

The Catholic Record.

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

VOLUME XXXI.

LONDON, CANADA, SATURDAY, SEPTEMBER 13, 1919

2135

The Catholic Record

LONDON, SATURDAY, SEPT. 13, 1919

WHY READ HISTORY?

By THE OBSERVER

When you went to school, did you like history? We did not. We liked geography better; because it checked up to some extent with certain stories of adventure, in which rovers and pirates and privateers and king's ships carried us off to roam the world, and took us into strange places; and because occasionally we found in our geography the name of some such place. We generally managed to remember that place, whatever else we forgot.

But as far as history was concerned, we were perfectly at one with most of the children about us when we pronounced it dry stuff. Of course, it had its good points. Harold of England going down with an arrow in his eye was almost as good a story as that of the young English Captain in the last copy of "Golden Days" standing off an incredible number of Boers at Majuba Hill. So there were redeeming features about our compulsory study of history. But, on the whole, boys did not care much about it in our school days; and one could hardly blame them. It was wrongly written and wrongly taught; and we fear it is so yet sometimes.

History is the recorded experience of mankind. It is not, as written, always a true record. Much of the personal conceptions and preconceptions of many authors has permeated the record, and vitiated it. Yet, with all its faults, it is of the first importance as a matter of human knowledge and education; for it tells us what men and women, in the main much like ourselves, did and said and thought in the past, and what resulted, to the good or the ill of the world, including ourselves now living, from their acts and words and thoughts.

But, thousands upon thousands of children grew up under the system of teaching in vogue in our school days, profoundly skeptical that history was of any use or benefit except as an exercise of the memory, or, occasionally as a tale having entertainment value. We fear the same impression still pervades the youthful mind to some extent. As for those who received that impression twenty or thirty years ago, it is now become a settled opinion, and only in rare cases will it be given up.

We have sometimes thought that such undesirable impressions could have been prevented to a great extent by better judgment on the part of those who wrote, or selected, the history put into the hands of the child; and by a better understanding by the teachers, of the workings of the child's mind.

As a child, we had a memory that was very like an automatic register. (It only had it now!) We could memorize without effort. And we found that we could perfectly satisfy a teacher by parrot-like recitation. Indeed, there was a great deal of parrot work in school in those days, and in more things than history. So, history was a matter to be loaded in, and then dumped out before a teacher; and then forgotten. There is not an entire difference of process today, in some schools.

Children were not told why they were studying this or that subject. Perhaps they were judged unable to comprehend the whys and wherefores; but we think they could have comprehended them sufficiently to have made a considerable difference in their attitude. Interest is everything in study; and teachers so often fail to arouse interest. The main general impression as to why we were wasting valuable time on dry books; time which we knew a dozen better ways of spending; was that our parents suffered from a delusion that that sort of thing would do us good. We knew our parents did not choose the books; for they were very plainly marked, "Adapted by the Council of Public Instruction;" and to that august and unknown authority we referred the rest of the delusions, which we conceived grown up humanity to be suffering from.

Nobody ever told us in school just what history means; and the books themselves did not convey the information, because they were rather bald records of wars and conspiracies, court intrigues; with a few great events thrown in. In general, a pretty wretched insurrection of a few score obscure adventurers got as much space as Magna Charta, and Perkin Warbeck hardly less than Wellington.

The reading of history, to which we came comparatively late, and, at first, as a relaxation from work, has been to us, as all men have found it whenever they have taken it up seriously, most pleasant and useful, and even fascinating.

Why read history? Because it is the record not merely of far and foreign peoples, but of the human race; because we are thus, and are not otherwise, because of the events of history; because history is the life-story of the world; the annals of man; the recorded story of what he felt, thought, said and did, in past generations. If, at some determined point of time, mankind had completely changed in their ways, in their nature, in their tendencies, in their habits, in their strength and their weakness, the record extending back beyond that point of time would be of little value for merely human purposes.

But the case is otherwise. The man who knows past generations knows himself; for they were as we are. They had the same temptations; they had the same passions; the same struggles and worries and anxieties. Many things have changed; but human nature is much the same as it always was. The Jews who forsake God to worship the golden calf would be perfectly at home in Wall Street today. Alexander of Macedon and William Hohenzollern had the same main desire. Personal courage was the same when Cromwell inflicted them on the Irish as when the Prussians inflicted them on the Belgians, or the Turks on the Armenians.

The spirit of France was the same on the retreat from Moscow as in the defence of Verdun. Simple unselfish piety was the same in St. Louis as in Marshal Foch.

This is not to say that no progress has been made. Progress has been made; but not so much as some people think, and not at all in the direction where many people think they see it.

Yes, there are many reasons for reading history. But not all is worth reading that has the word "history" on back or cover. Readers should select works of approved historians and avoid false and trashy works.

THE CHURCH AND CAPITALISM

By the Rev. Walter Drum, S. J.

The Catholic Church always has been and is today a great power for preventing social evils, and reconstructing that which evil powers have torn down. Witness the document on "Social Reconstruction," which has been issued by the Administrative Committee of the National Catholic War Council. In the name of the Catholic Hierarchy, that economic programme is signed by Bishops Russell, of Charleston; Schrembs, of Toledo; Maidon, of Rockford, and Archbishop Hayes, of New York. Witness the encyclical of Leo XIII. on the labor problem as it stood in 1891. Never was more severe indictment published against the abuses of capitalism.

People sometimes think the Church favors capitalism. She does not. She defends private ownership, the rights of the individual to own private property. But capitalism is a very different thing. Private property rights flow from the law of nature. In the natural order of things, a man has the inalienable right of sufficiency and security in production. Society should defend him in this right to produce and secure unto himself enough to safeguard his wife and children against want, and to provide for their well-being in their state of life. From that inalienable right of private property it is a far, far cry to capitalism.

There is nothing in the law of nature to defend capitalism. The productive energies that God has given to man are brawn and brain. The productive energy called capital is a fiction of modern times. In the grand ages of faith, the Middle Ages, when there was a league of nations, and the Pope was the chosen arbiter of all Catholic peoples, the evil of capitalism was kept down. The

Church prohibited usury; she protected the productivity of brawn-power and brain-power; she did not allow the fiction of capital to oust brawn and brain from their divine rights.

In the nature of things capital should not have such undue productivity. It is by fiction that a man of \$10,000 capital has thereby the productive energy of a man of brute brawn. It is by fiction that a man of \$100,000 capital, without using his brawn and brain, may sit idly by and have the productive energy of ten men of brute brawn. It is by a fiction that the millionaire may scoff at the divine command, "By the sweat of thy brow thou shalt eat bread," and have the productive energy of one hundred men of brute brawn. It is a fiction, that cries to legislators for vengeance, that the man of ten millions has the creative power of a thousand men of brute brawn. It is a fiction, which is the greatest bane of society today, that such a man may hand down to a nincompoop of a son, an incubus on society, the productive energy of a thousand men, to be squandered and wasted in sin.

The so-called Reformation has brought about this fiction, which is the foundation of that unlovely thing called capitalism. The so-called Reformation threw over the only power that has protected the productive energy of brawn and brain from unjust aggression by the capitalist. When the power of the Papacy ceased to be the arbiter between nations, between king and people, then the tyranny of man over his fellow man had free fling. The Catholic Church favors government "of the people, by the people, and for the people." She does not favor such conditions as obtain in capitalistic states of today.

There will be no peace until our legislatures remedy this evil. The nation has spent \$23,000,000,000 during this War. One or two per cent. of the population have got the bulk of that enormous wealth. The vast majority of the producers have their brawn and brain, but that is all. They are no better off than they were before the War. They are worse off. The higher cost of living will tell a tale in the life of the nation within the next few years.

What remedy do the Catholic Bishops suggest for the evils of the times? They urge that the producers become in some way the owners of the medium of production. They supply the brawn and brain; they have a right to far more of the production than is allotted them. Here are the words of the Catholic Bishops:

"The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage earners. The majority must somehow become owners, at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative productive societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an order that will be secure from the danger of revolution.

"This is not Socialism. The instruments of production remain the ownership of individuals; they do not become the ownership of the State."

MIRACULOUS CURE AT ST. ANNE'S

Quebec, Sept. 2.—A miraculous cure from blindness is reported again at the shrine of St. Anne de Beaupre from Manchester, N. H., where numerous witnesses testify to the following story:

Dora Dugre, of 138 Bell street, Manchester, came to St. Anne's last week and spent a few days at the shrine. In a statement she signed she related the following tale: "I had been blind for fourteen years, and now my eyes have been cured. I had to wear a pair of glasses to see. I was wearing them at the shrine of St. Anne de Beaupre. For five days I had been regularly going to the chapel and touching my eyes with the relics of the saint. On the fifth day, as I was kneeling at the altar, after applying the relic to my eyes, my eyes closed tight, and for a full hour I could not open them, no matter what effort I made. At first I thought all was lost, but after a while I felt my eyes revert to their pre-blindness strength, and within a few hours I opened my eyes to the light of the sun and fell on my knees sobbing, thanking heaven for the miracle."

Miss Dugre says she was not cured in a flash, she endured the hall of doubt, of fear and uncertainty, but in the end she felt her eyes gaining strength, and finally opened them to the heavenly light.

The story of Miss Dugre's miraculous cure is vouched for by the scores of witnesses, neighbors who saw her blind, and who now see her using her eyes.

THE CASE FOR LITHUANIA

At Paris last month the head of the Lithuanian delegation stated the case for Lithuania. She must be independent for she holds the gate to Russia and Russia once recovered from its orgy of Bolshevism will remain the land of wealth coming from soil and timber and mineral. Germany in the Lithuanian view has not been absolutely defeated as a threatening world power. She will have undisputed access to Russia unless Lithuania is independent and such a condition will again threaten the peace of the world.

Strangely enough the Lithuanian dread is not limited to Germany. It is a fear of Poland. It is not just to allow Poland to annex any part of the "Great Poland." At present a Polish army is in Vilna and Gredne. These troops must be withdrawn if real justice is to be done to Lithuania. The Lithuanians fear that Poland, though so long oppressed, herself will become the oppressor of Lithuania. Racially compact Lithuania has preserved its identity under the tyranny of Russia. It cannot be consigned now to any tyranny. It has paid the price of liberty, paid it in the World War in which it has been in turn the victim of retreating Russians, invading Germans and destroying Bolsheviks.

Henri de Chambon, editor of *Revue Parlementaire*, declares the Polish and Lithuanian viewpoints are irreconcilable. For the Lithuanians demand independence and the Poles want to annex Lithuania as a part of the "Great Poland." Now the "Great Poland" would be a Federal State comprising Poland, Lithuania and White Russia, and the present Warsaw Government is working for the Great Poland. That Europe may have peace it is necessary that each nation confine itself within its own boundaries. With this as a working principle a Great Poland as outlined at Warsaw spells war. In brief this is Henri de Chambon's contention. From the historical standpoint Vilna, the capital of Lithuania, has for a long time been the intellectual and political center of the Lithuanian nation. It is steeped in the glories of Lithuanian nationality. Poland lays claim to it on the principle that whoever speaks Polish is Polish. And the Lithuanians answer that if this principle is the soul criterion of nationality Germany can claim many Poles.

So the Congress at Paris has a very important point to decide. Lithuanians were not pleased with the terms imposed on the Germans by the orders for evacuation that came from the Supreme Council. The Germans were allowed to stay in Lithuania that order might be kept there. The Lithuanians accuse them of creating disorder. In evacuating the land they have been stripping it. As they hold the railroads and telegraph lines the Lithuanian projects of reorganization is nullified. For four years the country has been exploited. Then came the armistice and the Bolsheviks shortly after. Now the Lithuanian nation appeals to Paris to stay the menace of a threatening oppressor and this time Poland is the oppressor. What will Paris answer?—America.

"CATHOLIC" OR HIGH CHURCH

For once it is possible to be in almost complete agreement with a *Chicago Times* writer on the question of a suitable name by which to designate members of the advanced party in the Establishment. Mr. Douglas Macleane, who goes into the matter at some length, examines first of all the claims of "Anglican" and "Catholic," and dismisses them both. The former, from his point of view, is too insular a label: like the word Gallican, it implies "something particularist and anti-Catholic." We pass over the very considerable difference between what was particularist to Gallicanism and the anti-Catholic position of the Church of England—a difference which Mr. Macleane does not seem to appreciate, and we come to his view of the word Catholic as an alternative to "Anglican." He finds that *prima facie* it has "the great advantage of being well understood all the world over" (in which fact should consist not the least of Mr. Macleane's difficulties); it is also "both primitive and historic," is "used officially by the Church of England itself," and asserts "a definite claim in the face of Christendom." Finally, "He who is a Catholic cannot be a heretic, or an Erastian, or merely insular and narrow." As the Church of England is all of these things—although naturally Mr. Macleane does not say so—the word Catholic will hardly do for a descriptive; for, as he himself well puts it, "If a Low Church dignitary can call himself Catholic, the expression is obviously a very elastic one." He notes with disapproval that the word "is just now, perhaps, most in danger of being adopted as a party badge," and he prefers that the term "High Church" should be employed, under-

standing the adjective in the exalted sense, which connotes close understanding, and faithful practice, of the deeper spiritual realities—"companionship with angels, communion with the saints, a daily and hourly commerce with awful and eternal things."

BUT WHAT OF THESE?

