

# The Catholic Record.

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

VOLUME XXXIII.

LONDON, CANADA, SATURDAY, SEPTEMBER 18, 1920

2188

## THE MEETING OF THE WATERS

There's not in this wide world a valley so sweet  
As the vale in whose bosom the bright waters meet;  
Oh, the last rays of feeling and life must depart,  
Ere the bloom of the valley shall fade from my heart.  
Yet it was not that nature had shed o'er the scene  
Her purest of crystal and brightest of green;  
Her purest of crystal and brightest of green;  
Oh, no—it was something more exquisite still.  
'Twas that friends the beloved of my bosom were near,  
Who made every dear scene of enchantment more dear,  
And who felt how the best charms of nature improve,  
When we see them reflected from looks that we love.  
Sweet vale of Avoca, how calm could I rest  
In the bosom of shade, with the friends I love best,  
Where the storms that we feel in this cold world should cease,  
And our hearts like the water be mingled in peace.

—THOMAS MOORE

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus

#### THE FRENCH PRESS ON IRELAND

There are two very good causes for the French Government—under orders of course from the English—endeavouring to get Envoys Gavin Duffy, or any other representative of the Irish Republic, out of Paris. In the first place Paris is a good center for getting the true news from Ireland circulated over Europe, and as a consequence public opinion in Europe was getting too uncomfortably well acquainted with the brutalities in Ireland. In the next place, Duffy and his Irish friends there were making unexpected progress in rousing the Parisian press itself to indignation at English Prussianism. Almost all the leading Parisian papers were from time to time, beginning to express themselves on the Irish question with a frankness that was bruising the delicate conscience of Balfour, Lloyd George and Company.

For instance, it was very disturbing to respectable English Cabinet ministers to receive from the journal, *La Croix Patrie*, this castigation: "It does not belong to you ill-omened and cynical tricksters, to speak of the principles of liberty and justice. Is not Ireland another Alsace Lorraine which you martyrize? Did not one of your Ministers recently admit that the tanks brought back from war against the Hun are actually employed in Ireland. It is not too much to anticipate that your dum dum bullets and your poison gas will be used for the same purpose. And still your statesmen speak of the bankruptcy of noble aspirations, and issue circulars asking for funds to idealize other nations with the 'idealism' of the League which you mean to employ to perpetuate your domination and to continue your exploitation of the small and weak." And one of the foremost of the French periodicals, *Le Correspondant*, acknowledges editorially: "It is to be noted at last that in this country we begin to do more justice to Ireland, and in particular, to Sinn Fein." Then it illustrates the truth by referring to a remarkable article in the *Journal Des Debats*, in which that weighty organ of French public opinion delivers to the British Government friendly advice and warning. The *Journal Des Debats*, in the course of its article, said: "The only chance of salvation is for the British Government to enter into negotiations either directly or indirectly with Sinn Fein, whose growing authority is accepted by over three-fourths of the Irish people, and is obeyed even by those who do not sympathize with it. The day when Sinn Fein organized its police and established its tribunals it struck a deadly blow at British power which only extends at present as far as its troops can operate. It is no longer a question of opinion; it is a question of fact."

#### OUTSIDE WORLD HAS NO CONCEPTION OF OUTRAGES COMMITTED

The sort of thing that moved *La Croix Patrie* to its outburst was the incident—which is quite common over Ireland at the present time—a boy, Peter Crowley, arrested by the military, being in the privacy of the barracks beaten with the butts of rifles; his scalp and body covered with wounds, and his clothing saturated with blood. When he had somewhat recovered an English officer and gentleman visited him again, and did himself the private pleasure of administering another most brutal beating to the weak and bleeding boy. Hundreds of incidents of this nature are occurring thickly over the country. We find the daily papers reporting the case of a boy at Thurles being taken at night by five soldiers, from his home, tied to a gate

and flogged. Before they left him they said: "We English came over here to keep the like of you quiet." In the Templetohy district they broke into the house of a much-respected resident and carried off from it a young man. They asked him was he a Sinn Feiner. They asked him and he frankly replied that he was. "He was then taken," says the newspaper report, "about half a mile from his house, stripped naked, and flogged with a riding whip until he was deluged with blood. Some neighbors found him next morning lying naked and helpless." In fact there is raging in Ireland at the present time such a reign of terror, marked by the most shocking atrocities as was paralleled only by the fierce and terrible outrages wrought by the English soldiery and the yeomanry in 1798, when it was sought to force the Irish people into rebellion. The object now, as then, is so to exterminate the people that unarmed and unprepared as they are, they may be frenziedly driven to rise up in a rebellion which will give the big English army in Ireland, with its tanks and its aeroplanes, its machine-guns, and all its up-to-date machinery of civilized warfare, opportunity of settling the whole Irish question within a week. The greatest struggle today between the English Government and Sinn Fein is a terribly tense one—the British Government by the wildest and most desperate methods seeking to end the Irish difficulty by forcing a rebellion which will justify a general massacre, and Sinn Fein moving heaven and earth to restrain the half-frenzied people from being driven into the trap. The outside world today has no conception of the terrible outrages that are being committed broadcast by the British army in Ireland, and the unbearable sufferings of the people, because the British system is effective that only the faintest echo of the horrible state of affairs can trickle to the outside world.

#### THE REIGN OF RED TERROR IN BELFAST

From a gentleman just landed here from Belfast, I learn a few interesting details about the reign of Red terror in that city. It is openly known there, that the Belfast drive against Nationalists was only part of a general program long agreed upon for the driving of all Nationalists out of Caronia, and it was to matter little how many of them were killed in the course of the drive. The military in Belfast, who are under the command of Sir Edward Carson's Commander General of Ulster Volunteers, Sir Hackett Paine, threw up barricades at every point where there was risk that the Nationalists whose stores were being taken to the streets, and their dead lying in the streets, might be able to rally forth and drive the Orangemen back to their own quarters. And the soldiers in every case were stationed on the Orange side of the barricade, with their rifles and machine-guns covering the Orange looters and the wreckers and slayers, but the poor creatures who were vainly trying to defend their homes and their lives. In the large city of Lisburn, about ten miles from Belfast, it is believed that no single Nationalist has been left; their homes were burned, a few of them lost their lives, and the remainder were driven forth upon the world. One of them, however, a merchant possessed of large property, who, when the Orange mob attacked his home to burn it, procured a rifle to defend his family and his home, was seized, badly beaten, and by the authorities lodged in jail, where he now lies without option of bail—awaiting trial and a heavy jail sentence for the "crime" of defending his home, his wife, children, and self, against a frenzied mob of Orange scoundrels. His family are scattered, and his property valued at twenty thousand pounds is in ashes.

#### A REFRESHING CONTRAST

Bearing in mind the fearful state of suffering of the Nationalist minority in the Orange northeast, it is refreshing to contrast with it the treatment of the Protestant minority in the South and West. Testimony on this point is furnished in plenty by members of the minority themselves. At a Wesleyan conference in Hull, England, the other day, Mr. Ernest Mercier, a member of deputation from the Irish Methodist Conference, in an impassioned speech, said: "As far as I know, in a country place in Ireland there has never been any interference, good, bad, or indifferent, with the worship of Methodists. The courtesy and kindness shown to your representatives in Ireland more than tongue can tell. I am as hopeful of Ireland as ever a man could be. I have never heard in this Conference a word of prayer for my beloved country."

A couple of weeks ago, we pointed out, in contrasting the tolerance of Belfast with the intolerance in the South of Ireland; that of course our insult against a Protestant because he was a Protestant was practically unknown. Now we find in the Freeman's Journal a report from County Kilkenny that some vagrant there broke the lock

of a Protestant graveyard, and injured the door of the Protestant church. When word of this deplorable happening spread through that Catholic district the Irish Volunteers got busy and rested not till they had taken and tried the miscreant and then brought him before two of the principal Protestant inhabitants and compelled him to make the most humble confession and apology. The leader of the Volunteers then said: "The British Government is powerless to protect civil and religious liberties, but they are safe under the regime of the Irish Republic."

A Protestant merchant in one of the Southern cities writes to the *Unionist Irish Times* a letter on the question: "I live in a preponderantly Roman Catholic district carrying on a small business in a country town, and I have never been subjected to any insult or religious intolerance by my Catholic fellow-countrymen, nor have I ever heard of any such occurring on purely religious grounds." And to the same British *Unionist* paper, the Irish Times, the Protestant rector of Ardahan in the County Galway, writes: "May I presume to add my testimony to that of Western Protestant, as to the tolerance and kindness of Roman Catholics in the west of Ireland towards those who differ from them in politics and religion. During an experience of over thirty years in the County Galway I have not only never had the slightest disrespect shown to me or to those belonging to me as Protestants, but from priests and people, gentle and simple, have received the utmost courtesy, consideration and friendship which I esteem very highly. As to the Roman Catholic farmers about, I have known them to come to my help during seed time and harvest, even to the neglect of their own crops."—(Rev.) J. C. Trotter.

SEUMAS MACMANUS, Of Donegal.

## CARDINAL AMETTE

### SUDDEN DEATH OF FRENCH PRELATE CAUSES UNIVERSAL GRIEF

By N. C. W. C. News Service

Paris, Aug. 30.—The French Press, even including non-Catholic papers, is unanimous in paying tribute to the qualities of Cardinal Amette, who died suddenly of heart failure Sunday morning at Antony, a small village on the outskirts of Paris, where he was in annual retirement at the convent of the Sisters of St. Joseph of Cluny. The Cardinal had returned from the pilgrimage at Lourdes last Sunday, but did not complain of illness during the week. On Saturday he was slightly unwell, and Sunday morning his valet found him dying. Mgr. Odellin gave him the last sacraments.

The death has caused the deepest emotion in Paris, and immediately after its announcement a great crowd of notables went to the archiepiscopal residence. Evening editions of the newspapers declare that the late Cardinal was one of the greatest men of this epoch and that he was venerated by all parties.

Cardinal Amette was seventy years old. He was born in Douville, in the diocese of Evreux in Normandy, September 6, 1850. He studied at St. Sulpice in Paris, and was ordained in 1875. He was the first vicar of the Cathedral of Evreux and served as Vicar General of the diocese of Evreux. In 1898 he became Bishop of Bayeux, and in 1905 was appointed to Cardinal Richard, Archbishop of Paris. He succeeded Cardinal Richard on the latter's death in 1908, and was created Cardinal by Pius X, Nov. 27, 1911.

