RELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus ENGLISH OPINION ON THE SETTLEMENT

At the present time the English newspapers are crowded with English opinion of what would be a just settlement upon Ireland. It would seem, that every one who has acquired the ability to write his name, is sending a letter to his favorite newspaper for purpose of laying down the peace terms. only thing common to the hundred thousand schedules laid down is that they are all different. And 98% of them convey the idea that if Ireland be given as much local autonomy as an English shire, with power to legislate about gas and water, and the appointment of dog-catchers, England will then be generous enough to amaze the world. Sir William Watson, the poet, who, during the last two years had pub-lished a number of yery fine poems eulogizing Ireland's magnificent heroism, has an important article in the Sunday Chronicle in which he scathingly rebukes the thousands of his countrymen, who talk about English generosity and English concessions to Ireland. And he gives his own opinion, a valuable one, about what he considers would be a

"The very utmost that England can give—the very utmost that Ireland can ask—is independence. She once possessed it; we took it from her. Where can be the 'generosity' of merely restoring what

'It is not with self-flattery on lips, it is with the sackcloth of humility on our backs and with the ashes of contrition on our heads that we should set about the work of cancelling as far as may now be possible the iniquity of seven centuries. Full Conciliation can only come by full Reparation, and full Reparation can only come by full Restitution. Till our statesmen learn this they have learned

A RIDICULOUS PHRASEOLOGY

Just before the English Parliament adjourned. Sir Hamar Greenwood, in reply to a question from an English member, stated that on July 1st, there were 59 British soldiers and constabulary kidnapped or missing. In reply to him the Publicity Dept. of Dail Eireann pointed out that on both sides, in all wars there were always and the property of the pr all wars, there were always a num-ber of men missing from desertion, capture, or unaccounted for deaths.
And at the same time it points out
the farce of the English describing
as kidnapped their men that had been captured by the Irish army-a ridiculous phraseology by which the English authorities in silly manner think that they can still blindfold, the world to believing that the Irish have not been waging a war against England—although a regular truce has been signed between the representatives of the Irish and British army—and although again and again they have justified military courts and executions by informing their own people that a state of war existed in Ireland.

In further reply to Greenwood's accusation of the kidnapping of 59 men, the Dail Eireann Publicity Department points out that since January 1st, 1920, approximately 850 officers and men of the British forces have been captured by the Irish Republican Army, disarmed and released unhurt. In every case this was done in the full knowledge that the men released would be free to track down and identify their captors and that death or penal servitude awaited any Republican soldier who fell into British hands.

"The British practice in every case has been to treat prisoners of war as criminals and to punish them with death (by hanging or shooting), penal servitude or imprisonment with hard labor. A large number have been killed in custody on the ground that they were 'trying to escape' or shot dead for 'failing to halt' or 'evading arrest.' These men are not described officially as 'kidnapped' but as 'arrested' or 'captured.'"

And it is to be remembered that in the same period 74 young Irishmen, guilty of the heinous crime of fighting for the defence of their , were formally executed by the British authorities in Ireland, 127 young men were informally executed in the same time, most of them being dragged out of their beds in dead of night and shot outside their fathers' door, and 5,776 Irishmen and women have been dragged from their homes, most of them being terribly maltreated, and all of them imprisoned and still held in prison, without trial and without charge. In previous weeks I gave a few sample affidavits (out of sheaves of such that are available); of the treatment which the

WEEKLY IRISH REVIEW British Army of Occupation in Ireland metes out to the young Irishman who dares to fight against the foreigner who is crushing his country—just as the Belgians awoke England's admiration by fighting against the foreigner crushing his country. Here is another sample that has come to my hands—one of many published in August by Young Ireland.

> THE STATEMENT OF JOHN CROWLEY. BEHAGULLANE, DUNMANWAY

"I, John Crowley of Behagullane, Dunmanway, hereby affirm that the following statement is correct to the best of my ability:

"On the night of June 7th, 1921, about 12 o'clock, I was in bed in my own house. I heard the dogs bark-ing loudly. I heard the door opening as my son, Florence, was going out. I next heard my son, Dan, going down the stairs. When I heard the barking, I shouted to them to get out as I thought the military may be coming. I heard the door closing after the second boy, and a few seconds afterwards I heard six or seven shots. I got up and put on my trousers, and was just going down-stairs when two men, one of whom looked like a mil-itary officer and the other who wore a black coat, rushed up and came into the room. They asked me how many sons had I, and I said two.

'What are their names?' said he.

'Dan and Florence,' said I. 'Tell
their names quick,' said he, putting
a pistol to my head. The fellow in the black clothes went around searching the house. They went out then and the firing commenced again. I went to the gable window we snatched away, merely returning to the owner her own? Yet our misusers of the King's English talk about being 'generous' when what they contemplate does not even deserve to be called just.

They then do the gable window. To look out and they fired several shots upwards towards the window. They then went away, and I went out and found my son Dan, lying at the end of the house. He was serve to be called just.

quite dead. My wife came out then, and she went towards a neighbor's house to call some one to bring him in. When she got there she found the military (Auxiliaries) before her and returned again. They came back to the door then and asked me had I a horse. I said 'Yes' but I rouldn't find him then. A little while after find him then. A little while after I heard the donkey car moving away. We remained inside, and about half an hour afterwards I heard a knock at the door, and two officers came in and said: 'We brought him back to you again. Get us an old blanket and we will bring him in, to you.' My wife got a quilt, and four men brought him in, and one officer said to lay him on the settle. They said: 'We are very sorry for doing it, but we must do the Crown's business, and you can go in for compensa-tion.' I didn't say yes or no. It was the man in the yellow coat who was speaking all the time, but it was the black man who said he was sorry. They went away then. We laid out the boy then, and he had about twelve bullet wounds, and his jaw was blown away altogether.

in, and then we were allowed to bury him. My son was thirty years. "JOHN CROWLEY (his X mark.) JOHN BUCKLEY, (Witness.) "1st July, 1921"

On the day on which he was to be

buried they prevented the funeral

until an officer came and the lid of the coffin was raised and he looked

SURPASSES THE BELGIAN OUTRAGES Week after week without end this Weekly Irish Review might be made up entirely of just such harrowing statements, did one not wish to spare the feelings of readers. few samples are quite enough for my purpose—which is to make the readers realize that while the world remains dumb to the fearful conduct of the British in Ireland, the Irish people were undergoing outrages and tortures immeasurably greater than the Belgians suffered during the German occupation, and over which England aroused the world and lashed its passions to a white heat against the perpetrators. But, of course, this is an entirely different case. It is only Britain herself who is doing this. The Bel-

trade rival THE TRUTH WILL OU'I

On June 29 last the press reported John Murphy of Ballinadee, County Cork, shot dead while crossing a field. This report, of course, was supplied by Dublin Castle. It was only after the truce that the truth was permitted to come out. The public now learns that the first battalion, Essex Regiment, arrestbattalion, Essex Regiment, arrested Johna Murphy at his work in his employer's yard, Sunday, 26th June. At noon next day his body was found in a glen, a mile and a half away. "The body," says Young Ireland, "was found in a terrible condition—he having been bayoneted to death, apparently with the intention of obtaining information from him. Both his sides were ripped and his body was in such a condition that when his friends found it they buried it friends found it they buried it immediately without even obtaining medical evidence.

SEUMAS MACMANII Of Donegal.

STREETS LINED BY 200,000, SPECTATORS Cleveland, Ohio, September 10 .-

Right Rev. Joseph Schrembs was installed as the fifth Bishop of Cleveland on Thursday with cere-monies appropriate to the significance of the eyent and in the presence of what was the largest concourse of prelates and priests ever gathered together in this section of the country. Archbishops, Bishops, Abbots, Monsignori, priests and seminarians to the number of several hundred all but filled St. John's Cathedral while the solemn installation was conducted by Most Rev. Henry Moeller, Archbishop of

MSGR. SCHREMBS

INSTALLED

Cincinnati. In addition to the assemblage of Bishops and other clergy, a great number of Catholics and non-Catholics were in the Cathedral and in the adjacent streets. Many prominent officials of the city also attended the ceremonies. formal installation of I Schrembs followed the Bishop demonstration of loyalty and affection which greeted him on his arrival here last Sunday. It was estimated that nearly 200,000 people lined the streets. Bishop Schrembs was driven from the station at East

The ceremony of installation took place shortly after 10 o'clock. At that hour the procession left the Cathedral school and began to move slowly into the church. Between the crucifers and floolytes at the head of the procession and Most Rev. Archbishop Moeller and his chaplains, there were some three hundred seminarians, priests, Bishops and Archbishops. Bishop Schrembs, with his deacons of honor and the minor officers of the Mass, walked just ahead of His Grace of Cincinnati.

Banners of purple and yellow and white, the colors of the Church, glowed in the soft light from candles and electroliers, within the Cathedral. Beneath the arches of the sanctuary American flags were blended with the festoons of purple and white ribbons. The pinnacles of the main altar scintillated with many tapers. On each side of the altar hung the coats of arms of the diocese and of the Bishop-elect.

When the priests had taken their places, following the entry of the Archbishops, Bishops, Abbots and Monsignori into the sanctuary and grouped themselves in a half circle of purple and white at the foot of the Altar, the Bishop-elect came through the door of the Cathedral intoning the door of the Cathedrai intoning the Te Deum. The strains were caught by the seminarians preceding him and soon the whole Cathedral was filled with the solemn melody of praise and thanksgiving. The singing of the hymn continued until the Bishop-elect had reached the altar. As he went through the main aisle he blessed the thousands of his future subjects who knelt with bowed heads to receive the benediction of their new Shepherd.

ADMINISTRATOR READS BRIEFS

Arriving at the altar, the Bishopelect and Most Rev. Archbishop Moeller knelt for a moment in prayer. The Archbishop was then seated on his throne and the Bishopelect took a seat at the foot of the altar. Rev. William A. Scullen, D. D., administrator of the diocese ascended the pulpit and read first in Latin then in English the Papal Briefs to the Bishop-elect, the Arch pishop of the Archdiocese and to the priests and people.

Following the reading of the Briefs, Most Rev. Archbishop Moeller escorted Bishop Sehrembs to his throne, which had been vacant since February 12, the date on which Right Rev. John P

Farrelly died. Rev. Dr. Scullen then addressed Bishop Schrembs welcoming him and pledging the loyalty, obedience gian outrage was done by England's and co-operation of the clergy and people to their new spiritual

> of the Apostles, placed over us to rule and govern and guide us by the Prince of the Apostles, in the person of his successor, Benedict XV.," said Dr. Scullen.

"And from Benedict to Peter is but a step or two along the corridor of time, and from you to Matthew, Andrew, Thaddeus or the Sons of Zebadee is but another step in the line of Apostolic succession. Just as the faithful of long ago, those first converts to Christianity first converts to Christianity received the Apostles, and those upon whom they had imposed their hands, thus giving them the plenti-tude of the Priesthood, so we receive you. For to us you are no less than the Apostles, with the hands, thus giving them the plentitude of the Priesthood, so we receive you. For to us you are no less than the Apostles, with the same dignity, the same authority, the same prerogatives, the same divine commission to teach. To you no less than to them was said, 'Going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son,

and of the Holy Ghost. Teaching them to observe all things whatso-ever I have commanded you, and behold, I am with you all days even to the consummation of the world Matthew, Chap. 28, ver. 18 and 20.

"Just as your four predecessors came—human instruments in a Divine Plan, each contributing in his own special way, under God's guiding Hand, to the upbuilding and progress of the Church, so you come, Right Reverend Bishop, come, Right Reverend Bishop, another successor of the Apostle—for a special work. In that same Divine plan your mission is here, your field of labor the Diocese of Cleveland."

BISHOP SCHREMBS' ADDRESS

The evidence of devotion and affection given to Bishop Schrembs moved him deeply, and his profound emotion was noticeable as he arose to preach to the flock over whom the Holy Father had just placed him. He spoke of the importance of the work which had been entrusted to him and of the great accomplishments of his predecessors in the See. Turning then to the condi-tions which the world faces and of the duty of preaching and applying the Gospel, Bishop Schrembs said:

"The world is in revolt because, "The world is in revolt because, section 98 of the British North forsooth, it thinketh that divine America Act. It was framed primrevelation is inimical to freedom, and the world wants to be free. It rings out its challenge to the heavens; I will not serve.

"And yet all the while it is a slave, a slave, but not to the laws of virtue, but to the laws of sensuality and beastial passions; slaves to its own moral degradation and cor-

"What limits doth divine authority put to man? To my mind revelation places no limits except the limit of divine truth. Divine revelation places no other limit except the limit of divine truth itself with which man may not play, and which man may not cast away at liberty. place? None other than it says to authority that in the just exercise thereof it must hew to the lines of justice and of mercy. It forbids despotism to those that are in power. To the citizens of the government it places no other limit but the limit of obedience and submission to just law and just government, and to all it says that they must respect the lawful rights of others and be willing to fulfil the duties which they owe by whatever reason it may be to their fellow man. And to all revelation says:

"'I am the source of all just revelation and all just authority.' In those words of the Divine Master, In do unto others as you would have them do unto you. This is the doctrine which we must preach, Jesus Christ, Himself. And this is the doctrine of the Church, and it was this teaching that she started on that career through the long ages dur-ing which she has met many a foe and left them behind, and while she has moved on with the banner on which are inscribed 'Jesus Christ, the King of the Ages.'

PLEDGES HIS LOYALTY

"With all my heart I greet you this day and I bless you. Would that my voice might reach to the outermost ends of the diocese that every man, woman and child might hear it this day as I utter over again the words of God's holy blessing. And to the diocese I pledge my loyalty as you have pledged it to me by your presence here this morning. With a heart then filled with utmost gratitude to Almighty God who has seen fit to choose me for this work, I pledge myself before the high heavens that I will give all that is in me, with every fiber of my body and every power of my soul, I am at your service in God's work, that God, Christ, may be known, and may be better served and may be more loved by us all."

2,000 WALK BAREFOOT IN PILGRIMAGE TO ST. ROSALIA'S SHRINE

New Orleans, La., Sept 10.— Barefooted and bareheaded, as monks of old, more than two thousand devotees of St. Rosalia, participated in the pilgrimage to the shrine of their patron at Kenner, La last Sunday

The pilgrimage, which is an annual event, marks a unique revival of medieval devotion in Louisiana.

Rosalia was the daughter of a noble family descended from Charle-magne. She was born at Palemo in Sicily, and despising in her youth worldly vanities, made herself an abode in a cave of Mount Pelegrino, three miles from Palermo, where she completed the sacrifice of her heart to God by austere penance and manual labor.

A QUESTION OF SCHOOLS By Archbishop McNeil in Toronto Globe

Mr. Benjamin Kirk thinks that Catholics enjoy an undue privilege in their possession of Separate in their possession of Separate Public schools in Ontario. He looks at Ontario apart from the rest of the Dominion, and to him it seems strange that there should be this apparent inequality. "I cannot consent," he says, "to the Catholics' enjoyment of privileges denied to other churches." This is not in question. The Fathers of Confederation were not thinking of Ontario alone. Their terms of comparison were the minorities in Ontario and Quebec, and they decided to protect the Protestant mincided to protect the Protestant min-ority in Quebec and the Catholic minority in Ontario. They did not consider it necessary to provide special protection for the majority in either case. Majorities can look out for themselves. It is not true to say that Catholics have special privileges in the matter of school privileges in the matter of school rights. They have, in fact, fewer rights than the Protestant denominations in Quebec.

Sir A. T. Galt was responsible for arily in the interest of the Protestants of Quebec, but necessarily it extended also to the minority of Ontario.

The Hon. George Brown had contended strenuously against Separate Public schools in Ontario. His articles on this subject in his newspaper, The Globe, had moulded public opinion in Toronto. But in the Confederation scheme he found himself faced by the necessity of accepting Separate schools in Ontario as a condition of union. The Protestants of Quebec made such schools a necessary condition in their own case, and the minority in Ontario could not be differently treated. In his speech of February 8, 1865, he declared:

'Assuredly I, for one, have not the slightest hesitation in accepting it (the Ontario Separate School Act of 1863) as a necessary condition of the scheme of union.

As he understood it, as far as Ontario was concerned, the purpose in making the Act of 1863 constitutional was "to bind that compact of 1863 and declare it a final settle-

The Protestants of Quebec were strong at that time, through able and energetic leaders. In the Confederation debates, Sir John Rose indicated a just basis for the

dissatisfied with the division of such taxes (for school purposes). I wish to know whether an equitable and satisfactory method of dividing such taxes will be adopted. For instance, it would be accept-For instance, it would be acceptable if these taxes were divided on Government the same basis as Governm

This basis of division was accepted by the Quebec majority, and has been part of the Quebec Assessment Act ever since. If the Catholics of Ontario had been effectively represented at that point of time and place, we should afterward have ad the means of developing our colleges instead of spending millions in contributions to supplement the chool taxes for the support of elementary schools. A public service under the control of a Department of the Government should not be thus obliged to pass round the

Sir John Rose sensed the fact that school taxes assessed upon company properties are for the benefit of properties are for the benefit of school children. The sense of jus-tice is often hurt by the effects of legal efforts to divide school taxes on the basis of the faith of share-holders. In December, 1915, when a school assessment case was heard in Toronto by the Railway and Municipal Board, Mr. Gibson, Sec-retary and a director of the Spanish

River Pulp & Paper Mills said:
"In our own mills at Sturgeon
Falls there are 87% of Roman Catholic workmen and only 18% of Protestant workmen. When this matter was brought to the attention of the board by Mr. Jones, although, so far as I know, they were all Protes-tants, it struck the board that it was manifestly unfair that the taxes leviable against our property for school purposes should all be paid over to the Public school sup-

It is not good for any country that the sense of justice should be thus in conflict with statute law. In the Sturgeon Falls case the directors of company found that the forbade them to direct one-third of the school taxes to the education of the children of 87% of their work-men in a legalized school, unless they could also show that one-third of the company shares was owned by Catholics in the United States and other countries! This law was enacted in 1886, when companies olic letters.

were relatively few and small. It may have been possible then to know or ascertain to what churches shareholders went on Sundays. This knowledge is now impossible. Our law-makers have overlooked the vast economic changes which have taken place in the past thirty five years, as far as Separate school support is concerned. The law seemingly enables such companies as the C. P. R. to divide its school taxes in Ontario. As a matter of fact, the law obliges the C. P. R. to support only the schools of the majority.

