

# The Catholic Record.

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

VOLUME XLIII.

LONDON, CANADA, SATURDAY, JULY 30, 1921

2253

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

**ULSTER FACE TO FACE WITH FACTS**  
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The Ulster Unionist Council after being for years manufacturing and publishing to the world accounts of the prosperity and superiority of Ulster over the other provinces of Ireland, has recently begun to search its conscience, and to look itself in the face, and has issued a circular to its own members—strictly confidential of the exact opposite import of what it has been for years so busily giving to the world. In this confidential circular it shows that since 1851 the province of Ulster lost 1,250,000 population—exactly 75% of the present population of the province—whereas, instead of losing one-half it should have doubled its population. Moreover, in the last decade it is pointed out that the province lost in population twice as much as Connaught, the most barren of the provinces of Ireland.

It warns its members that the Celtic (or, as they put it, the Catholic) population in the province is increasing, and obtaining a majority in counties where previously it had been a minority. The following is a typical paragraph extracted from the report: "In three counties (Donegal, Cavan, and Monaghan) the Protestant population during the last half century, and in particular during the last twenty years has fallen very rapidly. Fifty years ago they numbered 121,000, today there are less than 60,000 people. The ratio between the two faiths in each of the three counties has for sixty years gone steadily against Protestants, due to migration and emigration, and it is more than doubtful if today Donegal could elect even one Unionist."

**THE PURPORT OF THIS SELF-EXAMINATION**

The purport of the whole document is to warn the Unionists of Ulster that in a short time they may be left hopelessly in a minority. All this helps to smooth the way toward a settlement of the Ulster question. These facts that they reveal to themselves will tend to make the Orangemen of Ulster less stubborn in holding out against a settlement.

Of course by far the biggest club over the heads of the intolerant Orangemen of the Northeast, is the Belfast boycott. With five-sixths of Ireland refusing to purchase Belfast goods, or to deal in any way with Belfast merchants or Banks, many of the leading traders there are going into bankruptcy. And as a consequence some of those who a few years ago had been loudest in inciting the ignorant ones to the periodic pogroms upon those who happened to differ with them in religious belief are now not only condemning the pogroms but are, figuratively speaking, on their knees to the frenzied fanatics whom they created, begging of these fanatics to desist. These traders are also bringing to bear supreme pressure upon Sir James Craig and the Ulster Government to settle the question before they and Belfast are ruined.

### TO DIVIDE AND CONQUER LABOR

Some people forget and many do not know that one of the main reasons why the more wealthy and the more intelligent of the Belfast traders tolerated and encouraged the pogroms was to prevent the establishment of trade unionism in Belfast. By keeping their underpaid workers divided on sectarianism they succeeded thoroughly in this part of their pogrom. Trade unionism has only been able to obtain the poorest kind of precarious footing there. Only a very few of the more independent minded of the Orangemen dare foster it or join it. A little more than a year ago they had got so far as to have a couple of trade union halls in Belfast, but during the great pogrom of July, 1920, when six thousand Catholic workers were driven out of employment, and forty-nine killed, several hundred injured, and three hundred of their homes burned down, the trade union halls were attacked, wrecked, and burned also. And the frenzied creatures, men and women, boys and girls, who engaged in this fearful work of burning and killing, were content to remain the bondslaves of the master-employers who incited them to this demonic work. The British Home Office report upon labor conditions in Ireland, compiled a couple of years ago and practically suppressed, in the interest of Ulster Unionist leaders, shows the rate of wages paid to the white slaves of Belfast, by the men who misled the world about the superiority of the Northeast. Here are a couple of items taken from one of the leading manufactures of Belfast:

Children's pinafores, flounced and braided, 9 cents per dozen.

Ladies' Overalls, 18 cents per dozen.  
Ladies' blouses, 18 cents per dozen.  
Mens' shirts, 20 cents per dozen.

We read in this report that a woman was paid one penny for embroidering 300 dots on each cushion cover. By a hard day's work she could earn six-pence. Such is Belfast under the regime of the plutocrats.

Let us add to this that the great linen lords of Belfast pay one penny or two cents an hour to more than ten thousand of their women workers.

### ULSTER LAGS FAR BEHIND

The superiority of the Northeast with which the world has so long been purposely misled is also illuminated for us by another set of returns that have just come to my hand. It is the local taxation returns during the three years preceding the Great War. These returns show, among other things, the amount spent by local bodies upon encouraging agriculture, encouraging education, etc. Now while Ulster has the richest lands and is the best agricultural portion of Ireland, strange to say the amount spent upon the encouragement of agriculture in Ulster, is far and away smaller than any of the amounts spent in any of the other three provinces, including the very poor province of Connaught. In the three years, 1911 to 1914, the amounts spent in the four provinces upon University scholarships, exhibition, and bursaries, are as follows: (The amount is given in English pounds.)

Leinster provided 7,051 pounds.  
Munster provided 5,533 pounds.  
Connaught provided 4,679 pounds.  
Ulster provided 2,687 pounds.

That is out of 20,000 pounds spent in encouragement of university education, Ulster provided just one-eighth of the contribution for all Ireland. But more startling still is the analysis of the contributions of the various counties in Ulster. The Nationalist County of Ulster, Donegal, which returns all Sinn Féin members to Parliament, and which is infinitely poorer, more barren and mountainous than the other counties, provided for the encouragement of the university education, 1,755 pounds, more than one-half of all of Ulster's contribution. The next most Nationalist county in Ulster is the County Monaghan which returns all Sinn Féin members to Parliament, and it contributed 727 pounds. The great city of Belfast, which they love to call the "Athens" of Ireland, contributed 165 pounds to encourage university education of poor boys, that is, contributed less than one-tenth of the poor, barren, mountainous, Nationalist County of Donegal, of the six counties, Tyrone, Antrim, Armagh, Down, Derry and Fermanagh which constitute the new country of Carsonia, all six between them contributed the magnificent sum of 40 pounds to help poor boys to get a university education. To shed a lurid light upon the bogus and ridiculous pretension of the Unionist part of Ulster, these figures are clamorously eloquent.

### ENGLISH PROTESTANTISM ASHAMED OF ENGLISH PRUSSIANISM

For all the savageries wrought by the English forces in Ireland, during the last few years' reign of terror, the Protestant churches of England, officially as churches, can not anyhow bear any blame. Again and again every church body in England has called out in indignation against the savageries. And again and again have Protestant Bishops written and spoken, and petitioned, and protested against the savageries. The Rt. Rev. Wm. Temple, the Protestant Bishop of Manchester, in a religious magazine which he edits called "The Pilgrim" shows an eminent and beautiful sanity on the Irish question. If England only took to heart what he says the question could quickly and easily be settled. His words are well worthy of record:

"Ireland still challenges us with the question whether when we conquered the bodies of the Prussians, Prussianism conquered our souls. It is one long story of failure to understand, rooted in failure to sympathize. Our policy began with distrust, and that has followed is a natural consequence.

"The source of the distrust is not hard to find. As usual it is self-concern. We have never considered the Irish question without reservations; one of the reservations—perhaps the only one—has been that never shall Ireland be independent in the sense of being able to form an alliance with a hostile country. We cannot risk our enemy at our gates, closing the seaways and completing our encirclement. This is exactly what Prussia said about Poland; and the Polish frontier is within a hundred miles of Berlin, with not even a narrow sea between. Yet we held that Poland had a right to be independent if she wished, and that Germany held her against her will was part of the proof that

the German state-system was inherently wicked. Germany was led to outrage the national sentiment of Poland partly at least by the desire for security.

"The sane desire on our part prevents our adopting toward Ireland the impartiality which is necessary to the reputation of a just policy. The necessary prerequisite of any arrival at justice on our part is the readiness to consent to the complete independence of Ireland if that is judged on general grounds to be right. We should ask Ireland to propose to us her own terms. If these include separation, it does not follow that it should be granted, but it does follow that it should only be refused on grounds regarded as adequate by impartial judges."

SEUMAS MACMANUS,  
Of Donegal.

### THE PARTITION ACT

#### PROFESSOR HENRY REGARDS IT AS "ABSOLUTELY HOPELESS"

The following interview will be of interest and assistance in estimating the final attitude of North-east Ulster's representatives during the present negotiations. It also enables one to gauge the power of Lloyd George in forcing an agreement if he sincerely desires to do so. Prof. Henry's views are all the more illuminating in that they were given over two months before there was any prospect of a Peace conference.—E. C. R.

Professor R. M. Henry, who occupies the Chair of Latin in the Queen's University, Belfast, and is well known as the author of "The Evolution of Sinn Féin," in the course of an interview with the Freeman's Journal special representative, discussed at length on Wednesday, May 18th, the present situation in Ulster.

Asked whether the establishment of the Northern Parliament would lead to Irish peace, Professor Henry said: "I do not see anything in the Partition Act that is likely to lead to any permanent peace in Ireland, unless it should happen that the members of the Northern Parliament come forward and declare that, Partition Act or no Partition Act, they intend to enter into negotiations with the South and agree upon a common settlement. That seems to be the only hope. To set up a united Parliament will be regarded by some people as depriving them of a right acknowledged by all parties in England."

"There is a feeling among others that once the Parliament is set up the Ulster Party will have got into a sort of strategic position from which they can negotiate with effect and that it will not be difficult to negotiate with the South. There are some who might vote against the Unionists or abstain from going to the polls, and who believe that an all Ireland settlement will be rendered much more difficult if the Northern Parliament function than if it does not."

#### "CONSENT OF THE PEOPLE"

Asked if he thought it probable that the Ulster Party would set up and function their Parliament with any considerable Anti-Partition minority returned, Professor Henry observed: "There is a great difference between a party going through the form of carrying on a Parliament and a Parliament functioning with the consent of the people. If you have fifteen members who refuse to sit in the Parliament, though the Parliament may discuss certain proposals, it will always feel and remember the opposition against it which is certain to be wholly in agreement with the measures being carried through. I cannot imagine any important measure being passed with the absolute assent of the electors represented. And this, taken with the opposition from outside, will make it very difficult for the Parliament to function with any hope of success."

#### FINANCIAL PROVISIONS

"What do you think of the financial provisions for the Northern Parliament?"

"They are absolutely hopeless," replied Professor Henry decisively. "I don't think the Parliament can do anything involving expenditure at all. If you take, for instance, the question of education, they have not the money to set up a Department of Education for the North of Ireland. Many of these men do not know what is involved in the working of a great Government Department and the expenses entailed, or they would see that the margin left after paying £8,000,000 to the Imperial Treasury, is ludicrously inadequate to carry on the ordinary functions of Government as required by existing legislation, not to speak of introducing new measures of reform."

## EDUCATION

Discussing the attitude of the Churches towards the Six Counties towards the proposed education measures in the Northern Parliament, Professor Henry said: "The Catholic Church will certainly be out against secularist control of the schools. There is this to be remembered in connection with the Protestant Churches, that if they consent to complete local control in the sense in which it is understood in England or Scotland, it will be an absolute break with their past record. The history of the National Board shows that the keenest opposition to what is known as united secular and separate religious instruction come from the Protestant Churches now possessing what may be called to a certain extent vested rights in the control of education. It is not in human nature either in the clergy or laity to give up any privileges which they hold. On the other hand, whether their attitude as a whole has altered since the days when they insisted on retaining religious control I do not know."

## PROHIBITION

"Do you think prohibition likely to be enforced in the Six Counties?"

"Well, to begin with," he replied, "the official Unionists have deprecated any discussion in this matter at present, and the Temperance party have agreed not to refuse their support to the Unionist candidates on the ground that they will not commit themselves to a measure of local control. That seems to indicate first that the official Unionists are not certain how far they can go, and secondly, that the temperance reformers are not putting temperance first."

## LABOUR

"What will Labour's position be in the new Parliament, should it come into being?"

"Labour, as such, will not be represented except by Unionist Labourites, and they definitely consider that the maintenance of what they call Unionist principles is a more important matter than insisting upon a full Labour programme. How far they represent the bulk of the workers I cannot say, but I do not think any Labour legislation may be looked for in the new Parliament until representatives of Labour are returned who put the claims of Labour first. Party principles, will come first at present."

## GROSSLY UNFAIR

When Sir James Craig's statement that the Council of Ireland offered a common ground where North and South would meet on equal terms was referred to, Professor Henry emphatically declared: "To have the Council of Ireland composed of the same numbers from the Northern and the Southern Parliament is grossly unfair on the basis of population. So far as it relates to representation for Southern Ireland it seems indefensible on democratic principles. In an assembly so constituted I do not see any real possibility of an rapprochement between the democracies of the North and South, because the electorate of the South is practically unrepresented in the Southern delegation to the Council. It affords no hope whatever."

## A USELESS ALLIANCE

### SEES NOTHING BUT MENACE TO STATES IN ANGLO-JAP ALLIANCE

The New York Times—very pro-British—thus discusses the Anglo-Japanese Treaty:

Remarkable in every way is the statement about the Anglo-Japanese alliance given out for publication yesterday by the Japanese Ambassador at Washington. Baron Shidehara must, of course, have been speaking with the authority of his own Government, and if he followed diplomatic precedent must have ascertained that his public declaration would not be displeasing to our State Department. In its tone of marked friendliness for the United States it could be displeasing to no American. It is gratifying to have this official assertion of the "firm and fixed determination of Japan" to allow nothing to impair a good understanding with this country; and the Ambassador's assertion that by no stretch of the imagination could the renewal of the Anglo-Japanese treaty be interpreted as having an intent in any way hostile to the United States is entirely in line with the positive statements which the British Government has more than once recently made.