If Mr. Macleane's proposal should receive any large measure of Anglican support, and the term "High Church" be adopted as a fitting name to indicate the view-point of the average advanced man, it would certainly make for clarity of perception, and would remove the ridiculous anomaly of having to suppose, for instance, that Bishop Henson of Hereford is an episcopal promoter of the Catholic Faith, or that Mr. Kenit is an "English Catholic" so long as he is in communion with the Establishment and the Establishment tolerates him—both of which things must follow logically from the present misuse of the word Catholic in Church Times quarters. There is a certain closer approximation to the realities of the Catholic position—although it still, of course, falls very far short of it—among the band of extremists who are represented by the publications of the Society of St. Peter and Paul, who claim the Pops for their chief bishop and shy at nothing in the way of Catholic doctrine; who remain Anglicans until one by one they drop off and become Catholics; who mourn over the Establishment as such, and adumbrate the ultimate salvation of Christendom. It is a question whether they would content for inclusion among the High Churchmen, for from the official Anglican standpoint their Church membership is almost of the lowest; they are more than incipient rebels within the fold, and the yearning of their eyes and souls is fixed upon a fold elsewhere. But we can agree with Mr. Macleane that "High Church" is a good and suitable and unambiguous name, inoffensive and properly descriptive. It leaves an equally free field for the corollaries of "Low Church" and "Broad Church," while the three expressions between them provide for as many degrees of religious acceptance and coloring as are to be found within the Church of England from the "highest" of the High Churchmen to the "lowest" of the Low.—The Universe.

THE BANDIT RULE IN MEXICO

War between Mexico and the United States seems drawing. American forces are again pursuing bandits on Mexican soil and have been ordered out by the Carranza Government. The charge is made that the oil men and other big interests determined on exploiting the resources of Mexico, are plotting to plunge this country into war with the southern so-called republic. One does not need to own oil wells or mineral deposits of lands in Mexico to feel that the bandit government of Carranza has abused our patience too long. They have confiscated American property and slain hundreds of American citizens in cold blood without any redress for our citizens. If we do not assert our international rights there, Great Britain will simply overlook the Monroe Doctrine and protect her nationals by force of arms. It may be that the English Government has served notice on Washington that if the intolerable conditions in Mexico are not abated, it will be necessary for George to do it.

Mexico has never been a real republic or enjoyed democratic institutions since the overthrow of the Spanish Government at the beginning of the last century. It has experienced revolution after revolution and government by bandits during the last one hundred years. The only times of stable government were when autocrats like Diaz ruled with a rod of iron and kept the bandits down. It must be remembered that the Mexican population is three-quarters Indian and is not yet capable of self rule. Hence the fastest and richest land in North America has remained undeveloped and under the ever changing control of different outlaw leaders who have ruined the industries and people of the country for their own personal profit.

Today Mexico is torn and devastated by the clashing interests of a half dozen rival cut-throat leaders who have stripped the country of its wealth, business and industries and plunged it into a barbaric condition of anarchy. The life of no foreigner is safe. The property of the Catholic churches has been confiscated. Only a few of its exiled clergy and nuns have been allowed to return and labor under a constitution where Carranza holds sway, that deprives them of civil and religious liberty. Such an intolerable state of affairs cannot continue indefinitely and it would be a real blessing for Mexico and its people and resources to have the benefit of an organized state of society where some semblance of law and order reigns. We imagine the masses of the down-trodden Mexican people who have been scourged and impoverished for so many years would welcome the

restoration of peace, liberty and the pursuit of happiness.—The Monitor.

THE POWER OF THE CATHOLIC CHAPLAIN

The returned soldier has brought back with him firm convictions regarding the value of army chaplains. Protestant ministers, in his opinion, provided they are "all-round good sports" and have learned—a rather rare accomplishment—how to get on with men, are good at doing the things which Y. M. C. A. officials perform, such as arranging sports, getting up concerts, etc. But as for expecting ministers to have and exercise certain supernatural powers which make chaplains exceedingly convenient to have about when death is near—why the very notion seems to the average soldier who has met Protestant chaplains so unreasonable as to be almost amusing.

But all the world knows what dying or imperiled Catholic soldiers expect from the priest, every officer realizes the high "military value" of the Catholic chaplain for maintaining the morale of men at the front, and in the following striking passage from the Rev. Robert Keable's "Standing By," a Protestant minister's remarkable war-book, is the disclosure of what an acute observer considers the secret of the Catholic chaplain's power:

"The only people who seem perfectly content with their religious system are the Catholics. I have not seen a single book demanding its reform because it doesn't suit Tommy. I've read half a dozen thanking God for the lives and deaths of Catholic soldiers, but that's all. And why? . . . I may be wrong, but I think they have undoubtedly got hold of the right end of the stick. . . . They have got a perfectly firm creedal faith—practical, dogmatic, supernatural. Round those fixed points everything is allowed to be in a state of flux. He (the Catholic padre) uses Latin which is an extraordinary good parable of his belief that he is the medium for the supply of a supernatural forgiveness and grace which turns, not on a man's intellectual understanding or culture or goodness, but on his sincerity and need. When the padre sees that need he supplies it; when he doesn't see it, he lives a cheerful, natural, straightforward man, but also supernatural life which men like and instinctively—perhaps unconsciously—envy. Such a padre wants very little changed. He is perfectly sure of his wealth, its source, and its supply; he only wishes there were more beggars."

American soldiers who met during the late War a Catholic priest for the first time, no doubt watched him closely, and learned to marvel at his singular gift for amiably mingling with the men and yet always securing, though without seeking it, universal recognition of his sacred character. Such a sight, added perhaps to thoughtful Protestants' knowledge of the courage and confidence with which their Catholic companions-in-arms face death after receiving Absolution and Holy Communion, has probably turned many a mustered-out soldier toward the Church.—America.

RESEMBLANCE OF ANGLICAN COMMUNION SERVICE TO THE CATHOLIC MASS

But, even leaving aside the question of Orders, which is, after all, the crux of the whole matter, as Leo XIII and his advisers so plainly saw, the thing will not do. There never has been a real Catholic Mass-rite which could possibly be interpreted as anything but what it was, the meaning of which could possibly be misunderstood. No one, whether he believes in the Holy Sacrifices and the Real Presence or not, can possibly mistake the fact that the Roman Mass takes both for granted, just as no one whether he believes in priesthood or not, can possibly misunderstand the claims thereto made by the clergy of the Catholic and Roman Church. And the very fact that the Anglican Service is not regarded by the majority of Anglicans as a Mass rite, must mean something more than just that for three hundred years the truth about the English Reformation was obscured. As Gladstone said, "It's the Mass that matters." And it is the Mass that is dear to Anglicans of the advanced school, and so long as they really believe that they have the Mass they will start where they are. That is why I say again that it is the specious resemblance of the Communion Service, as amended and elaborated by High Churchmen, to the Catholic Mass, which is the chief obstacle to conversions from among those separated brethren.—Michael A. Dew Chapman, in the September Catholic World.

Our soul and body are as the scales of a balance; if you pull down the one, you raise up the other; and if you tame your flesh it makes the spirit reign and govern.

CATHOLIC NOTES

It is said that there are about 6,000,000 shoeless feet in Czechoslovakia today.

The new Joan of Arc Liberty bell, recently rung in the Cathedral of Rouen, France, weighs 20 tons.

The Fourth of July was the four hundredth anniversary of the founding of the city of San Juan, making it the oldest city under the American flag.

The former Lansing homestead in Washington has been dedicated by Cardinal Gibbons as a cloister and a convent for the Dominican nuns of the second order of St. Dominic.

In the United States are now two Catholic schools for girls; the one is at Notre Dame University, South Bend, Ind., the other at Marquette University, Milwaukee, Wis.

Confirmation of reports that the native Indian population of Bristol Bay, Alaska, virtually was wiped out by an epidemic influenza was brought by San Francisco with the return of the United States cruiser Marblehead from a relief expedition to the north.

Plans are under way for the formation of a permanent organization of all the priests who served as chaplains in the Army and Navy during the War. The organization was proposed by Archbishop Hayes at a recent meeting of army and navy chaplains in New York.

A Catholic colony has been established in Texas. The president of the association is Edmund F. Dunne, formerly chief justice of Arizona and ex-district judge of Nevada. One hundred thousand acres of land are to be sold at the lowest possible price.

Word has been received of the death in the Philippines on Aug. 12th, of Bishop Maurice P. Foley, formerly of Boston, Mass. He was fifty-two years old. He was consecrated Bishop of Taguig, Dec. 15, 1910, and was transferred to Jaro, Sept. 6, 1916, where he died.

Prof. E. Griffith Jones, in this country to interpret British war aims, said in a lecture at Hartford, Conn., that if the Protestants in England did not raise larger families Britain would be a Catholic country by the year 2020.

The trustees of the Duke of Norfolk have instructed Messrs. Knight, Frank, and Rutley to offer the Amberley Castle estate, extending over 1,350 acres, by auction next September. The Castle was originally the Palace of the Bishop of Chichester, and possesses many historical associations.

It is probable that the oldest Missal or Mass book in the United States is the vellum quarto manuscript of the Morgan library, and known as the "Drummond Missal," in Latin but in Gaelic characters, Celtic form, 108 pages, and published prior to the thirteenth century.

The greatest cathedrals in the world are ranged thus, in order of size: St. Peter's, Rome; Milan Cathedral, Italy; Cordova Cathedral, Spain; Seville Cathedral, Spain; Cologne Cathedral, Germany; and York Minster, England. These enormous churches were all built by the genius and piety of the Catholic Church.

The land of Noah, the little principality at the foot of Mount Ararat called Nakhichevan, has asked the United States to become its guardian, speaking through its prime minister, Jaffer Koolis-Khan, a Tartar chieftain, who also thanks the president for the relief sent to his people by this country.

The solemn reading of the decrees, "de tuto," on Joan of Arc and Louise de Marillac, and on the martyrdom of several French religious, Daughters of Charity of St. Vincent de Paul, and Ursuline nuns took place at the Vatican, July 6, in the presence of the Pope. It is believed that the probable date of the solemn canonization of Joan of Arc in St. Peter Basilica will be Whitsunday, 1920.

The Pope has granted a special audience to the Vice-President of the Lithuanian Council, accompanied by the Vicar-General of the Diocese of Seina, Mgr. Grigaitis. In the course of the audience the Holy Father recalled the ties of century-long devotion which bound Lithuania to the Holy See and the unfailing benevolence of the Popes towards that noble and much-suffering country. It is stated in Vatican circles that diplomatic relations between Lithuania and the Holy See will soon be established.

In many eastern Catholic schools the teachers have introduced once a week what is called a Catholic Press Hour. The lesson in religion is made interesting and instructive by requiring the pupils to report on some topic connected with the Church and religion that they have read about in their Catholic family paper. The matter is taken up and discussed during the catechism hour, and thus the teaching of religion is given actuality and connected with the events of today.

tions, some potential of disruption." "Quite true," was the reply. "This is a Labor movement, a necessary thing, as we see it. When Connolly died, there were five centers. Now there are eight hundred. A new adhesion has been telephoned to me since we have been talking. We must adhere to our definite ideals, and we do, and doubtless there are plenty who do not like them or like us. I know that efforts will be made to turn us against the Dail. For the last three months they have been at it. But take my case. I was not in the Labor ranks before or during the rising. I was with the Volunteers. Afterwards I spent six months in prison with De Valera. Now he is there and I am here, and do you think they can make a cleavage between us? There are literally thousands of us who, in English prisons, and under the eyes of English jailers, have thought out and talked out the present problems of Ireland, and while some are in our movement and some are not, we have carried to all Ireland the gospel learned in those prisons, where they thought of us as a threat to their safety, and we have broken our spirit." De Valera's only word to those who lead single phases of the movement is, "Be careful only lest you be tempted to substitute some other inspiration for that of Ireland." I think I can fairly say that at Plunkett House itself, and in the published books of some of its inmates, I have found as much accurate and detailed information touching the restrictive influence of English commercial domination upon Irish development as at the office of the Dail. But there are no martyrs or prisoners behind Plunkett House. If the relief they seek is obtained it will be conceded to the determination of the others.

George Russell, I must say, I found with as healthy an Irish fury in his breast as any of them. The last time I left him he was bursting with scorn of the Unionist delegation which had gone over to London to warn the timid English of the baleful presence in Ireland of one thousand and eighty-three co-operative soviets, that being precisely the status to which the Plunkett co-operative movement had been brought by over thirty years of effort. His theory was that these gentlemen derived their inspirations as to Irish politics from the whiskey and soda of their London clubs, and he was writing an article to say so. It was Mr. Russell who went to England, in the description period, to explain to English Labor that description in Ireland was not a military measure by first intent, but was a necessary preliminary to the maintenance of the description policy after the War.

There seems to be excellent reason for allowing it to be understood that there is a reservoir of firmness in the country. Lloyd George has indeed conducted in Ireland in the early years of the War, but his condemnation did not prevent its destroying Ireland's reputation as "the one bright spot" nor the relegation of Home Rule to the Greek Kalends. I am informed, by one whom I believe, which is to say by one anybody would believe, a man outside Sinn Fein and the Parliamentary party, that at one of those times when there was reason to think a policy of stark repression was imminent, a decent English general got wind at the War Office of an unauthorized plan which contemplated bloody business in Ireland, that he hurried to Dublin, accused some of the high officials, and on their denial confronted them with their own signatures. He spoiled that plot, but who knows when there will be another, with all the war machines lying about, and with, perhaps, need to distract the attention of England from its own troubles. And how much would it have availed Ireland, if, after the thing then contemplated had been done, there had been official disclaimers of responsibility made with much unctious in Parliament? The representative of a London paper called upon an Irish lady a few hours before I did. He told her that England had now become stronger than ever, that she was no longer under any obligation to anyone, that she meant to do about Ireland just what she had chose, and that interference would not be brooked from any quarter. This gentleman was making a study of Ireland just after the visit of Messrs. Walsh, Dunne and Ryan. I asked her whether anything was likely to be useful to Ireland in presence of this attitude, very general in England, except to oppose to it an equally consistent attitude resting upon a rounded-out conception of Irish character. She answered that she saw nothing else for it.

