

# The Catholic Record.

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

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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METAMORPHOSIS!

The amount of reserve strength still left in the Irish people will be the determining factor in the Peace Conference. If they feel they can go forward with the fight for even another six months they can compel north while terms from England. For England and England's ministers are today in more desperate straits than they have known in a hundred years—if we except their utterly desperate condition just before America entered the War. Chiefly because of the marvellous (we might say miraculous) fight that the little Irish Republican Army has made, England's power in Europe, in Asia, in all corners of the world is paralyzed—and her vast schemes for after-the-war aggression have all proved futile. Pole, Persia, Turk, and Arab flout her. And among the bigger powers at the diplomatic table she, with her hands tied by little Ireland, can no longer bully and browbeat so that she is moving heaven and earth to defer the diplomatic game, and mark time, till she is again in position to dominate the board.

This is one compelling reason for the amazing climb-down of Lloyd George, who a few short weeks ago, loved to tell the world that "we have the Irish murder-gang by the throat, and there will be no let-up till we strangle it." But by one of his most recent utterances in the House of Commons Lloyd George, making his astounding right-about-face, not only forgot to call De Valera the "chief of the murder-gang" but actually made many of the old hard-shell Tories gasp by politely terming the same murder chief "The Chieftain of the overwhelming majority of the Irish nation!"—and he was writing to the murder chief "I shall be glad indeed to welcome you on Thursday next." And George's Army Commander in Ireland was meeting and making terms with "murderers" for whose heads a few days before, he would gladly have paid ten thousand pounds apiece.

### WILL THEY BARGAIN ON EQUAL TERMS?

In the terribly desperate condition, then, of English affairs, which drove Lloyd George to this extremity, the success of Ireland's demands (as was said) depends on the amount of stamina still left in the Irish people after all their long and fearful ordeal. If they are at the end of their strength Lloyd George will make a good bargain for England. If they feel they are not yet breaking under the awful strain, Lloyd George will pay a just price for his purchase of peace. So far as we on the outside can know, the spirit of the people is as steel, and they can, if necessary, face the dread night of horrors again. But will England dare again to inflict her dread horrors on the heroic little nation?

### ANOTHER REASON FOR THE COME-DOWN

But there was still another mighty pressing reason for Mr. George's coming to earth and consenting to "gladly welcome" to his parlor the Irish murder-chiefs. What English ministers call "Irish murder" seems to resemble treason—in that if it is successful it must cease to be called murder. And the Irish "murder campaign" now seems to have been infinitely more successful than we, on this side of the ocean were given the slightest inkling of. We knew of course that the cables constantly gave us a truth by the acre. But they gave us even more truth by the truths that they concealed than by the lies they stated. The London Review of Reviews lifts an edge of the curtain—and the consequence is that even England (by its masters led to almost as much as America) is shocked. The English Review of Reviews created not only sensation, but perhaps consternation, by the glimpse it has given at the concealed facts of the Irish situation.

The Review of Reviews sent its special correspondent to investigate in Ireland and find what he could find. The result was to the English public, painfully startling. He found, that the vast English army which was supposed to be subduing Ireland seemed—despite its great numbers, its elaborate and enormous equipment, its cannon, machine guns, aeroplanes, armored cars, tanks and the rest of it—practically beaten to a standstill in the chief scenes of operations—that is in Cork, Kerry, Limerick, Tipperary, parts of the western midlands, and Donegal. The correspondent's final conclusion is expressed in a few pithy, sensational words—"Sinn Fein has proved itself more than a match for General Macreedy." And again—"The question bound to arise before many more months have passed is whether the Army of Occupation must give up its attempts to administer the country." These conclusions of the Review's correspondent gave the self-sufficient Britishers a shock.

### WHAT THE PUBLIC WERE NOT PERMITTED TO KNOW

The fact that the half-armed raw Irish boys by their admirably organized guerrilla warfare were depleting King George's magnificent forces he intimates in guarded words—"It is impossible to avoid the suspicion that the wastage of men has been much greater than the Government has permitted the public to know." Judging from the statements of Irish fighters, and statements of civilians, "supported in every case by a wealth of circumstantial evidence," he considers that the hundreds of English soldiers officially reported as killed should, instead, read thousands. He considers that the big success of the I. R. A. (Irish Republican Army) "dates from the capture, last November, of an important military arsenal in Cork (which was never reported in the newspapers) in which the I. R. A. succeeded so completely that it replenished its own poor stores with vast quantities of machine guns, rifles, ammunition, and bombs."

Then he gives to the light some items of carefully concealed history. "In one ambush at Ballyvourney, of eight lorries of heavily armed soldiers, seven of the lorries were completely destroyed and only a handful of wounded men escaped." A great quantity of arms and ammunition was taken. At Clonbannin Cross, soon after, General Cummings and his whole escort, with the exception of a few mounted men were annihilated. At Crossburry about the same time, there was another ambush in which Sinn Fein claims that nearly a hundred men were killed while military reinforcements coming to their aid, were driven back." In every one of the cases the Sinn Fein casualties were very slight.

The correspondent of the Review says that at the time of the armistice the I. R. A. had driven the English army completely out of a large section of the South-west—and that in other sections the English regiments were practically shut up in their strongholds, unable to move about the country, and unable to keep up their lines of communication with one another. As samples of how the figures of dead and wounded are juggled by the Government, for the deception of the country, he instances that, after a big fight at Mill street, a short time ago, in which heavy casualties were inflicted on the British Army, Dublin Castle in its report of the casualties, gave only the numbers of dead and wounded brought back to Mallow headquarters. But the I. R. A. secret service reported that numbers of dead and wounded were also brought to Killarney, to Cork, to Tralee—of whom no record was given to the public. The foregoing are only a few out of many startling items of information which the Review Correspondent obtained at the Irish front. Little wonder he was astonished less wonder that Lloyd George should welcome his high horse gladly to welcome "murderers"—England's official term, now, and always, for all people who have the presumption to dare to drive English invaders and spoilers from off their soil.

### THE COURAGEOUS STAND OF THE BISHOPS

When Ireland was being bullied with threat of newer and deeper horrors, on the very eve of Lloyd George's coming down from his high horse to "gladly welcome" the Irish "Chieftain," the Irish hierarchy, assembled under Cardinal Logue at Maynooth, had addressed burning words to the world.

"Ireland's condition has now challenged the attention and aroused the indignation of all true lovers of liberty. Last October we had to place before the world a picture of Ireland which, however horrifying, in itself, was but an inadequate representation of the indignities and outrages to which our country had been subjected. Since then every horror has been intensified, and we are now threatened with even darker doings ended with even darker doings because our countrymen spurn, as they rightly do, the sham settlement devised by the British Government." These strong words, going forth to the world coming from all the Bishops and Archbishops of Ireland under the leadership of such a pronounced Conservative as the venerable Cardinal Logue, undoubtedly had their effect in helping Mr. Lloyd George to alight from his very tall steed, and "gladly welcome" the "murderers."

### MRS. SNOWDEN TESTIFIES TO FAILURE

At the very same time that the Irish Bishops were crying aloud to the world on the horrors with which the "Friend of Small Nations" was visiting Ireland, the noted Mrs. Philip Snowden, who had just completed an Irish tour of inspection, was giving to the press the result of her observations. She had gone to, and inspected the scenes of operations in various parts of the South. "The Government's policy of reprisals is terrifying everybody," she said, "but I am unable to discover that it is doing

anything at all to destroy the Republican movement, and if there is one thing which has impressed me more than another it is the futility of this policy." She witnessed the destruction of two houses, under military order, in Cork. Cork people were asked she observed, what Gen. Strickland expected them to do. He placed the responsibility on the citizens for everything that occurs, and they are powerless to do anything. In the meantime this destruction of property and the loss of innocent lives, which frequently happens, is converting people to Republicanism, and stiffening Republicans in their views, and opinions. I have talked with many unionists who told me they have adopted Republican views as a result of this coercion policy.

### "COULD GIVE POINTS TO THE BOLSHEVIK IN TYRANNY AND TERRORISM"

In Cork she saw Crown forces driving lorries on to the footpaths, scattering the people in every direction, and the attitude of these men in the streets was intensely provocative. Another thing which impressed her was the manner in which women were being terrorised to compel them to give information about the hiding places of men. Revolvers were held to their heads, their houses were pulled to pieces, and their bedrooms invaded. She had met many women who had not taken their clothes off for weeks, they were so fearful of what might happen. The children's nerves were also greatly affected by the present state of affairs. "I have seen in Russia, and I have come back very antagonistic to Bolshevism. I am entitled to be so, because I had always maintained a critical attitude against the tyranny of the minority over the majority, and of the methods of terrorism necessary to maintain this rule. But no supporter of the British Government in its policy towards Ireland is entitled to criticise Bolshevism, because the British Government could give points to the Bolshevik in the matter of tyranny and terrorism."

SEUMAS MACMANUS, Of Donegal.

### HOOVER'S WORK APPRECIATED

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

New York, July 22.—The American Relief Administration of which Herbert Hoover, Secretary of Commerce, is chairman, made public today expressions of appreciation from X. G. Cardinal Piffi, Archbishop of Vienna, and Ignatius Rieder, Archbishop of Salzburg, of the Hoover organization's child feeding work in Austria. The feeding operations in Austria, as in other war stricken sections of Central Europe and Eastern Europe, are supported by the \$29,000,000 contributed by the American people during the European Relief Council drive.

Cardinal Piffi wrote as follows to E. G. Burland, A. R. A., representative in Vienna: "From the reports and information sent to me I have been given an insight into the large extent of the American relief work which is being carried on for the benefit of Austria and I can clearly see how much the child-feeding work, along with the dollar parcel operation, has helped alleviate our misery."

I therefore feel that I owe a deep debt of gratitude to the American Relief Administration, all the more since I know that a great many institutions which are being operated by clergymen or Catholic organizations have been considered by you over and over again and that you have been always kind to them.

Archbishop Rieder wrote: "On reading of the activities of Mr. Herbert Hoover I was filled with deepest gratitude and admiration for the noble philanthropist who inspired the great relief work and who achieved all these things. I regard Mr. Hoover as the man predestined by Providence to save thousands and thousands of poor Austrian children from starvation. I trust that God will bless him and all those that have been assisting him."

### VILLA RETURNING TO THE CATHOLIC CHURCH

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

El Paso, July 25.—Considerable credence is being given a report from Juarez that Francisco Villa, noted Mexican rebel leader, has returned to the teachings of the Catholic Church and is practicing again the religion which he abandoned.

Durango is now farming at Canutillo Durango, and, according to the reports received here, has rebuilt the chapel at Canutillo, which was erected by Spanish priests years ago, and more recently used as a granary. There Villa regularly attends Mass on Sunday.

Villa, during his infidelity, attacked the priests of the Church and damaged much Church property.

### SEPARATE SCHOOL TAXES

#### ARCHBISHOP McNEIL REFUTES MR. HOCKEN'S CHARGES

MR. HOCKEN'S LETTER

To the Editor of The Star:

Sir: In reply to your correspondent "North Toronto," I desire to point out that the present law secures to Separate schools all the school taxes paid by incorporated companies upon shares held by Roman Catholics. All the R. C. shareholders have to do is to get the boards of directors to pass a resolution stating the amount of stock held by R. C.'s, and that proportion will go to the Separate schools. What the bishops want is somewhere about thirty per cent. of the school taxes paid by such companies to be taken by Separate schools. That would divert hundreds of thousands of dollars of taxes paid by Protestants to support sectarian schools that teach the catechism of the R. C. Church. The essential principle of all Separate school legislation is that the taxes of R. C.'s only shall go to the separate system. The bishops are trying to introduce the new principle of dividing the school taxes of incorporated companies on the basis of population or school attendance. Nothing could be more un-just than to compel Protestants to contribute to the propagation of the Roman Catholic faith.

H. C. HOCKEN, Toronto, July 18.

### THE ARCHBISHOP'S REPLY

To the Editor of The Star: Sir: Thirty years ago the Toronto Railway Company entered into an agreement with the city regarding the use of streets, and one clause of the agreement reads thus:

"Section 21.—And it is hereby agreed that all the said railway property liable to be assessed for school purposes shall be assessed for the rate levied in respect thereof shall be payable to the Public school fund of the city of Toronto."

Last year the Public Schools of Toronto received about \$40,000 in taxes from this company. Catholic shareholders paid nearly twelve thousand dollars of this tax.

In the Star Mr. Hocken expresses indignation at the possibility of the Separate schools getting any money in taxes from Protestants. I beg to assure him that we have no thought of attempting to do what his friends did in 1891.

The School Act of 1863 exempted Separate school supporters from all taxes assessed for the support of other schools. We depend on the Assessment Act to make this exemption real and effective, and as the Assessment Act has not been amended since 1886 in this respect the result is that now no Separate school supporters are exempted from certain Public school taxes.

Mr. Hocken states that what the bishops want is "somewhere about 30% of the school taxes paid by companies." He is referring to the financial difficulties in which the Assessment Act has placed the Separate schools. It is not "the bishops" that are primarily interested, but the Separate school supporters who find that the Assessment Act has run for thirty-five years without amendment to meet changed conditions, with the result that a large part of the school taxes assessed upon Separate school supporters now goes to the Public schools. The Assessment Act now violates the School Act of 1863. We are not asking "somewhere about" 30%. We have not formulated any demand or proposed any definite amendment.

Mr. Hocken insists that the Assessment Act needs no amendment in our regard. All we need do, he tells us, is to get the Catholic share-holders to induce the boards of directors to pass resolutions stating the amount of stock held by Catholics, and, presto, the thing is done. We have tried all this and found it unworkable. Shares in companies are a form of property which changes hands every day without public record. The owners are found in many and widely separated parts of the Province. The board of directors of a company at Sturgeon Falls tried to divide the school taxes assessed upon their property, and failed. The C. P. R. tried to find some legal way of dividing the school taxes in Ontario, and failed. The hydro commission tried to divide the school taxes levied upon their assessable property, and failed. The hydro and other public utilities were not in existence when the Assessment Act was last amended to meet the need of Separate schools.

The directors of the Canadian National Railways are not trying to divide the school taxes, because they know that the Assessment Act must first be amended. All Separate school supporters are paying

taxes through these railways to the Public schools.

The banks are not trying to give their Catholic shareholders an opportunity to support Separate schools in Ontario. The effort required to ascertain the religion of their shareholders is too great and too expensive. Many of their shareholders are estates, institutions, and other collective bodies.

The Separate schools are in a difficult financial position. We are not asking anything unreasonable or unfair. So far we have not asked more than that the subject be taken into serious consideration. The education of seventy-five thousand children of Ontario is the duty of the Separate schools. It is a public service under public supervision, efficiently performed, and at moderate cost. The high cost of living and of building has forced the supporters of this service to seek justice in a fair amendment of an obsolete Assessment Act.

N. McNEIL, Archbishop, Toronto, July 20, 1921.

### THE LONDON KNIGHTS

#### STRONGLY SUPPORT SEPARATE SCHOOL CLAIMS

A Meeting of London Council, Knights of Columbus, Number 1410 representing a membership of four hundred men was held on Friday, July 22, at their club rooms, London.

The question of securing the legislation necessary for the proper functioning of Separate Schools was discussed with great interest and considerable warmth. That public utilities in which Catholics are interested equally with non-Catholics should pay all their taxes to the Public Schools was characterized as a crying injustice that demanded immediate redress. The present provision for the division of the taxes of incorporated companies in proportion to the amount of stocks held by Catholics and non-Catholics respectively was shown to be ineffective and entirely unworkable except in the case of small companies whose shareholders were known. In the case of companies where shares are widely held, and are bought and sold daily, it is an obvious impossibility to determine the proportion of stock owned by Separate School supporters. This has been recognized in Alberta and Saskatchewan and a suitable legislative provision has been made for such cases.

In the matter of Secondary Education it was pointed out that in 1863 when the Separate School Act was passed the Common School System embraced the entire course now divided between the Public and High Schools. It was, therefore, held that Catholics have by the British North America Act the full right to establish High Schools where the numbers warrant such Separate High Schools. In any case the right to the Fifth Class in the Elementary Schools has never once been questioned; but Separate School supporters are taxed for the Fifth Class work in High Schools even though they maintain their own Separate School Fifth Class. This is a plain infringement of constitutionally guaranteed rights in Denominational Education.

The fact that Catholics are deliberately excluded from the taxpayers right to vote for the Board of Education which controls the Education High Schools makes this invasion of their rights all the more glaring. The feeling was general amongst the large number of members present that fair-minded Protestants when informed of actual conditions would whole-heartedly cooperate with Catholics in their effort to secure a fair measure of legislative relief from the disabilities under which Separate Schools now labor.

The following resolution moved by Mr. E. V. Hession and seconded by J. J. Callaghan and Dr. P. J. Sweeney was unanimously adopted.

Whereas under the British North America Act, which is the constitution of Canada the educational rights in the matter of denominational schools of Protestant minority in Lower Canada and of the Roman Catholic minority in Upper Canada were guaranteed by Section 93 of the said Act which reads as follows: "In and for each Province the Legislature may exclusively make laws in relation to education, subject and according to the following provisions:

"Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union."