Making full acknowledgment of these protestations of friendship, Americans must still ask for sound reason why the alliance between Japan and Great Britain, should be continued, even in modified form. Both parties to it affirm

that it has no possible bearing on their relations with the United States. Yet it is evident that they cannot talk about it at all without bringing in the United States. This is just as true of British Ministers as it is of the Japanese Government. The very first question which the Premier of the Dominion raised when he got to London—in fact even before they got there—was why any step should be taken that might even seem to involve embarrassment for America. The curious result is that in all the public utterances, whether of British or Japanese officials, a note almost of apology is apparent. It is not absent from the explanations given by Baron Shidehara. Indeed, his amiable and considerate words seem as if intended to lead up to the conclusion that the Anglo-Japanese alliance is no longer needed. If truth be told it is not aimed at the United States or any other great Power, why renew it at all?

This query is plainly one which is troubling England. A surprising amount of English sentiment is manifesting itself against the extension of the alliance. This has been taken note of by the spokesmen for the Government. Both Mr. Austin Chamberlain and Mr. Lloyd George have been as explicit as possible in declaring that it is "a cardinal feature of British policy" to cultivate the best relations with the United States. Mr. Chamberlain, in the House of Commons, stated flatly that "we should be no party to any alliance directed against America or in which we could be called upon to act against America." This is welcome, but still leaves us in the dark concerning the motives for the renewed alliance between Great Britain and Japan.

On this subject Mr. Chamberlain was particularly obscure. He virtually admitted that the conditions which had given rise originally to the Anglo-Japanese alliance had "passed away." But, he continued, "what about the conditions of tomorrow?" The British Government had to look forward "into the possible combinations of the future. All this, it is clear, leaves us just where we were. And when Mr. Lloyd George, in his speech to the Premier, undertook to show why the Japanese alliance should be renewed, he did not emerge from an unsatisfactory and even mysterious vagueness. He spoke of England's gratitude to Japan for help given in the War. "It was a well-remembered friendship," which it was hoped would be preserved. Very good, but with what special object? Something is said about the solution of all problems in the Far East. But no one can talk of them without at once acknowledging that the interest of the United States in them is as important as that of any other country. In fact, both Lloyd George and Mr. Chamberlain, as well as Baron Shidehara, conceded that such is the case. So convinced of this is General Smuts that he has proposed a special conference of the Pacific Powers to deal with the whole problem of the Orient before the Anglo-Japanese alliance is extended. Yet if such a conference were to succeed, even measurably, it would cause the Anglo-Japanese treaty to appear more than ever useless.

The whole matter is evidently one giving no small concern to the British Government. It is not content with the oft heard opinion of the Lord Chancellor that the failure to denounce the treaty with Japan would have the effect automatically of continuing it for at least one or two years. The dispatches state that Mr. Lloyd George intends to consult the Lord Birkenhead and the Crown. He evidently is aware of the uneasiness of the Dominion Premier and also of the drift of English public opinion adverse to the treaty, at least in its present form.

While the United States stands apart at present from the negotiation, our interest in it is obvious. We cannot fail to be concerned at the possibilities involved in the Anglo-Japanese alliance. Stronger guarantees than now exist that it could never be used against this country are certainly desirable, if it is to be kept in force. All that we have to depend upon now is the rather roundabout and inconclusive legal argument based upon Article IV. of the treaty as it was revised in 1911. Something more definite and binding should be written into it if it is to be renewed. This the British Dominion would desire as strongly as the United States.

Even so, the question would recur why there should any longer be such an alliance at all. If it was at first designed as a safeguard against German ambitions in the Far East, any danger from that source is today chimerical. The possibilities of Russian aggression in the Orient are no longer what they were conceived to be in 1905. The occasion of the treaty has passed, and with it the treaty itself

ought to pass. All its professed objects, so far as they are legitimate, can better be secured by a more comprehensive agreement. The Anglo-Japanese alliance is on its face exclusive. What the civilized nations desire is an understanding that is universal. The original alliance, even if changed in detail, would be continually open to suspicion. Why not drop it in order to give place to an all-embracing agreement into which every nation that desired could enter with good-will and entire confidence?

## NEED FOR IRISH RELIEF

### LISBURN AND THE FAITH

The recent report of the American Delegation of the Committee for relief in Ireland very forcibly draws attention to the pitiable state of the Catholic population of Lisburn. Quoting from the report which appeared in the Irish News of 29th March last, we find the following startling facts recorded:

"Lisburn we found in greater comparative distress than possibly any other Irish city excepting Cork. A British officer who served in Belgium told us 'he had never seen anything like it.'"

"In August as many as 232 families were compelled to leave their homes owing to burnings, wreckings, or intimidations, and 130 families have not yet dared to return. Several hundred women and children, scantily clothed, fled from their homes on the night of the general burnings and made their way during the night to Belfast over twelve miles of hill-side roads. Mothers carrying children this distance arrived in Belfast on the following noon with bare feet bleeding from the journey and were sheltered by the local committee headed by Bishop MacRory. Three American citizens who had lately returned from America were burned out of their homes and deprived of their means of earning a livelihood. One of these, Mr. Thomas Caldwell, formerly Huguenot Street, New Rochelle, U.S.A., who enlisted in June, 1917, in Co. A. 221 in Machine Gun Section, 82nd Division, and fought at St. Mihiel, Argonne Forest, and Verdun front. He told us 5,000 people were in the mob that burned his place. Another citizen of U.S.A., Mr. Peter M'Keever, who had recently returned from the States and bought a business with his hard earned savings was shot in his own shop by a mob, and the bullet passing through his breast, embedded itself in his back. He is still suffering from the effects of his injury. Mr. S. Toman, another elderly returned American, who purchased a beautiful residence in the suburbs of the town, was burned out, and escaped with difficulty and scantily clad in the dead of night from one of his bedroom windows. All three lost by looting and burnings their homes, their stock, and personal belongings, as well as their means of living."

We might here add that the lot of these three noted by the Delegation was the lot of nearly all the Catholics of Lisburn who owned property at the time of the burnings.

It is now almost eight months since the burnings, and as yet not a single building has been re-erected in the town, and most of the Catholic traders have been unable to resume business.

This latter fact, added to a general boycott of Catholic working people who remained or returned, has made the lot of a great part of the population truly deplorable. That a general boycott of the people is in force is fully borne out by one significant fact: that not a single Catholic has since the burnings been employed under the Urban Council, though Catholics still pay no insignificant share of the town rates, and water, gas, and poor rates. Nay all the old employees amongst the street sweepers were compelled to leave at the burnings, and are since unemployed. We might also add that for some miles around the town Catholics are by the rate-payers' representatives considered unworthy to sweep the King's highways.

The howling mob of intoxicated hoodlums and their bigoted leaders, not content with the havoc they had worked on the innocent Catholic inhabitants of Lisburn did not spare in their frenzy the priests of the parish. Yes, the priests suffered equally with the people at the hands of the mob, and they too, were compelled to flee from their burning home in the dead of the night, homeless, and deprived of all their personal belongings.

The foregoing is only one instance of the urgent need for relief of distress and suffering in many parts of Ireland.

Contributions large or small will be forwarded to responsible relief agencies in Ireland.—E. C. R.

## CATHOLIC NOTES

Advocates of legislation permitting the dissemination of information on birth control suffered a decisive defeat in their effort to secure the support of the U. S. A. National League of Women Voters which met in convention in Cleveland last month.

One Catholic organization is among the various international associations for the suppression of the traffic in women invited to the conference now in session in Geneva under the auspices of the League of Nations. This is the Catholic International Association for the Protection of Young Girls.

Mgr. Pelt, Bishop of Metz, was among those who met the Crown Prince of Japan, at the station of Metz, on the occasion of the latter's visit to Lorraine. Mgr. Pelt, also, had a cordial talk with M. Barthou, the French Minister of War. Both the Prince and the Minister visited the Cathedral, where they were received by the Bishop and Chapter.

A great improvement in the condition of Count de Sallis, British Minister to the Vatican, which began when he received Holy Viaticum, has been maintained since, and it is hoped now that all danger is past. The greatest sympathy has been shown by all circles in Rome and the Holy Father himself has several times sent to inquire by his Private Chamberlain, Mgr. Migone.

A co-operative company for the reconstruction of the devastated churches in the diocese of Arras has been founded and the inaugural meeting was held on June 18. Vicar General Guillemin acting as chairman. A Senator and several Councilors Généraux were present. M. Basly, the well-known socialist deputy-mayor of Lens attended. It is expected that the Co-operative Company will be able to take in hand the reconstruction of 150 churches.

President Millerand of France has sent word to Supreme Knight James A. Flaherty congratulating the Order on the safe arrival of the monster Sevres vase which the French chief executive presented to the Knights of Columbus last September, commemorating the K. of C. pilgrimage to France. "Even this huge vessel," President Millerand stated, "cannot contain the affection France has for the United States and for you Knights of Columbus as representative Americans."

Manuscripts containing 800,000 words written in cipher on vellum have been discovered by Dr. S. Toman, another elderly returned American, who purchased a beautiful residence in the suburbs of the town, was burned out, and escaped with difficulty and scantily clad in the dead of night from one of his bedroom windows. All three lost by looting and burnings their homes, their stock, and personal belongings, as well as their means of living.

The Catholic clergy of Czechoslovakia, having organized a club for social activity, under the auspices of the Catholic People's party, are conducting an apostolate of education to acquaint the Catholic masses with their duties, opportunities and resources. This work is badly needed, for it is felt that if the Czechoslovak Catholics had been properly organized, socially and politically, after the War, many an evil and problem that now confronts them would have been obviated. The clergy are lecturing and calling meetings to promote the general organization. The plan is first to bring the priests together in the various communities and subsequently assemble the laity to hear lectures on Catholic conditions and to receive instructions in the methods of organization.

Twenty-seven is the average age of persons seeking to improve their material condition by K. of C. night-school supplementary education in the United States, according to a survey completed by Supreme Secretary William J. McGinley. The survey covers 150,000 students, mostly former service men and women who have received free courses in K. of C. schools. Age of students vary from sixteen to sixty-five, and it is the experience of the Order's officers that the degree of ambition is equal between the younger and more mature students. Economic conditions have created a wave of self-improvement all over the country. The K. of C. vocational and business schools have been crowded all the year, and accommodations are being provided for more students next year. It was noted that the younger students were quicker to learn languages and did business practices, while the older excel in mechanical courses.

HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom"

CHAPTER XXIV—CONTINUED

He gained his ground, and was walking quietly on, when his heart gave a sudden bound.

How faint she was growing. "My God?" she gasped, "they're coming now; I hear their tread!"

File by file they passed, those desperate men, in their garb of derision. Last of all, when already she had given up hope, she saw her husband's face.

Marion bounded from her seat. She forgot everything save that her husband lay, to all appearance, dead before her.

"Marion Leadbitter, my child, hold back! Be calm, be firm, and all may yet be well."

"No, sir, I think he has but fainted. He has done it before," replied the warder, calmly.

"Let me assist you to revive him; then we will lead or carry him back to jail."

"I really think he ought, if he is to live at all. It's a shame to work the man like this; he wasn't built for it."

Once more Marion's courage returned. It came like a touch of magic, when she heard the name by which no tongue had addressed her for three long weary years.

"Take this," he said to the warder kindly, "and please fill it once again." When the man had turned his back, he spoke hastily to Marion:

"Marion, poor child! This should never have been! But do not weep. Trust me; I am Father Lawrence, the prison chaplain, and I will watch and tend him daily."

Meanwhile, the prisoner slowly recovered; and by his friend and the warder was supported back to prison.

That night the prisoner slept well, for the bed beneath him was strangely soft and warm.

But Father Lawrence and Marion watched late, for their hearts were full. "Poor child!" he thought, "joy must not kill her!"

beating and pulses wildly throbbing. Never had the good priest shared such earthly joy as this.

CHAPTER XXV

The great living pulse of human life, with its deafening rumble of steam, commerce and pleasure, was seething and throbbing with its usual force and vigor in our famous city of London.

John noticed that as he read his strong hand shook; the handsome face grew clouded, the firm lips tightened.

"Beg pardon, me Lord," said John, hurrying after him, "but be there any answer to go back?"

"No—yes—of course! Follow to the house and wait until it's ready. And stay—take this, my boy! You did well to hurry as you did."

"Where is her Ladyship?" he demanded, hastily, of blooming little Norah, the maid, catching sight of her figure as she crossed the hall in front of him.

"I have just left her, my Lord. She and the young ladies have taken flowers from the conservatory and are now in the little chapel. Shall I tell her that you wish to see her, sir?"

Up the broad staircase, across the picture gallery, hurried the Earl, over the very ground his wife had trod that New Year's Eve when, as a guest, she had secretly left the ball-room and had stolen away to the solitude of the chapel.

TO BE CONTINUED

A MAN NAMED O'DONNELL

By Grace Keon in Rosary Magazine

The car stopped at the curb, and her laughing, roguish face peeped out invitingly. She had the coloring of a gypsy, with red blood under the olive skin, and brown eyes startlingly luminous.

"I'm so glad to see you!" She held out her hand. "I wanted to be sure. You're coming tomorrow afternoon, Kev? Positively?"

"You insist?" He clasped her fingers warmly, leaning forward. "Insist? I command!"

"That is heavenly of you. Breck will be there. And he's so conceited. I do want some one to share honors." His hand tightened.

"If that is the only reason. . . Confess! Is it the only reason?" She flushed under his ardent gaze.

