

The Catholic Record.

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

VOLUME XLIV.

LONDON, CANADA, SATURDAY, AUGUST 26, 1922

2:89

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE "LITTLE FLURRY"

Our little flurry of civil war goes on just as anticipated—the strongholds being taken with comparative ease by the Irish Government troops—and the Republican fighters retiring to the mountains and harassing the "regulars" with a pretty effective guerrilla warfare. With comparative ease all the big centres have been taken—but unless there be some kind of an agreed peace it will be a tedious, difficult, and a nasty matter for the Government to capture, or overcome the guerrillas.

When it is remembered that a large proportion of the young men and a great majority of the boys of the country, are Republican—that either a handful or a crowd of them can sally forth in the night to attack a garrison, or ambush a convoy—and that after the attack or the ambush they can scatter and melt away—there is nothing to distinguish the Republican who went out with his gun, from the Republican who stayed at home—it is clear the Government is going to have its hands full coping with the irregular warfare. They would be in a position to overcome it quickly if they could seize every Republican in Ireland, and imprison, or intern him for an extensive period. The two little objections to this, however, are very effective objections. In the first place they would be imitating the worst methods of the English and arresting men for simply holding Irish national opinions. And in the next place, if they rounded up all the Republicans in the country, the complete thoughtful population of the country would either be in Government army uniform, or in gaol.

THE MERITS OF THE QUARREL

I have been asked several times to express my own opinion about the merits, and demerits, of the two parties to this struggle. I have now been a couple of months at home here, and, having studied the situation earnestly, must confess that I am almost as much puzzled and mystified today as I was the day after I landed. However, so far as I can, I shall express my mind for the benefit, or otherwise, of my readers. I shall start by saying that the best men in Ireland are to be found on both sides. And on both sides, also, are to be found very many who are neither of the best class, nor of the second best. There is to be found, on both sides, the most ardent and most intense sincerity—and also a deal of humbug.

To the so-called "Free State" side has attached itself that great body of shallow, and selfish, commercialized people who always crave for peace at any price; who want "prosperity," and who consider as lunatics all who are not willing, like themselves, to sell their souls for sake of prosperity. All of this class a class that is to be found in America and in every country under the sun, as well as in Ireland; and also, of course, the British Unionist class—as well as a large body of the most sincere, and most thoughtful, people of the country—stand by the Provisional Government. The sincere, and thoughtful ones stand by it because they feel that, in the extremity to which Ireland has been reduced by the recent Anglo-Irish war, they must now, and first, save and nurse back to health the nation's body, before they devote themselves again to saving the nation's soul. They consider that in the desperate straits to which Ireland was reduced—almost yielding her last gasp—under the terms of the War Lords—Ireland could not have continued the fight a day longer, but had to compromise to give time to get her breath, and recover a little of her strength, before resuming the fight for freedom again, at the point where it had to be temporarily left off. At least half of the best thinkers, and half of the best fighters, rightly or wrongly, took this view. Probably more than half.

"REPUBLICAN WARRIORS" WHO TAMELY SUBMITTED TO THE BLACK AND TANS

The ranks of the sincere Republicans, like those of the Free Staters, have been swelled, too, by many undesirables. One class of these undesirables, which the Republicans could well have spared, rushed to take up arms, or pens, for the Republic, and are now to be found in the front rank—those prudent warriors who, during the English reign of terror, had remained absolutely quiescent, and let others do the fighting, and the suffering, for them and for Ireland. There was a deal of risk involved in taking up arms against the English torturers, which is entirely absent from the present struggle. In getting out to shoot their own brothers they can, at one stroke, recover their lost prestige, and

show themselves to be unpurchasable patriots, and doughty warriors. If they succeed in shooting down their brothers they will be hailed as glorious victors, and Ireland's saviours—and if they fail, why their own brothers will not only not torture them, but will probably not even imprison them—pardon and let them go free—and they will have a pride in falling in a noble cause. The many of these, who rushed to the Republican ranks when they found they had only to shoot at their own countrymen, instead of at the foreigner, have given a bad name to the Republican cause.

GOOD AND BAD REPUBLICANS

The great bulk of the Republicans are struggling against the Provisional Government because they really believe that the acceptance of the Treaty would be an irreparable loss to Ireland. So ardently do they feel this—so sure are they of the truth and the justice of their cause—that they believe the spilling of the blood of misguided brothers, however hard it be to do, is preferable to the loss of Ireland's nationhood. The best of these agree with the best of the Free Staters in one thing—that as little blood as possible should be shed. And they keep this object in view throughout their fights. Several highly reprehensible, and odious things that have been done by the "irregulars," during the present conflict, may be attributed almost entirely to the insincere fellows in the Republican ranks who have not at heart the nobility of the cause. In this connection it may be observed that, on the side of the Government forces, the fight has been a cleaner one than that on the side of the "irregulars." Any impartial observer, who closely followed the course of the conflict, must admit this. The reason is that already given, combined with a second good reason—namely that the Government troops being, naturally, better disciplined men than the guerrilla fighters, are more easily held in hand, guided and directed, by the thoughtful and considerate men at their head. If an archangel were trying to fill the position of head of an irregular fighting force he would have to blush from time to time for the deeds of some of his undisciplined men.

The ambush which was properly, and justifiably, used by the small body of Irish national fighters, in harassing the great body of fully equipped foreigners, who held and harassed their country, is now viewed with horror in Ireland when it is employed by the extensive force of Republicans against brother Irish fighters. More especially does it create hot indignation, and horror, when they bring down, in one of these ambushes, some brave Irish soldier who had signalled himself by his fighting, and his suffering, in the course of the struggle against the English. Moreover, the outcry that is being raised against Republicans—and diligently and assiduously fostered—for their great destruction of property, public and private, is receiving justification in the actions of bodies of the "irregulars" in commandeering without ruth, and in destroying without necessity. Though wholeheartedly sympathizing with the principle that actuates all the best of them, I will say that the "irregulars" in many parts of the country have been criminally easy in the destruction which will entail hardships, and even misery, on thousands and thousands of their fellow-countrymen. They are far from being guilty of the wantonness with which the barefaced propaganda of the Provisional Government has charged them—both in this country, and in all countries to which the cable reaches.

PLENTY OF FOUNDATION FOR "UNTRUTHFUL" PROPAGANDA

And it is to be remembered that destruction of property is a trivial thing when it is done for the saving of a great principle. But the "irregulars" have given plenty of foundation for the untruthful propagandists to build upon, and have many times shown a thoughtlessness in destruction that amounted to positive cruelty toward the Irish population at large.

THE ORIGINAL CAUSE OF THE TROUBLE

I shall say only a few words regarding the original cause of this trouble. In the original difference between the Pro-Treaty and Anti-Treaty parties, just as in the present fight, there was right and wrong on both sides. I feel positively assured that Griffith and Collins, at the Treaty sittings, did the best that was humanly possible, and that they judged sincerely what was best according to their lights. Many of the Irish fighters, and workers, who accepted the Treaty when it was arrived at, and who faithfully supported, and still support, Griffith and Collins, would never have accepted the terms had they occupied the seats of Griffith and Collins at the London table. But they recognize that Griffith and

Collins, with a fearful responsibility resting upon their shoulders, did, not what they wished to do, but that which they conscientiously felt they must do. Fearing that Ireland could not continue the struggle a month longer, and listening to the brutal threats of Lloyd George, in which he vowed to increase the ruthlessness of the English war upon Ireland, they felt compelled to compromise Ireland's claim, and sign the peace terms.

For following their conscience, and doing this, no sincere Irishman, however he might differ with them, however otherwise he might have acted himself in the same circumstances, could reproach them. Then it was the bounden duty of Griffith and Collins, coming out from that conference, to proclaim to Ireland, and the world, that, to save Ireland's life, they signed a compromise under the most brutal compulsion—and that they would have to abide by this compromise until Ireland got her breath, and got back a little more life, and a little more strength, and was able to continue the struggle again. Instead of doing this manful, frank, and patriotic thing they thought to make the best of a bad matter by deluding their country, and telling Ireland and the world that they had secured a freedom for their land. To corroborate their claim, moreover, they were guilty of joining Lloyd George in his small trick of deceiving Ireland and the world by adopting Lloyd George's nickname, and calling the three-quarters of Ireland that was to be half-free, "The Irish Free State." As one false step has always to be followed by many others, the so-called Free State Government has, between that day and this, adopted many English tricks which have deeply pained, and disgusted, many sincere Irishmen. In the present little civil war they have adopted some of the shameful methods of English propaganda. And their Publicity Department has, again and again, very "cleverly" deceived the Irish people, and also deceived American and other foreign people, by the untruths and the half-truths regarding the Republicans which they have constantly sent broadcast.

SPLIT CRIMINALLY SUICIDAL

When the Irish representatives in London had conscientiously signed the compromise terms that they felt forced to sign, and that the great body of the Irish people, broken by one of the most barbarous wars known to history, felt compelled to accept the Treaty, also, as a temporary measure, wise and clear-sighted leaders of the Republicans could see that, in such crisis, it was criminally suicidal to split the nation. It was easy to see that the leading away of a small portion of the people, and the setting of them to fight against the vast majority would be criminally disastrous. Whereas if the same small body that was led away had been left with the majority, to lead and guide them, and to keep the spirit in them true, all Ireland, after respite to gain its breath, would be solidly fighting for Republicanism once more.

DE VALERA'S FEET OF CLAY

And I cannot put this point without recording my conclusion, arrived at after long and intimate study of the happenings both here and in America, that Eamonn de Valera, who has most bitterly assailed both Griffith and Collins for compromising the Republic, was one of the first to talk compromise, and, though affecting to lead the Republicans in the split, was an advocate of compromise throughout the negotiations, and has been, and is, no more of a Republican than Michael Collins—and is very much less of a Republican than many of the workers in the Pro-Treaty Free State party. Because I had for long held very high opinion of De Valera's statesmanship—and persisted in holding this opinion when others wavered—it pained me deeply to be forced to the conclusion that he has been weak, vacillating, and made himself the mouthpiece of an English mentor—a mentor who, though now working for Ireland with sincere earnestness, is after all an Englishman with an English mind—Erskine Childers. Because of many good things, and many fine things De Valera did, and because of his fine record as a soldier for Ireland in the fight of Easter Week, I am truly sorry at the discovery, that, far from being a statesman, he is a politician—no worse than the average politician—and no better. He has proved himself not only not great, but not middling great.

SEUMAS MACMANUS,
Mount Charles,
County Donegal.

You need not consider your feelings as of much importance in receiving Holy Communion, but always consider the very great importance of what you are about to receive.

The greatest of faults, I say, is to be conscious of none.—Carlyle.

A CASE OF SCHOOL TAXES

IN THE MATTER OF APPEAL FROM THE DECISION OF THE COURT OF REVISION OF THE TOWN OF MELVILLE

Between Reverend F. Pander, Appellant, and Town of Melville, Respondent.

The appellant in person.
L. T. McKim for the respondent.
Regina, July 29th, 1922.

The Local Government Board. This is an appeal from the decision of the court of revision of the Town of Melville with respect to the assessment of William Kosehke, who is assessed as owner of lot 8 in block 88 in the Town of Melville and whose name is placed on the assessment roll as a Public school supporter. The appellant desires to have him assessed as a Separate school supporter.

St. Henry's Roman Catholic Separate School District No. 5 of Saskatchewan is a Roman Catholic Separate school district.

Evidence submitted to the Local Government Board at its sittings held in Melville is to the effect that William Kosehke, the owner of the above mentioned property, is a member and a trustee of the Ruthenian Greek Catholic Church, and that Bishop Budka is the bishop of this church.

The appellant also submitted evidence that the Ruthenian Greek Catholic Church is a branch of the Roman Catholic Church commonly known as the Unitat.

The Privy Council in the case of City of Regina and McCarthy (1918) A. C. 911, held that that minority which may form a Separate school district are the members of the religious faith of two distinct classes of religion, firstly, Protestant, secondly Roman Catholic; and these two exclusive of all others. The members of all other religious faiths not included in the minority of one of the above two classes have no right to form a Separate school district, and must accordingly remain with the Public school district, and pay their taxes to such district.

Per Lord Dunedin, at page 918. There is, however, a power given to the minority, which means the members of the religious faith, be it Protestant or Catholic, who form the minority (for no other faiths have in this matter official recognition) to establish a Separate school district with a Separate school of their own religious complexion. In such case the ratepayers establishing such a district are only liable for their self imposed rate and not for Public school rates.

Since St. Henry's Roman Catholic Separate School District No. 5 of Saskatchewan is a Roman Catholic Separate school district and William Kosehke is now assessed as a Public school supporter, the onus is upon the appellant to prove that William Kosehke is a member of the class of ratepayer of the Roman Catholic Religious faith and should accordingly be assessed as a Separate school supporter.

The Board was referred to Chapter 191 of the Statutes of Canada, 1918, which is an Act to incorporate the Ruthenian Greek Catholic Episcopal Corporation of Canada, and was assented to on June 6, 1918.

The preamble of this Act reads in part as follows:

"Whereas a considerable number of Ruthenian Greek Catholics have during recent years emigrated from Europe into Canada and are at present scattered throughout the different provinces of this Dominion, and they while in communion with Rome and the Roman See, follow an oriental rite and liturgy proper to themselves, and a Bishop, the Right Reverend Nicetas Budka has recently been deputed by the Holy Roman See to hold spiritual jurisdiction over these people and to minister to their spiritual needs according to their own special rite and liturgy."

Section 1 reads as follows: "The Right Reverend Nicetas Budka, Titular Bishop of Patara, deputed by the Holy Roman See as Bishop for the Ruthenian Greek Catholics of Canada in communion with Rome, and his successors in office, the Bishops appointed by the aforesaid See to hold jurisdiction over the Ruthenian Greek Catholics of Canada, of the same faith and rite, and persevering in communion with the Roman Pontiff. "The Ruthenian Greek Catholic Episcopal Corporation of Canada," hereinafter called "the Corporation," for the purposes of administering the property business and other temporal affairs connected with the said spiritual jurisdiction."

Section 12 reads in part as follows:

"In the vent of the death of the Bishop as above deputed for the Ruthenian Greek Catholics of Canada, the administrator canonically appointed by the Roman See to perform the duties of the office."

