw, in the direction of the Grotto of the Apparition, a beautiful bouquet of the Allied colors, with the dedication, "From a young aviator to Our Lady of Lourdes."

The spread of Catholicity in Scotland is notable as is evident by the statistics published in the Western Catholic Calendar which is just out. The Catholics of the Archdiocese of Glasgow now number 400,000; the baptisms during 1917 were close to 13,000 while the school population is almost 75,000.

Warsaw, Sept. 11.—The Apostolic Nuncio, Mons. Ratti, has now been received in formal audience by the President of the Government, to whom he has presented his letter of credence from the Holy See. Mons. Ratti spoke very warmly of the Polish people, and his speech has been recorded in the newspapers of all parties with the greatest approval.

New York—John Mitchell, president of the United Mine Workers of America, one of the foremost labour leaders of this nation, who had done so much as any other single man to get decent working conditions for the mining industry, died here Sept. 9. He was a convert to the Catholic Church and a Knight of Columbus.

The Corpus Christi procession through the streets of Leicester, England, has called forth a protest from members of non-Conformist bodies and Kensington, who presented a memorial to the Watch Committee of the City Council. The Committee has unanimously decided that the protest lie on the table, one member remarking that its place was under the table. This was a cause of great gratification to the Catholics of the city.

The number of vocations to the priesthood has shown a marked increase in Ireland during the past few years. At present all the Irish seminaries are overcrowded. Maynooth College, which usually has slightly over 600 students, has now over 800. The Chinese Mission Society, established two years ago from Maynooth, has received this year over 300 applications from students for its new college near Galway.

Sir William Tyrrell, who will come to Washington as secretary of the British Legation, is an Irishman and a Catholic. He has been employed in the Foreign Office under Sir Edward (now Earl) Grey since 1907. He was a member of the British delegation to the Peace Conference. He was born in Dublin in 1866, the son of Mr. Justice Tyrrell, and was educated at Oxford.

London, August 25.—The death has just taken place of Mr. Ashworth Peter Burke, the Editor of "Burke's Peerage," and other genealogical works of reference. The second surviving son of Sir Bernard Burke, Ulster King of Arms, he was educated at Trinity College, Dublin, and later at Sandhurst, becoming Lieut. of the 1st. Batt. and subsequently Capt. of the 4th. Batt. of the Royal Irish Regiment; at one time he served as Aide-de-Camp to the Lord-Lieutenant of Ireland.

In the chapel at Acton Burnell Park, Shropshire, the home of her old friends, Lady Smythe and the late Sir Walter Smythe, Caroline Alice Cannon was received into the Church on Wednesday by Abbott Ford (Titular Abbot of Glastonbury). The late Sir Walter Smythe, the friend of the convert, was a J. P. and D. L. for Salop and Monmouthshire, and was educated at Downside, where his family had assisted in various ways the Benedictines of Downside, who were sheltered at Acton Burnell, and there remained till they bought their Downside property in 1814.—Edinburgh Herald.

Rome, Sept. 11.—Cardinal Mercier left Brest on Wednesday for his tour of the United States. The American visit of the Belgian prelate, always a distinguished personage, and rendered especially illustrious by the events of the last five years, is extremely gratifying to the Holy See. A closer understanding and union between European and American Catholics will mean also a closer union of all around the Pope. However, no heed should be given to stories that there is about Cardinal Mercier's visit anything in the nature of a political embassy from the Pope to President Wilson or to anyone else.

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XXXV

Thurston was himself the bearer of the letter to Miss Burchill, sum-

"O my God!" she said when she had read it, and her tears were falling fast, "how inscrutable are Thy ways!"

She rose and hastily dressed herself for a walk; then taking from a trunk her little savings from the salary she had been paid by Robinson, and avoiding Cora, who was dressing for the evening dinner, she hurried out and took her way to the Hogan's home.

Neither Mr. nor Mrs. Hogan had any curiosity to know more about the stranger who had solicited from them an abiding place than what he had told them, and it sufficed that he was a friend of Miss Burchill's.

"You could keep out of his way without much difficulty," she replied. "But seeing Cora will not be quite so easy. I have never brought her here, and to do so now might excite strange suspicions."

"Do you ever walk with her afar from the house? Mention some spot. I shall not ask to speak to her, only to see her as she passes with you." He broke down and sobbed like a child.

"Don't," said Mildred, flinging her arms about him, and scarcely able to speak through her own tears. "And why not let her know you? Her affection, secret though it must be, will be such a comfort to you; and you need not fear for her prudence with regard to any betrayal of you to her uncle. I can vouch for that."

"Your face has the same expression that it had when I saw you last, a child."

where the latter was putting on her own hat, "to be free from Mrs. Phillips; she hasn't been near us for a whole day. I must tell Mr. Thurston that at dinner to-night, for I told him yesterday what a good fellow, though with strong passions and prejudices, I hinted at settling down here to some kind of work, and he spoke of the shop where he is employed."

"I think, dear, it would be better for you to say nothing to your uncle and your aunt," she said.

"I never thought of that," said Cora slowly, "and I guess you're right. I won't say anything to uncle. But oh, how I wish I knew the man's name and where he lives! I can't forget his look."

"That assurance seemed to satisfy the girl, and she, considerably relieved, proposed that they should turn homeward."

"There was a longing amounting to agony in his look, and his features worked for an instant as if he, too, were expressing some exclamation. Finding that the girl did not yet turn her face to him, he paused as if a will stronger than his own stayed his steps. The fact of his standing almost beside her compelled Cora to turn to him, and she started and recoiled before the look of those eyes filled with wild wistfulness upon her own. He recovered himself then, and went hastily on. But not so with Cora; she looked after him and clutched Miss Burchill's arm.

"Who is that man?" she asked; "and why did he look at me so?" And then seeing that Mildred was almost as agitated as herself, she continued, "Did he frighten you?"

"No, no!" was the quick reply, and Miss Burchill, to draw attention from herself, looked after the stranger. Her pupil looked also. He was walking on slowly, his head bent, and his clothes betraying their exceeding shabbiness in the morning sunlight. The girl's sympathies were aroused and her generous heart touched by his apparent poverty and the dejection of his mien. Tears filled her eyes, and she hurriedly searched for her pocketbook.

"It is in need," she said. "I must give him something." And before her coming could restrain her, she had darted after him. Miss Burchill was dismayed; she knew not what effect such an action on the part of Cora might produce, whether it would narrow him into an impetuous avowal of his relationship, or add another silent pang to the bitterness of his soul. But the girl had reached him, and was tenderly holding his hand. Evidently it was refused, for she drew it back, but immediately after she selected something from its contents and proffered it. It was accepted, and she turned away and hastily retraced her steps. She seemed very grave, and began before she had quite rejoined Miss Burchill.

have strange suspicions. And yet her very caution, did she get it, must seem odd to her companion, and awaken in the latter's mind surmises that the stranger was not entirely unknown to Miss Burchill. But as Cora continued to wonder about him, Miss Burchill deemed it incumbent upon her to give the caution.

"I think, dear, it would be better for you to say nothing to your uncle and your aunt," she said.

"I never thought of that," said Cora slowly, "and I guess you're right. I won't say anything to uncle. But oh, how I wish I knew the man's name and where he lives! I can't forget his look."

"That assurance seemed to satisfy the girl, and she, considerably relieved, proposed that they should turn homeward."

"There was a longing amounting to agony in his look, and his features worked for an instant as if he, too, were expressing some exclamation. Finding that the girl did not yet turn her face to him, he paused as if a will stronger than his own stayed his steps. The fact of his standing almost beside her compelled Cora to turn to him, and she started and recoiled before the look of those eyes filled with wild wistfulness upon her own. He recovered himself then, and went hastily on. But not so with Cora; she looked after him and clutched Miss Burchill's arm.

"Who is that man?" she asked; "and why did he look at me so?" And then seeing that Mildred was almost as agitated as herself, she continued, "Did he frighten you?"

"No, no!" was the quick reply, and Miss Burchill, to draw attention from herself, looked after the stranger. Her pupil looked also. He was walking on slowly, his head bent, and his clothes betraying their exceeding shabbiness in the morning sunlight. The girl's sympathies were aroused and her generous heart touched by his apparent poverty and the dejection of his mien. Tears filled her eyes, and she hurriedly searched for her pocketbook.

"It is in need," she said. "I must give him something." And before her coming could restrain her, she had darted after him. Miss Burchill was dismayed; she knew not what effect such an action on the part of Cora might produce, whether it would narrow him into an impetuous avowal of his relationship, or add another silent pang to the bitterness of his soul. But the girl had reached him, and was tenderly holding his hand. Evidently it was refused, for she drew it back, but immediately after she selected something from its contents and proffered it. It was accepted, and she turned away and hastily retraced her steps. She seemed very grave, and began before she had quite rejoined Miss Burchill.

It was an immense honor, to be asked, and Elyly accepted it with a grateful heart, yet though she faintly would have remained in Corofin had no one else's wishes and welfare but her own been concerned. Still she often wondered why she had grown so fond of it, since she had neither father nor mother, kind or kin there, and it was not even her birthplace. But only Andy Beaman, the gardener and lodge-keeper, and his children, Nancy, had been as good to her as any father and mother could ever have been.

Elyly had come to this in response to an advertisement of their desire to adopt a child, as a tiny, yellow-haired mite of two. Her sixth, however, remained something of a mystery; her mother had been dying of an incurable disease, and her father was probably dead, at least his whereabouts were unknown, at the time they took charge of the little one. The latter's name had been given to them as Ellen, daughter of Pierce Neville D'Arcy, and his wife Annabel, and the comfort and happiness and neatness of the child's clothing bespoke tender nurture as well as decent birth.

Elyly had grown up a tall, willowy young creature, with a slender form and delicate pale coloring that withstood every well-meant effort of her foster-parents to render her stout of build and ruddy of cheek. She was neighbor's child. Her hair was the tint of a field of wheat when the noonday sun shines clear down, her eyes were blue as the speedwell, her face fair and pale, with sometimes the delicate flush of the wild hedge-rose in June.