"No, there isn't," said Kev. "Unless . . . he's got a partnership up his sleeve!"

"Well—" The answer disconcerted him. "Perhaps she has nothing else to do," continued Kev.

him. He dominated her, just as he dominated all men and women with whom he came in contact.

"A chap like Kevin O'Donnell happens about once in a century," he said. "He's worth his weight in gold to the Courier."

And, being consistent always, some six months previously the young man had been invited to meet a leading State official in his chief's home, and the sacred precincts were crossed in a perfectly natural manner.

Beatrice herself, thought of him with mixed emotions. He was evidently in love with her—she knew that—but his love had nothing servile in it.

"Look here, Conscience, you and I part at this corner. I'm going in to see Curran—you hurry and get something to eat—you sound empty."

"So, knowing Mary well, this scrap of knowledge was the most vital thing that could have come to him. For Mary was ardently, zealously, practically Catholic, and would certainly shrink with horror from even caring for one outside the Faith, let alone marrying him!"

"Supposing the Princess Beautiful likes him—and of course she must—old Man Littell will certainly give him a dressing down, even if he is Kevin O'Donnell. Kevin O'Donnell snubbed! Wonder how he'll take it?"

"The Princess Beautiful had an accident yesterday afternoon," remarked the city editor, next morning. "Ran into a man named O'Donnell."

"I met him after she ran into him," he said, "and he seemed none the worse for it." Then, as the door opened, and Kev came in, "Look here, Kev. Lewis is trying to make a new item out of your meeting with Miss Beatrice Littell yesterday afternoon."

"Kev O'Donnell stood still, an ominous light in his eyes. He didn't mind Ted—but if these others thought—Lewis swung back in his chair, with a sarcastic glance.

"If you have any sense, Ted," he remarked, "you ought to show evidence of it . . . occasionally. I said that Miss Littell ran into a man named O'Donnell, and so she did. Michael O'Donnell, carpenter. He was taken to the Knickerbocker Hospital."

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"So Kev went into the sanctum where the Old Man reigned supreme. From overhanging eyebrows a pair of steel-grey eyes regarded him scrutinizingly. "Congratulations on yesterday's work, Kev. Comments coming in in great shape. Want to look at a few?"

"How well is that?" asked Ted Conklin, pointedly. "I know just as much about you as you choose to tell—but I like you well enough to be satisfied. Besides," bluntly, "I'm banking on your common sense. Miss Beatrice Littell—the Princess Beautiful of the Courier office—flies a strong wing."

"So does a humming-bird," said Kev O'Donnell. "Well—" The answer disconcerted him. "Perhaps she has nothing else to do," continued Kev.

"Gosh! Ever tried to picture Old Man Littell when you ask him for his daughter?" "What a wonderful imagination the child has!" murmured Kev O'Donnell.

"And even if you did have the nerve, you know the Old Man's opinion of Catholics?" "The Old Man's opinion of Catholics?"

"The Old Man's opinion of Catholics?" Kev looked at him oddly. "Why . . . that makes no difference to me, Ted."

"Why," began Ted, very much confused, "I apologize, Kev. But your name—Irish—and Kevin, a saint's name! Hardly seems possible that you're not."

"Steady!" warned Ted. "I may have been mistaken in one thing—but not in this! Steady!"

"Look here, Conscience, you and I part at this corner. I'm going in to see Curran—you hurry and get something to eat—you sound empty."

"So, knowing Mary well, this scrap of knowledge was the most vital thing that could have come to him. For Mary was ardently, zealously, practically Catholic, and would certainly shrink with horror from even caring for one outside the Faith, let alone marrying him!"

"Supposing the Princess Beautiful likes him—and of course she must—old Man Littell will certainly give him a dressing down, even if he is Kevin O'Donnell. Kevin O'Donnell snubbed! Wonder how he'll take it?"

"The Princess Beautiful had an accident yesterday afternoon," remarked the city editor, next morning. "Ran into a man named O'Donnell."

"I met him after she ran into him," he said, "and he seemed none the worse for it." Then, as the door opened, and Kev came in, "Look here, Kev. Lewis is trying to make a new item out of your meeting with Miss Beatrice Littell yesterday afternoon."

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"So does a humming-bird," said Kev O'Donnell. "Well—" The answer disconcerted him. "Perhaps she has nothing else to do," continued Kev.

"Yes." For the first time in Old Man Littell's experience, Kev O'Donnell seemed embarrassed. "Miss Beatrice—"

"Don't hesitate." Again a swift glance from his piercing eyes. "You've got it in you, Kev. Give those dancing popinjays up there a jolt or two. That man Breck ought to be peddling peanuts."

Kev turned from the door deliberately and walked back to Old Man Littell's desk. His jaw was set and determined.

"This is bringing a private matter into business," he said. "But I'm no dodger. If Miss Beatrice consents to be my wife what objections will you raise?"

"You look—like a conquering hero," she remarked, surveying him critically over the top of her fan. "If there are such things nowadays."

"There aren't," he answered promptly. "All the conquering heroes are dead—and I am very much alive. Would you mind, fair lady, his eyes twinkled at her merrily, "making a business appointment with me . . . for tomorrow at ten? I have something to discuss with you."

"At ten? Tomorrow!" She looked her regret. "I'm sorry—but I'm in court tomorrow. My man drove into some poor chap and hurt him yesterday . . . a man named O'Donnell, too," she added, with a mischievous glance.

"Of course! That had to be. You are fated to injure men named O'Donnell."

"I don't know whether that's pretty—or horrid."

"Both," he said. "Shall we make your appointment with Kevin O'Donnell for the afternoon, then?"

"If I refuse I suppose you will go on—and on—and on—"

"No," he reflected, "I won't. But I'll waylay you coming from court tomorrow, and kidnap you."

"I'm tempted to dare you."

"Don't. Give yourself a loophole in case—" His eyes met hers and her lids drooped. "I would, you see, in broad daylight—and your friends might misunderstand me. At least I will not play Lochinvar to Ellen without her consent."

"And if you never get it?" "Never?" He seemed puzzled. "What is that word? I do not know it."

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beauty is for, and happiness, too, no matter when we find it. The nurse put her hand on Miss Littell's arm. "I think he's had enough," she said, smiling.

ours. Kevin . . . there seems to be something . . . something we ought to do or say, to express our gratitude. Somehow, I ought to be able to talk to God. Kevin . . . and I don't know how!"

The girl's hands clung to him. "You are sure . . . you are sure?" she said. "Yes."

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charity patients. Because she was corrected for her fault by the nurse, her mother was annoyed and said her child's feelings were hurt every place she was taken and she would have to leave her at home thereafter.

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It was an autumn wedding and in obedience to the expressed wish of "Old Man" Littell, it was a home wedding, for he was not a church member.

That night the three had attended an important dinner. And Kevin had made a short speech along educational lines, so succinct, and yet so full of careful thought, that it won instant attention.

Why is it parents do not realize the responsibility of exacting obedience and respect for authority? A little girl, who was very wilful, wished to attend a picnic on a day she had been accustomed to take a private lesson in one of her studies.

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Irish Orators and Oration Edited by Alfred Percival Graves, M. A. William Magennis, M. A. Douglas Hyde, LL.D.

"Where did you get it?" asked her bridesmaid, curiously. "From a man named O'Donnell," said Beatrice—at which her hearers laughed, misunderstanding. But indeed it had come to her as a wedding gift with a little card bearing that inscription.

Who thinks of God with fear? Or puts a limit to His boundless mercy, His wide-reaching love? Or who can escape the support of His hands? "Sure," said the man named O'Donnell, and there was a smile on his lips to match the tears in his eyes.

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Beatrice looked at him puzzled. "What did you say, Kev?" "Nothing, dear. Just a foolish notion that crossed my brain. Look at that!" He called her attention to the sky. The sun was setting. High above them, in a blue so clear that one seemed to see through its transparency, glittered a great star.

For a moment the man stared at the baby's gray face and his upturned eyes. "Beatrice," he said, thickly. "I've sold my soul—but I can't sell my boy's. He's got to go safe . . . safe . . . Reaching over, he picked up the glass of water from the stand nearby, and thrusting the baby's head back on its mother's arm, he poured the water over its forehead.

LACK OF DISCIPLINE OVER-INDULGENT PARENTS THE CAUSE OF DISOBEDIENCE IN CHILDREN By Agnes T. Ryan in New World There is not the slightest chance to question the truth of the assertion that children of today are pampered and that there is laxity of discipline in the home.

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Ireland Since the Larnie Gun-running A Chapter of Contemporary History by John J. O'Gorman, D.C. L. with a Foreword by Bishop Fallon

"My baby first," she said. "Never mind me, Dr. Pierce. My baby first." Marvin Littell craned and put his hand on Kev's shoulder. "Her mother said that—and it was the baby first," he said. "It was the baby first—my Beatrice."

But Kevin did not seem to hear. They had been home in Marvin Littell's big house a twelvemonth when the greatest even of all occurred—and for a time it seemed that both mother and child must go. For when the physician said that only one could be saved, Beatrice faced him with flashing eyes.

Recently a lady with her small daughter, visited one of the attendants in a city hospital. A nurse took the little one through the children's ward, where she might speak to the little patients. Little Miss Vandy, dressed as a fashion plate, not only ignored, but was actually rude to the little sufferers, who were

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LONDON, SATURDAY, JULY 30, 1921

SHAKESPEARE AND THE MATRICULATION CLASS

As far back as memory serves and as available data relates, it has not been a common practice in the Canadian Public Schools to treat Shakespeare seriously. Like most heroes and men of fame the immortal bard is on everybody's lips but infrequently. Aristotle, Michael Angelo, Dante—these are names known to the world of students. As for their works, it is considered a mark of a 'pluggie' to be familiar with them. Of course in the High School the students are taught that The Philosopher has no equal. Michael Angelo, it is true, is the creator of the 'Moses' marble, while he who scanned heaven and sounded Hell wrote the 'Inferno.' That is the limit of the ordinary High School student's knowledge of these immortals.

It is not in a flippant spirit that the remark was made above, that the Canadian Public High Schools do not treat Shakespeare seriously. The fault is not a formal one. It is one which has grown out of gross ignorance and has been nurtured by many evils.

For a moment may we recall what is being done in most of our Matriculation classes in the treatment of Shakespeare: A drama is scheduled to be read. Either the teacher or the students read it with very little or no pretension at dramatic elocution. The dictionary meaning of the words is explained; character sketches are assigned; the plot is outlined; the moral is detailed; and general criticisms are either handed out by the teacher or written by the class. Besides the memorization of a few choice passages nothing else is done in the ordinary High School in preparation for the Matriculation examination.

Now this is entirely insufficient. It is anything but a serious study of the drama.

The drama, while categorized under the general term of literature, is something more, something over and above literature. To consider the 'Merchant of Venice' as a study to be approached and handled by the same methods as one would use in the reading of 'Evangeline' or 'In Memoriam' is fatuous. The tragedy while living in the pages of the manuscript was not meant to be read. It was written to be memorized and acted. Let emphasis be stressed on the 'acted.' To personify the Jew, his eccentricities, his dress, his mannerisms; to create the atmosphere of the Rialto by means of scenery; to conjure up the moonlight scenes by means of efficient lighting; to unstring the fanciful and beautiful music which lends color to the piece—all these details and more are essentially a part of the real drama. To repeat: A drama was not written to read; it was written to be acted.

Thus, while dramatic literature is a species of Letters nevertheless it possesses its own specific difference which pertains to its essential whole. To treat the study of Man as the study of a mere Animal would devolve into a study of Biology or Physiology. It would not be a serious study of Psychology or Anthropology. To treat Shakespeare or any other dramatist as a mere writer of poetry in general, and to continue to handle our High School and University dramatic literature classes in the manner in which we have been doing is ruinous to the accurate appreciation of good tragedy and comedy. It is not taking the subject seri-

ously. It is attempting to study the body of the drama while neglecting its soul.

Of course objections to this theory are expected. Before these objections are forthcoming, however, let us bear in mind that the theory has been tried out successfully. One of our Western Provinces now deems it wise to hold back the credits of the English students in High Schools until the class will have produced their Shakespearean play. In Ontario at Hart House, an effort to familiarize the University men and women in the art of acting is being made with a considerable degree of success. At St. Michael's College last year 'Julius Caesar' was laudably staged by the Matriculation Class. This year at Assumption College 'Hamlet' was staged several times so successfully that the syndics have been asked to repeat it next November outside the College.

It is time that we cease aiming at quantity in our reading of dramatic literature and aim rather at quality. By so doing the student will receive a positive blessing. He will memorize something worth while; he will get a better insight into the author's mind by following this method than had he read all the pages of Bradley and Raleigh, Ward and all other commentators combined. Moreover, an interest in polite theatricals will be revived when the insipidity of our modern screen plays will have been discovered.

The above advantages to be derived from the practical study of dramatic literature are of a known quality to the writer. They are not all. Nor is this any pretension at a full discussion of the subject.

Before closing these few remarks, may one objection be stemmed: Only a few boys and girls from each Matriculation Class will derive the benefit from this method of study. That is the objection. On the contrary, all will derive benefit, because the teacher must insist that all attend all the rehearsals, and each student must memorize one part at least.

A further discussion on this topic would be welcomed because it has a very pertinent bearing on the education of the youth of our country.

HIGH AND DRY!

"Ships that pass in the night and speak each other in passing; Only a signal shown and a distant voice in the darkness."