The opinion of some of the older men among the Nationalists I have heard that the sturdy spirits who stood behind Davitt had the great advantage of being farther removed from the period of their early stress, and were therefore not exposed to the errors of healthy youth, and not apt to respond so easily to artificial provocation. There is no apprehension on this score among the younger men themselves, who feel that discipline and other rigors must count for something. Still, it is of the nature of political movements carried on as they must be in Ireland against ever threatening forces that the ship must sail very close to the wind. I asked a well-known magazine writer, while in Paris, to come to Ireland with me. He declined, for the reason that he would expect to lose interest in everything else. "All I want to know," he said, "is whether the Irish can go along without fighting. Their best chance to win now is to refuse

to be drawn, but as far as I have been able to judge them, that is the hardest thing for them to do." There is one factor he probably does not count upon. The Irish can laugh. If it were not for that they might indeed go mad.

The Labor movement, as I have said, is making rapid headway. It is bold, skillfully and honestly led. How honestly may be inferred from the fact that when the wife of one official accepted a present all the others resigned in protest. It goes without saying that the movement is influenced by the trend of the commotions in the rest of Europe, but as capitalism in its banded imperialist aspect has not made much progress in Ireland, the task that commands the best efforts of Labor's intelligence is chiefly constructive in character. One of the classes calling for helpful guidance is that which includes great numbers of farm laborers. They are, in a very real sense, the agriculturists, with all the farm involves in knowledge of the problems of the soil and the variations of season. The farmer rests a sort of aristocratic claim upon the ownership of land and the raising of cattle. There is all the rigidity of caste in his relation to the laborer. But the laborer is not content, and is going to be still less content, with the estimate of his value this relation inspires.

He is therefore headed straight for co-operative association as the sane and sound way of demonstrating his earning power. Some years ago there was rather strong and general protest against a system of eleven months' lease, under which much land that might be used for tillage is kept under grass for cattle owned by townspeople and others. One who has been in all the movements of the last thirty years predicted in a talk I had with him that the next concentration would be brought to bear against this system, and that a secondary work of the acquisition of lands from whose cultivation the farm agriculturists might make the largest income their skill could command. In the cases of many of the other unions, the evident intention is to form groups strong enough to enable the members to take the wage scale out of the realm of haphazard, to catch up, so to say, both as to wages and other conditions now considered elementary, with the practice in other countries. Something of the kind was surely needed, of that sudden upsurging of hundreds of new unions all over the country is a sufficient proof. The leaders see, however, that the remedies to be sought are not precisely those which might be had in a highly industrialized community, and they are sensible that one function of the labor union in Ireland will be to advance the social education of increasing numbers of young men and women, and that another will be to encourage co-operation in all the ways in which it can be used to make whatever earnings are available go farther than they did. Naturally, with the Bolshevik bugaboo so present to all minds, there is a good deal of trepidation over the rather purple language the organizers sometimes permit themselves. But speech, while an excellent and often an attractive thing, is not now regarded as so vital a matter as it was once thought to be. Thus, while some of the older clergy stop their ears, some of the younger ones get into personal contact with the Labor men and find they are excellent, well meaning men, working with truly apostolic spirit for the alleviation of evil conditions which give rise to manifold human ills. The association is exhilarating to the young and zealous priest, who is sure to make good his own contribution to whatever work is done in common. In the North, within the sphere of Belfast influence, Labor adheres to its English and Scotch affiliations. If it ever looks southward it will find a welcome, but there is not at present any urging. There are many who think they do not know quite why, that labor will solve the Ulster difficulty. One gets a glimpse of the possible justice of this view when he hears of instances after instances of southern Irishmen, fugitives from British law, going confidently and securely to the Orangemen of the North for refuge which is never denied. That is another thing the humor of which the Irish always see, the invaders never.—J. C. Walsh, Staff Correspondent of America in Ireland.

When we say that the Church is one we mean that there is but one true Church, and that all other churches, no matter how genuine their claims may appear, are only counterfeit to the one, true Church. Christ in laying the foundation of His Church wished to establish an institution that would safeguard and hand down unadulterated the doctrine that He had taught. He placed at the head of this organization one of His Apostles, Peter, and He let it be understood that there was to be only one head. "There shall be one fold and one shepherd." The Church was to act as a bulwark of strength capable of withstanding the fiercest onslaughts that could be directed against Her. She could do this only by preserving Her unity. If she failed to remain firmly attached to the policy of Her Founder in this respect, She would undoubtedly fall a victim to Her persecutors.

Time has shown how loyal She has been and how well She has lived up to the purpose of Her institution. She has been subjected to persecution of all kinds, both from within and without, all threatening to disrupt Her. The plan adopted by Her enemies has even been to divide and destroy. Those attacking Her from without have sought by means of persecution to force Her out of existence. Following a policy of ruthlessness, they have thought to terrify the faithful into separation from the successor of Peter. They were subjected to the worst cruelties imaginable, but for the most part they remained steadfastly adherent to the doctrine that Christ had taught, and refused to forsake the worship of the one true God for the worship of idols. With their dying breath they affirmed their union with Christ, and their membership in His Church, and as they departed from this life for an infinitely more happy one, others rose up to take their place. By persecution the Church grew in leaps and bounds. It became more determined to survive as the attacks increased. The faithful conquered, not by uniting to resist but by uniting to submit. Her enemies realized after a time their utter inability to destroy this new force that had entered the world. These were the attacks of a paganism that was doomed to destruction and knew it. Dying, it fought viciously to live, but it was forced to earth by the Church's united power of submission.



Best of all Fly Killers 10c per Packet at all Druggists, Grocers and General Stores

will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grape vines in the unknown graves of the Plymouth Pilgrims of the Puritans of Massachusetts and none will dispute their right of possession. We say this without expressing our own hopes or fears, but, as inevitable from the fact, that whosoever a man saith that shall he also reap.—New England Journal of Education.

THE CHURCH IS ONE

When we say that the Church is one we mean that there is but one true Church, and that all other churches, no matter how genuine their claims may appear, are only counterfeit to the one, true Church. Christ in laying the foundation of His Church wished to establish an institution that would safeguard and hand down unadulterated the doctrine that He had taught. He placed at the head of this organization one of His Apostles, Peter, and He let it be understood that there was to be only one head. "There shall be one fold and one shepherd." The Church was to act as a bulwark of strength capable of withstanding the fiercest onslaughts that could be directed against Her. She could do this only by preserving Her unity. If she failed to remain firmly attached to the policy of Her Founder in this respect, She would undoubtedly fall a victim to Her persecutors.

Time has shown how loyal She has been and how well She has lived up to the purpose of Her institution. She has been subjected to persecution of all kinds, both from within and without, all threatening to disrupt Her. The plan adopted by Her enemies has even been to divide and destroy. Those attacking Her from without have sought by means of persecution to force Her out of existence. Following a policy of ruthlessness, they have thought to terrify the faithful into separation from the successor of Peter. They were subjected to the worst cruelties imaginable, but for the most part they remained steadfastly adherent to the doctrine that Christ had taught, and refused to forsake the worship of the one true God for the worship of idols. With their dying breath they affirmed their union with Christ, and their membership in His Church, and as they departed from this life for an infinitely more happy one, others rose up to take their place. By persecution the Church grew in leaps and bounds. It became more determined to survive as the attacks increased. The faithful conquered, not by uniting to resist but by uniting to submit. Her enemies realized after a time their utter inability to destroy this new force that had entered the world. These were the attacks of a paganism that was doomed to destruction and knew it. Dying, it fought viciously to live, but it was forced to earth by the Church's united power of submission.

STRIKING AT THE CHURCH FROM WITHIN

Far worse, however, than these external assaults have been those that have come from within. From the earliest times there have been innovators who refused to conform with the Church's teachings. These have always wanted to gain a following and build up a religious system of their own. This, of course, meant that they were no longer in union with the true Church. If they refused to accept her doctrine, they were not qualified to be members, and the Church immediately repudiated them. Countless numbers have fallen away in this manner and have allied themselves with other churches. This fact, however, does not destroy the unity of the Church. The Church today is one, just as truly as it was in the days that preceded the rise of Arianism. It remains one, even though many of her children seceded from her ranks in the sixteenth century to conform to the teachings of the Catholic Church. Wherever the Catholic Church is found in the world it is always one and the same. Whether it be in the jungles of Africa or on some lonely island in the Southern Pacific, everywhere there is the same Sacrifice, the same Sacramental System, the same Communion with the one and only Head, whose See is in Rome. The only thing that can change her character of unity is to have and have the truths that are now and have always been held as fundamental, and this, we may be sure, will never happen. Lately, we have heard much talk of Christian unity. There is on foot a movement to unite all

the Christian sects that have re-sorted from the Reformation into one Christian church. In some way or other, present differences will be settled, compromised or forgotten in the interests of a general good and harmony will result. Our Holy Father has been approached upon this matter and has defined very clearly the Church's position. If those who are in favor of church unity wish to insure its establishment let them come over to the Church that has possessed it from the beginning. What they need is not so much unity as union with the only true Church established by Christ. They have separated from it, let them now return if they are sincere in their efforts to establish harmony. In no other way can the differences that now exist among the Protestant bodies be dissolved. As for us, our position is very secure. The truth is one, it cannot be manifold. A thing is either true or it is not. If it is true, then everything that does not agree with it is false. We feel that we have the truth, more we know with the certitude of faith that we have the truth, and knowing this, we are unwilling to yield even a point. We cannot compromise and remain the guardian of truth. If we yielded, the truth would be lost and the Church established by Christ would be a failure. This would be to the detriment of the world at large. Therefore, in the interests of humanity, and for weightier reasons, we adhere firmly to the proposition that the Church to which we belong is one and the only true Church.—The Tablet.

ARE THE PROTESTANT CHURCHES DYING?

The pastor of the Calvary Baptist Church has asked the question. He was addressing the members of his New York congregation or their wives on a warm July Sunday. He grew rather warm himself as he criticized one church for changing the hour of service to allow more time for motor-ing or golf, and inveighed against a pastor for introducing a "jazz band" into his Sunday service. In fact he reached a height of torrid eloquence when he declared: "It is depressing to see churches, which because of their finances and sisterly prestige might accomplish wonders, thus shutting up shop for the summer months and early fall and turning the city over to the Catholics and the devil. And I mean no discourtesy or disparagement in putting it that way. I am glad of the fact that the Catholics never shut up the shop from the Cathedral down to the humblest parish in this city. They continue their activities twelve months in the year. I am altogether opposite with them in all my religious thoughts, but I do say in frankness and honesty that they are giving to the city a far more consistent service to their convictions than many of our Protestant churches." "Some complain of Catholic success in this city. Why should not they succeed with this situation? They deserve to succeed."

The pastor meant no offense to Catholics and he certainly had no idea of complimenting his Satanic Majesty by announcing that the only power to dispute his way was Catholicism. "Within our own Baptist denomination," he continued, "there are twelve churches that have gone out of existence. We now have only one self-supporting church in the eastern half of Manhattan Island from the Battery all the way to the Bronx. And this sole survivor continues because it is buttressed by helpful endowments given by the consecrated people of previous generations." Before finishing his very honest discourse the pastor quoted a clergyman of another denomination who declared that the Protestant Church Extension Society should be called the Protestant Church Extinction Society, as it was buying churches and merging them with other churches so rapidly.

The surprising thing is that the problem of the empty pews does not give the denominations pause. Scarcely a summer passes that some honest minister raises his voice in protest against the cool weather devotion of his co-religionists. Crowded watering places and empty city churches is the constantly recurring phenomenon. Yet the denominations are pouring money into the mission fields and turning bibles off the press as fast as the union law will allow. And with the smoke of battle cleared away France is to be evangelized with the pure gospel that is guaranteed to supplant Roman superstition. There is money and energy and zeal too among many of the sects who would convert the world, while forgetting to begin where charity would always begin. Maybe electric fans or automatic "fly-swatters" or cold storage pew devices might improve the situation that has prompted the pastor of Calvary Baptist Church to sound his note of warning. Yet the Great White Shepherd of Christendom mentioned none of these when he spoke by those who had at heart the loss of the orthodox, and told them what they lacked in one word, truth.—The Guardian.

THE ANGELUS

A Protestant traveler thus beautifully describes the devotion of the Angelus in Spain: "At sunrise a large soft-toned bell is thrice tolled from the tower of the cathedral, summoning all the inhabitants, wherever they are, or how occupied, to devote a few moments to the performance of a short prayer in honor of the

Blessed Virgin, called the 'Angelus Domini.' At mid-day, and again at the close of the evening, the bell thrice tolls again. To a foreigner it is curious and not uninteresting to observe the sudden and fervent attention which is paid in the street, within and without doors, in the Alameda, on the river, by everybody, high and low, the idler and the laborer, infancy and old age, to this solemn sound. The jostlers in the promenade are suddenly stopped, and each group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young man are abashed in their gay discourse, and take off their hats, the worldly business and amusements are forgotten for three minutes, till the cheerful tinkling of lighter bells announces that the prayer is over."

If you cannot, with filled eyes, thank God for the wonderfulness of a penny, you are not an artist.—Austin O'Malley.



Buy an Eddy Pail
The next time you need a pail—a milk pail perhaps or an ordinary household pail for washing windows or scrubbing floors—ask your dealer for EDDY'S INDURATED FIREWARE. You will find that it will give you better satisfaction. Eddy's Pails are light, convenient, economical. They are easy to lift, easy to clean. Will not spring leaks, and cannot become battered or dented. Ask your dealer for them. The E. B. EDDY CO. Limited HULL, Canada Makers of the Famous Eddy Matches

SHAW'S BUSINESS SCHOOLS
Give high-grade courses in all lines of Commercial Work and assure good positions to all graduates. Write for free Booklet. W. H. Shaw, President, Yonge and Gerard Sts., Toronto.