Remembering her mother's delicacy, it troubled the old gardener and his wife not a little that it should be so. For they loved the child with more than parental affection, and the tender glance of her eye and the slight of the smile that leaped so readily to lip and dimpling cheek at sight of them was as soothing to the kind old couple. It came as a great shock, an almost unbearable wrench when they found they must part with her, even for a little—but, of course, their mistress wished—

Heaven knows she looked "dainty" and low spirited enough, poor lady—could never be gained. Much as she loved her mistress, Elyly could not take kindly to the new, strange life. It was not that her duties were hard; indeed the trouble was to know exactly what duties she was supposed to fulfill. For now that poor little Margaret was no more the need for much sewing was not great, though her Ladyship found other work for her in the making of clothes to be given in charity to the poor.

She mended the house-linen, arranged the beautiful exotic flowers for which so much money was paid, although at Corofin lay full of them going to waste. And often in the evenings when Lady Katharine seemed too tired or too sorrowful and disconsolate for visitors, it was her pleasure to send for Elyly to come to her own private apartment where the girl would brush out her Ladyship's long coils of wavy black hair, the while the poor woman talked over and over again to this most sympathetic listener every incident of little Margaret's short life, dwelling lovingly on every trait, every lovable and winsome and roguish characteristic of her little "girlie."

Elyly felt a melancholy consolation and pleasure in assuaging the poor mother's grief as far as she could. But her unwilling invasion of the social domain of Celestine, her Ladyship's friend, had the unlooked-for effect of rousing in that young person's excitable bosom a perfect storm of jealousy and rage. This, added to the fact that by Lady Katharine's expressed wishes Elyly took her meals in the housekeeper's room instead of in the servants' hall, had the farther result of setting up about the girl, amongst the rest of the household staff, a very discomfiting atmosphere of envy and dislike.

Elyly, who indeed had very little in common with any of them, was punished for her natural reserve and unflattering lack of enthusiasm for their society by constant irritating taunts and innuendoes directed against herself, and more especially against her nationality. Cobwebs on the wall were wistfully described as "Irish pictures," and a garment lie untidily on a chair or on the floor was said with equal facetiousness to be "hung on Faddy's peg." Once, and once only, did she desire to notice or make a remark, and that was when they returned in checked and abhorrent tones to a discordant scene in the House of Commons, in which a certain boisterous and irrepressible young Irish member had to be ejected by force.

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and though she hardly lifted her eyes to his, she could not altogether help or restrain the queer little half-frightful thrill of joy that fluttered like a bird in her heart at the mere sound of his voice. Still her own natural prudence and good sense, as well as her loyalty to the woman who had been so good to her, would never have permitted her to betray her mistress' trust. Nevertheless, evil hints and insinuations were carried to her Ladyship's ears until one day Elyly was told, with very gentle and delicately that her foster-parents were anxious to have her at home again, and that she had better depart on the following day as there was really very little further need of her services where she was.

"Poor child," she said regretfully, after Elyly had taken her departure with a flushed, shamed face and a quivering lip. "I was not really her fault. I do hope she did not suspect my real reason for sending her away from me. But I am sorely afraid she must have guessed the truth, poor little thing, poor little lonely thing! And I was so really fond of her, and she was so good and wise and tender, almost like a dear daughter to me. She might have been just like a daughter to me always, if it were not for this horrible fear, this danger. Lance is such an imprudential boy, and of course, it was inevitable he should advise her—she was not at all like anyone else of her class. But then—a nameless wail! Of course it would never do."

Elyly was very glad to be home again with her dear old "daddy" and her foster mother. But the reason lying behind her sudden return had spoiled of course in great measure her joy in coming, and do what she would she could not entirely keep Lance Nugent's memory out of her heart.

Who could blame her? He was so big and handsome, so kind and gentle and chivalrous—no one had ever looked at her. No one had ever treated her with the same chivalrous courtesy and deference before. No body so nice and noble and good could ever come into her life again. And yet—if he came to the Castle this year, or any year, she felt she could not dare to meet him, she must only go away. That was what she did not in the following autumn, when she learnt from her housekeeper at the Castle that Master Lance and his brother were coming to Corofin with the rest of the family for the shooting—taking a situation for some months as a sewing maid in a lawyer's house in a strange, faraway town.

Lady Katharine, who had looked forward to a meeting with Elyly with grave maternal doubts and fears, felt deeply relieved, and yet in some measure disappointed, to find that the innocent cause of her anxiety had taken herself deliberately out of the way. She would have liked to meet the child and talk to her, to make up to her as far as she could for that painful but inevitable last parting—but doubtless with Lance in such proximity it was as well—much better, indeed, that Elyly should not be there.

It was not for five or six months afterwards that she had news of the girl again, and then it came as a wonderful surprise. In a letter from her bosom friend and neighbor, Lady Sophia Chalmers, the latter wrote: "You have heard, of course, of the wonderful romance concerning your pretty young friend and protegee, your lodge-keeper's adopted daughter. It appears that instead of being the nobody we thought her she is quite an important person of good family and an heiress. Her father was a Neville D'Arcy, of Galway, a younger son, and a bit of a rake and spendthrift. His wife, a Miss Keshib, of Waterford, and a very pretty woman, left him in a foolish fit of jealousy and temper, and broke her heart afterwards, they say. He had disappeared and most people, his wife included, thought him dead. But it appears he was living till three years ago, and ranching so prosperously in some place in America that when he died he left a very considerable fortune behind him. (The American lawyers had been advertising for his heirs, and it was only through some attorney with whose wife your young friend had recently taken a situation that she happily came to hear of her own good luck. This man, it appears, was struck by her name, and set inquiries on foot which left no possible doubt that she is the rightful heiress to all. And now, what are we going to do with her? Such an interesting, eligible party cannot be left where she is, it is quite certain, though they say she is quite content with her present homely dwelling, and not in the least degree affected or even excited by the momentous change in her circumstances.)"

"It is so like the dear child not to be amused," Lady Katharine, with tears of joy in her eyes. "What shall we do with her?" she said slyly, quoting half-aloud the words of her friend, Lady Sophia. "I think I know—at least we shall see. And perhaps I may yet have my daughter, after all—that is, if she will forgive me."

Two days later she surprised the housekeeper at Corofin with a sudden unexpected Easterlike visit. A week afterwards she departed again, not alone, however, for Elyly went with her for a long delightful visit to London, and subsequently to Paris, with all its gay life and fashion and frivolity. And when, just as the roses of June filled the gardens with delicate beauty and fragrance, Elyly

EILEEN'S INHERITANCE

TO BE CONTINUED

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LONDON, SATURDAY, SEPT. 27, 1919

THE MASS, THE SUPREME ACT OF WORSHIP

Christianity without a sacrifice would be an anomaly in the history of religion; for never before the advent of Protestantism was there a religion without a sacrifice. Luther, who first repudiated the Mass, realized that in so doing he was placing himself in opposition to the obvious testimony of Scripture and the Fathers of the early Church.

Confronted by this fact, he assured his followers that he cared not what the Fathers said but what they ought to have said, in order to coincide with his peculiar views.

The august Sacrifice of the Mass is the very soul of the Church instituted by Christ, for it comprises in itself all that is sublime and sacred in our Holy Religion. All the sacrifices of the Old Testament were only shadows of that of the New, which really offers to God what the Jewish sacrifices only promised.

The offering should bear some proportion to the person to whom it is made; but since the ancient sacrifices were only weak and needy elements, they could in no way satisfy for man's debts to God, and hence another sacrifice was required. The old victims were insufficient, the Levitical priesthood was impotent in the sight of God, and therefore it was necessary, as the Council of Trent expresses it, that "by the ordination of God, the Father of Mercies, another priest, according to the order of Melchisedech, our Lord Jesus Christ, should arise, who would consummate and bring to perfection all who were to be sanctified."

Although our Lord fully consummated the sacrifice by offering Himself to God the Father and by dying on the altar of the Cross for our redemption, yet His priesthood was not to expire with His death, but was to continue visible in His Church to the end of ages, as He Himself promised at His Last Supper, when, instituting the Eucharistic Sacrifice, He gave the same divine authority to the Apostles and to their successors.

There are four kinds of worship given to God in the Sacrifice of the Mass. The first is called Latent, or the homage or worship which is due to God and can be given to His Infinite Majesty alone, and which is rendered by the Sacred Victim along with the adoration of the faithful, of the Saints, and of the angelic hosts, who, according to the opinion of the Fathers, reverently surround the altar.

The second form of worship is termed Eucharistic, or that by which man raises his voice in perfect thanksgiving to his most generous benefactor. In it the excess of the Divine Goodness invests us with the power of offering abundant satisfaction to Him; and the greatest advantage we derive from this benefit is, that we can thereby make an adequate return for what we have received from God. God delivers us from the abyss; we present to Him the Deliverer. He opens heaven to us; we offer to Him the Heir.

So much does the supreme goodness shine forth in the Holy Sacrifice of the Mass, that not only is our act of thanksgiving in keeping with the great benefits conferred upon us, but forms a return in some way suitable for the great love manifested in His conferring them upon us. Not merely once, as St. Gregory Nazianzen remarks, as when our Blessed Lord offered Himself in the Incarnation to His Eternal Father, but a

thousand times do we offer that Divine Son in the Mass, impassible and glorious as a worthy victim of thanksgiving.

The third act of worship is Propitiatory—to appease the anger of God, to satisfy the demands of His justice, and to obtain the pardon of our sins. Man should appease the Lord to whom he has been ungrateful, and avert His anger lest he might be cast off for ever.

All other creatures cried for vengeance against sinful man. Jesus Christ appeared and immolated Himself on the Cross. Peace came upon the world, man's sins notwithstanding, and the unbloody Sacrifice of the Mass pours out on him the grace of repentance and reconciles him with Divine justice.

The Sacrifice of Calvary supplied the treasures, that of the Mass distributes them. If the Passion of Jesus Christ fits us for the benefits of Redemption, the Sacrifice of the Mass enables us to enjoy them.

Prayer constitutes the fourth act of worship called Impetratory, for the due rendering of which to God the Mass furnishes us with the best of all means of moving the Divine liberality in our favor. We are unworthy not only to be heard, but even to ask.