—LONGFELLOW

He is dead. The demon who has impoverished our homes; whose crimson hand has besmirched the soul of our youth; whose vaporous breath has contagion the health of our fellowmen—he is dead. Passed away is he who has builded our prisons and has overflowed them with hardened criminals. 'Gaudemus igitur,' as the Latins put it—'Let's hoist our sails,' say we, and travel onward o'er the sea of life to the goal of perpetual happiness, unharrassed by the brigand, John Barleycorn.

The halcyon days of prisonless states are here. Fast are approaching the Ides which will usher in with all august ceremony the immunity of humankind—at least the humankind of Ontario—from every disease. Have not our friends and benefactors, the lordly Prohibitionists and Bone Dryers, prophesied as much to us? Have they not succeeded in destroying the bark of Barleycorn, placing him *High and Dry* on the shores of Scotland and Ireland? No more shall he sally forth with his attendant ships filled with dumb spirits to work havoc on the holy acres of Ontario. Our government officials will prevent this outrage in true Dogberry fashion if necessary.

What the twentieth of September is to the Italians; what is signified by July the Fourth to the Americans; what patriotic sentiments are bestirred by the mention of July the First to the Canadians—sum up all of these in your mind, and having dipped your pen in the purple ink pot of the mendacious goddess of History write in royal letters the *Eighteenth Day of July*. This is the day—Haec est Dies—this is the epochal moment which emancipates the citizenry of Ontario from all and every ligation of original sin.

Enough of eulogy. Now for the facts. According to our recent legislation no more liquor may be imported to Ontario. Again: No more liquor may be sold in Ontario.

Thirdly: Our government officials, being honest men, as it is presupposed; being men fitted for their positions, as it is undoubted, are exerting every effort to see that the law is obeyed. Now reverse the coin and behold its other side: The recent liquor legislation does not prohibit the manufacture of liquor in Ontario. More was manufactured this last year than in 1904 when Ontario was 'wet.' Again; the Ontario Temperance Act cannot interfere with the charter granted to the Hudson Bay Company which has the right to sell liquor in Canada. Thirdly: Bootlegging is so common and so profitable that the most ardent supporters of the inefficient O. T. A. are the bootleggers—not the Methodists or Bone Dryers but the very bootleggers.

The deductions of an observer of events for the last two years or so are not favorable to Prohibition. It is an extreme and will perish. It has made Ontario nominally Dry, and has made the price of liquor High. John Barleycorn's boat is barred from entering Canada, but Hiram Walker, Seagram, Gooderham and Worts et al, will manufacture the poison supernal. Then the rum runners like

"Ships that pass in the night and speak each other in passing"

will continue to distribute what no legislation on earth can prevent even with honest officials.

"Only a signal shown and a distant voice in the darkness."

This excerpt from Longfellow is not meant to insinuate that the rum runners are contaminating the officers of the law. It merely suggested itself because it is so generally known how ridiculously easy it is to sell the whiskey if any one has the price to buy it.

SACRED SABBATH SERVICE!

There are certain mental processes which can be analyzed without the assistance of a post-graduate in Psychology. They are so horribly naked; so innocent of artful or scientific garb that they are patent to even a casual observer. One of these processes is the "Monday morning process" of the pastor of one of our modish parishes—preferably, a non-Catholic parish which aims most pretentiously at social welfare work.

As the Reverend Mr. Anser (let him be called such) opens his mail he broadens out into a mood of good humor. Most certainly next Sabbath (not Sunday—next Sabbath will have an interesting topic: For he has unfolded before him a formidable letter signed by two prominent bank managers, announcing that, "It has been decided by the Central Committee for the Relief of Foreigners" that Sunday June the thirtieth has been assigned as the day whereon a special collection will be taken up for the suffering members of Swampooopaa." Here indeed is matter worthy of comment. Here is a perennial topic of interest. After this wholesome announcement the Reverend Anser discovers the monthly premonition foretelling that "Mother's Sunday" is fast approaching. Then, on glancing at his calendar which is already penciled with strange names he runs down the left hand margin and reads in the insert such names as 'Sunday for Foreign Missions'; 'Sunday for Reduction of High Living'; 'Sunday for Prevention of Cruelty to Felines'; 'Sunday for Advocating Prohibition'; 'Mother's Sunday'; 'Father's Day'; 'Big Brother Sunday'; 'Little Sister Annual'; et cetera.

Third, the powers reserved to the English parliament are larger and more numerous than those reserved to the Dominion Parliament in the B. N. A. Act. For instance, the legislatures in Ireland cannot even control the justice of the peace and the police.

Fourth, the scheme of 1920 differs from the B. N. A. Act in the nature of the system under which the reserved powers are organized. Ireland is now, and is to be, under the scheme of 1920, administered by a large number of boards having all the powers of an English government department, but differing from an English government department in lacking responsibility to the people whose affairs are administered.

The British Cabinet consists of some 25 ministers; all of them elected for English or Scotch seats; each of them at the head of a department. Of the 25, only one has anything to do with Ireland; that is, the department of the Chief Secretary for Ireland. Thus, England, Wales and Scotland, have 24 ministers elected by themselves; while Ireland has only one; and he never sits for an Irish seat. And during the seventy-seven years in which Irish M. P's. allied themselves with English parties, no Home Ruler was ever offered a seat in the Cabinet.

to wipe out the last vestige of belief in Christ or in the Triune God.

"The Old Order changeth yielding place to new, And God fulfils Himself in many ways. Lest one good custom should corrupt the world."

Perhaps the 'Old Order' is changing in some circles. But we prefer to keep to the old and refrain from introducing the new fangled paganism which is attempting to deify man and forget God.

THE TAIL MUST WAG THE DOG

By The Observer

The Toronto Globe says: "The main difference between Provincial Home Rule such as has been granted to Ireland, and Dominion Home Rule is one of finance, including tariffs."

The main difference is nothing of the sort. The whole scheme is different from any scheme of Dominion Home Rule ever before passed by the English Parliament. The Senate of "Southern Ireland," for instance is in large part appointed from London. In the case of the B. N. A. Act, the legislative Councils in Canada were left to be appointed by the Lieutenant Governors; on the advice of the provincial governments. Also, another portion of the Senate of "Southern Ireland" is, under the Act of 1920, elected by the resident peers of Ireland; another portion by Anglican bishops; another part by Catholic bishops; and another by the County Councils; and the respective proportions are arranged with the obvious intent of erecting and maintaining an effective block against the elected branch of the legislature, lest they should in the exercise of the meager powers given them, do something contrary to the policy of Dublin Castle and the theory of Protestant ascendancy.

Needless to say, the Senate of "Northern Ireland" is constituted quite differently; 24 out of 26 members being elected by the elected branch of the legislature. This because the "Commons" of "Northern Ireland" can be depended upon to be true to Dublin Castle, and to the London big-money exploiters of Irish railways and Irish industries.

Second, in the scheme of 1920, railways and railway transportation are placed wholly in the hands of the National Council of Ireland; with a membership of 40; 20 elected by the little legislature, and 20 by the larger one; the obvious intent being to effectively tie the hands of the Irish people in respect to that all-important subject-matter; and to secure the future of the London owners of Irish railways.

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Fifth, whilst all the main powers of government and legislation are, under the Act of 1920, reserved to London, the representation of Ireland at London is reduced to a nominal figure.

I do not quite know why I am telling the Globe all this. I have not the slightest idea that the Globe cares to know. In Toronto, all that is English is right; and if the

English parliament were to pass an act conferring on Ireland 32 debating clubs, instead of only 2, Torontonians would solemnly assure us that of all free constitutions so far evolved from the minds of benevolent democrats, this was the greatest, the freest and the most democratic.

We do not know whether a copy of the act of 1920 ever reached the Globe; and it does not matter. The text of that document shows it to be, on its face, the most cynical political joke England has ever played on Ireland; and it reflects in every paragraph the unshakable tradition of the Protestant ascendancy; a theory which in recent years has become thoroughly commercialized, to the greater profit of English financial monopolies in Ireland.

But in Toronto it would be taken to be the latest evidence of English wisdom and the latest triumph of democracy. It is true that Canada would have gone out of the Empire seventy-five years ago had such a scheme been even offered her; but why talk of Canada, which is a Protestant country, in the same breath with Ireland, which is a Popish country? So runs the reasoning of Toronto.

In Belfast, motives are mixed; but Toronto is single-hearted; Popery must be discouraged. Six counties are able to count a Protestant majority. What shall be done with them? Lord Rothermere said: "Let us make a sort of island of them." Why an island? Why not a continent or a nation? Why not make them independent signatories of world treaties? Why not admit them as a Nation into the League of Nations.

Shall any principle of government or legislation; any consideration of history or of geography; or of municipal or financial administration; or any other principle concerning anything whatever, stand against the principle of Protestant ascendancy? Not in Toronto.

NOTES AND COMMENTS

WHEN NEXT ONE of those delectable Canadian or American Baptist "missionaries" to South America feels like renewing his periodical slanders against the people of those countries, he would do well to read and ponder upon the impressions of an European visitor of name, Dr. Charles Sarolea, who accompanied their Majesties, the King and Queen of Belgium on their official return visit to the President of the Brazilian Republic last summer. Dr. Sarolea's experiences are recounted in the current number of the *Contemporary Review*.

Now, Dr. Sarolea though a Belgian is not a Catholic. On the contrary, his religious and philosophical principles may be described as the very reverse of Catholic. He will be remembered as the author of the very misleading and very offensive Introduction to the *Everyman* edition of Cardinal Newman's Apologia, which, because of the storm of protest that greeted it, the publishers felt constrained to expunge from the later issues. Readers of that Introduction will not need to be told that the writer had no sympathy with Newman or with Newman's Faith.

But Dr. Sarolea is Professor of French literature in the University of Edinburgh. He is also a scholar of reputation, and a writer whose opinion within certain well-defined limits carries weight. While the great War was still in progress he was selected by the Belgian Government to visit the United States to lay before that Government and people the truth in regard to the German occupation. Finally, his appointment as an attache of the Royal delegation to Brazil marks him out as one in full enjoyment of the confidence of his Government.

It is customary for the "missionaries" above alluded to describe the people of South America as ignorant, indolent and immoral—as living in a state of slavish subservience to their priests, and given up to every form of degrading superstition. This song has, indeed, become so familiar as to be stereotyped. It may be heard at any Baptist missionary gathering, throughout this northern continent, and is made to do double duty when the coffers of their representatives in South America need replenishing. Indeed, it may be said without exaggeration to have

extracted millions of dollars from the pockets of the gullible within the past generation. It was a tolerably safe slander, especially in the back townships, as the people of South America are very far away, and not liable to be informed of the racy tales told about them for a purpose several thousand miles away.

IN CONTRAST therewith Prof. Sarolea's experiences are instructive. He found Brazil, he tells us, a country of unlimited potentialities, requiring only capital and labor to convert into realities. But, he adds, there is no country regarding which there are so many false notions abroad. The origin of these false notions is not far to seek. They have emanated principally from the malevolent imaginations of the so-called missionaries. Instead of being unhealthy, Prof. Sarolea affirms, Brazil has stamped out yellow fever and achieved conspicuous triumphs by hygiene and sanitation. The people are fully up to the level of any European or North American population. It is not a country of half-breeds, for while the policy pursued in North America has tended to stamp out the aborigine, that of South America has tended to absorb them.

There was the American method of exterminating the colored man, and there was the more humane and more Christian method of assimilating him. The Brazilian has preferred the latter method. And the colored man has actually been assimilated. There is no formidable black problem in Brazil such as there is in the United States. The black blood is gradually being eliminated, and the time is not far distant when the white man will be the absolute ruler of the Brazilian Commonwealth. In Mendelian language, the white blood has proved the "dominant."

HERE ARE Prof. Sarolea's own words in this regard:

"There was the American method of exterminating the colored man, and there was the more humane and more Christian method of assimilating him. The Brazilian has preferred the latter method. And the colored man has actually been assimilated. There is no formidable black problem in Brazil such as there is in the United States. The black blood is gradually being eliminated, and the time is not far distant when the white man will be the absolute ruler of the Brazilian Commonwealth. In Mendelian language, the white blood has proved the "dominant."

FURTHER, Prof. Sarolea refutes the notion that the Brazilians are a backward or lazy people. "The entire history of the country has been a heroic and triumphant struggle with hostile elemental forces." Finally, they are a highly moral people, and while the Professor's mental outlook does not regard religion with interest, we know that under proper conditions these Latins of American are a profoundly religious people. Their great lack at the present time is a strong middle class, the backbone of other nations which have achieved. This, however, is a condition which time, and the influx of new people will remedy. It is sufficient for present purposes that this Belgian professor, with no disposition to unduly favor a Catholic people has effectively given the lie to the frocked scallawags who from the most debased of motives have not hesitated to malign a whole continent.

IS IT PEACE?

General Smuts has been to Ireland. He was there for a purpose. His purpose is to translate into fact the King's exhortation at the opening of the Northern Parliament to peace, goodwill, and, so far as may be, unity. He seeks to bring about these infinitely good things among Irishmen themselves, and so to bring about also appeasement between Ireland and this country. It is a splendid task, and there is not in all the world a man better qualified by his character and by his achievements to accomplish it. For he has not in his own person, and with but a handful of men at his back, withstood in arms the whole might of Great Britain, and has he not also known how to draw victory from defeat and to reconcile independence with unity? Who, then, should command greater confidence from men who today also are rebels and who tomorrow might, like him, gladly take their place within the union of the British Commonwealth? Of course only like causes could produce like effects, and there is no man also who could more powerfully command to the statesmen of today the policy which has produced the miracle of a reconciled South Africa. Desperate mistakes had been made then as they have been made now. But mighty is the healing power of justice and of generosity, and there is no reason why they should prove less potent in Ireland than they did at the Antipodes.