FREE
The 1920 Edition
HALLAM FUR FASHION BOOK
Contains 48 pages and cover illustrating over 300 beautiful Fur Garments, all showing photographs of the articles just as they are and real people wearing them. It shows you a much greater variety than you can see in most stores and will save you many dollars. Send for your copy to-day—it is absolutely free.
John Hallam Limited
623 Hallam Building, TORONTO.
THE LARGEST IN OUR LINE IN CANADA

Marlatt's Specific
Removes Gall Stones in 24 Hours
THE NEVER-FAILING REMEDY FOR Appendicitis
Indigestion, Stomach Disorders, Appendicitis and Kidney Stones are often caused by Gall Stones, and mislead people until those bad attacks of Gall Stone Colic appear. Not one in ten Gall Stone Sufferers knows what is the trouble. Marlatt's Specific will cure without pain or operation.
On sale at all Druggists, from Coast to Coast, or write direct to
J. W. MARLATT & CO
551 ONTARIO ST., TORONTO, ONT.

When the hand ceases to scatter, the heart ceases to praise.—Irish Proverb.



The Health Bath
For the future welfare of Canada's children must be kept healthy now. Protect them from the germs and microbes of disease by using Lifebuoy Soap.
For the bath—nothing equals the health, cleansing, freckle-removing vegetable oils in LIFEBOUY HEALTH SOAP and the antiseptic agents disinfect the bruises, scratches, etc. that might otherwise be a source of danger. A Lifebuoy soap bath sends the children to bed glowing with health and happy cleanliness.
The carbolic odour in Lifebuoy is a sign of its disinfecting qualities—quickly vanishing after use.
Lever Brothers Limited, Toronto, Ont.

Your Eyes—
Exact Care Expert Service
When you consider that the exacting care and expert service we give on all occasions to our patients costs you nothing extra, it should bring you to us for all your optical requirements.
When you are in a Hurry for Repairs we can Help you
Quick repair service a specialty. We do not keep you waiting long.

Toronto Opticians Limited
6 Bloor St. East, Toronto

ALAMAC HOTEL
OCEAN FRONT, IN THE HEART OF ATLANTIC CITY
Hot and Cold Sea Water Baths, Grill Orchestra, Dancing, Garage, MACK LAY'S CO. MACK LAY'S CO. ALAMAC IN THE MOUNTAINS
L. C. MONTAGUE, LAKELAND HOTEL, CONG. N. J.



HOTEL TULLER
PARK, ADAMS AND BAGLEY
DETROIT, MICHIGAN
EUROPEAN PLAN
600 ROOMS
CAFETERIA PAR EXCELLENCE
Self Service
MEN'S GRILL
Japanese Waiters
We have reorganized our entire food service and are making an enviable record for modest charges and courteous and efficient service.
TRY US FOR LUNCHEES AND BANQUETS

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS
B. LEONARD
QUEBEC : P. Q.
We Make a Specialty of Catholic Church Windows

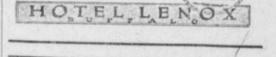
Catholic Ladies, Boys and Girls
Spread the Devotion of Saint Rita

In order to effectively spread the devotion of St. Rita (The Saint of the Impossible and the Advocate of the Hopeless) we have designed a handsome prayer book card, size 2 1/2 x 4 inches, in exclusive blue-black tones, handsome die cut edges, showing a portrait of St. Rita on one side with a prayer of request for favors on the reverse side.
This neat little card sells for only 5c. each, 8 for 25c. or 12 for 50c.
If you sell 60 of these cards we will give you a beautiful Statue of St. Rita, 5 inches high, as a premium, tastefully inscribed in a jet black, portraying St. Rita in an attitude of meditation, clasping a Crucifix.
If you sell 100 of these cards we will give you a Statue of St. Rita 12 inches high.
If you sell 150 cards we will give you a Statue 16 inches high, and should you sell 200 cards we will give you a family size Statue of St. Rita 22 inches high.
This is an excellent method to spread the popular devotion so it will reach every family in your parish, and in a great many cases you will dispose of five or six in one family. Furthermore, this is a rare chance to get this beautiful Statue, which will be honored as a keepsake, never to be parted with, and we are sure that St. Rita will grant you favors for this meritorious work.
Address all communications to
CATHOLIC SUPPLY CO.
46 St. Alexander St. MONTREAL
Manufacturers of Religious Statues, Publishers of Religious Pictures.
Send for our Catalogue.

Free Guide of Buffalo and Niagara Falls

An illustrated guide to points of interest in and around Buffalo and Niagara Falls. Free on request.
When in Buffalo stop at the Hotel Lenox—Buffalo's ideal hotel for tourists. Quietly situated, yet convenient to theatre, shopping and business districts and Niagara Falls Boulevard. First-class garage.
European plan. Fireproof, modern. Unexcelled cuisine. Every room an outside room. \$2.00 up.

On Empire Tours. Road map and running directions free
C. A. MUNER
Managing Director
North St. at Delaware Avenue
Buffalo, N. Y.



Canadians will find a warm welcome AT THE

Hotel Woodward
55th St. and Broadway
NEW YORK
Rates: Rooms with Bath, \$2.50
An Exceptional Hotel
Exceptionally Located
From Grand Central Terminal Take Broadway Cars to 55th St.
J. D. GREEN, Proprietor

THE EUCHARISTIC CONGRESS

OF THE DIOCESE OF LONDON

The eighth diocesan Eucharistic Congress will be held on October 1 at Tilbury, Ontario. Right Rev. Monsignor Parent, parish priest of St. Francis Church, Tilbury, invites all the Priests of the diocese to attend; he moreover extends an invitation to as many of the laity as can, especially the members of the neighboring parishes to join in the Eucharistic celebration of that day.

Our Eucharistic Congress for 1918 is over. It was the grandest of our annual Congresses. This year, at the request of His Lordship the Bishop, Rev. Father Robert of Windsor, Ontario, kindly consented to give his church for the Congress. It has been the custom in this diocese for the past eight years to select different parishes in the diocese in which to celebrate a eucharistic day. To this eucharistic feast are invited all the Priests of the diocese and the people of the surrounding parishes. Some of the laity have gone 50 and 60 miles to attend the Congress. To make it really a diocesan celebration all who cannot attend are requested to participate in spirit by going to Holy Communion in their respective churches throughout the diocese on the Sunday previous to or following the Congress. Eventually it is hoped a small delegation of the laity from each parish will accompany its pastor to these Congresses. Perchance it may become feasible on such occasions to have the Pontifical Mass in the open-air. Then there may be special conferences for the laity, and the celebration might be lengthened to two or three days.

The following program was carried out on the 9th of October last at Windsor explains the order usually observed at these annual congresses in the Diocese of London. From 5.30 to 7.30 a. m. Masses were offered continually at all the altars in the Immaculate Conception Church to enable the faithful, even those who had to work, to assist and to receive Holy Communion. At 7.30 a special Mass was offered for the children of the parish. These little ones of the flock were led to the Communion railing by their teachers, the Ursuline Religious, who are in charge of the different parish schools. The singing and prayers of the little ones of whom Our Blessed Lord said suffer little children to come unto me etc., was devotional and edifying. In the three other churches of the city early Masses were said also, to permit the members of those Congregations to receive Holy Communion, as the Immaculate Conception Church was too small to accommodate all the Catholics in Windsor that morning.

For the three religious institutions in the city a special program was mapped out. St. Mary's Academy, a college for young ladies in charge of the Sisters of the Holy Names, had a solemn High Mass at 7.15. The celebrant, deacon, and sub-deacon, Rev. Fathers W. J. Langlois, Ford City, P. L'Heureux, Belle River, and T. J. Valentin, London, had been former altar boys at the Convent. At 5 p. m. Rt. Rev. Monsignor Aylward of Sarnia, Ont., preached a sermon and gave Benediction of the Blessed Sacrament. A visiting priest from Detroit, Michigan, U. S., said the Mass at 6 a. m. at St. Ursula Convent, and at 8 p. m. Rev. Father Dignan, St. Mary's, London, gave the Benediction and preached. Rev. Father Rochelau, Chaplain at Hotel Dieu Hospital, offered Mass at that institution at 7.30 and exposed the Blessed Sacrament for the day. At 5 p. m. Rev. Father Goughlin, C. S. B., of Assumption College, Sandwich, came the two miles from the college to preach, and gave Benediction. At the Ursuline Convent and at St. Mary's Academy there was Exposition likewise all day. Nine thirty was the hour fixed for the Pontifical High Mass at the Immaculate Conception Church. Long before that time the church was crowded, extra chairs being placed in the aisles and in front of the pews. Sharply at 9.30, under the direction of the Rev. Fathers Ducharme and Forriest, the procession was formed with the clergy and altar boys to accompany His Lordship the Bishop from the Rectory to the Church. His Lordship was assisted by Very Rev. Dean McKeon, Rector of the Cathedral, London, as High Priest, Very Rev. Dean Downey of St. Alphonsus, Windsor, and Father John P. Brennan of La Salette, Ont., were the Deacons of Honor, and Fathers Finn, London, and Gerard Tilbury, Ont., deacon and sub-deacon of the Mass. The Scholastics of the Scholasticate of the Fathers of St. Basil at Sandwich, two of whom with their Master of the Scholasticate Rev. Father Parcell, have died since of the influenza, were thurifers and inferior ministers to the Bishop.

Rev. Father Joseph Emery of Big Point, in a sermon, delivered in French, impressed the people forcibly of the privilege that is theirs of receiving Holy Communion daily. Rev. Father Odrowski of Port Lambton spoke in English and exhorted all if they wished to have their heart in the right place and practise virtue to be frequent communicants and often to visit Jesus in the tabernacle, the same God who was in the crib at Bethlehem, the same God who was crucified on Calvary. At the conclu-

sion of the Mass the procession, which makes the Congress of 1918 excel all previous Congresses, took place. Rev. Father Robert and his assistants, Major (Rev.) E. G. Doe, returned chaplain from the front, and Rev. Father Ducharme showed by their efforts in the arrangement of this procession that their hearts were centered in the Congress. More than 3,000 children, not only those of the parish, but of all other parishes in Windsor, of Walkerville, Ford City, and Sandwich, the Catholic Students at the Collegiate, of Sandwich College and St. Mary's Academy with the Masters and Sisters in charge of the College, the Academy and the different schools, and as many adults took part in the procession. His Lordship the Bishop carried the Blessed Sacrament.

The Procession was on the public streets of the city, stops being made at St. Edmund's and St. Joseph's schools—two schools of the parish about 3 miles apart, where on the grounds of these schools, at temporary altars Benediction of the Blessed Sacrament was given by the Bishop. The Church choir sang the Tantum Ergo at St. Joseph's and the Students of Sandwich College at St. Edmund's. The singing of hymns and the reciting of prayers in English and French as the procession passed along was most devotional. All along the route of march the houses and streets were decorated with bunting, patriotic flags, and banners of the Sacred Heart, even small altars were erected in front of some of the houses. It took nearly two hours before the procession returned to the church where the Bishop gave Benediction again before the Blessed Sacrament was exposed for the adoration of the people during the day. As Bishop Fallon said it was the greatest and grandest outdoor demonstration that had as yet been given in London Diocese, probably in Ontario, to Jesus in the Blessed Eucharist. The day was warm and beautiful; it seems Our Lord was pleased with the manifestation of love on the part of His people in the Western end of the diocese. The children gathered in the church at 4 p. m.; no adults being allowed in the church at that hour, and filled every pew in the body and gallery for their visit to the Blessed Sacrament and to hear the Bishop's address. He spoke to them of the Little Flower's home that he had visited and of his experience in giving Confirmation and saying Mass at the battlefields a few weeks previous. He also imparted the Holy Father's Blessing as His Holiness had requested him to do at the audience he had with him while in Rome. The children were much interested in his sayings and the visit terminated with prayers and singing under the direction of Father Robert and the School Sisters.

On account of the time taken up with the long procession the Priests' Conference had to be postponed to 5 p. m. This was the 15th Annual Conference of the Priests of the Diocese Eucharistic League of the Diocese after the approbation of the league and the appointment of a diocesan director by the late Bishop McEvay, the Conferences were held annually on the last day of the Ecclesiastical Retreat, but since Bishop Fallon saw fit to have this Eucharistic day so the laity might take part, the conferences took place on Congress day. Nearly every priest of the Diocese is a member of this Association, the P. E. L. The young men at the Seminary in this city, St. Peter's, London, on their ordination to sub-deaconship apply for membership. There has been not one exception to this rule since the Seminary was established six years ago. Every young man ordained from this Seminary is a member.

His Lordship the Bishop acted as chairman at the Conference. Rev. Father Thomas Ford of Woodlee, read the paper published in the December issue of the Emmanuel, and was followed by an equally instructive paper by Rev. Father Jas. Neville on the preparation of children for their first Holy Communion. Rev. Father Edw. G. Doe gave an interesting talk on the work of the priest on the battlefields and hospitals during the War. The discourses led by the Very Rev. Dean Downey, Windsor, and Rev. James Harding, Professor at St. Peter's Seminary, made the Conference very instructive.

In the evening at 8.15 the Holy Hour brought to a close the first Eucharistic Congress in the city of Windsor. During the Holy Hour the Bishop was in the Sanctuary assisted by Dean Downey and Father Ryan, C. S. B., of Amherstburg. Rev. Leonard Forriest read the Act of consecration. Father V. Donnelly, C. S. B., Amherstburg, Ontario, preached in English on the Holy Sacrifice of the Mass, and Father Roy, the Seminary, London, in French, taking for his subject the Blessed Eucharist, the Masterpiece of God's Work. Towards the close the Bishop and the priests in the Sanctuary sang the Pater Noster which was followed by the Benediction of the Blessed Sacrament given by Rt. Rev. Monsignor Aylward assisted by Fathers Hanlon, St. Michael's, London, and Rondot, Drysdale, Ont.