A reference to the Statutes of Saskatchewan would indicate that by chapter 66 of the Statutes of

1912, assented to on March 15, 1912, the Right Reverend Olivier Elzeir Mathieu, Roman Catholic Bishop of the Diocese of Regina, and each of his successors in that diocese, were constituted a body corporate under the name of "La Corporation Episcopale Catholique Romaine de Regina."

On the same date chapter 67 of the Statute was assented to providing for the incorporation of Roman Catholic Parishes and Missions in the Diocese of Regina.

The preamble to this act reads in part as follows: "Whereas the various parishes and missions of the Roman Catholic Church in the Diocese of Regina are the owners of property assigned to their foundation and for their support:

And whereas for several years the said parishes and missions were included in the Diocese of St. Boniface and the property of the said parishes and missions was under the management of the Roman Catholic Archbishop residing in St. Boniface, and is now under the management of the Roman Catholic Bishop residing in Regina;

And whereas the Roman Catholic Bishop residing in Regina wishing to be assisted in the management of the said property has to that effect prayed for the incorporation of the Roman Catholic parishes and missions of the said Diocese of Regina;

Section 2 of the act reads as follows:

"2. These different corporations shall be known under the name of "The Roman Catholic Parish of " (or "The Roman Catholic Mission of ") according to the name given these parishes or missions at the time of their regular canonical erection by the bishop or the administrator of the diocese;

Provided also that in the case of properties to be acquired for the use of the Greek Catholic Ruthenian Church in communion with Rome such properties shall be conveyed to corporations which shall be known under the name of "The Catholic Parish of " of the Greek Catholic Ruthenian Church in communion with Rome," according to the names which may be given to such parishes at the time of their erection by the Catholic bishop or administrator of the diocese and the officers thereof respectively shall have the same rights, privileges and powers with reference to the property in the proviso mentioned as the other corporations constituted and authorized under the provisions of this Act and the similar officers thereof have with reference to their properties."

Chapter 82 of the Statutes of Alberta, assented to on March 15, 1913, provides for the incorporation of Roman Catholic parishes and missions in the Archdiocese of Edmonton.

Section 2 reads as follows:

"2. These different corporations shall be known under the name of "The Roman Catholic Parish of " or "The Roman Catholic Mission of " according to the names given to those parishes or missions at the time of their regular establishment by the Archbishop or the Administrator of the Archdiocese; provided that in the case of a parish or mission of any rite other than the Latin rite, but adhering to the Church of Rome, the Corporate name shall designate the rite of such parish or mission, as for instance: "The Roman Catholic Parish or Mission of the (Greek Ruthenian Rite or other rite, as the case may be) united to Rome."

Section 3 gives the parishes and missions certain powers "not contrary to the laws in force in this province and to the laws of the Roman Catholic Church."

Section 4 reads as follows:

"4. All property already assigned for the maintenance and support of the Roman Catholic parishes and missions may be transferred as heretofore indicated to any of said parishes or missions as incorporated under this Act;

Provided that the property of a Roman Catholic parish or mission of the Greek Ruthenian or other Oriental rite as the case may be shall remain distinct and separate from that of the parishes or missions of the Latin rite and provided that when a hierarchy of such Greek Ruthenian or other Oriental rite as the case may be shall be organized for this province by the Holy See, such hierarchy shall have the separate and distinct control and management of their respective parishes and missions thus created, instead of His Grace, the Archbishop of Edmonton.

On the same date "An Act to incorporate the Ruthenian Greek Catholic Parishes and Missions in the Province of Alberta" was passed as Chapter 83 of the Statutes of 1912.

The preamble to the Act reads in part as follows:

"Whereas in the Province of Alberta the Ruthenian Greek Catholic parishes and missions in communion with Rome are included in and form a part of the Diocese of Canada of the Ruthenian Greek Catholic Church, and the property of the said parishes and missions is

under the care and management of the bishop of the said diocese."

Section 1 reads in part as follows: "1. Any parish or mission of the Ruthenian Greek Catholic Church in communion with Rome shall upon and from the fact of its canonical erection by the bishop or administrator of the diocese of Canada of said church, be and become a body politic and corporate, under the name of the "Ruthenian Greek Catholic Parish of " or "Ruthenian Greek Catholic Mission of " according to the name given it at the time of its canonical erection, and shall have perpetual succession and a common seal, and by such name have all the powers and privileges possessed by or given to corporations under this act, and under said name may sue and be sued, plead and be impleaded, answer and be answered, in all courts and places whatever."

"(2) All such corporations shall be represented by His Lordship the Bishop of the Diocese of Canada of the Ruthenian Greek Catholic Church in communion with Rome, and his successors in office of the same faith and rite, appointed by the Holy Pontiff and persevering in communion with Rome."

Chapter 127 of the Statutes of Manitoba is "An act to incorporate the Ruthenian Greek Catholic Parishes and Missions in the Province of Manitoba."

The preamble reads in part as follows:

"Whereas, in the Province of Manitoba, the Ruthenian Greek Catholic parishes and missions in communion with Rome are included in and form a part of the Diocese of Canada of the Ruthenian Greek Catholic Church, and the property of the said parishes and missions is under the care and management of the bishop of the said diocese;"

Section 2 reads as follows:

"(2) All such corporations shall be represented by His Lordship the Bishop of the Diocese of Canada of the Ruthenian Greek Catholic Church in communion with Rome, and his successors in office of the same faith and rite, appointed by the Holy Pontiff and persevering in communion with Rome."

The New International Encyclopedia, vol. 19, page 638, defines Uniates as "a generic term used to designate several bodies of Eastern Christians, who, while in communion with Rome, are allowed to retain a number of their traditional local peculiarities in discipline and worship."

Nelson's Encyclopedia, vol. 12, page 259A, is as follows:

"Uniate, or Uniates, members of any community of oriental Christians that acknowledges the supremacy of the Pope, but retains its own liturgy, ceremonies and ties," etc.

The Encyclopedia Britannica, vol. 23, under the heading "Roman Catholic Church," is to the same effect and states that Pope Leo XIII, who more than all his predecessors interested himself in the question of reunion, reverted to and developed the wiser principle of not aiming at any assimilation of rites but only at "the full and perfect union of faith" (Encyclical Praeclara Gratulationes of June 1894).

According to the above references it would appear that the Ruthenian Greek Catholic Church, as distinguished from the Greek Orthodox Church, which is admittedly not a branch of the Roman Catholic Church, is in communion with Rome and has its bishop and his successors in office appointed by the Pope of Rome, and that William Kosehke is a member of such church, and therefore comes within that class of ratepayer of the Roman Catholic religious faith and should be assessed as a Separate school supporter.

The appeal is therefore allowed, but, under the circumstances, without costs.

Provision is made by section 422 of The Town Act for an appeal from the decision of The Local Government Board to the Court of Appeal.

In order to facilitate such appeal the Board directs the Clerk of the Court to file a copy of this judgment, pursuant to section 421 of The Town Act.

The Local Government Board.

Per (Sgd) GEORGE A. BELL,
Chairman.

(Seal)

CARUSO MEMORIAL SERVICES

Rome, Aug. 4.—Memorial services for the late Enrico Caruso were held in the Cathedral of San Spirito in Naples on the anniversary of his death and were attended by Signora Caruso, her daughter and Mme. Tetrzinni, as well as many American visitors.

A selected choir of 150 musicians, led by Mestro Guiseppa Baonne sang Perosi's Mass. The catafalque was heaped high with floral tributes to the dead tenor.

Permission had been asked to have Mme. Tetrzinni sing at the memorial services, but Cardinal Prisco, the Archbishop of Naples, was forced to deny the request in conformity with an old rule of the Cathedral, which does not permit of a woman singing within its walls.

CATHOLIC NOTES

The Sandwich College Eucharistic Congress takes place Wednesday, September 13. Delegations from every parish in the diocese of London will attend the open air Mass on the campus and take part in the procession of the Blessed Sacrament.

Guido Mayr, who has played the role of Judas Iscariot in the Oberammergau Passion Play, has been forced to give up his place in the cast as a result of paralysis of the vocal chords, from which physicians say he cannot recover for a year. The part is being played by an understudy, Dr. Rank.

The organ of the building trades in Ireland urges the acquisition of part of the destroyed area in O'Connell street, as a site for "the erection of a great and splendid Cathedral." It would be "emblematical of the hopes and aspirations of Ireland in the new era, while architecturally affording some compensation for the losses sustained by the destruction of the great buildings which were part of the pride and glory of Dublin."

Paris, June 30.—Twelve generals and one admiral, in uniform, followed the procession of the Blessed Sacrament on Corpus Christi day, in the park of the College of Saint Genevieve at Versailles. The crowd of faithful also included a large number of field officers and general officers, all of whom were alumni of the college. They made a special point of going to Versailles to give proof of their faithfulness to the religious beliefs and practices of their youth. The monstrance was borne by the Apostolic Nuncio during the procession.

Exactly one hundred years ago the Catholic mission at Leamington, in the English Midlands was founded. Leamington itself is famed for its mineral springs, and the spas are frequented by invalids from all parts of Great Britain, as well as the Continent of Europe. But one of the most interesting buildings in this interesting town is the fine Catholic Church dedicated to St. Peter, and now in the care of Canon Barry, a distinguished scholar and one of the best known men of letters in the entire English-speaking Catholic world.

Paris, France.—The rector of the Catholic University of Angers has blessed the corner-stone of a new Agricultural College which is to form part of the university. The Catholic University has long had a school of agriculture and one of commerce, but the former has been so successful that its old quarters have become far too small to accommodate the large number of students enrolled. The Bishop of Angers, with the assistance of a large agricultural union has purchased a large piece of ground on which the new college is to be erected.

The Osservatore Romano, organ of the Vatican, announces that a French priest has returned to his parish after having served thirty-three years in prison for an offense of which he was innocent and whose perpetrator he knew. In 1889 the priest was sentenced to life imprisonment for the murder of a woman. He received the sentence in silence. A few months ago the priest's former verger died, after confessing he had committed the murder. He told the priest of it at the confessional and the priest served his sentence for him rather than violate its secrecy.

With a gift of 100,000 marks from an anonymous Protestant donor, the rector of the Catholic parish of Lindau, on the Bodensee, Bavaria, is to undertake the rebuilding of the church which was destroyed by fire some time ago. The generous donation was presented to the Catholic rector through the pastor of one of the Protestant congregations in Lindau. Following the burning of the Catholic church, the wardens of the Protestant congregation sent word to the Catholic pastor that he might use their place of worship until other provision had been made. This act of Christian fellowship has been made the subject of comment by the religious and secular papers.

London, Aug. 4.—The acquisition of a new convent near the episcopal city of Nottingham by the Little Company of Mary, brings into prominence once more this wonderful community that was founded by the late Archbishop Bagshawe, at a time when he was Bishop of Nottingham. Archbishop Bagshawe founded his community some forty-five years ago at Hyson Green, in the county of Nottingham. The community was first housed in half a dozen cottages, which are still the mother house of the order. Yet from this humble beginning the community has so increased that at the present time it has houses in Rome, Malta, Ireland, South Africa, Scotland, Australia, as well as in other countries. In Florence the Sisters have two houses, where they minister to the sick.

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER V

"IN DUBLIN'S FAIR CITY"

Clare Castlemaine was surprised to find how quickly she adopted herself to her new surroundings, and how perfectly at home she soon felt. On their part the Blakes became genuinely fond of their cousin, and each in his or her own particular way did all that was possible to make her new life happy and interesting. Owing to her mourning she could not, of course, join them in their various social pleasures. Nora bemoaned that she could not go to a dance or the theatre, and Shamus spoke of the "Abbey"—the only place of amusement that his principles would allow him to visit—but he assured her that she would be better able to understand the plays there later on, when she was more used to Irish life. Ursula, however, took her to a few literary lectures, and Bride to social ones, and promised her a typical day's "slumming" in the near future. Tom accompanied her to one or two recitals of sacred music, and Mr. Blake spent an afternoon with her in the National Gallery, and another in the Academy—pictures were his hobby.

Altogether Clare was very glad that she had come to Ireland, although there was much in her present life that puzzled her—and much that gave her "furiously to think."

A letter which she wrote to Mrs. Webb, after she had been six weeks with the Blakes, expressed some of her doubts, and showed her growing affection for her cousins very clearly.

"Darling old Webbie,

"I was pleased to get your letter and to learn that you were feeling stronger, and your cold nearly gone. As for me, I am in robust health! and really I cannot tell you how much better in every way I feel for the change, and how glad I am that I came over here. My cousins grow more delightful every day, and the more I know of them, the more I appreciate them. Oh! Webbie dear, they are good! I don't mean in a goody goody sense at all for they never preach but they—practise which is far better. Nearly all the family go to seven o'clock Mass every day. Fancy, Webbie, getting up those chilly mornings at 6.30 a. m. and going out without a cup of tea or anything! Can you imagine yourself doing it? I really feel quite ashamed when the housemaid brings me my early cup at half-past seven. Breakfast is at 8.30, such a cheery meal—not like the rushing breakfasts I remember at the Wilsons, when father and I stayed there. Like the Blakes, nearly all the family had to go into business every day, and they used to rush down at the last moment, bolt some breakfast, and fly—no time for a civil word to anyone. Here my cousins come in from Mass looking so fresh and happy and gather round the table in such a pleasant homely way. Webbie dear! if there is any good in any religion I am beginning to think that must be in theirs—although it had never been mentioned in any presence. They are most particular in this respect. Not that they hide their religious beliefs or practices. They speak openly amongst themselves in a perfectly plain matter of fact way, and that is what strikes me too—religion is such a definite reality—to not a single vice, but to imagine Heaven and its inhabitants to be a sort of next-door neighbour well known to them all! But they never ask me any questions as to my own religious opinions, and never suggest that I should accompany them to any of their services.