In the Mass, the Word of God prays to the Father continually for us, in the same manner as He did, bathed with sweat and blood on the Cross, and through Him we are heard. The Son of God, the invisible High Priest, the holy Pontiff, just, innocent, separated from sinners, higher than the heavens, and able to compassionate us in our infirmities, intercedes for us with unutterable groanings, and becomes our propitiator, our victim; and the Eternal Father, who promised to hear every one invoking Him in the name of His Son, cannot refuse the Son Himself praying and offering Himself for us.

Such is the excellence of the sacrifice of our altars. Little wonder, then, that the Church regards the Mass as her greatest treasure, as the most precious legacy which our Saviour has left to his chosen flock. It has proven the inspiration of all that is greatest and best in music, art and architecture, for it is the one great act by which men may fittingly honor the majesty of God, thank Him for His benefits, appease His justice and implore His mercy.

CARDINAL MERCIER'S VISIT

An official announcement has been made that Cardinal Mercier will visit Toronto on Tuesday, October 14th, arriving at Union Station at 8:30 a. m. and remaining till the following morning.

A great pleasure it will be for Canadians to extend a hearty welcome to the great Cardinal, who throughout the War stood as a symbol of the steady courage and long endurance of his Belgian people, and of their faith in the triumph of good over evil.

A man of the people, long given to the study of theology and scholastic philosophy, he became an Archbishop and Cardinal, who has indeed proved a pastor of his flock, and in their agony of desolation, the inflexible protector of civilization against the barbarism of Prussian Kultur.

Studying him, one begins to understand Leo the Great and Gregory the Great. The Lombards, however, were gentle compared with the Germans, and Genseric and Attila lambs in comparison with Von Bissing and the other German masters of Belgium.

The motto of Cardinal Mercier's coat of arms is "Apostolos Jesu Christi," an Apostle of Jesus Christ. There is an apostolic energy, love of truth, large religious spirit, candor and courage in all those pastorals and addresses which have made his name famous throughout the world.

The massacres of August and September, 1914, the destruction of monuments of art and religion, the bombardment of "our dear City of Malines," its episcopal palace and metropolitan church brought from him that immortal Christmas pastoral which told the Belgians that their duty was "patriotism and endurance."

"I hold it as part of my episcopal office to instruct you as to your duty in face of the Power that has invaded our soil and now occupies the greater part of our country. The authority of that Power is no lawful authority. Therefore, in soul or conscience, you owe it neither respect, nor attachment, nor obedience."

The Germans burned what copies of it they could lay their hands on.

With more than savage insolence they tried to force him into an apology. Then, and afterward, they could not bend his lofty resolution. He would not sell his own or his country's honor. They itched to arrest him, but did not dare.

Cardinal Mercier's messages of consolation to his people, together with his long series of brave and dignified acts have made him justly famous in the eyes of men. Now that his unflinching faith has seen the triumph of right and the salvation of his country, and he finds it possible to visit our country, he may be assured that he finds here a whole nation of friends.

THE BRITISH MISSION AT THE VATICAN

The continuance of the British Mission to the Vatican has from time to time evoked protests from ultra-Protestants of the Exeter Hall type. Threats of fresh outbursts along this line have caused even the secular Press to point out the advantage of maintaining an envoy at the Vatican.

Same-minded people have not forgotten that during the War the British Mission at Rome was for the utmost utility to Britain. For instance, the work accomplished by the Holy Father, on behalf of prisoners of war, by tracing them, obtaining their repatriation, etc., was highly appreciated by England.

In 1917 the British Government made use of the Vatican, in its peace overtures of that time, asking the Holy Father to ascertain the main outlines of Germany's peace terms, and particularly what the latter was prepared to do in respect to Belgium. The German Government delayed four weeks to give an answer, and by that time the tide of war had turned. Nevertheless the utility of the Vatican as a diplomatic clearing house for Europe was established.

The Birmingham Daily Post points out that "the necessity for such a representation has been felt for a long period by the Foreign Office, but in deference to Protestant susceptibilities it has always been accompanied by some sort of evasion. During the War it was found desirable for British interests to be placed in their right light before Benedict XV. and his advisers, and in various and informal ways this was done. Yet it seems a pity that a straightforward course has at no time been adopted, and the nation plainly told that ministers consider such a representation to be necessary and give their reasons for it. If this were done the matter would be put on a clear basis."

In reply to the hostility towards the continuance of the Vatican Mission manifested by the "British Weekly," "Diarist" of the "Evening Standard" writes: "I have a great respect for Sir William Robertson Nicoll, and I hope he is not going to lend himself to a recrudescence of the foolish clamor against the presence of a British representative at the Papal Court. Both Sir Henry Howard and the present Minister, Count de Salis, have done very good work there, and the notion that their presence is resented by France is completely mistaken. On more than one occasion, notably at the time of the German peace overture to the Pope, the fact that the Allies were represented there by the British Minister was of distinct value. Apparently, however, there is still in existence the type of Protestant who sees Roman Catholic plots everywhere. Otherwise we should not hear this nonsense about Catholics trying to capture the League of Nations."

The fear has been expressed that the British Mission to the Vatican might be used by England as an anti-Irish agency. Irish Catholics, however, have no such fears, for they well know how futile such efforts would be. Gladstone attempted such a course when he sent Sir George Errington on a secret mission to Rome "to keep the Vatican in good humor." His efforts in that direction, which were intended to injure the Parnell movement, were effectually blocked by some clerics then resident at the Irish College in Rome; and he did not find it so easy as he imagined to "fool the Pope."

Should any effort be made to use the British Mission at the Vatican for anti-Irish purposes, there are sufficient agencies available to baffle any such effort. They would be brought into play the moment action on their part was seen to be necessary.

THE SINN FEIN MOVEMENT

The Sinn Fein movement is one of those strange enterprises that adds a new chapter to the psychology of nations. It expresses the mind and aspirations of a race that never admits defeat, that refuses to be whipped; that despite seeming defeat keeps sounding the advance; that continues the struggle under the most adverse circumstances; that fights on in the face of poison-gas, tanks, machine guns, airships and barks of artillery. Confronted by all the barbarous accoutrements of modern warfare, Ireland stands desperately defiant. For her, to lose her life is to gain it. Though somewhat colored by poetry and romance, Sinn Feinism cannot in any way be associated with passion and emotion, that change with the temperature and atmosphere of the passing day. It is rather an ultimate national endeavor born of conviction and motive. It contains more of the intellect than of the heart. It comes as the finished product from the logic mills of Ireland's University schools. It counts the youth, the brains and the budding geniuses of the present generation. It is as unconquerable as the soul.

Sinn Feiners regard England as an unlawful invader who as the stronger island has kept the weaker under handcuffs for a period of seven hundred years. During all this time Ireland has undergone the conditions of the vanquished; she has been forced as the loser to accept the terms of the winner. Throughout this long night of bondage the position of England towards Ireland has been the overbearing attitude of the strong towards the weak. Military garrisons and police barracks have kept up from generation to generation the English feeling of contempt and the Irish feeling of revenge. Sinn Feiners assert that though the colonies may regard England as the cradle of their liberty and the common school of their civilization the same is not true of Ireland. Ireland is different in race, religion, civilization and language. The Irish race is amongst the oldest of the white peoples of Western Europe who were civilized before the Christian era, and among the earliest of those who embraced Christianity.

Sinn Feiners deny point-blank England's claim to sovereignty. They hold that England neither rules by the divine right of superior genius nor by the universally admitted divine right of the peoples' consent. They refuse to acknowledge any inherent excellence in the Englishman above the Irishman. They maintain that if the standard of perfection be according to nature and grace the Irishman may modestly lay claim to a substantial equality with the Englishman. This being so why they ask does the Englishman arrogate to himself the right of rulership? Should not the vassalage of the Irishman be brought to an end and his equality be recognized?

But this opens up the more profound discussion of the seat of authority. The Sinn Feiners have made the right to rule one of the topics of the day. If sovereignty resides in the people England's occupation of Ireland is that of an unjust aggressor. Ireland's voice of protest against the invader has resounded throughout the civilized world. The Church has always held that the right of government—"jus imperandi"—is from God who is its natural and necessary principle. Writing to the Romans St. Paul laid down that all power comes from God. It is, however, an open question whether it is immediately conferred by God, or not. Society, being a necessity of human nature, is of divine origin. By composition and conformation it should have a properly constituted head or ruler. But in whom does God vest the power to rule? Is it in the body politic by whom it passes to the ruler? Or in the ruler who is nominated and determined by the popular suffrage? It is now generally accepted that the supreme civil authority is immediately conferred by God upon the whole people as a political body. The people as an organized political body by a common consent transfer this authority to their chief, or head, be he king or president.

Wherefore the consent of the governed is essential for legitimate government. President Wilson in his address to Congress, Feb. 11, 1918, emphasized this doctrine in a well-chosen formula: "Peoples may not be dominated and governed only by their consent. Peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were chattels and pawns in a

game, even the great game, now forever discredited, of the balance of power." Sinn Fein explodes England's theory of lawful occupation. That it never ruled by the consent of the governed is proven by its seven hundred years of military occupation. Disowning all moral obligation towards the usurper, Sinn Fein may prove the Nemesis of England.

WITHIN THE CLOISTER

BY THE GLEANER

On the feast of the Nativity of the Blessed Virgin Mary there was celebrated in Toronto the Golden Jubilee of the establishment in that city of the community of the Sisters Adorers of the Precious Blood. The event called forth no headlines in the daily press, for the world is not concerned with the supernatural, and the work of these Sisters is eminently supernatural. The world is interested in new theories of reform, and these cloistered Nuns hold to the centuries-old maxim of self sacrifice and propitiation, "to adore, to repair, to suffer." The import of the event seemed even to have been lost upon the Catholic community as a whole, an evidence of how all of us are inoculated with the spirit of the world. In this age of haste and bustle we have become so enamored of the busy Marthas that we have forgotten that Mary hath chosen the best part.