What, then, has become of the provision in the Constitution "to bind that compact of 1863 and make it a final settlement?" The answer is that it is not now fairly observed in Ontario. Part of the compact of 1863 is to the effect that Separate school supporters are to be exempted from all school taxes levied for the support of other schools. This is a very long way from being carried into effect. The National Railways, are, in part, owned by Separate school supporters, though the law, as it now stands, directs all the school taxes assessed upon these properties to the sup-port of the schools of the majority in Ontario. The same is true of the Hydro Commission as to its taxable property. The Catholic Diocese of Toronto and other Catholic institutions, as well as many in-dividual Catholics, are paying taxes to the Public schools through bank shares. Most of the banks are in much the same position as the Spanish River Pulp & Paper Mills. A list of the companies and public utilities in which the law, as it stands, does not enable or allow observance of the compact of 1863.

interest of national unity, as well as of fair play.

A MENACE TO LOURDES

The Catholic Herald of India has

expressed anxiety as to the possible interference with the sanctities of

Lourdes by the institution of a

Tourist Campaign. An effort is being made, it appears, to make Lourdes a centre for tourists and mountaineers, and this enterprise is credited to the subtle machinations of Freemasonry. The thought of Lourdes as a centre of secular tourist traffic, is indeed a repugnant one to all Catholics, who, whether they have visited the shrine themdivision of school assessments in the selves or not, realise that the Pyrencase of incorporated companies. Speaking for the minority in Quebec, he said:

"Another "Anot "Another point has reference to taxes on the properties of incorporated companies. As things are now, the minority of Lower Canada is dissatisfied with the division of another taxes." The charge brought against the Catholic pilgrim from other countries of combining sight-seeing with their spiritual exercise is not, as the Herald admits, an unfounded as the Herald admits, an unfounded one. It is usually the French pil-grim who fulfils the devotional ideal, spending his entire time in prayer and religious exercises, but between the Catholic visitor, or even the non-Catholic who visits Lourdes for its own sake, and a touring public who would simply regard it as a favourable starting-point for a Pyrenean climb, there is a wide difference. On the other hand, one can but ask what might not happen to those who found themselves face face with the phenomenon faith and prayer—the indescribable atmosphere of Lourdes? Conceivably they might return on a second occasion amongst the pilgrims. At any rate, one feels that the atmosphere of Lourdes would form a sturdy bulwark against invasion Nor does it seem probable that tourists would find a place already peopled with visitors an ideal spot peopled with visitors an ideal spot for their own purposes.—The Uni-

JESUIT TO HEAD THE NEW LABOR COLLEGE AT OXFORD

London, Sept 3.—Father Leo O'Hea, S. J., of the Jesuit Com-munity at Stoneyhurst, has been chosen to head the Catholic Labor College at Oxford.

The Labor College is to be a mem orial to the late Father Charles Plater, S. J. Its students will be Catholic workingmen and working-women. It will be opened in quite nodern way. But support is promised from several Catholic centers in the country and the Catholic Social Guild thinks it is time to make a beginning. There are many indications that

Oxford soon will once more become a seat of Catholic learning, more comprehensive, perhaps, than even its palmiest pre-Reformation
The religious orders are back again, the secular clergy have a college, and Catholic laymen among the under-graduates sufficiently numerous to call for the spiritual employment of a Catholic chaplain within the university. Last, though not necessarily least, one of the old colleges has a Catholic Dean, Dr. Urquhart, Dean of Balliol College, which gave Mr. Hilaire Belloc to the world of Cath-

CATHOLIC NOTES

Philadelphia, September 9.—Right Rev. Michael J. Crane, D. D., V. G., who was recently appointed Auxiliary to His Eminence Cardinal Dougherty, and titular Bishop of Curium, will be consecrated in the Cathedral here on September 19.

Mother Verena, superior of the Anglican Community of Reparation to Our Most Holy Redeemer, at Hayes, in Middlesex, England, and all the members of the community, have been received into the Church. News of the conversions has caused a sensation comparable only to the conversion of the Anglican Bene-dictine nuns and monks in 1913.

London, Sept. 8.—No fewer than one hundred and fifty Anglican clergymen have renounced Protestantism and been received into the Catholic Church from 1910 to 1920, according to a statement published in the Catholic Times. Many since have been ordained priests. The number quoted does not include converts from Anglican religious orders, which would make the num-

ber still higher. New York, Sept. 12. — Baron Cartier de Marchienne, Belgian Ambassador, will unveil the bust of Cardinal Mercier which has been Cardinal Mercier which has been presented to New York University by a group of distinguished Americans and Belgians. The bust is the work of Cartiano Salvatore Paolo and was made during the Cardinal's recent visit to the United States. The departs include William, Cardinal donors include William, Cardinal O'Conwell, James M. Beck, Whitney Warren, Robert Underwood Johnson and Secretary of Commerce Herbert Hoover.

would take up too much space.

The Assessment Act needs to be amended in the interest of the pledges given and accepted at the time of Confederation, and in the course of which he declared that what was needed by the Church of England in Canada to insure the better observance of Sunday was "the restoration of the Mass as the central act of worship." This d gation of the mission church of St. John Baptist.

Boston, Sept. 12.—The Italian quarter of Boston was decorated last week in honor of the Blessed Virgin. On Saturday more than 2,000 persons marched in solemm procession through the streets, led by hundreds of little children in their first communion dresses escorting a statue of the Blessed Virgin. In passing through the larger In passing through the large squares the paraders halted to sing hymns in honor of Mary, to the hymns in honor of the Boston nymns in nonor of Mary, to the accompaniment of the Boston Marine Band. A great shrine, beautifully decorated, was erected in one of the principal streets.

Durazzo, Albania. - Albania's complete separation from the Greek Church, following an explosion of political and racial animosities as a consequence of the War, has been officially proclaimed. It is probable that the Albanians will establish a national church such as those in Roumania, Serbia and Bulgaria, respectively. This final excision of the Albanians from religious connection with the Greek patriar chates was accomplished by Fen Roli, who has won much prestige as president of the Albaniani delegation to the League of Nations.

Paris, September 1.-Marshal Foch who went to Metz to accompany the representatives of the American Legion on their visit to that city and who had left with them for the unveiling of the Flirey monument, returned to Metz later for the special purpose of visiting the institution in which he was a pupil prior to 1870, namely the College of Saint Clement, under the direction of the Jesuit Fathers. After having passed through the class-rooms and the dormitory on the fifth floor where he had formerly slept, Marshal Foch visited the chapel of the Congregation where he desired to see his prefect's stall. As the great events in which he played such a famous role were mentioned, he said to those about "We succeeded, thanks to But let us not cease to pray

Philadelphia, Pa., September 9.— Rev. William J. O'Connell, assistant pastor of the Church of the Most Precious Blood, preached a sermon to 800 persons and then resumed the celebration of Mass last Sunday, while decorations, artificial flowe and the woodwork of a shrine at the left side of the high altar burned fiercely. At the elevation and con-secration, the people in the pews bowed their heads and showed by no outward sign that the blazing shrine distracted them from their devotions. As Father O'Donnell finished the Mass, firemen were working to smother the fire with chemicel extinguishers, after certain men of the congregation appointed by the priest had failed to beat it out. The city firemen who finally extinguished the flames, afterwards declared that Father O'Donnell and the men, women, and children in the church at the time were the coolest persons they had ever seen at a fire.

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HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United

CHAPTER XXXIII.—CONTINUED

But gently—so gently—lest by her haste she should disturb or startle the dear old man, the child first knocked at his door, opened it. Very softly she stole across the room: but if his eyesight was dim almost to blindness, his hearing was still keen; and catchsound of her light footfall, he raised his venerable head and

smiled his welcome.

Quite naturally she slid down beside him, and putting her little face near his long white silvery hair, whispered—because it was a

They're coming, Father Egbert! They are close to now! And your little favorite, Bertie, about whom you tell me all those nice stories, she's coming too; and you and I are coming too; and you and I are glad, are we not?

d, are we not:
Yes, yes, yes," replied the old
est eagerly. "I knew she would
ne. She said she would. Will priest eagerly. "I knew she would come. She said she would. Will she be long, my child? and are little Marie and Madge with her?" The child smiled sadly but kindly

to herself as she answered: "Yes, dear Father; they are all three together. Shall I run and tell them not to be very long before they come to you

"Yes, little one: tell Bertie old Father Egbert has waited so long to see her. Ah! I hear the sound little one : tell Bertie old of carriage wheels on the gravel drive. Can it be they?" He chuckled to himself: "And they think here that I know nothing of this visit."

sadly once more upon the venerable old man before her. "How pretty, how beautiful he must once have been," she thought; "since even now he looks so grand." There is, after all, a close link between the same of the journey today, and the disappointment to him would have been very great." The child colored slightly as she heard this and drooped her head, but said nothing. She knew that The girl's eyes looked fondly yet remainder of the journey today, now he looks so grand." There is, after all, a close link between old age and childhood; for how often do we not see the feeble steps and habits of old age in beautiful har-mony with those of early childhood. And little Margaret O'Hagan seemed to sympathize with and least. understand the aged man so thor-

of her own age, by saying sweetly:
"Now you will have a little doze, won't you? Then when they come you will not feel so tired."

She shook up the cushion at the back of his chair, stroke his white in their minds that bell did ring; back of his chair, stroke his white hair, and kissed with reverence his aged hand; then darted off to meet her mother. He smiled to himself as he heard her close the door. He liked her touch; and her voice—he were only waiting until they were were only waiting until they were her touch. In their minds that bell did ring, around me. I would fain lay down around me. I would fain lay down the burden of this life, were it Heaven's will, and begin the new one above. Never, kind Bertie, were only waiting until they were here the minds that bell did ring, around me. I would fain lay down the burden of this life, were it Heaven's will, and begin the new one above. Never, kind Bertie, were only waiting until they were had heard it somewhere before; it old enough to go, as their mother was familiar to him, "What a had done before them, and seek for we shall meet at His feet. I shall

leading to the guests' apartments.

mother yet "No, not yet, Mary"—slipping defined sway over our drowsy her little hand in hers—"I thought minds. He smiled to himself as shall not be long separated!—life is

'She'll not be cross; don't fear, child. She gave you her word that you might come to France and see 'Sister Marguerite,' as they call her

now."
"Yes"-slyly-"but, don't you Abbess the see, I want to give Lady Abbess the first chance of telling her all about it. You know she made all the arrangements herself. Do you think she has had time to tell her

"Plenty, my pet. Go in now, and I'll warrant me they'll all be glad enough to see thy bonnie face." She opened the door as she spoke,

ushed the child inside. Seated in the centre of a happy group was that famous woman who, in her gentle wisdom, had guided and supported so many of her sex, and, by her own eminent example and wise counsel, had won such a place in their hearts that the love garded her seemed unbounded. esteem wherewith they There she sat with them all clinging around her, as though they were yet the veriest children. I have said she was to all appearance little altered; but to those whose office it was to be in close attendance upon her person, it was often painfully evident that at times she suffered much bodily pain; which fact, however, she strove hard to hide from the rest of the community.

Now, amidst so many of her children—for dear Mother Agatha, as also several of the other nuns, was present as well—there was not one amongst them brighter or an another the second of the control of the amongst them brighter or more cheerful than herself. Had she not always loved each member of "The

apparition, exclaiming: "Margaret,

y child, you here?"
But the look of surprise was almost instantly changed to one of joy, as she stepped forward and clasped the rosy culprit to her bosom, embracing her heartily. It was such an unexpected delight to see her little girl again. When her mother released her, little Margaret sprang to Sister Marguerite's eide, and sinking upon her knees side, and, sinking upon her knees beside her, hid her face upon her shoulder, weeping out the words, "Oh, I am so glad you did not die!"

"Dear little heart!" answered the gentle Sister, folding her arms around the slender form. "Thank God, indeed, that we are spared to meet again! Once I had almost feared that I might never see our little Margaret more. You and I, dear child, will have many long talks now. We have not forgotten our little secret, have we?'

Then Lady Abbess explained to them how the child in her trouble had written to her, telling her of her mother's promise, viz., that should Sister Marguerite recover, she, under Mary's charge, might visit France and see her once again; and how, after thinking matters over, she had taken upon herself so to arrange that all might meet together at St. Benedict's Abbey.

Aunt Marie, every one, was glad to see the child and have her near; so all was well, and she took a place amongst them, which even then seemed to have been waiting for her: and from that day a sweet joy and contentment filled the little maiden's soul.

"And how about Father Egbert?" inquired his old favorite. "How is

the dear old man? 'Better, I think," responded dy Abbess. "But I did not He Lady advise him of your coming, fearing that should your strength fail, you would be unable to accomplish the daily of the expected visit, and the had appeared to understand each other so easily. Their talking about it, she thought, had never seemed to upset him in the very

"I wonder how he will recognize oughly, as she bent over him and endeavored to coax him, as she might have done a dear companion of her own age, by saying sweetly:

him, Sister Marguerite.' "Yes, dear Mother; I am longing do so." Before they had found

Why, my bairnie—not seen thy times do, with a vague impression of pleasure or pain holding an un-

> ringing. Sister Marguerite needed patient, and listen to me, for you no guide along the old familiar way. She was walking very thoughtfully, down the long passes and those of Father Egbert. Her mind had reverted back, as it frequently did, to the memory of that dear parent, whom she had loved so tenderly, and whom God had seemed fit to take to Himself whilst she was permitted was permitted was permitted was permitted.
>
> The was permitted who told you of it?"
>
> "Alt" and he smiled archly; "they thought here to deceive the man; but Heaven sent was permitted was permitted. and-unlike herself-very slowly venerable, saintly old man, this link of the past, whose blessing she craved to receive ere he too should eave her for the unknown. A great feeling of pleasure suffused her mind and seized upon her whole frame, when she realized how sweet a thing it was to be unfettered save by the ties which bound her to God. ree to spend herself, for Him, upon His creatures—to feed them, to clothe them, to tend and comfort and pray for them in all their wants and miseries, and to be blessed by Him in return. Dear old Father Egbert, how good he had been to her in days gone by! Her heart beat faster as she neared his room, and the hand that was once fearless trembled now and

clasped together, a smile upon his benevolent countenance, his sightalways loved each member of "The United Kingdom" with a special love? What pleasure, then, to see them again, each true to her vocation in life, even as she would have had them to be.

The knock at the door was so soft and low, and it was opened so gently, that all did not at first hear or observe either; but Madge, who was sitting opposite, looked up at the moment, started, then sprang of the two Margaret's voices even as she bears their features blended in her little free!—
In His own mysterious way He had drawn the child to Himself. The world have as he caught the sound of her firm little tread upon the floor. She spectation shone upon his features as he caught the sound of her firm little tread upon the floor. She spectation shone upon the floor should be a sharply, and a look of joyful expectation shone upon the floor. She spoke not a word until she knelt at his feet, then taking his hand, she spoke not a word until she knelt at his feet, then taking his hand, she spoke not a word until she knelt at his feet, then taking his hand, she spoke not a word until she knelt at his feet, then taking his hand, she spoke not a word until she knelt at his feet, then taking his hand, she spoke not a word until she knelt at his feet, then taking his hand, she caught the crucifix which stood upon his features she days harply, and a look of joyful expectation shone upon his features she caught the sound of her firm siddle to Hiss service for ever. In His own mysterious way He had drawn the child to Himself. The world have been turn aside and devote themselves with equal energy to the service of the king of truly she is Madge's child!" he repeated as harply, and a look of joyful expectation shone upon his features she caught the ca less eyes instinctively raised towards the crucifix which stood

He started when he heard her

Then a look of supreme joy broke over his venerable face as he pressed her hand in his, and thanked God that he had been spared, if not to see, at least to feel her presence near him ere he died.

"I knew you would come, but you have tarried long, dear child. You do not forget the promise you made to visit and minister to me in my illness? Speak, Bertie; for though I cannot see your face, your voice is dear to me; there is a power and ring in it that floods my failing memory with happy thoughts, and recalls faces and scenes I had almost forgotten. Like the swell of a strong spring tide which carries on its breast remnants of the past and secrets of the deep, your voice has recalled to the surface of my mind images and impressions I had thought lost for ever. Why did you not visit me

Father, I have been ill; I could

not come."
"Poor little Bertie! I knew there was something wrong. Are you stronger and better now? for, alas! I cannot see you.

"Much, much better, and as soon as I could travel I came to you." "That is like you; and you have made me feel so happy. No cloud now rests upon my mind. Did you not kneel here once before, and did I not bless and send you on your way? You were going then to devote and consecrate your life to deeds of charity for God's sake.

And did you do so? "And you belong . entirely to

Him ' Entirely, and for ever.' "And the rich, your old compan-ions, know you not now-perhaps

That does me good, not harm." "Aye, but the poor, the lowly, and the suffering bless you, child?"
"Always, Father."

"And you are happy, Bertie?" "Very, very happy; so happy, Father, that oftentimes I marvel how so much of perce and joy should fall to my lot."

He raised his sightless orbs upwards, and laying his hands upon her head exclaimed—
"Did I not say—did I not

prophecy years ago, that this child should bless and be blest? Aye, God will reward her a hundredfold for all she has done for Him. have grown old, dear child, and had heard it somewhere before; it was familiar to him, "What a bright little child it is," he thought. But somehow he could not realize that she was "little Madge's" daughter.

To old Mary's astonishment she came up with her little charge, who was now sauntering slowly and thoughtfully down the long cloister to little charge, who was now sauntering slowly and thoughtfully down the long cloister to little child's desire, he had been enabled the long cloister to little child it is," he thought a done before them, and seek for tuition and love 'neath St. Benedict's care.