And whereas no rights either educational or religious were surrendered by the minority in any Province at the time of Confederation. And whereas amongst these rights are the full development of the Common School System and the equitable division of the school taxes for minorities and the proportional distribution of all school grants.

And whereas the School System of Ontario is deprived of the legal machinery necessary for its complete functioning.

And whereas The Catholic School System of Ontario does not receive its just and proper share of certain school taxes and school grants.

Therefore be it resolved that this meeting respectfully requests the Government and the Legislature of Ontario to enact such legal measures as will place the Roman Catholic Minority of this Province in the full enjoyment of its educational rights under the constitution. And that a copy of this resolution be forwarded to Premier Drury, The Honourable, The Minister of Education and their colleagues in the Ontario Cabinet; to the members of the Ontario Legislature; to the Catholic press of Ontario; and to the local newspapers.

### IRELAND NORTH AND SOUTH

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

Presiding at Limerick Protestant Diocesan Synod, Rev. Dr. Hackett, Dean of Limerick, said:

"My opinion is that where our people have suffered it is not because of their religious opinions and as the present representative of the City and County clergy, I am glad to be able to say that never in their experience have the relations between all religions been more harmonious, and never have our clergy been more kindly and more courteously treated by their neighbors in the Diocese."

The North of Ireland is the only place where religious intolerance prevails. There Catholics have as such been persecuted by the Orange men. For the property of Catholics destroyed in the town of Lisburn by Orange mobs, compensation amounting to \$1,250,000 has been awarded by the Courts. In this town the Protestant proprietors of a factory refused to dismiss Catholic employees. The position of a Catholic. The proprietors received a written notice stating that if they retained him in their employment "after this week we will burn the mill!" The firm did not dismiss him or any other Catholic worker. The mill was burned. All these facts were deposed to on oath. Immediately after the occurrence it was represented in the anti-Irish press that the burning was a Sinn Fein outrage.

### BOOTLEG WHISKEY

#### WRECKING MORE BRAINS THAN WAR SHELL-SHOCK

N. Y. Times

Dr. Perry M. Lichtenstein, resident physician at the Tombs, testified before a Commission in Lunacy sitting to determine the condition of Philip Murtha, twenty-eight, of 541 West 141st Street, said that alcohol is causing more insanity since prohibition went into effect than was caused by shell shock and kindred influences during the World War.

He testified that Murtha was suffering from alcoholic insanity and that his was one of many cases that had come to his attention since prohibition. Many steady drinkers, he added, are unable to give up intoxicating liquor and will drink the poisonous substitutes now being offered for sale. He said this alcohol is absorbed through the lymphatic system and causes a toxic condition which deadens the nervous system and produces what is known to alienists as alcoholic psychosis.

Whether a person was incurably insane, he said, depended upon how much damage was done to his nervous system before treatment began. He admitted that some acute types recover following withdrawal of alcohol and general hygienic measures, but that others remained chronically insane, and that in one particular type definite alteration and destruction of the nerve cells and their processes are present.

### Y. M. C. A. PHILANTHROPY COMES HIGH

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

Prague, Czecho-Slovakia, July 10.—Legal representatives of the Y. M. C. A. are still pressing—but thus far without result—their demand for payment of 6,000,000 Czecho-Slovak kronen for the services its agents and workers are supposed to have rendered to the people of Czecho-Slovakia after the World War. Along with its demand for the money the Y. M. C. A. submits a long catalogue of its accomplishments in this country.

The notion that prevails here is that the executives of the Y. M. C. A. were not very economical in their management of affairs. President Voska of the Y. M. C. A. organization in Czecho-Slovakia, made many business ventures in this country. Some of them failed. His salary was 800,000 kronen a year. The Y. M. C. A. is also accused of having profited in food and supplies which it distributed.

### CATHOLIC NOTES

Paris, July 8.—Cesar Cairo, who was recently chosen president of the municipal council of Paris is a staunch Catholic and a member of the Christian Newspapermen's Corporation.

The Bishops of Poland have issued a letter of thanks to the French Episcopacy. The document was addressed to Cardinal Lucon, Archbishop of Rheims, who was one of the first to order a special novena of prayers for Catholic Poland.

Dublin, July 15.—Irish Catholics are determined to make this year's collection for the Pope a record one. Relatively the collection in Ireland is the highest of any Catholic country; but so touched have the people been by the sympathy and generosity shown by the Holy Father in his Apostolic Letter that everybody who has the means is anxious to contribute more now than on any previous occasion.

Paris, July 14.—Col. Rollin, a prominent artillery officer, who left the army at the conclusion of the War to complete his theological studies, said his first Mass in the Cathedral of Montauban last week. The new priest, who is the son-in-law of a Senator, is a widower with ten children. On the day of his ordination, one of his sons received the tonsure.

Dublin, July 13.—By an arrangement for which there is no justification in logic or in fact, the Board of National Education in Ireland has since its foundation nearly one hundred years ago been composed of Catholics and Protestants in equal number. One-fourth of the population has had the same representation as three-fourths. Will Catholics have any voice at all in Northeast Ulster?

Worcester, Mass., July 22.—Registrations for admission to Holy Cross College next year have reached the full capacity of the accommodations and about 150 applications will have to be turned away, according to announcement of Rev. James J. Carlin, S. J., president. Present accommodations provide for 600 boarding and 150 day students. It is hoped that additional dormitories will be completed by the Fall of 1922.

Washington, D. C., July 25.—Georgetown University has been named by the United States War Department as one of the thirty-four education institutions to be known as "distinguished colleges and honor military schools, respectively, for the year 1921." The recognition gives each college and university the right to one appointment virtually without examination to the Regular Army each year.

Paris, July 14.—The recent ordination in the Church of St. Sulpice of Paris was the largest witnessed for some time, fifty-six priests and eight deacons having been ordained. Among the priests was the Abbe Garlier, former secretary of the Conference of Lawyers of Paris who promised to be one of the most eloquent lawyers of the Paris bar. Formerly president-general of the Catholic Youth of France, he had just entered the Seminary when he broke out of St. Mass in Paris, he celebrated his first Mass in Paris, a large number of Parisian lawyers came to present their congratulations.

Boston, July 22.—A striking reminder of the service and sacrifice of the Catholic young men of the country was given last Sunday when five important squares in this city were dedicated to the honor of five Boston boys who died in the service of their country in the recent World War. Not only were all of them Catholics, but all were members of St. James' Parish. The five young men whose memory was thus honored were Thomas F. Burke, Co. H, 47th Infantry, killed in the second battle of the Marne; Lieut. Jeremiah E. Sullivan, of the 101st Infantry, killed in Argonne Forest; and Francis E. Shea, Thomas F. Foley and Corporal Denis D. McCarthy, all of the 101st.

Washington, July 25.—Announcement was made here today that Dr. Hardee Chambliss has been appointed to take charge of the work of the Department of Chemistry at the Catholic University, owing to the prolonged illness of Rev. Dr. John J. Griffin, who has been in charge of the department since its opening in 1895. Dr. Chambliss is one of the most distinguished chemists in the United States. He graduated from John Hopkins University in 1909, and since then has devoted himself to chemical research and teaching. During the War he was commanding officer of the U. S. Nitrate Plant, No. 1, Sheffield, Ala., with the rank of lieutenant colonel. A member of the principal chemical societies in the United States and England, he has been given by the U. S. Civil Service Commission the highest rating as a chemist and chemical engineer.

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## HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom"

### CHAPTER XXV—CONTINUED

Norah watched the figure of her master disappear. She had observed the piece of crushed paper in his hand, and connected its contents with his stern voice and look of agitation. "I wonder what's up now," she meditated. "I do hope it's no bad news for Lady O'Hagan, or her family. But he did look so upset! Perhaps I had better be somewhere near in case my Lady wants me."

De Woodville opened the folding doors, and passing between the heavy curtains, walked towards the group. There was our little friend Marie as busy as ever. The little matron was at the very work she had always most excelled in. Mounted on some small steps, she was decorating with lovely flowers Our Lady's Altar. There hung the very silver wreath she had won at dear St. Benedict's; whilst a small figure in white—the eldest daughter (aged six summers), the Lady Mary—stood on tiptoe, stretching out her arms in the endeavor to hand her mother a piece of costly lace to hang upon the wreath.

"Oh, here's father!" whispered a baby voice very loudly. "Do tum and help us." It was the other little daughter, Beatrice—a tiny dot of three—who spoke. She was seated upon the floor, surrounded by leaves and flowers, which she was stuffing promiscuously into a vase that stood between her small fat legs. Marie turned; and hearing her husband's quick step, jumped from her perch on to the floor.

"What is it, dear?" she said, coaxingly, for she knew that he was always afraid of her climbing, lest she should slip and injure herself. "You see it is Our Lady's month, and I love to keep her altar nice!"

"Quite right, darling," he answered, slipping his arm through hers, without noticing the faint flush of confusion that tinged her cheek. "Leave the children for a moment; they will be all right; I have something to say to you."

She looked up at him quickly, for his serious tone surprised her, and a look of alarm came into her sweet upturned face. He led her to the private entrance, under the portals of that broad archway where once before they had stood together, when she had unwillingly listened to his almost hopeless tale of love, and, in her startled confusion, had endeavored to tear the chaplet of pearls from her fair young neck. It was but a few years ago, and time had dealt very leniently with both of them. Her figure was a trifle fuller and her step more dignified than of old; but her heart was light, for she was very happy. Yet was it as full of thoughtful kindness for others as ever.

He was as devoted, as proud of her as it was possible to be. If a little stern and haughty in his manner toward others, Nature had formed him so; to her he was all kindness and condescension.

"What is it, Regie?" she asked, clinging to his arm; "you have had some sudden news?"

"Yes, dear one, I have. Wait, and I will read it to you; but you must not be alarmed. You see we have no details; we can but surmise."

"It is a telegram," she said hurriedly. "Who has sent it? Tell me, Regie!" He smoothed out the paper which he had crushed within his hand; then answered slowly:

"It is from Percy—from Father Basil."

She did not speak; but glancing over his arm, she hastily deciphered the following:

"Come at once to the Convent in the Rue de Cloys. Sister Marguerite badly injured. Is very ill."

"O, my God, they have shot her!" cried Marie, bursting into tears and sinking upon a velvet-cushioned seat close by. "My darling Bertie, shall I never see you again?" Her husband stood over her, and throwing his arms around her, pressed her closely to him.

"Don't cry so, little wife?" he urged tenderly. "Percy was always quick and thoughtful. It may not be so bad as we suppose. We will go to her, dear. When can you be ready?"

She looked very young and girlish as he held her to him. Her dress, of the palest blue, hung in graceful folds around her little form, whilst some rare old creamy lace fell in dainty ripples from her neck and arms. Who could say they did not make a lovely picture yet? Truly, they had changed places—the figures have moved in the tableau since that memorable night when he, the strong man, wept, and she would fain have comforted with distant, but maidenly reserve.

"Don't weep so, Marie," he said, more tenderly than before, as he heard the heavy sobs and felt the helpless weight of the little form press still nearer to him. "Try to bear up, my wife; and after a good night's rest be ready to accompany me to Sister Marguerite's side. Think how delighted

she will be to see us; and let us try to nurse her back to health."

"Yes, yes! of course; how selfish I am, Regie, dear. But I love her so!" she sobbed again. "O, how base and cruel to shoot such a sweet and noble girl!"

"But, Marie, dear, you are jumping to conclusions. The message does not say that she was shot."

"They shot the Archbishop; why should they spare her? Oh, I have read the awful accounts of all their cruel ways. Poor little Bertie!"

At this moment there issued from the precincts of the chapel a noise as of something falling, followed by a sharp childish cry of fright.

"Oh, my babies!" cried the anxious mother. "What can have happened?"

Norah, who was hovering near, heard it also and rushed to the rescue. It was only baby little Mary's hands that, in her efforts to "help mother," had knuckled from off its perch a flower-pot, scattering plant and soil over the head of little Beatrice, who stood beneath.

The little maidens were soon pacified and led away by nurse, who had been summoned by the Earl.

Marie had three children. Little Lord Granthuse was the eldest and the only son. He was a fine, healthy boy, and strongly resembled his grandfather in both looks and ways. Lady Mary was fair, tall and delicate. It was difficult to say whom she resembled most; but it was thought that her quaint little face was very like the picture of an ancestor which hung upon the wall.

Little Lady Beatrice had a look of her aunt, Sister Marguerite, about her tiny mouth; but she had stolen her mother's hair and eyes, and had all her father's determined ways. They were sweet little children, without being remarkably pretty or striking.

After they had departed, De Woodville beckoned Norah aside and talked to her gravely. Many times during the colloquy the maid nodded her head. When he had ceased she turned with confidence and sympathy to her mistress, and led her to her own apartments. She would endeavor to induce her to rest, while she made the necessary preparations for their journey tomorrow.

The Earl retired to his library and, ringing the bell, inquired of the footman whether Ryder was in the hall.

"Yes, my Lord."

"Then tell him I wish to see him."

Now the old coachman had seen and spoken with the boy John waiting in the yard, and had learnt from him of the important telegram and the mysterious effect it had had upon his Lordship. So he was a little anxious and curious; for everything that touched "the family" affected him. He therefore rose with alacrity, and no small feeling of importance, when the summons came. It was not the first time the family had consulted him in matters of grave importance. He opened the study door and, hat in hand, made his respects; then stood awaiting further orders.

"Oh, Ryder," said his Lordship, looking up, "I shall require the dog-cart, if fine—if not, the carriage—early tomorrow morning. Her ladyship and I are called to Paris, and we must catch the 7.30 to town."

"To Paris!" The words fell like a sudden weight of lead upon the old man's heart. "Isn't that where our young lady is?" he thought. "God grant that nothing has happened to her!" He still looked upon and spoke of Sister Marguerite as "our young lady."

"Yes, to Paris, Ryder. I trust we shall have a good journey. Your mistress is not very well just now." As a matter of fact, travelling rarely ever upset the Countess; she was a very healthy little woman.

"I hope so, me Lord?" he faltered, still standing and turning his hat nervously round in his hands. "But may I make bold," he ventured, "to ask if our young lady, Lady Beatrice as was, is all right?"

"No, John: I grieve to tell you she is not. God help her, she is very ill—has had an accident of some sort, I fear. Father Basil has telegraphed for us to go at once."

"O Lord! O Lord!" cried the old man, throwing up his arms in terror. "Has it come to this at last? We might as well know it, me Lord. She was never fit to be among a lot of rough, quarrelsome curs, like them Frenchmen. A kind, gentle-hearted lady like her! Oh, me Lord, may I go and see her also?"

"You, Ryder?" said the Earl, very kindly, for he was sorry to see the old man shake and tremble so; "you are getting old, John; and the journey might be too much for you; and I only intended to take Norah with us. You see, we must make all speed to reach her."

"Oh, I don't wish to detain you, sir. But may I go on my own account. I'll trouble nobody. I'm not so old and feeble as to be afraid of a Frenchman yet."

"You may do as you like, Ryder. But take care of yourself. Travel comfortably; you have not done much of it of late; besides, you will find it anything but agreeable in Paris just now."

"What's good enough for her is good enough for me, me Lord," said the old man with some dignity.

"At least take some one who will help to look after you."

"Yes, sir. I'll take a friend as'll do all that, and more, if only we may go and see her."

"Very well, then. There is her address. Take this to the little telegraph-boy; he has had rather a long wait."

"Your Lordship won't tell her we're coming. I'd rather go to her unbeknown as it were."

"All right, John!" But when he left the room the master smiled kindly, but sadly. "Poor old John, how fond and attached he has always been to my little sister! Will he be in time to see her, I wonder? Will any of us, indeed?"

Ryder tried his best. For long before his master or mistress were stirring, even by daybreak the next morning, the old coachman, who had never lain down to rest, or even closed his eyes in sleep, since he left his master's presence, donned his new shining suit of livery, fed, brushed, and smartened up his old friend Leo, and by early dawn with his canine companion was trudging on the road to Oakhorne.

Marie and her husband were not aware that in the selfsame boat which conveyed them to France, hidden away amongst the passengers, were these two faithful creatures, bound for the same port as themselves.

### CHAPTER XXVI.

It was Micky O'Brien, the widow's eldest son, a fine, sturdy boy of eleven, who delivered the telegraphic message at Bracken Park, the home of the O'Hagans.

Micky was now the head of his family; and since the good lady up at the Hall ("God bless her!") had clothed and shod his little form, and put him in a "decent" way of earning an honest living, why, not only his fond mother, but the whole tribe of her helpless little ones, looked up to him with a kind of awe, mingled with grave respect; for "sure now, wasn't our Micky every inch a gentleman!"

Leaving his companions, two merry-faced, unshod urchins, outside the great lodge gates, Micky drew himself up with an air of importance, and dived boldly into what seemed to him fairy-land itself.

Up and down rose and fell the rich green sward in sunny hill and sheltered fairy dell.