In the absence of the Archbishop, Mgr. Kidd, Superior of St. Augustine's Seminary, officiated at the solemn High Mass of thanksgiving, and Mgr. Whalen, V. G., at the Benediction of the Blessed Sacrament in the afternoon. The sermon for the occasion was preached by a life-long friend of the community, Rev. Father McBrady, C. S. B., to whose well known eloquence a special impulse was lent by the kindly and grateful sentiments that the Basilian Fathers have always entertained for the Nuns of the monastery.

But it is not of the Mass or of the beautifully decorated chapel or of the sermon that I wish to write. Nor will I dwell upon the wonderful growth of this Canadian born community, upon how the little mustard plant, that sprang up in the fertile soil of Catholic Quebec sixty years ago, has spread out until its branches reach as far west as Portland, Oregon, and as far south as Cuba. I might mention, however, two circumstances of interest. Within the remarkably short period of thirty-five years from the date of the founding of the community the rules of this new world institute had received the approbation of Pope Leo XIII. The Toronto monastery was established by Mother St. Joseph, a cousin of Mother Catherine, who, under the direction of Bishop LaRocque and Father Raymond, had opened the first house of the community in the then little town of St. Hyacinthe. By a strange coincidence the first superior of the Sisters of St. Joseph, who came to Toronto seventeen years prior to the advent of the Sisters of the Precious Blood, was Mother Delphine, niece of Mother St. John de Fontbonne, the refounderess of the community in Lyons after the French Revolution. Both of these saintly religious, so intimately associated with the first days of their respective congregations, rest together in God's acre.

The writer was among those who were privileged to enter the cloister on the joyful occasion of the golden jubilee. And now let me tell you, kind reader, what I saw, for I know that you are curious to learn what the inside of a cloister is like. I saw little that is not common to other convent homes. There was immaculate cleanliness and perfect order from attic cell to kitchen pantry; there was the best of cooking as all who enjoyed the dinner will attest; there was excellent taste displayed not only in the permanent decoration of the rooms but in the special ornaments arranged for the occasion. The convent garden, with its abundance of vegetables and luscious fruits and its neat walks leading each to some rustic shrine, was not unsuggestive of what Eden must have been before innocence fled from the land and God's curse fell upon the earth. The only thing I saw that had a sepulchral suggestion about it was a bed that fitted under a long, narrow sewing table and that slid in and out on rollers like—well you know what. A military chaplain declared that he had seen nothing at the front so complete and so economical of space as this invention of a simple Nun who, in order to relieve the over-taxed accommodation of the house, thus turned her work room

into an improvised cell. But if there was something funereal about the contrivance itself, there was nothing of the moribund about the occupant who when asked how she managed to turn over on this narrow couch, replied "With care."

Now about the Sisters themselves. People of the world, including many Catholics, picture to themselves nuns who sleep on a bare board and who rise at midnight to recite the office as being long-faced, morbid and sanctimonious persons. They no doubt imagine that a flow of wit and merriment would shock them very much and that they would assume an erect posture with downcast eyes like, to use a borrowed expression, a crane looking into an Irish bog. The truth is quite the contrary as anyone who was present at the impromptu concert, held on the balcony of the sick infirmary for the benefit of the sick Religious, would have realized. It was one of the older Sisters who presided at the little portable organ and all the selections were not in St. Basil's Hymnal. Moreover, it was a septuagenarian invalid who showed the most hearty appreciation of the various numbers. I even noticed among the younger ones a little restrained motion of feet that once had danced merrily to the rhythmic numbers at parish picnics.

What one finds most refreshing in a visit to the monastery is the child-like simplicity and utter unworldliness of the Sisters and their spirit of lively faith and confidence in God. Novices, Tourieres, lay Sisters and professed Nuns are like one large happy family who can afford to make merry for their Bridegroom is ever near, and who, like little children who hold their father's hand, are not afraid or solicitous. Accidents of gentle birth or superior education give no precedence. There is no emulation but the emulation of virtue, no rivalry save in doing good, in fructifying more and more the talents that each has received.

They not only hold to the deposit of faith but to what may be called the margin of faith, the pious traditions sanctioned by the Church, the revelations of God's saints and the miracles of our own day. The life of a Sister Adorer of the Precious Blood would be unbearable and her cell a prison if she had not a lively faith and a special vocation. In place of the things of the world which she has left behind she must have a firm realization of the things unseen, for the temporal joys which she has abandoned she must have an abiding confidence that God will give her the things to be hoped for. Apart from special festive occasions, she indulges in few worldly pleasures. She must of necessity seek her joys in her daily tasks, in her cell and before the Tabernacle. The supernatural atmosphere that surrounds the community shows itself in their relation to the clergy. A priest is always honored with double honor because he is a priest. An extra Mass is treasured not because of him who says it but because it is the Mass. Thus are these god Nuns heaping up treasures in heaven not for themselves alone but for you, dear reader, and me. Thus are they fructifying by their prayers the seed of God's word and withholding by the daily atoning sacrifice of their lives the hand of His avenging justice.

NOTES AND COMMENTS

IT WILL interest admirers of Charles Dickens to learn that he was the author of a "Life of Christ." It was never published, however, and still remains in manuscript, having been written solely for the instruction and edification of his own children. The world is not accustomed to look upon Dickens as an especially religious man, but that he had deep religious feelings his biographers testify. Love for humanity and compassion for the weak and sorrowful come next to love of God, and that Dickens possessed these beyond the ordinary is apparent from every page of his writings. His shortcomings in the matter of belief were largely those of his environment: his capacity for sympathy was as wide as humanity.

ONE OF the foreign missionary societies of the Anglican Church in England was recently strongly urged not to send out to India any men devoid of a sense of humor. A saving sense of humor is necessary, urged the monitor, to a proper appreciation of native life, in that far-off possession, and he who lacks it is at a marked disadvantage. A sense of humor, however, has never been an

outstanding quality of the Anglican clergy. Were it so, the singing of the popular hymn, "Onward, Christian Soldiers" would never fail to elicit a smile. The author must either have had a magnified sense of humor, or none at all, when he wrote

"We are all united,  
All one body we;  
One in faith and doctrine  
One in charity."

THE IMAGINATIVE character of the average news-agency despatch, may be seen in the lurid accounts of famine in India which appeared in the press of Canada and the United States a few months ago. In the Toronto Globe, for example, it was stated that in the central and northern provinces of India the death toll made the casualty list of the great War look insignificant. "The estimated number of dead from plague and famine in the past year," continued the despatch, "is over 32,000,000. The poor have eaten all their food, and the physical condition of thousands upon thousands is such that they are too weak even to carry their water jars. . . . If coffee for the 32,000,000 British subjects who have died were placed head to feet they would reach a distance equal to one and one-third times around the equator."

ANOTHER PAPER duplicated this despatch with the addition that: "The conditions are indescribable and ghastly. The cities are peopled by emaciated humanity. Traffic has ceased, mails are undelivered, and business is at a standstill. One hundred and fifty million loyal British subjects go hungry morning, noon and night, while vast multitudes endeavor to maintain life by eating roots, leaves and kernels of old nuts." Still another journal placed the death total for a few months at six million, and asked: "Is starvation to be Britain's answer to the \$100,000,000 contributed by India to the war chest?"

ALL THIS was very depressing and very horrifying. Late Indian exchanges, however, unveil the high coloring of the despatch in question, and indulge in some moralizing by the way. The Catholic Herald of India, for instance, an exceedingly moderate and well informed journal, published in Calcutta, quotes from several American papers, and adds: "The Indian Government would be well advised to keep an eye on the American press, or there will be trouble." The whole despatch it characterizes as "very damaging, and the misrepresentation is glaring." Further remarks as to the "gullibility of the American public" are beside the mark. The incident, however, furnishes additional proof, if any were needed, as to the part the imagination plays in the average press despatch.

IT FORMS a melancholy reflection upon the perverted sense of reverence so rife in this generation that the custodians of ruined towns and buildings in Belgium and Northern France have found it necessary to erect barricades about them and to place armed guards in charge as a precaution against vandalism. The French military authorities have divided the area into districts, placing an officer in charge of each, whose sole duty is to safeguard historic spots, and preserve intact as they now stand the impressive ruins which war has left in its train. In front of the Cathedral and Cloth Hall at Ypres a large sign has been erected which reads: "This is Holy Ground. No stone of these fabrics may be disturbed. They are a heritage for all civilized people." But there are those, even, who would steal the sign itself if they could.

DURING THE War much was heard of the "Hymn of Hate," which was said to have been sung in German households. Some of the censure visited upon this incident might, as an English contemporary remarks, be directed with at least as much justice against the hymn of hate constantly voiced against Catholics in all parts of the English-speaking world. We are reminded of this by the account which appeared in The Universe of a meeting of the notorious Protestant Alliance held in Hyde Park, London. The speakers were unusually violent, even for that unsavory organization, and evidently exhausted the patience of their audience for the meeting broke up in disorder. A number of Canadian soldiers had a hand in the affray. One of them, a sergeant, was heard to remark, that the most hated thing

SEPTEMBER 27, 1919

during the War was the German poison gas, but that it was not nearly so repulsive as the vapors of the Alliance—a remark which might be absorbed with profit by a certain noisy element in Ontario.

It took Hon. N. Wesley Rowell a year and a half to reply to Mr. Murphy's charges in the House of Commons, and he took advantage of the latter's absence through sickness to make the attempt. With the political issues involved we are not concerned. Readers of the speech will not have failed to note, however, that the principal rock of Mr. Rowell's offence—his slander against the religious orders—remains unretreated and unapologized for. That is the one fact which concerns the Catholics of Canada and which will have a bearing upon the estimate of his character with all true Canadians.

NEW ACADEMY

FOR URSLINE RELIGIOUS The well-known Tracey McGregor home on the river front, a mile above Ford City, has just been purchased by Mrs. Josephine Gaukler, of Grosse Pointe, for \$125,000 and presented as a gift to her daughter, Reverend Mother Clare, superior general of the Ursuline religious. The fine estate comprises, in addition to a handsome modern mansion, 70 acres of land extending from the channel bank back to the Tecumseh road, also live stock and farming implements. Seven acres of the property have been given over to landscape gardening and present such a wealth of floral, shrub and tree beauty that words may barely express it. From the coming of the crocuses, tulips and magnolias in the early spring, a succession of manifold bloom follows each other in riotous splendor through the season, and a walk about the magnificent grounds these early fall days when autumn is penciling the elms, oaks and maples in browns and goldens, russets and orange, and sending the rich crimson blushes to the cheeks of the clustering haws, affords a sight glorious enough to madden an artist and recalls what Ruskin had to say about the "sacredness and nobleness of color."