CHAPTER XXXIV.

Father Egbert awoke from the doze which, in accordance with the continued: "You must not weep when you close my eyes in their last long sleep. No, do not mourn for child's desire, he had been enabled me; but pray much for me: pray that my soul may find favour that my soul may find favour before God. And I—I will watch g an un-drowsy may remain faithful till death. We

> will not have me with you long: then you will be sorry that you did not hear all that the old man had to

approach

Who was the angelic messenger, Father

"A little child! One so guileless of heart, so full of gentle thought, that she must indeed be fair to look upon. We have sat together and talked of you, and she loves you dearly. Do you not call her 'Mardearly. garet the Third?'"
"O, the daring little nymph!"

laughed Sister Marguerite, steal a march upon us thus. "Nay, dear child, forbear to scold her; for she has been a com-

fort and a joy to me. I have loved to listen to her wise though childish prattle. Tell me; if you can, from whom she has derived that voice 'tie pleasantly familiar; I have heard it, so it seems to me, years

'Does it not sound like dear old Madge's-or rather, does it not bear in its sweet tones a vibration, a ring, as of the two Margaret's

voice; but his own was firm as solemnly he raised his hand above her bowed head and said:

to us by some mysterious bond, but could not fathom where the links were laid. Alas, this but proves to "Bertie, my dear child! May God in His mercy and power bless you as I do this day, now and for where is our little Madge? and the Where is our little Madge? and the gentle little Marie also? Where by broke are your old companions, child?-as he that I may bless them ere I die."

'Awaiting the summons to visit you, Father

"Go, call them: bid them come at once! No, no; stay!" he cried hastily, as she rose to her feet. "Do not leave me; I cannot bear that you should go. See, I will touch the bell and convey my mes-sage to them thus; and do you draw chairs closer up, that I may have some of the dear old children around me once again. I like to hear their voices near me. It may be for the last time on earth that this pleasure is permitted me."
"Nay, say not so, dear Father, I do entreat you not."

"But wherefore not, dear child, when I feel and know it to be true. And now that I have met you once again, and heard from your own lips that you too belong so entirely to God, that for and in Him alone you live, why I feel at ease and wishful now to die."

"It is well to be thus resigned; and should Heaven will it so, how could I have it otherwise. But to me you have ever been the truest of me you have ever been the truest of guides and the gentlest of teachers. Think you not but that I shall miss you. What were you not to me when my poor father died? Ah, Father Egbert, I shall indeed miss you-sorely!" Her voice trembled but he could not see the tears that welled up and gathered in her eves

welled up and gathered in her eyes. No, you will not miss me much; for here I am almost useless now But there-there-in the presence of our God, dear child, there, at least, I can intercede for you, and await with joy until the short span of your little life be o'er; when you will join me once again and take up, and complete in all its perfection, that life for God which under such difficulties you have begun here be-low. But hark! if I mistake, not

here come our welcome guests. As he spoke the door flew open and little Margaret, flushed and eager, bounded to his side, exclaiming, "Dear Father, they are all here now. What a nice long talk you have had with Sister Mar-

his dear old children, but was unable to do so: and for the first time they perceived how infirm and feeble he had become. Little Margaret, kneeling quietly upon a low stool at his feet, alternately stroking his aged hand and gazing with childish awe into his kind old face, was so impressed by all he said that it seemed to her she had listened to and been blessed by one of God's own saints. They all felt that during the time they talked together—telling him, as they did, of all their various joys, and the many changes that had occurred in the lives of each—that his intellect was clear and unclouded, that he understood distinctly, and sympathized keenly in all that interested them. Their joy at meeting and seeing him thus was great indeed. Marie told him how happy she was with her kind husband and

marie told him now happy she was with her kind husband and little ones, in the beautiful home he remembered so well; and he smiled as he listened to and blessed

And you, Madge, my dear old in the first year high. "And you, Madge, my dear old child," he continued solemnly—
"you who endured the early trials of your young life so staunchly, so bravely—take care of this little treasure"—laying his hand upon the child's head—" take care of our little Margaret the Third, for in her Heaven has entrusted to you a precious charge. And if in the first year high.

"I wish every school in the city would burn down," said Romeo. "I know it's a cheat!"

"Why, Romeo," interrupted Mrs. Rossetti, "that's no way for a Christion Brothers' boy to talk. I had hoped you would win, but if you can't loose like a little man, it's just well you were defeated so that precious charge. And if in the near future she should ask you aught for God's sake—should she prefer Him fairest and our best. Promise me, and. Absolutely nothing!"

Madge, that you will present no obstacle to the designs of Heaven in her regard."

Eather to fine the designs of Heaven in the regard. "

Shaven man with a red necktie and a piping voice who seemed to command most attention, and to whose sure you answered all the questions words Manuel Rossetti had listened

"I will promise, Father, to frus-trate no design for God's honor and glory, whether with regard to my children or any one over whom I have control."

There speaks the brave spirit of your mother, little one; hers was always a nature capable of the greatest self-sacrifice. Madge, God will bless you in your children!"

Little Margaret's face was crim-son. She had crept to Sister Marguerite's side and hidden it in Both knew that the dear old priest had guessed their secret. Yes, from the House of O'Hagan St. Benedict claimed a daughter at

Under the good Saint's fostering are the sweet child grew up and flourished, and Heaven looking down upon the little maiden this night, accepted and blessed the offering which she made of her whole self to *His* service for ever.

the heart nor will to refuse her child's request.

they had left the old priest's presence when Sister Marguerite was summoned speedily back to his side. The assistant chaplain was already there, and was administering to him the last rites, whilst the invalid, whose mind was apparently quite lucid, strove to join in the responses himself. The poor old man was lying upon the sofa, but Sister Marguerite shed no tear nay, she forced her voice to betray neither tremor nor emotion—lest it might distress the dear departing

spirit. Falling upon her knees be-

side her friend, she slid her arms beneath his shoulders, and uniting

her voice with his answered most fervently the prayers recited by the officiating priest.

Many a soldier, many a weary sufferer, had breathed forth his or her last sigh in those arms. It was in situations like the present that England's Daughter was at her best. There was a power of sup-

port, comfort, and solace in her Father Egbert passed away as he had lived, peacefully and calmly. He evinced by many a feeble but affectionate sigh his satisfaction at her presence there; then, when all the consoling rites were concluded, and the blessing had been proounced, with a last gentle pressure of the hand he smiled and was gone. It looked as if the dear, saintly old man but slept; and his old child wept not, but thanked God that she had been permitted to see and be blessed by him once again ere he

died. No; his children prayed for him, but they could not weep, knowing how he had yearned to go.

And thus we leave "The United Kingdom," where first we found them, happy and cheerful in each other's love "neath the perceful other's love 'neath the peaceful, shady glades of dear St. Benedict's.

TO BE CONTINUED

THE BISHOP'S MEDAL

Romeo Rossetti marched home diary mood. In his heart he wished that every school in the world would burn down and all their schoolbooks with them. As for the teachers—especially the Christian Brothers— Romeo could not exactly wish to He endeavored to rise and greet burn them, but he conceived of varwas ious ways in which they might be properly punished for scores of mis-deeds which Romeo could count against them.

Arriving home he threw his books violently on the table and gave vent to his outraged feelings.

"Francis Finlay won the Bishop's medal," he exclaimed. "It's a cheat. He's been stooleyin' around Brother Thomas all year and, of course,

Thomas all year and, or they gave it to him."

Everybody in the Rossetti household— and that includes Romeo's mother and father, and his sister, mother who went to the Presenta
"All right Romeo," he said.
"Come along." nouncement meant to Romeo. The Bishop's medal for Christian Doctrine and American History was the humiliation that had brooded on his coveted prize of the first year high at the Christian Brothers. Romeo had set his heart on it. In this he was urged on by his mother, who was proud of her son's ability as a events of the day and hour, and student, and by his sister, Agnes, especially the union headquarters who shared her mother's pride in the talented boy. Agnes, too, felt where he had gone on two occasions where the strike leaders had her little hand in hers—'I thought they might like to have the first meeting all to themselves;" and then, looking up doubtfully, "you know mother doesn't know we are here."

The Compline bell had ceased the smile to have the first might like to have the first meeting all to themselves;" and the smile to have the first these thoughts gradually took more they might like to have the first these thoughts gradually took more they might like to have the first these thoughts gradually took more they might like to have the first these thoughts gradually took more they might need to himself as these thoughts gradually took more they might like to have the first these thoughts gradually took more they might like to have the first these thoughts gradually took more they might resemble the good little might resemble the good little might resemble the good little might resemble the announcement keenly. Francis might resemble the good little might resemble the announcement keenly. Finlay's sister, Margaret, was applied to himself as these thoughts gradually took more they might like to have the first these thoughts gradually took more they might like to have the first these thoughts gradually took more they might like to have the first these thoughts gradually took more they might resemble the good little might resemble the announcement keenly. Finlays sister, Margaret, was applied for a pupil at the announcement keenly.

The Compline bell had ceased when the strike leaders had the announcement keenly. Finlays sister, Margaret was applied for a pupil at the first announcement keenly. of the rivalry between the two lads

as well you were defeated, so that you may learn how to take defeat."
"Of course, Romeo," said Agnes.

before all else, refuse not her request; for remember, He chooses when and whom He will, and often—almost always—He takes our fairest and our best. Promise me,

I answered them more carefully

than anyone," said Romeo. "I was the last to turn in my paper and Francis Finlay was the first."
"Let us see," said Agnes. "How many questions were there?" many questions were there "Ten," said Romeo. "T

"They were the all easy. All about the sacraments and sin in catechism and about the revolutionary period in history."

"How many kinds of sin are there?" asked Agnes,

"That was one of the questions," replied Romeo. "And I answered it right. There are two kinds of sin—mortel sin which requires grievous

mortal sin, which requires grievous matter, sufficient reflection and full consent of the will, and venial sin, which is a slight offense against the law of God in matters of less importance, and which in matters of great importance is an offence committed without sufficient reflection

ringing in her ears-had neither said. "I'm sure Francis Finlay got

that wrong, too. hild's request.
Scarce an hour had elapsed since hey had left the old priest's preshey had left the old prie

was the Father of the American And how did you answer it!"

John Paul Jones. That is not correct," said Agnes, "John Barry is usually given the title of the Father of the American navy. It is true that John Paul Jones was a brave man and markable sea captain. The United States Navy was permanently organized by Act of Congress, March 27, Six captains were appointed 1794. by President Washington, Barry's name headed the list. commission was dated February 22, 1797, and appointed Barry, captain in the navy to 'take rank from the fourth day of June, 1794,' He was 'Registered No. 1,' and was thus

officially the first ranking officer of the United States Navy." The discussion was interrupted by the arrival of Romeo's father. Manuel Rossetti was a pattern maker and for three months the pattern makers in Newark had been on a strike. Each morning Manuel left his home and made his way to the union headquarters, where hundreds of men, idle like himself, congregated and discussed their wrongs. Usually he arrived home a short time after the children had returned

Manuel Rossetti was a good man, the son of immigrant parents. had not had much opportunity for education, but he was devoted to his family and to his Church. Of late, however, especially since the strike, he had been in a moody frame of mind. He was not usually a talkative man, but since the strike he talked less and less, especially at home. So his entrance naturally broke up the conversation

between Romeo and Agnes. The evening meal was soon over his hat and prepared to leave for the union hall, where, since the strike started, he had been in the habit of spending his evenings. etti, who had noticed that her husband had been later and later in returning from these evening sessions, looked up at him as he took

Are you going Manuel?" sheasked. "Yes," replied the husband.

guess I will go down and see what's doing tonight. I'll be back early." "You might take Romeo with

you," said Mrs. Rossetti, who was quick to realize what effect the company of the son might have in bringing the father home before midnight. He is through with his St. Jerome's College examination now and he need not stay home to study tonight." Manuel Rossetti's son was the

"Come along."
Romeo's eyes lighted up with joy.

Along the well lighted street the stolid man and the delighted boy wended their way. The sights and sounds were commonplace and drab

enough to Manuel Rossetti but in them Romeo always saw something new and interesting.
On the corner of the street where the union headquarters was located Manuel Rossetti stopped. He had often stopped there before, in fact, almost every night now he made it a practice of spending considerable But what's the use of study-time listening to different men who?" cried Romeo. "Here's a mounted soap boxes and talked to

> more than to those of any other. Just when Manuel and walked up he was engaged upon a violent discussion of the wrongs of the working men.

"I tell you, men," he said, "we will never get our rights as long as the capitalists have the Govern-ment, with its soldiers to shoot us down, and as long as they have churches and priests to lie to us and to deceive us. We must over-throw them and until we overthrow them we are slaves.

These words came to Romeo's ears as a shock. He had naturally been brought up with a devotion, and reverence, for the Church and its history had taught him to be loyal to the Government of the greatest free country on the earth.

'That man isn't saving what's he exclaimed to his father in an undertone. Manuel Rossetti had thought the

same thing when he first heard the speaker with the red necktie. as he had listened night after night he became more and more convinced that the things he said were true. In fact, he had reached the stage or observe either, one to her feet on perceiving the small of the feet of the

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when they were attacked. So he bade Romeo be quiet.
"You are too young to know any.

thing about these things," he said. But as Romeo listened he became more and more indignant with the speaker. The crowd was growing larger and larger, and some of the men were beginning to cheer the man with the red necktie as he grew more violent. grew more violent.

Finally he swept himself into

a fury.
"Down with capital, I say," he cried. "Let the workingman take what is his. These buildings and these streets, all this city was built by the hands of working men, and they ought to own it. Why should we slave when the capitalists live in luxury. Why should we work when the Government officers can ride in their fancy cars paid out of our taxes. Why don't the priests our taxes. Why don't the priests and the bankers and the Government officers come out like us and work with their hands instead of living on our money ?

This was too much for Romeo. He had stood somewhat ashamed for the moment when his father failed to answer the man's first attack on the priesthood and the Government, but now he had forgotten his father and remembered only some of the things he had studied and some of the things he had read in his Christian Doctrine and American history

"It's a lie," he cried. "It's a lie. A priest doesn't work for money. Some priests don't even get a cent. give up their lives to save And this Government is the best Government in the world."

the speaker. But others were ous for the glory of God, who had plainly angry at the interruption.

"Is that your brat, Rossetti?" asked one of them. "It's well seen pleasure, to work for God's chil-

he's going to the church schools." dren, who fell a The speaker with the red necktie ardly murderer. was not disconcerted at the inter-ruption. In fact, he had heard the last remark, and meant to make the

most of it.

"That's the way they're bringing up the children," he cried. "That's what they teach them. They know they they have the children to the children more than their fathers nowadays. They are brought up to believe all the fairy tales they tell them in the schools about their gods and their commandments and their submission to the people who have the money. That's the way they bring up our children, filling them full of

lies and tommyrot."

Just then another voice broke out in the crowd. It was a man with a blue sweater, a tall man, and one whose voice was stronger and more clear-cut than that of the man with

the red necktie.

"The boy is right," he cried to the speaker. "It is you who are telling the lies. Where did you come from any how?"

"Russia," said the man on the

"Russia," said the man on the soap box, "the only free workers republic!"

Are you an American citizen?" asked the man in the blue sweater. No, I wouldn't become the

is no place for you to try to spread

Thomas, "you have done nobly. This year we are going to give out two Bishop's medals. And on them will go to you, the boy And one of not only knows the truth about his Country and his Faith, but who has the manhood to defend them -Daniel Doran in New

THE MURDERERS OF FATHER COYLE

John Wiltbye, in America

On the evening of August 11, the Very Rev. James E. Coyle, pastor of St. Paul's Church, Birmingham, Alabama, was murdered. Father Coyle, whose death, writes the editor of the Birmingham Age-Herald, "leaves the community shocked and benumbed" was a foremost citizen in his community, a man of scholarly attainments, and above all, a true priest of God. Seventeen years ago at the call of obedience, he left McGill Institute in Mobile, of which he was President, to become the shepherd of his people in Birmingham. At the time of his death, he was Dean for the Northern District of Alabama, a member of the Bishop's Council and of the Diocesan School board, and an examiner of the junior clergy. In addition to the labors connected with these responsible offices and inseparable from a large parish, the deceased priest conducted a parish monthly, and gladly gave his aid to every movement for civic betterment in Birmingham. He was a citizen of the highest type; as a pastor of souls, he was all that There was consternation in the crowd for a moment. The speaker looked down at the boy and then at Manuel Rossetti. The boy faced the stare boldly, but Manuel Rossetti with looked shamefacedly at his son in the journal quoted, "he was about his Father's business, as the poor, the sick, the troubled, and Many men in the crowd started the oppressed in this city can today talking at once. It was easily seen that some admired the courage of the youth who had taken issue with afflicted, this devoted priest, zeal-

> dren, who fell a victim to a cow-According to the press accounts, the murderer was a Protestant minister, one E. R. Stephenson, a wretched hanger-on, known locally as "the marrying parson," a name which fitly indicates his character and attainments. But the press accounts are wrong. True, the coroner's warrant affirms that E. R. Stephenson is a murderer.

But there are facts into which an official does not inquire, and of which the law takes no cognizance. The bearing of these facts upon the murder of this zealous priest is known to every Southern Catholic, and the Bishop of Mobile, bowed with grief as he stood at the coffin of Father Coyle, gave them voice. On his first visit to Birmingham, twenty-five years ago, said Bishop, he had been gratified and touched by "the kindly, cordial greeting extended him by his non-Catholic brethren." But of late, that sympathy and cordiality had been lacking.

"What has brought about the change? Who is responsible for bringing the crowd of mountebanks to misrepresent the doctrines of the Church, to

discontent among honest men. The people of this country rule them-selves. They are a free people, and They call themselves Americans, some education and for years had them, they have a right to vote and to remedy them. They don't want revolutions and bloodshed like Russia has today. If things were so ments are not indorsed by the great fine in Russia, why didn't you stay majority of the citizens of Birming-There was now a confusion of the misrepresent and dishonor them.