All here was Nature as she loved to thrive and grow. The fresh young grass was studded with sweet spring flowers of every shade and hue; snowdrops and lilies of the valley, grown strong and luxuriant by years of un-molested peace, stood out in bold and peerless groups. The sweet primrose and polyanthus, the violet and daffodil, all blossomed side by side; so numerous were the hyacinths and bluebells you knew not where to tread. The homely rooks in the elms above were busy with their young, and the birds piped and sang as sweetly as on that sunny day when Marie Blake and Beatrice de Woodville, seated on the fallen tree, had whispered their heart's secrets to each other.

Micky took a short cut across the park. He looked neither to the right nor to the left, but made straight for the great door. His mind seemed filled with but one idea. He was on Her Majesty's service; all else must give place to that. So the hall bell pealed loudly to announce his presence. The door was opened in swift answer to his call; but when the old man-servant discovered who the visitor was, he was irate, and said in an indignant tone:

"Be gad, me foin man, but I'm thinking that the back door would be fitter for the loikes o' you."

"Is the master within?" inquired Micky, never heeding the rebuke.

"Then take him this"—handing the wire—"at once, mind ye. For wasn't I told, 'Hurry, Micky, me boy, for 'tis of grave importance.'"

"And faith, it is becoming, think ye, for the loikes o' you to be repeatinge what's within a tilligram? And go round to the back widge, and wait till his Lordship thinks fit to send you an answer." The old man then closed the door abruptly, and went in search of his master, whom he at last discovered poring over a case filled with rare beetles and butterflies, in a room set apart as a museum.

Our old friend Louis, Lord O'Hagan, spent a great deal of time and money in this class of study, and had collected a most valuable assortment of animals, insects, rare china, and jewellery.

"A tilligram, me Lord," said the servant, advancing with it on a salver.

"Put it down, Thomas," was the careless reply. "I'll see to it presently."

"Begging your Lordship's pardon," said the man respectfully, "the bowld spalpeen that carried it had the livin' impudence to hint that this same tilligram was of mighty importance: and would there be an answer?"

"I'll soon tell you." And O'Hagan took it up rather impatiently; it was somewhat annoying to be disturbed just then. But noticing how the envelope was addressed to his wife, he opened it more seriously and read as follows:

"Come at once to the Rue de Cloys. Sister Marguerite injured. Is very ill. Wishes to see you.—BASIL DE WOODVILLE."

"Thomas, where is your mistress?"

cried his Lordship, pitching his beautiful specimens to one side.

"She's been out since lunch, your honour. I've a brave notion she's down beyond at Biddy McGuire's, for isn't the old critter in sore distress and dying?"

"Send for her at once. She must come home. I want her?"

"Now, be Javy!" an I make speed enough, I'll be able to catch the young gentlemen, who are just after mounting their ponies out in the yard there. They're the boy's that'll fetch her." And away hurried Thomas.

"Tell Lady O'Hagan I want her as quickly as she can come!" shouted his Lordship, who had read over the telegram again.

Tom was lucky enough to catch the two young rogues ere they left the stable yard. Each was mounted upon a pretty, well-bred pony, and they were engaged in a brisk argument with the groom as to which road they should take, when the sudden appearance of the old servant put an end to their discussion. Nothing loth, off they set on their errand—to fetch mother—and the sound of the iron-shod galloping hoofs rang out pleasantly in the distance.

They were sturdy, bonnie boys, these scions of a noble race; whilst the daughter of the house, little Margaret, the third, was a sweet, beautiful child—but more of her anon. Loo, the eldest son, was full of fun and laughter, curly-haired and fearless. Basil was more thoughtful, stolid and determined; whilst baby Willie was fair, like his mother, with clear grey eyes and chestnut hair. He was more fragile and delicate.

After the boys had gone, O'Hagan wandered restlessly about. He paced the house with an anxious step; then strode out into the park with the telegram in his hand. Poor dear Sister Marguerite! What a good friend she had always been to them. What should they do? Madge was wise; she must decide it all. He would go and meet her down the drive. Hark! there was clattering of hoofs—now it was hushed—then he passed the lodge, and were now on the soft green turf rising the hill in front. Yes, there was the bounding chestnut; and seated upon its back—so firm and graceful her seat and attitude—was Madge; whilst not very far behind, plying whip and heel, came Loo on his gallant steed. Then stolid, steady Basil; and last of all the groom. Madge spied her husband and cantered to his side; then, observing his unusually serious look, sprang lightly to the ground, saying cheerfully:

TO BE CONTINUED

## ELINOR'S HOUSE PARTY

By Emily S. Windsor in Rosary Magazine.

It was the first really warm day of the early summer. Elinor Dalton had settled herself comfortably on the veranda with her embroidery. The air was sweet with the odor of the opening roses. Robins and blackbirds were having a joyous time in their bathing pedestals on the lawn.

A gay voice hailed her from the street. Elinor glanced up. Grace Hall was standing by the gate.

"Isn't this the loveliest day?" she said.

"Come in," returned Elinor.

"I believe I shall," Grace opened the gate and came up the walk. "I ought not, though. I have a lot of things to do today," she added as she seated herself in the chair which Elinor pushed forward.

"Oh, Grace, just think," began Elinor eagerly, "father has taken a cottage for the summer at Crystal Lake. We are to go out there in a few weeks. He has to take several business trips during the summer, and mother will go with him. So I'm to have house parties as often as I like. Cook is nice about it. She is willing for me to have them. Mother has told her she can have that little sister of hers go with us. So, you see, it works two ways. It makes Johanna willing for me to have company, and gives her sister an outing. Besides, her sister can help her a good deal."

"Why, how nice!" said Grace warmly. "You will have a delightful summer."

"Yes, indeed. I love Crystal Lake. The country all around is so beautiful. The roads are good. I run the auto so well now that father is willing for me to use it there. Of course, I needn't tell you that a certain Miss Grace Hall is invited to spend the whole summer with me."

"How good of you, Elinor! But there will be no vacation for me this summer."

Elinor looked up quickly. "Why not? I thought you said your mother was going to Newburg to be with her invalid sister. That will leave you free."

"Mother is going to my aunt's. But I—" Grace colored and hesitated. "I am going to take a position. I am going to help the matron at The Haven. You see—well, the salary is fair. I'll have my expenses—we need the money."

Elinor was greatly surprised. She knew that Grace's mother had had money losses. She had not known that they were heavy enough to make it

necessary for Grace to take a position. But she did not express her surprise.

Instead, she said: "I'm sorry. But you shall have rides all the same. Crystal Lake is only thirty miles away. I'll run in and get you, and you'll have a spin every few days."

Grace gave Elinor a grateful smile. "That will be dear of you?"

"What about your flat?" asked Elinor after a minute of silence.

"We are renting that until the autumn. I shall be living at The Haven, you see."

After a little further chat Grace hurried away.

Elinor's thoughts dwelt pityingly on her. "Poor Grace! A summer at The Haven! And some of those old women are so cranky!" Elinor remembered how difficult it had been to please them one time when her Sunday School class undertook to give them a little party.

The Haven was a home for old women that had been established by means of a legacy left by a wealthy man. There were certain limitations connected with applications for admission, so there was never a large number of inmates. At present there were only ten. The Haven had been at one time the winter home of the donor. It was then in a fashionable part of the city. Now the neighborhood was closely built up with cheap apartment houses and stores.

"My," thought Elinor, "how I do pity Grace, spending the summer in that stuffy place. There's not even a veranda. And she does so love to be out of doors! Dear me, I wish she didn't have to do it."

A few days later Elinor's father was unexpectedly called out of the city on business, and as Mrs. Dalton went with him, it was thought best for Elinor to go at once to Crystal Lake. This was some weeks earlier than she expected to go. So she did not see Grace before leaving the city.

Elinor had planned her various house parties for the summer with a great deal of pleasure. Those invited to her first one were four college friends of whom she was very fond. She had expected enthusiastic acceptances from them, having told them of the beauty and delights of Crystal Lake. It was a very great and unpleasant surprise to receive regrets from each of the four. All had previous engagements.

She next invited several of her cousins for a fortnight following. They too, sent letters of regret. They were starting for a stay at the seashore.

The next names on her list were those of girl friends at home. "I'm going to drive in and see them personally," Elinor told Johanna, the cook, when talking over her disappointment.

"Sure, I think that would be a good way to do. It's too bad if they don't come. Though, Miss Elinor, dear, what with your driving about so much, and boating on the lake, you seem to be havin' a pretty good time at that," said Johanna, laughing.

"Oh, I'm having a splendid time. But I want to share it with some one." "Sure, there's lots you could share it with, if you knew them."

"Of course I want my friends Johanna."

Elinor drove to town the next morning soon after breakfast. It was the first time she had been there since leaving for Crystal Lake. Her first call was on Hattie Farrell, a bright vivacious girl whom she particularly liked. She found her with a sprained ankle. She was profuse in her expressions of regret that she could not accept Elinor's invitation.

"Why, I'll not be able to walk a step for at least two weeks. Yours is the second I have had to decline. The Ralston girls wanted me to go with them to their cousin's at Mount Pass. There's a gay time on. Miriam Manter went with them."

"The Ralston girls and Miriam Manter!" exclaimed Elinor in dismay. "Why, I was going from here to invite them, too. How provoking!"

"They're going to be at Mount Pass several weeks."

On leaving Hattie, Elinor decided that she would go to The Haven to see Grace, whom she had neither seen nor heard from since coming to the lake.

She found her friend sitting with several of the old ladies in the big living-room, mending table linen. Grace introduced Elinor to the old ladies, and then gave her a seat near a window, overlooking a narrow strip of yard in which a patch of grass and a few straggling plants were trying to grow. As she glanced out Elinor thought of the wide lawns around her cottage at the lake, and the great expanse of water stretching before it. How dreadful it would be to spend the summer in The Haven's stuffy atmosphere!

Grace was saying, "Tell us all that you have been doing. I know you have been having a delightful time."

Elinor gave her a lively account of her drives and walks and boat rides. The old ladies watched her and listened with evident interest. She was very pleasant to look at in her dainty summer frock, with her blooming complexion and shining hair, simply arranged. Her blue eyes sparkled with health and high spirits. She did not mention her disappointment in regard to the house parties.

Presently, at a lull in the talk, a sudden thought came to Elinor.

Turning to Grace she said: "Can't you come out for a drive? Surely you can be spared for an hour or two. Do come!"

Grace answered hesitatingly, as she glanced around the circle of old ladies, "I would love to but—"

"Oh, why not all of you come?" exclaimed Elinor impulsively. She turned to the old women. "You would like to take a drive, wouldn't you?" she asked.

"Indeed, I would!" declared one of them emphatically. The others agreed with her eagerly.

"I'm sure the matron will be willing," said Grace, "so we'll go and get ready."

The old women hastily put away the mending and left the room. Grace lingered behind them to say: "I am so glad you asked them, Elinor. The poor old creatures have so few pleasures. Several have gone to visit relatives in the country, but these have no friends outside to do much for them."

While Elinor waited for the party, a plan formed in her mind. Why not take them out to Crystal Lake to spend the day? Yes, she would! She could telephone Johanna to prepare for them. She could buy the extra supplies needed and take them with her.

She had decided to do this when Mrs. Mason, the matron, came into the room. She was a kindly-faced elderly woman. Elinor had met her before.

"I am so glad that you are giving them this treat, Miss Dalton. It is the first one they have had this summer. Miss Hall does a great deal for them, and they are all so fond of her. But I think the close confinement to the house is telling on her. I am very glad that she is to have an outing," she said, as she shook hands with Elinor.

"Can't you come, too, Mrs. Mason?" The matron shook her head. "Not today. I have a lot of accounts to make out."

"Then you shall go another time. I want to take them to Crystal Lake to spend the day. Do you mind?"

"No, indeed. How nice of you to do it! Here they come, all ready."

It took a little crowding to seat them all in the car, large as it was, but they were all finally comfortably arranged, and as they sped along the smooth roads through beautiful stretches of country, there were frequent murmurs and exclamations of delight.

Grace, who was seated beside her, said: "I am so glad that you thought of doing this, Elinor."

Elinor nodded. "So am I," she returned briefly.

Johanna, who was waiting to receive them when they reached the cottage, served glasses of delicious iced lemonade and bustled about doing various things for the comfort of the old women.

"They will have time for a good rest before dinner," she told Elinor, "and I have a good one on the way! I'm glad you brought out all those extra things. Well, Miss Elinor, dear, you have a house party at last."

"A house party is for several days, Johanna," laughed Elinor, as she ran off to see what her guests were doing.

They were all seated in big chairs on the great veranda facing the lake. Two or three of the old ladies were comfortably taking a nap; the others placidly gazing at the blue waves sparkling in the sunlight. Grace was stretched out in the hammock.

"See how lazy I am," she laughingly exclaimed.

Elinor noted again how tired her friend looked. "Well, she's going to come out here often," she thought as she seated herself near the hammock. Presently Grace fell asleep.

Elinor gazed at her thoughtfully, and then around the circle of the old women. How happy they all looked! How glad she was that she had brought them out! Then Johanna's words about her having a house party at last recurred to her. Elinor suddenly sat up straight in her chair. Why not have them for her house parties? All her girl friends seemed to be having plenty of good times without her help. These poor old people had nothing. Then Grace, too, could come! She would do it! It would be the very thing that her mother and father would like her to do.

She ran quickly out to the kitchen to tell Johanna her plan. The latter paused in her biscuit-making to listen. "Good for you, Miss Elinor! We've three spare rooms. We can have them take turns coming out each week for a few days, or as long as you want them. Give them all a chance. Sure, they'll be a little trouble, but, then, we can't get along without taking some trouble!" was Johanna's hearty agreement to her plan.

"I don't think there is any danger of these house parties not materializing," laughed Elinor, as she ran back to her guests. "I am going to give those old women the best time ever."

Nothing astonishes men so much as common sense and plain dealing.—Emerson.

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ARE CATHOLICS CARELESS?

In numbers, says an American Catholic contemporary, we Catholics far exceed all other religious bodies together...

The most obvious inference from all this is that Catholics are to a large extent indifferent as to what befalls them...

It is all very well to ascribe this activity and public spirit of non-Catholics to pure worldliness. It is greatly to be regretted that Catholics have not a large share of worldliness...

We are reluctant to engage in the work of the Sunday-school; reluctant to join the sodalities and other associations for pious and charitable purposes...

MIXED MARRIAGES

Of all the laws the Church has made concerning matrimony, the one for which a dispensation is most frequently requested is that generally known as "Mixed Marriages."

For all practical purposes a mixed marriage may be described as, one between a Catholic and non-Catholic. When the non-Catholic is baptized we call it a case of mixed religion.

out a previous dispensation, that is, without the permission of the Church, is null and void. A marriage contracted between a Catholic and a baptized non-Catholic, entered into without the permission of the Church, though valid, is sinful.

For weighty reasons, the Church grants dispensations for mixed marriages. The conditions are: The Catholic party must be granted the free exercise of religion; all children granted by God to the alliance must be reared as Catholics...

Why the Church dislikes mixed marriages. The Church clearly states in her sixth precept that Catholics are not to enter into such marriages. This is not new legislation. It has existed in the Mother Church since the beginning of her history...

It takes but little experience to prove that the faith of the Catholic party to a mixed marriage in many cases is weakened. It is not uncommon to meet with persons who before marriage were very faithful to their duties, but after some few years become very dilatory.

ALL CATHOLICS MUST MARRY IN THE PRESENCE OF PRIEST. Before leaving the discussion of matrimonial impediments, it is well to recall that the Church requires Catholics to be married in the presence of the priest.

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mother, doubly justified from a child of earth to the heavenly Mother.—Catholic Standard and Times.

THE STATE AND THE FAMILY

The family is far from being completely subject to the State. Indeed, its right to exist and to function is superior to that of the State, at least, in degree. As Pope Leo XIII. expresses it:

Inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature.

The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household, is a great and pernicious error.

The State comes into contact with the family in three principal relations: As regards the marriage contract, the rearing and education of children, and the general attitude toward the family in contradistinction to the individual.

It exceeds its power when, for example, it prohibits as invalid a marriage between two persons of different race, or between persons below the age of legal majority, yet above the age of puberty.

The only authority which the State possesses over the marriages of baptized persons relates to what the canonists call the civil effects; for example, the registration of the marriage and the legal legitimacy of the children.

invalid marriages of people afflicted with certain disease and other so-called "unfit" persons, the presumption is that human welfare is on the whole, better promoted through such marriages than through their prohibition.

The State has, indeed, the right to establish even nullifying impediments to the marriages of persons who are unbaptized.

The second important relation of the State to the family concerns the rearing and education of the children. Both ecclesiastical and natural law declare that the child belongs not to the State but to the parents.

The parent has both the right and the duty to educate his children; and he has both, not by any concession from an earthly power, but in virtue of a Divine ordinance.

In the interest of both the child himself and of the common welfare, the State may, indeed, require the parents to give their offspring a certain reasonable minimum of education.

On the same general principle of individual and social welfare, the State may provide, so far as necessary, for the support of the children or other members of a family who cannot be sufficiently cared for by their natural protectors and providers.

According to Catholic teaching, the family, not the individual, is the social unit and the basis of civil society. This is more than an empty logical distinction.