### CURES AT TEMPLEMORE DRAW MANY PILGRIMS

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

Dublin, August 28.—Thousands of people coming here on foot and in all manner of conveyances to visit the home of Thomas Divan, Templemore, in the hope of witnessing or receiving seemingly miraculous cures which are said to be effected through the medium of holy pictures and statues, have so congested this little town that accommodations at hotels and inns are no longer procurable. In addition, a shortage of food has resulted and Irish volunteers are scouring the countryside to obtain supplies, for which they are paying liberal prices. It is reported that a crippled soldier with a leg shattered by shrapnel

who was carried into Mr. Divan's home, has been cured after unsuccessful treatment for three years. A little girl who has been a consumptive for several months is also said to have been made quite well. Word coming here is that the holy pictures and statues began to exude what appeared to be blood, whereupon the cures were effected. The Catholic clergy of the district are investigating the stories of cures.

## BONAR LAW ON MACSWINEY

Ottawa Journal, Sept. 7

Whatever measure of sympathy may exist in some quarters for Terence MacSwiney, the Lord Mayor of Cork who is starving himself to death in Brixton jail, the statement of Mr. Bonar Law in explanation of the British Government's position must appeal to all who examine the matter from the standpoint of calm reason. Mr. Law points out that MacSwiney was one of the leaders of the Irish Republican Army, which declared itself at war with the forces of the Crown, and according to his own words, was engaged in the seditious work of which he was convicted, he and his own followers had determined to pursue their own ends, asking no mercy and making no compromise. Had he been taken at his own word and dealt with as an avowed rebel, according to the universal practice among civilized nations, says Mr. Law, he would have been liable to be shot. Instead he was tried by a legally constituted tribunal, sentenced to a moderate term of imprisonment and given all the privileges of a political prisoner. "To release such prisoners," asserts Mr. Law, "would be nothing short of a betrayal of the loyal officers on whose devotion to duty the fabric of social order in Ireland rests."

There can be no serious challenge to the logic and reason of this claim. The Sinn Fein leaders, on their own assertion, and from their own choice, are the stand prepared for the fortunes of war. They cannot expect to engineer the shooting down of policemen and officials (conduct described by the venerable Roman Catholic Cardinal of Ireland as "cold-blooded murder") and, when faced with the consequences, whine for mercy before the world with success. Indeed, it is due to MacSwiney to say that so far as he himself is concerned he is conscious of that fact and prepared for his fate. But admiration for the heroism of MacSwiney must not be permitted to blind the world to the British Government's duty. That duty is to maintain law and order in Ireland, to safeguard property and life; and that duty would most certainly be released. For if Irish Republicans waging a well organized and relentless war upon the Crown, cannot be convicted for rebellion, then clearly British order in Ireland will have collapsed, the police, most of them of the Irish race, will be dying for a duty that is vain, and the forces of rebellion will have triumphed.

## THE TRUE FAITH SPREAD BY OUTDOOR MEETINGS

London, August 28.—Outdoor meetings have been maintained by the Catholic Evidence Guild throughout the winter and summer in a number of places both within the metropolitan area of London and farther afield. We can say with certainty, and without exaggeration that week by week tens of thousands of people, who otherwise probably would not give the subject a thought, listen attentively to Catholic teaching. We can confidently assert that the opposition to the raising of the crucifix in public places has been almost completely overcome. Respect is always shown when the usual opening and concluding prayers are said. We consider this a great triumph. The singing of suitable hymns is also proved a success. The following authentic remarks may be taken as typical of the various kinds of testimonials the guild has called forth: "You don't do any harm, anyway!" "I am not a Catholic, but I must say there is no getting away from what has just been said there."

"That teaching is wholesome and elevating—would to God the whole nation would accept it to reconstruct itself!" "I wish to thank you, I have been listening to your lectures for many weeks now. I was born a Catholic, I have not been to Confession for twenty years. I have just seen Father Mahoney."

This speaker returned to the park the following Sunday and said: "I was at Communion this morning—thank God!"

## THE MANCHESTER GUARDIAN

### ON LORD MAYOR MACSWINEY

Editor, the Ottawa Journal: Your editorial of yesterday entitled "Bonar Law on MacSwiney," in which you claim that the "duty to maintain law and order in Ireland and to safeguard property and life" would most certainly be betrayed were MacSwiney to be released," is in direct opposition to an editorial of the *Manchester Guardian* of August 27th, a copy of which arrived this morning. As one citizen of Ottawa who wishes to dissociate himself from your cry for the death of the Lord Mayor of Cork, permit me to publish in your columns the following rather long extract from the *Manchester Guardian*'s editorial. Manchester is nearer Cork than is Ottawa. Its great Liberal paper is in a better position to learn and appreciate the facts of the Irish situation than you are. Despite your personal goodwill towards Ireland, which I am aware, your distorted vision, or version, of the facts (permit me to be frank) has led you to support the specious political pleading of the English Unionist leader who seven years ago was responsible for the overthrow of the Constitutional Movement and the re-introduction of physical force into the Irish question. To speak of "law and order" in Ireland, when the policemen who were not even reprimanded when the British soldiers in Ireland were actively engaged in looting, destroying creameries and shooting up towns, and when "the legal system has been transformed into a militarized machine complete enough to bring under it almost any Irishman," as the *Manchester Guardian* admits, is to mock a race, which fought for liberty abroad but is denied it at home.

The denial of liberty involved in the *Ceremonial Act* is notorious, but perhaps some of your readers may be disposed to doubt the above charge against the British soldiers. I submit the following English evidence, from the *Manchester Guardian* weekly edition of August 30, 1920.

### TIPPERARY "SHOT UP"

REPRISALS TERROR IN IRELAND (From our Special Correspondent)

"Dublin, Tuesday.—Last night the North Tipperary town was 'shot up.' Soldiers and police broke loose, as it is put, and with bombs and petrol set fire to the Council offices and several shops. Street firing went on for several hours. Shops were looted. Several creameries in the Templemore district were burned during the night. This is a typical case of what is perhaps the most hopeless side of the whole terrible Irish situation. We have a new Act for the restoration of order, but the guardians of order are demoralized. The outbreaks go back a long way, but they have become much more frequent in the last two months. Indeed Sinn Fein is able to issue a list of outrages almost as grave as that which Dublin Castle publishes. The sacking of Lisincora and Fermoy happened two months ago. Since then Tunn, Limerick, Tralee, Cork, Thurles, and half a dozen isolated villages have been treated to similar exhibitions of terrorism. Mr. George Russell, ("A") in the current Irish Home-stead, has given a painful account of the systematic wrecking of the Irish creameries, on the vicious principle of 'for every barracks a creamery.'"

As the same great English Liberal paper recently remarked: "You cannot compel a country to co-operate in its own coercion." I would appeal to you, Sir, to reconsider your editorial of yesterday and to advocate a more liberal and humane policy. Why should there not be room in the "British Confederacy" for a Republic of Ireland, as there is for the Dominion of Canada and the Commonwealth of Australia? It is only as a free association of free nations that the British Empire can survive. There was once a free Kingdom of Ireland in the British Empire: why not a free Republic in the same Empire? If Ireland were invited to come into the Confederacy on equal terms with England, the proposition would doubtless be welcomed by the majority of the people of Ireland. Meanwhile, a hostile Ireland held down by an army of occupation is of no benefit whatever to the British Empire. Even from the low standard of English expediency the present martial law in Ireland cannot be justified. MacSwiney's position is a typical product of the militarist regime, and the sympathy he evokes throughout the world is a condemnation of British Rule in Ireland.

And now may I be permitted to insert the following editorial of the *Manchester Guardian* entitled "The Life of a Man"

### "THE LIFE OF A MAN"

"So the thing is decided and, so far as the Government is concerned,

Mr. MacSwiney is to die. Strong appeals were addressed to Mr. Lloyd George from many quarters. His sister appealed, the great meeting of landowners and commercial magnates held this week in Dublin appealed, many others appealed. To Mr. George, speaking in the name of the Government, has given the same answer—that he had also his course. It is a lamentable decision, and will have grave consequences. The law under which Mr. MacSwiney was convicted was not the ordinary law, and the tribunal was not an ordinary legal tribunal. The law was the law of D. O. R. A. and the tribunal was a court-martial. The charges brought against Mr. MacSwiney were that he had in his possession or under his control a copy of the numerical cipher code of the police and that he had also in his possession two seditious documents, namely, a resolution of the City Council of Cork professing allegiance to the illegal organization of Sinn Fein, and a copy of the speech delivered by himself in support of it. On the strength of these accusations he was sentenced to two years' imprisonment in the second class, and for greater security was removed to Brixton Prison, in the outskirts of London. He said at the time that it was no use talking of two years, for unless released he would be dead in a month, having already begun his hunger-strike. That is just a fortnight ago. The Lord Mayor of Cork is not a strong man. He has an affection of the lungs which makes it dangerous for him to be forcibly fed. He is already in the last stage of prostration, and any day may bring the news of his death.

"Let there be no mistake. Rightly or wrongly, wrongly, of course, so far as moral guilt is concerned—the death of the Lord Mayor of Cork will be regarded by Nationalist Ireland and right through the Irish world of America and the Dominions as a political murder and the victim as a martyr to a great and sacred cause. That cause will be codified and sanctified by his blood, and every evil and every danger by which the desperate Irish question is surrounded will be exacerbated and intensified. Conciliation, difficult enough before, will become doubly difficult. Animosity, bitter enough before, will become more bitter. The desire for revenge, cruel enough before, will become more cruel, and we shall have entered on a fresh and more hopeless stage of a quarrel which already was baffling the best minds. In other words, an act carried through in the name of law and of high policy will breed immanus lawlessness and defeat every aim which decent and rational policy can have in view. Is it likely that if this had been a wise thing to do such a meeting as that at Dublin on Tuesday, where the most conservative and responsible elements in Irish society were assembled, would have unanimously petitioned for the exact contrary? These men know Ireland, and they know what such a fatal step as that now in view would entail. Only one means of escape now remains. The Prime Minister, hampered as he is by political ties and committed by the act of his colleagues in the Ministry, cannot or will not intervene. There is yet time for the King to exercise his sovereign prerogative of clemency. He could do no juster, no more universally popular act, none which would go so far to restore the menaced authority of the Crown in Ireland. His Ministers themselves would breathe a sigh of relief, and the country would be saved from a great danger. It is open to every man to petition him. There is no time for organization. Whatever can be done must be done at once. Mr. Raymond Howard has led the way, and the answer sent to him, which we publish today, is full of encouragement."