"Uncle James is a perfect dear, and they all idolize him, which is no wonder. I see a good deal of him because he says the evening Mass generally at home in the evenings, and of course I go out socially very little at present. But we three have such pleasant talks, and they are such good company that I hardly miss the others. And then I told you about Angel. If one feels lonely or sad, an hour with this real little angel would dispel one's gloom and make one ashamed to be discontented in her presence. I cannot describe her to you, Webbie; but I am beginning to understand the almost reverential love the others have for her. Bride is going to take me slumming soon—so look out for a letter telling you my adventures on that day. Pat is as great a tease as ever, and Shamus is up to his eyes in Gaelic League work—he says the winter session has commenced. I mentioned this to you before, didn't I?—a sort of society for reviving the old Irish language and customs, and to encourage Irish industries. It seems that Ireland used to have any amount of industries, and manufactures of her own in the past, and the English got them all stopped, as they were interfering with the English trade, and it is only recently they are trying to revive them again, now that better times have come. I think that was awfully unfair, don't you? And I think the English of today must be ashamed of such laws, as we are never taught much Irish history in England, and we don't know how the Irish suffered in the past. It is only in bits and scraps I am picking up my knowledge. Shamus can

give date and Act of Parliament for all these laws, but he won't say much before me. Fancy, Webbie, Mary won't use anything in the house that is not of Irish manufacture, if it can be got at all. She says "Shamus would kill her" if she bought English goods. (That's the way they have of talking—they don't mean anything by it—they say a man is killed dead, and he will only be a little bit hurt.) But the other evening he found a box of English matches on the mantelpiece and I only wish you could have heard his remarks. He forgot I was in the room—he is always so scrupulously polite for fear he might hurt my English susceptibilities—and I did enjoy listening to him! I had to laugh out at last, and then he saw me and suddenly broke into laughter himself; that's the way with them too, Webbie—but the despised box had gone into the fire.

"Ursula is going to become a nun—she is to 'enter' as they call it in the spring. I heard them talking about it by chance one day, and oh! Webbie, I could have cried. She is a lovely girl and so clever—she is the musical one of the family and sings—such a voice! It made me feel almost physically sick to think of her buried alive in a convent—and believe it is a very strict order, where they are up all the night praying, and never get a decent meal. I could not help speaking of this to Mary. 'What a pity, I said, for a girl like Ursula, too! Oh, Mary, couldn't you stop her from doing such a foolish thing?' Webbie dear, you should have seen the way she looked at me. I felt quite small when she turned her surprised eyes on me. 'Stop it!' she said. 'Why we consider it an honour, and it makes us so proud of Ursula!'

"So you see that is their point of view.

"Mary has a great friend—Mary Carmichael—a nurse here in one of the district homes. She knows London well, as she worked there for some years. She is a convert to the Catholic Church, and I fancy before her conversion she must have enjoyed life in London in a rather frivolous manner. We have had several chats, and she struck me as being a very strange mixture. She is an ardent Catholic, and on account of her being a convert, she speaks to me much more freely on religious matters than any of my cousins would ever dream of doing. But Miss Carmichael has all the zeal of the convert, and is not ashamed to show it. On the other hand, she is devoted to the theatre and all other kinds of amusements, and is awfully keen on dancing. Of course I know that from an ordinary Catholic standpoint there is no harm in any of these things in moderation, and when one's duty is not neglected in consequence; but somehow Mary Carmichael always gives me the idea of one that—using a rather strong expression—would sell her soul for pleasure if she was much tempted, and I fancy too, that if ever any great trouble overtook her, she would not care what she did, or what happened to her. I wonder would she still stick to her religion in that case? I would be curious to know, for I honestly believe nothing else keeps her on the straight path—I suppose some people are built that way. I understand that she is practically engaged to a Dr. Delaney—a sort of demi god in Pat's eyes—and as they are apparently devoted to each other, she will probably settle down with him alright. According to the family verdict, he is an epitome of all the virtues and without one fault. I have not met this paragon as yet, but he is coming to tea to-morrow with Miss Carmichael, and I confess I am rather anxious to see such a unique specimen of the opposite sex! The only person who does not go into raptures over him is Tom—and somehow I would trust Tom's estimate of a person's character about the same as anyone else's.

"Now, Webbie dear, I have no more news to tell you for this time, so will say good-bye with heaps of love from your loving Clare.

"P. S.—I am becoming quite a housekeeper—on economic lines too, under Mary's supervision. I had no idea how interesting it could be. Mary says I will make an ideal wife for a poor man—but I have to find him first!

It seemed almost prophetic that the very evening that Clare posted this letter she should meet Anthony Farrell for the first time.

She was sitting in the dining-room alone, reading by the fire-light. It was half-past six, and the table was set for seven o'clock tea, but as yet no one was in except Mary, who was upstairs. It was getting dark, but Clare had not yet switched on the light, and as a tall figure entered the room, she barely glanced up from her book, as she remarked, "Is that you, Tom? The others have not come home yet. Come over to the fire—it's a bit chilly I think."

The tall figure advanced, but the voice that answered her was not that of her cousin.

"I think you must be Miss Castlemaine. You see I am not Tom! I must ask your forgiveness for coming in like this, but I am always regarded as one of the family, and your cousins are kind enough to allow me the run of the house."

Clare had risen by this time, and found herself confronting a tall, rather slight young fellow, with

dark grey eyes, and hair almost black, so dark it was.

"Oh! I beg your pardon," she said, "I thought it was my cousin Tom."

The intruder smiled.

"May I introduce myself?" he said, "I am Anthony Farrell, one of Tom's greatest friends—you may have heard your cousin mention my name? I have been away in the country, or you would have had the doubtful pleasure of my acquaintance before this."

Clare extended her hand in swift friendliness.

"Oh! are you Mr. Farrell?" she exclaimed, "yes, indeed I have often heard Tom, and the others too, speaking of you, and am very glad to meet you."

"That is very kind of you, Miss Castlemaine," said Farrell, and taking a seat near her, the two were soon talking away in quite friendly manner.

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something pathetic in the droop of the lids and the blackness of the long lashes resting on her cheeks. She lay perfectly still and motionless till the train next drew up, and then she rose.

"I must find another carriage," she said.

"Oh, no, my dear," Mrs. Leighton said, "don't go. I am in great trouble and you don't look very happy; let us be companions while we may."

The girl's lips trembled and tears rose to her eyes. "People in trouble of my kind to be alone, but if you don't mind—"

"I like to have you," Mrs. Leighton interrupted.

"Thank you. Yes, some one very dear to me was killed lately in this dreadful war."

"Oh, poor child! poor child!" Mrs. Leighton put out her hand and laid it gently on her companion's. "I gave a short, dry sob, 'I have lost my son, my only son, there, too.'"

"Oh, I am so sorry."

"Yes, he was my only child. I think I should like to tell you of him. He was always a gay, merry little fellow, and as his father died when he was a child of four years he was everything to me. After leaving school he joined the army. His father had been a soldier. He and I never thought differently but once." Mrs. Leighton clasped her hands. "And now I wish we had not."

"There is always remorse," said the nurse in a low voice, "oh, always!"

"He was supposed to be his uncle's heir, and his uncle was anxious that he should marry suitably. The girl he selected for my boy was very beautiful and young and wealthy. It would have been right enough, I dare say, only my boy cared for someone else. However, he and the girl became engaged."

"Which girl?"

"Oh, the suitable girl. You see his uncle's property was not entailed. The engagement was announced a few weeks before Jack set out for the seat of war."

"Mrs. Leighton gave a short, thoughtful laugh. "No, she could think of her frocks, of her trivial engagements, of a hundred different things. I went to her room the first night—I could not sleep. I could not rest—I thought we might wet together; but she was asleep—sleeping like a baby. And she had not forgotten to apply some cosmetic to her cheeks—her complexion was wonderfully fair. And her little hands were encased in kid gloves; she was vain in her habits. I could have struck her. I was ill for a day or two. Yes, they were kind; but I felt that my grief was a bore, even to Geraldine." Mrs. Leighton paused a second. "And now my boy is gone—gone—lost to me forever."

"Oh, no," the nurse protested, "not lost. Hereafter you two shall meet."

"That is vague," Mrs. Leighton answered. "I can't get comfort that way. I have thought indeed, that Jack has escaped trouble. I never thought women, nice women, played cards for money for big stakes. Geraldine did. And she was vulgar at times and she fancied she was smart. If I could believe that Jack and I shall meet!"

"Oh, you shall. I'm a Catholic and Catholics have one great comfort. They can pray for their dead."

"How?"

The nurse explained the doctrine of purgatory and Mrs. Leighton listened with shining eyes.

"Oh, it is beautiful! If I could pray for him! Could suffer for him! But is it true?"

"We Catholics believe it—on the authority of the Church and the teaching of the Old and New Testaments."

"Jack might have been a Catholic. He cared for a Catholic girl, and wished to marry her. I don't know if she would have married him."

"She couldn't," the nurse said. "I mean few Catholics would unless he had become a Catholic."

"I wrote to the girl and showed her how it would mean ruin to Jack if she married him. I put it all very plainly—his uncle's anger, my own grief, and Jack's poverty. Jack asked her to marry him, but she wouldn't."

"Well?" the speaker's voice grew suddenly tense.

Then Jack saw a good deal of Geraldine. His uncle urged the match, and urged it, and Jack yielded. And now he is dead."

Mrs. Leighton moaned. "And Geraldine doesn't mind so much. Of course, she is sorry in a way. Jack was such a nice young fellow, every one liked him. And her mother is already thinking of another match for her—Lord Laveburn. My poor Jack! The other girl, the Catholic girl, might have loved him better. She would have prayed for him."

"She will pray for him," the nurse said quietly, but emphatically. Mrs. Leighton started.

"What has happened?" asked Mrs. Leighton.

The carriage lay on one side. The nurse made an effort to get to the window. A volume of smoke met her.

"I don't know," then—"I—oh, the train must be on fire. Are you hurt?"

"Not much. My foot is crushed by some woodwork. And you?"

"My head was struck. There is something across the window. I am afraid we can't get out."

"Both women were calm, and the younger tried, but without avail, to push aside the obstruction from the window. Outside there were cries and shouts and the confused murmur of many voices."

"We will soon be released," the nurse said more hopefully than she felt. The smoke above was thicker and the sparks fell faster and nearer. Soon the heat became unbearable and Mrs. Leighton moaned piteously. A face appeared at the window.

"We are getting the people out of the front part," a voice strained and unnatural cried.

"Will God forgive me?" cried Mrs. Leighton, "for—for everything?"

"Love God and trust Him and believe in Him. Oh, you do, you do! And you are sorry for all my sins because they offended with me."

Hand in hand the women prayed for pardon. As the last word was said, the obstruction across the window was thrust aside, and blackened and eager hands were put forth to drag them from their dangerous positions.

"You first!" Margaret O'Donnell gasped. The smoke was stilling. "Take her first."

When the girl recovered consciousness she was lying on a rough couch in a farm house kitchen, and Mrs. Leighton in a chair near was having her foot examined by a doctor.

"It is merely a bruise," he said. "Luckily the woodwork did not press more heavily."

"Can we—the nurse and I—travel?" Mrs. Leighton asked.

"Oh, yes." The doctor glanced round. "The young lady is recovering. Are you traveling together?"

Mrs. Leighton hesitated, and put a query. "Margaret, will you come with me?"

"I must return to the hospital," Margaret objected, "to London."

"I am going to London also. My home is there. Will you share it and be my daughter? The elder lady asked, and Margaret gave a grateful assent."

Two weeks went by. Margaret gave up her work in the hospital. Indeed, she would not have been equal to it; and Mrs. Leighton's bitter grief found solace in the girl's sympathy and in the knowledge she had loved Jack in far different fashion from Geraldine Brissett. Together they talked of the dead soldier or sat silent, thinking of him. One day a cablegram came to Mrs. Leighton. She opened it, and gave a cry that brought Margaret to her side.

"Oh, Margaret, Margaret! Read! Tell me I am not dreaming! Jack is alive!"

Such was the news the cablegram contained. Later they learned how Jack's name and a brother officer's had been confounded. Jack had been sorely wounded; how sorely they did not know till he came home gaunt and pale with the left sleeve of his coat empty.

On the day prior to his arrival Margaret left Mrs. Leighton.

"He is bound to Geraldine," she explained. "I will come to see you by and by. A week after a letter came to her."

"Oh, Margaret, I must write to you," the letter ran. "Geraldine has broken off her engagement with Jack. And I am not angry—but pleased—pleased. And so, I feel, is Jack. He is going to Scotland for a time, and you must come back to me. And Jack is a Catholic. Isn't it wonderful! There was a priest attached to the hospital, and Jack and he were very friendly—but he will explain. And when he asks you to be his wife and my daughter, you will not say him nay, Margaret!"—Margaret Rock in Benziger's Magazine.

ARE IRISH CATHOLICS DYING OUT

James J. Walsh, M.D., Ph.D., in America

The question as to whether there are enough children in the Irish Catholic families of this country to replace their fathers and mothers and keep up the representation of the race among our population would seem to be gratuitous. Everybody seems to presume that the Irish are a prolific race and are beyond all doubt not only reproducing themselves but besides that distinctly adding to the population of the country. In spite of some notable modifications of racial tendencies in the matter of large families, due to conditions of one kind or another here in America, it is felt by the great majority of people that to use the characteristic expression of my dear friend Tom Daly, the national bird of the Irish is still the stork, and our race is following quite literally the Biblical injunction "increase and multiply."

In the light of such impressions it is extremely interesting to take a series of families belonging to what is usually considered the successful

group among the Irish in practically any part of the country and see what has happened to them in the course of three or four generations. The first generation out from Ireland, usually beginning its career in poverty, had an average of a little more than six children in the family who lived to adult life. The child death-rate was very high seventy-five years ago, and the infectious diseases, cholera, typhus, typhoid, as well as the children's diseases carried off a great many of their younger years. Of these six who reached adult life not more than half, as a rule, married. This may be astonishing considering the usual Irish attitude toward marriage, but it will be found to be true. In some of the cases there was a priest or two in the family and not infrequently one or more of the girls entered the convent. In others the apparently inevitable old maids and old bachelors, so commonly to be found in Irish families of the better-to-do classes here in America accounted for the rest. It is an exceptional family strain and history when there are more than twelve children in the next generation. That would make two to replace each one of grandmother's six and an average of four children in each of the second generation's families. This is multiplication, though by the smallest factor possible, and whenever there are but four, diseases and accident are so prone to reduce the number that the multiplication does not work out in practice. As a rule, however, family results among the Irish Catholics in this country are not so good as this.

To a great many people an assertion of this kind would seem to be an exaggeration on the part of someone who had a pet theory and someone who had a pet theory to it. Almost universal impressions which surely must have some foundation in fact are very different from this and would seem to contradict it absolutely. In a matter of this kind there is only one way to reach definite reliable conclusions and that is to take a series of family records for four generations, and choosing representative families in groups as large as possible from the various parts of the country so as to make the statistics really worth something, to set down in black and white just what is happening to the Irish Catholics in centers of population where they are the most numerous.