The Te Deum intoned by the Bishop and sung by the clergy and choir terminated Congress day. About 70 priests, a few from the diocese of Detroit, Michigan, attended. The Priests were sorry that urgent work at home prevented Rt. Reverend Bishop Schrambe of Toledo, Ohio, from attending. They had hoped he

would be with them again for a day as they had learned to know him when he presided the Annual Retreat last Summer. In his reply to the vote of thanks, Father Robert said that it was he and his people who owed gratitude for the privilege that was theirs to have the Congress and he felt many blessings would come upon them and that section of the diocese. These congresses are very popular in the Diocese and already inquiries are being made where the next Congress is to be held. His Lordship has not yet selected the parish for the honor in 1919.

THEO. J. VALENTIN, Diocesan Director.

"THE HONOR OF THE FORCE"

A CORRECTION

On January 19, 1918, The Saturday Evening Post published an article by Miss Katherine Mayo entitled "The Honor of the Force." In this article Miss Mayo related the story of a fight between State police and, as she described it, "a band of men" entrenched in a certain house in Florence, Jefferson county, Pennsylvania. The version of the incident given to Miss Mayo by some one present at the time was that during the fight a priest who had appeared on the scene refused to counsel the men entrenched in the house to surrender and so prevent the further shedding of blood.

At the close of the struggle the house was dynamited by the State police and its owners subsequently brought suit in the Court of Common Pleas of Dauphin county against the State to recover damages for its destruction. We are advised by the attorneys who conducted this suit that the evidence taken at the trial in this particular did not bear out the version of the affair as related to and by Miss Mayo; that, on the contrary, there was but one occupant of the building during the course of the struggle and that the priest did not refuse to advise him to surrender, but instead counseled him to yield to the officers.

Miss Mayo in her recently published book, "The Standard Bearers," in which "The Honor of the Force" is included, has omitted the incident, and in this statement of the case we wish to do the same thing so far as "The Saturday Evening Post" is concerned, and to add that no reflection upon the Catholic Church or its priests was intended by either the author or "The Saturday Evening Post," and that they are, therefore, taking this opportunity of correcting any mistaken impression that may have been created by the regrettable reference to the incident in question.—Saturday Evening Post, Aug. 23.

UNDESIRABLE EXTREMES

The same paper on the same day appended, on each page, the death of a millionaire who died and spent his millions, and the suicide of a mother who could not support her children on account of the high cost of living, and who preferred to die by her own hand rather than see her little ones die of starvation before her eyes. The contrast suggests that there is something wrong somewhere in our social and economic system. Nature never intended such extremes as that. While inequality of rank and wealth, of ability and opportunity, is inevitable and to a certain extent desirable, nevertheless God wishes that all men, with average industry, intelligence and sobriety, should be able to live in frugal comfort, and develop their faculties according as the needs of their position in life require. The wise man asked neither for beggary nor for riches, but for a simple competence.

There must be a remedy for such undesirable extremes as those mentioned above, but that remedy is not to be found in Socialism or Bolshevism or Atheism. Any system which tries to abolish private property, the home as at present constituted, and religion, is philosophically wrong and practically impossible. The leaders of Socialism claim that their system is purely economic and has nothing to do with religion; but the American brand was made in Germany, and we know from the words of the German Socialists what that means. For instance, Engels in his "Origin of the Family" (pages 91 to 99) says: "Three great obstacles block the path of reform: private property, religion and the present form of marriage. With the transformation of the means of production into collective property, the monogamic marriage ceases to be the common unit of society. The private household changes to a social industry, and the care and education of the children become a public matter. Society cares equally for all children legal or illegal."

Private property cannot be abolished without revolution, violence, bloodshed, and injustice; the family cannot be destroyed without sanctioning free love, promiscuous intercourse and public immorality; religion cannot be overthrown without our ceasing to be what the framers of the American Constitution intended us to be: a nation of God-fearing men. When our forefathers revolted against the tyranny of England, they appealed to the Lord of Hosts and the God of Justice. Let our suffering people be not deluded by the fair promises of demagogues. The Bolsheviks of Europe show what we have to expect from their principles. As soon as American agitators feel strong enough and secure enough, they will attempt to

do in the New World what their brethren have already done in the Old.

The federal government is at length waking up to the danger of a revolution, and it is beginning to realize that something must be done to right the wrongs of the masses. It has allowed monopolies and profiteering to raise the cost of living beyond human endurance. It could and did fix its own prices for its war supplies; it allowed the trusts to reimburse themselves by charging exorbitant rates to the people; and lastly it shared in the excess profits by means of the income tax. It permitted freedom of speech to degenerate into intolerable license, of which we Catholics have been victims. It let anarchists parade in public, and wave the red flag, and spread their diabolical propaganda undisturbed. Here as elsewhere the pendulum has swung to one extreme, and now it may swing to the other: that of the swing taking place in the high cost of living, the oscillation is devoutly to be wished. The federal government is going to prosecute hoarders, but it does not require even the vision of a weather prophet to foretell that none of these gigantic swindlers will ever see the inside of a prison. They will escape, on some technicality or other, the punishment they so richly deserve. After all, there is a point where human endurance can endure no more.—Buffalo Union and Times.

ASSUMPTION COLLEGE HAS NEW LEADER

Border Cities Star

When the scholastic year opens at Assumption College it will be under a new presidency. For the past twelve years the Very Reverend F. Forster has occupied the President's chair. During his term of office the college has prospered wonderfully as may be judged from the current reputation which the institution enjoys and from the magnificent buildings which were erected under his supervision.

After so many years of appreciated and successful labor in making Assumption College what it is today, Father Forster is leaving for St. Michael's College, Toronto, where he will continue to hold the office of Provincial for the Fathers of St. Basil in America.

The Reverend Joseph Muckle, M. A., C. S. B., who is the new incumbent in the president's chair is a native of New York State. He is one of four brothers, priests, and a fifth is now a student in theology. Father Muckle entered St. Michael's College in 1904. After taking the Honor Classes course at the University of Toronto he post-graduated from the Catholic University of America at Washington. During the past few years he has been associated Professor in Classics at St. Michael's College, University of Toronto.

Rev. Joseph Walsh, M. A., C. S. B., who has acted as Bursar and Reverend Henry Bellisle who was professor of Philosophy also are departing from Assumption. Reverend John Sheridan, M. A., will replace the former, and the Reverend William Roach, B. A., will replace the latter. Other additions to the college staff include the Reverend J. C. Plomer, C. S. B., and Rev. William Rogers, C. S. B.

MORE THAN ONE CAUSE OF H. C. L.

In a recent editorial the St. Louis America gave out a warning against the hope that we may expect an early return to a normal cost of living. No doubt the government is determined to put a ban on profiteering and hoarding which is one cause of the high cost of living. There will then be a temporary or lasting decline of prices as far as that cause has been guilty of their abnormal height.

But there are other causes, the elimination of which may offer greater difficulties. For food that is locked up may be released by the government, but no government can produce food at will. Now statistics tell us that the increase of population in the United States has been far ahead of the increase in production. This is like the case where a dinner has been prepared for five and ten guests unexpectedly come in to sit down at table. What was meant for five must now reach for ten. In other words, there is not as much food available for each eating unit in the United States as there was twenty five years ago. If all the eaters had very fine tact to share on an equality with their fellows the evil would not be so pronounced. But unhappily such a condition of scarcity drives up prices, and those who have lots of money get their plenty while the poorer classes have to curtail their menu.

mortal remains were laid to rest in the Sisters' Plot in St. Peter's cemetery of the above city, after the celebration of a Requiem Solemn High Mass in the parish church at Work-

Northwood and O'Sullivan of Port Hope. Besides her sorrowing parents, the late Sister is mourned by three brothers, John of Sudbury, Joseph of Buffalo and Philip at home, and one sister, Mary, also at home.

The disaster that is threatened by the high cost of living. This is another war to be won—the war against high price, and more production is one phase of the necessary strategy. We said that during the war increased production did not make itself felt at our tables, or in the meat markets and grocery stores, because so much food was exported to feed our allies. Now, as the world is returning to a working basis and ships are available to carry freight from other lands, the American exports ought to be so regulated as not to stint the American people in their necessities. This is the second thing to be attended to, if we want a reduction in the cost of living. Let the Monroe Doctrine be applied to foodstuffs as far as domestic comfort demands it. America for the Americans—American food for American stomachs, as long as the latter would otherwise be in grumbling emptiness. Of course, we are not to be hard-hearted as to be careless about the lot of a famished world. Therefore, inasmuch as it will take some time before the world has recovered from the ravages of the war, we ought to be willing to practice some moderation in the use of food, so as to allow some surplus for hungry people elsewhere. In fact a certain extravagance, which, with high wages that have come to certain classes of workers, has unconsciously upon former habits of frugality, is one of the causes of the high cost of living. Extravagance has created a greater demand with which the supply has not kept pace. This is not a pleasant lesson to learn, it is, but if we have the welfare of our country and of our fellow citizens at heart, those of us who have had more than plenty, ought to reduce their consumption so as to leave a large store for those who have not had enough. This, anyhow, for the present emergency, for with the elimination of profiteering, with increased production and with a patriotic regulation of exports, we hope to see an early time when every body in America has plenty and to spare.—The Guardian.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

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

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

I propose the following burses to subscription.

- SACRED HEART BURSE
Previously acknowledged... \$3 256 24
A Friend of Sacred Heart, Ottawa..... 5 00
Mabel Damask, Bar River..... 1 50
In memory of the late Mrs. John Rigan, Wooler..... 9 00
H. A. Fader, Halifax..... 4 00
J. J. C..... 25 00
Estate of the late Mr. Theodore McDougall, Revere, Judique, Intervale, C. B. A Friend..... 5 1
A Reader, Kinkora..... 1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1 501 28

ST. ANTHONY'S BURSE

Previously acknowledged..... \$648 45

N. A. M., French Vale..... 1 00

H. A. Fader, Halifax..... 3 00

Troubled..... 2 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1 790 00

H. A. Fader, Halifax..... 3 00

COMPANION OF THE AFFLICTED BURSE

Previously acknowledged..... \$142 20

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged... \$1 021 32

BLESSED SACRAMENT BURSE

Previously acknowledged..... \$148 50

ST. FRANCIS XAVIER BURSE

Previously acknowledged..... \$231 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$185 00

HOLY SOULS BURSE

Previously acknowledged..... \$288 00

LITTLE FLOWER BURSE

Previously acknowledged..... \$209 40

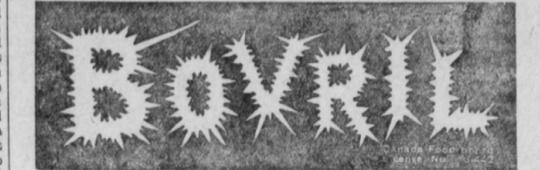
OBITUARY

SISTER MARY HILDEGARDE

At the home of her parents, Mr and Mrs. Thos. O'Grady, of Morgantown, the death occurred on Aug. 26, of Nellie Irene, in religion Sister Mary Hildegarde, their youngest daughter. After a short life, full of service and sacrifice God saw fit to call her to himself at the early age of twenty-seven. Deceased had been in poor health for some time and death came as a happy release from a period of suffering endured with sublime patience and fortitude, the product of an ardent faith in a Divine Redeemer. Sister Hildegarde was a member of the Community of St. Joseph of Peterboro and her

the Sisters' Plot in St. Peter's cemetery of the above city, after the celebration of a Requiem Solemn High Mass in the parish church at Work-

Northwood and O'Sullivan of Port Hope. Besides her sorrowing parents, the late Sister is mourned by three brothers, John of Sudbury, Joseph of Buffalo and Philip at home, and one sister, Mary, also at home.



THE HOME BANK OF CANADA

Money Orders Issued for sending payments through the mail. This method affords absolute security against loss and provides the sender with a voucher to be retained as a receipt.

Branches and Connections throughout Canada
London Office 394 RICHMOND STREET
LONDON BELTON DELAWARE IRLINGTON
TORONTO STATION KENORA LAWRENCE STATION
MELBOURNE MIDDLEMISS THORNDALE WALKERS

Wood, Gundy & Company

Dealers in High Grade Canadian Government and Municipal Bonds
Correspondence Invited
Toronto Montreal New York Saskatoon

A Suggestion for Investors

It is always wise to purchase securities that have behind them definite assurances of safety. The Company issuing the security should be well established, and of demonstrated credit and earnings. The ratio of assets to the Bond or Stock issue should be such that there is no doubt about the payment of the principal when due. The earning power should be assured, so that payment of interest is certain. The security must have passed through the most exacting reliability tests that experts know how to apply. Our August list of offerings combine the attractive investment features of dependability security—substantial income, and the maximum of convenience. Send for the List now.

Graham, Sanson & Co. INVESTMENT BANKERS

Members Toronto Stock Exchange
85 Bay Street, Toronto, Ont. Phone Main 388

Steel Sacristy Cabinet

A fireproof, all-steel receptacle with inner compartments for oil, censers, etc. Handsomely finished in dull black relieved by gold and surmounted by cross, as shown.