Later news indicates that the King will not intervene. God help us.

JOHN J. O'GORMAN.

Ottawa, September 8, 1920.

## FRENCH CATHOLIC CHAPLAIN LOSSES DURING THE WAR

By N. C. W. C. News Service

Paris, July 30.—In reply to a question asked by a Catholic deputy, the Minister of War has just made public the losses sustained during the great War by the corps of military chaplains of the French army. Five hundred and fifty-five Catholic chaplains were drafted; sixty-eight died on the field of honor, 191 were awarded the cross of the Legion d'Honneur and fourteen received the military medal. (The military medal is given only to non-commissioned officers and privates, whereas the Legion d'Honneur is especially reserved for the commissioned officers.) Almost all the chaplains had the War Cross bestowed upon them, but the Ministry of War keeping no record of all war crosses distributed, the minister was unable to give out the whole exact figure. Out of 112 Protestant chaplains mobilized, six died on the field of honor; ten were awarded the Legion

d'Honneur and one received the military medal.

Out of thirty-three Jewish chaplains three died on the field of honor and two received the Legion d'Honneur. These statistics include only those officially commissioned as chaplains. The number of the Catholic priests who died on the battlefield, when fighting in the ranks of the French army or when acting either as stretcher bearers or as attendants on the wounded, exceeds, in fact, 8,600.

## CATHOLIC NOTES

His Holiness Pope Benedict XV, observed on September 2, the seventh anniversary of his election to the Throne of Peter.

Cardinal Mercier was enthusiastically received at Nancy, where he presided at gala performance of the Passion play, assisted by Cardinal Luçon, of Rheims, and the Bishop of Nancy.

Washington, Aug. 30.—Boy Scouts of the Catholic churches of Washington are being mustered to assist the reception committee of the International Federation of Catholic Alumnae at the laying of the foundation stone of the Shrine of the Immaculate Conception on Sept. 23rd. It is expected that the attendance at this ceremony, at which Cardinal Gibbons will be the officiant, will reach 50,000, and it will be necessary to have guides for the visitors.

Clifton, England, August 10.—One of the remaining links with Cardinal Newman is broken by the death of Monsignor Charles H. Kennard, a member of the Diocesan Chapter of Clifton Cathedral and Domestic Prelate to the Pope, which has just taken place. The late monsignor was a member of a county family of Hampshire. After studying at Harrow and Oxford, he took orders as a priest of the Church of England, and became associated with Newman and the Oxford Movement.

Death has claimed the Marquess of Queensberry at Johannesburg. Lord Queensberry was the head of a family notable of late for its converts, who have included his grandmother, Caroline Marchioness of Queensberry; his uncle, Very Rev. Canon Lord Archibald Douglas; his mother, who was a grand-daughter of the first Lord Beaconsfield; his brother, Lord Alfred Douglas, and several other relatives. The late Marquess was received into the Church in 1908, and died a devout and loyal son of the Church.

For the first time in history the face of a saint will appear on a postage stamp. A new issue of stamps in France will show the French heroine, St. Jeanne d'Arc. The infidels in the government who have the Gallic love of logic, even when most illogical, will probably say that they are honoring Jeanne the patriot-saviour of her country and not Jeanne the saint, but since it was her saintliness that super-naturally saved her patriotism, grateful French hearts will not seek to separate saint and warrior-maid.

Groups of converted Israelites have arranged for the celebration of Masses for the conversion of the Jews. A Jewish convert in France has worked wonderfully during the past few months for the French Novena in behalf of Israel. She has obtained 48 complete Novenas of Masses at Lourdes, Paray-le-Monial, and many other shrines, and also about 60 separate Masses. His Eminence Cardinal Gaspari has written to the Superior General of the Fathers of Zion expressing the great happiness of the Holy Father at hearing of the Masses which are celebrated all over the world for the conversion of the Jews.

Paris, Aug. 28.—More than a million francs have been subscribed by the people of Denmark toward the reconstruction of the Cathedral of Rheims. A check for this large amount was presented to M. Paul Claudel, French minister at Copenhagen, and has been transmitted by him to the committee in charge of the rebuilding. Denmark has but 3,000,000 inhabitants, a very large majority of whom are Protestants. In making the gift, William Hanser, chairman of the Danish committee, called the Rheims Cathedral "a national monument which is the patrimony not only of France, but of all humanity."

The Catholic Herald of India, in view of the conflicting reports concerning the Catholic missions in India, states that the British Government has restored all mission property in that country to the Church. "Long before any decision was arrived at in Paris," our contemporary says, "in fact as soon as the German and Austrian missionaries were interned, their Indian missions were faithfully handed over to the Administrators appointed by the Holy See. The Belgian Mission is administered by the Rev. Father Felix, O. M. C.; the Assam Mission was transferred to the administration of His Grace the Archbishop of Calcutta, and the Bombay Mission remained under the administration of the Society of Jesus."

Published by permission of Burns, Oates & Washburne, London, England.

THREE DAUGHTERS OF THE UNITED KINGDOM

BY MRS. INNES BROWN

CHAPTER V.—CONTINUED

Lady de Woodville gave instructions to her men servants to have the whole of the luggage conveyed to the Station Hotel...

The meal was a merry one. Beatrice, as she sat between her mother and brother, looked excited and extremely happy...

"Lord Grantham, my lady," and Beatrice rose joyfully to greet her sister brother.

"Great Scott!" were his first words, as he held the girl at arm's length and looked admiringly at her.

"Allow me to introduce you to Beatrice's little friends," spoke Lady de Woodville. "Miss Mary Blake and Miss Margaret FitzAlan."

The conversation thus interrupted by the entrance of Lord Reginald Grantham, was soon resumed.

"Indeed, I am so sorry to leave it, that if it were possible, I would return tomorrow."

Reginald turned in his chair and looked more intently at his little companion. Marie felt the gaze more than saw it, and was greatly annoyed with herself from the consciousness that the color was visibly deepening in her face and neck under that scrutinizing glance.

"How pretty she is," he thought. Then he frowned, as he said rather impatiently, "I cannot understand how it is that nuns conceive so imbued their pupils with such absurd notions—namely, that they cannot be happy away from the convent. Surely, Beatrice, they have not managed to persuade you of that fact, have they?"

"Indeed they have not, Regie," replied his sister, with a merry shake of her head.

appointed, he turned to his mother and inquired what her arrangements were for the night.

"I shall remain here with these young ladies. Beatrice wishes to see as much of her little friends as possible; and Miss FitzAlan's maid not having yet arrived, I feel bound to wait and see that she has a safe escort on her long journey tomorrow."

"How good of you," said Madge warmly. "Mother will be so grateful to you."

"Really Miss FitzAlan improves on acquaintance," thought the Countess. "I should not be surprised if she has a great deal in her, her face is so very expressive."

Dinner over, the Countess withdrew, and the young ladies followed her into a private sitting-room, which, compared with the bare boards at the Convent, appeared very cosy and comfortable.

Madge and Louis were seated together, talking and laughing. They were both boy and girl, and having been the constant companion of her own brother, Madge possessed an instinctive knowledge of the subjects upon which boys liked to talk.

"My father was a general in the army, and gave his life for his country, and it has always been my wish to follow in his footsteps; but whenever I mention the subject, auntie frets so, and raises a hundred and one foolish objections to my plan, that I am puzzled to know what to do."

"Oh no, no! you must not dream of that. Think of your auntie, think of dear Marie! To whom can they turn but you for help and comfort? If you left her, Marie would have no brother to protect or care for her; and oh, you can never know, you cannot imagine, how terribly a sister suffers when she loses an only and dearly loved brother!"

Louis gazed at the girl intently. There was a look of such tender earnestness and pathos in her eyes that it went straight to the boy's heart, and, though she little knew it, his destiny was fixed from that moment.

"I will give up all thought of the army, Miss Madge, if you really think it my duty to remain near my aunt and sister."

"Indeed I do," answered the girl fervently, and in her eyes the strange light still burned. "Don't you agree with me, Madge?"

"It is one of my dearest wishes," replied his sister, "that Louis may leave us."

"Then let us say no more about it," said the boy; but he felt and knew within himself that Madge's eyes had conquered him and won the victory.

"O Madge!" interrupted Beatrice, "do let mother hear you sing one song; never mind the music, dear; sing just anything you can remember."

"Oh, please do!" chimed in Marie. "I shall close my eyes and think I am back again at dear old St. Benedict's, and who knows when we may hear you again?"

Madge looked towards Lady de Woodville, who smiled and said: "Indeed, Miss FitzAlan, if you are not too tired, it will afford me great pleasure to hear you."

"I'm nigh distracted with all the jostling and row I've been through this day, and now you've the impudence to try for to stop me. I tell you I will see her, and that at once."

"The Countess looked at Madge, who recognizing the voice of her mother's faithful servant, rose, and moved swiftly to the door.

"In here, Mary!" she cried. "Poor soul, how tired you must be! The woman made no reply, but pushing defiantly past Lady de Woodville's servants, who, on seeing Madge, stood back and offered no further resistance, she seized the girl by both hands and dragged her into the room to the better light."

"Ay, it's you safe enough," said Mary, as she looked hard at the girl; "but Lor', miss, how you have grown! and you be the livin' picture of your own grand father. My poor lady will be sore and proud of you. I'll warrant!"

Madge being present, the man made no reply, but she saw his features relax into a broad grin as he hastily left the room. Then when the woman, soothed by the good meal, appeared more herself again, Madge drew closer to her and inquired anxiously after her mother.

"Mary was not generally a woman of many words, and the look upon her face was not very inspiring as she replied, 'Thy mother, child, will tell thee all she wishes thee to know when she sees thee. She's seen a sight of rough changes of late, more's the pity, poor dear!'"