I have gone to a good deal of trouble during the past three or four months to secure data for the setting forth of actual conditions and have taken pains to have the data as exact as possible. If what I have found is at all true, then the outlook is alarming. The Irish Catholic families are not only failing to reproduce themselves in our generation, but they are disappearing rapidly. It is not an unusual thing to find that a family of six or seven children, born as the first generation in this country, are represented by fifteen to twenty-five children in the third generation, but present no more than four or five, sometimes less, in the third generation born in this country to keep up the family stock. There are a number of better family statistics in the matter of children than this, but they are comparatively few in proportion to the families that are running out.

I have come to the point in the investigation where I realize that I must ask a number of people in different parts of the country to take account of themselves and those around them and to send me the results of their research. It is just possible that by some chance I have struck in six different parts of the country just the groups of families whose records are unfavorable. I should be glad to think so, but in spite of reiterated inquiries cannot find the more favorable families in any reasonable number. Here, for instance, are six typical examples of how Irish families run down. They are taken from definite records of family life in six different parts of the Eastern States and represent families whose grandfathers or great-grandfathers came out from Ireland and made a distinct success in this country so that they were able to send the children or grandchildren of the family to boarding-school. Everyone will understand from that that they are chosen from the "F. I. F.'s., the First Irish Families," who had become prosperous beyond the reed-organ or melodion stage of family life up to the piano, though, of course, their descendants now could not possibly get along without a piano.

Here are the typical families: (1) Father and mother, both from Ireland, had nine children. In the next generation four of these nine married and three had children, nine altogether, just equaling the second generation in number and maintaining the first advance in population. Of these nine, however, only three married, and altogether they had but four children and probably will have no more. One family has none after fifteen years of marriage, the other two have two each, the youngest over ten years of age. (2) In the first generation out from Ireland the grandparents had seven children. Four of these married and all had children, seventeen in all. A definite satisfactory increase. Of these some dying in early youth, four becoming priests or Sisters, five remained old bachelors and old maids, five married and to date have five children, with only the slimmest hopes that there ever will be even

one more.

There are many more such families in every part of the country, but they are too numerous to mention.

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seven in the family to equalize the fourth with the second generation in number. (3) This is a worse case. Grandfather had six children, of whom two married and had nine children, but of these nine children in the third generation only two are married and have two children, not each but altogether, though there are still some hopes. (4) Still worse. Grandfather, seven children. Four married, all had children, fifteen in all, but of these, though all are over thirty, only one is married and there are no children. (5) A much better case, and there are some of these. Grandfather had eight children, of whom six married. All of them had children, twenty-eight in all. Of these only one-half, fourteen in all, married, and they had thirty-one children, a little more than the polite average of two. They are slightly more than replacing the second generation. (6) Another of the better families. Grandparents had three children, all married and had seventeen children. A little more than the five in the family, which constitutes obedience to the precept of increase and multiply. Of these seventeen, however, only five married and they have sixteen children. They are beginning to fade. Of all the well-to-do families of whom records have reached me here is the best: Grandparents seven children. Six married and all had children, twenty-five in number, and sixteen of these have married and have forty children. Even this, however, as will be seen readily, does not represent multiplication. Apparently from what I have found, if the Church is to depend on the reproductive increase of the Irish Catholics of this country for its membership the future looks blank indeed. This is not at all a new view, I know, but has been expressed by at least half a dozen who have looked into the question somewhat before this. The one reason for calling attention to it once more is to try to tempt people to look into these conditions in their own neighborhood and let us know the facts. After looking over the data that I have in hand already I am forced to the conclusion that while the fewness of children in the families represents a very prominent factor in the unfortunate situation that is evidently developing, it is by no means the only factor, and I doubt whether it is even the most serious factor.

That is to my mind the very large number of old maids and old bachelors who are to be found in Irish families in this country. I know that even at home in Ireland there was usually at least one example of these two anomalies, and sometimes one of each in the families, though when they were as large in numbers as families are in Ireland, that did not seem to make so much difference. Here in America, however, it is not unusual to have half the children of the family remain unmarried. Sometimes it is actually more than that. That question is too large to treat properly at the end of this article, so I am asking the Editor of America to let me tell a little of the story of old maids and old bachelors in a succeeding contribution, and to touch upon the question of our college graduates not having nearly so many enough to represent them in the next generation in college, as another phase of this very interesting and, it seems to me, extremely important question.

NECROMANCY

Necromancy is derived from two Greek words, which mean the dead and divination. It applies to that special mode of divination which consists in the evocation of the dead. The practice of necromancy supposes the survival of the soul after death, the possession of a superior knowledge by disembodied spirits, and the possibility of communication between the living and the dead. As divinities were often but human heroes raised to the rank of gods, necromancy, mythology and demonology are closely allied.

Necromancy has always been common among pagan nations in all ages and countries. Isaiah refers to the practice in Egypt, and Moses warns the Israelites against imitating the Chanaanite abominations, which include seeking the truth from the dead. The classical literatures of Greece and Rome contain numerous references to necromancy. It was practiced even by Roman emperors, and not condemned by philosophers or satirists.

The seances of those days were held in caverns and in volcanic regions, or near lakes and rivers, which were popularly supposed to communicate with the infernal regions, and which thus rendered intercourse between the quick and the dead more easy and expeditious. Somewhat on the same principle, the modern psychic laboratory is located in the vicinity of a morgue or an undertaker's refrigerator for the convenience of spirits who still hover about their earthly tenement. For instance, the celebrated oracle of Theophrastus was situated quite near the River Acheron, one of the rivers of hell, and the oracle of Cumae was near Lake Avernus in Campania. The spirits that issued through belching volcanoes must have felt much relieved when they reached the fresh air; and a summons from the living must have been sweeter to them than release to a prisoner or a half-holiday to school children.

The Mosaic law forbids necromancy, declares that to seek the truth from the dead is abhorred by God, and even makes it punishable by death. Nevertheless, in spite of stern prohibitions and severe penalties, the Hebrews often imitated the example of their pagan neighbors in this as in other respects, and were punished accordingly.

In the first centuries of the Christian era the practice of necromancy was common among pagans, as the Fathers of the Church frequently testify. It was often associated with other magical arts and other forms of demoniacal practices, and Christians were warned against such observances. In the opinion of the Fathers, "the demons represent themselves as the souls of the dead." The rulers of Church and State passed severe laws against pagan magic, divination and superstition, including necromancy. In fact, little by little the term necromancy lost its strict meaning and was applied to all forms of black art, becoming closely associated with alchemy, witchcraft and magic. Notwithstanding all efforts to check or eliminate it, it survived in one form or another during the Middle Ages, and received a new impetus at the time of the Renaissance by the neo-Platonic doctrine of demons. In recent times necromancy, as a distinct belief and practice, reappears under the name of Spiritism.

The article on necromancy in the Catholic Encyclopedia concludes with these words: "The Church does not deny that, with the special permission of God, the souls of the departed may appear to the living, and even manifest to them things unknown. But understood as the art of science of evoking the dead, necromancy is held by theologians to be due to the agency of evil spirits, for the means taken are inadequate to produce the expected results. In pretended evocations of the dead there may be many things explainable naturally or due to fraud; how much is real and how much must be attributed to imagination and deception, cannot be determined. But real facts of necromancy, with the use of incantations and magical rites, are looked upon by theologians, after St. Thomas, as special modes of divination due to demoniacal intervention, and divination itself is a form of superstition."

"Spiritism and Religion," is the title of a work written by Baron Johan Liljencrants for his doctorate at the Catholic University of America. On page 9 the writer says: "While the Spiritistic movement is distinctly modern, its essential features are probably as old as the human race. We find them in what is known as necromancy, or the—at least presumed—evocation of the spirits of the departed for the purpose of divination, practiced in all ages and rather universally, but especially among pagan peoples." In this passage and several others, the learned doctor admits that modern Spiritism and ancient necromancy are substantially the same, though they may differ accidentally. But the activity of the demon, who impersonates the dead, is an essential feature of necromancy. Therefore the demon is also the chief actor in modern Spiritism. After admitting that necromancy and Spiritism agree in their essential features, Dr. Liljencrants tries to eliminate the devil from modern Spiritism, and to show that spiritistic phenomena are due to jugglery or to forces of nature not yet investigated nor fully understood. In so doing he seems to us to contradict himself. If the demon was in the old cult, he must also be in the new. Besides, it is illogical to appeal from known to unknown forces; and it is an insult to the honesty and intelligence of eminent scientists who admit the chief phenomena of Spiritism, to say that it is all a case of conscious frauds and unconscious dupes. Moreover, the condemnation of the Church supposes the presence of the evil spirit at seances.

This attitude of Baron Liljencrants is taken by several champions of orthodoxy. They think that the best way to combat the evil is to point out its deception. One clerical foe of the modern necromancy attempts to reproduce the phenomena of the spiritistic dark room, but his tricks are a fiasco to any man who knows anything about the real facts of spiritism. The best way to knock the devil out of spiritism is to admit that he is there, and to treat him accordingly. While we grant that mediums often practice fraud in order to conceal their intermittent powers and give the sitters some return for their money, we cannot admit that spiritism is always wholly deception or hallucination. In this matter as in others let us give the devil his due. We have no brief to become the devil's advocate.—Catholic Union and Times.

DAILY MASS

When we get into the next world we shall see how foolish we have been not to go to Mass frequently on weekdays. The churches ought to be crowded every morning. The power of one Mass is enough to redeem the world. People struggle and struggle and worry and plot and plan, and it all comes to nothing. If they went to daily Mass things would be very different. There should be at least one representative at daily Mass for each family of the parish.—Stella Maris.

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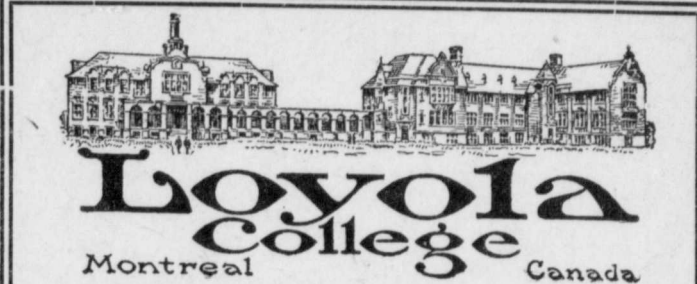
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conciliation of the differences which had led up to the fatal disturbances and pleaded for the exercise of the Christian spirit of forbearance.

His eloquence and courage impressed the strikers to such an extent that today notification was served on the troops that if they would change the site of their camp the strike would be ended so far as the trainmen are concerned.

After the riot in which Lavino and Philip Ritz, chief of the railroad detectives, were killed and Sheriff Newkirk was wounded, troops were sent to Joliet from Chicago, where they encamped on the playground. Trainmen, who had not been on strike with the shopmen, walked out as a protest against the presence of the soldiers.

Father O'Donnell was combat chaplain with the 132nd Infantry which was a part of the Third Division of the American Expeditionary Force in France. He has been decorated with the Distinguished Service Cross on the basis of General Pershing's report that during the Meuse-Argonne engagement Chaplain O'Donnell set an example of courage and heroism. He is also a former chaplain of the American Legion for the State of Illinois.

BOY LIFE

"Talks to Boys". By Rev. J. P. Conroy, S.J. Published by permission of the Queen's Work Press.

ON SOWING WILD OATS

CONTINUED

In cattle raising follow this rule: Don't bother about the young colts or calves. Let them run loose, tear themselves up on the barbed-wire fences, run wild across boulders and into deep streams. And any kind of stagnant water will do them for drink. They'll grow up all right.

In business—say a retail grocery: Don't mind the business at the start. Let customers wander wherever they care to, take whatever they want. These are only losses at the opening. Don't watch anything. Let the store windows get as greasy as they please, the vegetable display in front stay there till it rots. The smell will attract customers. Yes, flies and scavengers. But the business will be fine "later on."

In medicine: Always begin by paying not the least attention to the child. Microbes in his lungs? "Why, yes. We put them there; had the child infected with them. Don't worry. He will be all right. He'll breathe beautifully when he gets older."

But the thing develops into a farce. We could go on forever, and show that the one elementary thing that simply must be done in any business that seeks success is to start right, to make a good beginning.

In any business but the business of the soul! Here all rules go by the board. In the matter of cabbages or hogs or chimneys or freight cars or shoes the start is everything; but in the great matter of building your soul up to heaven make as poor a start as you possibly can! Here the beginning isn't half the work. It isn't any of the work. The worse the beginning, the surer the success "later on." In the big business of saving your soul break every rule that holds in all other business and you are sure to win. Open your life-work by doing what the devil, the world, and the flesh tell you, and you will have the very best practice at doing what God tells you "later on." Christ built His Church upon a rock. The wild-oats theory tells you that if you would build a lofty soul found it upon a garbage heap.

The boy who is fooled into beginning his life as a follower of the wild-oats idea will regret it as long as he can regret anything.

He has begun wrong, and a shaky foundation always threatens the building that is upon it. True he may hold the building up, but it will be with ugly props or binding braces. At his best he will lack always the purest touch of beauty in his soul, always miss the serenity of spirit that dwells with the pure of heart.

And what of the vast army of young souls who never built at all? What of the unnumbered thousands who have given up the struggle and sunk into the depths of a life of sin? Ask any one of these why he is down. He will tell you that the longer he is in the clutch of habit the less able is he to stop. After a while he will stop, but it will not be when he has "a mind to." It will be when he hasn't any mind at all. After a while he will "settle down," but under a mound of earth. And he'll keep settling there a long while—his body that should have been the temple of the Holy Ghost. And his soul?

ORANGEMEN AND SCHOOLS

Orange lodges could consistently pass resolutions expressing satisfaction that their ideals are being realized in the school regulations of the Soviet Government of Russia, as indicated by the following press despatch:

Washington, Aug. 14.—Punishment of forced labor up to one year for those giving religious instruction to children or minors in educational institutions, either national or private, will be administered by the Russian Soviet Government, according to a Moscow despatch received today, which stated that such a provision had been inserted in the Soviet's new Criminal Code.

This is declared to be another step forward in the campaign being waged by the Bolsheviks for the stamping out of the Church in Russia. The next step contemplated is said to be the issuance of orders prohibiting the baptism of children.