WE ALSO MAKE Steel Lockers, Shelving, Bins, Etc. Ornamental Iron, Bronze and Wirework. Brass Church Furnishings and Railing. Wire Mats of All Kinds. Write for Folders THE DENNIS WIRE AND IRON WORKS CO. LIMITED LONDON CANADA
Hamilton Montreal Ottawa Toronto
Halifax Winnipeg Calgary Vancouver

To VANCOUVER Via the Scenic Route

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

SIX DAYS A WEEK SERVICE TO WINNIPEG AND EDMONTON
MON., WED., FRI.—Via Can. National Rys. All the Way.
TUE., THU., SAT.—Via G.T., T. & N.O. and Can. National Rys.

For Tickets and Information, enquire nearest C.N. Rys. Agent or write General Passenger Department, Toronto.
Canadian National Railways

FIVE MINUTE SERMON

By Rev. M. POISSAERT

FOURTEENTH SUNDAY AFTER PENTECOST

WHAT DETERS MANY FROM SEEKING THE KINGDOM OF GOD

In their anxiety about the things of this life, many people forget all that lies beyond it, and act in a way altogether contrary to our Lord's doctrine that we read in to-day's Gospel. He bids us "seek first the kingdom of God and His justice, and all other things shall be added unto you."

1. We must be on our guard against avarice; for our Saviour says: "You cannot serve God and Mammon."—An avaricious person is always thinking of his temporal possessions and of money-making. His heart cleaves to earth and cannot rise towards heaven. He takes no interest in prayer, has no good intentions, does not offer up his work and occupations to God, and is careless about hearing Mass. He reads no spiritual books and takes part in no religious conversation, all his thoughts and words are devoted to money making and hoarding. He is too worldly minded to pray or attend public worship frequently, and when he attempts to pray, his heart is so full of temporal concerns that he pronounces the words with his lips, thinking nothing of their import, or he is present in body at Mass, whilst his mind is occupied with plans and anxieties connected with his business. How blind and foolish he is! How will he fare when his earthly life is over? He will look back at his wealth and the excessive pains spent upon its acquisition, pains which left him no time for serving God, and he will have to acknowledge that all has been in vain. Let us never be so blind! Let us never permit such fatal avarice and love of money to take root in our hearts, but let us rather seek first the kingdom of God and His justice, knowing that then all else will be added to us.

2. Secondly, we must be on our guard against overbearing desire of ease and amusement. Where such a desire exists, there is no thought of God, no prayer, no attendance at instructions and no reception of the Sacraments. The more you care for luxury, the more you turn your attention to the pleasures of eating and drinking, to fine clothes, to entertainments and dances, the less interest will you take in the things of God, and the less pleasure will you find in His worship. No man can serve two masters, and he who is a friend to this world, is God's enemy.

How many Christians are infected with this evil love of luxury, and aim at nothing but material comfort, enjoyment and amusement, and the gratification of their sensual desires! Their hearts refuse to admit any serious or religious thought, being filled with love of the world and its delights. Sunday is to them no longer the Lord's day, but a holiday, set apart for merrymaking. If they go to church, it is not to pray and worship God, the Lord of heaven and earth, but to show themselves in their fine clothes, which are often very unsuitable or even immodest. During Mass they think only of the vanities and amusements in which they intend to indulge later in the day. They spend as little time as possible at church, and grumble at having to go there, whereas if they stay as long as they can at places of amusement, and are very loath to come away.

You, who love the vain and perishable joys of this world so passionately as to forget God, and even to dislike the very thought of Him, how great is your folly! Your joys will pass away like smoke, your bodies will decay like fading flowers, and your life will soon be over, like a dream in the night. When you awaken from it, you will have to stand before the judgment seat of God—and what excuse will you plead then? No one will enter the kingdom of God who has not sought it here on earth. Let us therefore refrain from everything that might hinder us from seeking it: let us put aside all attachment to worldly delights, and serve God with quiet perseverance and zeal. He will not let us want for happiness; and that which He bestows is far better, truer, sweeter and purer than any enjoyed by the lovers of the world. Amen.

BEARING ONE'S CROSS

Everybody in this world has a cross of some kind to bear. It may be one lying unseen in the silence of the heart's profoundest depths; or it may be one that is painfully visible to all. To some God gives but one great cross to bear; on others He showers what seems like a multitude of smaller ones. But, great or small, or one or many, the cross is there, and must be carried.

Some bearers wreath their crosses with the sharp thorns of repining

ACUTE NERVOUS EXHAUSTION

All Treatments Proved Useless Until He Tried "FRUIT-A-TIVES"



MR. JAS. S. DELGATY.

R.R. No. 4, Gilbert Plains, Man. "In the year 1910, I had Nervous Prostration in its worst form; I was reduced in weight from 170 pounds to 115 pounds.

The doctors had no hope of my recovery, and every medicine I tried proved useless until a friend induced me to take "Fruit-a-tives".

I began to mend almost at once; and after using this fruit medicine for 3 or 4 months, I was back to my normal state of health.

I never had such good health for fifteen years as I have enjoyed the past six years. We are never without a box of "Fruit-a-tives" in the house".

JAS. S. DELGATY.

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

and discontent; others with the soft blossoms of patience and hope. It is largely a matter of choice, resting with the bearer; but it is the revelation of our experience that he finds his cross lightest who has learned—bitter though the lesson is—to smile with others at his own miseries.—The Western World.

INHABITANTS ON MARS ONCE MORE

During the past few weeks, the newspapers have been announcing that Marconi, the distinguished inventor of practical wireless telegraphy, feels sure that he has been receiving strange signals on his wireless apparatus, which as far as he can judge, did not originate on the earth. Straightway, Mr. Nikola Tesla is quoted as believing that these may be messages from Mars. Of course the newspaper world is further agog with the possibility of this new source of news for their columns, and there follows a whole series of editorial comments. As Nikola Tesla put in a claim nearly thirty years ago, in 1889, that he was receiving messages from a not too distant planet, probably Mars, though Mars is never nearer to the earth than some 35,000,000 miles, it is easy to understand that he is prompt to accept and glad to claim this confirmation, as it were, of his announcement of a generation ago.

As a consequence of this agitation the whole subject of the possibility of inhabitants on Mars will surely come up for consideration once again, so that it would seem well for us to know what are the latest scientific conclusions with regard to the matter. For we are now in a much better position to know something about the possibility of life on Mars, than we were even a few years ago. Life, as far as we know anything about it, cannot exist without oxygen and water, and very careful observations seem to disclose the fact that there is not enough of either of these substances on Mars to support life. The announcement made a generation ago that there were canals on Mars, and that these indicated the presence of beings not very unlike ourselves, though of a much superior order of intelligence and power over nature, disturbed a number of people and even made not a few feel that as there was no provision in their religious ideas for such a possibility, perhaps this so-called discovery militated against old-fashioned religious principles. Of course that feeling was but a vague dread on the part of people whose religion was evidently not very solid, nor deeply founded, yet it existed, and it is interesting to note that science eventually dissipated it entirely.

Dr. Svante Arrhenius, the distinguished Swedish scientist, who received the Nobel prize in chemistry, some fifteen years ago, as a fitting reward principally for his achievements in the electro-chemical field, has, in recent years, been devoting himself to the universe rather than to the atom and the molecule. His last book, published a year ago, is called "The Destinies of the Stars." The Swedish edition was issued in 1915, but the American translation has the advantage of some additions made by Dr. Arrhenius as late as 1917, so that his conclusions may very well be considered to be thoroughly up-to-date. Arrhenius is very positive in his conclusions and does not hesitate to deny all possibility of the existence of living beings at

least like those we know on Mars. In one very striking passage he declares:

"It must now be evident that we should consider Mars as unfit to harbor living beings. There is possibly a slight amount of oxygen in the thin air, but the extremely low temperature and the scant supply of water vapor form insurmountable obstacles to the subsistence of even the simplest forms of life in the equatorial regions on Mars. The temperature difference between day and night must be enormous on account of the desert climate. Even if life could develop during the day, which has nearly the same duration as with us—Lowell fixed it at 24 hours, 37 minutes, 22.6 seconds—and during which the temperature possibly might rise above the freezing point, it would nevertheless be destroyed without mercy by the bitter frost at night.

Well, but what of the canals, then? Some of the astronomers pronounce them optical illusions, an idea which is probably contradicted by photographs, but most of them seem now to think of the reputed canals as cracks or fissures in the surface of Mars. As in the crust of the earth, they generally run in nearly straight lines or in regularly bent curves. Flammarion, who has been one of those most emphatic in assertions both with regard to inhabitants on Mars and other phenomena similar to those of the earth, contends that fissures do not have the rectilinear configurations of the Martian canals. Arrhenius declares that this is entirely an error and demonstrates it by a map which he reproduces. There is such a great fissure on the earth, following the coast of Chili from Africa to the Strait of Magellan, in a nearly north and south direction, for a distance of over 2,200 miles. This fissure is almost as long as the distance from the equator to the North Pole, and has some times been held by its very length to contradict the idea that it could possibly be a fissure or crack such as occurs on the surface of the earth. The longest earthquake crack, along the entire length of which a dislocation took place at one time, was that which preceded the violent shock in California in 1900. This was some 376 miles in length. Such cracks exist along the entire coast of the Pacific Ocean but usually very close to the ocean itself, and many of them are evidently lost beneath the water. According to Arrhenius:

"We are consequently obliged to revise in their entirety our ideas about Mars. The belief that regular, green vegetation, causes the color of the so-called seas on Mars, as assumed by Lowell, or that the red tints belong to the gorgeous plants before their leaves are shed under the attack of frost, as intimated by Flammarion, must nowadays take its place in the shadowy realm of dreams.

The Swedish scientist has his ideas also with regard to the theories that men or beings resembling them, exist on Mars. His discussion of that particular phase of popular astronomy which during the past generation has occupied so much room in the newspapers for current periodicals of all kinds, and which illustrates very well the fact that it is better not to know so much than to know so much that is not so, is interesting enough to deserve quotation:

"The theory that intelligent men exist on Mars is very popular. With its help everything may be explained particularly if we attribute an intelligence vastly superior to our own to these beings, so that we are not always able to fathom the wisdom with which their canals are constructed. The crossings of the latter are said to be cities (Lowell) fifty times greater than London. The trouble with these "explanations" is that they explain anything, and therefore in fact nothing.

Whence do these signals observed by Marconi come then? His judgment that they surely originate outside of the earth is well worthy of consideration. His experience with wireless telegraphy probably puts him in a better position to judge of the provenance of wireless signals than almost any one else alive. They surely do not come from Mars, however, according to the latest conclusions in astronomy, for Mars cannot support life as we know it, and Mars is the only planet supposed to be in such a state as to provide biological conditions that would support life as we know it. There used to be men in the moon until we began to know something about that planet, but they are there no more. If there is somebody signaling to us, it is surely from far outside of our solar system, so that it is not merely a question of millions but probably of billions, at least, or even trillions of miles, over which the signals must come.

On account of the immense electrical difficulties that are thus raised, astronomers and physicists would almost surely insist that the signals must be due to some as yet unexplained or perhaps unrecognized electrical phenomena on the earth itself. They would scarcely resort to very distant heavenly bodies for an explanation.

The whole subject is as yet *sub judice*, but those who want to do so will believe whatever suits them, and those of radical opinions will draw the most far-reaching conclusions from the ideas which they accept and announce these conclusions as thoroughly scientific. Science has a way of turning her back on her votaries when they are disturbing. She is a gay jilt and no

fashion must be made to realize the extent of her action in acquiescing in a form of tyranny which, to put it in its mildest form, lowers the dignity of womanhood.—Buffalo Echo.

REAL HAPPINESS

"At the moment of death what avail the offices we have held in life, the honors we have enjoyed, the praise, the friendship and the esteem of men? So many we have known are now dead, yet of none of them has it been said: He is happy, for he was a man of lofty intellect; he is happy, for he was a deep theologian. No, but we have said: He is happy, for he was a true and happy religious.—Father Arsenius, O. F. M.

NEED OF WOMEN WHO WILL DEFY FASHION

The French Catholic weekly *Nouvelles Religieuses*, has inaugurated a campaign against the present day fashion in women's dress.

"For 1900 years," says our contemporary, "the Church has protested through the mouth of her preachers and the pen of her writers against immodest fashions. For 1900 years these preachers have deplored the futility of these protests. The prophets and the Old Law had much to say on the subject; so also had St. Paul."

The writer "touches the spot" when he says that neither vanity nor womanhood, but human respect, is the chief reason why so many women follow the fashion of the day, whatever form it may take. Fashion after all, is but another name for human respect. The woman who defies the present fashion defies human respect, and is in very sooth a valiant woman. What we need is a society formed of such valiant women who would stand united against any fashion that imperilled the Christian ideal of womanhood or deprived women of their dignity.

"A Christian woman," rightly says the Universe, "should be at pains to secure grace and dignity for her wearing apparel. Carelessness or absence of thought as to her exterior have never been advocated, and the excesses of fashion are to be met by something positive—as dominating as fashion, but as far removed from caprice as the latter is allied to it. The voice of the preacher and the protest of the religious writer can neither of them avail unless the ordinary woman realizes that she has unconsciously become the dupe of a thing evil in intention and prolific of evil results."

The moral of the whole thing is clear, comments the Mt. Angel Magazine, from which we quote. Before the vain and immodest woman is converted, the virtuous woman who lacks the moral courage to defy

ACADIA UNIVERSITY

WOLFVILLE, NOVA SCOTIA

Departments—Arts and Sciences, Applied Science, Theology.

Degrees—B. A., B. Sc., B. Th., M. A., and certificates admitting to the best technical schools.

First two years in Agriculture given as elective in B. Sc. course. First year in Medicine, Law and Theology given as elective in B. A. course.

Special Courses—Courses in Surveying, Drafting, Shop-work, Chemistry, Electricity, and Bacteriology, for returned soldiers.