Madge sighed, and the load of sorrow that for the last few hours had seemed lifted from her heart fell upon it again with a dull sense of oppression.

"Poor dear mother!" she murmured gently. "Nay, bairnie, don't fret," said Mary more kindly. "The sight of thy face, child, will do more to please her than aught else in this world. I'm rare and glad thou hast thy grand father's features."

"So am I," replied Madge fervently. "How I did love him!" The evening wore on, and the young ladies were tired, ordered Louise to show them to the room which, at the request of Beatrice, had been prepared for them.

"A large, airy room containing three separate and pretty little beds; for," said Beatrice, "the members of the 'United Kingdom' must cling to each other as long as they can." After dismissing the maid they began to chatter, as girls will do, over all the events of the day.

"Is not Percy a darling?" broke out Beatrice enthusiastically; "is he not nice?" "Well," replied Madge archly, "you see he has been so entirely wrapped up in his sister all the evening that he has allowed us no opportunity of judging of his good qualities, for he scarcely spoke to either of us—did he, Marie?"

"No," said Marie, with a toss of her pretty head. "I do believe he was afraid of us; several times I spoke to him, and he went so red. But though he is not nearly so handsome as his brother, I like his face far better, it is so boyish."

"He thinks there's no one like me," answered Beatrice, "and you cannot think what an amount of love surprises he has prepared for me at home."

"Poor Madge sighed as she wondered how many terrible surprises awaited her at home. And so the girls talked on until two of them fell fast asleep. But though he is not nearly so handsome as his brother, I like his face far better, it is so boyish."

"I call it running in the face of Providence, I do, trusting ourselves inside such evil machines. But now that 've got here, the place seems infested with a set of bedizened, dressed-up jackanapes, who contest every foot of ground in this 'ere establishment, and try to prevent honest women from moving about!"

"Really," said the Countess, "this is very dreadful, and this time she had the utmost difficulty to keep her temper. I must check my servants, for I fear they must be to blame for this."

"I'm sorry if they be your servants, ma'am, but their manners is not what they should be," retorted Mary warmly, "and I'm sadly afeared to lose sight of my young mistress, now that I've once laid eyes on her; besides which, me wits is fair fuddled in this noisy, bustling town."

watched the man in plain livery attending to her wants, and feeling that the waiter had fulfilled his mistress's orders concerning her.

"Have you every thing you wish for, madam?" asked the affable jackanape, in a mock-serious and deferential tone.

"I have," responded Mary shortly. "That's a weight off my mind," said Stimpson quizzically. "Perhaps I may go now."

"You may," said Mary, with a severe nod of her head, "and stop there till I ring for you."

Madge being present, the man made no reply, but she saw his features relax into a broad grin as he hastily left the room. Then when the woman, soothed by the good meal, appeared more herself again, Madge drew closer to her and inquired anxiously after her mother.

"Mary was not generally a woman of many words, and the look upon her face was not very inspiring as she replied, 'Thy mother, child, will tell thee all she wishes thee to know when she sees thee. She's seen a sight of rough changes of late, more's the pity, poor dear!'"

Madge sighed, and the load of sorrow that for the last few hours had seemed lifted from her heart fell upon it again with a dull sense of oppression.

"Poor dear mother!" she murmured gently. "Nay, bairnie, don't fret," said Mary more kindly. "The sight of thy face, child, will do more to please her than aught else in this world. I'm rare and glad thou hast thy grand father's features."

"So am I," replied Madge fervently. "How I did love him!" The evening wore on, and the young ladies were tired, ordered Louise to show them to the room which, at the request of Beatrice, had been prepared for them.

"A large, airy room containing three separate and pretty little beds; for," said Beatrice, "the members of the 'United Kingdom' must cling to each other as long as they can." After dismissing the maid they began to chatter, as girls will do, over all the events of the day.

"Is not Percy a darling?" broke out Beatrice enthusiastically; "is he not nice?" "Well," replied Madge archly, "you see he has been so entirely wrapped up in his sister all the evening that he has allowed us no opportunity of judging of his good qualities, for he scarcely spoke to either of us—did he, Marie?"

"No," said Marie, with a toss of her pretty head. "I do believe he was afraid of us; several times I spoke to him, and he went so red. But though he is not nearly so handsome as his brother, I like his face far better, it is so boyish."

"He thinks there's no one like me," answered Beatrice, "and you cannot think what an amount of love surprises he has prepared for me at home."

"Poor Madge sighed as she wondered how many terrible surprises awaited her at home. And so the girls talked on until two of them fell fast asleep. But though he is not nearly so handsome as his brother, I like his face far better, it is so boyish."

"I call it running in the face of Providence, I do, trusting ourselves inside such evil machines. But now that 've got here, the place seems infested with a set of bedizened, dressed-up jackanapes, who contest every foot of ground in this 'ere establishment, and try to prevent honest women from moving about!"

"Really," said the Countess, "this is very dreadful, and this time she had the utmost difficulty to keep her temper. I must check my servants, for I fear they must be to blame for this."

"I'm sorry if they be your servants, ma'am, but their manners is not what they should be," retorted Mary warmly, "and I'm sadly afeared to lose sight of my young mistress, now that I've once laid eyes on her; besides which, me wits is fair fuddled in this noisy, bustling town."

"Ulysse Monceaux." He swirled his hat by the stiff peak and shifted his weight from one foot to the other.

"I live five miles—work pump in rice field. I going send at my widow seester. She live far—Opelousas. She came stay at my house, I bring Elite home. Huh, Elite?"

Elite smiled. "Yes, Dada. When Aunt Odette comes, I go home."

Elite, she speak the American nice," informed Ulysse with pride. "She go to school. I not read, me. Elite, she smart. She read Second Reader—read nice piece 'bout one gout that lay the eggs of gold, and 'bout big bean he grow high, high to the sky.' Ulysse measured as far as he could reach upward with his right hand.

"We will keep her," the Sister of Charity told Ulysse. "Take her to the chapel, Mary. It is time for prayer."

"Elite, she good," her father praised. "She say plenty prayer." "Perhaps Elite will want to live here and not go back home," Mary suggested.

"Non, non," Ulysse contradicted. His eyes were on Elite. "By-by, 'Tite, mind seester, Adieu." "Elite was gazing about her in wonder, but did not hear. She was watching toward the chapel, holding to Mary's hand, and did not once look back."

The bells sounded again, and crowds of children trooped across the great lawn. Ulysse lingered until the gate was closed, gazing with hungry eyes up the white avenue bordered with pink and violet myrtle trees.

The following days passed slowly for Ulysse. He rose at five, drank strong, black coffee, milked the cow, and drank more coffee with boiled milk. At the big pump which sends the water over the rice lands in that corner of Acadia parish.

He ate his lunch in the shade of dwarfed cypress trees, which had been planted around the edges of the field, and which grew slowly in the compact prairie soil. The lunch was always the same—rice baked in a hard round loaf, fried salt meat, and cold black coffee. At night he milked again, ate a bowl of rice and milk, heated the coffee remaining in the coffee pot and went to bed.

Ulysse checked intruding loneliness with thoughts of Elite—the pretty Elite—learning more lessons and prayers, safe with the good Sisters. Soon she would come home. On Saturday afternoon he cut holes in the shoes where they pinched his feet, and plodded into Evangeline to see Elite, but the convent children were away on a picnic, Elite with them.

It was a weak before he could save enough to send money to Opelousas for his sister Odette's railway fare. It took three weeks longer for Odette to arrange her affairs and come to take care of his house and of Elite.

Odette was the soul of cleanliness. In his first leisure moments she had him whitewash the house and fence. She hung the chairs on the wall while she mopped the yellow cypress floor and strewn over it a carpet of glistening white sand.

Ulysse sat on the porch one evening, his bare feet on the rounds of his chair, his great copper-colored hands supporting the back of his head as he leaned against the wall and sent spirals of smoke from his pipe to the ceiling. He was pleased at the picture he saw. The little house and fence shone immaculate beneath the Pride-of-China trees. The pontoon bridge across the bayou in front undulated on the lazy, brown current. Among the purple water hyacinths the white cranes waded daintily. Ulysse was happy because tomorrow he was going for Elite. There were many surprises for Elite. Old Princeps had a baby calf and a nest up in the big China was full of young mockingbirds.

An automobile glided up the level bayou road and stopped by the pontoon bridge. A fashionably dressed woman accompanied by a Sister of Charity alighted and turned toward the little gate in the wire fencing. Ulysse rose and stood staring. Where was Elite?

"Walk on," he invited. "Mr. Monceaux, I believe," the lady began. "Oui, a votre service." Ulysse placed chairs, as clean as yellow soap and water could scrub them.

"I am Mrs. Whittington, wife of the mayor of Evangeline. I was visiting the convent yesterday and saw your little girl."

At first Ulysse seemed dazed, not comprehending the visitor's words. He placed his hand behind his ear to hear better. When his slow intelligence took in the meaning, he glared like a wild beast fighting for its young.

"Non, non, she ma bebes, I got nobody. I work hard. He buffeted the air as if pumping furiously. "I go bring 'Tite tomorrow. I want hear Elite read more, and sing like the mockingbirds. I get my seester, Odette. She come far—from the Opelousas. She watch Elite."

"You are taking a selfish view, Mr. Monceaux," resumed the refined voice. "You must not think of yourself. Think of your child's welfare. She will travel and see all the cities and wonders of the country. She will never have to work. She will learn to play the piano. She will study singing from a master."

"Non, non, Elite ma bebes," Ulysse repeated doggedly. "I am willing to pay you a large amount of money for this child. You will not have to labor so hard, and you can live in a better house."

Mrs. Whittington leaned toward Ulysse. She had played her highest card. "He shook his head and smiled. "Non. Money not buy ma bebes—mon bijou! Ma 'p'tite Elite!"

The Sister of Charity entered the argument. "The priest, the Sisters, all think this is a splendid chance."

Mrs. Whittington clasped her hands in front of Ulysse. "Can't you see the child will be happier in the life I will make for her? Besides, she wants to stay."

His face blanched to a sickly yellow. "Elite—" "Is perfectly happy and contented," finished the mayor's wife. "Ulysse caught his breath as if he had a sudden, cutting pain.