The theory of the Soviet authorities is that, while it is admittedly impossible completely to eradicate religion from the Russian character in this generation, by forbidding it to be taught to children, the next generation can be made non-religious, or at any rate anti-Christian.

On the other hand the said lodges should, without loss of time, severely censure the Toronto Mail and Empire for the following striking article on the same subject:

The breach between religion and education which has now become, thanks to our sectarian differences, a chasm difficult to bridge, has brought with it a profound loss. It is not that the children are not reading and studying the English Bible, which, considered as literature, is the most wonderful book in the language. It is not that children are not being trained systematically in morals by the study of the only text-book suited to the capacity of all classes and conditions. It is not that hostility to dogma has banished formal Euclid as well as church catechisms, Biblical literature, Christian ethics, doctrinal instruction have gone, and there is nothing to take their place. But the loss that is to be deplored lies deeper. Educationists and the schools are losing respect for character and personality. Intellectualism is replacing the idea which is at the root of all western religion, and by the continued separation of religious and secular education the growth of intellectualism remains unchecked and is permeating steadily all modern life and thought.

Of course, children go to school primarily to have their minds developed and trained. Young people attend universities to bring their faculties to the fullest maturity. There is so much in modern life that seems the direct result of intellect and science, the rewards of skill of any kind, of scientific research and invention, are so great that educationists have been drawn into the current. We live in an intellectual age, and yet distrust of intellectuals grows apace. If the children in the schools are taught the keys of success are in the hands of those who know, they are being taught a partial and a dangerous truth. Just how dangerous intellectualism may become is apparent in revolutionary days.

Back of all forms of Christian religious education lies a belief in the individual, a respect for personality, an idea that the best education is contact with a person. Intellectualism has no heroes, no saints or great men; it is interested in processes and laws, in the analysis of matter and the progress of invention. The pure intellectual is a stunted pigmy on the social side, he is not interested in men and women or in individuals or persons. Neither does the extreme concentration necessary to intellectual effort exempt him from the pettiest of moral weaknesses: he is a prey of vanity and to jealousy. Intellectualism is an imperfect substitute for the Christian view of life which would educate the instincts and the emotions as well as the mind.

Herein lies the great loss to education in the continued severance of the spirit of religion and the spirit of intellectualism. Personality can only grow and develop where the individual is cherished. Persons become better persons by contact with great men and women. We Canadians in our educational life if we limit ourselves to Canada are behind the Americans. They have their national heroes whom they reverence with what seems sometimes excessive reverence. Our boys and girls find no heroes in their histories.

It is conceivable that the schools might get on without certain elements of religious instruction but if the result of eliminating Christian ethics and doctrine from the schools is to be that education swings away from the great conception of the greatness of personality thus a very profound revolution is taking place insensibly in education. Because of denominational differences are we to be forced into a position of so much danger? Will the schools of the future give the children of the future a dominant tendency towards an intellectualism which can never make the life of individuals happy?

MAKES APPEAL FOR A TRUCE OF GOD

ARCHBISHOP OF TUAM ASKS YOUNG MEN TO SAVE THE OLD LAND

Tuam, Ireland, Aug. 10.—A moving appeal for a truce, leading to peace in Ireland, was made by the Archbishop of Tuam in Tuam Cathedral on Sunday.

During the truce, he said, let Parliament meet, and let us have one army and police force, one Government, that accepted by the majority of the people's representatives.

The continuance of this war, he added, will leave Ireland a pallid skeleton, awaiting death by disasters inflicted, not by foes, but by ourselves.

There has been, said His Grace, enough of Irish blood already shed, enough of property destroyed, while the grim spectre of famine and disease were at their doors.

In the course of his sermon at Last Mass in Tuam Cathedral, the Archbishop expressed sympathy with the young men of Ireland in the tragic situation in which they now find themselves. Cruel and barbarous reprisals by British forces helped to concentrate the attention of the world on Ireland's struggle for freedom. In response to the prayers of the people there came a truce; next came a treaty.

There was a tide in the affairs of our nation which, taken at the flood, might have led to a new stable Government, but the great men failed the masses of the people. There was a constitutional way of getting over the difficulty, but it was rejected, and, while the great majority wanted peace, sinister influences prevailed, and the country was now in the throes of a disastrous domestic war.

The noble, responsive young men of Ireland, who allowed themselves to be drawn easily into a kind of war against what was called a British Government, are now ranged in serried columns, pouring deadly fire into their own ranks.

I appeal to the young men of Ireland to ground arms, and insist on the constitutional way of ending this conflict; there has been already enough Irish blood shed. There is enough of destruction in the country.

Irish property is being daily destroyed by Irishmen; railways are cut, bridges broken, property commandeered, women and children are living in terror, work is abandoned, and the grim spectres of famine and disease are standing at our doors. The moral law is violated, consciences are tortured, hearts are torn, although by the use of common sense and moderation our country could now be smiling as it never smiled before in its freedom from outside control.

In the name of God and in the name of Ireland, I appeal to the young men to save the old land from destruction. Let them insist on a truce of God, with a view to the restoration of ordered conditions in the country. During the truce let Parliament meet, and let us have one Government only—namely, that accepted by the majority of the people's representatives. Let us have One Ireland. Is this a fair solution? Is it the only solution? Is it not the only way to political salvation? Is it not morality, patriotism, and common sense? The alternatives are too terrible to contemplate. There can be no glory in this war. Its continuance to the end will leave Ireland a pallid skeleton awaiting death, with no pitying eyes to weep for disasters brought upon us not by our foes but by ourselves.

Let us, then, proclaim a truce of God. Let us all join in prayer while our Parliament is laying the basis of a constitutional peace, as we cannot expect God's blessing unless we keep His Commandments. Let those concerned set about making restitution and reparation for damage caused, as far as they can do so. May God, through the intercession of the Blessed Virgin St. Joseph, and the Irish Saints, give the young men of Ireland moral courage to do what conscience proclaims to be right.

On Monday evening, when the irregulars were evacuating Tuam, it was stated to be the intention to burn the barracks. On the intervention of the Archbishop, however, they refrained from doing so.

IRISH CANON FOILS RAIDERS OF BANK

Dublin, Aug. 9.—By a display of remarkable pluck and ingenuity, Very Rev. Canon Connellan, P. P., was instrumental in securing the arrest of three men who attempted to rob a bank in Dundalk, County of Louth. Four men armed with revolvers marched into the bank and, having ordered officials and customers to hold up their hands proceeded to take what money they could lay hands on.

Canon Connellan was at the time making a deposit. One of the armed raiders approached the Canon and ordered him to put up his hands. The Canon replied that he would not comply with any such order. The raider placed a revolver to his forehead and ordered him to the strong room at the rear. "I will not go," was the response of Canon Connellan, and the response he took two ink wells from the counter and flung them through the window. This attracted the attention of

people outside, and troops were soon upon the scene.

The raiders dashed through the bank premises. In a moment the place was encircled by soldiers, some of whom got on the roof. They captured three of the raiders.

Persons of all creeds and classes have expressed admiration for the courage and resourcefulness of Canon Connellan.

G. K. CHESTERTON

FAMOUS AUTHOR IS RECEIVED INTO CHURCH

A cable despatch to the Boston Post and New York Herald states that Gilbert Keith Chesterton has become a Catholic. He was received into the Church by Reverend Father O'Connor. The news of Chesterton's conversion will cause little surprise for his many outspoken tributes to the Catholic Church and the Middle Ages have convinced most of his readers that it was only a question of time when the author of Orthodoxy and Heresies would follow his late brother Cecil Chesterton into the faith.

Chesterton never concealed his enthusiasm for the Church. In book and pamphlet, and in the pages of his weekly paper the New Witness, he has written glowing pages in praise of the Church in the Middle Ages. On the topics of the day he has been singularly Catholic in his viewpoint. So much so that although a non-Catholic he has enjoyed with Hilaire Belloc the distinction of being the leading lay Catholic controversialist in England.

GREATEST BOOK

The Remarkable Rightness of G. K. Chesterton was recently the subject of an article in the Catholic World. Few men of our day outside the Church have spoken on so many subjects and spoken so rightly about them as he. His greatest book "Orthodoxy" was written in answer to a challenge, to give a reason for the faith that was in him. In it he claims that he has not discovered, but rediscovered, the truth, which has ever been in Christianity. The heart of the volume is a chapter entitled the "Paradoxes of Christianity" and contains devotional and controversial passages that make it rank among the great documents of religion. A mediaevalist in spirit, Mr. Chesterton has ever had a distaste for the sham philosophy of the present day, and perhaps has done more than any other writer to bring back a love for the Ages of Faith, and its principles and practices.

His remarks on eugenics, on history, on literature, have been widely quoted. His poems, notably the Ballad of the White Horse, have been read and admired by millions. His detective stories which have for their leading character Father Brown, a Catholic priest, and his novels show the versatility of his genius.

The report that Mr. Chesterton has become a Catholic will cause great rejoicing among the Catholics of the English speaking world, the apostle of orthodoxy, and the master of paradox, is the latest of a long list of famous literary and scientific men in Europe and this country who have embraced the Catholic faith.—Boston Pilot.

THE PASSION PLAY

PROTESTANT MUCH IMPRESSED BY LANG'S ENACTING OF CHRIST

A touching description of the faith and devotion of the actors who participate in the great Passion Play at Oberammergau has been sent to Boston by Harold P. Page, of Roxbury, the son of a Protestant minister and business secretary of the International Y. M. C. A. Mr. Page tells of the deep religious spirit in which the actors approach their work and gives tribute to the outstanding Catholicity of the cast. "One Monday morning," wrote Mr. Page, "we went along with the entire populace, or at least so it seemed, to six o'clock Mass in the parish church (the community is almost wholly Roman Catholic) where prayers were sent up to God for His blessing on the town, and the nation, on the play and on those who had come from the outside world to see the play. It was most impressive. Then after breakfast we went at eight o'clock to the huge Passion Theatre, seating 4,500 people, where we found every seat taken and hundreds standing. The play began promptly and continued for four hours. The last scene before the morning session closed was that of the Last Supper. It was set just as Leonardo da Vinci painted it and so well was it done that it was all but impossible to believe that one was looking at a living picture and not at the original.

A DRAMATIC MOMENT

"Perhaps the most dramatic moment was when Christ dipped the bread in His cup and gave it to Judas, thereby branding him as the one who was about to betray Him. The washing of the disciples feet was very tenderly and reverently done, and after the last farewells had been said, and Judas had slunk away, the curtain went down. The afternoon performance opened with Christ in the Garden of Gethsemane. This was in many ways the most touching scene in the whole play.

Lang, as Christ, was a tragic figure and the man who could see him portray the lonely, all but forsaken Christ and not be the better for it, must indeed be made of stone. The other high-lights were when Christ was carrying His cross to Calvary and of course, the crucifixion.

"During all the years when the Passion Play was to me a remote and never-to-be-attained reality, I had always felt that no human being could possibly hope to reproduce the Christ on the cross faithfully and reverently. But Anton Lang did it, and left me agast but everlastingly grateful for having been permitted to visualize that awful moment in the world's history. It was beyond words."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A FRIEND OF ST. JOSEPH'S BURSE

"St. Joseph's Bourse goes slowly," said a venerable old priest and a great friend of Extension to us recently. We admitted at once the remark, though with great regret, for we love our friends of Extension and we are ever at hand with an excuse. "Perhaps there are many good reasons," we hastened to say; "you must remember, my good friend, that we are having many other successes, even though business is dull and in a period of great change, and in spite of the holiday season and the organization of a Dollar Club campaign. But we are back again to the students' cause, as you doubtless have seen." "I am heartily glad," returned our venerable friend with a pleasant smile; "people little realize how valuable is the help given the students for the future welfare of the Church in Canada. We need men, and we need good men, and if we are to hope for really outstanding priests who will carry on the great work that Our Lord commanded us to do, we must have many men from whose ranks these will come. But, Father," he said, "is it not difficult to reach the average man when you appeal in your Extension column in the style you do?" We laughed heartily. If, our good friend only knew what people at times really said of us he would have thought his admonition the essence of kindness. But we saw he had something particular in mind. To provoke the good old man to continue, we asked with our very best grace, "Well, Father, what would you have us do?" "Tell the people the facts, tell them a human story; you will be surprised how these things known only to God and a few of the neighbours will impress on the minds of our Catholic people how important is the work they are asked by you to do." What a chance the good friend had given us. "Father," we said, "go ahead; what is our little experience contrasted with yours? Tell one of the many incidents you know, we shall do our best to not have the story suffer in transmitting it to our readers." Poor Father M's face was perplexed. He had not expected the admonition to recoil in himself so soon and in such a practical form. But we knew the spirit of the veteran and the courage of that heart which the trials of a long ministry had not lessened. His eyes sparkled and he said, "Oh, I do remember a case, and I'll tell you of it. But you must not mention names or places." We had pencil on pad immediately and were all attention. "I met these people," said Father M. "many years ago. They were excellent Catholics. The father, a man of splendid character and comfortable circumstances, was in business. With wife and one child, a son, he lived happily in one of my many outpost missions, and I saw them regularly as I visited that corner, where the Church militant was represented by this family and a few others. I had often admired the tender piety of the parents and the frank good nature of their only child in whom, as you can well imagine, all their earthly hopes were centred. The boy was kept to school and on every occasion I took a real interest in his progress. It was evident that he would some day be a man of good, sound judgment and a strong character. My hopes for him ran high. But God's ways are unfathomable after all and had little admiration that the happy family would soon have sad experiences. The first change came when business conditions grew generally bad and they met reverses. The losses were serious for the happy trio, but they were still well to do; it was, however, but the beginning. Not long after this the father fell ill. He was really worse than he thought. For years his heart had been affected, but the symptoms were never enough to cause any real worry. A man of good physique, not a single intimate friend believed that there would be any real danger from such slight attacks as he had. Time proved, however, they had been mistaken, and the dangerous condition that was now manifest made everyone realize that he could not live very long. Death claimed the good man in about a year, and he passed into eternity, after a preparation that edified but did not surprise anyone who knew how blameless had been his life. The widow and son were alone. Their grief, great though it was, was softened with the thought that though a husband and father, like the knight of old, without fear and without reproach, had passed from

them, there was another happy soul with God forever. They trusted in his intercession above as they had trusted his love on earth. He was greatly interested in the boy's future. It was evident that with such means as they had it would require their united efforts to keep the home. But for the present the father's plans for the boy were not changed. He left for the nearest town and was enrolled that year among the boys of a Catholic High School. I felt somewhat relieved."