BEAUTIFUL ENVIRONMENT

The massed trees make up a forest of rare loveliness where nearly every indigenous species may be seen either grown on the place or transplanted from a distance. Blue pines are there and a whole colony of different branches of the pine family, long-nailed hawthorns, and lofty, unbending Lombardy poplars so grouped that one knows they were set out by a nature lover and a landscape genius who also had care of our little feathered friends as seen by the snug bird homes built in the coolest and shadiest hollows of the fruit trees' boughs. Up and down, wherever the eye rests in its roaming, is a vista of undulating stretches of lawn not unlike waves suddenly changed into grass, while surprising views of the varying charms of the place are revealed at every angle.

A well-trimmed barberry hedge along its four hundred feet of frontage enhances the garden and insures privacy, and a driveway winds from the street entrance to the lodge-keeper's quarters at the rear. The terraced slope to the river has a buttressed edge and wonderful possibilities for delightful escape from a hot day when the hedge of barberry and roses grow thick enough and the shade trees flourish. The estate is to be known henceforth as "Glenarda Ursuline Academy of our Lady of Prompt Succor." The home St. Angela who founded the Ursuline religious, bordered on the picturesque, mountainous Lake Garda in Italy, hence the choice of the name. The site will be used for school purposes and as soon as possible will be adorned with a group of buildings.—Border Cities' Star.

ST. MARY'S CHURCH WOODSTOCK

SOLEMNLY DEDICATED AND BLESSED BY HIS LORDSHIP BISHOP FALLON

Sunday, Sept. 14, at 10:30 o'clock, His Lordship Rt. Rev. M. F. Fallon, D. D., of London, solemnly dedicated and blessed St. Mary's Church, Woodstock, Ont. The solemn rite began with the procession of the clergy round the outside of the church, during which the beautiful Dedication Service, according to the Roman Ritual, was recited by the Bishop and his Chaplains. After the blessing of the exterior the clergy entered the edifice by the main door and proceeded to the sanctuary. The altars were then blessed during the recitation of the Litanies, and last the body, the Bishop an clergy going round the interior by the side aisles. The clergy then returned to the Sanctuary to vest for the Mass. The long procession of Sanctuary Boys, followed by the Clergy, Celebrant, Bishop and his Chaplains again entered the church to the strains of Bouichere's Cantata Domino by the choir. The solemn High Mass coram Episcopo was chanted by Rev. Father Brady of St. Mary's

Church, London, assisted by Rev. Father Hanlon of St. Michael's Church, London, as Deacon, and Rev. Father Goetz of Seaford as Sub-Deacon. His Lordship was assisted at the throne by Rev. Father Forrietal of St. Peter's Seminary, London, and Rev. Father Coughlin of Assumption College, Sandwich. Others in the Sanctuary were Rt. Rev. Monsignor McKeon, Rector of St. Peter's Cathedral, London, Rev. Father Brisson of St. Peter's Seminary, London, Capt. Rev. Father McDonnell, of Vancouver, B.C., and the pastor, Rev. Father Stanley. The sermon was preached by Rt. Rev. Bishop Fallon.

A very large number of clergy attended the evening service, many of them motoring from their parishes after their morning services. Rt. Rev. Monsignor Aylward of Sarnia was the Celebrant at the evening service, assisted by Rev. Father Gnam of Ingersoll, as Deacon and Rev. Father Pitre of Stoney Point as Sub-Deacon. Rev. Fathers Hanlon and Kearney of London, assisted the Bishop as Chaplains. The service consisted of recitation of the Rosary, sermon by Rev. Father Coughlin, C.S.B., of Assumption College, Sandwich, and Benediction of the Blessed Sacrament. The following clergy assisted in the Sanctuary: Rt. Rev. Monsignor West of St. Thomas; Rt. Rev. Monsignor McGee of St. Joseph's Church, Stratford; Rt. Rev. Monsignor McKeon of the Cathedral, London; Rev. Fathers Cassidy of St. Patrick's, Hamilton; Valantine of St. Joseph's Hospital, London; Mahoney of LaSalette; Brady of St. Mary's Church, London; Goetz of Seaford; Major McCarthy, M.C., and Capt. Lowry of St. Joseph's Church, Stratford; Capt. McDonnell of Vancouver, B.C.; Forrietal and Brisson of St. Peter's Seminary, London; and the pastor, Rev. Father Stanley.

Rev. Father Mahoney led the choir at both services. The 8 o'clock Mass was said by His Lordship the Bishop. The singing was by the children's choir under the direction of the Sisters of St. Joseph. At the end of the Mass, Master James Poole read an address of welcome to the Bishop on behalf of the children, Master Cecil Bryson presenting a Bond for \$500 to the Bishop for his new Seminary, and Master Edward Henderson a purse containing \$100 in gold, the first four years' interest on the bond. This bond is for purposes of endowment of the new Seminary and is the gift of the children of St. Mary's School. Rev. Messrs. Stacey and Ffolkes, Seminarians, acted as Masters of Ceremonies at the different services.

MEMORIAL TABLET UNVEILED

IN MEMORY OF SOLDIERS OF SAULT STE. MARIE WHO FELL AT THE FRONT

Sault Ste. Marie, Daily Star, Sept. 15 Sacred Heart church, Sault Ste. Marie, was filled to the doors at the ceremony of the unveiling of the memorial tablet to the soldiers of the congregation who had given their lives for their country in the war. Invitations had been sent out by Rev. Father McMenamin to the Mayor and members of the city council and the officers of the militia who were in charge of the recruiting here when the war was on, and a large number accepted the invitation and were present at the service.

Among the invited guests who attended were Mayor Boyd, Col. P. T. Rowland, Col. Penborough, Major Adams, Major Harry Hamilton, Sergt. Merrifield, V. C., Dr. McLean and Italian Consul William Grassi, and Magistrate J. T. Mackay. At the strains of the Marseillaise pealed forth from the organ, a procession of altar boys, followed by eight members of the fourth degree of the Knights of Columbus, each wearing his regalia, emerged from the vestry, followed by Rev. Father McMenamin, pastor of the church and a number of visiting clergy.

Taking up their positions at the altar step Rev. Father McMenamin read aloud the names of nineteen men in whose memory the tablet had been erected. Again the organ pealed forth the strains of Onward Christian Soldiers as the procession moved down the centre aisle and back along the east aisle to where the tablet is located. Pronouncing the blessing on the departed, Rev. Father McMenamin removed the black veil, over which hung a small Canadian flag draped in black, and the strains of "O Canada," rang through the church.

"And I heard an Angel say unto me, write, blessed are the dead who died in the Lord," were the words chosen by Rev. Father McMenamin as his text, as he spoke in glowing terms of the great sacrifice these soldiers had made.

"This is the first sermon of its kind ever preached in Sacred Heart church, and I thank God for the honor of unveiling the names of those who died in distant lands," he said. "The boys were called, they heard the call and had it in their hearts to respond and to defend the Mother country; they felt the desire to defend and to die if need be. They felt the inspiration of the words of the poet:

"Breathes there a man with soul so dead, Who never to himself hath said, This is my own native land."

"They were Canadians," he continued, "and they fought for Canada, and they left their bodies on the fields of Flanders, as a monument to future generations. They left behind them mothers and fathers,

and some of them wives. It was through smiles and tears they parted and yet were they ever tears more quickly dried? We feel the deep appreciation of what they have done, and it is not fitting that their gray haired pastor should remember them? You do not all believe, as I believe, you do not all kneel at the same altar, but you are all willing to bow before the same flag, and though these boys died, they won out. They were not daunted by shot and shell; they knew some must die in the fight, and they were willing. They were Canadians first and last, and while we are anxious to give all the honor we can to the boys who have died, we must also share the honors with the boys who have returned.

"Teach your children the history of Canada," he said. "Teach them to love their country, and that tablet is the book that will teach them best."

The names inscribed on the tablet are: John Brisbois, James McPike, William Roddy, John Miron, Leo Monaghan, Thomas McHugh, Arthur Hynes, Joseph McArthur, Donald Roach, H. Lalonde, M. D., Michael Foran, Joseph Roy, Joseph Hanley, Desmond O'Boyle, Michael Pim, James Rousseau, Albert Garnett, James Sayers, Fred Atkinson.

PROGRAMME

OF THE EIGHTH EUCHARISTIC CONGRESS OF THE DIOCESE OF LONDON AT TILBURY, ONT., OCT. 1, 1919

7.00 a. m. Mass. 8.00 a. m. Mass for the Children. 10.00 a. m. Pontifical High Mass. Sermon in French—Rev. Father Pinsonneault, McGregor, Ont. Sermon in English—Rev. Father Coughlin, C. S. B., Sandwich College. Procession and Exposition of the Blessed Sacrament after Mass. 3.00 p. m. The Priests' Conference. Nineteenth Annual Conference of the P. E. L. 1st Paper—"Preparation for and Thanksgiving after Mass," Rev. Father Prosper, O. F. M., Chatham. 2nd Paper—"The Boy After Leaving School, and Communion," Rev. Father J. Mahoney, LaSalette. 4.00 p. m. The Children's Visit to the Blessed Sacrament. Instruction by Rev. Father Marchand, Tecumseh. 7.30 p. m. Holy Hour. Benediction to the Sacred Heart. Sermon in English—Rev. Father A. P. Mahoney, Woodstock. Sermon in French—Rev. Father Pitre, Stoney Point. Pater Noster. Benediction of the Blessed Sacrament. Te Deum.

A SCHEDULE OF TRAINS FOR TILBURY CONGRESS

From London: C. P. R. 7.28 p. m. M. C. R. 6.20 a. m. From Windsor: C. P. R. 9.45 p. m. M. C. R. 7.05 a. m. From Chatham: C. P. R. 9.23 p. m. C. P. R. 5.55 a. m.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR MISSIONARY WORKS

Why interest ourselves in the Missions? Are not these fields about which we hear able to care for themselves? After all does not the missionary do best when left alone and unaided?