"Maybe I shouldn't want—keep Elite. She deserves the good things. Mon Dieu!" He moistened his dry lips. "I come see Elite Sundays," he finished pitifully.

"No. I realize that I am making a hard thing, but that must be one of the stipulations. She must not see any of her relatives or old friends. She will take my name and I want her to forget that she is a Cajan."

Ulysse passed his hand stupidly across his forehead. "I mu' think. She all got. Please, mo' time, lady. Tomorrow, I send the word."

The woman rose and Mrs. Whittington took his hand. "Good by, Mr. Monceaux. I appreciate your feelings, but your good sense must tell you that my plan for the child is best."

Ulysse opened the gate for the visitor. "Adieu," he said as he closed it. He watched the silken garments disappear in the waiting car, and saw it spin smoothly around the bend in the road.

She will have those things, Elite, if she forget she Cajan. He walked back to the porch and crumpled himself in the chair. "I must think—" "It was dusk of the next day. Ulysse walked with lagging step across the bridge and up the walk, his chest shrunken further into his thin shoulders. He stepped to the water bucket and drained the dipper at one gulp, sat down in the accustomed chair and took out his pipe.

Odette came out on the porch, drying her hands on her apron. "What word you see?" she asked. "Ulysse stirred absent-mindedly, and tried to swallow the pain in his voice.

"I say Elite can stay. The lady say Elite want stay. The Father, he thinks best. I buy the lil' pink dress and the white shoes she like for Sunday. Put them away. Elite she have the fine things now—"

That evening after supper Ulysse sat on the porch smoking his pipe. The frogs in the bayou jarred the night air with their many-toned choruses. Ulysse raised his head sharply. Someone was tugging at the loop of rope over the gate. "Dada!" called a weak little voice. "Mon Dieu! ma bebes!" Ulysse leaped off the porch and with one sweep of his long arm caught the child to his heart.

BARRISTERS, SOLICITORS MURPHY & GUNN BARRISTERS, SOLICITORS, NOTARIES

DAY, FERGUSON & CO. BARRISTERS 26 Adelaide St. West TORONTO, CANADA

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES

JOHN H. McELDERRY BARRISTER, SOLICITOR, NOTARY PUBLIC CONVEYANCER

WATT & BLACKWELL ARCHITECTS

DR. BRUCE E. EAD DENIST

FUNERAL DIRECTORS John Ferguson & Sons 180 KING ST.

E. G. Killingsworth FUNERAL DIRECTOR

ATLANTIC CITY, N. J. ALAMAC HOTEL

87 YONGE ST., TORONTO Hennessey

DRUGS CUT FLOWERS PERFUMES CANDLES

LOUIS SANDY

Habit Materials and Vellings

RELIGIOUS COMMUNITIES

In the Country of Jesus

FITS

TO BE CONTINUED

THE CHOICE OF ELITE

A man with a hopeless stoop in his narrow shoulders trudged along a dusty side street in the village of Evangeline. He wore the coarse, ill-fitting garb of a day laborer.

They approached the high board wall of a convent as the Angelus sounded. A girl of about twelve years was closing the gate for the night. She saw the strangers and spoke to someone behind the wall.

"Visitors, Sister," adding in a lower voice and with self-concealed scorn, "they look like Cajans from down the bayou."

"A Sister of Charity stepped in front of the large girl. The man seized the peak of his time-browned wool hat and raised it from his head.

"Bon soir, Sister," He hesitated. "I not speak good American. I want you keep my lil' girl, Elite, one week, two week, maybe mont. I work canal pump all the day—la bebes she lonesome."

MEDIUMS EXPOSED

FATHER HERRERIA TELLS HOW HE BECAME ACCOMPLISHED IN TRICKS OF SO-CALLED SPIRITISTS

By the Rev. Charles Herreria, S. J. (By N. C. W. G. News Service)

Washington, D. C., August 16.—To expose the tricks which mediums represent as "spiritistic manifestations," the Rev. Father Charles J. Herreria, S. J., of Holy Cross College, Worcester, Mass., is giving a series of public performances which are held to rival the feats of the greatest magicians of the stage.

When requested to tell how he became interested in "magic" and indicate the purpose he had in giving lectures and exhibitions, Father Herreria said the following:

Since earliest boyhood I have seen so many frauds in the realm of the occult that I determined to set about exposing them. And this is how I began the work I am now engaged in.

When I was about eighteen years old, I heard a priest say in a pulpit that a certain great mind-reader was in collusion with the "Old Boy." The next night the theater was jammed. Every one wanted to see how the devil worked. Then with my brother I did, at a public lecture, the same "wonders" that had been performed by the mind-reader.

That was thirty years ago. Since then, on account of a great attraction for tricks and some little familiarity with the method of their performance, I have been in almost constant contact with magicians and their tricks.

Since that time, too, in four different countries, I have observed the wave of spiritism rise and fall with the passing years. In California eighteen years ago, I had a great chance to study mediums and their methods. The same in Italy twelve years ago. Again in Mexico, during the regime of Madero, who was a Spiritualist, I had much to do with the mediums. Finally, during the last six years of my residence in this country, especially in Boston, the hotbed of spiritism, I have had personal experience in this matter.

And so for thirty years I have given lectures in the United States, in Mexico, Italy and in England. In Rome, as Vice Rector of the South American College, I gave an "illustrated" lecture to the students, at which two medals were presented (one of them dear old Cardinal Vives).

THE POWER OF SUGGESTION

For the last thirty years, too, I have been reading books on Spiritism in English, French, Italian and Spanish. I find that they continually copy one another and repeat the same things over and over again. Do not forget the power of suggestion. When a falsity is repeated and repeated and repeated and repeated as a fact, we begin to believe it is true. That is what has happened in the case of the thousands of the so-called spiritistic phenomena. But I had the courage to read all the volumes of the Journal and the proceedings of the London Society for Psychical Research, and a good deal of the literature of the American Society for Psychical Research, and I have taken the pains to examine the principles and most wonderful phenomena of Spiritism at the original sources, and I came to this conclusion: "There is almost always some 'leak' in each of the phenomena."

That does not mean that I deny the existence of genuine phenomena. I admit them, because I have seen some of them myself. But I do question the explanation given by the "Spiritist" and by the advocates of the "diabolic" theory. Lightening was a phenomenon since the beginning of the world, and yet for sixty centuries civilized and uncivilized nations explained it by the devil, the gods, or by some preternatural power. Then came an American, Ben Franklin, with his kite, and proved it to be electricity. Since it has been with spiritistic phenomena only we are still waiting for an adequate explanation.

Spiritism, as a hypothesis, as a possible explanation of the phenomena, I find no difficulty in admitting, but I certainly deny that it is clearly established. So, too, I admit with certain reservations the "Satanic" theory as a possible explanation of phenomena wrought through a medium. (There is no question here of spontaneous phenomena, e. g., possession by the devil; unsought apparitions, etc.)

But leaving aside for the present the explanation of the phenomena, let us look at the phenomena in themselves. When you see a field in the cinematograph and a storm, a wreck, or a flood, you are not able easily to distinguish between the scenes that were taken in the studio and those taken from real nature. In the same way spiritistic phenomena can be reproduced so easily by trickery (I have done so), and in such a mystifying manner, that even most learned people are deceived. For an ordinary person it is practically impossible to distinguish the true from the false.

LIABILITY TO FALSE IMPRESSIONS

Hence it is not enough for me to have the testimony of one or two men, no matter how honorable, in order that I may believe that to be a real, genuine phenomena which he claims to be such. He says what he thinks, he is truthful, but veracity is not enough; positive knowledge of facts is absolutely essential. Unless I am convinced not only of his veracity, but also of his penetration, I will not accept his testimony, understanding as I do, first, how readily I

can reproduce on those same witnesses similar impressions; secondly, because the power of observation in this kind of phenomena is so diminished by the mysterious surroundings, etc., that in the ninety-nine cases out of one hundred, the good man tells me not what has occurred, but his own impression of what has occurred—often times two entirely different things.

Let me quote here the words of that champion trickster and most shrewd woman, Madame Blavatsky. She says: "I have not met more than two or three men who know how to observe and see and remark on what was going on around them. It is simply amazing. At least nine out of every ten people are entirely devoid of the capacity of observation and of the power of remembering accurately what took place even a few hours before." (A Modern Priesthood of Isis, p. 156). And she surely knew her business.

How careful the Church is in this respect. She most gladly admits and asserts the existence of miracles, and yet she insists on years and years of most careful investigation before she will accept any of the wonderful "facts" as miracles.

But some say "we have the authority of scientists to attest the genuine character of the phenomena." Please tell me who are those scientists? The names of twenty or twenty-five "scientific investigators" of psychism are repeated in every Catholic and non-Catholic book at nausum. Because Conan Doyle, a novelist, or Sir Oliver Lodge, a physicist, or Hyslop, a retired professor of philosophy, or Crookes, the chemist—all anti-Catholics—tell us that the phenomena exist and are wrought by the souls, we Catholics seem to be bound to admit their testimony to be up-to-date.

Go to Harvard, go to Yale, to Columbia or Stanford, and if you ask real scientists whether the bulk of scientists admit spiritism, they will laugh at the very question.

What genuine phenomena exist, are not presented at 50 cents, five nights a week, in the back streets of our one hundred largest cities. And yet this is the brand of spiritism experienced by 95% of its enthusiasts. To write or talk of such spiritism as authentic, coming from the devil or from any other source but the clairvoyants and mediumbanks who make a living selling fake spiritisms; to take seriously the nonsense emanating from the other side, all this certainly produces worse effects among our Catholic people than if we do not talk on the subject at all. We advertise spiritism too much.

Realizing this, I thought it would be a great lesson for our Catholic communities to see how easily the so-called phenomena of spiritism could be reproduced by a priest who is certainly not in collusion with the devil. Audiences are mystified. They witness the phenomena produced much better than by the ordinary mediums; they cannot detect nor explain the method, and yet they are sure that it is all a deception. As a consequence, they laugh at spiritism, they laugh at their own gullibility, and they laugh heartily too at the "spirits." "What fools we mortals be," they say, going out from the lectures. "No mere spiritism for me."