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LONDON, SATURDAY, AUG. 6, 1921

SHAMELESS DISHONESTY OR CRASS IGNORANCE

The Globe, July 25th, in an editorial on the Irish situation indulges in the childish game of putting up a straw de Valera and triumphantly knocking him out. De Valera talks of Ireland and confines himself to Ireland.

The Globe sidesteps the question raised and talks of "the spirit in which the peoples of the Empire have banded themselves together" and other such evasion and clap-trap. Altogether it is a sorry performance for a great newspaper.

We quote: "Had Celtic Ireland, instead of sulking for centuries, taken the view of Union that Scotsmen and Welshmen took, the 'Celtic fringe' would doubtless be even more in evidence than it is in places of authority."

This, if it means anything at all, assumes that Ireland has been governed as Scotland and Wales have been governed, and that Ireland's discontent is Ireland's own fault. It is rather a common argument with many people who would warmly resent the imputation of ignorance. Nevertheless ignorance, crass ignorance or shameless dishonesty is the only excuse for such an argument.

We shall give two or three quotations from authorities whose competence will hardly be disputed even by the ill-natured writer of the Globe editorial.

J. H. Morgan, Professor of Constitutional Law in University College, London, is the author of an article entitled "How Ireland is Governed" in The Nineteenth Century and After, September, 1918.

As a text at the head of this article he has this: "It leaves us every appendage of a kingdom except what constitutes the essence of independence, a resident Parliament"—Foster, Irish Debates on the Union Bill, 1800.

Professor Morgan then goes on: "Time has accentuated rather than attenuated the administrative separation since the Union, with the single exception of the Act of 1817, which amalgamated the two Exchequers. Successive statutes of the Imperial Parliament in the nineteenth century have created one department after another until their total number reaches, to quote Mr. Birrell, 'at least forty-five.' Some have put it as high as sixty. Ireland has her own Viceroy, enjoying prerogatives which are denied to the Governors of the greatest of our Colonies, her own Privy Council, her own Lord Chancellor. She has her own Courts, from which no appeal lies to the House of Lords in such cases affecting the executive as Mandamus, Quo Warranto, and Certiorari. She has her own statute law and her own law of marriage. Even the liberty of the subject is governed by a separate Habeas Corpus Act, conferring upon the Viceroy the power to proclaim its suspension, and by a Crimes Act, which enables him at any moment to substitute summary jurisdiction for trial by jury in cases of riot, conspiracy, intimidation, and unlawful assembly. Her local authorities have no control over either education or police, and are under no obligation to compel attendance at public elementary schools. She can hardly hold a public meeting without a policeman being present to write up a report of it for the information of 'The Castle' in the preparation of that 'complete modern history of Ireland' upon which successive generations of officials are always

engaged, weaving like the workers of the Gobelin tapestry a picture which they never see. She has a land registry which will be a complete Domesday Book of all the tenancies in Ireland. She has an executive which reminds one of nothing so much as Burke's description of a famous ministry of compromise—a tessellated mosaic of every conceivable hue and pattern—Boards and Commissions which, officially, are hardly on speaking terms with one another, which appear to meet when they please and do what they like. Until quite lately it was impossible to know what the Government of Ireland really was; but we have now two official volumes of evidence taken by a Royal Commission and a Select Committee, which, for the first time, present something like a complete survey of Irish administration, and incidentally throw a most vivid light upon the social condition of Ireland. With these, and the aid of the Law Reports, the Parliamentary Debates, and some other material, it is possible to reconstruct a picture of what is the most highly centralized, the most paternal, and the most bureaucratic government in the British Empire with the exception of India and the Crown Colonies, with which indeed it possesses many features of resemblance.

"The legal position of the Lord Lieutenant is a very peculiar one, and the anomalies attaching to it are largely due to the transformation effected in it by the Act of Union. He is a Minister, a member of the Ministry of the day, carrying out a particular policy, and yet he cannot be proceeded against in the Courts for any of his official acts; he is, in fact, invested with quasi-regal immunities.

"The Chief Secretary is a Prime Minister without colleagues, though he is by no means without rivals, for there are many departments who dispute his pre-eminence and repudiate his responsibility. He is not, strictly speaking, Chief Secretary for Ireland, but Chief Secretary to the Lord Lieutenant of Ireland, and the proper medium for communications between the Crown and the Lord Lieutenant is the Home Secretary, who, we may therefore presume, will, on the disappearance of the Chief Secretary when the Government of Ireland Bill becomes law, be the Minister responsible for Irish affairs in the House of Commons. At present that responsibility is discharged by the Chief Secretary. The responsibility is enormous, for although only ten of forty-five departments are under the full control of the Lord Lieutenant, he has to answer in the House of Commons for the whole of them, with the exception of twelve which are merely branches of English departments. The only assistance he receives in this stupendous task is that derived from the Vice-President of the Department of Agriculture and Technical Instruction, who alone among Irish officials (with the exception of the law officers, who have not sat for some time) has or can have a seat in the House of Commons. From time to time suggestions have been made in the House of Commons that he should be assisted by Parliamentary colleagues, but they have come to naught, and Mr. Forster, while welcoming the suggestion, despaired of successfully delimiting the responsibilities of the Chief Secretary. 'The Irish offices,' he pleaded, 'are so entwined one with the other that I do not see how a man in any position is to get rid of the responsibility of being concerned, more or less, with them all.' He has ten departments completely under his control, he has three others partially under his control; there are three of which he is ex-officio head, not as Chief Secretary to the Lord Lieutenant but by statute; there are five others who repudiate his authority with some vigour, but over whom he can exercise an intermittent control by advising the Lord Lieutenant in framing rules for them, and by putting a spoke in their wheel with the Treasury in the case of such Estimates as they have to submit.

"When we come to inquire into the constitution of these different departments we shall find an amazing hierarchy—Boards of three men set to do the work of one, as Lord Morley once put it, commissions of twelve or even twenty unpaid gentlemen, enjoying a life

tenure, and administering the education of the whole country down to its minutest detail, semi-representative Boards whose constitution suggests a faint adumbration of the principle of popular representation, all disposing of relatively vast sums of money and conducting Irish affairs with almost paternal power, as if the whole people were still in statu pupillari. No logical principle seems to govern the distribution of their work. Education, which in England is in the hands of a single department, is distributed among eight different departments in Ireland, conducting their work on entirely different principles, on basing its grants on inspection, another on examination, a third on local support.

"There is, however, one group of departments over which the Chief Secretary's control is supreme and undisputed—the departments concerned with the maintenance of law and order, the police, the prisons, the Crown Solicitors, the Petty Sessions Clerks and Resident Magistrates. Here, indeed, he has authority and can say to everyone, 'Come, and he cometh; Go, and he goeth! Not a constable can be appointed without his sanction or that of the Inspector-General. . . . "Outside this circle of Castle departments stands a concentric circle of departments whose periphery fades into something like popular representation by the provisions made in the case of the most modern of them, the Department of Agriculture and Technical Instruction, for giving a place upon it to representatives of the County Councils. Together with the Congested Districts Board, which in a more limited sense is also representative, it is by far the most hopeful experiment that has yet been made in Irish administration, and the department is distinguished by having its own Parliamentary Minister. Upon its Council every County Council in Ireland is represented, and it has made a new departure in Education in Ireland by recognizing the right of local authorities to have some voice in public instruction. It has brought to the doors of the Irish farmer instruction in the technique of his craft; teaching him the use of feeding-stuffs, fertilisers and potato-spray, the arts of butter-making, dairying, horticulture, and poultry-farming. It has given new life to the lost industry of Irish fisheries by providing the fishermen of the West Coast with boats and nets and tackle on loan, and with such success that it has 'the smallest percentage of bad debts that almost anything can show in Ireland.' This is high praise, for the good faith of the purchase-annuitants under the Land Acts also stands high. Such is the magic of ownership and the success of a policy which takes a people into partnership. . . . "Such, in brief outline, is the system. We are familiar with Boards and Commissioners in England—we have our Board of Trade and our National Debt Commissioners, to name but two of the most fanciful of them all—but their collective character deceives no one, and the principle of Parliamentary responsibility is so well established that they never meet. But in Ireland these Boards—Prison Board, Intermediate Educational Board, Commissioners of Public Works, Commissioners of National Education, and all the rest—represent a real distribution of power and a corresponding diminution, amounting to a concealment, of responsibility. Only in one case—the Board of the Department of Agriculture—do they represent an element of popular control and of Ministerial responsibility. They are controlled neither by the Irish Government nor by the English Government. The Treasury may obstruct them, but it cannot rule them, and the Treasury is already responsible for more departments than it can effectively answer for in the House of Commons. . . . "Professor Morgan's conclusion is in substantial agreement with the demand of Professor de Valera: "It is too late to return to the drastic proposals of Lord John Russell in 1850 and by abolishing the Lord Lieutenant to place Irish affairs in the hands of a Secretary of State so as to 'mix and confound the administration of Ireland with the general administration of the United Kingdom.' It is surely obvious that the only logical course

is to complete this administrative differentiation by annexing to it an Irish legislature which shall reduce it to order."

Here is another authority not of "centuries" ago; nor is he a "sulking" Irishman:

Addressing his constituents on June 17 1885, Joseph Chamberlain said: "Is it not discreditable to us that even now it is only by unconstitutional means that we are able to secure peace and order in one of her Majesty's Dominions?"

"I do not believe that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule the sister country. It is a system which is founded on the bayonets of 80,000 soldiers encamped permanently as in a hostile country. It is a system as completely centralized and bureaucratic as that with which Russia governs Poland, or as that which prevailed in Venice under the Austrian rule. An Irishman at this moment cannot move a step—he cannot lift a finger in any parochial, municipal, or educational work without being confronted with, interfered with, controlled by, an English official, appointed by a foreign Government."

The third witness we shall summon is Lord Morley. He is speaking in the House of Lords, 1918: "I submit this to your Lordships," said this statesman of thirty years' Irish experience and fifty years' thinking on Ireland. "I have no desire to figure as an oracle of political wisdom, but there is nothing worse in the whole range of the political system than irresponsible power. Any one who has thought at all about these things in theory or observed them in practice will cheerfully admit that the whole administrative system of Ireland is sealed, stamped and branded with irresponsibility from top to bottom, and my noble friend Lord Crewe did not go a bit too far when he said, speaking from his own experience, which is very much mine, that it was really Crown Colony Government masked and disguised."

Ireland, Scotland and Wales can be honestly put in the same class of "equal partners" only by those who are totally ignorant of Irish history.

"Sulking for centuries!" Well, the Union is not yet a century and a quarter in existence. If we pluralize at all we are plunged into the days of the Penal laws, "that horrible code [which] was conceived by devils, written in human blood and registered in hell."

Yet Irishmen "sulked;" it is a bare half century since the infamous exactions of an alien State Church were abolished at a cost to "sulking" Irish Catholics of over \$90,000,000. The stolen Irish churches are still retained.

It is not a century, not a decade since "the great betrayal" when constitutionalism in Ireland was killed forever. To ponder to ignorance and prejudice is not the high function of the great newspaper; yet it is precisely that to which many great newspapers too often descend.

MR. HOCKEN, M. P., AND THE ARCHBISHOP OF TORONTO

On page one of this issue of THE RECORD we reproduce Mr. Hocken's reckless misrepresentation of the Catholic request for an equitable distribution of corporation taxes between Public and Separate schools; and the dignified yet crushing reply of the Archbishop of Toronto. Up to the time of going to press the valiant Mr. Hocken, M. P., who has been prodigious of his charges against "the bishops," has maintained a discreet silence with regard to the Archbishop's answer. Replying to another correspondent Mr. Hocken has since mixed up the Pope, the War, and the notorious Richard Bagot with the school question in a letter to The Globe.

But to the Archbishop's letter he has not attempted to reply.

The issue is clear; it was raised by Mr. Hocken, himself. He preferred specific charges against "the bishops." A bishop has answered these charges, and turned the tables on Mr. Hocken. This fearless champion of civil and religious liberty, of justice and equity and right, is silent.

If he could deny the charge of thirty years legalized robbery of Separate School taxes in Toronto ex-Mayor Hocken would not be silent; he would be eloquent.

But eloquent as the ex-Mayor of Toronto would have been if he did not feel shamefacedly guilty of that very thing which he falsely imputed to the bishops, his silence now is still more eloquent.

He rushed in where prudent Orangemen fear to tread. He tied himself down to specific charges and forgot to drag in the Spanish Inquisition, the Bishop of Cork, the Devil, the Kaiser, the Pope, the War and the parallax of the moon.

As we have noted he has made a childish attempt to repair the consequence of his rashness.

But he is bound in honor and decency to stick to the question raised by himself. He cannot hope to draw His Grace into a discussion "de omni re scibili et de quibusdam aliis."

Toronto's half million readers of the public press are, in great majority, of quite a different type from Mr. Hocken's 12th of July audiences. Of this Mr. Hocken is painfully aware. He knows that in a controversy with the Archbishop of Toronto he will have to confine himself to the questions in issue. If he could only rant about anything and everything he would welcome the opportunity. But, alas, he knows that the intelligence and sense of fair play of Toronto will insist that he stick to the issues he himself has raised.

So Mr. Hocken, M. P. lacking a Twelfth of July audience defaults. He will not answer Archbishop McNeil for the simple but sufficient reason that he cannot do so. Valorous but discreet Mr. Hocken!

"BOY LIFE"

Fathers, teachers, pastors, and all who are interested in boys, will find our "Boy Life" column a source of information and inspiration. It will be above all things practical as it is written by one who has had thirty highly successful years of practical experience in dealing with boys.

No more important subject can engage the attention of intelligent Catholics no matter what be their station in life; but to those who are interested in education—in the full meaning of that term—"Boy Life" will be an aid invaluable and inspirational.

NOTES AND COMMENTS

THE IRISH Mission to China, or the "Maynooth Mission" as it is officially termed, becomes, as it steadily rounds into shape, one of the most remarkable religious manifestations of this generation.

In issuing a series of pamphlets on missions generally the Catholic Truth Society of Ireland devotes the latest to China, in which the author, Rev. Patrick Cleary, D. D., gives an interesting and inspiring account of the Progress already made by this Maynooth enterprise, and of the vigor and determination with which the Irish people, despite the present disturbed state of the country, have thrown themselves into it. As Dr. Cleary informs us the League which has undertaken to support the hands of the missionaries already numbers some 80,000 members.

"WHILE we lay as it were buried in sleep," wrote the Most Rev. Dr. Fogarty in 1917, "the Spirit of God has passed over Ireland in an extraordinary manner. We awoke one morning to find at our door the strangest sight imaginable—a band of young Irish priests, the finest and most gifted we had, begging for assistance. And for what enterprise? That they might be allowed to go and preach the Gospel to the heathen millions of far-off China."

"We were," adds Dr. Cleary, "in the throes of a World-War, and wise men shook their heads and pitied the few poor enthusiasts who in the folly of youth hoped to make their appeals heard above the din of battle and the rattle of artillery. But others who saw with the eyes of faith, and who knew something of the world's history, believed that it was just such a time, when men were sick of the catch-cries of humanitarianism and civilization, that God might choose to turn men's thoughts once more towards the only things that matter."

AND so it has proved, so far at least as Ireland is concerned. For

the little band described by Bishop Fogarty, strong in the sense of Divine direction, and of the providential mission of their race, have already achieved what men said was impossible. The mission has become an accomplished fact; some three score young men have dedicated themselves and their lives to the work; a college for the training of missionaries has been opened and is already on an assured footing; the active sympathy and support of the Irish people has been enlisted; a distinct Irish district (Han-Yang, in the very "heart of the heart of China") has been allotted by the Holy See; and a score of Irish missionaries are already on the ground. These surely may be regarded as so many evidences of Divine approval, and harbingers of a great harvest to be reaped for God in China.

IT WILL be of especial interest to readers of THE CATHOLIC RECORD and to Canadian Catholics generally to know that it was to our own Father Fraser that the first impulse of the Irish mission was due. Space forbids us to reproduce what Dr. Cleary has to say in this score. We can but summarize it. The impulse went to Ireland by way of New York, where a young Irish priest, Father Galvin, whose thoughts had been running on China met Father Fraser. From that moment, relates Dr. Cleary, Father Galvin knew instinctively his fate was sealed. This was in the summer of 1911. Later in the same year Father Fraser visited Ireland, interviewed the bishops in regard to his work in China, and lectured on the same subject at Maynooth. The lecture, though he had little reason to suspect it, had a far-reaching effect. For among his hearers was a young divinity student in whose heart he struck a responsive chord; and by a curious dispensation of Providence that student was to become associated with Father Galvin in the foundation of the Maynooth Mission to China. Thus, in a two-fold sense, Father Fraser may be called its real founder.