There was now a confusion of voices. Men who had listened to the speaker with the red necktie night after night, as if under a spell seemed to find themselves.

"The boy was right," one of them cried out. "It's the man who has been telling the lies."

Several joined in similar cries. Others shouted out defending the Others shouted out defending the soap box orator. The confusion grew general. Romeo found himself in the midst of a babel of tongues known the Catholic Church as she the enemy of minimally, and upon its priests as emissaries "Tom" Watson. Nor will he be the soap box orator. Would he have compressed in the midst of a babel of tongues known the Catholic Church as she the enemy of minimally, and upon its priests as emissaries "Tom" Watson. Nor will he be the last.

Is there no redress at law? None. The effect of a calumny cannot be the soap box orator.

"Romeo, my boy," said Brother good man to believe all women homas, "you have done nobly. good, he would seek to keep so terrible a revelation from the public, while using every means at his dis-posal to bring a shocking scandal to a speedy end. Least of all, would he try to make his living by exploit-ing the wickedness of lost women nor would any decent man wish to listen to his disclosures. What, then, can be said of those who calumniate innocent women?

But in every community, North as well as South, but particularly in the more illiterate sections of the South, there are men who in no sense can be regarded as decent. The fact is evi-dent from certain Southern politicians and the favor which they The audiences to whon they address themselves are the uneducated and illiterate. Many are vile in mind, and, as was shown by the Surgeon-General's report on the camps, very many of them are equally vile in body-as a result of sin. They feed upon carrion and refuse. They delight in turning over in their filthy minds and expressing with obscene lips, stories and tales directed against the Catholic Church. If they can read, they subscribe to the weekly and monthly publications which cater to their ow desires. In the columns these publications, they are told that we Catholics cannot be good citizens of this or any other country—we who furnished soldiers and sailors far beyond our quota in the late War; who know the unblemshed patriotism of our Bishops and priests; who boast that great patriot, now with God, Cardinal Gibbons, and those patriots beyond the water, Foch, who turned back the tide of almost certain defeat; Mercier, the "soul of Belgium" and of liberty during the invasion, and Albert of Belgium kingly in deed as well as in station. The Pope, they are told is plotting

"the destruction of our liberties." All Catholics have been ordered to nelp him bring the country under his control. Governors, Congress, the President himself, dare not act except at the dictation of the Pope, or of the Knights of Col-umbus, or of the Jesuits, and the Jesuits are accused of having murdered Lincoln, Garfield and McKinley, for refusing to submit to Papal demands. In gross and revolting language, these publications have not hesitated at the monstrous statement that our Bishops a progidy that continues even to and priests, without exception, are the present day. icentious men, and that all Sisters are fallen women. Other fearful charges of this nature, I dare not repeat. Nor is the cam-paign against the Church confined to the printed page. What community is there that has not seen its "ex-nun" or its "ex-priest," often a man or woman yet redolent of the penitentiary, occupying the Protestant pulpit, or addressing select audiences of "men only," but always with the same message that

can safely tolerate? Nor let it be said that these them their own refutation. They do to men of sense, but not to the audiences of which I write, not to bigots so inflamed with hatred that any accusation is true if brought against the Catholic Church. I myself am acquainted with a priest in the South, who just three years ago, at the request of a common friend, bared his head to convince a Protestant lawyer that said the man with the red necktie.
"Then you ought to go back to Russia where you belong," cried the man with the blue sweater. "This is no place for you to try to a sum of the control of the Church, to assail her clergy and malign the convince a Protestant lawyer that here at last was a priest who had no horns. The proof was rejected on the place for you to try to a sum of the land? omen in the land? the plea that by power of the devil the said horns had been caused some education and for years had presided over the county court. He was also an insidious reader of the low anti-Catholic sheets to whose fearful charges he gave unwavering credence. It is not probable that he will ever be minded to take his revolver and kill the first priest he meets. But who can say if such was the effect on his mind what must be the result upon minds utterly divoiced from judgment, justice and the commonest elements of Christian charity? Father Coyle is not the first victim of that unmeasured bigotry so fitly represented today by the unspeakable "Tom" Watson. Nor will he be the



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ing toil of a Southern mission. But God knows best. On the afternoon of August 14, his bereaved people, led by the little children of the parish, came to the church to pray for an hour before the Blessed Sacrament for the repose of soul. Within those sacred cincts he had ministered to t raising his hand in priestly absolu-tion, breaking to them the Bread of Life, and there had they listened to the Word of God expounded by a man whose life was an example of the goodness to which he sought to win them. God rest his noble soul, and may the Almighty grant that through his death, a victim of fana-tical hatred, the clouds of prejudice against the Church and her children may be speedily dissipated.

WEEKLY CALENDAR

Sunday, Sept. 18.—St. Thomas of Villanova, the glory of the Spanish church in the sixteenth century, entered the house of the Austin Friars at Salamanca. Charles V. appointed him Archbishop of Valencia. He gave all his money to charity, fed each day 500 needy charity, fed each day see a present to persons, and gave a present to every poor maiden married in his every poor married ma diocese. When he died in 1555 it was said he was almost the only

poor man in his See. Monday, Sept. 19.—St. Januarius, Bishop of Beneventum, was martyred under Diocletian. His relics rest in the Cathedral of Naples. The blood is congealed in two glass vials and its liquefaction, when vials and its liquefaction, when brought near the martyr's head, is

Tuesday, Sept. 20.-St. Eustachius and companions, martyrs. Eustachius was a distinguished officer in the Roman army, under the Emperor Trajan. While hunting Emperor Trajan. While hunting wholly, verbatim and at once, he perceived between the horns of a otherwise I shall stop my copy. deer the image of the crucified Sav-iour. He became a Christian, He lost his position and was reduced to poverty, tilling the soil for a rich land owner. His wife and children were taken from him. Later bar-barians overran the country and Catholics are a set of low, unprincipled wretches whom no country Trajan called on him to lead the armies against them. He was victorious, but refused to sacrifice to the gods, whereupon he and his charges are so monstrous as to carry family whose members had been restored to him were put to death.

Wednesday, Sept. 21.—St. Mat-thew, the publican, who beer me one of the twelve apostles. He preached the faith far and wide and is said to have died in Parthia.

Thursday, Sept. 22.-The Theban Legion, which marched 6,000 strong into Gaul, but on being commanded to turn its swords on a Christian population near Lake Geneva, refused. The Emperor Maximian ordered them all executed, and they met death calmly, urged on by

their captain, St. Maurice.
Friday, Sept. 23.—St. Theola, in whom the love of virginity was kindled by St. Paul at Iconium. She gave up marriage and her home to follow the saint. The Roman power follow the saint. The Roman power pursued her; she was punished severely, humiliated in public and ordered to be burned. Finally she was executed, gaining the double crown of martyrdom and virginity.

Saturday, Sept. 24.—Our Lady of Mercy. This feast celebrated the foundation of the order of that name for the redemption of captives, after the Blessed Virgin had appeared to St. Peter Nolasco, Raymund of Pennafort and James, King of Aragon, ordering them to prosecute this holy design.

Who have for years been writing most eulogistically to the editor saying how much they value The Examiner, how much good it does them, how they look forward to it week by week, and feel quite disappointed if a copy misses; and in short they would not be without it for the world. And yet as soon as there occurs any one of the five or six pettifogging incidents just enumerated above, back like a flash of lightning comes the watchword of the situation: 'Stop my copy!' 'One's only further interest in such a quondam subscriber is to try and analyze his mentality. Does he really imagine that anyone, merely

"STOP MY COPY"

duty. He wrote, or got written, a glowing and enthusiastic description of the function, and posted it off to a weekly paper more than a thousand miles away in a different Presidency, requesting publication. The editor was well entertained by reading the contribution, and so were his journalistic assistants. But when it came to the question of insertion they unanimously decided that such an item, however interesting to the person or persons con cerned, was of an altogether too domestic and private a nature to call for proclamation to the whole of India and the world. One of the literary staff remarked 'I might

By Esther W. Neill

RICHARD MATTERSON, whose historical set of artificial teeth, which practi-cally changed me from a sick man to a healthy one.' Another re-marked 'Such an item would probopens with his departure from a seminary i sponse to his sister's letter acquainting hin with the desperate condition of the family fortunes. And so the black desert of unex-pected disappointment leads the way to "the red ascent" through struggles which tried body as well as soul, and conquers a situation well-nigh hopeless. The construction of the plot is splendid, and the characters are drawn with

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time to time comes across them. An analysis of this type of mentality, which we may label the stop-my-(1) The editor must insert in his paper anything which I take a fancy to send him, or else I shall order

him to stop my copy. (2) If the editor does insert anything I send, he must insert it

just as well ask you to insert an account of the Silver Jubilee of my

I cannot imagine any newspaper of general circulation outside that locality deeming the item of suffi-

cient interest to the wider public t

call for publication; nor can limagine any editor of such a gen-

eral paper publishing items of that description.'

Three weeks later there came a letter from the sender remarking with regret that the contribution had not appeared. He went on to say that he had been a subscriber to sighten years and

had secured about three other sub

scribers, etc., and concluded :
'Kindly remove my name from your

register from the 1st proximo; and

to excise the name from the regis-ter. Such incidents never surprise

us, because there are such people in

the world, and every editor from

And so the item did not appear.

seventeen to eighteen years, and

(3) The editor must never expres any view contrary to mine on any point in which I feel keenly interested; otherwise I stop my copy.

(4) He must not even reproduce from other papers any news-item or expression of opinion contrary to mine on such subjects—otherwise I stop my copy.

(5) The manager must never remind me that my subscription has into arrears, no matter how far. If he does I must stop my copy

(6) If I make any complaint against the despatching staff, that my copy did not arrive, or my post-card was not attended to, the office mus' at once acknowledge the mistake and apologize profusely for it. If on the contrary the manager clears his office from blame and makes no apology, then there is only one course: I must stop my copy.

"About twice a year we find our selves confronted with persons of this type, with the same result each time. Our average, we believe, is a lower one than falls to the lot of many other editors. About half of them we get up against are persons who have for years been writing most eulogistically to the editor saying how much they volue The Examiner, how much good it does them, how they look forward to it

really imagine that anyone, merely by paying his subscription, thereby It there not expressed against him. The he saw the man with the red necktic leap from his box and dart quickly up the street. The crowd followed him, Romeo was left standing alone with his father and the man with the blue sweater. He looked up into this man's face. There was something strangely familiar about the policy of all men in the world, it was the one he most hated and most despised. Brother Thomas. Thomas. Thomas. Thomas. Thomas. Thomas the man with the blue sweater. Some now knew this man. Of all men in the world, it was the one he most hated and most despised. Brother Thomas. Thomas that dated and most despised. Brother Thomas. Thomas. Thomas the selection and the supplies that the supplies them. Even were title accust and places and dispitation that the supplies that the supplies that the supplies that the supplies them. Even were title accust and places and dispitation that the supplies that the supplies that the supplies that the supplies them. Even were title accust and the supplies that the supplies the supplies that the supplies that the supplies that the supplies them. Even were title sea ceases the supplies them. Even were these accust the supplies them. Even were the sea ceases the supplies them. Even were the sea ceases the supplies them. Even were the sea ceases the supplies that the supplies that the supplies the supplies that the supplies that the supplies that the supp

but quite pretty and becoming; and so far well. But a further thought occurred to this almost martyr to HAY FEVER, ASTHMA Catarrh and Chronic Bronchitis tain outlook, and found himself besieged by contributors asking him to publish 'in his next issue' items which, in view of common sense and the sense of proportion, he would never dream of inserting freely? We leave the matter at that, and let the object-lesson speak for itself."-The Southern Cross.

Our New Story The Red Ascent

ably find a place in a strictly local paper which devoted itself professedly to details of every little thing, social or other, which occurred its own limited neighborhood. But

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LONDON, SATURDAY, SEPT. 24, 1921

the United States. The Baltimore sion and hatred. . Sun states that under the guise of In an article in the Nation, patriotism the Klan is attempting Albert De Silver reviews the vari- the ecclesiastical corruption of his to revive "the old Know-Nothing ous acts of lawlessness perpetrated times and his condemnation of many movement, one of the most intoler- by the Klan. "The Klan," he says, of the contemporary Popes, have led ant, fanatical and tyrannical epi- "springs from the memory of post- to some questioning as to the poet's

only have capitalized the racial and It proclaims its purpose to main- Catholic has been amply and repeatreligious bigotry of their dupes to tain white supremacy and to pro- edly vindicated, notably by Dr. the extent of many hundred thou- tect womanhood, the two customary Moore who declares that "there is sands of dollars,—for each member cloaks for lynching. Its leader no trace in his writings of doubt or is assessed a tendollar initiation fee, -but have inflamed prejudices and security of the people in the of the teaching of the Church in hatreds to a degree that threatens absence or inadequacy of the forces matters of doctrine authoritatively bloodshed.

The first Ku Klux Klan, in the beginning of its career, had a little something of excuse for its existence in the abnormal conditions of the reconstruction period, and it, too, proclaimed virtuous ambitions, but soon and inevitably it degenerated into a criminal substitute for orderly execution of the laws, an instrument of ruthless oppression and the settlement of private grudges by the infliction of summary vengeances. The new Klan purposes doing precisely the same thing.

This new secret society, like the one whose name it has assumed, is a thoroughly bad one-the worse, perhaps, because its publicly avowed purposes, namely to defend American Federal and State Constitutions, to help in the maintenance of law and order, and a long string of such phrases, are all in themselves commendable and therefore likely to blind the ignorant and the unwary as to the real purpose of the organization. The idea that a secret society is needed either to guard or promote American institutions, is a proposition which is severely condemned by all right-thinking Ameri-

Full exposure of the Ku Klux Klan as a very profitable scheme for coining the ignorance, prejudice and animosities of its dupes into dollars for its officials and promoters, and as a potentially dangerous agency committing orimes against Catholics, Jews and Negroes, has been undertaken by the New York World, in a series of articles which it has already begun to publish.

These articles, based upon months of investigation, have caused quite a stir, and the World reports that as a result of its revelations, thousands of letters are reaching the White House urging the Federal Government to move against the Klan, and that the Department of Justice is to institute an inquiry.

"The invisible empire of dollars" is the manner in which the Ku Klux Klan is described by the World, which proceeds to show that the "Grand Whizzer" has found in his Klan a glorious goose capable of laying golden eggs which are not so invisible as his empire.

According to the published accounts each member "donates" \$10 as an initiation fee. Five dollars go to the "wholesale and retail salesmen of membership" and the rest to the "Imperial Treasury." The robe factory, owned by the Klan, provides nice, white, ghostlike apparel for \$6.50, although the cost of manufacture is about \$1.25. sion that the purveying of "hate that his works have had a direct acter.

and venom" is indeed a profitable share in shaping the aspirations and business. And whither goes the destinies of his native country. World:

"I further decline, any longer, to your scheme to establish in America personal aggrandizement."

sodes in American political history." civil war lawlessness, when the attitude towards the Church. His The organizers of the Klan not negro was disfranchised by terror. theological position as an orthodox asserts its purpose to protect the dissatisfaction respecting any part of law and order.' Its membership laid down.' form discloses an unmistakably Although a bitter opponent of the

> tradition of a lawless past and its actual existence, he ever recogbrought forth in the extravagant nized Peter, even in those Popes obscurantism of present-day preju- whom he so vigorously denounced. dices. Its life cannot and should He placed Boniface VIII. among the not be a happy one. The modern imoniacal in the lowest depths of Ku Klux Klan does not deserve to hell, thus doing a grave injustice to live and it had much better die."

> > DANTE

(1321-1921) the death of Dante at Ravenna on If he were a fiery Ghibelline, he September 14th, 1321, has given a was still a fervent Catholic. new impulse to the study of the intellectual faculties."

most perfect representative. Dante sanctity then lamented and reproved was no saint, no holy ecclesiastic, them. who might cry from the mountain time, a typical exile, a faulty pilgrim of Eternity.

In the whole conception and exe-

fact. pulse which he derived from Divine beauty, not of earth, that glows on Faith was not an act of genuine not only the earthly sewer, but a truth, no less than with all the them crowned in his Paradise. Be- idea. splendor of art. In fact, his Com- fore Michaelangelo flung the terrors society.'

song, uniting in his work the accur- faithless to her destinies." acy, the precision, the depth and The works of Dante are, then, limited acquirements, to the infinite whimsical nature desires:' In the force of the Summa. Over all his today, one of the moral milestones source of knowledge; the cleansing home he has his parents, in the work Catholic dogma rules as mis- of the world, a human shrine to of the heart of its selfis'mess and school, his teacher, in the church, The way mine does at the close of justly called the poet of scholasti- men to gather fresh courage and whatever that tends to assimilate ever it may be spent, he has no one

Italian poetry and to have stamped to pay homage to the man who six If this was true, and applicable proper companionship. He is "out the mark of his lofty and command- centuries ago in his works and in his to the time in which it was written somewhere" there alone, that uning personality upon all modern life stood for faith and morals, up- -some seventy years or more ago- trained child, that creature of imone might be drawn to the conclusion that the purveying of the him works have had a direct stand of kneer upon the ground embraced within its walls him mediacy, left to stumble unknow here him mediacy,

links of Italian unity."

goes on to draw attention to the popularizing Catholic theology and ceived but 14,500 recruits. fact that the disguises of parties Catholic philosophy, and rendering committing acts of violence "cor- it acceptable or at least intelligible whole 'Invisible Empire' is a cancer of the twentieth century, so differin the body politic," he continues. ent from the men of Dante's age, in "It is like some foul and loathsome | ideals and outlook; so scornful of the dark, away from the sight of verses; so reckless of the hell he by the silent dead.

Dante's vehement denunciation of

anti-Jewish and anti-Catholic bias. temporal claims of the Papacy or It is a child conceived in the its abnormal extension rather than a great and grossly maligned Pope. Nevertheless in some of his finest verses, he bitterly arraigned the outrages perpetrated at Agnani by the tools of Philip the Fair of The six hundredth anniversary of France against the same Pontiff.