And it seems to me that this conclusion is much better than the conclusion they draw from some other lectures and books. "Maybe it is the devil," they say, "but in that case why could our Lord not allow the souls of the dead also to produce the same effects?" I have been asked this question many times, and to the best of my knowledge there is no apologetic reason why our Lord could not permit the souls as well as the devils to produce them, especially if we consider the case of genuine spiritism mentioned in the Holy Scriptures. (Cf. I Kings xxv.—iii., 7-20 . . . Witch of Endor.)

REAL PURPOSE OF LECTURES

My conclusion then was this: Show the Catholics (perhaps also the bona fide spiritists later on), how easily they can be deceived. Duplicate the spiritistic phenomena and they will laugh at spiritism and have nothing to do with it in the future. This is the real purpose of my lectures. I do not consider spiritism from the religious or moral point of view, but take it rather on its ridiculous side, leaving the serious work of investigation not to the masses, but to honest, religious, common-sense theologians to whom that task really belongs. We do not publish moral theology in the vernacular, but in Latin, to limit such knowledge to those men who have to know it. To give such treatises to the common people would do more harm than good.

Finally, in my lectures, I do not perform tricks, but reproduce one by one all the physical phenomena produced by the greatest mediums on earth, from the raps of the Fox Sisters to the levitation of Daniel Douglas Heme. If in so doing I seem to be merely performing tricks, that is not my fault, but because I am faithfully reproducing what they do, foolish though it may seem to one unacquainted with the whims of the "spirits."

PREJUDICED VIEWS LEAD TO CONVERSION

The writer of this heard of a conversion the other day which is rather remarkable. A young man was attending a Methodist college, hoping at some future day to become a minister in that denomination. A discussion came up as to the reformation. The professor who was in charge appeared to be decidedly pro-

judiced in his views. Two or three of the students did not think it was necessary to be of that frame of mind and one of them called at a Catholic bookstore one day in search of a history of the reformation from the Catholic viewpoint. He stated plainly that it was his desire to "catch" the professor—and he did "catch" him. Time went on. The young man enlisted and was sent to a Southern training camp. There he frequently attended Mass with some of his Catholic companions. He went across. He saw the devotion of the Catholic soldiers to their religion and he also was a witness to the fidelity of the Catholic chaplains, and he came back a baptized Catholic, having received the sacrament of penance and having made his first Communion. It was the privilege of the writer to meet this young convert at a recent week-end retreat and the example he set throughout was supremely edifying. His family are not at all pleased with the step he has taken, but he says he has learned that religion is made up of sacrifice and he is prepared to make it if necessary. He hopes, however, that prayer will open the eyes of the other members of his family, and that they too, in due course, will come into the true fold. God grant it.—Catholic Sun.

THE VISIONS AT LIMPIAS

The problem of the manifestations at Limpias is handled in a remarkably able manner by Father Thurston, S. J., in the current Month. Our readers will be familiar with the story of the phenomena connected with the beautiful wooden crucifix in the parish church of Limpias, in the North coast of Spain. The suffering face of our Lord has been seen at times to move the eyes, change colour, and shed drops of blood, and this not by single individuals, but by groups of persons, all bearing witness to the "prodigy." On these occasions others have been present and seen nothing; and at other times the phenomenon witnessed has varied for different spectators. Thousands of pilgrims flock to Limpias, but only an inconsiderable portion of these witness anything. Remarkable as the events followed these manifestations in Italy, the way of conversion and change of life, and some few cures in the physical order. Such are the salient features of the case. Father Thurston follows on the lines of a famous Dominican, Father Luis Urbano, who in three articles in Ciencia Tomista—the Spanish theological Magazine conducted by his Order—maintains that the phenomena are subjective and objective. Father Thurston's object is to show that this subjectivity is not at all of necessity inconsistent with the veridical nature of the manifestations. In referring to the phenomena as "collective hallucination," he by no means relegates the vision of Limpias to the region of deception or illusion. He says: "There may be no solid body, no material form, where the percipient believes he discerns such bodies and forms, but it may still be absolutely true that there has been some psychic invasion from outside." In the latter phrase lies the kernel of Father Thurston's thesis. "Apparitions at the point of death," he tells us, "come under the head of hallucination, but the hallucination corresponds with events that are happening, have happened, or will happen. Thus, a sensory perception may have no objective counterpart in the field of vision and yet be veridical." Father Thurston leaves us with this suggestive thesis to work upon and moves away into reminiscences of similar phenomena connected with pictures of our Lady, showing the occurrences at Limpias to be no novelty in psychic experience.

THE ESSENCE OF THE MONROE DOCTRINE

It was startling to Americans who know American history to hear from the lips of a presidential candidate that Article Ten of the Versailles Covenant was nothing more than the Monroe Doctrine in European or world-wide application. Article Ten is not difficult to understand. It pledges the members of the League to "respect and preserve against external aggression and existing territorial integrity and existing political independence of all members of the League." It guarantees political independence to League members but not to peoples, and its guarantee is to that precise form of independence now existing. Moreover it deliberately safeguards the territorial integrity of League members.

The Monroe Doctrine on the other hand is a statement of policy built on principle. It was given to the world at a time when self-determination of peoples was not a phrase but an ideal struggling for expression in the Western Hemisphere. The then youthful Republic of the West announced its fixed determination to keep European hands off the "Governments who have declared their independence and maintained it and whose independence we have on great consideration and on just grounds acknowledged." The policy was as clear as the principle upon which it was based. That principle was self-determination. On it the Government of the United States was built, the "rights of peoples to determine the governments under which they would live as against the policy of force and selfish aggression." Founded on this principle it was but logical for America to make it the guiding ideal for the hemisphere in which she was the leading democracy. She could not do otherwise and be true to herself. The policy taking the name of the Monroe Doctrine was nothing more than a line of action bearing on the present and future relations between America and Europe that would hinge on the principle of self-determination. That is its essence.

Articles Ten is the direct opposite. It is the antithesis not the essence of the Monroe Doctrine. If it were essentially the same its principles should be the same. But it is not. The signatories to the Covenant knew it was not or they would not have signed. The powers represented at Paris denied the principle of self-determination and substituted "territorial integrity" and "existing political independence" in the very wording of the document. Their guarantee moreover was not to the peoples of any hemisphere but to the members of the League." At the doors of the Peace Conference peoples accredited and recognized were knocking for admittance when Article Ten was forming under the diplomat's pen. Admittance was denied, for admittance meant the acknowledgment of the principle of self-determination. Article Ten meant no such thing, so Article Ten came forth from secret covenants "openly arrived at" and took its place with "engagements," "treaties of arbitration" and "regional understandings." All such terms and phrases are packed in accord with European diplomacy.

The Monroe Doctrine is in accord with self-determination. It is American. It is democratic. It is the fuller expression of the principles contained in the Declaration of Independence. It means government built upon the consent of the governed, the will of a people carried out by a government of, for, and by the people. Article Ten is as much the essence of the Monroe Doctrine as imperialism is the essence of democracy.—America.

TO LAFAYETTE!

Since nations as well as men do not live by bread alone, it is fitting and meet that the Knights of Columbus, who gave so good account of themselves at home and abroad during the War, should cement the friendly relations established between France and America by recognizing in a memorial form the indebtedness the United States ever must feel toward Lafayette. The dedication at Metz of the equestrian statue to the great Frenchman, in which the Philadelphia Knights of Columbus played so prominent a part, is more than a return for past favors, since it is the vital symbol of present accords of those who fought the good fight in a common cause. And the very character of the statue and the place of its installation tell



Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$2.00 WORTH OF ANY STICKY FLY CATCHER

Clean to handle. Sold by all Druggists, Grocers and General Stores

means not as yet established in our Psychology.—The Universe.

FLAMEN OF FREEDOM

Pierced the dull marks and waste of angry seas, And saw the New World bathed in golden rays Of hope for Man and human liberty. We in the debt, where no return repays, Raise this fair shaft to Thee as Youth supreme, Vouchsafed that boon, so rare in Fate's decrees, To have the vision: realize the dream!

This is just what Lafayette meant to France and the infant Republic of America. To day the new memorial to him is no local affair but one of world-wide significance. That the Knights of Columbus have set up this splendid monument in honor of the new understanding between France and America is one more proof, if any were needed, that they know how to play their part as devout and loyal Americans in peace as they did in war.—The Public Ledger

SOCIAL REFORMERS' DOUBLE RULE

Pope Leo says that "there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes." Nevertheless he who seeks a remedy often finds himself listed as a radical while just as frequently, because he will not adopt the proposals of extremists, he is dubbed a conservative.

Re. Ryan in his new book, "Social Reconstruction," which is an amplification of the Program of Social Reconstruction of the Bishops who formed the Administrative Committee of the National Catholic War Council, has an interesting passage on this question. "It is not necessary to be tagged with either designation," he says. "The important thing is to know all the facts that are available, to acquire a good knowledge of the principles, and then to advocate remedies or reforms in the light of those facts and principles. It is about a quarter of a century since I began to 'write pieces for the papers' on the social question, and I do not think that during that time I have ever determined my attitude toward particular reform measures by a consideration of its conservatism or its radicalism. I never ask myself that question, because I think it is misleading; it hampers one's honesty of thought and one's effectiveness. I ask myself, first, 'is this measure in conformity with right reason and Catholic teaching?' Second, 'is it wise and prudent to advocate this reform at this time?'"

In some quarters my social and industrial views have been accounted radical, but in the course of time I have seen most of these views become classed as conservative. I think we shall all have the same experience if we cling to those two general rules, asking ourselves whether a measure is in accordance with reason and the Church's teaching, and whether promulgation or advocacy of it now would do more harm than good or more good than harm. It is not a question of courage; if one abides by these two rules one will not be called upon frequently to think of one's self as extremely courageous in advocating a measure which most people have not yet thought about; for one will have acquired the habit of envisaging the problem in an objective light, free from temporary consideration, and free from all thought of praise or blame. After all, truth and justice are the only important ends to seek in this matter of social reform."

As the years pass by bringing wars and the tightening of the social castles in our capitalist society, the need for courageous handling of the social question becomes more insistent.—The Catholic News.

A saint is not understood in his own day. He like a hill touched with dawn, while the valley is in darkness.—Austin O'Malley.

A story of youth aroused to national perils ready to right grave wrongs, who stood not upon their order of doing it until wrong arrogantly seated on the throne eager for world domination was ignominiously overthrown.