FOR THE rest we feel that we cannot do better than reproduce the concluding paragraph of Dr. Cleary's pamphlet:

"At the present moment an opportunity presents itself to the Irish nation of emulating those glorious days when she sent forth her Columbanus, and her Columcille, her Gall and her Virgilius, and her thousand valiant sons to spread the name of the Lord through the heathendom of Europe. Four hundred millions of souls are crying across the world to the little isle in the western sea to come and bring them a knowledge of the God who died in vain for their fathers. They have lost their own faiths and are groping for a new. Those thirty thousand Protestant missionaries who have spread through the land have grasped the significance of the fact, and through their efforts one generation may see China lost forever to the Catholic Church. Would it not be a sad thing if such a calamity should occur? And would it not be a grand thing if our little isle, as a thanksgiving to the Lord for having left us the Faith when the mighty nations of the earth have fallen, should set herself with her whole being to present to the Lord these four hundred millions whom He loves but who knew Him not? Strange are the ways of God; the foolish ones of the world does He choose to confound the wise; and the little one He seems to have chosen for the conversion of China is the Niobe of the nations, our own little Ireland"—an aspiration in which surely Canadian Catholics may join for themselves as well as for Ireland with full hearts!

ITS APPEAL

The genius of scouting lies in its appeal to the boy. Scouting makes a boy eager to learn. The Scout's recreation is the Scout's education. Scouting has proven an excellent solution of the much-discussed boy problem. The activities which every normal boy craves are utilized in scouting for the making of a sturdy and manly boyhood, the brightest promise of an honorable and loyal citizenship. Yet scouting is not play. Scouting is a serious work. Scouting awakens a sense of personal responsibility and stirs up in heart and mind the spirit of earnest devotion to duty. The Scout promises on his honor to do his duty to God and to his country, to obey the scout law, to help other people at all times and to keep himself physically strong, mentally awake and morally straight. The scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, brave, clean and reverent.

"Be Prepared," is the scout motto. For what? "For a Good Turn daily and for every emergency," is the answer. Parents, teachers, leaders of boys have begun to see the movement in its clear light. They are recognizing in scouting a distinct contribution to the happiness and welfare of the boy of today and to the community and civic prosperity of tomorrow.

THE VARIETY OF ACTIVITIES

The Scout is always busy learning to do things for himself. On the day of application for admission to the troop, he is made to realize that he is personally responsible for his own progress. When he has learned the scout promise and the scout law, he is taught knot tying,—a useful accomplishment, oftentimes indispensable in an emergency. The lessons in signalling call for quick mind and a clear eye. First aid, skill in bandaging, and artificial respiration, make him self-reliant in a crisis. The Scout's constant field of operations is the great out-of-doors. Tracking, pacing, kindling a fire in the open, bring him into close contact with the wonders of nature and develop in him power to care for himself when denied the comforts and supports of modern city life. Scouting directs the boy's enthusiasm into channels of healthy enjoyment. The hikes with his fellows always have a definite objective. He goes out under competent and interested leadership to study some great industrial plant, to visit a spot hallowed with historic association or to investigate some engaging problem in the life of the woods. The Scout loves Nature and studies her beauties at close range. The birds, the flowers, the trees, and how to save them—these activities establish permanent interests outside of self. Scouting has countless keys with which to seek entrance to the boys' mind and entering to engage that mind in wholesome thought.

THE PURPOSE

Scout activities constitute in their admirable variety a splendid program of endeavor for every normal boy. Whether he be rich or poor, in school or facing his first struggle with the industrial or commercial world, Scout activities offer him definite aims and positive purposes which hold his interests fast. These activities are almost beyond counting. Yet there is no confusion in their arrangement and presentation. Each has a purpose, clear and definite, with its peculiar appeal to the young mind.

The program of scout training meets a need vital to all organizations for boys. Scouting succeeds where many other worthy efforts fail, for Scouting keeps scouts busy. The Scout never loses spirit for want of something interesting to do. Troops do not disband because membership is irksome. Under intelligent interpretation and application the activities of the scout program do not fail to develop and to maintain the interests of aspiring young scouts.

BOY LIFE

SCOUTING

ITS SIGNIFICANCE

The Boy Scouts of Canada represent a nation-wide movement for the betterment of the Canadian boy. Educational in its spirit and purpose, this movement aims to develop self-reliance, initiative, resourcefulness and the spirit of service in growing boys. Membership in a scout troop and active participation in the attractive scout program bring to the boy opportunity for clear thinking, a broadening of his interests, the

formation of good habits and the inculcation of virtues essential to good character. The Scout Movement appreciates and understands the sentiments and interests which belong to the boy. These interests are met and satisfied by a program of activities so varied and so broad that the true scout is always moving forward, becoming keener in his capacity for observation and deduction and growing stronger as desirable habits are woven permanently into his character.

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THE CITY BOY

The city boy stands in special need of the strong appeal of the Scout Program. His life in our cities relieves him of many home obligations and responsibilities which are accepted every day by the boy on the farm.

The Mansion House conference, are also in London awaiting developments. Sir Robert Woods is the Parliamentary representative for Dublin University, a seat formerly held by Sir Edward Carson.

WEALTHY BUSINESS MAN

Sir Maurice Dockrell has sat as a Unionist member for Dublin since 1918. A wealthy business man he has taken an active part in Unionist politics, and is a strong imperialist.

Andrew Jameson, another leading business man, is a Magistrate and a director of the Bank of Ireland. He lives in a beautiful Dublin suburb, Sutton, and takes a deep interest in the agricultural and horticultural organizations in the country.

Desmond Fitzgerald, released from an internment camp to attend the delegation in London, is the brilliant young Director of propaganda for the Irish Republicans, and is largely responsible for the editing of the Irish Bulletin, the organ of Sinn Fein, regarded by friends and enemies alike as a masterpiece of journalism.

Commandant Robert Barton, Minister of Agriculture in the Dail, was an officer in the British Army until 1916, when he resented the action of the British Government toward his fellow-countrymen after the rising of Easter week.

Lieut. Commander Erskine Childers, R. N. V. R., was educated at Trinity College, Cambridge. He is a member of the Dail from Dublin. Mr. Childers became interested in the Irish Republican movement in 1903 through his study of the Irish co-operative societies, organized by Sir Horace Plunkett and George Russell.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance.

LETTER FROM FATHER FRASER

To the Editor, CATHOLIC RECORD:—I would be very much obliged if you would publish the following article. Yours sincerely, J. M. FRASER

China Mission College, Almonte, Ont., July 24, 1921.

LETTER FROM FATHER CAREY

Rev. Daniel Carey, the first priest to be ordained in China Mission College, Almonte, Ont., has arrived at his far distant mission in the heart of China.

The following extracts from letters recently received from him by Father Fraser, will interest Readers of the CATHOLIC RECORD, who have always shown such a marked sympathy for the Chinese Missions.

"When I was a little boy away home in 'holy Ireland,' it was always a treat for me to receive a letter from you from China. Now, the tables are turned; but it is still a real pleasure to receive your kindly, encouraging, 'energetic' letters—even though it be only from Canada.

I arrived here, May 4, in the company of Bishop Seguin and Father Vion, one of our priests returning after a visit to France for the sake of his health. The journey from Yunnan to here was interesting, if at times fatiguing. We travelled eighteen days by 'chair' through a country, wild, uninviting and dangerous but, I hasten to add, extremely picturesque. Magnificent mountain, hill and valley scenery helped to make us forget present difficulties and inconveniences. About thirty porters sufficed to carry us and our baggage. Owing to the presence and unwelcome attentions of the brigands, His Lordship judged it necessary to have a military escort during the greater part of the journey. However, everything passed off all right, thanks be to God, and we arrived here safe and sound in 'person, property and character.' On the route we accommodated ourselves as best we could in the matter of resting, eating, etc. We were sheltered in all sorts of places—Chinese inns, military barracks, merchants' stores and, best of all, mission-residences. The 'cuisine' was not always 'a la Canadienne'; yet, we thrived and prospered. From early morning till late in the evening we rode, slept, read, walked, talked, etc. Our good bishop was more than surprised at my 'penchant' for steep and almost inaccessible mountains; for I must say it was more than a delight for me to climb, climb, climb and keep on climbing all the time. I found it good for digestion; and also a good appetizer.

"At one or two of the residences, His Lordship administered the Sacrament of Confirmation to several pious, intelligent and cheerful Christians, men and women. If there is any one thing more than another which especially struck me in regard to the Chinese with whom I have come in contact, it is their simplicity and honesty. Some of

course, will say that this simplicity and honesty are only apparent and may quote examples to prove their assertion. But, number one, the exception proves the rule; and, number two, I for one intend to 'wait and see,' and, if necessary, bring forward many examples to prove the truth of my own first impressions. Pagans as well as Christians, have shown themselves to me as kindly, patient, simple, honest, very hardworking people. My heart has gone out to them, as to my own poor suffering people in Ireland.

"Everybody here, from His Lordship to the latest arrival from Paris, is kindness personified. I feel terribly about inflicting on them the little bit of French I acquired in Mungret seven or eight years ago. However, they always take it in good part!

"One thing, Father. Don't worry about me here. I am getting along fine; and God helping, I can continue to do so. Kweichow is not a land of milk and honey—speaking either figuratively or literally—but, even so, a man with a bit of grit and with good health can always find something to keep him busy and arouse interest in his work—his one and only work: the winning of souls to Christ. And then, when the boys from Almonte begin to pour in here, we'll soon make Kweichow 'the hub of the Universe'!

"I was more than delighted to learn of the splendid progress all along the line in Canada. More vocations, more money, and more accommodation for the students—there you are! Our little 'factory' in Almonte has grown too small. Let's get busy and build one that can never grow too small!"

FATHER FRASER'S CHINA MISSION FUND

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

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

A Bursary of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary. J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,028 80

ST. ANTHONY'S BURSE

Previously acknowledged \$1,194 20

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,464 43

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$870 50

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged \$2,016 59

BLESSED SACRAMENT BURSE

Previously acknowledged \$321 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$280 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$229 00

HOLY SOULS BURSE

Previously acknowledged \$1,050 75

LITTLE FLOWER BURSE

Previously acknowledged \$662 34

SACRED HEART LEAGUE BURSE

Previously acknowledged \$1,620 32

Friend, Ottawa, Ont..... 5 00

M. A. McCart, Bryson..... 15 00

S. McKeown, Quebec..... 75

Friend..... 1 00

Mrs. A. Campbell, Mabou..... 5 00

Mrs. P. Kelly..... 1 00

Rev. J. L. Quinnan, St. Mary's Cathedral..... 100 00

Wm. Gillis, Old Bridgeport..... 1 00

In addition to the numerous sightseeing auto tours and picnics to be held, there will be brilliant social affairs, including elaborate dances and receptions. All of the ladies' civic and patriotic organizations of San Francisco have joined hands in receiving the visiting ladies, and the activities to take place for the visitors during the week of the Supreme Council will be many.

Members of the Daughters of Isabella, Young Ladies Institute and other Catholic ladies' organizations are also co-operating with the Knights of Columbus and their ladies' committee, so that there will be one general committee including all of the officers and prominent members of the leading ladies' associations of this city. Indications point to a large number of visiting ladies in San Francisco during the week of the Supreme Conclave, and the advance preparations are being made in anticipation of such a great attendance. Mrs. Costello and her various committees have already met and discussed the numerous methods of entertaining the visiting ladies, and when the visitors arrive here, they will find a corps of local women waiting to receive them right royally.

FATHER CROCHETIERE

(Killed in Action, April 2, 1918)

His priestly hands, that cradled high

The Lamb of God o'er kneeling brave;

Upon his breast now lifeless lie, Nor more shall bless the warrior's grave.

His priestly lips, that whispered peace,

Bespoke a pardon for the soul.

Or bid the plaint of conscience cease,

Are sealed to swell a tyrant's toll.

His priestly feet, that led him where

Death lurked in trench or shell scarred waste,

No more shall bring the Comforter Love's labour done, now heavenward haste.

Staunch Victim Priest thy course is run

And God's good fight for thee is o'er;

Thy steadfast faith hath sought and won

Th' unfading crown as Paul of yore.

Dear comrade this the boon we crave,

That we who at thy wending weep, May give the half thy priesthood gave,

And half thy heavenly harvest reap.

—W. B. C.

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F. O. B. Toronto, Hamilton, Windsor, F. O. B. Ottawa, Montreal, Quebec, F. O. B. Halifax, St. John, F. O. B. Winnipeg

18's..... 20 1/2c 21c 21 1/2c 21 3/4c 22c

20's..... 20 1/2c 21c 21 1/2c 21 3/4c 22c

22's..... 21c 21 1/2c 22c 22c 22 1/2c

25's..... 21c 21 1/2c 22c 22c 22 1/2c

28's..... 21c 21 1/2c 22c 22c 22 1/2c

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

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The Catholic Record, London, Ont.

WHO'S WHO IN IRISH PARLEY

DIVERSE BACKGROUND OF MEN WHO ARE TRYING TO FIND BASIS OF PEACE

By Kathleen M. O'Brennan Formerly Editor of a Dublin Newspaper N. Y. Times

As the eyes of the world were turned on President Wilson when he went to Versailles with his Fourteen Points, there were many of his friends who believed he would be outwitted by Lloyd George, so today Eamon de Valera, who, like Mr. Wilson, emerged from a professional chair to steer the ship of State for his people to cross swords with the wily Welshman—the Premier of England. There is this difference, however—Mr. Wilson's Cabinet was selective. He was given supreme power by his Cabinet, while Mr. de Valera's is elective, and whatever his controversy with Lloyd George, and no matter how secret the negotiations, he returns to his people for his mandate.

It is as spokesman of all Ireland he acts, elected by 88% of the people, and as such insists that the representatives of the minority living in Ireland act in their differences in Ireland, and that there be a united household for the principle of self-determination. This was the chief point involved when he invited Sir James Craig, representing the Northern Unionists, to meet him in the Irish capital, together with the Southern Unionists, at a conference in the Mansion House Dublin. Sir James Craig refused, but all the Southern Unionists accepted. It was the first conference of its kind for many years that had the confidence of the people, and was not regarded by them as "packed" in advance. In consequence a feeling of hope prevails in Ireland; the long tension is relaxing, due chiefly to the great confidence of the people in their leader and his counselors.

Lord Middleton, who took a leading part in bringing about the initial parleys, is the most prominent of the Southern Unionists. He is a large land owner in the south of Ireland, and has been bitterly opposed to the ruthless campaign of the "Black and Tans" in the country. He has strongly censured the British Government in both the House of Commons and the House of Lords. He has been actively co-operating with the Peace with Ireland League, started by Lord Henry Bentinck, Lord Buckmaster and others, to create a moral force the Government will take decisive action. His sister, the Honorable Albinia Broderick, is a trained nurse, a well-known figure at the Nurses' International Congresses in London and elsewhere. She established a cottage hospital in Kerry several years ago, where medical attention for poor women was so badly needed. She is well loved among her neighbors, and is a familiar character tramping the country roads in top boots and short skirt. She recently became a convert to Sinn Fein.

Sir Robert Woods, Sir Maurice Dockrell and Andrew Jameson, the three other Unionists who attended

the Mansion House conference, are also in London awaiting developments. Sir Robert Woods is the Parliamentary representative for Dublin University, a seat formerly held by Sir Edward Carson. He is one of Dublin's most distinguished surgeons, a famous ear and throat specialist. As President of the Royal College of Surgeons, when George V. visited Dublin, he was knighted for his services to medicine.

Sir Maurice Dockrell has sat as a Unionist member for Dublin since 1918. A wealthy business man he has taken an active part in Unionist politics, and is a strong imperialist. He was knighted by King Edward in 1905 when he was President of the Port and Docks Board of Dublin, and as such received the royal party on their arrival at Dun Laoghaire (formerly Kingstown). Lady Dockrell is as prominent as her husband in politics, making her voice heard at elections, and her presence felt on all committees of which she is a member.

Andrew Jameson, another leading business man, is a Magistrate and a director of the Bank of Ireland. He lives in a beautiful Dublin suburb, Sutton, and takes a deep interest in the agricultural and horticultural organizations in the country. Miss Sarah Harrison, the Irish portrait painter, is a sister of Mrs. Jameson. Unlike her conservative relatives, she was a prominent suffragist and interested in Dublin's labor problem. She was the first woman admitted to the Dublin Municipal Government when the women received the vote, and was presented with her robes of office by the women of Dublin. The broad views of Miss Harrison, and the democracy of her friends, might be seen at that occasion when among the guests at her home were Lady Lytton, the wife of the British Commander in Chief of the British Forces in Ireland, and James Larkin, the Dublin labor leader now serving a term in jail for labor activities in this country. It was of Miss Harrison that George Moore glibly remarked that as she painted his portrait, he found "she was putting her soul into his face," and fearing he might deceive the world, he had to remonstrate!

In contrast to the Southern Unionists are the new members of the recently established Ulster Parliament. These include Sir James Craig, Premier; the Marquis of Londonderry, Minister of Education; H. N. Pollock, Minister of Finance; A. M. Andrews, Minister of Labor, and A. E. Archdale, Minister of Agriculture. Lord Londonderry is a Privy Councillor of Ireland. He is the most important man in the Orange party among the landowners of the North. He owns 50,400 acres of land. This is distributed between his places at Mount Stewart in County Down, Ireland, and his English seats in Rutland, Sutherland and Stockton-on-Lees. He is a Major in the Royal Horse Guards, and Lady Londonderry, who was a daughter of Viscount Chaplin, is President of the Unionist Women's Clubs. Lord Londonderry had an English seat, Maidstone, and was M. P. from 1906 to 1915.