What subtle excuses do not these questions imply for avoiding evident duties to those who need our assistance. We doubt whether any missionary effort worthy of the name ever succeeded without the assistance of some notable portion of the Church. When France sent out her missionaries she sent also support. Belgium, small as she is, devoted money to the early Canadian missions. Spain played a noted part in the evangelization of Mexico and Southern portions of the United States. The history of the spread of Christianity is the same everywhere. Catholic people here, who until now have had no missionary training depend largely for their information on the lives of heroic apostles who are pictured to them in the sanctity of their heroic lives, their missionary poverty, their zeal beyond praise. But such men are rare in the history of the Church and are not given to all times. Moreover they are usually not connected with permanent establishments but are really apostles and pioneers of Christian endeavor in an age when the salt appears to have lost its savour. Such men are exemplified in the Holy St. Francis Xavier. But generally speaking it is the daily toil of the ordinary labourer in the Church who builds it up, makes it a living reality for the salvation of souls and carries the Gospel of Christ, His Sacrifice and Sacraments to the children of men.

"Preach the Gospel to every creature," a divine command to the Church. The apostles obeyed it to the letter going even when forbidden and considered themselves among the blessed when they had borne stripes for the name of Our Saviour. But they pleaded for assistance for ordinary means also for their congregations. St. Paul has left on record his solicitude for the needy churches. They realized the bond of Christian love that existed between all parts of the Church and the duty of all of us to extend the Kingdom of God in the world. What then are the best means of accomplishing this duty? Without

a doubt the first should be prayer. "Pray the Lord of the harvest that He send labourers" so Our Divine Lord told us. "The labourers are few," yes, all too few and unsupported. In our daily prayers what would be more easy than to add to our intentions a remembrance of the Church in her missionary needs. Another very potent factor is the spread of good literature. All kinds of popular religious literature are beneficial. No good book, pamphlet or paper which speaks truly of Christian life or spreads Christian doctrine but has a vast influence. And that literature may take many forms. We have heard of people being drawn to Christian practices by the reading of a few jottings from the life of Christ on a calendar. What is more readable than a good story? Does it appeal to you, then after you have enjoyed the good work, why not share your pleasure with some one not so fortunate? Spread about you attractive Christian literature. The Catholic Church Extension does all it can for this need of the missionaries. The other potent means of aiding the missionaries by giving money. As every one knows it is the form of aid most appreciated for the simple reason that it is the easiest to turn into the articles most needed at the particular moment. The important point to know is that every cent given to missionary purposes is a powerful factor in spreading the Gospel of Christ. A man may preach through his money who cannot preach through his lips, yet even one who has only the three "R's" may by his gift of money be a teacher of all the sciences. By the gifts sent us we educate priests, build chapels, or aid in their building, equip them if necessary, send missionaries to those who have no one to preach to them, in a word we aid in every way possible the needs of a growing Church. We are in fact establishing the Church.

In the vast domains of this country the Catholic Church must play her part. God will it! By prayer and sacrifice alone will this be accomplished. Souls are saved only by coming in contact with the supernatural means which are left among men by Christ Himself for this purpose. These means must reach them. Where the Church is, there the Holy Ghost is, working for the accomplishment of the Will of God upon earth. Do you help establish and spread the Church, then you co-operate actively in the ministry of Christ, then will you fulfill the divine command of preaching the Gospel to every creature. Help the missionaries and the Missions!

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed:

EXPANSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged \$2,126 75

MASS INTENTIONS Reader, Prescott..... 2 00 E. G. P., Ottawa..... 3 00

A LESSON OF THE WAR

Anglican chaplains with the British expeditionary forces, were inspired by the devotion of France. They traced a not altogether imagined link between the fervor of the populace and the way-side shrine. The consequence is that with the return to the pastorate duties in England, they are striving to inject into British life a bit of the religious spirit of France. The means many are adopting is the erection of a Calvary in the church grounds or even on the village commons. For the first time in centuries, the wayfarer in rural England has his fall upon the image of Christ Crucified. More notable is the fact that for the first time the Crucifix finds place in Protestant churches, whereas it was banned the day that the arrogance of man assumed to dictate the tenets of a divided Christianity. True, there has been, as yet, none among these clergymen bold enough to return Christ to the church, for the malicious teachings of centuries have rooted into some hearts a bigotry that has not, in instances, hesitated to lay desecrating hands upon these first of British way-side shrines.

These Anglican clergymen are striving not entirely in vain. They are preaching hourly and daily a more gripping sermon than any in words that they might frame on Sundays from their pulpits; and they are reaching souls that could never be touched from within their churches. For the way-side Calvary sends forth an eloquent appeal to the unrepentant sinner, whose gaze cannot help but meet it. After all, what will help to stir the stony soil of the heart, if not the story of our Saviour's Supreme Sacrifice? And how is that Passion told more poignantly than when in picture, whether the mind will or not, it penetrates into the heart of sage and simpleton alike? If the Crucifix held in the martyr's hand has strength to endure of all the torments that evil genius could invent, is it powerless when merely the pictures of life tempt? Political, economic, sociology and sensation have all been raised to the Protestant pulpit to hold back the deserting congregations. All have failed. Why not ensnare before that pulpit the figure of Christ Crucified and behold whether many of the out-going throng will not hesitate and great numbers return?—New World.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary. J. M. FRASER.

I propose the following burses for subscription.

SACRED HEART BURSE Previously acknowledged... \$3,855 74 Mrs. Pat. Cunningham, 5 00 Eureka..... 1 00 Suffering Souls..... 1 00

QUEEN OF APOSTLES BURSE Previously acknowledged \$1,501 28

ST. ANTHONY'S BURSE Previously acknowledged... \$564 45 Suffering Souls..... 1 00 Miss A. W. McInnis, Beaver-ton..... 1 00

IMMACULATE CONCEPTION BURSE Previously acknowledged... \$1,798 00 Suffering Souls..... 1 00

COMPONTER OF THE AFFLICTED BURSE Previously acknowledged... \$142 20

ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged... \$1,034 47 Father..... 1 00 Miss A. W. McInnis, Beaver-ton..... 1 00

BLESSED SACRAMENT BURSE Previously acknowledged... \$148 60

ST. FRANCIS XAVIER BURSE Previously acknowledged... \$231 80

HOLY NAME OF JESUS BURSE Previously acknowledged... \$185 00

HOLY SOULS BURSE Previously acknowledged... \$291 00

Beatrice F. Benson, Midland Suffering Souls..... 3 00

Miss A. W. McInnis, Beaver-ton..... 1 00

Mrs. J. C. Walsh, Rockland... 3 00

LITTLE FLOWER BURSE Previously acknowledged... \$209 40

THE HOME BANK OF CANADA



Travellers' Cheques issued that will freely pass as cash anywhere in Canada or the United States. More convenient and safer to carry about than ready money.

Branches and Connections throughout Canada London Office 394 RICHMOND STREET in District LONDON BELTON DELAWARE ILDERTON IONA STATION KOMOKA LAWRENCE STATION MELBOURNE MIDDLEMISS THORNDALE WALKERS

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The Young Man's Best Recommendation

A Savings Account is more than a start towards financial independence—it is a mark of character. One of the strongest recommendations in the world of business that a young man can present, is a Merchants Bank Pass-Book, showing a record of consistent savings. A Savings Account may be opened with \$1.00, which shows how highly we regard the accounts of those who desire to save.

THE MERCHANTS BANK

Head Office: Montreal, OF CANADA Established 1884. With its 107 Branches in Ontario, 34 Branches in Quebec, 1 Branch in New Brunswick, 2 Branches in Nova Scotia, 25 Branches in Manitoba, 34 Branches in Saskatchewan, 65 Branches in Alberta and 8 Branches in British Columbia serves Rural Canada most effectively. WRITE OR CALL AT NEAREST BRANCH

Booze Costs Years of Life

Insurance Records Prove Moderate Drinking Increases Death-rate 35%

LIFE Insurance figures prove that the excess of deaths among moderate drinkers over abstainers runs from 11% to 74%. It is the business of Life Insurance Companies to know the risks a man takes when he uses liquor. These Insurance men have no theories to prove and no doctrine to preach. Their figures are as cold as ice, and they make you pay for the risks you run. To them it is simply business—a matter of dollars and cents. But to you it is a matter of life and death.

Table with 4 columns: Ages, Total Abstainers, Moderate Drinkers, Excess Deaths Among Moderate Drinkers. Rows for age groups 20-30, 30-40, 40-50, 50-60, 60-70.

Are You Willing to Die Before Your Time for Sake of Booze?

THE number of deaths among moderate drinkers averages 35% higher than among abstainers.

If you have habitually taken two glasses of whiskey per day or the alcoholic equivalent in beer, your chances of dying before your time are double those of total abstainers.

It has been costing total abstainers yearly millions of dollars in premiums to help to pay for excessive deaths among drinkers! Can we afford such waste of life and money in the face of the war losses of money and men? Vote "No" to repealing the Ontario Temperance Act, and "No" to rendering it practically worthless by the proposed amendments.

"No!"—Four Times—"No!"

Answer every question on the Referendum Ballot with an X under the heading "No," and herein fail not, or your vote is lost to Temperance Progress.

Ontario Referendum Committee

JOHN MACDONALD, Chairman, D. A. DUNLAP, Treasurer, ANDREW S. GRANT, Vice-Chairman and Secretary (1001 Excelsior Life Bldg., Toronto)



CHATS WITH YOUNG MEN

LEAN UPON MY ARM, MOTHER. Pray lean upon my arm, mother. Your form is feeble now. And silvery are the locks that shade the furrows on your brow.

THE ELEMENTS OF SUCCESS

What are the elements of a successful career? Are they within the reach of all, or, on the other hand, are they the exclusive portion of the privileged classes? Before answering the question; it may be well to say a word of explanation and limitation to prevent misconception.