Not without significance then is poetry of the author of the "Divine the eulogy of Dante pronounced by Comedy." For six centuries he has the present Holy Father. To Dante appealed to and held the interest of who attacked the Sovereign Pontiffs the Western mind. "The central of his time, "we must extend and revelation. Meanwhile Protes- your boy?" to answer that he is man of all the world," Ruskin calls pardon," he says, and then frankly tantism is helpless to do either. him, "as representing in perfect adds: "And who will deny that balance the imaginative, moral and there were at that time among the

media, which has deservedly of Judgment Day on his colossal nothing else than to glorify the jus- had watched the writhings and recall the following: tice and the Providence of God, who the tortures of the damned. When governs the world in time and eter- Dante's thought, his dreams and his

tress and queen. He has been which flock the best of the sons of uncleanness; in fact, it is anything his pastor, but in his leizure, wherecism, the lyrist of Catholic dogma. new inspiration. Poet and states- man more closely to the divine to guide him, either directly by in-Dante may be said to have made man, warrior and royalty have all Exemplar of perfect manhood."

NOTES AND COMMENTS

1910, when the Douma proclaimed speaketh. Never, perhaps, has Dante's fame entire freedom of worship throughkeep secret any part or parts of stood so high as at the present day out the Empire, as it then was, this -when he is universally recognized tendency manifested itself. The an Invisible Empire, fraudulent in as ranking with Homer, Aeschylus, immediate result of that proclamaits conception, vicious in its nature, Sophocles, and Shakespeare, among tion was that over three hundred political in its objects, and subject | the few supreme poets of the world. | thousand people withdrew from to the will of a self-constituted It has been well observed that his the State Church. Of these, the emperor who seeks to exploit the inspiration resembles that of the majority joined the Catholic Church. is rapidly increasing in every com-

> called Russia proper. It is improb- The following anecdote, though able that Western sectarian bodies, unusual, contains a note of warning notwithstanding the lavish funds at to which every father should give their disposal, can make any lasting heed: A prominent Canadian impression upon a people with the Judge of a Juvenile Court tells of a ereditary preconceptions of the visit which he made to a place of Russians, who are above all, dogmatic detention where he became interin their faith and have clung so ested in two bright looking boys of tenaciously to the teachings handed about sixteen years of age. In condown to them from the first ages. versation with one, he said, In the Catholic Church alone, can "Charlie, how did you come to get such a people find realization of into this trouble. I knew your their highest ideals.

national Conference of Chemists in wrong. Why didn't you take him New York last week that the Bible into your confidence when you found undergo such revision as to bring it yourself slipping?" The boy hung into line, as it was expressed, with his head and mumbled, "I could science, has created considerable never get within forty feet of my stir in Protestant circles. But is dad, he was always too busy. not this just what the good people Now I ask you Catholic fathers, have, in effect, been doing them- does such a condition as this exist selves? Luther set the pace in between you and your son? When the beginning, and "higher criti- your boy wants to "chum" with cism" has in the main but devel- you, his dad, are you too busy? Do oped the "Reformers" thesis. . . That, however, the Bible is out in a boy's life is that he does not of tune with scientific discovery and get enough companionship? Do development is a delusion. The you realize that a boy craves, de-Bible need fear no true science nor mands, and will have companion-And the Catholic Church, true to you, then with whom? Who could her mission, is always there to safe- give him more ideal companionship guard the integrity of the Scriptures than you, his dad? Or are you conand to define the harmony no less tent to leave him to his own re-

clergy things to be reproved, at the Prince of Wales, a Toronto daily being cooped up within doors and A child of that wondrous age, the which a soul so devoted to the says: "It is true that Princess molly-coddled into a lap-dog, but thirteenth century, Dante, though | Church as that of Dante must have | Yolanda (of Italy) is a Roman Cath- | rather, that the remedy for this conone of its latest products, is per- been quite disgusted; and we know olic, but it is not improbable that if dition should be effected without haps with St. Thomas Aquinas its that men distinguished for eminent this were the only bar to a marriage allowing him to drift aimlessly upon with the future King of England, the streets. Take him out into she might change. This was done God's great out-of-doors, if you will, "Dante," says a well-known by that grand-daughter of Queen and let him by your guidance betops what could not always be heard in the valleys and plains. He was hers in her sweetest and loftiest Spain." These words simply reflect God's handiwork, but not the street, the great Catholic laymar, of his accents. From his brain and heart the current non-Catholic notion of for there, there is and can be nothing leaped the wisdom and song of his religious faith—a thing to be put worth while. After all, what an country. The sonnets of Petrarch off or on as material considerations ugly thing a street is. It may be slumber in Dante's canzoni. The may dictate. We know nothing the barren stretch of lane that cution of his immortal poem, he is Madonnas of Raphael are but pale about the personal bearing of Prin- passes before the overcrowded tene-Catholic to the core. In his Ency- copies of that Maiden Mother, whom cess Yolanda to religion, but take ment houses, or it may be the clical on the poet's sixth centenary, Alighieri so divinely celebrated in leave to doubt that it is of the free avenue, beautiful above, with its Pope Benedict XV. emphasizes this his loveliest lyric, one that swells and easy character implied by the shade trees and well-trimmed lawns, from that mystic fount of poesy words quoted. As to Queen Victoria but remember, Catholic fathers and "We must also recognize, "His hidden in some vale of Paradise and of Spain, there is nothing to show mothers, that somewhere beneath Holiness says, "the powerful im- known only to the sons of God. The that her adoption of the Catholic each of them, there lurks a sewer-Faith and which enabled him to the faces of the martyrs and virgins conversion. Her whole-hearted moral sewer that from little drain embellish his immortal poem with of Fra Angelico is but a reflection practice of her adopted religion certhe many-hued light of Divine of the glory with which Dante saw tainly goes to substantiate that

READERS OF that entertaining received the title of Divine, aims at canvas, with Dante as his guide, he book, "My Unknown Chum" will

governs the world in time and eter-nity and punishes or rewards the faith, energize in his people, Italy clicking telegraphs, and independent one hundred and sixty-eight hours one hundred and sixty-eight hours the average boy spends seventy and talk like they was going to actions of individuals and of human lives a crowned queen. When his of them. It is the advancement of hours in sleep, twenty-five hours in verse no longer sways her poets, her humanity in the knowledge of its school, thirteen hours at meals, two Dante is the Thomas Aquinas of thinkers and her statesmen, she is frailty and dependence; the eleva- hours at church, and the rest of the

to the worship of material comfort, where await him. Parents will say, Some of the fellers are scared plumb WITH THE gradual return of and given pleasure the first place in "Oh, Jimmie plays with Charlie profit? Capt. Henry P. Fry, who Thus Corrado Ricci says that "the normal conditions in Russia, the its devotions. The author of "My Smith. He's a nice boy." Yes, was disillusioned after serving as a Divine Comedy is the mine from Church is likely to receive large Unknown Chum," was like a "voice very true. Mr. Smith, Jr., may be kleagle in the order, in tendering which by poet and statesman alike additions to her membership in that crying in the wilderness" of his the best boy on earth, but withal he his resignation to Col. Simmons, much of the precious ore was dug much-tried country. All accounts own day and to those who have ears is only a boy and this fact alone wrote as follows, according to the that welded together the broken agree as to this. So long ago as to hear he, being dead, yet proves the lack of interest on your

BOY LIFE ON THE QUALITIES OF LEADERSHIP By Basil Loughra The need for trained boy leaders

American people for his own Hebrew prophet more than that of The exact figures, according to a munity and it is astonishing to witthe poet as ordinarily understood. St. Petersburg (Petrograd) paper ness the results of a few years in -boy training-boy welfare-in one A former officer in the organiza- His influence, moreover, is by no of the time, were 233,000, while some centres where citizenship is word,—Boyhood. For the present tion should certainly be familiar means confined to mere literature. Lutheranism, the only considerable still a noble thing and where pride we find that the particular organizwith its inner workings. Capt. Fry The power of his sacred poem in Protestant body in that region, re- of race breeds proper understand- ation which shows no discrimination ing of the boy-the racial father of between age, class, type and creed, tomorrow's dawn. On the other and whose results are most effective THE WAR necessarily, and the hand it is quite appalling to note is the Boy Scout Movement. Think respond convincingly with the offito non-Catholics, is at the present revolution, with their resulting turthat even in these ideal centres of of it.—"A leizure time programme cial regalia' of the Klan. "The day almost incalculable. The men moil, have greatly interfered with Christian citizenship, the Catholic for Character building and citizenship. this trend towards Catholic unity, boy, in whom are all the latent pos- ship training," and whose ideals, but the tendency remains. There sibilities and supreme qualities of when analysed, are found to be the has long been a considerable ele- true Canadian manhood, is being quintessence of true manhood and thing that grows and flourishes in the mysteries he celebrated in his ment in the Russian Church that "passed up" by his own people and looked with longing eyes to the Holy has to be taken care of by the An organization, which has honest men and women. It was pictured in flaming lines; so skeptic See for redemption from the tyran- Y. M. C. A. and other like organizaassumed the name of the Ku Klux conceived in avarice, sired in ignor- of the purgatory up whose slopes nical bonds of State subserviency, tions. This is not caused by a lack Klan of post-Civil War times and ance and damned in greed. It is he toiled with Beatrice; so cold to and while this spirit is most marked of co-operation on the part of the which imitates the terrorism of the now being nurtured in cunning and that heaven he painted, turn to the among the Poles, the Lithuanians Church, but simply because our above society, has recently been false pretense and fed upon an un- lifeless ashes of the poet and recogcausing considerable disturbance in holy lust for gold by means of pas-

> father well. He was one of the best ministers in Canada. It must have The suggestion made to the Inter- broken his heart to see you going you realize that the one vital thing need true science fear the Bible. ship with someone, and if not with than the distinction between science sources, and when asked "Where is "out somewhere playing." Let it

be understood that I am not advanc-IN REVIEWING possible brides for ing an argument in favour of his cesspool of degradation. Is your boy "out playing" on the brink of this cesspool?

We have at last realized the potency of the fact that at least one-third of every boy's life is spent . "True progress is something in leizure. Out of a total week of superior to your puffing engines and one hundred and sixty-eight hours tion of the mind above its own time-his leisure-in any way his struction or indirectly by at least He doesn't look old, and he throws

part and also the hazardous condition of your boy. The author of 'Tom Brown" says that "boys follow one another like sheep, for good or evil: they hate thinking An' he doesn't act as though he was and have rarely any settled principles.

To combat this contingency there Christian citizenship.

However, to this all-embracing opportunity to develop boyhood there is one great drawback. We lack leaders. We lack men who know boys and who want to help tage of this opportunity-civiliza- phase of the question at all for the tion's greatest offering to youthor before the present organization can be strengthened in the foremost centres, we must have men-men willing to lead, to work, to be inter- in the very statute they were interested in the things that boys are preting, as well as in interested in.

And so the call goes out from world. coast to coast asking the Catholic give help and companionship to the Catholic men of tomorrow. We medium of the Boy Scout Movement. pers stand or kneel This movement has received the very highest approval of our Church, Victoria, B. C., Sept, 5, 1921. and therefore it should be considered no longer as a child's game living. It values deeds above words. It builds character through habit, and citizenship through service. It develops co-operation through cooperation. It learns through doing. Its outdoor craft enhealthens, deepens and enriches boy life. Scouting is a process of making real men out of real boys, by a real pro- exempting it in future from the gramme, an interest-gripping, onerous impost. growth-producing, character-building programme of activities.

be a boy leader? It is not what he all the years gone by," added the Bishop. He declared that the satis should know but rather what he Bishop. should know but rather what he should be. "He must be a real a matter of grave importance; it man, red-blooded and right-hearted. was necessary that they should get He must believe in boys and in exemption. Scouting. He must be ready to give them companionship as his 'bit' for the companionsh the next generation. The Scoutmaster must undergo 'sizing up' ciple of taxation, which was that every citizen ought to contribute to judges. They instinctively see beneath the surface. No sounding munity in proportion to the amoun brass or tinkling cymbal, no of revenue he enjoyed under the protection of the State. Why 'veneer' but sooner or later the protection of boys 'sees through it.' But if the Scouts see real Scout ideals in the Scoutmaster, if they get the ring of sincerity in his words and deeds, if porting it. Rather was it a con they recognize him as a true Master | tinual drain on their resources. Scout, nis influence with them may be practically without limit."

This is your opportunity to do house is not productive, and yet is your "bit," to pay your debt to properly liable to taxation. But a humanity, to pay the supreme price for Canadian manhood and Christian citizenship. Will you lead, or will ductive. The owner may rent it or you be content to "leave it to the sell it, and pocket the other fellow" as we have so often not so the owners of a church. done in the past? At least to give you a proper conception of what

And their hair's all gone, and they

never grin Or holler an' shout when they come They don't get out in the streets

day. It's just as funny as it can be But my pa doesn't seem old to me.

a ball, Just like a boy, with curves an' all, And he knows the kids by their first names, too,

When their fathers are near 'em an They was doin' wrong if they made a noise,

But my pa seems to be one of th It's funny but, somehow, I neve

Think of my pa as a grown-up man He doesn't frown an' he doesn

He talks of the things I want to Just like one of our gang, an' so,

Is more like a pal than a pa to me. -EDGAR A. GUEST

BISHOP MACDONALD WINS SUIT

PRIVY COUNCIL'S DECISIO CLEARS POINT OF GREAT IMPORTANCE

* LETTER OF EXPLANATION Editor Daily Colonist:

Sir,—The report of the interview with me in Sunday's Colonist is in certain respects inaccurate. made to say that "we have no inten tion whatever of claiming a rebate of taxes paid during all the ye gone by." The word "rebate" not mine, nor is the statement. What I said, or meant to say, is that I was not dealing with present. Again, I said the reason why the Privy Council did not prenounce upon the principle of exe tion for the public worship of God was that the principle is embodied of every country within the Empire.

The great point now made clear men of today to come forward and by the judgment published in Sungive help and companionship to the day's Colonist—and it is a point of tremendous importance—is this

The irreducible minimum of exmust have Catholic leaders for our emption for the public worship of Catholic boys, men who will do their God that can be embodied in any very best, by uniting the boy in the statute purporting to grant such Man and the man in the Bey, to worship is offered, including as the bring forth the Man of To-morrow, and particularly through the fined, the place where the worship ALEX. MACDONALD,

Bishop of Victoria.

The Daily Colonist, Victoria, B. C. "I am highly gratified with the but as a man's sized job. "It is in decision handed down by the Juditself a companionship"—a way of cial Committee of the Privy Counties of the Privy Coun declared Rt. Rev. Macdonald, speaking to a Colonist reporter yesterday of the result of his appeal in re the imposition of church taxes. The fact that the highest court in the realm ported his own views in this matter has, declares His Lordship, lifted a heavy burden from his mind, and

"The fact that we have won the present litigation satisfies me; we have no intention whatever of claim-You ask what one should know to ing a rebate of taxes paid during sprang from ignorance of the printhe support of government and to the upkeep of the city or civic comshould the non-churchgoer pay les than the one who went to Church The church was not a source o

CHURCHES V . HOUSES

"It has been urged that a man s house is private property and in any case does not belong to the class of property that is essentially unpro-They have no money interest in it. Churches have also a claim to exyou a proper conception of what companionship means to a boy, I submit as your food for thought the following poem:

HIS PA

Seme follow, pag seem awful old

Churches have also a claim to exceemption on the score of the service they render to the State. Of all moral agencies for the preservation of law and order they are incomparably the most efficient," amplified Bishop Macdon ald.

"The decision of the Privy Council Committee deals simply with the interpretation of the statute; it does not deal at all with the principle of church exemption, which is embodied in the laws of all nations so far as I know. Only what is relevant has been dealt with; it would be irrelevant in a Privy Council to discuss the principle of public worship itself. The point on which they lay special stress is contained in the following clause" (here Bishop Macdonald quoted :)

"The thing most necessary for the use of the cathedral as a place for public worship is that the con-gregation which frequents it should be able to stand or kneel upon the upon chairs resting upon that floor. The use of the floor is infinitely more essential than the use of a roof. In fact, it is impossible to conceive the public worship of God being carried on in a building without the use of the land which it out the use of the land which it embraces within its walls, as it is impossible to conceive walls existing without the support, direct or indirect, of the soil of the earth. The conception of such things is not less impossible because the slature has by statute made the attempt fancifully to divide for purpose of taxation concrete entities notionally into sections or portions which are presumably nutually exclusive and independent of each other. Their attempt will be abortive unless the language and in use solely as a hospital in which the sick, injured, infirm or not be so, one must judge by the not be so, one must judge by the meaning of the ordinary language used what is the nature of the thi

WHAT IS ESSENTIAL

"In this paragraph the Privy beld by His Majesty, or vested in or held by His Majesty, or vested in any public body or body corporate, Council points out that an exemption which purports to be given for the public worship of God must necessarily include what is essential for that public worship, viz., the use of the floor, which is infinitely re essential than the use of the roof," summarized the Bishop.

The cost of the litigation which is brought to an end with the handing down of the Privy Council's decision has already amounted to about \$9,000, Bishop Macdonald states. It was owing to the impoverished state of his diocese and the heavy burden of this litigation that His Lordship has had so often in the last few years to "go begging," as he calls it. He has just returned after about four months' absence, most of the time having been in Brooklyn, New York, and with the successful issue of the suit and the consequent lifting of the heavy financial burdens of the church, he hopes in future to be able to remain in his diocese more consistently than has been possible for some

This is an appeal from the judg-ment of the Court of Appeal of British Columbia, dated the 15th of September, 1920, allowing an appeal from the judgment, dated 28th lovember, 1919, of the trial judge, r. Justice Macdonald, by which latter judgment the respondent's action was dismissed and the appellants given judgment on their coun-

The action out of which the appeal has arisen was brought by the Bishop of Vancouver Island, is by the statute of British Columbia of 1892, c. 56, created a corporation sole, against the Corporation of the City of Victoria, clanning in the first place a declaration that no rates or taxes had been imposed upon certain lands, belonging to him by virtue of his office, upon which lands there had been at all material times erected a building, known as St. Andrew's Cathedral, dedicated and et apart and in constant use for public worship of God, and in the econ I place an injunction restraining defendants and their collectors of taxes from offering for sale for taxes the aforesaid lands upon which the said Cathedral had been erectel or any part thereof on the 26th of May, 1919, or any other date,

tax the aforesaid lands upon which the said Cachedral stands, described as Lots 9 10 and 11, Block 12, in the City of Vic oria, and also other provisions which it was alleged barred the plaintiff's eight to obtain the relief claimed, and averring that there was due in respect of these lands for general rates and taxes, and also for local improvement rates and taxes, together a sum of \$15,984.44, for which they counter-

To this defence the plaintiff filed a reply, and to the defendant's counter-claim a defence; to which latter again the defendants filed a reply.