THE POWER OF THE BOYCOTT

H. N. Pollock, a wealthy captain of industry in Belfast, might be described as the most powerful influence in Ulster and the bitterest opponent to separation from England. A large importer of lumber and interested in keeping Belfast the financial captain of Ireland, he has been for the last six months addressing the country in the name of that portion of Ulster that wants partition. Until recently he believed that Belfast would weather the boycott which the Republicans proclaimed, and which has had the most powerful effect in bringing the Ministers of Ulster together to decide the industrial future of the northeast corner. He made an appeal to Sinn Fein by telling the Republicans that the boycott would eventually hurt them, and stated that the shipbuilding industry of Belfast in 1919 brought \$10,000,000 to the country. The Sinn Feiners replied the eggs valued at \$5,000,000 had been exported in 1919, and that the egg industry was of much more benefit to the country. The controversy is still proceeding, but, as Sir Philip Gibbs stated, the boycott of Belfast's industries and banks has seriously handicapped the North.

A. M. Andrews, the Minister of Labor, is connected with the Belfast shipping interests. He is a son of Judge Andrews of Belfast. His brother is Justice Andrews of the High Court of Justice in Dublin. Mr. Andrews was very popular as a mediator of labor in the North, as was also his brother, whose tragic death on the Titanic will be remembered. The latter was the designer of the famous ship on which he met his death. When the terrible disaster occurred he behaved like a man, refusing to leave the ship as long as there was another to be saved.

A. E. Archdale, Minister of Agriculture in the newly formed Cabinet, is M. P. for Fermanagh. He is a Director of the Irish Horse Show and the Royal Dublin Society and is a well-known breeder of Smother bands which de Valera has called around him are either Ministers in his Cabinet or members of the Dail Eireann, the Irish

Assembly. Of these Arthur Griffith, the founder of Sinn Fein, is the most prominent. Author of the "Resurrection of Hungary" and other works, he is regarded today as a conservative Sinn Feiner, although when in 1905 he presided over the Sinn Fein doctrine it startled Ireland and the most revolutionary movement in history. The policy of non-resistance to the British in Ireland, as proposed by Griffith in 1905, is now being worked by Gandhi in India. Arthur Griffith did not believe that bloodshed was a necessary part of revolution and that a boycott of England and her institutions would bring the same results. He insisted that if England, her laws and institutions were ignored in Ireland the British Government must automatically cease to exist. In the earlier days of the Sinn Fein demand was a return to the "Kings, Lords and Commons," which was, in fact a demand for a repeal of the Act of Union of 1800 which deprived Ireland of her Parliament and her last vestige of legislative government. Since 1916 he has joined his colleagues in the establishment of the republic. Griffith is one of the most brilliant members of the Dail Eireann. He was a great traveler in the South African mines. He has a deep knowledge of international questions, and is a student of world problems. He is known among his followers in Ireland as the "silent statesman," a man of few words and strong personality.

Count Plunkett, late Director of the Dublin Museum, is a noted archaeologist and a distinguished lecturer on archaeological subjects. He is closely identified with the Royal Irish Academy of Dublin, which contains many of the most valuable documents and historical records in Ireland. Some years ago, when a valuable collection of old Gaelic ornaments were discovered in the bogs of Ireland, it was Count Plunkett who secured them for the nation. These wonderful gold treasures of early Gaelic civilization are now a prominent exhibit for visitors to Dublin, and are historic proof of social life in the eleventh century. Count Plunkett's son Joseph Mary, a young poet and dramatist of great promise, was executed Easter week for his part in the rising. He was one of the seven signatories of the Proclamation of the Irish Republic. Two younger sons were also arrested and are still in jail.

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FAMOUS IRISH ATHLETE

Austin Stack, one of the representatives of the Irish Republican Army, is a famous Irish athlete. Although by profession a law engraving clerk, which one usually associates in a country town in Ireland with dusty law tomes, he has all the appearance of an outdoors man. He captained the famous Kerry football team that won the championship of Ireland, and is one of the most popular figures in Irish athletic circles. He is a member of the Dail from his home town, Tralee, County Kerry, and for the last three years had been head of an important department of the Irish Government. Like most of his comrades he has done a great part of his work while "on the run."

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K. OF C. CONVENTION

SAN FRANCISCO KNIGHTS PREPARES FOR GUESTS

Plans for the entertainment of visiting ladies to the 38th Annual International Supreme Convention of the Knights of Columbus, to take place here August 2, 3 and 4, will be of a lavish scale. The arrangements for the various social functions to be given in honor of the wives and families of the visiting delegates and K.C.'s will be in charge of a committee of prominent society ladies of San Francisco, headed by Mrs. Joseph V. Costello, Mrs. D. C. Heger and others.

IRISH RELIEF FUND

Previously acknowledged 93 00 Amherstburg Council Knights of Columbus... 25 00

CORRESPONDENCE

Editor CATHOLIC RECORD: I read an article some time ago in your paper suggesting an easy method for the members of the Sacred Heart League to help Father Fraser's Mission College at Almonte. The suggestion was the taking up of a collection at the Benedictine service on the First Friday of each month. This collection to be taken up by the Spiritual Director of the Society or by someone appointed by the pastor.

In our Cathedral parish at 5 cents from each member would mean at least \$50 on each first Friday, \$600 a year. Now take all the parishes in the Dominion and the sum would be something great for this worthy cause.

Listening to an excellent sermon by Rev. Fr. Daly, C. S. S. R., at our Cathedral recently on the good work being done by the Catholic Church Extension Society, he mentioned the fact that in the United States last year the children attending Sunday School contributed \$600,000 in their small offerings to the mission fund of the Methodist Church.

Let the members of the League of the Sacred Heart get together and at this time on next year they will be surprised at the result. I noticed that Rev. Dr. Foley of St. Mary's Parish, Halifax, and Rev. Francis McQuaid of Freetown, P. E. I., have established this collection in their parish. Why not make it general in all the parishes of the Dominion?

Enclosed you will find \$5 for an offering to the Sacred Heart League Burse. Member of the League of the Sacred Heart. Charlottetown, P. E. I., July 20th, 1921.

Postscript: Would it be wise to divide this collection one-half to Sacred Heart Burse and one-half to Extension? M. of L. S. H.

The idea is admirable. Though it might perhaps be well to complete the Sacred Heart Burse and continue collection permanently for Church Extension. What do others think? Either plan is acceptable to the CATHOLIC RECORD. E. C. R.

Fame is as natural a follower of merit as shadow is of body.—Sir Richard Steele. Let us cherish any good thought and good resolution, any holy impulse that has been awakened.—H. R. Haweis.

**FIVE MINUTE SERMON**

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

THE CHURCH OUR TEACHER

"And behold, a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life?" (Luke x, 25)

What a lesson this world might learn from this Gospel of today! And it is a lesson of which the world is sorely in need. Never, perhaps, more than at the present time, has this lesson been applicable to a great part of the human race. A young man advanced toward Our Saviour, and asked Him what he needed to do in order to possess eternal life. He was trying Our Lord. He was, no doubt, far from sincere in his question. Being instructed in the Law, he evidently thought he knew what he should do in order to save his soul. But this lawyer wished to see if Christ would answer as the law of Moses taught, or whether He would give utterance to a new doctrine, in which latter case, like the Pharisees, he would probably have found fault with Christ. However, he did what all men should do—namely, he went to Christ to learn the greatest truth man can possess. And herein lies a lesson for us to learn—that is, to search for truth from the proper source. So, we shall not judge of the intention of the questioner; but, rather, learn a great lesson from his action in asking of our Divine Saviour what was necessary in order to possess eternal life.

Certain it is that God is infinite in His intelligence, as He is infinite in all His other perfections. True it is also that we have only a very limited intelligence, so restricted is it that we can not even understand all the things with which we come in constant contact. Even the amount of intelligence our first parents possessed during the state of their innocence, though far surpassing what we have now, was very limited when compared with the intelligence of God. It is true that man has progressed in his intellect and grasps more truths now than did his forefathers, but how many truths are yet hidden from his eyes! He will progress yet more, but he will never comprehend all truths. The very laws of nature, its wealth, and its power never will be fully known to man. But need he lament this fact? No, for with the knowledge of the most ignorant peasant, he can do the one thing necessary—save his soul.

But our ignorance is greater and still more manifest when we consider the truths of the supernatural order. The history of man clearly indicates how faint is the knowledge he has of the supernatural, even after the revelations given him by God. Man gradually lost most of the knowledge he had, and God, both in the Old and in the New Law, besides revealing new truths to him, had to suggest again old ones which man should have known from former revelations. God informs us of the existence of these truths of the supernatural order, and faith makes us believers in them. We can not learn them by study as we can acquire natural truths; nor can experience impart them to us as it teaches us many facts of the world.

God, however, requires of us that we know these truths and accept them. But, since neither study will make them known to us nor experience teach them, it is evident that God has provided some other way by which we may come into possession of them. This way is the one indicated by the action of the lawyer in the Gospel—we must go to God and ask Him to teach us these truths. If we do not, we always shall remain ignorant of them and, besides, we shall become guilty of the gravest neglect.

It is true we cannot approach Christ as did the lawyer mentioned in today's Gospel; but God has provided for us a substitute which speaks for Him—namely, through Him. This substitute is His Church. Rather than His substitute, she is His representative—but, call her what we may, His divine seal is upon her; His infallible voice is heard from her; His saving grace flows through her. From her, and from her alone, can we hear the truth; through her, and through her alone, can we be saved. Through no other source than His Church does God speak to man. All the wisdom of the world is nothing compared with the wisdom of the Church. The teachings of man count for naught, except when they are in conformity with her instructions. Nowhere else, in fact, can man learn the sublime truths that the Church is commissioned to teach.

Hence he who remains away from the Church will never know her salutary voice, will never drink at her fountains of knowledge, will never experience her saving care. Men, alas, have wandered from within her sanctum, they have sought God elsewhere. But what have they found? View the world today, and their substitute will stand out clearly to you. Worship, if such they may be termed, have been invented—worships more pagan, or at least more human, than that of the pagans of ages long past. Today religion's highest ideal is humanitarianism. Would that there were some true Deism

with it! Outside of the Church, man is worshipping man. It may not be the material man himself that he has erected as an idol, but it is man's worldly benefit and man's earthly comfort. It is well for man to help man but it must not become a worship. Are not multitudes at the present time teaching their children only worldly knowledge? What place does religion hold in their schoolrooms or in their university halls? And will you say that they can, or will, learn afterwards? They certainly will not. But suppose it could be so, why neglect to teach the young the most important truths in life? Many will not listen to the voice of God, through His one representative, the Church; and the deceiver with his cunning will keep them away from God.

Catholics never should cease to praise and to thank God for their great heritage and their faith. And they should never endanger it for anything no matter how precious. Continue to listen to the voice of your Church, especially regarding the education of your children, your marital affairs, your whole belief regarding the supernatural. She will not fail you. Her hand will never grow weak, for Christ sustains it. Her voice will never grow faint, for it re-echoes the voice of Christ, which ever speaks clearly.

**WOMAN OF MISTS, IRELAND**

"Tis tired you might be, woman!  
(And she walking by the lonely shore  
Where the curlews were crying.)

"Tis the long miles I have yet to travel  
And the gray rocks still to be climbing."

There's the shadow of many sorrows  
Under your eyes, woman;  
And the mystery of a long endurance.

"The mother of many sons am I and  
of many daughters.  
But my daughters come clutching my knees  
The wild hair of them falling  
And they with the sob of the parting sea in their hearts.  
And my strong sons wander away from me  
Aye! a woman broken in dreams  
that am I!"

And where now might you be journeying, Mother?  
The wind lashing the sea  
And it weaving its mist-shroud?  
There's a spring in your step that stops not  
And a new light on your face surely.

"On the far side of those rocks I'll be climbing—  
Where thorns shall bloody the hands of me—  
'Tis my bog lands fertile with blossom I'm seeing,  
My sons at the plow again,  
My green hills studded once more with white houses—  
The plump white houses chimney nipped red  
Like glad young mothers. . . ."

Then a mist whirled up and around her,  
The angry sea thudded—  
It washing her words away  
As it washes away the sea-shells.  
—KATHERYN WHITE RYAN in Catholic World

**THE FAITH OF ROBERT BRUCE**

SCOTLAND AND ROME IN THE MIDDLE AGES

The discovery in Melrose Abbey of the actual, or supposed heart of Robert Bruce has inspired a number of interesting letters and discussion, but so far I have not seen in any press report or correspondence mention of the fact that Bruce was the Catholic king of a Catholic country. On the contrary, an eloquent minister, who presumably adheres to the revised and modified Gospel of Calvin, expressed the opinion that the fitting and proper resting-place for the heart of the Bruce would be the Presbyterian kirk which it is proposed to erect in Jerusalem! What had Bruce to do with Presbyterianism, a sect not known until a few centuries after his death? Where is the connection? The whole episode of the heart is characteristic of Catholic times, of Catholic faith, of Catholic loyalty to Rome. It was the dying wish of Bruce that as his body could not accomplish what his heart desired, that is, take part in the Crusades, his heart should be taken to the Holy Land to fulfill his vow, and he entrusted this mission to Lord James Douglas, who, by a bill dated 1380, received the Pope's permission to carry out the last wish of Bruce. What had the Pope to do with it, if Scotland was not in communion with Rome? (Lord James was slain by the Saracens in the endeavor to carry out King Robert's wish, and the heart, according to Froissart, was brought back to Scotland and deposited at Melrose Abbey. Since that time the Douglasses bore upon their shields the device of a bleeding heart, with a crown on it, in memory of the expedition.) It is perfectly true that for a time Bruce was under sentence of excommunication; but his anxiety to have the ban removed, and his earnest endeavors

to that end are proofs of his loyalty "in faith and morals" to the Holy See. He sent envoys to Rome, one being his nephew, asking the Pope's pardon, and promising respectful obedience to the injunctive of the Holy See, and was finally and fully absolved in a brief dated October 15, 1328. The Scots bishops were informed of the absolution in a special letter. In the famous "Declaration" which was signed at Arbroath Abbey by Bruce and his nobles, acknowledgment is made of the spiritual supremacy of the Pope whilst independence in temporalis is claimed. "We now are, and shall ever, as in duty bound, remain obedient sons to you as God's viceroy." May the Most High God long preserve your Holiness to His holy Church.

"Our Most Holy Fathers, your predecessors, did, with many great and singular privileges, fence and secure this kingdom and people," are sentences which show beyond dispute what was the faith of Bruce and his people.

Yet on the strength of this document, efforts are made to claim Bruce as a kind of No-Popery man, a sort of precursor of Knox. Strange that the persons who applaud Bruce for this "Declaration" and seek to prove him thereby a non-Catholic, are most anxious that the Pope should interfere in the temporal or politics of other nations today, and would be most wrathful with such nations did they follow the example of Bruce. Supposing the Pope had rebuked Austria during the War, and Austria had replied that her conduct of the War was her own business, and that she would take care of herself, there would have been loud denunciations of that declaration by those desirous of papal intervention on behalf of the allies; but they would not have claimed Austria as a "reformed" nation then, nor applauded her emperor for the imaginary breach with Rome. When Bruce and Scotland are in question, however, "that is another story." It is noteworthy that the Pope appointed to the See of Dunblane, in preference to an English Dominican, the very Abbot of Inchaffray, who had taken vows before the battle of Bannockburn—both proceedings expressive of anything but Presbyterianism. The "Chronicle de Lanercost" tells us that the Abbot confessed the king, celebrated High Mass in the most solemn manner, absolved every penitent soldier, and walked barefooted along the lines, carrying a crucifix, the soldiers kneeling to receive his blessing. The very place, Arbroath Abbey, where the "Declaration" was signed, was Popish from the start. William the Lion, that king of Scots to whom the Pope sent the golden rose founded the Abbey for the Benedictine monks in 1178, and it was dedicated to that champion of the rights of the Holy See, the martyred St. Thomas a Becket. William and his successors richly endowed it. Its last Abbot was the great Cardinal Beaton. Private misinterpretation of Bruce's "Declaration" leads to his being claimed as a true-blue Protestant who flung the fetters of Rome from himself and his country; and events following the "Declaration," which prove him and his people Romanists to the core, are conveniently ignored. But as it is perfectly impossible by the wildest stretch of imagination to prove Beaton other than a Romanist, a section of searchers of history-made-to-order refuse to admit even his patriotism, and brand him as a libertine. In their eyes, the way for a priest in the sixteenth century to escape this stigma was to break his vow of allegiance to the Catholic Church, to take to himself a lady, and induce certain of his compatriots to call her his wife. If Cardinal Beaton broke his vow of celibacy—has it been proven that he did?—he kept his vow of allegiance; John Knox broke both vows, yet he is regarded as a hero and a saint, whilst Beaton is condemned. Knox besought the help of England against his own sovereign; Beaton was the incorruptible statesman who could not be bought, who refused to sell either his country or his queen to the English crown, and so was "removed" by the paid assassins of England. Beaton was at least as great a patriot, as true a Scot, as Bruce; and he was murdered because of Henry VIII's failure to achieve his ends for the subjugation of Scotland.