said Father M. "that he would be under such guidance as would help to lessen greatly the loss of a good father at the time of life when a boy most needs him. But having obtained matriculation there, it was necessary for him to return home and go to work. I was greatly affected by the circumstances in which that boy was placed, as I felt that God had other designs than those which were apparent. However, I could do nothing. There were no Burses for Extension in those days and indeed the missionary works we did attempt throughout Canada, were only beginning, but Extension was here, however, and we all took heart. Circumstances brought the boy to the city. He remained there for some years, the mother continuing in that home where the happiest days of her married life had been spent. Suddenly one day the mother called upon me in great distress; she had bad news from her boy. An accident had occurred and he was a victim. There had been a collision between two autos and her boy, riding in the front of one of them, was badly injured; he was in the hospital. The owner of the other car, through whose fault the accident occurred, was a well known lady and happily a Catholic. The authorities of the hospital called the mother to the bedside of her son, and she begged me to accompany her. This I immediately agreed to do. We found our boy severely but not dangerously injured. He was quite conscious when we arrived and greeted us with such a happy look that our spirits rose immediately. Later we met the lady, who by this time was deeply interested in the widow and son thus thrown across her path. Acquaintance ripened to friendship and I soon told the woman our whole story. She was greatly grieved at the misfortune of the family, but luckily her interest did not end there. She told me she would help that boy finish his education. I had a serious talk with him, and the desires of that young heart were unfolded entirely to me. He had long wished to consecrate his life to God, but was held back by the conditions about which I knew. I kept my own counsel, but visited the Bishop of my diocese at once. The good man rejoiced that from such painful incidents good gradually was appearing. He had no very favourable opening for such a boy, but a few days before an Archbishop with good prospective territory was in to solicit subjects for his diocese, would the boy consider that? Consultation with the mother proved that she would not object, as she saw a possible home in the near future with her only son. The lady said she could give a portion of what was needed and we placed the case in the hands of our missionary Archbishop. What do you think he did?" queried the old man with a merry twinkle. "Appealed to Extension, of course!" I exclaimed, "what answer, Father, did you expect?" "He did," said the priest, "and was not disappointed. The Burses were then established and a portion was allotted to pay each year's expenses for the young man. His future was clear. Ordination came in due time and His Grace now has in the archdiocese a priest of whom he is justly proud." "And the mother?" I queried. "Well, did you not hear that Father W. has just been appointed pastor of St. — in the Province of X—? The mother and son are now joined and a holy work is going on for the welfare of hundreds of souls in that corner. And he is a real missionary, too. He remembers the days when my head was not so white as now and he a little boy benefited by the ministry of another missionary, and so his many outposts are never forgotten. The old home was sold to an intimate friend, so by the Providence of God, the good work of a charitable lady and the Bourse of Extension, another and an abler priest is in the field." "And Father," I said, "what shall I say of you?" He laughed, "tell your good readers that I am spending the autumn of life under less difficult circumstances and that each day I, as I remember your appeals, remember in my prayers and at Mass the friends of St. Joseph's Bourse."

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

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DIVORCE INCREASE PERIL TO HOME

Chicago, Ill., Aug. 11.—The peril of modern life and modern ideas of life to the American home is graphically illustrated in the records for the year of the marriage license bureau, and the divorce courts of Cook County. These figures were not prepared to point a lesson. They were tabulated in the ordinary course of the year's work by the statisticians, but the lesson is obvious.

There were 1,200 fewer marriages than the normal number in this county in the year closing July 31. During that same period 10,446 couples were separated by divorce. As the total number of marriages during the period here was 39,588, it appears that more than one out of every four of these marriages failed.

With the number of marriages falling off and one out of every four failing, the inroads into American home life are apparent to all who merely glance at the figures. During the year, one Judge, Judge Charles A. McDonald, heard 5,754 divorce cases before he adjourned for the summer vacation. Another, Judge Joseph Sabath, broke down under the strain of the divorce hearing grind, having tried 6,500 such cases in 12 years and was forced to take a long rest. Two courts, each with several judges sitting, take care of the divorce calendar.

During the year the Circuit court untied marriage knots at a rate of 378 a month, while in the Superior court a record of 458 divorce decrees a month was maintained. The high cost of living, inability to secure homes during the housing shortage and the desire of women to be independent and self-supporting, is the material explanation of the divorce growth, given by the county officials.

Judge McDonald, who is a Catholic, attributes the divorces to the fact that the couples have no religious basis for marriage, or religious restraints after marriage. The industrial conditions and after-war problems he holds to be merely the pretense and not the underlying cause of the startling increase in divorce.

"If the community could realize the enormity of the divorce evil," says Judge Sabath, who is a Jew, "parents would give much more attention to the preparation of their children for marriage. I regard matrimony as a career, for which preparation should be made both by the man and the woman."

Such is the Church of Christ, dear brethren. The congregation of all the faithful, who believe the same doctrines, possess the same Sacraments and Sacrifice, and are governed by their lawful superiors under one visible head on earth. She may always be recognized and distinguished from every other organization by the attributes of Infallibility, Indefectibility and Authority which she alone possesses; and by the marks of Unity, Holiness, Catholicity and Apostolicity which are found in her only.—Monsignor Turner.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWELFTH SUNDAY AFTER PENTECOST

OUR BLESSINGS NOT APPRECIATED
 "At that time Jesus said to His disciples, Blessed are the eyes that see the things which you see." (Luke x. 23.)

How little we appreciate some of our greatest blessings, and in what high esteem we hold some of our minor ones! It is only too true that the greatest blessing we possess is generally the one we value least. The benefits flowing from it into our lives are accepted as a matter of course, and we never stop to think how helpless we would be without them. If these benefits affect the sensual part of man, he is more alive to them; but if they are destined to ennoble his higher nature, it is rare that he displays even ordinary interest in them.

The reason for all this is to be found in the very nature of man. Since the fall of our first parents, there ever has been a conflict between our higher and lower natures. The inferior part of man suffers the most from God's curse upon human nature; and as a consequence, it endeavors to bear man downward and offers him keen pleasure as he descends. This pleasure—sensual as it is—has great power to sway the whole man its way. Once he has tasted of it, he becomes weaker, and his higher nature must combat its effects harder than ever. Few there are, however, who do not feel an acute sting after having, even but once, allowed it to hold sway within them. Man, naturally weak in his nature, borne toward the sensual, and weakened still more because of his yielding to the dictates of his defective nature, feels drawn toward what brings him satisfaction in this respect. Hence, even the legitimate satisfactions of this nature, which are certainly blessings to man—though not really great ones—are indulged in by him with the keenest of pleasure.

But as mentioned there is the higher nature of man—the nature whereby he is truly like to God. This higher nature is immeasurably superior to this other nature; and it can be, and should be, perfected daily, so that it approaches nearer to the perfection God intends it to have, and, while so doing, overcomes the lower nature. This, however, is accomplished only by great labor, and no keen, sensual enjoyment is experienced in the work. There is an inward peace that comes to those who earnestly strive after this perfection. This peace, however, does not satisfy the cravings of a corrupt nature, and he who fails to conquer these cravings, as he should, will not even enjoy this peace. To strive after the one and at the same time gratify the other, is to spoil every chance of becoming a perfect man, as long as such a condition continues. Hence, to gain this inward peace a fight must be carried on against these evil cravings of our lower nature; and a keener, though baser enjoyment must be sacrificed for the sake of an inward, though infinitely higher, pleasure.

But, alas, very few make this sacrifice. In fact, the majority cast aside the higher pleasure for the sake of the lower gratification. God urges man to the higher, and gives him the means of attaining it, but man appreciates this blessing only slightly. The truth of this statement is evident to all. Were it not so, man would pay more attention to the blessings that God bestows upon him, and have less regard for the little pleasures that the world and the gratification of his bodily desires afford him—especially because man knows that indulgence in these worldly enjoyments conflicts with the perfection that God's blessings would bring him.

Even those who strive more or less earnestly to perfect themselves are not fully conscious and sufficiently appreciative of God's present blessings to them. "Blessed are the eyes that see the things which you see." They see more than did any one before the coming of Christ—even more than did those who lived during the mortal lifetime of Christ. But in order to see, the eyes must pierce the darkness of this world and, by the light of faith, behold the wonders that God provides for them: In His Church Christ dwells forever, bodily, though invisibly; He may be received into the bosoms of the faithful and become their spiritual food and nourishment. There exists a sacramental system through which grace without limit may be dispensed to the faithful. Men endowed with solid piety and profound learning are called to the vineyard to work for the spiritual advancement of the faithful and for the corrections of the sinner. When could one ever enumerate all the blessings that God has given man "to see" and to receive, so as to perfect himself and become truly godlike? How sad to think that we do not see sufficiently well these great favors that God provides for us!

TEACH CHRISTIAN IDEALS

George Washington in his farewell address emphasized to the people he loved that religion and morality are indispensable to political prosperity. The Catholic Church stands, day in and day out, for the type of citizenship that George

Washington described. We believe that our children should be taught, in the formative period, the morality and the religion of which Washington spoke. They cannot be separated. The average age of the criminals—desperate criminals—who appear before the bar of justice in the criminal courts of New York City is seventeen to eighteen years old. They have stood before me there, hundreds of them, boys in age but criminals in heart.

There is something wrong, there is something rotten in this country of ours when such a situation obtains. Can it be that we have lost our grip on our boys and girls? Are we rearing them with no sense of authority? The only thing that can reclaim the citizenship of this country is the ceaseless, fearless teaching of religion. Such a practice would bring back respect for law.—Judge Alfred J. Talley.

THE VALUE OF QUALITY

Quality is the standard by which things are judged. The delicious flavor (which means "Quality") that has always characterized Salada has won for it the favor of millions of discriminating tea drinkers. The standard always adhered to has been the keynote of Salada success, and rather than lower it, the Salada Tea Company would close its doors. You would appreciate the unvarying "Quality" of Salada. Your own Grocer can supply you with this delicious tea. Ask for it today.

NAZARETH

The beauty of the earthly paradise, which God planted with His own hand, and whither He came at the hour of the evening breeze to converse with His unfallen creatures, was a poor shadow of the loveliness of the Holy House during eighteen years of the Hidden Life. We cannot guess at all the mysteries which were enacted within that celestial cloister. The words were few, yet in eighteen years they were what we in our human way should call countless. The very silence even was a fountain of grace. There were tens of thousands of beautiful actions, each one of which had such infinite worth that it might have redeemed the world. During those eighteen years an immeasurable universe was glorifying God all day and night. The beauty of the trackless heavens swayed by their majestic laws, vast unpeopled orbs with their processes of inanimate matter or their seemingly interminable epochs of irrational life, earth with all its inhabitants, the worshippers of the true God amid whatever darkness in all its regions—all were swelling, as in one concourse of creation, the glory of the Most High. The wide creation of angels, above all, peopling the immeasurable capacities of space, sent up to God evermore, the God Whom they beheld clearly with the eyes of their intelligence, a worship of the most exquisite perfection. But the entire creation was as nothing to the Holy House of Nazareth. One hour of that life outweighed ages of all the rest, and not only outweighed it on a comparison, but outweighed it by a simple infinity.—Father Faber.

FAITH IS A GIFT

Faith is a gift that may be lost by negligence. It is a habit infused with sanctifying grace at baptism, and it may be lost with the loss of sanctifying grace. However, the ordinary mortal sin does not destroy the habit of faith; but a mortal sin against the faith itself destroys it root and branch.

The truth of that principle is brought home to us by daily experience. An observant man, who was at the same time chaplain of a hospital and a penitentiary, once remarked that he saw more Catholics refuse the ministrations of a priest in the hospital than he ever did in the prison. The prisoners may have done many vile things; they may have been guilty of theft or impurity or murder or intoxication; but as they never denied that they were Catholics, they never committed a mortal sin against the Catholic faith. And so when the end came, they had faith enough left to call for the priest and receive the last sacraments.

On the other hand, the Catholics or should-be Catholics who died at the hospital without the last sacraments, had formally or practically denied the faith. They had accepted invitations to dinner or luncheon on Fridays or fast days. To prove their broadmindedness, they had eaten whatever was set before them including meat. They were Catholics but they did not believe in hell. The Church has blundered in not permitting the innocent party to remarry in the case of marital infidelity. She is also hopelessly antiquated in other ways. The Protestant hostess considers her Catholic guests as superior to their creed, and tells them so. In a word, these Catholics have denied the faith; they have committed a mortal sin against the faith; and so their faith is gone, and generally gone, forever. They have fallen from grace and favor; from the grace of God and the favor of men. Nobody respects people who have not the

courage of their convictions; and honest Protestants in their secret hearts have nothing but contempt for temporizing, accommodating, minimizing, half-hearted, week-kneed Catholics.

Some years ago an inquisitive newspaper man asked the Archbishop of Quebec if he had read the "Life of Christ" by the French apostate, Renan. His Grace replied simply and instantly: "I think too much of my faith." That reply contains a valuable lesson for us all, but especially for the laity who have not been trained to answer difficulties against the Bible and the Church. Even professed theologians require a good reason and explicit ecclesiastical permission to read the works of infidels who attack the Church or the Bible. When they read such works with a view to refutation, they get what is called the grace of state, which renders them immune from harm. Without such a valid reason they would simply expose themselves to the loss of their faith. To refute such authors, of course, they are compelled to read them. That is their excuse.

If the laity wish to know what the anti-Catholic objections are they can find objection and answer, poison and antidote, in books on apologetics. To take the poison without the antidote, is fatal in ordinary cases. Happily, we have plenty of books explaining the stock arguments against the faith. They are as instructive as fact and as entertaining as fiction. They are at once spiritual and literary, scientific and popular.—Catholic Union and Times.