Equipment—Largest undergraduate faculty in the Maritime Provinces. Three new and splendidly equipped Science Buildings.

Expenses—Excellent light and over \$1,000.00 given in prizes and scholarships yearly. Send for calendar to

REV. GEORGE E. GUTTEN, Ph.D., D.D., LL.D., President.

Next term begins October 1st, 1919.

ACADIA LADIES' SEMINARY

WOLFVILLE, NOVA SCOTIA

The Aim—To prepare Girls and Young Women for Complete Living.

The Courses—Twelve: including College Matriculation, General, Music, Art, Expression, Household Science, Business.

The Faculty—Twenty-four Teachers of fine personality and Special Training.

The Equipment—Modern and First Class in every respect.

A Junior School For Younger Pupils.

Information—Write for illustrated book to REV. H. T. DeWOLFE, D.D., Principal.

Next term begins September 3rd, 1919.

Acadia Collegiate and Business Academy

A Residential School for Boys and Young Men

Ninety-First Year

Courses—Collegiate, Manual Training, Business, Special Courses.

Features—Modern Residence, Good Equipment, Ideal Location, Splendid Environment, Experienced Teaching Staff, Moderate Cost.

For Illustrated Catalogue of information apply to

Principal W. I. ARCHIBALD, Ph. D., WOLFVILLE, Nova Scotia

Next term opens September 3rd, 1919.

Assumption College

SANDWICH - ONTARIO

Conducted by the Fathers of St. Basil

Boarding School for Young Men and Boys

with the following courses:

COLLEGE COURSE, offering a solid literary foundation for the study of the professions and specially designed for students preparing for the priesthood.

HIGH SCHOOL COURSE, fitting students for matriculation into Canadian and American universities.

COMMERCIAL COURSE, equipping students for a business career.

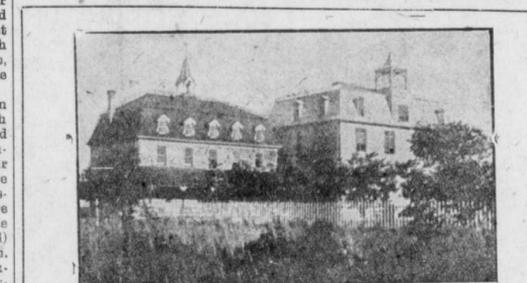
PREPARATORY COURSE for younger boys.

Good staff, good buildings, good equipment, new gymnasium, swimming pool, running track, baseball courts, tennis courts, football and basketball grounds, acres of campus.

Private rooms for 100 students.

The 50th Year Begins Monday, Sept. 8, 1919

For Catalogue and particulars, write REV. T. V. MOYLAN, C.S.B., Principal.



NOTRE DAME DE LA MISERICORDIA, ST. LAURENT, MANITOBA

Boarding School for Girls

ST. LAURENT, MANITOBA

ENGLISH AND FRENCH COURSES

Primary Intermediate High School Music and Art

Healthful Climate. Summer Home on Lake Man.

Only two hours from Winnipeg. Rates \$10.00 per Month

Address: REVEREND MOTHER SUPERIOR, FRANCISCAN MISSIONARY OF MARY.

UNIVERSITY OF St. Francis Xavier's College

Antigonish, Nova Scotia

Courses in Arts, Science, Engineering, Law

SCHOOL OPENS SEPT. 11, 1919

Terms Moderate. Apply for Calendar.

REV. H. P. MACPHERSON, D. D., PRESIDENT.

St. Francis Xavier's High School

Antigonish, Nova Scotia

Courses Leading to University Matriculation

SCHOOL OPENS SEPTEMBER 11, 1919

Apply for Calendar.

REV. M. M. COADY, D. D., PRINCIPAL.

A kind man is a man who is never self-occupied. He is genial, he is sympathetic, he is brave.—Father Faber.



LUX and Your Sweater

There is a delightful way of washing it—so easy you can do it yourself—so pure that your sweater may be washed again and again and each time look like new.

It is with the rich creamy lather that the wonderful LUX flakes make. No rubbing or twisting necessary. Just jipping and rinsing. So pure is LUX that it has the uttermost cleansing power. So gentle that it harms nothing that pure water itself may touch. There is no substitute for LUX.

LUX is sold at grocers, departmental stores, etc

Recipe booklet, "The Care of Dainty Clothes" sent on request.

LEVER BROTHERS LIMITED, TORONTO

LUX



FOOLISH question No. 1199! Well, maybe it sounds like that. But compare for a moment the illustrations above. They show pretty well what we're driving at; that is, unless a blade is stropped regularly it develops an edge very like a saw and causes that "pulling" and after-smarting of which you complain.

Not so with the Auto-Strop Razor. For the self-stropping feature, you see, reforms the saw-like edge that results from shaving: it keeps the blade free from rust, and it provides you with a sharp blade free for every shave. The beauty of it is you don't have to remove the blade from the razor to sharpen it, nor do you have to take the Auto-Strop Razor apart to clean it. From first to last—stropping, shaving and cleaning—the blade remains in the razor.

Consider then the greater comfort, convenience, economy of the Auto-Strop Razor.—How small the price of \$5.00 for razor, strop and 12 blades, looks in comparison!

AUTOSTROP SAFETY RAZOR CO., LIMITED

AutoStrop Building, Toronto, Canada

Auto-Strop Safety Razor

CHATS WITH YOUNG MEN

WORRYING ABOUT IT
The hardest work you ever do
Is worrying about it;
What makes an hour resemble two
Is worrying about it;

But, if you start to climb, you soon
Quit worrying about it.
Quit waiting, wishing for the moon
And worrying about it.

HAVE CONFIDENCE IN YOURSELF

As long as you doubt yourself
Other people will doubt you.
While your manner, your carriage,
Everything about you, proclaims that you
Are a failure, you will have little
Chance to succeed.

O'CONNELL'S RULE OF LIFE

- The following resolutions formed
the rule of life for the great Irish
patriot and Catholic emancipator,
Daniel O'Connell:
1-To begin every day with an
unlimited offering of myself to my
Crucified Redeemer, begging Him by
all His infinite merits and divine
charity to take me under His
direction and control in all things.

LOOK FOR THE GOOD

Some men are so constituted that
they are ever on the alert to discover
the bad that exists, or is supposed to
exist, in their neighborhood.
They become so self centered, so egotistic,
so jaundiced eyed, that the actual good
which their neighbor possesses
becomes to their myopic vision positive
evil.

OUR BOYS AND GIRLS NOW

If you have a kind word, say it,
Throbbing hearts soon sink to rest
If you owe a kindness, pay it;
Life's sun hurries to the West.

RESTITUTION

A news item published in a daily
paper acknowledges the receipt of a
considerable sum of conscience
money by a public service corpora-
tion. The money was dishonestly
appropriated, and the unjust posses-
sor made restitution. In so acting,
he simply did his duty.

There are so many ways of taking
or retaining what belongs to another
and so many cases in which one may
be bound to restore goods unjustly
acquired or to make compensation
for damage unjustly done, that the
duty of restitution cannot be too
often insisted upon.

THE BUSINESS GIRL'S DRESS

In spite of the fact that it is so
frequently pointed out that fine
feathers have no place in the busi-
ness office, it still remains true that
many girls just starting out in a
business career fail to realize that
fashionable apparel appropriate to
the garden party and the theater has
no place in an office where time is
supposed to be devoted to business.

PROSPECTIVE SETTLERS

Should investigate the advantages of
The Sinnett District
In Central Saskatchewan

It is an ideal mixed farming district.
The soil is a deep black loam.
Water and feed are plentiful. Crops are good.

day's work and when one wishes to
make the best of those feminine
charms without which any woman
is lacking. There are even times
when the negligence is permissible, but
this is in the sacred precincts of
one's own home or one's own
room.

RESTITUTION

A news item published in a daily
paper acknowledges the receipt of a
considerable sum of conscience
money by a public service corpora-
tion. The money was dishonestly
appropriated, and the unjust posses-
sor made restitution. In so acting,
he simply did his duty.

There are so many ways of taking
or retaining what belongs to another
and so many cases in which one may
be bound to restore goods unjustly
acquired or to make compensation
for damage unjustly done, that the
duty of restitution cannot be too
often insisted upon.

THE BUSINESS GIRL'S DRESS

In spite of the fact that it is so
frequently pointed out that fine
feathers have no place in the busi-
ness office, it still remains true that
many girls just starting out in a
business career fail to realize that
fashionable apparel appropriate to
the garden party and the theater has
no place in an office where time is
supposed to be devoted to business.

PROSPECTIVE SETTLERS

Should investigate the advantages of
The Sinnett District
In Central Saskatchewan

It is an ideal mixed farming district.
The soil is a deep black loam.
Water and feed are plentiful. Crops are good.

GOITRE
Gu-Solve quickly removes it
WRITE FOR FREE BOOKLET-IT TELLS HOW
No bottle of Gu-Solve has yet failed
to do good. We know, for we keep
records of every case. Often one bottle
is sufficient to remove the growth and it
 seldom requires more than three, even in
cases of long standing.

The lax standards of the world re-
garding the taking and retaining of
property unjustly by whatever means
do not make the action less sinful,
or excuse the guilty from restitu-
tion, for God has said, "he who will
not render what he hath robbed,
shall die everlasting."—The Pilot.

The Woodstock
Is a Step in Advance
of All Typewriter
Science
and will sell on its merits.
Dealers wanted for every
large town, city and county
in Ontario, Quebec and the
Maritime Provinces; also
Newfoundland. Will assign
over Canadian right. Apply
Eastern Typewriter Exchange, Limited
P. O. Box 49 21 Victoria St. AMHERST, N. S.

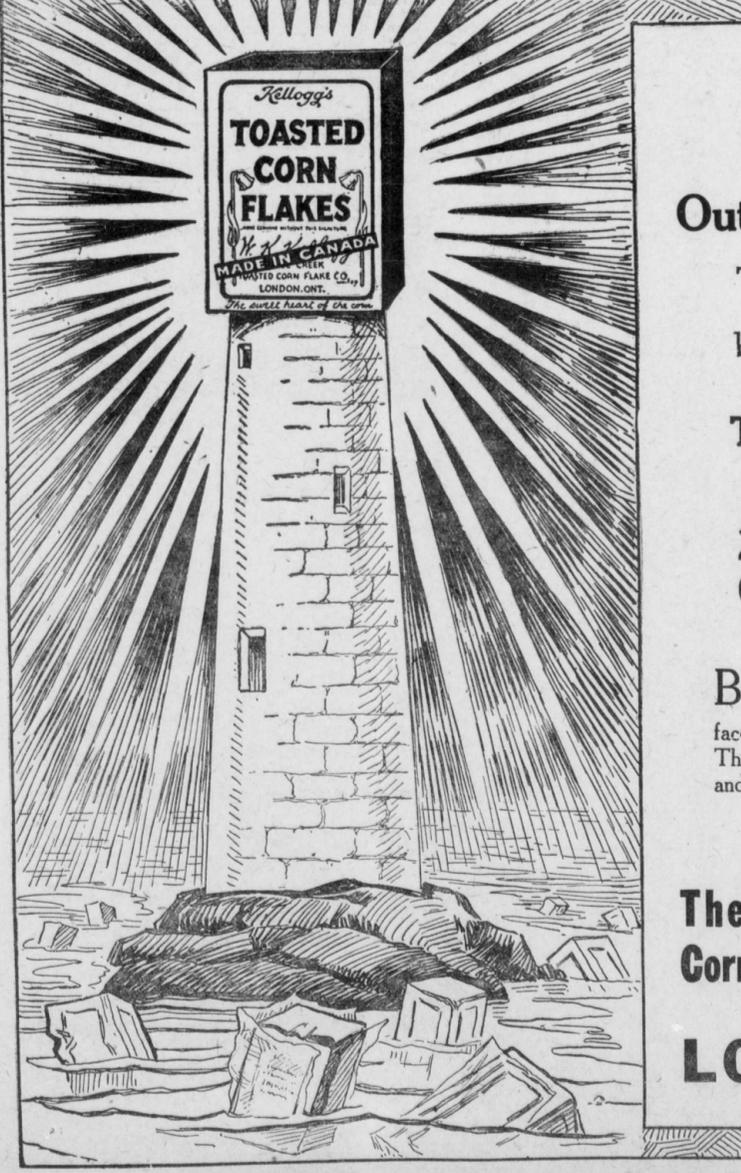
Prospective Settlers
Should investigate the advantages of
The Sinnett District
In Central Saskatchewan
It is an ideal mixed farming district.
The soil is a deep black loam.
Water and feed are plentiful. Crops are good.

OUR CHIEF WORK
is acting as Executor under Wills and as Administrator of Estates. Ask for our
Booklet: "The Will That Family Provides," or consult us and we will gladly give full
information. Correspondence invited.
We Pay 4%
Interest on Savings Accounts, and allow withdrawals by cheque.
We Pay 5%
Interest on stated sums of money for investment for terms of from two to five years.
We Collect
Rents, attend to repairs and assume entire charge of properties in trust for the
owners at ordinary agency fees.
We Act as Business Agent
for persons who desire their investments attended to and the income delivered to
them through our Company.
We Rent
Safety Deposit Boxes at \$2.00 per annum.

NO HOME COMPLETE
WITHOUT
Matchless Ammonia
IT HAS NO EQUAL
Refuse Inferior Substitutes
MADE BY
KEENLEYSIDE COMPANY
LONDON, CANADA

USE
RAMSAY'S
BARN PAINT
"The right Paint to paint right"
A. RAMSAY & SON COMPANY
Makers of Paints and Varnish since 1842
Toronto MONTREAL Vancouver

Peerless STEAM
COOKER
Will reduce your food bills by making your
food more nourishing and easier digested—
requiring less food. The Peerless Cooker
will cook meat, fish, vegetables—bake
bread, cakes or pudding, and do all at once.
Write for free booklet telling how.
ONWARD MFG. CO., Kitchener, Ont.
AGENTS WANTED—Splendid proposition for live agents
—easy sales—big money. Write for particulars.