Notwithstanding the voluminous character of these pleadings two questions alone emerge for decision on this appeal. The first and main question is whether by the provisions of the 197th section of the Municipal Act, C. 52 of the Statutes of British Columbia, 1914, hereafter referred to as the Act of 1914, the land upon which the fabric of St. Andrew's Cathedral stands is exempted from liability for all rates and taxes as completely as the fabric itself is admitted to be. The second and subsidiary question is whether, even if the said lands are (not) by these provisions so exempted, yet in the events which have happened, the general and local rates and taxes in fact assessed upon the said lands for the year 1914 to 1918, both inclusive, amount 1914 to 1918, both inclusive, amounting to the aforesaid sum of \$15,934.-44, are due and recoverable by the Corporation under their counter-claim. This latter question, though

"PART VIII

"Taxation, including Licenses and Division 1)-Taxes on Land or Improvements.

197. Rates and taxes may be imposed and levied upon land or upon real property or upon improvements, within a municipality by the Council thereof, subject to the following exemptions, that is to

"(1) Every building set apart and in use for the public worship of

(2) Every burying-ground in actual use solely as such, and every

Every building set apart tained, and the land adjoining thereto and actually used therewith, not, to be dealt with as it is described in that language.' however, exceeding twenty acres in case of a public hospital and three acres in case of a private hospital.

"(4) All property vested in

officer or person, in trust for His Majesty, or for the public use of the Province, and also all property vested in or held by His Majesty, or any other person or body corporate, in trust for or for the use of any tribe or body of Indians, and either unoccupied or occupied by some person in an official capacity.

"(a Where any property mentioned in the last proceeding clause is occupied by any person otherwise than in an official capacity, the occupant shall be assessed in respect thereof, but the property itself shall

All land and improvements the property of the municipality.

6 The buildings of every institution which has for its object care and charge of orphan and destitute children, and the lands actually used for the purposes of and surrounding the same, not to

"(7) The buildings of every hor-ticultural or agricultural society which is affiliated with the Farmers' Institute and in which there are neither shareholders or stockholders, and the lands actually used for the purpose of and surrounding the same, not exceeding five acres. (R. S. 1911, c. 170, Sec. 228; 1912, c. 25, Sec. 34.)"

In the construction of statutes their words must be interpreted in their ordinary grammatical sense, unless there be something in the context, or in the object of the statute in which they occur, or in the circumstances with reference to which they are used to show that they were used in a special sense different from their ordinary gram-matical sense. In Grey V. Pearson (6 H. L. C., p. 106, Lord Wensley-dellogid:

"I have been long and deeply impressed with the wisdom of the rule now. I believe, universally adopted, at least in the Cou.t of Law in Westminster Hall, that in construing titles, and indeed statutes and all written instruments, the grammatical and .ordin-ary sense of the words is to be adhered to unless that would lead to some absurdity or some repugor inconsistency with the rest of the instrument, in which case the grammatical and ordinary sense of the words may be modified so as to avoid that absurdity and inconsistrument by the fourther?"

construction of statutes specially applicable to this section. It is thus stated by Lord Esther in Reg. v. The Judge of the City of London societies mentioned in subsection 7.

ourt (1892), 1 Q.B., 273, at 290: "If the words of an Act are clear you must follow them even though they lead to a manifest absurdity. The Court has nothing to do with the question whether or not the Legislature committed an absurdity. In my opinion the rule has always been this: If the words of an Act absurd. But if, to make sense, this admit of two interpretations, then they are not clear; and if one interpretation leads to an absurdity and the other does not, the Court will conclude that the Legislature did not intend to lead to an absurdity and will adopt the other interpreta-

to do with the reasonableness or unreasonableness of a provision except so far as it may help them in interpreting what the Legislature

Which necessarily means that for this latter purpose it is legitimate to take into consideration the rea-

and considering it apart from all other sections, one has to ask oneself what ideas its language, taken

That, no doubt, is so, but that marks: fact affords little help to the true construction of this section 197, for nothing to exempt, nothing upon which the exempting clause can reasonably operate. As to them it becomes simply a collection of idle words without sense or meaning. The question for decision is, are the lands upday the heliding at the result of the control of t lands under the buildings set apart and used for the public worship of God dealt within subsection 1 of this section, also impliedly put outside the reach of those taxing

If one takes the first subsection of this section 197 and asks oneself what idea do those words in their ordinary grammatic meaning convey to the mind, the answer must be, a building in which the public worship of God can be carried on. The words "in actual use for" necessarily conveys that, and therefore that everything needed to have that worship carried on is comprised in the description of the edifice in which it is to be carried on.

The thing most necessary for the use of the cathedral as a place for public worship is that the congregation which frequents it should be able to stand or kneel upon the ground embraced within its walls and forming the floor of it, or sit upon chairs resting upon that floor.
The use of the floor is infinitely more essential than the use of a roof. In fact, it is impossible roof. In fact, it is impossible to conceive the public worship of God being carried on in a building with-out the use of the land which it embraces within its walls, as it is impossible to conceive walls existing without the support, direct or indirect, of the soil of the earth. The conception of such things is not the less impossible because the Legislature has by statute made the attempt fancifully to divide for the purpose of taxation concrete entities notionally into sections or portions which are presumably mutually exclusive and independent ofeach other. Their attempt will be abortive unless the language used be clear and plain. Should it not be so, one must judge by the meaning of the ordinary language used what is the nature of the thing to dealt with as it is described in that language

To hold that ground upon which the cathedral stands is exempt from taxation, though not by express words, is only to do what to avoid gross absurdity must be done in the case of the buildings mentioned in subsections 3, 6 and 7 of this very section 197. In the case of a build-ing set apart and solely used as a hospital, the land adjoining thereto, and actually used therewith, not exceeding 20 acres in the case of a public hospital and 3 acres in the case of a private hospital, is expressly exempted from taxation, but the ground upon which the hospital stands is not expressly exempted. though it necessarily contributes more to the service of suffering

erectel or any part thereof on the 26th of May, 1919, or any other date, and thirdly general relief.

To this statement of claim the defendants filed a lengthy defence, setting forth the provisions of many statutes which they alleged conferred 100n them the power, under the cond tions above mentioned, to same considerations apply to the

> societies mentioned in subsection 7.
> If in these subsections the ordinary and natural meaning be given the word building, as including fabric, and the ground on which it stands, the legislation is rational. comprehensive meaning be given to the word building as used in subsections 3, 6 and 7, it would be con-trary to every sound principle of construction to create an antagonism and inconsistency between these subsections and the first subsection And Lord Halsbury, in Cooke v.
>
> The Charles A. Vogeler Co. (1901
> A.C., 102, 107), said:
>
> "But a Court of Law has nothing to do with the reasonableness or unreasonableness or the comprehensive of the the comprehensive meaning, and there is no provision to show it should get the restricted one. Taking section 197 by itself, their Lord-ing section 197 by itself, the lord-ing section 197 by ships are clearly of opinion that, if rationally and justly construed, the to take into consideration the reasonableness or unreasonableness of a provision of a statute. Again, a section of a statute should, if possible, be construed so that there sible, be construed so that there are no repugnancy or inconsistant and rep may be no repugnancy or inconsistency between its different portions or members.
>
> Taking, then, section 197 by itself
>
> CONCLUDED NEXT WEEK

SIR PHILIP GIBBS VISITS

claim. This latter question, though raised in the pleadings, is not alluded to in the judgment delivered by the learned judges who decided the appeal; but counsel assures their Lordships it was argued and, of course, they accept that assurance.

The 197th section of the Act of 1914, upon which the main question turns, runs as follows:

The 197th section of the Act of 1914, upon which the main question turns, runs as follows:

The 197th section of the Act of 1914, and earlier statutes, "land" and "improvements" in the sense defined, which includes buildings, were A very good account of modern Germany is given by Sir Philip Gibbs in a recent article in the British Review of Reviews. German capitalists with the help of cheap labor are constructing an industrial organization "beyond anything the world has previously seen"

I. Observation and description of special problems. II. Adult and juvenile delinquency. III. Defectives. IV. Child welfare.

V. Family welfare.

4. Social Work and Civil Law.—State and City Governments in relation to social problems,

separately assessed (section 199), and rates were levied on the land and improvements so assessed (sec-

"In my opinion Germany will make a serious endeavor to fulfil her pledges, and is in a fair way, if I. Principles. Institutions and the obvious reason that several of the subjects of property mentioned in it are admittedly or impliedly put outside the reach of the taxing powers of municipal council. in it are admittedly or impliedly put outside the reach of the taxing powers of municipal councils. Of those impliedly so put outside the are working harder than any others, reach of these powers, graveyards and cemeteries are good examples.

Unless the land be in these cases exempted from taxation there is above all, Great Britain, have been

trade if Germany pays her indemnities in the only way possible, by an immense increase of exports? The Groups and group fulfiment of her pledges will ruin the countries receiving pay-ment by the destruction of their own export trade. So we reach the astrous paradox that in shouting 'Make Germany pay' we were insisting on our own ruin. The only cure for the present sickness of world trade is to return to normal conditions of imports balancing exports and of a free and natural flow of trade.

The peace of conquest that emanated from the league of diplomats in Paris is meeting with defeat as surely as the war of_conquest that was launched from Europe's chancellories.-America.

SOCIAL WELFARE WORK

Social welfare work is the great need of today. It is the great need because it is the rebuilding of human society. It is confined to no particular class or race or group. It is vain to rebuild society unless the workers build on the founda-

tion of truth and justice. The Catholic Church from the day when in Jerusalem it appointed deacons to do welfare work has been, and is, the mother of civilized

We, her children, must see to it that her mission is maintained. She alone teaches those definite truths that ensure the welfare of man-

The need of the Catholic social worker no one will question. There should be no question of the need of service is today a profession. Motive out knowledge they can never achieve. The worker must be trained in the knowledge of the Catholic faith: in the way it affects every phase of life; and she must trained in the knowledge of her field—the problem; its treatment the agency of relief: all the the agency elements that enter into its right

It is useless for us to strive for the mastery unless we have thorougly trained social workers, Charitable and Welfare Institution. who can stand the highest tests. Any other standard would be unworthy of us as Catholics.

It must be remembered that the

name Catholic marks at once a social worker. The critical world will expect more of her than of any other worker because she is a Catho lic. And the world is right. This Catholic training school must

as a school, be equal to the best training school in the country. Its faculty must be instructors of recognized ability.

Its courses must be a full two years' course.

Its curriculum must be complete,

embracing all sciences and activities relative to social welfare work. It must be a resident school where there is direct touch with the pupil: a Catholic School where definite instruction in Catholic doctrine and Catholic philosophy can be

Only in this way will we rightly train Catholic workers and enable them to shed lustre on the name of Catholic welfare.

Therefore has the entire Hierarchy of the United States directed the foundation of a National Catholic The National Council of Catholic Women is prepared to start this school next September.

The curriculum for the full course is as follows:

THE PROGRAMME OF STUDIES FIRST YEAR

1. Economics.—Brief introduc-

wealth.

I. Effect of income on poverty. II. Poverty as restricted oppor-tunity. III. The poor handic pped by industrial dependence and hazards

hazards.

2. Ethics.—Individual. Social.

I. The concept of the moral law.

II. Rights and duties of the individual. III. The individual essentially a social being, IV. Divine and human relations of social

3. Social Case Work.—Applica-tion of principles and methods. Field work.

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social process. Groups and group relations. Community and community problems.

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10. Household Economics.—
Home Problems. Nutrition and diet. II. get-making for limited in-Budget-making

comes. III. Household arts. SECOND YEAR

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Methods and field of the social

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tion camps, etc.
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Racial Backgrounds.—Problem of Immigration and Americanization. Immigrant groups and insti-II. Organized instruction in citizenship.

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Applicants for admission to the National Catholic Service School are worthy of us as Catholics.

Now, the only way to secure such workers, to train them, to learn workers, for social work—is a satisfactory evidence of its equivations. lent in training and experience Students who have completed elsewhere the work given in the first year may be admitted to the advanced courses.

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

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

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To complete the Diocesan Hospital, and for other Catholic enterprises, the loan has been contracted by the Municipal Debenture Corporation, of Quebec, and is for a period of ten years, in the shape of bonds, which will be offered to the Catholic population of the Diocese in prefer-

Subscriptions to the loan can be forwarded addressed to the Bishop's House, Pembroke, Ont., with the inscription, "Bonds," or to the Capital Trust Corporation, 10 Met-calfe Street, Ottawa, or the Municipal Debenture Corporation Limited, Quebec

For all further details, see the Previously acknowledged \$2,072 59 advertisement in another column.

> The example of the saintly Dom-nic, his virtues and the work of his Third Order gives the Holy Father an opportunity to recommend to all voted sons and daughters, the Faith needs valiant defenders, and the Christian life needs the help of the Mother of God. In St. Dominic's glorious example, and in the work of his heroic followers, we will find remedies for unbelief, for indiffer-

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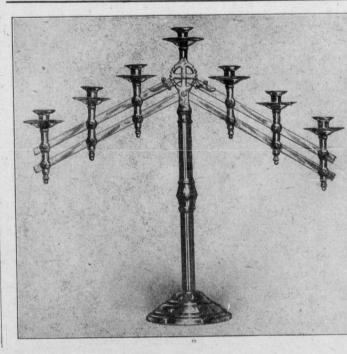
Votive Candles

We can offer Votive Candles at the following Extremely LOW PRICES

16½c. 18c. 20's..... 22's 25's..... 17c. 173/4c. 18c. 19c. 28's..... 32's..... 36's.....

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

The Catholic Record, London, Ont.



Adjustable Candelabra

with extension shank giving two heights, 3 and 6 inches from base. This Candelabrum is of polished Brass and of very solid construction.

It is both a utility and an ornament DIMENSIONS:

Greatest Height, 32 inches Greatest Width, 33 inches PRICE PER PAIR

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RENEWAL OF SPIRIT

influence of our enemy, or become a slave to habit. Even God's grace must find us somewhat disposed for its reception and its continuation. Human effort never can be dispensed with in the work of our salvation. When we sin we fall from our original state, and the rising to it again entails a special effort. As we are left weak after sin, we must use a tonic as a means of arriving once more at a state of spiritual strength equal, if possi-ble, to a state in which we were when most perfect. If we fail to recover lost ground in this respect, we continually grow more languid

fight after falling into sin is stronger than previous to the lapse, and this alone should teach man that he can not escape from the clutches of sin without its mark being left upon him. He should not, however, be discouraged by this fact, but should take it as a warning to return to the path of virtue as quickly as possible and to be more careful than ever before lest he deviate again. It should make him grow braver in his fight, and give him more courage to do the things God commands and to shun what He forbids. Man care fully must guard against hymes. fully must guard against human respect and he must remember that he alone will be accountable for his soul. No excuses are valid in God's are called upon to do His will and afterward to render an account. Man must be most conscientious when facing his duty to God and

working out his salvation.

The victims of habit are hard to recall to the path of duty. Sin has made such inroads into their nature that they effectively feel inclined to nothing else. A strong will—a will that has been trained by stern discipline—and an abundance of God's grace, are the only medicines to apply to these sad cases. Many are sometimes very willing to hear edifying things and in their minds are anxious to do them, but this willingness and this good will are not enough. They will not heal the wound, nor curb an unruly nature. To expect mere good will to accomplish this is almost like wishing a stream that rushes through rocky valleys where it does little good, to divert itself and take its course toward the arid desert, where its moisture would make the sands blossom with vegetation. The mere wish, and abundant wisdom about how it can be done, will not alone do it. But action and labor can effect it. So it is, too, with the course of nature. Not only must its direction be changed, but it also after it ha polluted by bad habits. Definite action on our part with the assistance of God's grace will do this. It may take years to obtain the result desired, but the acquisition will be worth the effort. Nay, it is necessary-no matter how long nor how strenuous the work.

But it is not only those who are in the clutches of bad habits who must recall themselves to duty and bring about continual reforms in their lives; it is the work of the virtuous as well. We have an injunction from God to perfect ourselves even up to the day of judgment. There is no plane of virtue at the level of which we can always remain. We must go higher and higher. The lamentable fact that so many virtuous people live, year after year, committing the same minor faults, comes from this against Heresies, both Ancient and Modern." Ten of the congruings very diverging the people was a second of the Gospel for the Defense of the Church against Heresies, both Ancient and Modern." Ten of the congruings very diverging the people was a second of the Gospel for the Defense of the Church against Heresies, both Ancient and Modern." Ten of the congruings very consideration of the Gospel for the Defense of the Church against Heresies, both Ancient and Modern. neglect to strive after perfection. They lead a wavering virtuous life, to use the mildest terms. This, while it may be pleasing to God, is not all that He looks for from them. not all that He looks for from them. We never are free from the danger of sin, on account of our corrupt nature, but our greatest safeguard and strength is in virtue. When we possess virtue, therefore, the danger of offending God is not close

sionally at least, should rouse the title "Communion and the themselves and see whether they are progressing. If not, though mortal sins—attack and kill symbols religion."

FIVE MINUTE SERMON

they think they are standing still and can save their souls while doing so, nevertheless they must renew themselves and advance.