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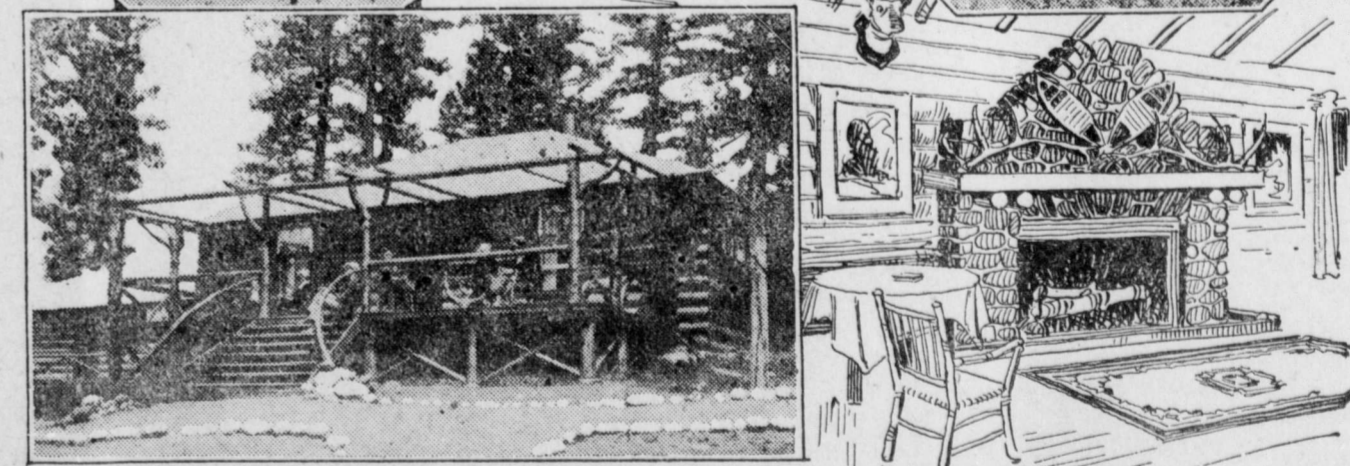
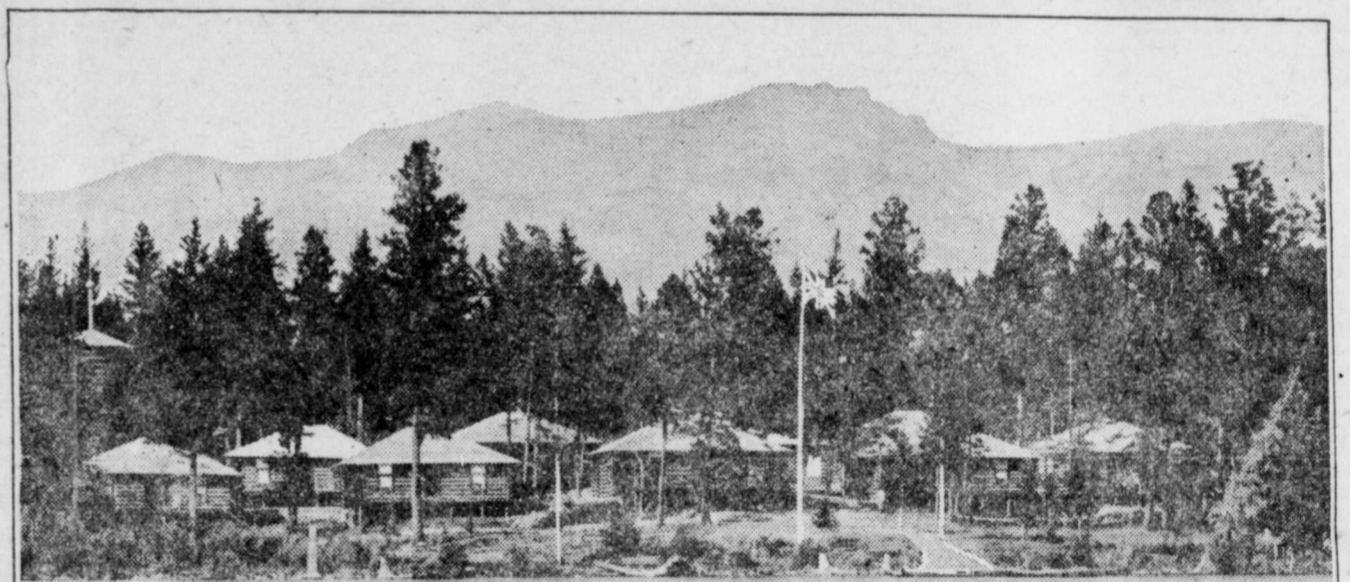
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New Paradise of the Rockies



JASPER PARK LODGE IS A REAL HOME AMONG THE MOUNTAINS

Jasper Park, embracing 4,400 square miles of the most magnificent virgin mountain scenery in the world, has long been known to the sportsman, alpinist and tourist, but this summer it calls to holiday seekers with a new voice. It now offers ideal accommodation in Jasper Lodge, the first of a series of Alpine chalets to be built in the Jasper and Mount Robson districts, and was formally opened to the public on June 15th.

The lodge is beautifully situated among the singing pines and cedars on the shore of Lac Beauvert, while towering in solemn grandeur on all sides rise the rugged snowy domes, sometimes gleaming like opals in the shimmering sunlight and sometimes lost amid the low-hanging clouds. It consists of a group of log rustic buildings blending with the rugged surroundings. A spacious lounge building with an ample stone fireplace, an airy dining-room, a dance pavilion and a number of separate sleeping cabins, each containing four

bedrooms and a sitting-room, are electric-lighted and fittingly furnished throughout.

Here in the Northern Canadian Rockies the tourist will find all that makes a worth-while holiday. The joy of adventure in exploring and mountain-climbing, boating on Lac Beauvert, fishing in the wild mountain torrents, riding through the valleys with the fresh mountain breezes in your face, dancing with the guardian purple mountains keeping watch—all offer a most interesting variety of recreation. The best of accommodation has associated with it congenial companionship and scenery rivaling even that of the Swiss Alps.

These lodges not only tend to make Jasper Park one of the great travel centres of the Dominion thereby increasing the revenues of our Canadian National Railways, but also add their share toward ultimately placing Canada on the map as one of the outstanding meccas of the world traveler.

CHATS WITH YOUNG MEN

CHEER UP!

Why don't you smile a little bit? I know you're feeling blue...

I know, of course, it's very hard. When things are really black; But you are not the only one...

There's not a soul that you may meet. But has some secret care. Suppose they all behaved like you!

If every face were dark with frowns; If not an eye were bright; If every mouth just drooped and drooped...

So turn the corners up a bit; If Fate's unkind, deny her. The chance of scoring over you; She yields if you defy her.

GETTING THE GIST

A certain professor said at a Columbia test:

"The mathematical mind can't appreciate poetry. You remember the mathematician who began Tennyson's stirring 'Half a league, half a league, half a league'—and then put down the volume contemptuously, muttering:

"If the ass means a league and a half why can't he say so?"

"Another mathematician listened to a minor poet reciting one of his own songs—a song that said that the poet's body was in the office, but his soul was in the country communing with nature.

"Asked afterwards what he thought of the song, the mathematician said:

"Well, that poet isn't the first one who couldn't keep body and soul together."—The Scimitar.

HOW TO SUCCEED

A man should start out in life with a firm understanding with himself that he is going to succeed;

that he has undertaken to do a certain thing, and no matter how long it takes, or how difficult the process, he is going to do it. He should resolve at the very outset that if he fails in anything he will make the best possible use of his failure—get the best possible lesson from it;

that he will make of it a stepping stone instead of a stumbling block. He should resolve that every set-back shall ultimately prove an advance. There is everything in starting out with an understanding with yourself and there is nothing else for you but the goal, that you are going to get there sooner or later, no matter what stands in your way.

If you are only half committed to your proposition, however, if you are so loosely attached to your vocation that the least opposition will shake you from it you will never get anywhere.—The Pilot.

YOUR BLAMELESS SELF!

Have you ever noticed? When the other fellow acts that way, he is "ill-tempered;" when you do it, it's "nerves." When the other fellow is set in his ways, he's "obstinate;" when you are it is just "firmness."

When the other fellow doesn't like your friends, he's "prejudiced;" when you don't like his, you are simply showing that you are a good judge of human nature.

When the other fellow tries to treat someone especially well, he is "toadying;" when you try the same thing, you are using "tact."

When the other fellow takes time to do things, he is "dead slow;" when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift;" when you do, you are "generous."

When the other fellow holds too tight to his money, he is "close;" when you do, you are "prudent."

When the other fellow dresses extra well, he's a "dandy;" when you do, "a duty one owes to society."

When the other fellow runs great risks in business, he is "foolhardy;" when you do, you are a "great financier."

When the other fellow says what he thinks, he is "spiteful;" when you do, you are "frank."

When the other fellow goes in for music and pictures and literature, he is "effeminate;" when you do, you are "artistic."—The Missionary.

NEED OF AUTHORITY

At times, authority seems a hard task master. It often demands an obedience which the spirit would willingly give but which the flesh would impulsively deny, all because man is human. And because he is human he needs that authority to save himself from becoming the unhappy victim of his own inexpedient fancies. A prominent Knight of Columbus of this State was expounding the real value of authority a few years ago to a large gathering of laymen who had assembled to witness a third degree. He made a comparison between the attempts to break free from authority to the kite that flew in the breezes held in leash by the string that was manipulated by the little boy's hand. When the kite sailed aloft in the breezy air it suddenly became obsessed with the idea that it would be free of the guiding string that directed its course. So it tugged and pulled and evorted in many

circles in its mad attempt to liberate itself. Suddenly the string snapped and off it sailed exultant in its new born freedom. Now it could sail as it liked and it would pierce realms as yet untouched by any other kite. And away it did float in the vast expanse of blue and all went well for a time. Suddenly an adverse wind struck it a blow too strong for its fragile mechanism to withstand and down it crashed to earth never to rise again to play in its favorite sphere. How similar to authority and the human being. He chafes and becomes restless under the guiding hand of authority. He fails to recognize that it is the only power that can keep him in his right course. He thinks he should be free from the restraining influence of recognized authority and sometimes he, too, breaks loose from the strings and the result is inevitable in either the civil or religious spheres—ruin and desolation. That Knight of Columbus gave his final injunction to his hearers. "Men, always follow authority, especially Church authority, and you will never go wrong." He had compounded the wisdom and experience of the ages in one strong plea.—Catholic Transcript.

OUR BOYS AND GIRLS

GOLDEN KEYS

A bunch of golden keys is mine To make each day with gladness shine.

"Good morning," that's the golden key That unlocks every day for me.

When evening comes, "Good-night" I say, And close the door of each glad day.

When at the table, "If you please," I take from off my bunch of keys.

"Excuse me; beg your pardon," too, When by mistake some harm I do.

Or if unkindly harm I've given, With "Forgive me" I shall be forgiven.

On a golden ring these keys I'll bind; This is its motto: "Be ye kind."

THINGS TO REMEMBER IN THE SCHOOLROOM

To enter quietly and orderly. To be in your seat at the time for opening school.

To stand and sit erect with both feet on the floor. To keep your lips closed and your eyes open.

That whispering is as impolite in the schoolroom as elsewhere. That attending school is your business and preparing your lessons is a duty which you should perform cheerfully.

That it is as dishonest to steal a word, a problem, or a lesson, as it is to steal anything else. That it is very bad manners to read, write, or spell badly.

That your desk should always be in perfect order and your books free from ink or pencil marks.

That clean hands, face, ears, neck and shoes are the badge of a lady-like girl and a gentlemanly boy.

That your teacher should always see clean white teeth when you smile. That well-combed hair and neatly-laced shoes make you appear genteel.

That you should obey your teacher's rules as promptly and cheerily as your mother's.

That a boy or girl who does his work and obeys his teacher has no trouble.

That you should be as kind and polite to your schoolmates as to your most welcome guests at home.

Whoever you are, be noble; Whatever you do, do well; Whenever you speak, speak kindly; Give joy wherever you dwell.

"All that you do, do with your might Things done by halves are never done right."

SELF-COMPLACENCY

One of the essentials in success is the ability to judge your own qualifications fairly and that is exactly what most people are unable to do. Not long ago a young man applied for a position in a large publishing house. He was one of many applicants, all of whom were subjected to a few preliminary tests before the weeding-out process began. A paragraph from a popular essayist was read and the applicant was told to write down the general idea of the paragraph, as well as he could remember it and hand it to the examiner. The result showed that he had not grasped the idea at all. He had written down a few incomplete and unintelligible sentences, which conveyed no idea whatever. His handwriting was crude and in the case of some words not legible. In writing a hundred words he misspelled six. Of course it was not necessary to continue the examination any further, and yet he went away convinced that his rejection was due entirely to prejudice.

The stories people send to periodicals show illuminatingly why many do not succeed in literature. They do not know enough even to realize that they lack every essential. They lack imagination, as is proved by their appropriation of some time-worn plot. They are ignorant of the basic principles of rhetoric, even of grammar and spelling. Their crude, ill-written manuscript only

needs a glance to place them. And yet such people are convinced that if it were not for editorial prejudice against the new writer, they would have as good a chance as anyone else to make money by their pen. As a rule complacency is a bad sign. The people who feel sure that they could fill any position satisfactorily are not likely to give satisfaction in the least exacting post. One of the first essentials of success is to know what keeps you from succeeding.—True Voice.

KEEP YOUR TROUBLES TO YOURSELF

Practical and farseeing as well as that business girl or woman who has learned to look on the bright side of life—who sees the silver coloring which we are told lies every dark cloud. However, most of us know girls and women who make life miserable for themselves as well as for all with whom they come in contact by a continual recital of their woes, real or imaginary, and forecasting all sorts of trouble for the near or distant future. What a foolish waste of valuable time, and what an unfair advantage to take of the person or persons who are forced to listen to such topics. Probably not one of us is satisfied with life or the place to which Fate has assigned us. Indeed, the average human being longs for all sorts of things. Many of us secretly envy this one or that one, and wish, oh, so fondly, that some good fairy would come along and hand us a prize package containing the possessions that our more prosperous or popular friends enjoy. A rather pleasant day dream, but a very unproductive one. Instead, if we are wise, we will look facts squarely in the face, put all idle wishing out of our minds and resolve to make the very best use of our time and opportunities. And we should go a step further: We should decide to get every bit of legitimate happiness that we possibly can get out of life.

Keep your troubles, if you have any, to yourself. In fact, try to forget them. Take a whole-souled interest in your work, then resolve to make noticeable progress in the particular line you follow, and if you mean business you will get ahead.