LONDON
KELLOGG'S
Outshine All Imitations
THE package may be imitated
but the flakes inside cannot
be equalled.
That is why
The Genuine Original
"MADE IN LONDON"
Kellogg's TOASTED
CORN FLAKES
Outshine All Imitations
BE sure the words "Made in Canada" and
"London, Ont." are printed in red on the
face of every red, white and green package.
This is your guarantee of quality unequalled
and unvarying.
The Big Package
Only Made in Canada by
The Battle Creek Toasted
Corn Flake Company, Limited
HEAD OFFICE AND PLANT
LONDON, ONT.

DIED

BROWN.—At Turtletford, Sask., on August 29, 1919, Ellen Mahoney, beloved wife of William E. Brown, Turtletford, and eldest daughter of Mr. and Mrs. John Mahoney, 62 Primrose Avenue, Ottawa. May her soul rest in peace.

GRANT.—At Metcalfe, Ont., on Sunday, August 17, 1919, Miss Nellie Grant. May her soul rest in peace.

There is a sort of fascination in all sincere unpremeditated eloquence, which opens to one the inward drama of the speaker's emotions.—George Eliot.

CATHOLIC ENCYCLOPEDIA WANTED WANTED TO PURCHASE ONE SET OF THE Catholic Encyclopedia. When writing state style of binding, condition of books and price. Address Box 144, CATHOLIC RECORD, London, Ont.

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



Beauty at your command NATURE intends every girl and woman to be beautiful—a delight to behold, possessing a clear, glowing skin, bright eyes sparkling with life, an abundance of glorious hair, regular features, perfect form, and a spirit of happiness to crown all—the happiness that comes from a knowledge of being beautiful, the happiness which adds to that beauty, because it is the radiant radiance of a contented soul within.

Queen Margaret Beauty Courses

fill just this need. In simple, understandable language they tell just what women and girls need to know to bring personal charm to them to its highest point. Nothing like these clear, helpful courses has ever been issued before. They are easy to follow and take little time. Some wonderfully effective recipes are given for various treatments. These may be filled at your drug store for very little, and will save money which you would otherwise spend on expensive and sometimes harmful preparations. Every girl or woman who values her personal appearance should secure the complete set of Queen Margaret Beauty Courses at once—the price, \$3, will be saved on toilet preparations alone in a few weeks. Look over this partial list of subjects:—GÉNÉRAL TALK ON BEAUTY—its causes—its hindrances—relation of health to beauty—ails to good looks—making the most of limited personal attractions—overcoming obstacles to beauty—mind in its relation to beauty. THE COMPLEXION—Milk of Roses—recipe for the complexion—the rain-water treatment—correcting an oily skin—how to banish blackheads—freshen—burns—pimples—treatment for chapping—recipe for "Cream of Pond Lilies"—massage treatment for wrinkles—digital pressure for wrinkles—setting rid of superfluous hair—securing regular features—color and smoothness of complexion. THE HAIR—How to have beautiful hair—hair health—stopping hair falling—the cure for dandruff—the "Queen Margaret Hair Wash" recipe—recipe to promote growth—right and wrong methods of brushing—"The Crowning Glory" Hair Invigorator recipe. THE LOVELINESS OF HANDS—Corrective recipe for excessive sweating—treatment for chapping—the anointing cure for stiff, rough hands—pressing hands—exercise for giving flexibility—recipe for "Apple Blossom" Whitening Lotion. THE EYES—The Eyes, the Windows of the Soul—harmless treatment for making eyes clear and bright—eye exercises—treatment for redness—how to have long eyelashes—recipe for "Green Eyebrow Cream"—eyes that win others. THE FIGURE AND ITS DEVELOPMENT—The human form divine—to develop the bust—how to put on flesh—how to reduce weight—massage treatment for perfection of form—easy and short exercises for figure improvement—and many other subjects too numerous to give here. These courses are a constant friend and guide to the woman who is really desirous of appearing her best at all times. By their use you can not only bring yourself to a higher pitch of attractiveness, but will be able to treat your friends and, if necessary, practice as a specialist in beauty culture. The recipes alone are worth ten times the cost of these wonderfully complete courses. Send \$3 to-day and begin your treatment at once. Tell us in two or three weeks how greatly you have benefited. Remit by postal note or express order at our risk. The complete courses will be mailed you the day your order is received. Address Dept. C QUEEN MARGARET SOCIETY, London, Ont.

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

TEACHERS WANTED

WANTED SECOND CLASS PROFESSIONAL teacher for C. E. S. No. 6, Huntley, Eberence necessary. Duties to commence Sept. 1st. Salary \$600 per annum. Apply to John Delaney, Sec. Trust, Carleton, R. R. 1, Ont. 2125-4f

WANTED FOR S. S. NO. 6, HUNTLEY, A 2nd class professional teacher. Salary according to experience. Duties to commence at once. Apply at once to W. J. Egan, Sec. Trust, Carleton, Ont. 2125-4f

TRAINING SCHOOL FOR NURSES HOTEL DIEN, ST. JOSEPH, WINDSOR, Ont. There are vacancies in our Training School. Young women desiring to enter as pupil-nurses. Address Sister Superintendents, Hotel Dien, St. Joseph, Windsor, Ont. 2110-22

MERCY HOSPITAL TRAINING SCHOOL for Nurses, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age and have one year of High school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2110-4f

ST. JOSEPH'S HOSPITAL, REGISTERED School of Nursing, Par Rockaway, New York. Conducted by Sisters of St. Joseph, affiliated with Long Island College Hospital. Offers a two and one half year course in general nursing. Must have one year High school or equivalent. Allowance fifteen dollars per month. Separate Nurses home. Class is formed in October. 2125-8.

ANYONE KNOWING THE WHEREABOUTS of Miss Julia or Miss Rose O'Reilly who taught school at Nairn Centre some years ago, please address Box 147, CATHOLIC RECORD, London, Ont. 2125-2

WANTED, A CAPABLE WOMAN OR GIRL, for general housework. Plain cooking. Good home. Duties to commence Sept. 25th. Apply stating experience and wages expected to Mrs. J. J. Byrne, Box 476, Halleybury, Ont. 2125-1

WANTED FIRST CLASS SHOE REPAIR man. Catholic preferred. Must be steady, good recommendations. Highest wages with commission. Apply Box 146, CATHOLIC RECORD, London, Ont. 2125-6

HONEY WANTED CLOVER HONEY in 5 AND 10 LB. TINS. We pay highest cash price. Must be good quality. F. Harley & Son, 457 Richmond Street, London, Ont. 2125-3

BECOME A PROFESSIONAL NURSE A DIGNIFIED, ENVIABLE PROFITABLE calling. Intelligent ambitious women over eighteen are trained at St. Catharines Hospital School of Nursing, Brooklyn, N. Y., in thorough, standard diploma courses qualifying for future advancement. Separate residence, good surroundings. For particulars address Director of Training School, St. Catharines Hospital, Bushwick Avenue, Brooklyn, N. Y. 2125-7-9

FARM FOR SALE One hundred acres. In the County of Middlesex, Lot 3, Concession 14, Township of McGillivray, 11 miles from Mt. Carmel Church and Continuation Separate School. On the farm is a two story brick house with basement and attic, moderny equipped with furnace and bath. Bank barn 70x100 ft., with stone basement, 30 ft. water, etc. Open shed and hen house 30x40 ft. Driving house and hog pen 24x60 ft. On the farm is a never failing supply of water. The farm is situated in a first class neighborhood. The farm is a never failing supply of water. The farm is a never failing supply of water.

FARM FOR SALE 200 ACRES, LOT 15, CON. 8, ARTHUR, County of Wellington, all cleared, all well fenced and fit for cultivation, never failing spring creek about 50 x 74; Driving shed 30 x 40; and other outbuildings, a good frame house with kitchen good spring well for house and barn. School 120 rods from farm; rural mail and telephone, two miles to Kenilworth on county road. A good business village and C. P. Station, with both Church and Separate School. This is one of the best farms on the Township, there is no incumbrance on the farm and easy terms can be given purchaser. For further particulars apply to Thomas Evans, R. R. No. 6, Mount Forest, Ont. 2125-1

MISSION SUPPLIES A SPECIALTY Ireland's Case BY SEUMAS MACMURDO Paper 5c. Cloth bound, gold stamped, \$1.15. St. Basil's Hymnal, Old Edition, 75c. plus postage. Prie-Dieu—\$10 and \$15. Confessional—Price \$12. All Steel, Fire Proof \$25 Vestry Cabinet \$25 J. J. M. LANDY 405 YONGE ST. TORONTO

7% We are offering a Corporation Security which has all the elements of safety of principal, surety of dividends and certain appreciated value of principal investment—through a bonus of common stock. We will be pleased to supply full particulars on application Ferguson & Ormsby 159 BAY STREET TORONTO, ONT.

Canada's Most Popular Hymn Book St. Basil's Hymnals large books with words and music. \$1 per Copy. Postage 17c. extra. St. Basil's Hymn Books 20c. per copy. Postage 5c. extra. (Special reductions for quantities.) W. E. Blake & Son Catholic Church Supplies LIMITED 123 Church St., Toronto, Can.

Ballot form with four questions and 'YES'/'NO' columns. All 'YES' boxes are marked with an 'X'.

THE REFERENDUM BALLOT

What Each Question Means—and Why You Should Vote "YES" on All Four Questions

Vote "YES"

1. Are you in favor of the repeal of The Ontario Temperance Act?

The repeal of The Ontario Temperance Act does not mean a return to the general sale of spirituous liquors, as the Premier, in his speech of April 7th, said: "Now, practically no one suggests a return to old conditions. The distillers in a recent manifesto say that they themselves are opposed to it. Many hotel-keepers say they are opposed to it. The brewers say they are opposed to it. Honourable gentlemen in the House and people out of the House, who are opposed to the present Act, say they are equally opposed to the old order. The labor men who ask for stronger beer, say they don't want the sale of hard liquor."

The Premier and the Government, realizing this, would not be parties to a continuance of the general sale of spirits as under the old license system, but would amend the License Act in accord with public sentiment. This would be in keeping with the policy of the Provincial Governments of the past fourteen years, which have from time to time amended the License Act to conform to the wishes of the people. To vote "Yes" to question number one would enable the Government to provide for the sale of beer and light wine in the hotels, and beer and spirits in Government stores for home consumption.

The Citizens' Liberty League does not want a return to the conditions under the old License Act and the sale of liquor over the bar. It does ask, however, for the general sale of beer 2.51% alcohol by weight (non-intoxicating) and light wines, and that the Government should only

Study the Referendum Ballot; if there is any point not clear, call or write the Secretary of the League at Committee Headquarters. It is to your interest that you vote wisely and intelligently. And if you are a lover of liberty and an advocate of true temperance, you will vote "YES" on all questions on the Referendum Ballot.

allow the sale of heavier beers and liquors through agencies established and maintained under Government supervision and control. It is therefore necessary that question one should be answered "Yes," repealing The Ontario Temperance Act and making it possible for the Government to enact a new temperance measure in accord with the expressed will of the people.

By voting "Yes" on question number one you will be in agreement with Premier Hearst when he said: "Many good and conscientious citizens, as good and conscientious as there are in the Province, do not approve of the Act as it stands today." Vote "Yes" on question number one and repeal the unsatisfactory Ontario Temperance Act.

Vote "YES"

2. Are you in favor of the sale of light beer containing not more than 2.51/100% alcohol weight measure through Government agencies, and amendments to The Ontario Temperance Act to permit such sale?

Vote "Yes" on question number two. This provides for the sale of light beer in Government stores for home consumption and removes the necessity of procuring a doctor's certificate.

Remember—Every voter must vote on every question, or his ballot will be spoiled.

Vote "YES"

3. Are you in favor of the sale of light beer containing not more than 2.51/100% alcohol weight measure in standard hotels in local municipalities that by majority vote favor such sale, and amendments to The Ontario Temperance Act to permit such sale?

Vote "Yes" on question number three. There can be little doubt that the majority of people will vote "Yes" on this question. There is a demand for a beer of good flavor and body that is non-intoxicating, and the public want to obtain it by the glass as well as by the bottle.

A beer of 2.51% alcohol by weight, no matter in what quantities consumed, is absolutely non-intoxicating. In European countries beer of this strength is sold generally without license and without excise duty. In voting "Yes" on questions two and three you can be assured that no one can become intoxicated by beer of this strength.

Vote "YES"

4. Are you in favor of the sale of spirituous and malt liquors through Government agencies and amendments to The Ontario Temperance Act to permit such sale?

Vote "Yes" on question number four, which provides for the sale of all liquors for home consumption from Government stores under such regulations as the Government may deem it wise to adopt. The public will be able to purchase from these stores without procuring a doctor's certificate.

The Citizens' Liberty League is not in favor of the sale of spirits over the bar as under the old License Law. It is, however, in favor of the general sale of non-intoxicating beer of 2.51% alcohol by weight and light wines, and the sale of liquor for home consumption through Government stores under such restrictions as the Government may deem wise to adopt.

CITIZENS' LIBERTY LEAGUE

22 College St., Toronto

HON. PRESIDENT: SIR EDMUND B. OSLER VICE-PRESIDENT: I. F. HELLMUTH, K.C.

T. L. CARRUTHERS, Secretary

PRESIDENT: LIEUT.-COL. H. A. C. MACHIN, M.P.P. HON. TREASURER: F. GORDON OSLER