As the Sculptor Bartlett has presented Lafayette, we see an impetuous young nobleman, just the age of our own young officers who gallantly met the test at Chateau Thierry and in the Meuse-Argonne offensive, and not the somewhat mature and portly man past middle life which it suited American art to look to in the matter of representatives of General Lafayette a generation or so ago. No, when Lafayette came to these shores to aid Washington he was youth personified; a young zealot who believed in the cause of liberty and freedom. He was no swash-buckling sprig of nobility who, in a harem, scaram way, willing to draw his sword for any cause merely for the love of fighting, but an inspired and inspiring ardent devotee of the New World, who viewed himself almost as a crusader in a new holy cause. Of this Lafayette so signally set out in the Bartlett figure with its exalted aspect of face and the uplifted sword, the inscription in honor of this type of consecrated youth might well run:

Flamen of Freedom, whose far-reaching gaze Pierced the dull marks and waste of angry seas, And saw the New World bathed in golden rays Of hope for Man and human liberty. We in the debt, where no return repays, Raise this fair shaft to Thee as Youth supreme, Vouchsafed that boon, so rare in Fate's decrees, To have the vision: realize the dream!

This is just what Lafayette meant to France and the infant Republic of America. To day the new memorial to him is no local affair but one of world-wide significance. That the Knights of Columbus have set up this splendid monument in honor of the new understanding between France and America is one more proof, if any were needed, that they know how to play their part as devout and loyal Americans in peace as they did in war.—The Public Ledger

SOCIAL REFORMERS' DOUBLE RULE

Pope Leo says that "there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes." Nevertheless he who seeks a remedy often finds himself listed as a radical while just as frequently, because he will not adopt the proposals of extremists, he is dubbed a conservative.

Re. Ryan in his new book, "Social Reconstruction," which is an amplification of the Program of Social Reconstruction of the Bishops who formed the Administrative Committee of the National Catholic War Council, has an interesting passage on this question. "It is not necessary to be tagged with either designation," he says. "The important thing is to know all the facts that are available, to acquire a good knowledge of the principles, and then to advocate remedies or reforms in the light of those facts and principles. It is about a quarter of a century since I began to 'write pieces for the papers' on the social question, and I do not think that during that time I have ever determined my attitude toward particular reform measures by a consideration of its conservatism or its radicalism. I never ask myself that question, because I think it is misleading; it hampers one's honesty of thought and one's effectiveness. I ask myself, first, 'is this measure in conformity with right reason and Catholic teaching?' Second, 'is it wise and prudent to advocate this reform at this time?'"

In some quarters my social and industrial views have been accounted radical, but in the course of time I have seen most of these views become classed as conservative. I think we shall all have the same experience if we cling to those two general rules, asking ourselves whether a measure is in accordance with reason and the Church's teaching, and whether promulgation or advocacy of it now would do more harm than good or more good than harm. It is not a question of courage; if one abides by these two rules one will not be called upon frequently to think of one's self as extremely courageous in advocating a measure which most people have not yet thought about; for one will have acquired the habit of envisaging the problem in an objective light, free from temporary consideration, and free from all thought of praise or blame. After all, truth and justice are the only important ends to seek in this matter of social reform."

As the years pass by bringing wars and the tightening of the social castles in our capitalist society, the need for courageous handling of the social question becomes more insistent.—The Catholic News.

A saint is not understood in his own day. He like a hill touched with dawn, while the valley is in darkness.—Austin O'Malley.

Even the man with a weak intellect may be headstrong.

ST. MARY'S COLLEGE HALIFAX NOVA SCOTIA

Conducted by the Christian Brothers of Ireland COURSES—ARTS, ENGINEERING COMMERCIAL HIGH SCHOOL PREPARATORY for Boarders and Day Students College Re-opens Sept. 9th Apply for Prospectus

Ursuline College "THE PINES" CHATHAM ONTARIO

Under the Patronage of the Rt. Rev. M. F. Fallon, D.D., Bishop of London. Residential and Day School for Young Ladies and Little Girls Special attention to formation of character and exterior deportment. College Department Entrance to Normal Schools and Faculties of Education, Matriculation and Special Courses. Preparatory Department—The most devoted attention given to the training and teaching of young children. School of Music—Affiliated with Toronto Conservatory Full courses in Piano, Violin, Singing, Theory etc. Domestic Science—Cooking, Sewing, etc., taught practically in all the classes. School of Business—Full Commercial Courses, Book-keeping, Shorthand, Type-writing, etc. Fall Term Opens Sept. 6th Apply for Illustrated Prospectus to the Rev. Mother Superior

The Emergency Hospital of the Sisters of Charity, Buffalo, N. Y.

Registered Training School for Nurses, 3-year course, 8-hour service. Allowance from the beginning: 1st year \$6 per month, 2nd year \$8 per month, 3rd year \$10 per month. Separate home for nurses. Requirements, one year High School or its equivalent. The Student graduating from this school is ready to go into any field of nursing. APPLY SISTER SUPERINTENDENT.

St. Jerome's College KITCHENER, ONTARIO

Excellent Commercial, High School and College Departments New Buildings, with Latest Hygienic Equipments. The Largest Gymnasium in Canada. Running Track, Swimming Pool, Shower Baths. FIRST-CLASS BOARD COMFORTABLE SLEEPING ROOMS SPECIAL ATTENTION GIVEN TO STUDENTS PREPARING FOR MATRICULATION EXAMINATIONS Address—THE PRESIDENT

The Whole World of Fur Fashions Brought To You in This Book

Spread out before you, page after page of creations from Paris and New York and from our own master designers. A colossal collection of all that is smartest and newest in furs, pictured here in all their fascinating beauty. You'll spend hours of pleasure studying this wonderful Fashion Book. It is just off the press and the most advanced styles for next winter were rushed in at the last minute so that you could see all the newest things first. Send for the Sellers-Gough Fur Fashion Book to-day. It is free. A postcard with your name and address will bring it.

Save Money on Furs Buy from the Makers through this Wonderful Book

The Sellers-Gough Catalogue brings you more than the fashions in furs. It brings you a tremendous money-saving opportunity. Sellers-Gough is the largest exclusive fur house in the British Empire. We make gigantic purchases of raw furs at rock-bottom prices. In our immense work-rooms we manufacture an enormous stock of superb, fascinating garments. And then we sell direct to you with only one small profit. You'll be astounded at the bargains offered you in this Catalogue.

To ensure your complete confidence in buying furs from our Style Book, we offer the following guarantee: If, on receipt, you find that the furs for any reason are not satisfactory, write your name and address on the outside of the package and return them to us within ten days in good condition. State why the goods are being returned. We will pay transportation charges both ways and either exchange the furs or refund your money—as you wish. We make no exception, with any article in our Catalogue. It is our aim to please everyone, therefore we do not wish you to keep any article that is not entirely satisfactory to you. Write for the 1920-21 Sellers-Gough Fur Catalogue to-day. Address Dept. K.

SELLERS-GOUGH Fur Co. Limited 244 Yonge St. Toronto, Ont.

University of St. Francis Xavier's College ANTIGONISH, NOVA SCOTIA

COURSES IN ARTS SCIENCE, ENGINEERING AND LAW School Opens Sept. 16th, 1920 Terms moderate. Apply for Calendar Rev. H. P. MacPherson, D.D., PRESIDENT.

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D., Bishop of London. All Courses Leading to Degrees in Arts For information, apply to the Ursuline College "The Pines", Chatham, Ont.

The Emergency Hospital of the Sisters of Charity, Buffalo, N. Y.

Registered Training School for Nurses, 3-year course, 8-hour service. Allowance from the beginning: 1st year \$6 per month, 2nd year \$8 per month, 3rd year \$10 per month. Separate home for nurses. Requirements, one year High School or its equivalent. The Student graduating from this school is ready to go into any field of nursing. APPLY SISTER SUPERINTENDENT.

St. Jerome's College KITCHENER, ONTARIO

Excellent Commercial, High School and College Departments New Buildings, with Latest Hygienic Equipments. The Largest Gymnasium in Canada. Running Track, Swimming Pool, Shower Baths. FIRST-CLASS BOARD COMFORTABLE SLEEPING ROOMS SPECIAL ATTENTION GIVEN TO STUDENTS PREPARING FOR MATRICULATION EXAMINATIONS Address—THE PRESIDENT

The Whole World of Fur Fashions Brought To You in This Book

Spread out before you, page after page of creations from Paris and New York and from our own master designers. A colossal collection of all that is smartest and newest in furs, pictured here in all their fascinating beauty. You'll spend hours of pleasure studying this wonderful Fashion Book. It is just off the press and the most advanced styles for next winter were rushed in at the last minute so that you could see all the newest things first. Send for the Sellers-Gough Fur Fashion Book to-day. It is free. A postcard with your name and address will bring it.

Save Money on Furs Buy from the Makers through this Wonderful Book

The Sellers-Gough Catalogue brings you more than the fashions in furs. It brings you a tremendous money-saving opportunity. Sellers-Gough is the largest exclusive fur house in the British Empire. We make gigantic purchases of raw furs at rock-bottom prices. In our immense work-rooms we manufacture an enormous stock of superb, fascinating garments. And then we sell direct to you with only one small profit. You'll be astounded at the bargains offered you in this Catalogue.

To ensure your complete confidence in buying furs from our Style Book, we offer the following guarantee: If, on receipt, you find that the furs for any reason are not satisfactory, write your name and address on the outside of the package and return them to us within ten days in good condition. State why the goods are being returned. We will pay transportation charges both ways and either exchange the furs or refund your money—as you wish. We make no exception, with any article in our Catalogue. It is our aim to please everyone, therefore we do not wish you to keep any article that is not entirely satisfactory to you. Write for the 1920-21 Sellers-Gough Fur Catalogue to-day. Address Dept. K.

SELLERS-GOUGH Fur Co. Limited 244 Yonge St. Toronto, Ont.

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.

Advertisements for teachers, situations wanted, etc., 25 cents each insertion. Remittance to accompany the order.