NINETEENTH SUNDAY
AFTER PENTECOST

AFTER PENTECOST

they think they are standing still good dispositions and graces brought to souls by communion.

This comparison of the engravings in a book and the windows of a advances, never by the so-called holding of one's ground. In virtue we must advance. As, from a physical standarding an increase in strange that they think they are standing still good dispositions and graces brought to souls by communion.

This comparison of the engravings in a book and the windows of a church forms a very interesting and useful contribution to the history of the religious art of past centuries, a strange of the engravings in a book and the windows of a church forms a very interesting and useful contribution to the history of the religious art of past centuries, a strange of the engravings in a book and the windows of a church forms a very interesting and useful contribution to the history of the religious art of past centuries, a strange of the engravings in a book and the windows of a church forms a very interesting and useful contribution to the history of the religious art of past centuries, and the religious art of past centuries. RENEWAL OF SPIRIT

a. Be renewed in the spirit of and put on the new man, who of Got is created in justice and ruth" (Eph. iv. 25.) From the fact that we are all gone backward simply because they inners it follows that we must, at were satisfied to arrive at a certain a reform within ourselves. Sin disposes us more and more to sin, and unless we "renew ourselves." Certainly the same lights to be attained only by saints. disposes us more and more to sail and unless we "renew ourselves," and unless we "renew ourselves," ary things; but a continual ary things; but a continual increase in virtue and merit should increase in virtue and merit should not be considered anything out of the ordinary; it is simply what God demands of us and what the very nature of salvation exacts. In regard to virtue, we are as a child in regard to maturity. A child must use the means adapted

to give it strength and growth, such as food and exercise, and it must continue this always, trying to keep life at its best. we always consider ourselves children as regards our salvation, and day after day use spiritual nourishments to increase our growth in we continually grow more languid until we are wrecked almost beyond repair.

Sin leaves an impression on man—soul and body. He is prone to forget this too often. It is a fact that never are we the same after sin as we were before falling into it. We can receive as much grace is saments to increase our growth in virtue and grace—and this growth must be added to increase our growth in virtue and grace—and this growth must be added to increase our growth in virtue and grace—and this growth must be added to increase our growth in virtue and grace—and this growth must be added to increase our growth in virtue and grace—and this growth in v that never are we the same after sin as we were before falling into it. We can receive as much grace as we had before, by doing penance and returning to virtue, but with it all we still remain scarred. The fight after falling into sin is few people give their solution. Few people give their salvation the serious thought due it; otherwise more frequently they would renew themselves in spirit and advance more rapidly in grace. They should plan, as regards their spirituality, as they do regarding temporal things. The world advances in material things with rapid strides, because the greater

FAMOUS WINDOWS REPLACED

Paris.-The glass windows of the cloister of the church of Saint-Etienne-du-Mont, behind the Pan-theon, which had been removed for safety during the bombardment of Paris, have just been replaced after

having been restored by the artistic service of the Municipality of Paris. These glass windows which date from the first quarter of the seventeenth century, are of great importance in the history of art, not only because they are masterpieces but because they are one of the few remaining examples of an art, which, formerly flourishing, has now completely disappeared—the art of enamel work. All the glass se windows is enameled glass.

Instead of being stained, the glass is covered with enamel of different colors, applied directly to the white glass and made to adhere

by baking.
Formerly there were twenty-two glass windows in the cloister, but now only fourteen remain. The parishioners of Saint-Etienne vied in their zeal to supply them to such an extent that the clergy and builders complained more than once that they lacked money for the essential needs of the church and received too much for its adornment.

COPIES OF ANCIENT ENGRAVINGS

The subjects represented in the glass windows vary, but as a general rule they refer to the Life of Christ and the Redemption. Recent discoveries have shown that they were copied from old engravings of the sixteenth and early seventeenth central control of the sixteenth central control of the

the Old Testament with the Truth of the Gospel for the Defense of the engravings reproduced in this book are exactly copied in the glass win-dows of Saint-Etienne-du-Mont. dows of Saint-Etienne-du-Mont.
wo other engravings of the sixteenth century were also used, one of them by an unknown engraver and the other by Albert Durer, the

Nuremberg master. and strength is in virtue. When we possess virtue, therefore, the danger of offending God is not close to us; so that, instead of having to fight against sin, we have the opportunity of advancing in perfection. God expects us to take advantage of it, and instead of wasting each successive day in the roofs and a large three-mosted ship. advantage of it, and instead of wasting each successive day in the commission of the same minor faults, we should rather spend it in reforming and renewing ourselves. If we were to do this, then no day would be a loss, although perhaps it might not always be a gain, in virtue. Such action would, at least, be a very efficacious step toward an increase in righteousness.

Noah's Ark with three superposed roofs and a large three-masted ship roofs and a large thr ness.

Christians, young and old, occacents has a corresponding scene with

as it proves that the illustrations in a work which was popular at the time influenced and inspired the Too many have illustration of an entire church.

ST. GENEVIEVE'S TOMB IN CHURCH

It is a great joy to the Parisian Catholics to have been able to preserve intact the wonderful series of enameled glass of the cloister of Saint-Etienne-du-Mont, as its strik-ing colors are a wonderful example of the marvelous art of the Christian artists of ancient times.

The Church of Saint-Etienne-du-Mont was begun in 15:7 and consecrated in 1628. It contains the tomb of Saint Genevieve, the patron

BAD COMPANY

PRUDENT PARENTS WILL PROTECT THEIR HOME AGAINST ALL EVIL

Purely secular journals are quite ut litarian in discussing the prob-lems of the home and the family, and are cautious not to enter upon ethical considerations, probably be cause they fear some reader may be The Chicago Journal of Commerce, however, seems to be an exception, for in a recent number we find the following sound advice

Prudent husbands and wives guard their homes carefully against visitors likely to bring scandal, im-morality and shame into them. Bad company is an association to be shunned everywhere, but especially in the home, which is the citadel of virtue, respectability and honor for

the nation.
"Visitors in this family sanctuary from which all evil communications should be barred, must be entirely reputable, if it is to be kept clean in thought and deed. The husband and father wants no man of questionable reputation given hospitality by his wife or daughter; the wife will tolerate in her home, to associate with her husband or son, no woman of immoral character.

No decent man or woman wants a guest given to conversation about immortalities, or sensational stories of crime, or the exploitation of

criminals, seducers of vampires.

"Boys and girls budding into manhood and womanhood are entitled to only the best influences, the highest ideals, the finest examples, of purity and righteous ideals, the home has been recognized by all enlightened governments as the most potent incentive to good citizenship and respectable life.

It is a strange fact that many families which exercise the most scrupulous care as to the persons who enter their homes as guests. entirely overlook certain insidious and dangerous promoters of evil thought and bad conduct which are given unquestioned admittance. We refer to immoral books, magazines or newspapers.'

POPE'S UTTERANCES ON PRIESTHOOD

On the occasion of the publics tion of the decree of heroic virtue of Venerable Andre Fournet, parish priest of St. Pierre de Maillet, Pope Benedict who never allows such an opportunity to pass without inculcating a needed lesson, made some striking remarks about some scholarly archaeologists.

One of these scholars recently found in the Library of Amiens a little book of theology published at Paris in 1602 by a religious of Poitiers, Rev. Father Guillaume de Requieu, the title of which is: "The he Old Teet" tion of the young, the hope of the

future. Continuing, the Holy Father declared: The parish is like a family; the priest must be an affectionate father, always at hand to care for his spiritual children, their relig-ious and moral interests, instructing and comforting them, sharing in their joys and sorrows. He must live the life of the parish, as the father lives the life of his children,

a good example."

The priest is associated intimately with his flock in the most sacred relations of life. His work is to apply to them individually the graces of the Church, throughly of their lives and more experiable at their lives and more especially at the chief epochs of life. He baptizes them when they come into the world; provides for their Catholic world; provides for their Catholic to and for them. When our young men were in training camps before training; administers to them for Confession and Holy Communion; assists them in life and fortifies them at the hour of death with the last sacraments. He keeps a perennial watch over their lives, consoler them in sorrow, assists them in sorrow. soles them in sorrow, assists them in trouble, advises them in danger, absolves them from sin and the old teaching of children, obey your parents and it. absolves them from sin and con-stantly stimulates them in count-

In return his faithful flock looks In return his faithful flock looks upon the priest as their shepherd, who gives his life for them. He is not always called upon to lay down his life for his flock but he is always prepared to do so. The recent shocking murders of two faithful priests in this country, both killed in the performance of their duty, illustrates the heroic extremes to which every priest is prepared to which every priest is prepared to which every priest is prepared to go in fulfilling his sacred duty.

Realizing this, his children ren-der to the priest filial loyalty and obedience that are summed up in the endearing term with which they designate him. He is their father in deed as well as in name. Non-Catholics have often marvelled at the loving respect which the Catholic priest always compands from olic priest always commands from

A little study into the life of the A little study into the life of the priest, and his relations with his people would show them the reason for this apparent marvel. The contributions of countless pious and zealous priests through many centuries to the service spiritual and temporal of others, is a record of heroism hidden from the world, but carefully guarded by the Master. carefully guarded by the Master Whom they serve so faithfully.

In recalling attention to the importance of the ministry of the priest, the Holy Father has given new inspiration to his priests, and shown the world how much it depends for its good order and sta-bility upon the ministrations of the Catholic priesthood.—The Pilot.

THE PASSING OF OBEDIENCE

Sometimes I wonder what has become of that old time virtue, Obedience. Is it lost, has it been stolen, or has it strayed away? If the first, then may heaven help us, for obedience is the foundation of the true Christian life and of good citizenship, and when that is lost, chaos must reign. It can not have been stolen, because no one seems to want it. It may have strayed off. If so, then we should seek it and try by every means to bring it back to be our safeguard and help.

Every thinking, sober-minded perman of immoral character.

These are fundamental facts admit that the wickedness, immorbearing on the purity and happiness of home life, which nobody disputes. ality, and their attendant evils which now exist, come from lack of obedience. Some persons carelessly say, "Oh, the conditions which exist at the present time are only the aftermath of the war and things will readjust themselves.

Obedience! Let us study awhile the existing condition. Do we obey the laws of God and of the Church? I answer, No. In the home, the beautiful home life once existing, finest examples, of purity and drighteous living, in their homes, because since it was first established as the center of family life, the Ask any teacher which child gives the least trouble and the answer invariably will be "this child who has been trained from infancy to obey and who comes from a home where obedience reigns."

Take the young girl and the young man of today. To them obedience is an unknown quantity. They neither obey the laws of God or man, hence they become lawless to citizens to whom morality is a stranger and dishonesty no crime unless you are caught

I heard a boy a few years ago say in answer to another boy who would not do something on the Fourth of July, which had been forbidden by the city officials, and so published, "Dad says the laws are bum and I need not mind them. I can do just as I please." And he did, and I can state that he has turned out to be utterly lawless, and a great thorn in the flesh to the father who had given him such advice.

We have all learned the Ten Commandments, but how many of us put them each and all into practice. Did we but live up to their teaching there would be no need of manmade laws, for everything is embodied in those Ten Commandments which will protect every human interest.

Lack of obedience if we stop to think and analyze is the cause of all the ills that confront us today. We have become a money grabbing, money worshipping people and in this as everything else we over-look that obedience to the law which demands that we deal honestly with one another.

As Catholics we have it in our power to re-establish that old-fash-ioned virtue, obedience, in our midst. We have so many material interests today that we overlook many necessary things. If Catholic parents would set the example in father lives the life of his children, the home of obedience and enforce and in special measure setting them it in their children we would have a change of conditions which would certainly add glory to the Church and by degrees establish a different

code of morals and a safer, better citizenship.

One of the first things a boy has

obey your parents, and it stands now, parents obey your children, when obedience is desired. Yet we can improve matters if we try.— Mrs. Blake L. Woodson in The Echo.

THE TORTURE OF INDIGESTION

Thousands Made Miserable By This Trouble

"FRUIT-A-TIVES" Relieves It

What is Indigestion and what causes it? As you know, solid food must be changed into a liquid by the stomach before it can be taken up as nourishment by the blood.

The stomach acts as a churn. It is covered by a strong, muscular coat and lined with a soft, delicate membrane which secretes the Gastric Juice which digests or dissolves solid

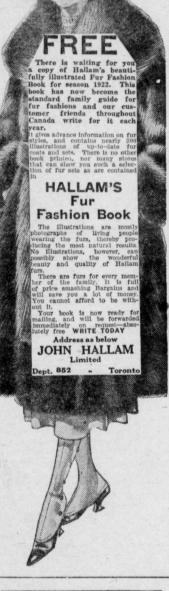
When food enters the stomach, the muscular coat squeezes and presses the food from end to end, or churns it, with the gastric juice to dissolve or'digest it. But-if the stomach muscles are

weak-or if the dissolving fluid is poor or insufficient - then food cannot be digested properly and you have "FRUIT-A-TIVES" is the most wonder-

ful medic ne in the world for strengthening the stomach muscles and providing an àbundance of pure, full-strength dissolving fluid to completely digest every meal. "FRUIT-A-TIVES" does this because it keeps the kidneys active, the bowels regular and the blood pure, which insures pure Gastric Juice.

"FRUIT-A-TIVES" will correct your Indigestion or Dyspepsia and enable you to enjoy every meal. Try it.

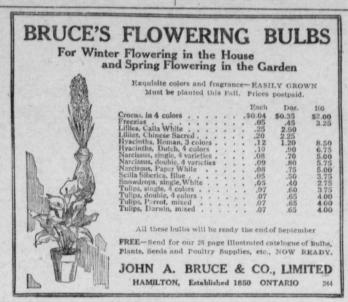
50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

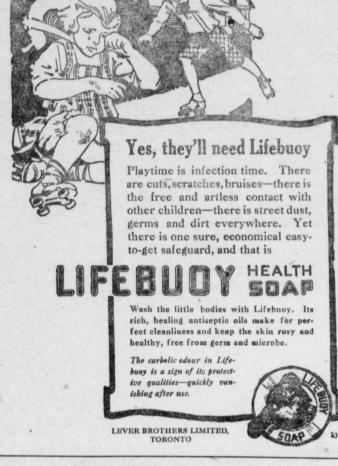




What a man does for the love of God, he does differently.

Kinds words never leave a bad taste in one's mouth.







Correct Installation

You may resolve to have the very best furnace money can buy.

You may pay the highest market price for a

And yet fail to satisfactorily heat your home. Much depends upon the way in which a furnace is installed, as well as on the kind of furnace you

For some homes a One-Register (pipeless) furnace is suitable.

For others a piped furnace to deliver the heat to distant rooms is necessary.

But no matter what size or model of furnace you may need to successfully heat your home, or what kind of fuel you may burn, there is a Sunshine Furnace that will heat your home without fail.

There are two reasons why you are absolutely assured of satisfaction in a McClary's Sunshine Furnace (Pipe or One-Register):-

 Because the dealer knows and will recommend to you the correct model of Sunshine furnace for your fuel and plan of house.

2. Because the furnace will be installed on correct principles by an expert chosen by McClary's who know that he understands his business. Only such dealers can get McClary's Sunshine Furnaces to sell.

McClary's stand back of every Sunshine Furnace and guarantee it to do its work, so they see to it that it is

It is not enough for McClary's that the Sunshine Furnace is well built, but it must be correctly set up in order to radiate and deliver the required amount of heat to each room in the house.

Every dealer who sells McClary's Sunshine Furnace is thoroughly qualified to advise you on your heating problem and to instal a McClary's Sunshine so that it will give you the utmost satisfaction.

Write for descriptive booklet to any branch.

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

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

CHATS WITH YOUNG

"BE CAREFUL WHAT YOU SAY" In speaking of a person's faults, Pray don't forget your own: member those with homes of

Should seldom throw a stone, If we have nothing else to do But talk of those who sin,
'Tis better we commence at home, And from that point begin.

We have no right to judge a man Until he's fairly tried: Should we not like his company, We know the world is wide, Some may have faults - and who has not '

The old as well as young; Perhaps we may, for aught we know,

Have fifty to their one. I'll tell you of a better plan, And find it works full well:

To try my own defects to cure Before of others tell; And though I sometimes hope to be No worse than some I know, My own shortcomings bid me let The faults of others go. Then let us all, when we commence

Think of the harm one...
To those who little know,
Remember curses sometimes like
Our chickens "roost at home;"
Don't speak of others' faults until
We have none of our own.

—JOSEPH KRONTHAL

—JOSEPH KRONTHAL Think of the harm one word may do

That a kind word put out at interest brings back an enormous

percentage of love and apprecia-That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year

That to be always polite to the people at home is not only more gentlemanly but more refined than company manners?

That to learn to talk pleasantly about nothing in particular is a great art, and prevents you saying things that you may regret That to judge anybody by his personal appearance stamps you as

not only ignorant, but vulgar?
That to talk, and talk, and talk, about yourself and your belongings is very tiresome for the people who

That to be witty at the expense of somebody else is positive cruelty many times

That the ability to keep a friend is very much greater than that required to gain one?—Michigan Catholic.

RAISE YOUR HAT

The laudable custom of lifting the hat as one passes a church, to greet Our Lord reposing in the tabernacle, is growing. Many J. V. Farwell Co., Chicago: greet Our Lord reposing in the tabernacle, is growing. Many Catholic laborers, business men, as well as men of means, do not fail to show this mark of respect, whether they be afoot, in automobiles or on street cars. All honor rapidly." biles, or on street cars. All honor rapidly to those who have the courage of

enough to pay the accustomed a long number of years to repent salute to that God before whom he your foolish choice. Don't do it was soon to appear. May we not believe that our Lord in turn greeted that soul with an affectionate smile when it appeared before Him to answer the final summons?

How many are away that an

How many are aware that an indulgence of one hundred days may be gained each time a person. in passing a church, chapel or oratory where the Blessed Sacrament is kept, gives some outward sign of recognition? A man may do this by lifting his hat, a woman, by bowing her head. Human respect should not prevent anyone from thus honoring the Lord of the Eucharist. — Sentinel of Blessed Sacrament.