The really ambitious person wastes no time in "borrowing trouble" or in forecasting other calamities. She puts her best efforts into today, turns a smiling face to a non-sympathetic world, and lets tomorrow take care of itself.

Certain responsibilities have come to everyone of us, and these we cannot shirk. If we keep smiling and hustling as an old adage advises, we will soon forget our difficulties—likewise ourselves, and self-effacement, some wise sage has declared, is a sure, short cut to happiness.—Catholic Transcript.

If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.—Cardinal Manning.

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To Holders of Five Year 5 1/2 per cent Canada's Victory Bonds Issued in 1917 and Maturing 1st December, 1922. CONVERSION PROPOSALS THE MINISTER OF FINANCE offers to holders of these bonds who desire to continue their investment in Dominion of Canada securities the privilege of exchanging the maturing bonds for new bonds bearing 5 1/2 per cent interest, payable half yearly, of either of the following classes: (a) Five year bonds, dated 1st November, 1922, to mature 1st November, 1927. (b) Ten year bonds, dated 1st November, 1922, to mature 1st November, 1932. While the maturing bonds will carry interest to 1st December, 1922, the new bonds will commence to earn interest from 1st November, 1922, GIVING A BONUS OF A FULL MONTH'S INTEREST TO THOSE AVAILING THEMSELVES OF THE CONVERSION PRIVILEGE. This offer is made to holders of the maturing bonds and is not open to other investors. The bonds to be issued under this proposal will be substantially of the same character as those which are maturing, except that the exemption from taxation does not apply to the new issue. Holders of the maturing bonds who wish to avail themselves of this conversion privilege should take their bonds AS EARLY AS POSSIBLE, BUT NOT LATER THAN SEPTEMBER 30th, to a Branch of any Chartered Bank in Canada and receive in exchange an official receipt for the bonds surrendered, containing an undertaking to deliver the corresponding bonds of the new issue. Holders of maturing fully registered bonds, interest payable by cheque from Ottawa, will receive their December 1 interest cheque as usual. Holders of coupon bonds will detach and retain the last unmaturing coupon before surrendering the bond itself for conversion purposes. The surrendered bonds will be forwarded by banks to the Minister of Finance at Ottawa, where they will be exchanged for bonds of the new issue, in fully registered, or coupon registered or coupon bearer form carrying interest payable 1st May and 1st November of each year of the duration of the loan, the first interest payment accruing and payable 1st May, 1923. Bonds of the new issue will be sent to the banks for delivery immediately after the receipt of the surrendered bonds. The bonds of the maturing issue which are not converted under this proposal will be paid off in cash on the 1st December, 1922. W. S. FIELDING, Minister of Finance. Dated at Ottawa, 8th August, 1922.

BASILIAN ORDER

GENERAL CHAPTER SELECTS RULERS FOR SIX YEARS

The General Chapter of the priests of the Community of St. Basil is now in session at St. Michael's College. It was officially opened last Wednesday by His Excellency the Most Reverend Pietro di Maria, Apostolic Delegate to Canada. One of the duties of the chapter is to elect the officers who govern the Basilian Community for the next six years. This work is now complete, and the list of new officers is as follows: Superior-General, Very Rev. Francis Forster, Councillors, Rev. M. V. Kelly, Rev. J. F. Player, Rev. H. Carr, Rev. W. J. Roach. The Treasurer-General is Rev. V. J. Murphy.

ONTARIO PRIEST HONORED

The new Superior-General Father Forster, was born near Simcoe, Ont., forty-eight years ago. Later his family moved to Michigan, where they resided when he began his studies at Assumption College, Sandwich. Graduating in 1897, he joined the Basilian Community. After the completion of his theological studies he was ordained in 1901, and attached to the staff of St. Michael's College. In 1903 he became Superior of St. Basil's College, Waco, Texas, over which institution he presided for four years. He was then appointed Superior of Assumption College, Sandwich, in which position he remained for twelve years. In 1916 he was elected Provincial of the order, and in 1919 was re-elected to the same office. He becomes Superior-General at a comparatively early age, and brings to the discharge of his duties wide experience, ripe scholarship and administrative ability of a high order.

OFFICIALS OF LONG EXPERIENCE

Rev. M. V. Kelly, the first Councillor, was pastor of St. Basil's Church, Toronto, for many years, and is now pastor at Amherstburg. Rev. J. F. Player is at present pastor of Holy Rosary Church, Toronto, and has been Superior-General since 1914. Father Carr is well known to the public as Superior of St. Michael's College, an office he has filled with distinction since 1915. Father W. J. Roach was Superior of St. Thomas College, Chatham, N. B., for six years, and was appointed Superior of the Basilian House of Studies in 1919, which position he still holds. Father Murphy, the new Treasurer-General, is the Bursar at St. Michael's College.

The residence of the new Superior-General and his Council will henceforth be in Toronto.

GOVERNMENT'S CONVERSION SCHEME

The attention of the holders of the 5 1/2 per cent. war loan bonds maturing December 1, 1922, is directed to the offer of the Minister of Finance to renew the loan on favourable terms. The last Canadian loan was placed in New York at a satisfactory price. The Minister is making his present financial operation entirely a domestic one by offering to exchange the maturing bonds for new bonds bearing the same rate of interest, running for either five years or ten years as the bondholder may prefer. A further inducement to the investor is that he receives a bonus of one month's interest. The terms offered are decidedly favourable to the investor and it is probable that a large part of the maturing loan will be renewed. Arrangements for the exchange of the bonds can be made at any branch of the chartered banks. Holders who do not wish to reinvest will be paid in cash on the 1st December.

NEW BOOK

Holy Souls Book. A complete Prayer-book by Rev. F. X. Lasance. 16mo, 6 1/2 x 3 1/2 inches. Imitation Leather. Limp, round corners, red edges, \$1.50.

This is a complete Prayer-book containing a collection of carefully selected prayers for all ordinary devotional needs. For instance, it contains morning and evening Prayers, four different sets of Mass Prayers, Devotions for Confession and a variety of Prayers for Holy Communion, as also Stations of the Cross, the Litanies, the Rosary Mysteries, Visits to the Blessed Sacrament, numerous Indulgenced Prayers, etc. But, it also meets a long-felt want by providing a series of reflections, special prayers and devotions in behalf of the Poor Souls in Purgatory.

Thus, while the object of this Prayer-book, as the Reverend Author says in his preface, is to incite us "to a special devotion—more fervent, a more persistent, a more practical, a more faithful devotion—to the Holy Souls in Purgatory," it also meets all requirements of a general prayer-book.

It opens for us the inestimable Prayer Treasury of the Church and shows us how we may strengthen the spiritual links that tie us to our dear relatives and friends who have separated from us by death.

All of us who mourn for lost dear ones, relatives or friends,—and who of us does not?—will be comforted by the soothing contents of this extraordinary Prayer-book.

No matter what other Prayer-book you may have, get a copy of Father Lasance's Holy Souls Book, which combines in such a practical and inspiring manner a twofold object—the aids of devotion for the sanctification of the Living and the means of helping the Faithful Departed.

A variety of bindings at \$1.50, \$2.00, \$2.75 and \$3.50 allows of suitable selection. THE CATHOLIC RECORD, London, Ont.

OBITUARY

ROBERT GORMAN

A former prominent Ottawa business man and social worker, Mr. Robert Gorman, passed away Aug. 8, at Los Angeles, California, where he had made his permanent home for the last eight years.

The late Mr. Gorman, who was in his seventy-first year, was a native of Pembroke. He was the son of the late Michael Gorman, in his lifetime federal inspector of weights and measures. He was educated at Pembroke, and later went into business at Mattawa. Coming to Ottawa, Mr. Gorman formed in operation with Sir Henry Egan the insurance firm of Egan and Gorman.

While a resident of Ottawa, Mr. Gorman was a devout member of St. Patrick's Church and an earnest and energetic temperance worker. He belonged to the Knights of Columbus and was connected with various fraternal and Irish societies.

He was the father of Emmett, Clarence and George Gorman, three well-known and popular Ottawa boys who were educated at St. Patrick's School and Ottawa University, and made the supreme sacrifice in the great War. The three brothers had enlisted in Ottawa. Mr. Gorman is survived by his wife, who was formerly Margaret Timmins, a sister of Noah and Henry Timmins of the Hollinger mines pioneers in Cobalt and silver development; one son, Dr. Jack Gorman, temporarily of Los Angeles; two daughters the Misses Minnie and Margaret Gorman residing at home in Los Angeles; and one sister, Mrs. P. J. Heney, of Seattle. Rev. Father J. J. O'Gorman, parish priest of Blessed Sacrament, is a nephew. The late Mr. Gorman leaves a large number of other relatives in Ottawa and the Ottawa Valley. R. I. P.

MRS. BRIDGET McLAUGHLIN

At Lucan, on July 19th, the death of Bridget McLaughlin took place suddenly after a few hour's illness. Mrs. McLaughlin was a devoted member of St. Patrick's Church, Biddulph, a regular communicant, a promoter of the League of the Sacred Heart, and a member of the Catholic Women's League.

Her husband Edward McLaughlin, predeceased her eleven months ago. She was in her sixty-third year. The numerous Mass cards received showed the love and esteem in which she was held. Deep sympathy has been shown to the bereaved family by their many friends in the loss of a kind, patient and loving mother.

The funeral took place on Tuesday, July 25th, from her late residence to St. Patrick's Church where Solemn High Mass was chanted by Rev. Father Hogan, parish priest, assisted by Rev. Father Corcoran, deacon, and Mr. William McLean, cousin of the deceased was sub-deacon.

The deceased leaves to mourn her loss three sisters and five brothers, four daughters, Mrs. M. J. Quirk, London, Ont.; Mrs. O. J. Hughes, Yakima, Wash.; Mrs. G. S. Frezell, Woodstock, Ont.; and Rose at home; and three sons, Thomas of Kinderley, Sask.; and William and Michael at home. Ten grandchildren also survive her.

The pallbearers were four nephews, Thomas, Joseph, William and Patrick McLaughlin, and two son-in-laws, M. J. Quirk and G. S. Frezell.

She is survived also by four nieces in the Dominican Order, Sister M. Sylvia, Sister M. Victor and Sister M. Jane of Grand Rapids, and Sister M. Catherine of Detroit. Rev. James Flannery of Saginaw, Michigan, is a nephew. May her soul rest in peace.

We cannot be too careful in edifying our neighbor. Every word and action has its own moral power and value. It was Cardinal Manning who said: "We are always unconsciously affecting other men with a power which could we fully know it, would make us tremble. Our thoughtless actions, random words, unguarded hints, our very tones, even our gestures, in our most relaxed hours, leave impressions on other men such as we neither design nor imagine."

DIED

McKITTRICK.—At Oshawa, Ont., on July 25, Thomas McKittrick, aged seventy-seven years. May his soul rest in peace.

McELHON.—At La Salette, Ont., on Sunday, August 6, Mrs. Thomas McElhone, aged forty-two years. May her soul rest in peace.

LAWLIS.—At Burbridge, Que., on March 20, 1922, [Michael] Lawlis, in his seventy-second year. May his soul rest in peace.

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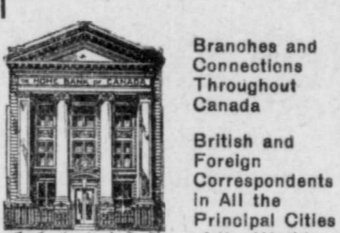
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CATHOLIC TRUTH SOCIETY OF CANADA

His Grace, the Most Reverend Joseph M. Emard, Archbishop of Ottawa, has been most graciously pleased to invite the Catholic Truth Society of Canada to hold its next annual Conference in Ottawa in September, 1923.

TEACHERS WANTED

TEACHER wanted for Separate School No. 1, Elliot. Duties to commence Sept. 1st. Salary no object. Apply to Edw. Mousseau, Sec. Treas., R. R. No. 1, Woodside, Ont. 2287-4

TEACHER wanted holding 1st or 2nd class certificate, for C. S. No. 2 and 4. Duties to commence Sept. 1st. Salary no object. Apply to Edw. Mousseau, Sec. Treas., R. R. No. 1, Woodside, Ont. 2287-4

TEACHER wanted with 2nd or 3rd class certificate for School Section No. 3, South Himsforth, 2 1/2 miles from Trout Creek. Salary \$800. Apply to Chas. Grasser, Box 18, Trout Creek, Ont. 2287-3

QUALIFIED teacher wanted for S. S. No. 15, Huntingdon. Duties to begin Sept. 1st. Apply to Thos. O'Reilly, Madoc, Ont. 2287-2

TEACHER wanted for Separate S. S. No. 6, Parkhill. Address: Leonard, Secy., Parkhill, Ont. 2287-3

SECOND class professional teacher wanted for C. S. No. 4, Balaigh, in village of Fletcher, on M. C. R. Small school, about 20 miles. Convent to church. Duties to commence Sept. 1st. Salary \$500. Apply to Clarence Gleason, Sec. Treas., Fletcher, Ont. 2287-1

WANTED Catholic teacher holding 1st or 2nd class certificate for C. S. No. 1, Commac. Duties to commence after summer holidays. Apply stating salary and experience to John B. Kitts, Sec. Treas., Commac, Ont. 2287-1

TEACHERS wanted, holding second class Ontario certificate, for Catholic Separate schools. Fort William, Ont. Salary \$500 per annum. Duties to commence September, 1922. Apply to G. F. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2287-1

WANTED experienced first or second class professional teacher for Catholic Separate School, E. Canada. Salary \$1000. Apply to J. Fox, Sec., Catholic Separate School Board, Espanola, Ont. 2287-3

FAIRMS FOR SALE Two hundred acres clay loam, rolling land, 130 acres cleared; balance pasture. One large roomed dwelling house. Large bank barn, implement shed, henry. Drilled well at barn. Water in stable, 1 acre good orchard. It is miles from town of Mt. Forest. Church and school. For further particulars apply to Jas. McQuinn, R. E. No. 5, Mt. Forest, Ont. 2287-6

TWO hundred and fifty acres for sale, good land, fine buildings, balance pasture. One large roomed dwelling house. Large bank barn, implement shed, henry. Drilled well at barn. Water in stable, 1 acre good orchard. It is miles from town of Mt. Forest. Church and school. For further particulars apply to Jas. McQuinn, R. E. No. 5, Mt. Forest, Ont. 2287-6

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