Of course General Smuts cannot by himself work wonders, and the uttermost goodwill is needed from all concerned. It is needed from the Irish leaders, rebels though they be. It is needed from those other Irishmen who, though too often arrayed as enemies, are yet their fellow-countrymen, bound to

them by a thousand ties of interest. Above all, it is needed from our own Government, whom no motives of pride and no mistaken alarms should deter from an effort, resolute and sustained, to reconcile the men whom their policy has utterly alienated, and to restore the fundamental unity of the realm. No one pretends that the problem is an easy one, but there is no reason whatever to regard it as insoluble. The British Commonwealth of nations has had many such problems to face, and it has solved them all except this one. It is the resolve that matters. If that be present in sufficient power success is not only probable; it is almost assured. No doubt there are uncertain elements. We do not yet know how far the Government is really prepared to go, though statements made from time to time by Mr. Lloyd George have implied that he, at least, and the Government also, so far as he can answer for it, are prepared to go far, provided only that the authority of the Crown and the safety of the realm are fully respected. The Ulster minority also, now that their independent position is completely secured, can at length negotiate confidently, from the corrupting influence of fear, and we may fairly hope that there again a new spirit may prevail. The most uncertain element of all is, of course, the disposition and the policy of the leaders of Sinn Fein. We do not even certainly know who are its effective leaders. Is Sinn Fein one, or is it two? Can Mr. De Valera answer for the whole of the Nationalist forces, or is the Irish Republican Army outside his control?

And if that be so, is he or is the army the real directing force in Ireland? These are, no doubt, doubtful questions, but the answers ought not to be very difficult to find. The object of General Smut's mission will be to find them and to place himself in communication with the effective leaders, whoever they may be, of Irish Nationalist opinion. Mr. De Valera is not the autocrat of Ireland, but it is hardly likely that any terms to which he is willing to assent will be repudiated by Nationalist Ireland.

But, after all, the deciding force in all this business must be that of public opinion in this country. The elements of a settlement are not difficult to discover. What is needed is to give effect to them. Of course if Sinn Fein were to show itself uncompromising, and if nothing short of the independence of Ireland, or of the Nationalist part of it, will be accepted, then negotiation would break down. But common sense and all the signs point in an opposite direction. Already Mr. De Valera has been in conference with Lord Middleton and the other leaders of Southern Unionism, and Lord Middleton has come over to London to report, and returns to Dublin to resume negotiation today. That implies that at least there is something to negotiate about, and that Mr. De Valera's attitude does not forbid rational compromise. There may be a long way to travel between that and agreement. But at least a beginning has been made on the right road, and General Smuts is likely, in more intimate and less formal conversations, to carry matters a good deal farther. What matters is that the two sides should perfectly understand each other, and that if an obstacle, whatever it may be, occurs we should know exactly what it is. That is the supreme service which may be rendered by a skilled, trusted, and resolute negotiator such as General Smuts. With his help we may be sure that we shall know the exact measure of agreement attained or attainable, and the exact measure of difference, and public opinion in this country would then have something tangible to work upon. He will, we may be sure, allow no differences on matters of mere form or punctilio to stand in the way and will present the stark and naked truth to both sides, or to all three sides (for Ulster must also be a party) to the controversy. We have suffered hitherto from the opposite kind of handling. There has been no frank approach, no attempt to get to the bottom of the fundamentals; always words and nothing but words, with no initiative behind them to make it possible to make even a beginning of serious negotiation. We owe it more to General Smuts than to any other person whatever that we are at last emerging from this hopeless position. He has supplied the initiative hitherto lacking, and we look to him to carry forward the work thus well begun. One thing more is absolutely needed in order to put negotiation on its proper footing as the alternative to force. Violence and bloodshed should cease, and they should cease on both sides. The moment that happened peace would be in sight.—The Manchester Guardian, July 9th.

NOTE.—Several things have happened since July 9th. The Armistice has been signed by General Sir Nevil MacReady for the English Army of Occupation and by Michael Collins for the Irish Republican Army. A tremendously significant fact which those who indulged in the petty spitefulness of calling the Irish Republican Army "gunmen" and "assassins" cannot fail to realize fully; even

though they must feel pretty small and look pretty silly.

Again the way the Armistice has been observed in Nationalist Ireland sets at rest another doubt of the Guardian-Sinn Fein is one.—E. C. R.

ST. JOHN BERCHMANS AND LOUVAIN

On August 13 the Catholic world will celebrate the centenary of the death of the young Belgian Jesuit scholastic, St. John Berchmans. Already, Louvain, where his religious brethren keep the precious relic of his heart, has witnessed extraordinary manifestations of devotion in his honor.

In the procession, all Belgium through its representatives, may be said to have taken part. A group of boys and young men in the costumes of the seventeenth century pictured St. John in the various periods of his life, as Mass server, student, and Jesuit scholastic.

His devotion to Our Lord and Our Lady was represented by groups of young girls dressed as Faith, Hope and Charity, and as Our Lady in the various mysteries of the Rosary.

The heart of the Saint was carried by four Jesuit scholars, a Fleming, a Walloon, an Englishman and an American. The exhibition was held in the hall of the Jesuit House of Studies.

A beautiful wax figure representing St. John on his death-bed excited very much comment by its artistic perfection and the heavenly beauty reflected on the face of the dying youth. The walls were decorated with banners from every part of Belgium.

FIRST PRIEST AND FIRST MASS

(The unveiling on August 2 by Ontario Knights of Columbus of a monument on the site of Carhagouba to commemorate the first Mass said in Ontario renders opportune the publication in the CATHOLIC RECORD of the following account of this event and of what led to it compiled by Rev. John J. O'Gorman D. C. L. and published in the Catholic World, March 1916.)

The Catholic Church in Ontario celebrated in 1915 its tercentenary. It was in July 1615 that the Recollect Franciscan Friar, Joseph Le Caron, paddled up the Ottawa River and arrived in the land of the Hurons, there to begin the preaching of the gospel in Ontario.

What is known of the early life of Joseph Le Caron is quickly told. Born in the year 1586 near Paris, he embraced the ecclesiastical state and became chaplain to the Duke of Orleans, and then to his son, the Dauphin, afterwards Louis XIII.

He abandoned his promising ecclesiastical career to join the strictest branch of the Franciscan Order—the Recollects (Memoire des Recollects 1637). He was professed in 1611, a year after the succession of Louis to the throne.

lacks completeness and in some points accuracy. Champlain tells us in his "Voyages," published at Paris in 1619, that he felt that he would be much to blame if he did not provide for the Savages, especially the sedentary ones, some means of bringing them to a knowledge of God.

Hence he was on the look out for some zealous Religious who would undertake the work. Six years had now elapsed since the foundation of the Habitation of Quebec, and thus far, lack of the necessary funds and other difficulties had caused him to neglect the matter for the time being.

In 1614 he was more successful. Sieur Houel, secretary of the King, and Comptroller-General of the Salt Works of Champlain's native town of Brouages, became interested and recommended the Recollect Fathers of that town.

As Houel was a man zealous for the glory of God and spread of religion, he generously promised to contribute part of the expenses himself, and considered that it would not be difficult to get the rest.

Champlain and Houel were however impatient. A few months later, Houel applied to Pere du Sault, the Provincial of the Recollects of the Province of St. Denis, that is, of the Paris Province. He at once took up the matter and spoke to the Prince of Conde (who was then Viceroy of New France) and to the cardinals and bishops then at Paris for the assembly of the States General.

The four Recollects chosen for the Canadian mission were Father Denis Jamet, who was appointed Superior, Father Joseph Le Caron, Father Jean D'O'leau, and Brother Pacificque du Plessis. They proceeded in true Franciscan manner on foot and without money to Honfleur.

There were now three priests in Canada. Father Le Caron, chose as his field the Hurons. Father Jamet as superior took charge of Quebec, while to Father D'O'leau's lot fell the wandering Montagnais Indians of the Saguenay and neighborhood.

Without stopping at Quebec, Father Le Caron proceeded at once to the Grand Sault where the Hurons were trading. He decided to return with them to Huronia and pass the winter there.

He advised him to spend the winter in the Habitation at Quebec, pointed out the hardship it would be to spend the winter alone among the savages and promised to go with him the following summer.

Note: \*a few seculars priests and Jesuits had already done some missionary work in Acadia, but the fortunes of war had brought their mission the previous year (1613) to a sudden end.

a divine zeal and a love of these people, having resolved to make known to them their salvation. What made him undertake this enterprise was, he told us, that it was necessary to go there not only in order to study the nature of these people, but also to learn their language more readily.

As regards the difficulties which, as pointed out, he must expect from their manner of living, he assured us that he was ready to meet them and bear them, and, with the help of the grace of God of which he was certain, to adapt himself joyfully to the food and discomforts. Since he was going there in the service of God, since it was for the glory of His Name and the preaching of His Holy Gospel, that he voluntarily undertook this voyage, he was sure that He would never abandon him in such resolutions.

Champlain returned from his Huron campaign in January, and as the Hurons were unwilling to bring him back to Quebec he had to spend the rest of the winter with them. He and Father Le Caron visited the Petuns or Tobacco nation. The Petuns belonged to the same Indian family as the Hurons, and linguistically differed but little from them.

About July 1, 1615, Father Joseph Le Caron and twelve Frenchmen, who went along to protect the Hurons from the Iroquois, left Sault St. Louis for the seven-hundred mile journey with the Hurons to their own country. The route followed was the Ottawa River as far as Lake Nipissing, and then the French River to Georgian Bay, or other words the route of the proposed Georgian Bay Canal.

Brother Sagard, who made it in 1622, and also by later missionaries. Father Le Caron contents himself with this general description: "It would be hard to tell you, how tired was with paddling all day, with all my strength, among the Indians; wading the rivers a hundred times and more, through the mud and over the sharp rocks that cut my feet; he wore only sandals; carrying the canoe and luggage through the woods to avoid the rapids and frightful cataracts; and half starved all the while, for we had nothing to eat but a little sagamite, a sort of porridge of water and pounded maize. Yet I must avow that amid my pains I felt much consolation. For alas! when we see such a number of infidels, and see nothing but a drop of water is needed to make them children of God, one feels an ardor which I cannot express to labor for their conversion and to sacrifice for it one's repose and life."

By the end of July Father Le Caron arrived at the Huron country, being the first white man to see Lake Huron. He landed near the village of Toauche, Toauche Landing, called by Champlain, Otoucha, was on the northern shore of Penetanguishine Bay. It was here according to Brother Sagard that first Mass was said. (Sagard; Histoire du Canada p. 224 (Paris, 1636).)

In this, however, Sagard was mistaken. Meanwhile Champlain, having taken council with Pont Gravé, had decided also to go to the Huron country, and lead an expedition against the Iroquois.

He left a few days after Father Le Caron and the main body of the Hurons with two Frenchmen and ten Indians, Champlain's little party in two canoes arrived without mishap in the Huron country on August 1st. A few days later Champlain found Father Le Caron in Carhagouba. This was on the northern shore of Nottawasaga Bay, an indentation of the Georgian Bay. It was seven or eight miles south west of Toauche. It is within the present limits of the parish of Lafontaine, diocese of Toronto. Carhagouba was an important fortified Huron town surrounded by a palisade, thirty-six feet high. Great was the surprise of the missionaries to see Champlain. An arrow-shot from the village, cabin was built with poles and bark to serve as a chapel and cell for the priest. Everything being arranged, Mass

was said by Father Le Caron on August 12th in the presence of Champlain and the fourteen Frenchmen. After Mass a cross was planted amid the noise of their muskets and the solemn chant of a Te Deum. With the saying of this Mass and the planting of this cross, the Catholic history of Ontario may be said to begin.

Ten days later Champlain left Carhagouba. Father Le Caron did not see him again till January when he and the Huron braves returned from their unsuccessful expedition against the Iroquois. Meanwhile the heroic missionary endeavored to learn the Huron language and instruct the poor savages. The villagers were quite friendly to him. Indeed when he came first they had offered to lodge him in one of their own huts, which the priest had very wisely declined. Several families lived together in these huts, in filth and immorality. Though some of the savages came daily to the priest's cell or cabin, to learn about God and how to pray to Him, the work of conversion was slow. The moral law of the Christians was an insuperable obstacle to progress.

Champlain returned from his Huron campaign in January, and as the Hurons were unwilling to bring him back to Quebec he had to spend the rest of the winter with them. He and Father Le Caron visited the Petuns or Tobacco nation. The Petuns belonged to the same Indian family as the Hurons, and linguistically differed but little from them.

Consider their return to the Huron country. Father Le Caron continued his study of the language and teaching of Christian Doctrine. He went from village to village, to lay the foundations of the missions he proposed to establish. He composed the first Huron dictionary, which Leclercq, who saw it, pronounced to be fairly correct. More could not be expected.

Another difficulty, he had to contend with was the scandalously immoral lives of the dozen French trappers who had accompanied the pious Champlain. Immoral Christian traders have always been a bane to the Catholic missionary. The pioneer priest had now spied out the land. It was necessary to report to headquarters the plan for its definite conquest to Christianity.

John J. O'GORMAN

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

RELIGIOUS TEACHERS NEEDED

Religious teachers are everywhere needed. Turn where you will and discuss the problems that confront the rulers of the Church and they never hesitate to tell you that intimately connected with the solution of their most serious difficulties is the question of religious teachers. The Bishop and priest may both give evidence of zeal, able administration and the power to reach souls, but nowhere can the work of the religious teacher be forgotten.