The "reforming" party sold the independence of their country; Beaton was slain because he would not. And yet as Professor Herkless writes, "Men who were willing to sell their country's independence for gold have been awarded the praise given to religious reformers, and it is forgotten that Beaton who had been justly condemned for opposing the reform of the Church, was the man who saved the liberties of his country. . . . Henry and his minions in Scotland were to be known as the champions of the reformed religion, and through corruption and betrayal the reformation in Scotland was to be accomplished." For three years the blood-hunt for the Cardinal went on, and at last he was trapped and butchered in the Castle of St. Andrews. "The feat against the Cardinal," as Henry's privy council called it, was to be rewarded with £1,000 down to the lucky murderer. Pensions and rewards from the English purse were given to the traitors and assassins who had cleared the way for the "aid

enemies." As Scotsmen, truly they held their honor cheap. Would the hero of Bannockburn have acknowledged them? Happily, enlightened scholars have as Bishop Graham writes, through their researches among the records of time, given us a more worthy and a more fair picture of the great Cardinal. "They have acknowledged his commanding talents, his indomitable determination, his unwearied vigilance in defeating Henry's designs upon Scotland; they have seen in him, as his contemporaries saw in him, the incorruptible defender of his country's liberties and independence. And Catholics are but giving him his due reward when they pay homage to his memory as the last great and noble figure that stood, and stood almost alone, the fearless and zealous champion of the Catholic Faith." Bruce and Beaton, King and Cardinal, outstanding figures in different centuries of Scotland's history, each acknowledged the Pope as "God's viceroy," professed the same faith, adored the same God in the same supreme sacrifice, the Mass, which was abolished by act of parliament, 1560, by the spiritual forebears of persons who think that a fit resting-place for the heart of the Catholic king would be in a kirk, where Mass may not be offered; by whose supporters, indeed, Mass is regarded as superstition and idolatry. What a grim, though doubtless unconscious, mockery the proposal is!—M. C. L. in Glasgow Observer.

**MIRACLE OF LOVE**

If we were but to stop for a moment each day to consider how barren and bleak this world would be without the Blessed Sacrament, we would understand how to thank Him with brimming hearts for remaining with us in this miracle of His love.

**DO IT NOW**

I shall pass through this world but once. If therefore, there be any good thing I can do, or any kindness I can show my fellow creature, let me do it now; let me not defer it nor neglect it, for I shall not pass this way again.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawn upon you. It is while you are resisting little temptations that you are growing stronger.



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

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**CHATS WITH YOUNG MEN**

**TO A NEWLY ORDAINED PRIEST**

Thou clad about and coronated with power!  
 On whose young brow,  
 That was so clear of care this latest hour,  
 The awe of Christ's anointing shineth now,  
 What mystery  
 Hath just been wrought and perfected in thee,  
 When, like a flame,  
 The Holy Ghost upon thy spirit came!  
 A subtle splendor shines upon thy hands,  
 That late were kissed  
 By the sweet unction's heavenly balm, and blessed  
 And bound with virginal and jealous hands.  
 Now, in thy face,  
 As in St. Catherine's in the olden story,  
 My wondering eyes can trace  
 The very look of Christ's beloved glory.  
 What new and leaping love assails thy heart,  
 That now must be  
 Compassionate of all earth's misery,  
 And sealed to Christ, from fleshly loves apart!  
 Thy lips are fragrant with the Bread of peace,  
 Thy breath  
 Is sweet with healing for the hearts of men,  
 Even to the doors of death  
 Thy voice can make the sinner clean again;  
 And at thy word, the spirit carked with woe  
 Will leap and laugh like suns upon the snow!  
 O consecrate  
 To more than archangelic ministry,  
 What offices and powers, glad and great,  
 Have sudden bloomed and fruited full in thee!  
 Thy youth is crowned with what supernal state!  
 From His unutterable height,  
 Enthroned in splendor, Christ is listening  
 For thy stupendous summons. Thou canst bring  
 His living Self from that celestial light.  
 Henceforth, each morn, from thy pure hands will rise  
 The savors of th' eternal Sacrifice!  
 Now Mary smiles on thee, thou happy one,  
 For unto thee hath passed her earthly care,  
 In thy close hold to bear  
 That Hope and Joy who is her very Son!  
 —EDWARD F. GAESCHER, S. J.

**GHOSTS WHICH DESTROY HAPPINESS**

The man who lives under this terrible shadow of impending danger, with dread that something is going to happen to his business, his family, or himself, is in no condition to ward off the evil before which he covers. His mental attitude lowers his vitality, lessens his powers of resistance, vitiates his efficiency, and ruins his resourcefulness.  
 I once met some people traveling in Europe who said they did not enjoy their travels because they were worried about affairs at home. They said, if they only knew how things were going there, and that everything was right in the store or factory, if they only knew that those dear to them were safe and well, and that nothing would happen to them, if everything was prosperous, they could enjoy themselves. But this constant anxiety, this absence of assurance, kept them in a state of semi-terror.  
 Nothing will stunt one's growth, and starve and strangle his vitality, like living in the constant atmosphere of fear.  
 Many people live so perpetually under the dominion of this demon, that they never develop normally. As children, their lives were starved and stunted; they were inoculated with the germ of fear way back in childhood when the mother was constantly reminding the little ones of terrible results which would follow if they did this or that. Fear shadows were constantly projected into their susceptible little minds, until the demon became so thoroughly entrenched in their lives that it follows them through the years like a hideous ghost, hovering round to destroy their peace of mind and happiness. "Every ugly thing told to the child, every shock, every fright given him, will remain like splinters in the flesh to torture him all his life-long. Anxiety, fear, horror, will twine themselves round these memories.  
 We all know how violent fear has bleached the hair in a single night, and how terror of some great impending doom or danger has taken years out of a life in a few days. Many soldiers have died in battle who thought they were mortally wounded, when

they had not been touched by the bullets or shells, and when not a drop of blood had been drawn.

Fear is a canker worm which is always gnawing in some form at the heart of many people.

As a nation we are too sober, too sad, and take life too seriously. Our theology, our creeds have too much anxiety and fear, too much sadness and seriousness in them, and too little of joy and gladness; too much of the shadow, and too little of the sunshine of the soul.  
 When I was a boy in New England, I lived with a clergyman and his wife [who scarcely ever smiled. I got the impression that ministers were not supposed to laugh. The faces of the minister and his wife were long and sad; they always seemed anxious about the future. They carried a great load of anxiety for the welfare of others' souls. Everything was so solemn and sad about their house, and when I ventured to laugh, one Sunday, the minister told me I had better be reading my Bible.

The most fearful waste of energy in human life is caused by the fatal habit of anticipating evil, of fearing what the future has in store for us, and under no circumstances can the fear or worry be justified by the situation, for it is always an imaginary one.  
 What we fear is invariably something that has not yet happened. It does not exist; hence is not a reality if you are actually suffering from a disease you have feared, then fear only aggravates every painful feature of your illness and makes its fatal issue more certain.

The fear habit shortens life, for it impairs all the physiological processes. Its power is shown by the fact that it actually changes the chemical composition of the secretions of the body. Fear victims not only age prematurely but they also die prematurely.  
 Fear comes from the consciousness of weakness, the possibility of our not being able to cope with the situation which we dread when it arrives. If we knew we would be equal to it we should not fear it.

Sensitive, nervous people, and those who are physically weak, suffer most from fear. We all know how imagination tends to exaggerate everything, and people with sensitive, nervous organizations, and those in feeble health usually imagine that the worst possible will happen. Strong, robust health itself will kill a great many fears which cause intense suffering when the vitality is low and the power of resistance is weak.

Quit worrying, fearing things that may never happen, just as you would quit any bad practice which has caused you suffering. Antidote your fear thoughts by holding persistently the thoughts that tend in the opposite direction.

The chemist quickly destroys the corrosive power of an acid by adding its opposite—an alkali. We can neutralize a fear thought just as quickly, by applying its natural antidote, the courage thought, the assuring, confident thought.

Many people struggle very hard to overcome their fears by sheer force of will power, by suppressing them. This cannot be done. The only way to neutralize fear, to crowd it out or kill it, is by applying its antidote holding persistently the courage thought, the confident thought, the thoughts directly opposite to the things you fear.—O. S. M. in Success.

**OUR BOYS AND GIRLS**

**THE LIGHT OF THE OTHER DAYS**

Oh, in the stilly night,  
 Ere slumber's chain has bound me,  
 Fond memory brings the light  
 Of other days around me;  
 The smiles, the tears  
 Of boyhood years,  
 The words of love then spoken;  
 The eyes that shone,  
 Now dim'd and gone,  
 The cheerful hearts now broken;  
 Thus, in the stilly night,  
 Ere slumber's chain has bound me,  
 Sad memory brings the light  
 Of other days around me.  
 When I remember all  
 The friends so linked together,  
 I've seen around me fall  
 Like leaves in wintry weather,  
 I feel like one  
 Who treads alone  
 Some banquet hall deserted,  
 Whose lights are fled,  
 Whose garlands dead,  
 And all but me departed!  
 Thus, in the stilly night,  
 Ere slumber's chain has bound me,  
 Sad memory brings the light  
 Of other days around me.  
 —THOMAS MOORE

**HER INFLUENCE FOR GOOD**

"She makes me want to be good," said a young girl of a teacher under whose influence she had lately come. It was a testimony to the silent power of a pure, strong character, a life that without much preaching in words taught daily by what it was. "Blessed are they that hunger and thirst after righteousness," but oh, the blessedness of those whose presence awakes hunger and thirst in others.

**THE LEADER**

The boy who is not asking favors or gifts or loans; who stands on his own feet and does not want other folks to prop him up, is the one who is going to be a leader instead of a follower; one upon whom others will depend, instead of being a dependent himself.—True Voice.

**ART OF FORGETTING**

As time goes on, and we go on with it—more rapidly than we like—it becomes necessary to cling tenaciously to the remembrance of a few things and forget a great many others. The mind—the average mind—has not room enough to hold all that has been learned, observed, experienced in the course of a lifetime. It must let many things go, to make space for the rest. And the first things to forget are the failures, the disappointments, the crumbling of our idols upon their feet of clay, the hard knocks dealt us in the jostling concourse of the broad highway. The things to remember are the multi-fold blessings that have been our portion from the beginning—the kind face, the hospitable welcome, the thought that was taken for us even when we did not take thought for ourselves, the sympathetic understanding that our ran our own and found an excuse for our shortcomings.—Philadelphia Ledger.

**GOD'S WILL AND OUR WISHES**

One of the most important lessons of life is to learn to value the things of real permanent worth as compared with the things adapted to satisfy us for the moment only. Parents and teachers would have the young prize their studies, because an education fits one for usefulness and happiness in after life. The hearts of the young, however, are apt to go out in wishes for pleasure and amusement. And many, rather than forego their recreation, sacrifice their intellectual training. As time goes on the lesson of this folly comes home, but at an age when it is too late to repair the evil done.

So it is in spiritual matters. Our Heavenly Father wishes us to learn the beauty and worth of truth, righteousness, love and goodness. We feel the want of these undoubtedly, but what is apt to fret and worry us most is the want of things that will make our earthly life more satisfactory—riches, honors, and pleasures. That we should have our wishes for these things ungratified is one of the conditions of learning to value more precious things. Our natural desires are only too often traitors, leading us to seek for things which, if they could be gained, would be a hurt to us, for their possession would prevent us from learning to value the heavenly and spiritual.

Let us think of this when we find our hopes disappointed and our wishes ungratified; it will serve both to increase our content and make us more active and useful in this life, and, besides, prepare us for the enjoyment of the world to come.—Young Catholic Messenger.

**SAINT FINBARR'S ISLE**

Irene Donlon in Sunday Companion

Nearly every province or townland in Ireland has its own shrine or holy well, which is associated with one or more of the holy men or women who made that country famous as "the land of saints and scholars." Of these, perhaps none has been more celebrated than the Shrine of Saint Finbarr in the southwestern part of the County Cork.  
 Away up in the mountains, from the top of which you get a fine view of the Bay of Bantry and the Atlantic Ocean stretching far to the west, there nestles in peaceful solitude the little body of water, Gougane-Barra, celebrated in song and story. Not a sound breaks the stillness, except the harsh caw, caw of the crow, or the shrill cry of the raven, or the rapid rush of the mountain streams, tributaries of the River Lee which has its source in the lake. In the center of the lake is the small island on which Saint Finbarr, the first bishop of Cork, and his

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 it will be the **BEST** you ever tasted.

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 Just enough green tea to make the blend delicious.

**GREEN TEA**  
 A Revelation in Green Tea. Pure, translucent and so Flavoury.

monks built their church and monastery. Here he was wont to retire for prayer and rest from his many labors.

Today a stone causeway connects the island with the mainland, and on the site of the Saint's own hermitage a pretty chapel has been built. You are shown the circular piece of wall—all that is left of the church built by the Saint and the monks. Stations of the Cross have been so arranged, that the pious pilgrim, when making the Stations, visits eight of the cells of saints who either lived in or visited the monastery.

Thousands of people come from various parts of Europe and Ireland annually to visit this shrine, not only on the feast day of the Saint, but on every Sunday in the year; and it is edifying to see them passing devoutly from Station to Station, or praying at the large cross. Before leaving the pilgrim drinks from the well which supplied the Saint and his monks with "nature's beverage." That the water is blessed is believed by many, for many cures have been effected through its use.

The peasants tell of a wonderful serpent that lived in the lake before Saint Finbarr came, and he was such a fierce monster that he frightened the good monks to such an extent that Finbarr banished him to a loch (lake) on the top of Mount Gabriel. It seems that his serpentship was not very well pleased with his new home, for they tell you that ever since, his hideous form may sometimes be seen on a rock gazing longingly down on the lake which the poet Callanan has immortalized by his song, which is so beautiful that we quote a few lines:  
 "There is a green island in lone Gougane-Barra,  
 Where Allua of song rushes forth like an arrow;  
 In deep-valled Desmond, a thousand wild fountains,  
 Come down to that lake from their home in the mountains."

Habits form the character, and the character forms the countenance. God made the features, but each man makes his own countenance.

**SUFFERED DAY AND NIGHT**

**The Tortures of Dyspepsia Relieved By "Fruit-a-tives"**

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**Catholic Record**  
 LONDON, CANADA

No man can advance three paces on the road of perfection unless Jesus Christ walks beside him.—Msgr. Benson.

The knowledge of one's defects is all the more beautiful inasmuch as it is only the most necessary of all sciences, but also the most rare.—Bossuet.

**for bruises**

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Offers a Two and One-Half Years' Course  
 ENTRANCE REQUIREMENT—One year High School or equivalent. Uniforms, Text Books, Laundry, Maintenance and Monthly Allowance of \$10. for the first, \$20. for the second and \$30. for the third ten-month period.  
 Graduates are eligible for State and Municipal positions. Nurses' Home, Separate fireproof building. Tennis Court.  
 For further particulars, write to Sister Superior or Director of the School of Nursing.

**EXTRA QUALITY Canadian-Made Votive Candles**

Imperial Votive Candles are made from the best stock obtainable and burn with a steady, clear light. They have a high melting point and will not drip when subjected to heat from surrounding candles. Consequently, they remain erect on Votive Candle Stands and burn with complete satisfaction.

Imperial Votive Candles are sold at a price "per pound" in sizes shown below. Attractive quotations to the clergy on request.

**IMPERIAL NITE-LITES**

A widely-used candle for ritualistic as well as secular purposes. When burned in suitable tumblers, carried by all supply dealers, Imperial Nite-Lites are absolutely safe and can be relighted. Made in 10-Hour and 15-Hour sizes.

If your church supply house cannot furnish you samples, prices and full particulars regarding Imperial Votive Candles or Imperial Nite-Lites, write our nearest branch office.

**IMPERIAL OIL LIMITED**  
 Branches in All Cities  
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**IMPERIAL VOTIVE CANDLES — ACTUAL SIZE**

WEEKLY CALENDAR

Sunday, July 31.—St. Ignatius, founder of the Society of Jesus, who was born at Loyola in Spain in 1491 and served the king as a courtier and soldier until his thirtieth year. Being wounded, he was called by Divine grace to leave the world and embracing poverty and humility, he won others to join him in God's service, and his companions placing themselves under the obedience of the Pope. Our Lord promised Ignatius that the precious heritage of His passion, a heritage of contradictions and persecutions, would never fail his society. Ignatius died July 31, 1556.

Monday, August 1.—St. Peter's Chains, commemorating the miraculous delivery of St. Peter by an angel, who cut his chains when he had been imprisoned by Herod Agrippa.

Tuesday, August 2.—St. Stephen, Pope and Martyr, who was by birth a Roman and was elected to the Holy See on May 8, 258. He was beheaded, while sitting in his pontifical chair, by satellites of the emperor, on August 2, 257. This day is also the feast of St. Alphonsus Liguori, born in Naples in 1696.