OUR BOYS AND GIRLS

FORGET NOT THE FIELD. Forget not the field where they perished. The trust, the last of the brave; All gone—and the bright hope we cherished.

STATISTICS WORTH WHILE

Few individuals pass through youth without burning ambitions. It is to be lamented that these are generally dulled at so early a day. It is more unfortunate though, that the edge-turning blow is personally struck.

THE TELL-TALE PICTURE

Big brother Dick is very fond of teasing his little sister May, though he is very good to her usually. May is always in a hurry, but strange to say, she is almost always late.

USING YOUR SPARE TIME

Girls who hope to make good use of their spare time—those free hours that come to each busy person—ought to make it a point to study their talents and take up some art that appeals to them.

SAVE FUEL

A lady in Toronto actually reduced her monthly fuel bill from \$2.25 to \$0.25 in a month by using a Peerless Cooker and had more nourishing and digestible foods.

TO VANCOUVER

Leave TORONTO (Union Station) 9.15 p.m. Monday—Wednesday—Friday. Compartment-Observation, Standard and Tourist Sleeping and Dining Cars.

WILL BE MARY-PICKFORD'S LEADING MAN

\$25000 PRIZES FOR THE BEST ANSWERS. Do You Know These Five Actors' Names? CANADA'S own and beloved Mary Pickford is about to produce one of the greatest moving picture plays of her career.

These Magnificent Prizes Given for Best Correct or Nearest Correct Replies

- 1st Prize, 1923 Chevrolet Touring Car, Value \$990.00
2nd Prize, 1923 Ford Tour, \$740.00
3rd Prize, \$150.00 14th Prize, \$5.00
4th Prize, 100.00 15th Prize, 5.00
5th Prize, 100.00 16th Prize, 5.00
6th Prize, 25.00 17th Prize, 5.00
7th Prize, 20.00 18th Prize, 5.00
8th Prize, 15.00 19th Prize, 3.00
9th Prize, 10.00 20th Prize, 3.00
10th Prize, 10.00 21st Prize, 3.00
11th Prize, 10.00 22nd Prize, 3.00
12th Prize, 10.00 23rd Prize, 3.00
13th Prize, \$5.00 24th Prize, 3.00
And \$5 Extra Prizes of \$1.00 each. \$500.00 Additional Cash Prizes will also be awarded.

John Hallam

1623 Hallam Building, Toronto. THE LARGEST IN OUR LINE IN CANADA.

Marlatt's Specific

Removes Gall Stones 24 Hours. THE Never-Failing Remedy for Appendicitis.

Movie Editor, Mary Pickford Contest

Dept. 806 EVERYWOMAN'S WORLD, TORONTO, ONT.

Dollar's saved by Bovril

Bovril used in the Kitchen means dollars saved in the Bank. It makes nourishing hot dishes out of cold food which would not otherwise be eaten.

STEAM PEERLESS COOKER

ONWARD MFG. CO. Kitchener, Ont.

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OUR CHIEF WORK

We Pay 4% Interest on Business Accounts, and allow shareholders by cheque. We Pay 5% Interest on stated sums of money for investment for terms of from two to five years.

We Act as Business Agent

for persons who desire their investments attended to and the income delivered to them through our Company.

We Rent

Safety Deposit Boxes at \$8.00 per annum.

Capital Trust Corporation

Head Office: 10 Metcalfe Street, Ottawa. Write us for free advice on any financial matter.

RAMSAY'S

Waggon and Implements PAINTS

Will protect your waggon and implements from summer rain and heat or winter storms. A. RAMSAY & SON COMPANY. Makers of Paints and Varnish since 1842.

Bruce's Regal Flowering Bulbs

Table with columns for bulb types and prices. Includes Crocus, Frezias, Lilies, Hyacinths, Narcissus, etc.

John A. Bruce & Co. Limited

HAMILTON, ONT. Established 1850.

VOL-PEEK

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SUDDEN DEATH OF REV. T. E. FINEGAN

Orangeville, Sept. 15.—The remains of Rev. Father T. E. Finegan, parish priest of St. Peter's Orangeville, are being taken to Syracuse, N. Y. He died alone in his church of heart disease. Dr. Henry was called upon when the discovery was made, and stated that the priest had been dead about two hours. No inquest will be held. Father Finegan was very popular in the town, taking a keen interest in all public affairs. He was a very active member of the Children's Aid Society. He was born in Syracuse, N. Y., in 1870, and was graduated at Manhattan College, New York, and St. Michael's College, Toronto, and also from the seminaries in Toronto and Montreal. He was ordained on December 21, 1897, and for a time was Curate at St. Michael's and at St. Paul's, Toronto, and priest at Grimsby, Barrie, Dixie, and St. Joseph's, Toronto, removing to Orangeville about four years ago. Funeral Mass was celebrated here today by Right Rev. M. D. Whelan, V. G., Toronto, and the sermon was preached by his former pastor, Rev. Dr. Treacy, of Toronto.

APPRECIATION

Hon. Bird S. Coler, a non-Catholic, writes: "How strange it is for me, with my early prejudices against the denominational schools, to be constrained by the facts of life to turn to the Catholic school as the hope of the American people! I have found in the parochial schools the saving principle which has been eliminated in the public school system. I found a secular education which in every recent test has shown superior efficiency over the public school education. I found the idea of authority dominating secular instructions and the idea of the divinity vitalizing moral instructions. I have found the idea of personal responsibility to God being pressed home upon the mind of youth. I know of no other way of making good citizens. Therefore, I can say that in its parochial school system your Church has built an institution that makes for the conservation of the American ideal life and government."—Catholic Bulletin.

DIED

HOGAN.—At the General Hospital, Montreal, on September 4, 1919, Miss Matilda Hogan, of 387 Lanside Street, Winnipeg, Man. May her soul rest in peace.

BUTLER.—At Ottawa, Ont., on Saturday, Sept. 13, 1919, Mary Ethel, beloved and only daughter of Mr. and Mrs. Anthony Butler, 168 Murray St., in her nineteenth year. May her soul rest in peace.

Some things are as broad as they are long, but a man with a long hand is worth two with a long face.

Under extreme provocation men will be just whether they want to be or not.—Joseph Conrad.

Wanted at Once

Two Catholic Teachers for the High School Department of St. Jerome's College, Kitchener, Ont. Apply to Rev. W. A. Beninger, C. R.

TEACHERS WANTED

QUALIFIED TEACHER WANTED FOR S. S. No. 4, Admaston. Duties to commence at once. Apply to James O'Gorman, Sec. R. R. 4, Renfrew, Ont.

EXPERIENCED CATHOLIC TEACHER wanted for S. S. 1, Rutherford; second class professional certificate. Salary \$700 per annum. Duties to begin at once. Apply to F. R. de Lamorandiere, Killarney, Ont.

WANTED A TEACHER FOR CATHOLIC Separate school. Garden attached. Salary \$700 for first class professional, \$500 for second class. Duties to commence at once. Apply to John H. Gibb, Sec. Treas., R. R. No. 4, Amherstburg, Ont.

WANTED FOR S. S. NO. 6, HUNTLEY, A 2nd class teacher. Duties to commence at once. Apply to W. J. Egan, Sec. Treas., Cortroy, Ont.

WANTED A CATHOLIC TEACHER, HOLDING a 2nd class professional certificate, for the English Parochial school, Little Current, Manitowish Island, Ont. Apply stating salary and experience to Laurent Lesage, Sec. Little Current, Ont.

WANTED A FIRST OR SECOND CLASS professional teacher for St. John's school, Ellice, Separate; \$500 per annum. Apply to Jos. Quinlan, R. R. No. 5, Stratford, Ont.

WANTED

WANTED FIRST CLASS SHOE REPAIR man. Catholic preferred. Must be steady, good recommendations. Highest wages with commission. Apply, Box 146, CATHOLIC RECORD, London, Ont.

WANTED A GOOD GENERAL HOUSE-keeper, a woman, about forty years. This is a good position for a capable woman. Two adults in family; plain cooking; small house. Duties to commence 1st Sept. Highest salary, experience and wages expected to Mrs. M. F. Byrnes, Collingwood, Ont.

WANTED COMPETENT LADY AS PRIEST'S housekeeper. Good wages. Apply giving recommendation to Box 146, CATHOLIC RECORD, London, Ont.

TRAINING SCHOOL FOR NURSES HOTEL DIEU, ST. JOSEPH, WINDSOR, Ont. There are vacancies in our Training School. Young women desiring to enter as pupil-nurses. Address: Sister Superintendent, Hotel Dieu, St. Joseph, Windsor, Ont. 2110-82

MERCY HOSPITAL—TRAINING SCHOOL for Nurses, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age and have one year of high school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ohio. 2110-17

ST. JOSEPH'S HOSPITAL, REGISTERED School of Nursing, Park Roadway, New York. Conducted by Sisters of St. Joseph, affiliated with Long Island College Hospital. Offers a two and one half year course in general nursing. Must have one year high school or equivalent. Allowance fifteen dollars per month. Separate Nurses home. (Class formed in October. 2115-8.