Catholic people have been deeply affected by the changed conditions brought about by the great conflict of nations and the spirit of the world which everywhere affects mankind. They have witnessed the powers of the world giving their last word to the solution of the destiny of men and have seen how utterly inadequate they are to lessen the "servitude of corruption" which constantly drags man from that clean and wholesome life where his very best faculties are opened and developed.

ever convinced of the power and necessity of religion to save the world. Hence for all under their care do they demand more clearly than ever that religious training be given the young.

THE CHILD MUST BE TRAINED

There are many who consider that knowledge is education and that our leaders in education should be satisfied with imparting to the youth under their care mere learning. Are the children sufficiently instructed to earn a living? Are they capable of moving among their fellow-men with grace and social ease? Then, according to these short-sighted judges, they are equipped with all that is necessary for success in life. Without doubt practical knowledge is necessary, and we may often see in a Christian community, individuals who, possessing, only this asset, achieve considerable success.

The training of the child that will fit himself for his place in family life, impress upon him the sources and reality of authority, and point out to him the necessity of fulfilling his duties to God, to his neighbour and the civil government, this training is most successful when given under the auspices of actual direction of religious teachers. Their consecrated character gives the child respect for the law of God, their zealous devotion is a constant example to him to progress in the virtues, and they have what is all important for the child to learn, the means of showing how religion must ever be the guiding principle of all our conduct, no matter under what circumstances we may be placed.

Incense, which is as old as religion, signifies prayer. David (Ps. CXL, 2) prays: "Let my prayer, O Lord, be directed as incense in Thy sight."—The Monitor.

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

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Table with columns for EXTENSION, CATHOLIC RECORD OFFICE, and DONATIONS, listing amounts and names like E. G. P., Ottawa, etc.

WHAT YOU SEE IN OUR CHURCHES

Many questions arise in the mind of a non-Catholic when he attends services in a Catholic church for the first time. He wonders what may be the significance of the water in the bowls at the head of the aisles into which Catholics dip their fingers and with which they sign themselves; of the bending of the knee before the worshiper enters the organ usually is in the Protestant church; and of the statutory on the altars, and of the pictures or engravings on the walls; of the red light burning near the altar; of the candles, incense, etc.

It is too bad that the non-Catholic does not try to find the answer to these questions rather than presume that the things he sees are meaningless or even to conclude that they are improper.

The Sign of the Cross is our profession of faith in the Holy Trinity, and in the merits of Christ through His death on the cross. The Bending of the Knee is a recognition of the divine presence, and is an act of worship. These first acts of the Catholic worshiper are in striking contrast with the handshaking and conversations with which people entering Prot-

stant churches at once become engaged in.

FATHER FRASER'S CHINA MISSION FUND

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

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

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THE NARROW WAY

In the narrow way to heaven one suffers but one hopes, one suffers but one desires to suffer, one loves God and one is beloved by Him.—Fenelon.

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FIVE MINUTE SERMON

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

TRUE EDUCATION

"He hath made both the deaf and the dumb to see, etc." (Mark vii. 37.) We are all born deaf and dumb as regards religion.

DANGERS TO NATIONAL LIFE It is a commonplace that the sanctity of the home means the permanence of the nation.

But this absolute deafness and dumbness is overcome as we grow in years. As our reasoning powers increase in intensity and clearness, we begin to speak for ourselves.

But do we develop equally as well religiously? Is our blindness gradually overcome, until we have a clear vision of our religion through knowledge and faith?

Oh, how great is the number of those who have never seen religiously, nor heard religiously! They are still spiritually deaf and dumb.

tive of Christ in the world today is known, is seen, yet by how many is he despised? And for what cause? Why was Christ hated and mocked and falsely accused?

How well inspired was the choice of the Supreme Pontiff is clear from the reputation for learning and holiness which St. Alphonsus enjoys.

He lived at a time when the Voltairians were attacking Christ, when the Febronians and the Regalists were usurping the rights of the Church and of the clergy.

THE PRINCE OF MORALISTS The present year marks the jubilee of the proclamation of the decree by which the title of "Doctor of the Church" was solemnly conferred on St. Alphonsus Maria de' Liguori.

the safeguarding of the purity of faith and morals which it was the high purpose of the Council to protect.

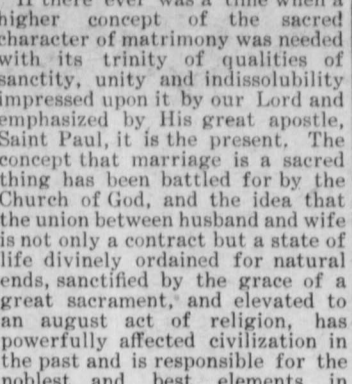
There is no divorce question for Catholics because they are content to allow the question to rest with the Church. Authority and not argument determines their position.

Truly, the child of today is the parent of tomorrow and the citizen of the future, as well as one of the faithful upon whom the Church must depend as objects of her ministrations.

DRAMATIZED DIVORCE The Rev. Charles Carver, an Episcopal clergyman of New Haven, Connecticut, has turned to the stage in order to act the leading role in a play entitled "The Divorce Question."

EXTREMES IN FASHIONS Serious and thinking men seeing the trend of the times have often uttered a warning against the evils that beset society.

HIS LIFE RUINED BY DYSPEPSIA



Until He Tried "FRUIT-A-TIVES" The Wonderful Fruit Medicine. "For some two years, I was a sufferer from Chronic Constipation and Dyspepsia."

TWENTY YEARS AHEAD

It is said that someone once asked Napoleon when a child's education should begin. The Emperor answered: "Twenty years before its birth with the education of the mother."

HONOUR WITHOUT RENOWN



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CHATS WITH YOUNG MEN

**NOT TO JUDGE RASHLY**  
 Could we but draw back the curtain  
 That surrounds each other's lives;  
 See their hearts as God can see them,  
 And the end for which each strives.  
 Often we would find it safer,  
 Purer than we judge we should;  
 We would love each other better,  
 If we only understood.  
 Could we judge all deeds by motives,  
 See the good and bad within;  
 Often we would love the sinner,  
 All the while we loathe the sin.  
 Could we see the powers working,  
 To destroy all party;  
 We would judge each other's errors  
 With a lenient charity.

Could we see the cares and trials,  
 Know the efforts all in vain;  
 And the bitter disappointments,  
 Understand the loss and gain;  
 Would the grim eternal roughness,  
 Seem I wonder just the same,  
 Would we help, where now we hinder,  
 Would we pity where we blame?  
 Ah! I judge each other harshly,  
 Knowing not life's hidden force;  
 Knowing not the fount of action  
 Is less turbid at its source.  
 Knowing not amid the evil,  
 All the golden grains of good;  
 And we'd love each other better,  
 If we only understood.

A MAN AS BIG AS HE LOOKED

Many pleasantly interesting stories illustrating the simplicity, good nature, humaneness, etc., of the late Chief Justice White are being related by his friends and admirers at the Capital, observes Ave Maria. "He always looked like a judge," they declare; but "off the bench," he often acted like a school boy." He was kindness itself.

One day, an old colored woman, with a heavy basket, boarded a street car in which the Chief Justice was a passenger. Every seat was occupied, and several persons were standing in the aisle, clinging to the straps. The old "mammy" deposited her basket on the floor, but was at a loss to know what to do with herself. She was small and bent, and the straps were high. Seeing her predicament, Judge White arose and offered her his seat. "Mammy" accepted it with many smiling thanks, wondering who the portly, distinguished looking gentleman might be.

When he had left the car, a passenger who knew him whispered: "Chief Justice White, of the Supreme Court." The old colored woman was overcome with astonishment, but finally managed to say: "I might have known it was some great man; he's as big as he looks." Then, as if speaking to herself: "An' I'm thinking he's de most sensible person what you could find anywhere in de United States."

**THE HABIT OF GRUMBLING**  
 Among bad habits, that of grumbling holds high rank as a destroyer of happiness in the home, or anywhere else that it exhibits itself. There are times when protest is right and necessary—a duty, in fact—but there is every difference between honest disapproval or protest and the constant whining against anything and everything.

There are some people who are never done fault-finding. Everything goes wrong with them. According to their ideas, they are victims, whereas, those who are the wronged are they who are compelled to put up with such peace-killers.

The habit is a childish one, and when grown men and women show signs of it the balanced individual attributes the fault to defective early training, or to a too intensive cultivation of personal feelings, likes, dislikes, etc.

It would be a kindness to the grumbler to let him or her realize that selfishness lies at the root of the trouble. Unselfish people are rarely grumblers. They are too engrossed in wholesome, helpful thoughts and deeds to be everlastingly whining over personal woes, real or imaginary.

In one family the father makes Sunday morning a dark time for wife and children until he goes off to Mass. Nothing is just right. His linen isn't stiff enough or it is too stiff; the children have tampered with his brushes; "that cub," meaning his eldest son, on the verge of manhood, has borrowed his tie without asking for it; heedless Mary hung up his coat so that it creased; even the baby is an object of wrath for leaving his toys strewn on the floor or where papa can stumble over them.

As for the mother of the family, all the crimes of omission and commission in her housekeeping are rehearsed, particularly as

breakfast is served. Every dish gives an opportunity to bewail waste, high prices, bad management, etc. At last faultlessly attired and with the assistance of the entire family, the grumbler departs, his last word being a denunciation of a jog in the stairway that banged his hat.

A bad husband and father? No, indeed. He is a model that his pastor holds up to other men for his sobriety, provision for his family and other merits that he undoubtedly possesses. The pastor never sees him in the grumbling role, and his family are too loyal to complain of him. In truth, they would warmly resent a suggestion that he is not perfect, for despite the grumbling, they love him dearly, and the very fact that young John would borrow his tie without asking leave shows a strong bond between father and son. "Papa is a darling except when he grumbles," is his girls' estimate of his character.

But not in every family is the bond strong enough to withstand the strain of the grumbling habit. When this happens to be the case home is only a place to stay in when no escape from it is possible. If the mother is a grumbler, then indeed does misery fill the home. There is no respite for the children, and their father seeks refuge in club or elsewhere from the cheerless place that should be the dearest on earth.

When people realize, or are made to realize, the havoc wrought by what so many regard as a minor fault they will strive to overcome the grumbling habit.—The Echo.

OUR BOYS AND GIRLS

AN IRISH TUNE

Will you listen to the laugh of it,  
 Gushing from the fiddle:  
 More's the fun of half of it,  
 Than e'en an Irish riddle.  
 Sure, it's not a fiddler's bow  
 That's making sport so merry;  
 It's just the fairies laughing so—  
 I heard them oft in Kerry.

Will you listen to the step of it,  
 Faith, that tune's a daisy:  
 Just the very leap of it  
 Would make the feat unaisy.  
 Hold your tongues, ye noisy rogues,  
 And stop your giddy prancing;  
 It's me can hear the washee brogues  
 Of Irish fairies dancing.

Will you listen to the tune of it,  
 Sweeter than the honey,  
 I'd rather hear the croon of it  
 Than get a miser's money.  
 Sure, my son, it makes me cry—  
 But don't play with any other;  
 May God be with the days gone by  
 I danced it with your mother.

—REV. THOMAS F. BLUNT

SUCH A LITTLE THING!

"It's such a little thing!" thought Margaret disdainfully, in answer to her guardian angel's suggestion that she should pick up a rusty tack lying in the very middle of the sidewalk.

"Somebody might walk on it and get hurt," persisted her good angel, but Margaret hurried on, repeating: "It's such a little thing." As she proceeded on her way, she indulged in high-flown day-dreams of the wonderful things she was going to do for God and mankind—some day!

There might be another war, and she would go out as a Red Cross nurse, and do wondrous deeds of heroism on the battle fields, winning medals and decorations, and finally saving the life of a marvelously handsome reigning duke who would fall madly in love with her and wish to make her his duchess. But, refusing all the happiness and honors offered her, she would, to the despair of her family and friends, enter a convent and finally go to nurse the lepers in Molokai. There she would be the good angel of the poor afflicted ones, their sunshine and inspiration, and at last, in the prime of her youth and beauty, she would become a victim of the loathsome disease and die a martyr to her charity—and so forth—and so on. Margaret was almost ready to weep over her charming self thus sacrificed on the altar of love, but, nevertheless, she had left that tack lying on the sidewalk, because it was not in any way a heroic deed to pick up a tack!

Now the weather was very hot and little Frank Daly had begged his mother to let him run bare-footed that day. At first she had refused, but he had finally coaxed her into granting the permission he desired. He generally managed to coax people into doing what he liked, for he was such a winning little lad, with his bright brown eyes, fair hair, and rosy cheeks. He was his parents' youngest child and only boy and the darling of the whole family.

He came along merrily on that bright summer afternoon, whistling a tune as he hastened to catch

up with some comrades he saw ahead of him. Suddenly he stopped with a sharp cry of distress, for he had trodden on that rusty tack and it had run right into the ball of his foot. In great pain he sat down on the sidewalk and finally succeeded in pulling it out, but his foot hurt him so that instead of going after his friends, he started to limp home. What a long, long way it seemed! "Oh, mother," he cried, on finally reaching home. "I wish I'd listened to you and put on my shoes! I ran a tack into my foot and it does hurt!"