Wednesday, August 3.—The Finding of St. Stephen's Relics, commemorating the discovery of the body of the first Christian martyr concealed under the ruins of an old tomb twenty miles from Jerusalem. Many miracles attended the finding of the body, which was transferred to the Church of St. John of Jerusalem.

Thursday, August 4.—St. Dominic, founder of the Order of Friar Preachers and to whom the Blessed Virgin gave the Rosary, was born in Spain in 1170. His eloquent words rescued countless souls and three times raised the dead to life. He died August 6, 1221, at the age of fifty-one.

Friday, August 5.—The Dedication of St. Mary ad Nives, one of the three patriarchal churches in Rome, the site of which is declared to have been chosen by the Mother of God by a miraculous snow that fell to earth in the middle of summer.

Saturday, August 6.—The Transfiguration of Our Lord on Mount Thabor in the presence of the apostles Peter, James and John.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BUILD A MEMORIAL CHAPEL A beautiful and practical custom was introduced to Catholics in America when the Extension Society advanced the erection of memorial chapels in place of expensive monuments in drear graveyards.

The people took up the suggestion very quickly and saw how sensible and Catholic it was. To date nearly 2,500 chapels have been erected in the missionary sections of Canada and the United States as memorials of departed friends or as tokens of thanksgiving to God for favors received.

What does this mean? It does not mean that the dead have been less honored, but the contrary. The Holy Sacrifice of the Mass has been offered up in the memorial chapels for scattered Catholics and for the departed friends of the donors of these little citadels of God's holy Church. In every good work performed by the little church, the reception of the Sacraments, etc., etc., the donors and the dear departed participate. What a glorious thing to know that when you rest in your narrow cell with your beloved ones, that thousands are enjoying the fruits of your good work and that year after year because you established the nucleus of a parish, thousands of Masses are said and sacraments received by Catholics, the result of your good work! Surely the Good God will measure unto you and yours as you measured unto the Good Shepherd and His flock.

How different is the memorial chapel from the marble monument, in many cases, seen in our cemeteries! The one ever useful and a blessing to the living and the dead and the other useless, cold, stark and lifeless beneath the summer heat or the winter's gloom!

At present there is a great demand for chapels. The \$500 required will not build a chapel, as may be readily understood, but small and all as the sum is, it is a nest egg and gives the impetus necessary to a scattered flock—twelve or fifteen families in most cases—to be up and doing. The Extension Society supplies the altar and the required linens and vestments. The great privilege of the donor of \$500 is to name the chapel. Just imagine a chapel named after your beloved one's saint's name and as a memorial!

"Five hundred dollars is a lot of money?" Not at all! You are not giving it away. You are making an investment for yourself and for the spiritual welfare of your departed ones. How gladly you would have expended twice—yes, ten times, the amount if you could have benefited them whilst they were with you! They need your help now. You need their help too, and will need it, especially, when you go before the Great Judge of life and death to render an account of your deeds. Then your investment shall be of incalculable value to your soul.

Write us today and name your memorial chapel! Build a church for God's glory!

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

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

PREVIOUSLY ACKNOWLEDGED \$4,663 90 Mrs. W. J. Power, Amherst, N. S. 1 00

MASS INTENTIONS Evelyn Frosireter, Chicago 5 00 Favor received 2 00

K. OF C. TO CELEBRATE MISSOURI CENTENNIAL

By N. C. W. C. News Service St. Louis, Mo., July 22.—The Fourth Degree Assembly of the Knights of Columbus will carry out a distinctive feature of Missouri's centennial celebration at St. Charles on Sunday, August 14, when a memorial tablet will be unveiled on the building on South Main Street, which was the first capital of the State. Dorothy Emmons, great-great-granddaughter of Benjamin Emmons, president of the first Missouri State Senate, will draw the cord at the unveiling.

THE TITLE ON THE CROSS

It hung above His blessed, bleeding Head (His beautiful Face disguised by blood and bruise), And all who looked upon that tablet read: "Jesus of Nazareth, King of the Jews." "Jesus"—Redeemer, Hope of Adam's race; Saviour of poor, enslaved humanity! "Jesus of Nazareth"—Mary's flow'r of grace, Fair virgin fruit of David's royal tree! "King"—not of Jews alone, but sovereign Lord Of all believers. Juda signifies "One who confesseth;" and the Incarnate Word Is King, confess'd of earth and Paradise!

Hence, by divine suggestion, Pilate wrote Christ's cause in threefold text—in Hebrew, Greek And Latin. In that age and clime remote The Hebrews (heirs of laws and rites unique), Were sole custodians of the truth of God.

The Greeks most learned were in mundane lore; While haughty Rome proclaimed with iron rod Her rule as earth's imperial conqueror.

And thus Christ's title on the Holy Rood Bears triune witness; thus on Calvary's height Doth it declare Him, 'spite of wounds and blood, Eternal King of Wisdom, Truth and Might!"

—ELEANOR C. DONNELLY

OBITUARY

MR. GILBERT A. BAYARD At his residence 112 Hall Avenue, Windsor, Ont., there passed away on Friday last a well-known and highly esteemed Catholic citizen, in the person of Mr. Gilbert A. Bayard, brother of the late Reverend Joseph Bayard.

He was the son of Amable Bayard and his wife Judith Tonpin, of De Perrot near Montreal, where Mr. Bayard was born on June 8, 1841. His brother the Rev. Edward Bayard, pastor of St. Joseph's Church, Albany, N. Y., for some years, died in Tampa, Florida, in 1882. Reverend Joseph Bayard was during twenty-one years pastor of the Church of Our Lady of Mercy, Sarnia. After a few years of pastoral duties in Windsor and St. Thomas he died at St. Joseph's Hospital, London, on Oct. 21, 1903. A sister Elise became a member of the Sacred Heart Sisterhood and died in Rochester, N. Y., in 1917, the only surviving member of his family being Sister Mary Angelique of St. Mary's Academy, Windsor. He leaves his wife, two stepsons, and Mr. Bert Bayard, his son and Felicie a religious of the Sacred Heart, Rochester, N. Y.

The funeral took place from the Immaculate Conception Church, Windsor, then to St. Alphonsus Cemetery. May he rest in peace.

DIED McINTOSH.—At St. Andrews West, Ont., July 9, 1921, Hugh McIntosh, aged eighty-nine years and five months. May his soul rest in peace.

TEACHERS WANTED

TEACHER wanted for S. S. No. 1, Papineau. Apply stating qualifications and experience, to: C. A. Fink, Mattawa, Ont. 223-3

WANTED for the Bilingual school, No. 2 Massey, two Bilingual teachers, one as principal. Address The Secretary, Separate school, No. 2, Massey, Ont. 223-3

THE HOME BANK OF CANADA

The Certainty of Saving No economist has ever disputed the fact that there is no gain so certain as that which arises from sparing what you have.

Fourteen Branches in Middlesex and Elgin Counties

WANTED experienced Normal trained 1st or 2nd class teacher for Catholic separate school at Corvax, County of Kenora. Apply stating salary and experience to John B. Kitta, Sec. Corvax, Ont. 223-4

WANTED second class professional teacher for C. S. S. No. 1, Cornwall. Apply stating salary and qualifications to H. H. Chisholm, Sec. Treas., Northfield Sta., R. R. 2, Ont. 223-4

TEACHERS wanted for the Saskatchewan Separate schools: four teachers, second class professional. Initial salary \$360 per annum, with yearly increases of sixty days. Duties to begin Sept. 1st. Apply to P. R. Hartney, Sec. Treas., St. Paul, S. S., Saskatchewan, 223-3

WANTED teacher wanted for S. S. No. 7, Hawley, Carleton County. Salary \$390. Duties to commence Sept. 1st. Apply to M. M. L. Kennedy, Sec. Treas., R. R. No. 1, Ont. 223-3

WANTED for C. S. S. No. 4, Bromley, a second class professional teacher. Apply to Joe Sheedy, Sec. Treas., Cobden, Ont. R. R. 5, Ont. 223-2

WANTED lady teacher for second form St. Mary's school, Owen Sound, Ont. Apply stating experience and salary to J. B. Hunt, Sec. Treas., Owen Sound, Ont. 223-1

CATHOLIC teacher wanted for S. S. No. 7, Glenelg, Grey Co.; one holding second class professional certificate. Apply stating qualifications and salary expected to A. L. McMillan, Sec. Treas., Priceville, Ont. R. R. No. 2, Ont. 223-3

WANTED six assistant teachers for Pembroke Separate school. Applicants to state salary, experience and qualification to A. J. Fortier, Sec. Pembroke, Ont. 223-3

QUALIFIED Catholic teacher with experience required. Salary \$1,200 per annum. Board half mile from school. Recommendation from parish priest required. Apply to P. O. Murphy, Sec. Treas., Good Land Village District No. 10, Clonfert, Sask. 223-3

NORMAL trained teacher wanted, holding 1st or 2nd class certificate for S. S. No. 16, Kenyon, Apple Hill Village. Apply stating qualifications and salary expected to A. L. McMillan, Sec. Treas., Apple Hill, Ont. 223-3

NORMAL qualified teacher wanted with experience for S. S. No. 2, Wolfe Island. Small school. Convenient locality. State salary. Apply to A. Stacey, Sec. Wolfe Island, Ont. 223-2

WANTED Separate School Teacher, La Salette School, Norfolk County. Duties commencing Sept. 1st. Salary \$1,200. State qualifications and experience. 24 pupils. Apply to W. J. Pettit, La Salette, Ont. 223-2

WANTED second class professional teacher for C. S. S. No. 8, Huntley. Apply stating salary, duties to commence Sept. 1st. Apply stating experience to Thomas Mantion, Sec. Treas., Corkery, Ont. 223-3

APPLICATIONS will be received by the undersigned for the following teachers up to August 1, 1921: 4 English teachers holding 2nd class professional certificates. Salary, \$200 maximum \$100. 11 English-French teachers holding 2nd class professional certificates. Salary, Minimum \$800. Maximum \$1,000. The Board of Trustees of the Catholic Separate Schools for the Town of Sudbury, M. J. Powell, Sec. Treas., Box 19, 223-3

PRINCIPAL wanted for English-medium continuation school, to teach Latin, French, History, English, etc. Apply stating salary and experience to Rev. J. McAuley, Ennismore P. O., Ont. 223-3

WANTED Catholic teacher holding second class professional certificate for S. S. No. 1, Raleigh, situated in Fletcher Village, convenient to boarding house and depot. Attendance about twenty-five. Salary \$300. Duties to commence Sept. 1. Apply stating experience to Clarence Gleason, Sec. Treas., Fletcher, Ont. 223-4

TEACHER wanted, second class professional, Town of Charlton, New Ontario, Catholic Separate School. Apply stating experience and salary to M. T. Devine, Chairman. 223-4

WANTED qualified teacher for S. S. No. 1, Griffith. Salary at the rate of \$600 per annum. Duties to commence Sept. 1st. Apply stating experience to Daniel Donovan, Sec. Treas., Balvinea P. O., Ont. 223-3

The Writing on the Wall

indicates that present Bond prices are very low and interest rates most favourable. This is all the more noticeable in view of the decline in wages and commodity prices. Those who are in a position to do so, should purchase Dominion, Provincial, and Municipal Government Bonds while they are to be had upon the present favourable terms.

Wood, Gundy & Company

Canadian Pacific Railway Building Toronto

WANTED a qualified Catholic teacher for Separate School, section No. 5 Percy; duties to commence Sept. 1st. Apply, stating salary and experience to M. J. J. Highley, Sec. Treas., Dartford, P. O., Ont. R. No. 1. 223-2

WANTED teacher for Lethbridge Catholic Separate School, Commercial St., Lethbridge, Alberta. Salary \$1,000 per year. Apply to J. G. McSwain, P. O. Box 301, Lethbridge, Alberta. 223-3

TEACHER wanted for C. S. S. Section No. 1, Morley, in the District of Rainy River. Must hold professional certificate and salary expected to be \$1,200 per year. Address John J. Hunt, Sec. Treas., Stratton, Ont. 223-2

CATHOLIC teacher wanted for S. S. No. 1, Logan. Duties to commence Sept. 1, 1921. Apply stating experience and salary expected to William Bamson, Sec. R. R. No. 5, Mitchell, Ont. 223-2

CATHOLIC teacher wanted for Jockvale Grade C, Continuation Class, holding Interim or First Class Certificate, with Elementary Certificate in Art or Physical Culture. Salary \$1,350. Duties to commence Sept. 4th. State experience if any, with qualifications. Apply to M. J. Kennedy, Sec. Treas., Jockvale, Ont. 223-1

WANTED for Separate School Section No. 7, Strynham, Grey Co., a teacher holding a second class professional certificate. Duties to begin Sept. 1st. Applicants state salary and experience to M. J. Duggan, Sec. R. R. 1, Apsan, Ont. 223-4

WANTED an experienced Catholic teacher for Separate School Section No. 4, Asphodel; must have second class Certificate; duties to commence Sept. 1st. Apply to David Garvey, Sec. Treas., Norwood, Ont. 223-4

TEACHERS wanted for Catholic Separate schools, Fort William, Ont., holding second class certificates. Salary \$1,200 per annum. Duties to commence September, 1921. Apply to G. P. Williams, Secretary, Room 11, Murray Street, Fort William, Ont. 223-1

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE) Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High Schools of Ontario leading to the Normal School and the Faculty of Education. It includes Music, Art and Manual work. For particulars apply to Rev. Brother Director. 223-12

COOK WANTED GOOD plain cook wanted. Highest wages. Must have references. Apply Box 245, Catholic Record, London, Ont. 223-4

WANTED a young girl or middle aged woman for plain cooking, and assist in laundry, in some where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 223-4

PHYSICIAN, Catholic, desires a good opening—unopposed preferred. Address request to Rev. Brother Director, St. Catharines Hospital Bushwick Avenue, Brooklyn, N. Y. 223-4

WANTED cook and room maid for Catholic Rectory in an Ontario town. Must be experienced and references preferred. Apply with references to Box 204, CATHOLIC RECORD, London, Ont. 223-4

FARM FOR SALE LOCATION Cornsby Township, Grey County, 10 miles from Apsan, 4 miles from Apsan, 10 from Mount Forest; acres 100, good land, well fenced, class bush, well watered, running stream at the back, and centre two wells, one drilled, large bank barn 70x50 stone stabling, first class dry shed, 60x25, lightning rods on. Fairly good house, Separate school on corner lot. For particulars apply to Michael Culliton, R. R. No. 2, Apsan, Ont. 223-3

TRAINING FOR NURSES NEVER BEFORE SO ATTRACTIVE NEVER undertaken, will qualify ambitious, refined women, over eighteen, for branches of professional nursing, offering unlimited future opportunities. For particulars regarding course, standard, diploma courses, registered modern school, Class A hospital, good surround, private residence, address Director of Training School, St. Catharines Hospital Bushwick Avenue, Brooklyn, N. Y. 223-4

THE CALL FOR NURSES FOR specialized as well as for general work is increasing daily. Now is the time to fit yourself for the best positions, M. P. ST. MARY'S REGISTERED TRAINING SCHOOL FOR NURSES, N. York, N. Y. offers a first class course complete in three years. For particulars address Sister Superior. 223-3

TRAINING SCHOOL FOR NURSES MEROY 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. Application forms may be sent to the Director of Nurses, Mero Hospital, Toledo, Ohio. 211-2

TRAINING SCHOOL FOR NURSES A. B. HEPBURN Hospital Training School for Nurses, Ogdensburg, N. Y. Conducted by the Grey Nuns, Registered by the New York State Educational Department. Three years course of instruction. Healthful location, New home with separate rooms for nurses. For further particulars apply to the Principal of the Training School. 223-4

ALL ABOARD FOR Ste. Anne de Beaupre Steamer "Toronto" will leave Yonge St. Wharf, Toronto, on MONDAY, AUG. 8th at 4 p.m. Daylight Saving Time

J. J. Callaghan, Conductor of Pilgrimage, will be at Knights of Columbus Rooms, 582 Sherbourne St., Toronto, on Sunday, Aug. 7th, from 2:30 to 5:00 o'clock p. m., and at the Yonge Street Office of Canada Steamship Lines from 9:30 a. m. to 1:30 p. m. on Monday, Aug. 8th, to supply tickets to any who have not made reservations. Choice staterooms are not available.

Don't Throw Your Old Carpets Away No matter how old, how dirty, how dilapidated, tie a rope around them and send to us to be made into The Famous VELVETEX Rugs Reversible—Will wear a lifetime—Prices reasonable We have hundreds of recommendations from satisfied customers. SEND FOR CATALOG. We pay express both ways on large orders. One way on small orders. Canaja Rug Company 98 CARLING STREET, ESTABLISHED 1900 LONDON, ONT. PHONE 2482

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15 Hour Lights—\$4.50 Gross These are full weight (16 oz.) Candles. TERMS—30 days' net from date of shipment. Put up in 40 lb. cases—well wired. ORDER NOW, as these prices are for a limited time only.

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SCHOOL OPENS SEPT. 15th, 1921 Terms moderate. Apply for Calendar

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Write for territory and all information regarding commission. STUDENTS will find this an attractive method of augmenting their income during the vacation period.

Address all communications to The Catholic Record London, Ont.