MAN

not they should go to college, and whether college training offers any advantages to men in after life.

No one can question the necessity of college training for those who aspire to eminence in a learned pro-

ession.

But you are probably skeptical bout the advantages of a college course for business purposes. In contact at all.

Consideration of the visions of the visions of the visions. The wages of love are small, so wexation. "Yes, truly," said her father; "you see, my child that coals even if they don't burn blacken. So it if they don't burn blacken. So it But you are probably skeptical about the advantages of a college course for business purposes. In truth, some are convinced that it is a drawback rather than a help.

The small, one scarcely could say that they cost at all.

Yet lives are lonely, and hearts still ache better fitted for business than one not so trained. Success in business depends chiefly on two quali- Would barter its purse of gold for

First—The mental power to grasp and solve big industrial and financial problems.
Second—The capacity for hard

work and the habit of industry.

College education of its very

Mr. Charles M. Schwab, the steel magnate, has been reported by certain newspapers as opposed to college education. In his book, "Succeeding With What You Have," Mr. Charles M. Schwab, the steel mow almost forgotten in the changing fashions, that show that the child is the heir of a spiritual tradition, not a debtor to the dead letter.

FAMILY PRAYER Schwab denies such rumors and gives his opinion of college education in such emphatic statements as follows: "I am not against a college education. I have never been. Whatever may have been true in the past, there is no doubt that today industrial conditions for the college man. Old gradifavor the college man. Old crudities are disappearing; science is dethroning chance. Business is conducted on so vast a scale that the broadening effect of higher education, gained through the proper application, write a large figure.

* * Higher education has its

chance, when the college boy has mastered all the minor details of the business. Then if he went to college with serious purpose, and studied hard and systematically he has the advantage of a thoroughly trained mind to tackle large prob-lems, a mind which should be broader and more flexible because of its greater powers of imagina-tion and logical reasoning. Real success is won by hard, honest, persistent toil. Unless a young man gets accustomed to that in school, he is going to have a very

impress on boys and young men one point: go to college. I did not go. But I recognize that the man who has made a university course has a tremendous handicap over the boy who has to plod step by step through the hard school of experi-

Mr. Chauncey M. Depew, railroad magnate, United States Senator, nd famous orator, tells you: Any young man with a college education increases his chances of making a living and of more rapid promotion in any line of business two to three hundred per cent, given that he has the requisite amount of industry, energy and per-sistent application."

sistent application."
Mr. E. G. Ripley, president of the Santa Fe Railroad, Chicago: "I am of the opinion that college graduates are better equipped for general work than non-collegiate" Mr. Cyrus M. McCormick, president of Harvesting Machine Co., Chicago: "In selecting help we certainly do not avoid, college men,

but would rather give them the preference, believing that they would make quicker progress and show a better all-around ability

than those who had not the advantage of a college education."

Mr. Marvin Hughitt, president of the Chicago and Northwestern Railroad: "It is my conviction that young men cannot get too good an education."

A who education "

sales and purchases, and on that lame a account are likely to advance more himself.

to those who have the courage of their convictions.

Not so long ago readers of newspapers were edified by a touching incident that occurred at Altoona, Pa. Michael F. Kelly met with an automobile accident that resulted in death within half an hour. As the ambulance, in which he was being rushed to the hospital passed the Church of the Holy Name, the sufferer had presence of mind enough to pay the accustomed.

Who's Who' lists 67 successful self-made men against 8,529 college graduates. It also tells us that college education increases the college education increases the in a moment and the denial was prompt and somewhat indignant. "No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' lock if nobody was glad. Or of gettin't things if there was nobody to divide with?"

"Fourteenth street!" called the conductor, and as the newsboy jumped out into the gathering dusk

LOVE'S WAGES

The wages of love are small, so You scarce might know they were

A glance, a smile, or a clasp of the

The wage of love is paid in this. COLLEGE FOR THE BUSINESS But oh, the magic such coin can

The waking joy of a dawn-flushed Just how many young men are sky, debating the question of whether or Drudgery speeding on skylark's wings

Songs in the heartbeats of common things: And firelit shadows of evening bent With peace and comfort and all-content.

Theoretically, any one would say that a man with a trained mind is In bitter lack for the wee coin's

sake; And many a silk-clad life of ease these.

THE CHILD SHOULD LEARN HIS PRAYERS AT HOME

It is a terrible indictment against It is a terrible indictment against our preaching and teaching that space of years at best, and to live it through and to have missed love in nature tends to develop these two characteristics. But what are the facts in the case? What does experience show? The answer is best gotten from the testimony of the great captains of industry and our preaching and teaching that through and to have missed fove in the children come to school to childhood from father and mother is the saddest thing in all the universe. Most people love their children who have got their prayers from the family tradition. There are certain curious felicities

finance. They speak in no halting, of phrase long since banished from our catechi ms, certain devotions

It is the duty of the home not only to teach the children prayers, but also to practice them in saying them. It is to be feared that the them. It is to be feared that the practice of family prayer is not increasing in this country. We are forgetting the promise that where two or three are gathered together in Christ's name. He will be in the midst of them. Than this custom there is no processed and the processes of the country in the discountry of the discountry is the discountry of the discountry of the discountry is the discountry of the there is none so conducive to the discipline of a household, none that makes more for sober and reverent conduct, none that implants more deeply those habits which characterize the Christian.

WHAT GIRLS SHOULD BE TAUGHT

An "old fashioned" woman gives mothers the following advice concerning the education of their daughters:

Teach your daughter to cook, to wash and iron, to sew and to make her own clothes.

Teach her to bake bread. Teach

er that proper food reduces doctor Teach her that those who spend less than they receive are thrifty, and that all who give out more than

they receive will eventually become paupers.
Teach her that a paid gingham dress is more becoming than a costly gown bought on credit. Teach her that a healthy robust

face is worth more than all the rouge and powder on earth.

Teach her to buy economically and to keep a careful record of her ex-

penditures. Teach her sound, common sense confidence in God, and in herself, and cultivate in her the desire to perform her duties faithfully and Teach her that there is much de-

ception and hypocrisy in the world, that "all is not gold that glitters." Teach her that religion and righteous living make people happier and more contented than all the money in the world.—Michigan Catholic.

SERMON BY A NEWSBOY A bright-eyed, barefooted, shabby little fellow was working his way through a crowded car, offering his papers in every direction, in a way business and of a temperament not easily daunted. The train started while he was

making change, and the conductor, passing him, laughed.
"Caught this time, Joe!" he said. 'You'll have to run to Fourteenth

Don't care," laughed Joe in re-"I can sell all the way back

A white-haired old gentleman eemed interested in the boy and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame and "could not earn much

who's Who'' lists 67 successful f-made men against 8,529 college

"Ah, I see. That makes it hard; you could do better alone."
The shabby little figure was erect

jumped out into the gathering dusk the old gentleman remarked to no body in particular: "I've heard many a poorer sermon than that."

"Dear father," said the gentle Eulalie to him one day, when he forbade her, in company with her brother, to visit the volatile Luc-inda; "dear father, you must think us very childish if you imagine we would be exposed to danger by

The father took in silence a dead oal from the hearth and reached it to his daughter, saying: "It will not burn you, my child; take it." Eulalia did so, and behold! her delicate white hand was soiled and blackened, and, as it chanced, her

is with the company of the vicious.

HOME'S GREATEST NEED

FLAVOUR

-the charm of

closed 1,097 persons were sentenced for imbibing more liquor than they

could carry. The total number sentenced for the preceding year

approximately 84%.
Not all this drunkenness was

caused by regular liquor, observes Superintendent Peak. Imbibers

who have been put behind the jail bars, the report reveals, partook of

everything from real stuff to moonshine and hair tonic. The sad

thing about Mr. Peak's figures is the prevalence of mere youths and

young men among the incarcerated population, on which point the

Superintendent remarks.
"It has been the accepted belief

that the boy safely brought through his teens into the full

promise and estate of young man-hood has safely passed the fields in

which wild oats are grown, and is firmly embarked upon the broad highway of rectitude and right

"Then on to other years the arrow points until it passes beyond the sixtieth milestone, and fiftyone men, within the limits of old age, were received. There were

guided, ignorant, reckless and their

crimes were nearly always more serious than those of men between

forty and fifty. In this latter group are found the habitual

drunkards, so that they pad the total of their generation to 554."

"Twenty to thirty is the age of yielding to temptation," the report concludes, adding, "it is there the ounce of prevention is needed."

ounce of prevention suggested by Mr. Peak? Reports like the above do not seem to prove the effective-

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But in many homes—shall I say intendent W. L. Peak, of the Disin the majority?—there is a lack of real living love and tenderness that fill the heart full to running over closed 1,097 persons were sentenced with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head or cheek, how these things expand the soul of the child and make it redrunkenness for the past year of

reptive to good influences.

To be a father or a mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought no sense of the no forethought, no sense of the responsibility. Wisdom, goodness, nobility, strength and patience are needed by the parents, and, above all love.—Catholic Columbian.

CONVINCING EVIDENCE

Open-minded people who, influenced especially by repeated assertions of the English prime minister, are in-clined to believe that all the trouble in Ireland is due to the activities of a "gang of criminals." "murderers masking as soldiers," would be dis-posed to change their opinion if they London Daily News, from the Rev. Claude Coltman, a leading Nonconformist clergyman. "Those who cherish this fancy," he says, "should pay a visit any Sunday afternoon to Tower Hill. There they would find convincing evidence that it is the very soul of a nation passionate and metals and metals."

"Because it is so nearly universal the view is undoubtedly well founded. And yet 1,834 of this years jail population were between the ages of twenty and thirty; more than one-third of all, at the forthem every inducement to be loyal to the present the passionate and metals." passionate and unconquerable, exalted and heroic, against which tanks and bombs and guns are in vain directed. Sunday after Sunday for many months past, Tower Hill has been the rallying centre for crowds of London Irish. . . . Standing on the historic Hill, one hears the distant music of stirring Irish tunes as contingents arrive from Poplar, from as far east as Custom House, and across the river

from Deptford. They march on to the Hill to voice their woes, their hopes and their defiance. Seeing and hearing it all, one recognizes that there is something spiritual and invincible. The soul of a nation is being troubled, and every Irishman, though he may never heave seen Lysland is even have seen Ireland, is troubled with it. Tower Hill, so silent and deserted, on Sundays is given over to them without opposition. The police are there, but they have an afternoon's holiday. There is order without orders amongst this great crowd; and when the demonstration is over, the Hill is cleared within ten minutes. In imagination one sees these demonstrations repeated in Canada, South Africa, Australia and America—wherever Ireland's exiles have scattered. One wonders whether reason, justice and right will prevail before the gathering storm bursts on the empire."—Ave Maria.

PROHIBITION, DRUGS AND CRIME

BAD COMPANY
There is a very old story that is always worth being repeated once always worth being repeated once more.
Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.
"Dear father" said the gentle lessened; rather has it increased during the past year, and crime is alarmingly on the increase. The champions of prohibition promised us an impeccable country if we would but follow their road to the millennium. Willy-nilly, we have traveled with them over the arid wastes of Dryland, but we have seen no improvement in public morals nor any decrease in crime. morals nor any decrease in crime. Murder, suicide and highway robbery are of daily occurrence throughout the country, and divorce and its correlated vices and infidelities have made America a

white dress also.

"We cannot be too careful in handling coals," said Uulalia, in vexation.

"We tank " said bor father." Said bor father."

"We cannot be too careful in Bird S. Coler, Commissioner of the Department of Public Welfare, New York, said in a report issued recently that drug addiction has more than trebled since the adop-tion of national prohibition. The increase in the use of habit-forming drugs has not been accompanied by a decrease in the number of alcoholic cases attended at the city hospitals.

What is the crying need of the home? Not money. Not intellect. Not refinement. Not wisdom. It is love, and warm demonstration of 1919 and 493 in 1920. For the first Life is such a little thing, a short six months of this year there were 377 cases. In 1918 there were 1,145 men and women treated for alcoholism, and in 1920 there were 1,024 cases. Up to July there were 567

cases this year.

The situation is fully as bad in Washington, D. C., according to a report just made public by Super-

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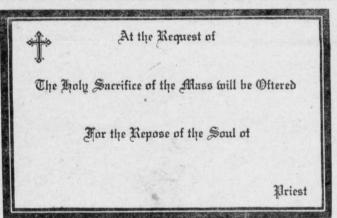
ness of the remedy; for in very truth, judged by the figures of Mr. the alcoholic disease.—Catholic Colar and Mr. Peak, the prohibition Columbian.



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OUR HOME TERRITORY

In conversation with a zealous missionary who had spent many years in the West we learned what the lot of the Bishop is who has to face distances of which the East has little convention, scattered groups little conception, scattered groups of Catholics, no churches, not even chapels, and with all this the rigours chapels, and with all this the rigours of hard winters and storms. This is surely a life of uncertainty and hardship. We spoke in particular of one Bishop known to both of us. "He will have a hard task," said the missionary. "He has not nearly enough priests for his needs and the territory is all missionary, He has scarcely any good parishes. Another Western Bishop is trying to solve some of his missionary difficulties by forming missionary centres at the best posts and working from them. This gave the priests a chance for needed companionship and enables them also to help one another, "But," he help one another, "But," he added, "this is not always possible. The missionary must often be content to stay out on the prairies alone." We told him of one Bishop coming to us for no less than ten chapels for his diocese. "Yes in-deed," added the missionary, "they are needed everywhere." "Is Extension doing great good for the Church out there?" "It is without loubt," concluded our companion, 'it is doing splendid work for the

"it is doing splendid work for the Church and is a great help."

This picture could easily be amplified. We had little time to discuss the great needs of our home missions. But the country is growing, we were informed, and in twenty-five years would be a big power in Canadian life; "but," added the missionary, "do not forget that there are many influences in the East inimical, from a ences in the East inimical, from a Western viewpoint, to the best interest of the country." Happily, we are not among these. Those who help Extension are decided friends, but let us not forget that these influences do not make the lot of the Church any easier. It is only by splendid cooperation that we can hope to succeed. Extension is a big factor in the success of the Church in Canada. Let us never forget our share and join heartily in advancing its general interests.

A word to the head office will be welcome, still better let a donation accompany it.

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A GREAT CONVENTION

sions, to give this or that, but I exhort you to give yourselves. In exhort you to give yourselves. In no better way can you incite the members you have left at home to work for the missions." He was not asking them, he said, to do something he had not done himself, as he had passed fifteen years in China as a missionary and was still working for China in his present of Sarai

"were to form into a procession and pass by at the rate of a thousand a minute it would take no less than nine months for them all to pass. What a sad procession that would be; so many souls on the road to perdition! Every day in China 33,000 persons die unbaptized! The country is seething with supersti-tion, dotted with pagan temples and shrines and overrun with pagan priests, soothsayers and diviners. The Dragon, ancestors and false gods of every description are adored. Every day tons of incense are burned in honor of Satan. He described several amusing super-stitions practised; a rock that is adored and has a feast day, a pagan hermit he found in a cave who had been there three years praying and fasting, the weird ceremonies of the 'finding of souls,' the people believing that the soul of a delirious person is wandering about and cannot find its way back.

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all he had to help him was one Chinese curate; it was almost entirely pagan when he went there but on leaving it contained six churches filled on Sundays with pious congregations. "I can tell you," he said emphatically, "there is no consolation a man can have on earth greater than to look down on a large congregation and know that he was the means, under God, of bringing them all into the Catholic Church, that without his sacrifice they would still be grovelling in

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China Mission College, he stated, was open to all nationalities, and actually had at present students of nine different nationalities, some from the United States.

In conclusion he depicted St. Francis Zavier dying on a little island on the coast of China, trying to enter and convert it to the Faith, and pointing out to us by his death the road we should follow. "That same St. Francis once said that he From China

China Mission College was represented at the Third General Convention of the Catholic Students's Mission Crusade held at Drayton, Ohio, August 18-21, both by a Booth in the Mission Exhibit Room

Same St. Francis once said that he desired to go to Europe and cry out in the Universities, urging the students to become missionaries in the far East, where 'the harvest is great but the laborers few.' What was denied to him, is granted to Before me are representatives from Before me are representatives from Booth in the Mission Exhibit Room and by Father Fraser, who was one of the speakers. Over six hundred delegates were present from nearly all the Catholic Universities, Colleges and Institutions of Higher Learning of North America. I beg and entreat you, and through you the missions financially, prayer-fully and personally, laying stress on the latter. He told of the president of one of the "Units" of the Crusade in a Catholic College of Canada recently joining a Seminary for foreign missions. "Some exhort you to do this or that for the Missions, to give this or that, but I exhort you to give meanly all the Catholic Convention. Before me are representatives from nearly all the Catholic Universities, Colleges and Institutions of Higher Learning of North America. I beg and entreat you, and through you the members of the Units you represent, to do all in your power for the Missions—financially, prayer-fully and personally, but especially personally, but especially personally, by giving yourselves to the Missions."

Because Jesus was acquainted with grief, because He endured torments—to suffer as He suffered is a veritable joy to the acquainted with grief, because He suffered is a veritable joy to the acquainted.

Because Jesus was acquainted with grief, because He endured torments—to suffer as He suffered is a veritable joy to the soul filled with His holy love.—Abbe. A. Sandrasm

DIED

something he had not done himself, as he had passed fifteen years in China as a missionary and was still working for China in his present position.

He described vividly the enormous population and colossal idolatry of China. "If the Chinese," he said, "were to form into a procession and pass by at the rate of a thousand a minute it would take no less than procession and procession and pass by a procession and pass by

McPhillips.—Joseph J., beloved husband of Blanche and son of the late Patrick and Bridget McPhillips of London, Ontario. Funeral from late residence, 1501 Payne avenue, Cleveland, Wednesday, Sept. 7. Services at St. John's Cathedral Chapel, at 9:30 a.m. Interment at London, Ontario. May his soul rest

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find its way back.

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