Much concerned, his mother bathed the foot in hot water, tried to get all dirt and poison out of the little wound and then put on what she thought the best remedy. It seemed to be successful, for in a very few days the place healed and the foot seemed so nearly cured that the little fellow was allowed to go to school again. Two days later, however, he refused to get up in the morning, said he felt very sick and complained of a bad pain in his throat. His mother could see no sign of any sore throat, but still, as the child seemed to get worse, she grew anxious and sent for the doctor.

As soon as he saw Frank he looked alarmed and asked if he had had any accident. The mother told of the hurt from the tack, adding:

"But that seems to have quite healed up."

"I wish it hadn't," answered the doctor bluntly, as he began opening up the wound again. But in spite of all his efforts the child grew rapidly worse, and before long had fallen into convulsions. A few hours later, he died in great agony of lock-jaw—all through that "little thing"—a rusty tack!

"His mother was so prostrated with grief that for awhile her life was despaired of and though she finally recovered, she was never the same. The joy had gone out of the lives of what had once been such a happy household.

And all this pain and heart-breaking sorrow could have been avoided if, instead of dreaming of heroic deeds which she was never likely to accomplish Margaret had listened to the voice which told her to pick up that rusty tack.

Little things! dear children there are no little things, no little duties. We never know what tremendous consequences the smallest thing may have. Carelessness in posting a letter, dropping a piece of orange or banana peel on the sidewalk, leaving a needle about, may have fearful results that the regrets and efforts of a whole lifetime could never atone for. Therefore, don't dream of great and improbable things, but do the little things that come to hand, and if you accomplish them for the love of God and offer them up to Him, they will be great in His eyes and win for you an infinite reward.—By Henriette Eugenie Delamare in Rosary Magazine.

GREEN EYES

It is good for Christian womanhood to have the example of nuns before it. While the generous instincts of women make them leaders in deeds of charity, yet their greatest temptation is to be uncharitable in thought and in word, especially to members of their own sex. We have heard men speak uncharitably to one another, but we have heard women speak uncharitably of women much oftener. We have seen men sneer at other men, but we have seen more sneers for women on the faces of their sisters. Smaller things provoke the antagonism of women for their own sex than provoke the antagonism of men for theirs. It's only a short way from uncharitableness to jealousy, which is one of the meanest vices in womankind. The most beautiful face in the world is spoiled by a sneer. The prettiest mouth is made ugly by slander. Gentle eyes are always attractive, but one cannot have gentle eyes with green in them. People are usually in the place that God destined for them, and if God destines a place for anyone it is the best place for that person. Why, then, should we lose charity through jealousy? There is very little beauty beside the banks of a river that runs through a desert. It has the power for good, but it has nothing to work on; so there is very little of contentment and beauty in the life that drives itself through barren places. The people around us are like the banks of a river. We pass among them, and give of ourselves to them, and they return our gifts as generously as

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the trees, the grass and the flowers return them to the river. The uncharitable tongue is found in the body that wants to live for itself alone, and selects the desert way. "Kindness costs nothing." That is a very old saying, but always true. The things that cost nothing usually give us little satisfaction, but it is different with kindness. It costs nothing, but it pays most generously. It is the one thing that even the poorest possess; and it repays them with a lavish hand that seems to belong to God. If we were starting out in life again we would make many resolutions, but the first resolution would be never to speak evil of anyone.—Extension Magazine.

WITH OUR BEST FRIEND

The holy and sustaining truth of the presence of our Lord in the Blessed Sacrament is a real power in the lives of those who, beyond the exacted duties of religion, find time to be present at Mass on week days, and to make a visit to some convenient Church in the course of the day.

Our Churches in the centres of activity bear continual testimony to this proof of real religion in the hearts of our people. The wonder is that so many good, practical Catholics neglect these intimate personal relations with our Saviour. How many Catholics could at the cost of small inconvenience, especially these bright Spring mornings, sanctify and enhearten their day's toil by spending the short time of Mass in the presence of and in near companionship with the One who is their whole hope and trust. How often, too, could a few moments be found to spend in some silent Church in the sole company of God. Such treasured moments are their own reward and are sure sources of comfort and new hope in the humdrum and weary routine of daily life.

GRACE BEFORE AND AFTER MEALS

A good old Catholic custom, which nowadays appears to be more "honored in the breach than the observance," was that of saying grace before and after meals. It is still followed, of course, in genuinely Catholic families, as in religious communities; but all too often it is abridged to a perfunctory Sign of the Cross, if it is not entirely forgotten or suppressed. Very many twentieth century Catholics would be benefited by some such lesson as King Alfonso of Aragon once gave his courtiers.

Observing that they did not ask a blessing before their meals or return thanks after them, he invited a beggar to the royal table, forbidding him most strictly either to make a bow on entering the dining hall or to express his gratitude on departing. The beggar obeyed orders, and went away without word or sign of thanks. The courtiers were highly incensed at this lack of good breeding, but the king checked their complaints, saying: "Is not this exactly how you yourselves act towards your Heavenly King? You neither ask a blessing nor return thanks, and accordingly He has much more reason to be indignant with you than you have to abuse that poor mendicant." Truth.

Manners are the happy ways of doing things; each one a stroke of genius or of love, and now repeated and hardened into usage.—Emerson.

The Christian religion proclaims doctrines which satisfy the highest aspirations of the human intellect and gratify the legitimate cravings of the human heart. It solves those problems which baffled the researchers of the most profound philosophers of pagan antiquity, and which bewilder the investigations of the thinkers of our day who are not guided by the light of revelation.—Cardinal Gibbons.

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OBITUARY

SISTER MARY SERAPHINE MULCAHY
The solemn obsequies of the late Sister Mary Seraphine Mulcahy of St. Joseph's Community, Toronto, were held in the Convent Chapel, St. Alban Street, on Saturday, July 10th. High Mass of Requiem was sung by Rev. E. Murray of St. Michael's College, assisted by Rev. V. Reath as deacon, Rev. L. Barcelo, D. D. as sub-deacon and Rev. J. Pagueau as Master of Ceremonies. In the Sanctuary were the Rev. Fathers Player, C. S. P., Kehoe O. C. C., Ryder, C. S. P., Roche O. S. B., Hayes, C. S. B. and Sullivan C. S. R.

Among the relatives present were Mr. and Mrs. Thos. Mulcahy and Mr. T. Mulcahy of Orillia, Mr. and Mrs. W. R. Houston of Toronto. The deceased religious was in the eighty-second year of her age and the sixty-sixth of her religious life. In her earlier years she was devoted to teaching in the schools of the diocese, but later for many years she was Directress of Study in St. Joseph's Academy, Toronto. The example of her unflinching attention to duty and her ardent devotion to a life of constant prayer will long be remembered by Sisters and pupils who came under its beneficent influence.

Sister Seraphine is survived by one brother Mr. Thos. Mulcahy of Orillia. The late Rev. M. Mulcahy, C. S. B. of St. Michael's College, was also a brother, and Sister M. Agnes of St. Joseph's Community, a sister. To the bereaved relatives and friends the Community of St. Joseph extends heartfelt sympathy. R. I. P.

THE LATE JAMES CALLERY

The death of a very respected citizen, James Callery, occurred at his late home in Madoc, on Thursday, June 30th. His death was the result of an accident which happened on the Sunday morning preceding. Everything that medical skill could do was done, but the injuries he received proved fatal.

Mr. Callery had been a citizen of Hastings County all his life, having been born on a farm near Belleville at what is known as Fairfield Bridge some sixty-six years ago. He was engaged in farming until he moved to Madoc Village a few years ago. His kindly manner and cheerful disposition won him many friends who deeply sympathize with his sorrowing family.

The funeral took place on Saturday morning, July 2nd, from his late residence on St. Lawrence Street, to Sacred Heart Church, thence to the cemetery for interment. The funeral was conducted under the auspices of the Catholic Order of Foresters of which Society the deceased was a chartered member. Rev. Father O'Riordan and Rev. Father O'Reilly officiated.

The pall bearers were: Messrs J. Quinn, Mitchell LeSage, Patrick McInroy, James Trudeau, Louis Courmeva and Joseph Merwar. He leaves to mourn his loss besides his widow, one son and three daughters, Thomas of Toronto; Mrs. W. E. McNevin of Cobalt; Mrs. Tobias Forestall of Campbellford, and Celestine at home.

Mr. Callery, was the oldest of a family of eight, three brothers and four sisters, namely, Patrick and Thomas of Madoc; Bernard of Deloro; Rev. Sister Mary Zita of the Convent of Mercy, Ransslear, N. Y.; Mrs. Annie Farragher of New York City; Mrs. Robert Langley of Duluth, Minn., and Mrs. Fred Peeney of Madoc Township. May his soul rest in peace.

PROPAGANDA

Lawrence Flick, Jr., in America

The curious reader may find in any dictionary which has gone into a new edition within the last two or three years a dozen pages of addenda, words coined by the War.

To this extent at least the blood of millions has enriched the language. "Blimp" is there, and "Bolshevism;" "slacker" and "tear-shed;" "Busy Bertha" and "T. N. T."—the whole savage, war-begotten tribe which we may hope the glossaries of happier years will give decent burial, laid deep in the rich loam of kinder words, with an "Obs." for epitaph.

There is one term, however, for which the reader will seek in vain among these accretions. In the body of the book, where it has an ancient honored place, he can find a word spelled with the same letters and pronounced in the same way. But the meaning he will find written there, and the meaning given the word by the cant of the day, are as widely sundered as the times which gave them currency.

The word is "propaganda." Your dictionary will tell you that "propaganda," in its first and proper sense, is used by the Catholic Church. It means "a congregation of Cardinals charged with the management of missions;" also, "a college instituted by Urban VIII. to educate priests for missions." Truly a venerable and worthy word, calling to mind some of the pages that are brightest in the history of man! Usage has given the word cognate meanings, the dictionary informs the amateur in philology, chief among them "any organization for spreading a particular doctrine or system; the doctrine or system thus propagated, and the scheme or plan for propagating a doctrine or system."

Here is a tolerably wide range of meanings from which to make a choice, and not one to describe the word that has become a part of every-day slang. It is as hard to fit a definition to this new "propaganda," as it is easy to mark out the subterranean burrowings of the modern propagandist.

The word is most affected by the cynical and sophisticated, who pronounce it with unctious and employ its powers without scruple. The propagandist is the super press-agent. He is the highly efficient and well-paid employe of sinister and selfish interests.

War-time propaganda so colored the multitudinous events of the last six years that the true history of our times never will be read by anyone now living. Propaganda fostered and made possible a peace defeating ends which the world, by the glamour of an earlier propaganda, believed would justify and enoble the miseries of war.

Propaganda at present is working frantically to uphold an economic system founded on injustice. An international propaganda, functioning through inspired interviews, lying cable dispatches and a thousand more subtle agencies, is seeking to poison the well-springs of the world's judgment about Ireland. Propagandists are fighting the war-time of avarice, of misgovernment and of false ideals, whether economic, or social or religious.

It may be asked how any campaign of lying, extraneous to the Catholic Church, and not directed at her, concerns us as Catholics? What matter is it to us that the hundreds, covetous of wealth and power, play at a heartless game in which the millions are pawns?

We Catholics reckon our faith as part of our income; we bank our deeds more frequently than our dollars, and draw sight-drafts on Heaven's treasury. We are content with little, hoping much.

No one would wish to change the Catholic's instinct of aloofness. It saves him many a heartbreak as well as many a temptation. But it is no virtue to hold back when peril threatens.

Society is beset by so many evils today that it would take another Jerome to record them and to pronounce upon them the wrath that is to come. A portion of these evils is like the twitching of a tired man's muscles, reflexes caused by the fatigue poisons of war. But not all. The vast part is the result of malicious meddlings with the body of the time by quacks and charlatans, who set up maladies to profit by them.

Against these artificial ills the Catholic is bound to make a stand. They are essentially immoral. To a greater or a less degree they must strike ultimately at the Catholic Church, if only because the Church is the one aggressive exponent today of morality carried to a strictly logical conclusion in every human dealing. For the Catholic to declare war on these ills is as simple a matter of self-protection as it would be to help put out a fire that threatened his home.

Suggested remedies there are in plenty for the time's disease, each guaranteed to work a cure. Where so many have been offered, it may not be amiss to tender yet another, a panacea simple yet complete. This is a large dose of truth, to be taken daily and without dilution or disguise. It is a remedy which the empiricists of the hour seem to have overlooked.

Certainly your canting propagandist who talks of "Americanization" as a remedy for discontent, yet thinks and works in terms of wage dependency and workshop benevolence, that numbing anydone which cozens the worker while it coddles him, is not a professor of the truth. The truth is not in him nor in his breed.

To tell the truth requires more than a good will. What is not known cannot be proclaimed, and in the days of confusion knowledge is but "relative." The very propaganda which is most false and harmful besets the path of the seeker for information basic and true, on which he can build sure and just judgments. The man who would find and rescue truth must first thread a perilous labyrinth of lies.

It seems to the writer that the Catholic, and the lay Catholic even more than the Catholic priest, has a great duty laid upon him by the present disorders of society. Better than anyone else, the Catholic can see through the shams and hypocrisies, the false ideals and fraudulent virtues, the masking injustices of an age which has set up for its worship a whole pantheon of belly-gods. For the Catholic has been nurtured on truth. It is no heady and intoxicating drink to him. His nursing-mother, the Church, has suckled him with it from his infancy.

NEED OF RELIGIOUS PRINCIPLES

The manner in which the terms reconstruction, regeneration, and renovation of society are being bandied about by the thinkers of the day seem to prove that many of the world's social reformers lack a clear conception of what must be done and how to do it.