WANTED A PERSON TO ACT AS ORGAN-ist and housekeeper in a country parish in Ontario. State salary and references. Box 149, CATHOLIC RECORD, London, Ont. 2116-17

BECOME A PROFESSIONAL NURSE A DIGNIFIED, ENVIABLE, PROFITABLE calling. Intelligent ambitious women over sixteen are trained at St. Catharines Hospital School of Nursing, Brockton, N. Y. through standard diploma courses qualifying for future advancement. Separate residence, good surroundings. For particulars address: Director of Training School, St. Catharines Hospital, Bushwick Avenue, Brockton, N. Y. 2116-7-9

CHILDREN FOR ADOPTION CATHOLIC HOMES WANTED FOR THE following children: Sister and brother, six and three years; Sister and brother, twelve and five years; Three brothers, nine, five and four years. We would like, if possible, in these instances, to place children of one family in the same home. The girl twelve and boy five years of age are especially nice children and it is particularly desirable that they be placed together. Applications received by William O'Connor, Children's Branch, 153 University Ave., Toronto, Ont. 2117-4

FARM FOR SALE VANCOUVER ISLAND, FARM FOR SALE, 108 acres; 60 cleared. Small orchard; lake frontage; mile from beautiful sea beach on Gulf of Georgia; sea and lake fishing; hunting ground; pheasant, etc. Frame house; drilled well; modern equipped with furnace and bath. Bank barn 75x54 ft., with stone basement equipped with water, etc. Open shed and hen house 20x40 ft. Driveway house and boy pen 24x50 ft. On the farm is a never failing supply of water. The farm is situated in a first class neighborhood, nearest clay loam thoroughly underdrained, good orchard, having 40 acres cleared, 5 acres of choice hardwood timber. For further particulars apply to Lewis Rowland, Alisa Craig, Ont., R. R. No. 3, 2118-9

FARM FOR SALE One hundred acres. In the County of Middlesex, Lot 3, Concession 14, Township of McGillivray, 11 miles from St. Catharines and 10 miles from the village of Kenilworth—a good business village and C. P. R. Station with Catholic Church. On the farm is a two story red brick house, modern equipped with furnace and bath and hot and cold water. Bank barn 54x66 ft., with convenient water tanks supplied by windmill on a never failing spring well; a large stock shed 20x40 ft., with comfortable hen house; a driving shed 20x40 ft. The farm is all clear, in a first class state of cultivation and fenced mostly into 10 acre fields with there is also 1 acre of good bearing orchard and 1 acre of young orchard. This is a most desirable property and can be had on very easy terms. For further particulars apply to Edward J. Brennan, R. R. No. 2, Kenilworth, Ont. 2118-9

FARMS FOR SALE TWO HUNDRED ACRES BEING LOT 11 ON the 2nd con. of Arthur Tp. One hundred acres cleared and in good state of cultivation, balance timber and pasture. On the premises are a house, 40 x 50 feet, frame house, kitchen, and bath, driving shed, stone pen, and other outbuildings, 2 wells and living spring. This is a first class grain and stock farm, conveniently situated being a half mile from school, four and a half miles from church and market on R. R. and telephone line.

One hundred acres being north half of lot 11 on the 3rd con. of Arthur Tp. Bank barn 55 x 60 feet, log house, frame kitchen, frame implement shed, 2 wells, a half mile from school, four and a half miles from church and market, on R. R. and telephone line. This is a first class farm and will be sold reasonably.

One hundred acres north half of lot 10 on the 3rd con. of Arthur Tp. Bank barn 55 x 60 feet, log house, kitchen and wood shed, 2 good wells and creek on corner of farm. This is a first class grain and stock farm, conveniently situated to school and market. For further particulars apply to (Miss) Margaret Partell, R. R. No. 2, Kenilworth, Ont. 2118-2

Mission Goods and Catholic Church Supplies W. E. Blake & Son, Limited 123 Church St. Toronto, Canada

Canadian Woollens Limited

We have a limited number of the 7% cumulative preferred shares for sale with a bonus of 25% in ordinary shares.

A Very Attractive Offering

This company owns and operates three of the most successful woollen and worsted mills in Canada, doing a well-established business with the better class of trade.

Quarterly dividend declared payable to shareholders on record Sept. 20th. Write us.

Ferguson & Ormsby Investment Bankers 415 Continental Life Building TORONTO

Mission Supplies A SPECIALTY Give Me a Trial Order

St. Basil's Hymnal, New Edition, 80c. plus postage. Price-Dues—\$10 and \$15. Confessional—Price \$12. All Steel, Fire Proof \$25 Vestry Cabinet \$25 J. J. M. LANDY 405 YONGE ST. TORONTO

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS CO. 141-3 CHURCH ST. TORONTO ONT.

THE CATHOLIC RECORD

CUT YOUR OWN HAIR EASIER THAN SHAVING

Patented 1918 Price to introduce, only \$1.00 DUPLEX AUTOMATIC HAIR CUTTER. You do not need any experience or practice to use the DUPLEX AUTOMATIC HAIR CUTTER. It comes to you ready for instant use, and five minutes after you receive it you can have your hair cut better than it was ever cut before. The DUPLEX will cut as closely or trim as long as you wish it to. No clippers or scissors are needed with the DUPLEX; it finishes the work completely. It cuts the front hair long and the back hair short. Trims around the ears, etc. Inside of a very short time you will have to pay \$2.00 for the DUPLEX. The price today is \$2.00, but while our present stock lasts we will accept this advertisement the same as \$1.00 Cash. Cut it out and send it with ONLY \$1.00 and we will send you the DUPLEX AUTOMATIC HAIR CUTTER, ready for instant use, postage paid, to any address. Send Today. FREE - IF YOU SEND TODAY - FREE \$2.00 NEW DUPLEX STROPPING ATTACHMENT Duplex Hair Cutter and Stropper \$1.00 After considerable experimental work we now have a perfect stropping attachment with which you can put all four cutting edges in shape in a minute. We have found that at least one hundred perfect blades can be obtained by using this stropper. Cut out this ad. and send it to us with ONLY \$1.00 TODAY and we will send you the stropper ABSOLUTELY FREE. Both DUPLEX HAIR CUTTER AND STROPPER, the big \$2.00 outfit for ONLY \$1.00. This wonderful hair price offer will not be repeated. SEND TODAY. AGENTS WANTED. DUPLEX MANUFACTURING CO., Dept. 63, BARRIE, ONT.

\$3.50 VACUUM WASHER \$1.50

THIS AD. WORTH \$2.00 IF SENT IMMEDIATELY No more Boiling. No more Rubbing. Throw Away Your Washboard Get a Rapid Vacuum Washer. This is what You Have Been Waiting For. We have purchased the patent rights to manufacture the FAMOUS FISHER FORD RAPID VACUUM WASHER and now have a large stock made up. For advertising purposes we are going to sell a few hundred at cost price, \$1.50. FOR \$1.50 YOU WILL GET A WASHER THAT: This is the Valve The Ball is the Secret that Does the Work of its Success. Will wash a tub full of anything washable in 3 minutes. Has been awarded prizes over \$50 machines in competition. Will wash the heaviest blankets in 3 minutes. Will save you many dollars a year by not wearing out your clothes. Is the best and strongest made. Is the easiest machine to work. Is capable of washing anything from lace to carpets. Can be operated by a child of ten. Will save you many hours of needless toil and will last you a lifetime. Can be used equally well in boiler or wash tub. Can be dried with a cloth in ten seconds. (Nothing to take apart, nothing to lose.) Will do all we claim for it or we will return every cent of your money. Send this ad. and only \$1.50 cash to-day before the price goes up and we will send you the \$3.50 Rapid Vacuum Washer by parcel post to any address. Agents Wanted. Duplex Mfg. Co., Dept. W26, Barrie, Ont.

Those Who Fought Endorse the Citizens' Liberty League

Extract from Toronto Star Sept. 10th, 1919

VETERANS ASK SALE OF BEER AND WINES Oppose Return of Open Bar, But Would Learn From French System. Denouncing the License Act as "stupid," and the Ontario Temperance Act as "atrocious" and "a maker of criminals," and affirming their intention of resisting "the tyranny of pettifogging government," Parkdale G.W.V.A. went on record last night as favoring the sale of beer and wine, and advocated an affirmative answer to all four questions on the forthcoming referendum, as the means of attaining that end. There was no discussion on the motion, Col. A. E. Hunter, president, expressing the opinion that every phase of the subject had been fully considered at the last meeting. By way of demonstrating this fact to the members, he asked about the request, and a disposition on the part of some to back was drowned by the applause of the majority for the courage of the command. No one responded to the second question, which was that all in favor of the restoration of the open bar should rise. The third question, asked by Col. Hunter was: "How many of you think your views could be changed by unlimited discussion?" None thought so, and the following resolution was carried, with dissenting voices: "That when we went abroad there was in force in Ontario a stupid License Act under which whiskey was sold over the open bar, and when we returned we find in force an atrocious Act which has already made a hundred times more criminals than Fagin the Jew, that in the meantime we have had experience of a rational system, under which the French authorities keep a tight hand on the dangerous alcoholics, and allow free access to beer and wine, that under the French system intemperance is exceptional, and drunkenness almost non-existent. That we should hate to admit that we are inferior to self-control to the average Frenchman, and we do not admit being treated like Indians on a reserve or inmate of a jail farm. That the use of beer and wine is a man's business, and we do not in any event, having rejected the tyranny of Wilhelm, propose to submit to the mismanagement of the tyranny of pettifogging government. That the only way to clear the issue is to vote yes on all four questions on the referendum; that in our opinion, the statesman who cannot express the popular desire for rational temperance legislation by drafting an Act that will be neither a man's business nor the atrocious O.T.A. is mentally too lazy to continue as a public servant, and that the aspiring legislator who cannot distinguish between beer and whiskey is not sufficiently intelligent to remain in public life."

The Citizens' Liberty League is proud to state that the following Organizations of Veterans have signified their approval of the League's objects and are supporting it in the endeavour to obtain sane, moderate temperance legislation.

Great War Veterans' Association—Toronto Branches: Parkdale. Central. Riverdale. West Toronto. Earls court. The Grand Army of Canada. His Majesty's Army and Navy Veterans' Association. The Naval Veterans' Association. The Originals' Club. 75th Battalion Association. 83rd Battalion Association. 75th Battalion Officers' Association.

These great Organizations of men who were the first to answer the call in the fight for liberty are endorsing the platform of the Citizens' Liberty League because they know, with the League, that the Ontario Temperance Act unduly restricts the liberties of the citizens of the Province.

These men ask,—and what men in the Province have such a right to ask?—that you vote "YES" on questions 2 and 3 on the Referendum Ballot—and so assure to the citizens a beer containing 2.51 per cent. alcohol by weight, absolutely non-intoxicating—the Beer of the Ballot.

Vote "YES" on all Four Questions Remember, every voter must vote on every question or his ballot will be spoiled. Citizens' Liberty League PROVINCIAL HEADQUARTERS 22 College St., Toronto President: Lt.-Col. H. A. C. MACHIN, M.P.P. Hon. Treasurer: F. GORDON OSLER Vice-President: SIR EDMUND B. OSLER. Vice-President: I. F. HELLMUTH, K.C. T. L. Carruthers, Secretary