Our era has been vociferously condemned as an age of loose thinking. Education has come in for a large share of condemnation. The thought of the day seems to be sickened over with the pale cast of superficiality. Leading secular educators have pleaded with the world to discard fallacious principles of education, and to return to the old-fashioned fundamental principles.

With his customary comprehensive grasp of world conditions Pope Benedict has sensed this need of intellectual reconstruction, and has urged on many occasions the study of the works of St. Thomas Aquinas. Realizing that the Catholic clergy must stand on the firing line of modern problems His Holiness has recommended to them the writings of the Angelic Doctor as the best means of meeting the issues of the day, and of refuting false philosophy. In the educational program of Pope Benedict XV. the Summa Theologica holds the honored place.

The theology and philosophy of the Christian Aristotelian form the foundation stones of the intellectual edifice that the Church through her Pontiffs has labored to rear for the last seven hundred years. It is significant of the respect in which St. Thomas is held that since his own time there have been about eighty Popes who occupied the Holy See and with hardly an exception each one of them has added his voice to the hymn of praise and recognition of the work of the Angelic Doctor.

These papal endorsements of the teachings of St. Thomas range from simple recommendations to positive commands. The use of the principles, method, and doctrine of St. Thomas as urged by Pope Benedict in the new code of Canon Law is in our times but the culmination of the great Thomistic movement begun by the illustrious Pope, Leo XIII., and carried on intensively by his noble successors. The Encyclical "Aeterni Patris" of Pope Leo XIII., the "Angelic Doctor's" of Pope Pius X., and the oft repeated counsels of the present gloriously reigning Sovereign Pontiff Pope Benedict XV. have been the means of inducing thinking men both within and without the Church to study the sound philosophy of St. Thomas.

The present revival of historical studies will do much to elucidate the teachings of St. Thomas. Outside the Catholic schools of thought St. Thomas has been often misunderstood; some see little in his writings and others expect to find too much. In the current number of the Catholic Historical Review Father Henry Ignatius Smith, finds the explanation of this in the fact that St. Thomas has been studied by such scholars without the aid of historical helps. To appreciate St. Thomas, and to interpret and apply his principles, a student he says, "must have before him a history of the heresies of the time, he must be acquainted with the extensive missionary work carried on by the Church through the religious orders among the heathens, and he ought to have some knowledge of the tremendous religious problems aroused by the Turks, the Greeks and the Jews."—The Pilot.

IN MEMORIAM

MAGUIRE.—In sad and loving memory of my dear husband Patrick Joseph Maguire of Camrose, Alberta. Second Anniversary. Requiem Mass was celebrated by Father La Rue at Port Arthur, Ont., on 2nd July.

DIED

MCDONALD.—At Harrison's, Ont. June 27, 1921, Duncan D. McDonald, aged seventy-one years. May his soul rest in peace.

TREACY.—At Kingston Hospital on Tuesday, July 12th, 1921, John J. Treacy of Peterboro, Ontario. Aged thirty-nine years. May his soul rest in peace.

TEACHERS WANTED

- WANTED experienced Normal trained 1st or 2nd class teacher for Catholic Separate school at Cornac, County of Renfrew. Apply stating salary and experience to John H. Kilgus, Cornac, Ont. 2233-f
WANTED second class professional teacher for C. S. S. No. 1, Cornwall. Apply stating salary and qualifications to Angus H. Theohim, Sec. Treas., Northfield Sta., R. 2, Ont. 2233-f
QUALIFIED Catholic teacher with experience required. Salary \$1200 per annum. Board half mile from school. Recommendation from parish priest required. Apply to A. F. O'Leary, Sec. Treas., Our Lady School District, No. 1089, Claybank, Sask. 2233-f
NORMAL, trained teacher wanted, holding 1st or 2nd class certificate for C. S. S. No. 16, Kenyon, Apple Hill village. Apply stating qualifications and salary expected to A. J. McDermid, Sec. Treas., Apple Hill, Ont. 2233-f
NORMAL qualified teacher wanted with experience for C. S. S. No. 1, Wolfe Island. State salary. Apply to A. Staley, Sec. Wolfe Island, Ont. 2233-f
WANTED Separate School Teacher for Separate School, Wolfe Island. Duties commencing Sept. 1st. Salary \$1000. State qualifications and experience; 32 pupils. Apply to W. J. Pettit, La Salette, Ont. 2233-f
WANTED second class professional teacher for C. S. S. No. 8, Huntley; experience necessary. State qualifications and salary expected to Thomas Manion, Sec. Treas., Corkey, Ont. 2233-f
PRINCIPAL wanted for Cobalt Separate School. Address William Sammier, Secretary, Box 25, Cobalt, Ont. 2233-f

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WANTED an experienced Catholic teacher, holding second class professional certificate, for C. S. S. No. 12, St. Paul's School, Toronto. Apply to Rev. R. P. Walsh, Sec. Co., Gan. Ont. 2232-f

APPLICATIONS will be received by the undersigned for the following teachers up to August 1, 1921: 1 English teachers holding second class professional certificates. Salary, Minimum \$900, Maximum \$1100. 11 English-French Teachers holding 2nd class professional certificates. Salary, Minimum \$860, Maximum \$1090. The Board of Trustees of the Catholic Separate Schools for the Town of Sudbury, M. J. Powell, Sec. Treas., Box 10, 3, Sudbury, Ont. 2232-f

PRINCIPAL wanted for English-medium continuation school, to teach Latin, French, History, English, etc. Apply stating salary and experience to Rev. J. McAuley, Knaiismore P. O., Ont. 2232-f

WANTED Catholic teacher holding second class professional certificate for C. S. S. No. 2, Rural, R. 10, situated in Fletcher Village, convenient to boarding house and depot. Attendance about twenty-five. Salary \$824. Duties commence Sept. 1. Apply stating experience to Clarence Gleason, Sec. Treas., Fletcher, Ont. 2232-f

TEACHER wanted, second class professional, for C. S. S. No. 1, in the Township of Perth, Ontario. Apply stating salary and experience to M. P. Devine, Chairman, 2232-f

WANTED qualified teacher for C. S. S. No. 1, Griffith, salary at the rate of \$900 per annum. State qualifications and salary expected to J. D. Donohue, Sec. Treas., Balvane P. O., Ont. 2232-f

NORMAL trained teacher wanted for C. S. S. No. 1, Hay; school is near church and road. Salary \$850 to \$880 according to qualification and experience. Apply to John Laporte Sec. Treas., Hay, Ont., Phone 391. 2232-f

TEACHER wanted for C. S. S. No. 12 Peel. State qualifications and experience. Salary \$1090. Apply to Cornelius Callaghan, Arthur, Ont. 2232-f

TEACHER wanted for C. S. S. No. 15, Huntingdon. Apply stating salary and experience. Salary to Thos. O'Reilly, Madoc, Ont. 2232-f

QUALIFIED teacher wanted for C. S. S. No. 844 in Rochester who is able to teach French and English. Duty to commence on Sept. 1st. Salary \$850 to \$900. State qualifications and experience. Apply to J. H. Gagnon, Sec. Treas., Rossburg, Ont., R. R. No. 1. 2232-f

WANTED for Catholic Continuation School, Westport, Ontario, holding 1st class certificate and an Elementary Physical Culture certificate. Duties to commence opening of school in September. Apply to Mr. D. M. Dwyer, Sec. Westport, Ont. 2232-f

WANTED by Iroquois Falls Catholic Separate School Board, one principal and three female teachers. Four classes of 25, 25, 25 and 25. Applicants to have at least second class Ontario certificate. Duty to commence on Sept. 1st, 1921. State qualifications, salary and salary expected. Apply to A. Pelletier, Sec. Iroquois Falls, Ont. 2232-f

TEACHER wanted for Fergus Separate school. Apply stating qualifications and salary expected to J. C. Cushing, Sec. Treas., Fergus, Ont. 2232-f

TEACHER wanted for C. S. S. No. 1, Papineau. Apply stating qualifications and experience, to C. A. Fink, Mattawa, Ont. 2232-f

QUALIFIED teacher for C. S. S. No. 3, Puslinch Tp., five miles south of Guelph on County road. Duties commencing Sept. 1st. State salary and experience. Apply to M. P. Lynch, Sec. Treas., R. R. No. 6, Guelph, Ont. Phone 180 ring 12. 2232-f

TEACHER for La Salette Catholic School, C. S. S. No. 4, Normal trained. Capable of teaching both French and English; please write particulars, stating salary and experience to Hector Gervais, Sec. Treas., La Salette, C. S. S. No. 4. 2232-f

WANTED a qualified Catholic teacher for Separate School, section No. 9 Percy; duties to commence Sept. 1st. Apply stating salary and experience to J. H. Gagnon, Sec. Treas., Dartford P. O., Ont. R. R. No. 1. 2232-f

CATHOLIC teacher wanted for C. S. S. No. 1, Logan. Duties to commence Sept. 1, 1921. Apply stating experience and salary expected to William Benson, Sec. R. R. No. 5, Mitchell, Ont. 2232-f

WANTED two qualified Catholic Normal trained teachers; English also to teach some French. For the municipality of Stagsboro and Fletcher. Salaries for school commencing Daily mail. Duties to commence Sept. 1st. Apply stating experience and salary expected to Michael Prisco, Sec. Treas., Bryn Mawr Hill, P. O. Quebec. 2232-f

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WANTED teacher for Lethbridge Catholic Separate School. Commencing Sept. 1st. Salary \$1000 per year. Apply to J. J. McSwain, P. O. Box 511, Lethbridge, Alberta. 2232-f

WANTED for Separate School Section No. 7, Sycamore, Grey Co., a teacher holding a second class professional certificate. Duties to begin Sept. 1st. Applicants state salary and experience to M. J. Duggan, Sec. R. R. 1, Anson, Ont. 2232-f

WANTED an experienced Catholic teacher for Separate School Section No. 4, in the Township of North York, holding second class Ontario certificate. Salary \$750 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 31, Murray Block, Fort Williams, Ont. 2232-f

TEACHERS wanted for Catholic Separate schools, Fort William, Ont., holding second class Ontario certificates. Salary \$750 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 31, Murray Block, Fort Williams, Ont. 2232-f

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE)
Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies leads to the High Schools of Ontario leading to the Normal School and the Faculty of Education. It includes Music, Art and Manual Training. For particulars apply to Rev. Brother Director. 2232-f

GOOD plain cook wanted. Highest wages. Must have refer. nos. Apply Box 245, CATHOLIC RECORD, London, Ont. 2232-f

INFORMATION is required by the Catholic Sailors Club of Montreal of the present whereabouts of Fred Whitaker, step-brother of William Houston, a sailor. Also of Walter Daly who came to Canada about twenty-five years ago and married in Montreal. Their brother Denis Daly, S.S. Houston, Dr. W. H. Houston of the Catholic Sailors Club, 81 Common Street, would be glad of assistance as above. 2232-f

WANTED by Catholic young lady position as governess or companion. Can furnish best of references regarding education and character. Apply Box 383, CATHOLIC RECORD, London, Ont. 2232-f

WANTED, a young girl or middle aged woman for plain cooking and assisted in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care CATHOLIC RECORD, London, Ont. 2232-f

WANTED cook and room maid for Catholic Rectory in an Ontario town. Must be experienced—two relatives or friends preferred. Apply with references to Box 204, CATHOLIC RECORD, London, Ont. 2232-f

WANTED position as priest's housekeeper. Best of references. Address Box 363, CATHOLIC RECORD, London, Ont. 2232-f

LOCATION: Normally Township, Grey County, Lot 23, Cont. 4 miles from Ayrton, Ont. on Mount Forest; acres 100, good land, 20 acres first class high well watered, running stream at the back and centre two wells, one drilled, large bank barn 75x20, stone stabling, first class dining shed, 20x25, lighting red-wood. Fairly good house. Separate school on corner lot. For particulars apply to Michael Callahan, R. R. No. 2, Ayrton, Ont. 2232-f

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MEICRY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, have one year of high school or its equivalent, single and unattached at present time. Applications may be sent to the Directress of Nurses, Meicry Hospital, Toledo Ohio. 2232-f

TRAINING SCHOOL FOR NURSES
A. R. HEBURN Hospital Training School for Nurses, Burlington, N. Y., conducted by the Grey Nuns. Registered by the New York State Educational Department. Three years' course of instruction. Hospital. Address: New home with separate rooms for nurses. For further particulars apply to the Principal of the Training School. 2232-f

TEACHER wanted for Ferguson Separate school. Apply stating qualifications and salary expected to J. C. Cushing, Sec. Treas., Fergus, Ont. 2232-f

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How many English words can you make from the letters in the words: BLUEIT IS THE BEST
The first 50 words cost 5 points each—next 50 words 10 points each—next 50 words 15 points each—all words over 150 cost 20 points each. To each contestant we send 20 packages of BLUEIT to distribute among friends at 15c. per package (each package contains 15 sheets, enough for 30 washings). The first 10 packages distributed cost 25 points each—next 50 cost 50 points—next 50 cost 100 points each (only 20 packages allowed each contestant). We allow you to keep 5c. for every package distributed or \$1.00 for the 20 packages.
Send for the BLUEIT to-day—get right to work and win one of the big prizes and you can enter your list of words if you only dispose of 5 packages. Write to day—it is easy to make money in this BLUEIT contest. Address:
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5 " " 19 3/4c 5 " " 20 3/4c 5 " " 21c
10 " " 18 1/2c 10 " " 19 1/2c 10 " " 19 3/4c
25 " " or over, 17c. 25 " " or over, 17 3/4c 25 " " or over, 18 1/4c

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