Approved and recommended by Archbishop Palumbo and Bishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

General Agents: M. J. Haggerty, Stephen Y. James, Clement G. Flood, Vincent S. Cox, Miss Jessie Doyle; resident agents: Miss Bride Saunders, Sydney; E. E. Gault, 2222 Ave. 22nd, Vancouver, B. C.; Miss Johnson, 219 Rochester St., Ottawa; Mrs. Geo. E. Smith, 2183 Manor St., Montreal; B. F. Toole, Leitz, Sask.; Miss Anne Hogan, 367 Lansdale Street, Winnipeg, Man.

LONDON, SATURDAY, SEPT. 18, 1920

MONSIGNOR MCGEE

It is with deep regret that we have to announce the death of Mgr. Charles Edward McGee, pastor of St. Joseph's Church and Dean of the Stratford Deanery.

Although in poor health for some months, with heart failure, it was hoped that he was rallying, and his death will be a shock to all sections of the community, as he was a universally revered and beloved figure in the Diocese of London.

Mgr. McGee was born in Ireland in 1857. He was educated at Carlow, Ireland, and Montreal. During his long career as parish priest, the late Dean presided over several parishes of the Diocese of London. In 1904 he succeeded the late Dr. Kilroy as pastor of Stratford. In July, 1919, Mgr. McGee was raised to the rank of Domestic Prelate.

The Funeral Mass was celebrated by the Rev. L. P. Lowry, of Raleigh, assisted by Fathers Ronan and Quinlan as deacon and subdeacon. Father J. P. O'Reilly, C.S.S.R., of Ephraim, Pa., preached the funeral sermon. The interment took place in Avondale Cemetery, Stratford, R. I. P.

THE QUESTION OF DIVORCE

The old standards of morality are being assailed in every land. In our own country, in which the divorce evil has been greatly hampered, we find politicians and others who have private and discreditable reasons for wishing to facilitate divorce, advocating the establishment of divorce courts.

It is not surprising that in an age when every kind of poisonous heresy is rampant and every variety of specious sophistry is certain of a hearing, that iniquitous divorce measure should be advocated.

What is surprising and appalling is, as His Lordship Bishop Fallon pointed out, that not one single individual among the so-called uplifters has come forward to defend the cause of Christian marriage against its enemies. Yet this is an all important matter, for the State is but the larger family, and if the family is assailed, the State will suffer in its turn.

The laying of violent hands on so sacred an institution as matrimony—and St. Paul tells us that it is sacred enough to have been made the symbol of the union between Christ and His Church—is a striking illustration of the length to which private judgment may go in dealing with the divinest of things. In the present case it is all the more impressive, as the innovation, where introduced, has wrought such sad havoc in domestic relations.

When self-constituted reformers presumed to make laws of their own for the government of the married state, they were the authors, remotely, of the sin and disorder that have followed in the wake of divorce in our own day. Once an exception was invented to the law of divorce, the door was thrown open to all manner of abuses. Absolute divorce, which was sought at first for more or less serious, though insufficient reasons, has so utterly degenerated that today a discontented wife or husband, in certain States, can get

a divorce from the courts almost for the asking.

It is true that only under the dominion of grace, marriage can realize the beautiful idea of the married state contemplated by the Saviour of the world. It is the supernatural element in the relation of husband and wife that confers on Christian wedlock its unique character and makes it an object of admiration to those outside the pale of Christianity.

It is the supernatural element that solves all those problems, which agitate the unbeliever in his practical study of human nature; who, if he fails to solve them, falls because he eliminates a factor which is essential to their solution. He knows nothing of sacramental grace. Fixing his gaze exclusively on human nature with all its imperfections, he considers a universal law of permanence for the marriage bond, an unnatural and rigorous condition, a grotesque survival of mediaevalism, and regards it as the source of so many evils that the possible enacting of it can not be worthy of the Divine Wisdom. He forgets that it is precisely the Divine Wisdom that has supplied a remedy for human imperfections by a special sanctification of matrimony.

The Catholic teaching on divorce is not more severe than that of Christ since it is identical with that of Christ, and His apostles. Nor is it more severe than is required by the general good of society. And for the most part the individuals directly concerned—their and their offspring as well—are saved from many evils. The wisdom of Christ in abolishing all divorce is seen, by contrast, in the evils that follow in the track of divorce. It is no less visible in His sanctification of the married state by a sacrament whose effects are experienced by parents and offspring alike.

OUTRAGES IN IRELAND

Ireland is being goaded into acts of violence by the English Government is a fact that pro-British propaganda seeks to conceal. Outrages have indeed been committed in Ireland by sympathizers of the Republican party—outrages which have been condemned in no uncertain terms by such an outstanding personage as Cardinal Logue. But at the same time those committed by the military and constabulary must not be overlooked. While not wishing to justify murder in any form, it is a regrettable fact that the murder of police officers is the result of the example set by the military and police themselves.

The pro-British propagandist, whilst waxing eloquent over the murder of police officers, is strangely silent regarding the sixty-three recent murders of civilians by military and police, who have gone unpunished. Nothing is said of the fifty-three attempted murders by the officers of the Crown which have likewise gone unpunished. The sacking of sixty Irish towns and villages is too insignificant a trifle to warrant mention. The public is not enlightened by them regarding the 8,385 arrests and 3,520 imprisonments without charge, or the 2,413 deportations without trial.

These are some of the causes of present lawlessness and violence and explain the collapse of English law in Ireland. The following instances will show something of what Irishmen have to put up with from the militarist regime:

Mr. C. O'Reilly, District Councillor of Kibbangan, Co. Meath, was tried on the 6th of September, 1919, on a charge of attending an Irish language festival which had been proclaimed by the British Military Government. Many witnesses were produced to prove that Mr. O'Reilly was not at the festival. One policeman named Doherty swore that he was. The British Resident Magistrate declared after hearing the evidence: "The Bench feels that the right people have not been charged, but we cannot overlook Constable Doherty's evidence and we will put defendant under bail to be of good behaviour."

Mr. O'Reilly, who is aged seventy years of age, refused to give bail for an offence which even the Bench admitted that they did not believe he had committed. The Resident Magistrate then sentenced him to one month's imprisonment. On September 5th, 1919, on the Naas Road, Inchicore, Co. Dublin, a squad of English troops acting under a sergeant, all of whom were under the influence of drink, held up civilians,

including several girls, and searched them. Those whom they had searched they ordered to "run for it," and shot at them from service revolvers as they ran. Four boys named O'Connor, Gannon, Murphy and Keogh, were wounded. The police authorities subsequently interviewed by newspaper reporters described the incident as a "prank" and declared "no arrests have taken place nor are any likely to." On Feb. 28th, 1920, James Hurley was sentenced by Court-martial to fifteen years' penal servitude on a charge of shooting at and wounding Police Constable Wharton.

Master John Duffy, aged eighteen years, was arrested on Sept. 9th, 1919, on a charge of "drilling other boys." He was sentenced on Sept. 15th to two months' imprisonment. Mr. M. Thornton of Castlebar, Co. Mayo, was arrested on November 16th on a charge of "sedition." Mr. Thornton's sedition consisted of singing a patriotic ballad at a concert. He was sentenced to two months' imprisonment.

Mr. W. Hoolan, Nenagh, Co. Tipperary, was on December 6th sentenced to six months' imprisonment with hard labour for "unlawful assembly." The unlawful assembly consisted of attending a public welcome to a released prisoner.

Messrs. John & Thomas Leady, Dublin, were sentenced on March 6th to one month's imprisonment each on a charge of "having in their possession one mess tin, one haversack and one revolver bullet."

Mr. L. Redmond of Oulart, Co. Wexford, was sentenced on March 10th to three months' imprisonment on a charge of being in possession of receipts for £25 which he had subscribed in 1918 to the Sinn Fein Party towards the expense of contesting the General Election.

Great Britain's treatment of Ireland, despite the big talk of Lloyd George, and of the last remnant of feudal lords in Europe, of whom he is but the mouthpiece, and despite the hired press of America, stands condemned before the world, without defense in law or equity.

A continuance of Ireland's plan of passive resistance, her determination to live her own life in obedience to her own laws as interpreted by her own courts, and her ignoring of the English civil courts and institutions, in the face of England's army of occupation, are a new and inspiring light to the world, and cannot fail to win the world's sympathy.

The butchery of Amritsar, approved by the ruffian Carson, was too much for the British people. Lloyd George dare not repeat that "error of judgment" in Ireland. His "malignant stupidity" (the words are his own) has done more to create the existing Irish republic than the pleadings of the most eloquent of its advocates. Let him dare but to put his present ferocious mouthings into action and it will be the political funeral of himself and his Tory masters.

Able and representative men of all classes are rapidly coming to the front in Great Britain, who realize the irrefutable justice of Ireland's right to nationhood and correctly appraise the greater value to England of an Ireland free and friendly, than of an Ireland coerced and hostile.

PROSELYTIZISM AMONG THE RUTHENIANS

The Christian Guardian, the leading Methodist journal of Ontario, furnishes the information that the Methodists and Presbyterians have got together and decided to appoint a committee on cooperation in regard to work among our non-English-speaking peoples, especially in the western provinces. "One result of that committee's work," says the Guardian, "is now seen in the amalgamation of the Canadian and the Ranok, two Ukrainian papers published in the west, one by the Methodists in Edmonton; the other by the Presbyterians in Winnipeg. These two will now be merged in the Canadian-Ranok, to be published weekly in Winnipeg. There are about 300,000 Ukrainians in Canada and it is hoped to make the Canadian-Ranok a strong factor in the Canadianizing of these people."

It is now some years since this Canadianizing process was exposed. It consists simply and solely in an unscrupulous effort to rob these poor people of their faith—to Protestantize them. It is a well known fact that the emissaries of the sects went among these simple people, pretended to be priests, went through the ceremonial of the Ruthenian Mass and professed to follow the liturgy approved by the Church for

the Ruthenians. The purpose of these wily deceivers was to alienate the Ruthenians by a gradual process from their faith. This detestable deception has proven a failure; but the enemy is ever on the alert.

The work accomplished by the aid of the Catholic Church Extension Society of Toronto, in safeguarding the faith of the Ruthenians is indeed a praiseworthy undertaking. We trust that the appeal being made on behalf of the Christian Brothers' Ruthenian School at Yorkton, Saskatchewan, will receive the support which the cause deserves and that the Extension Society will be able to combat the malignant influence of the sects by locating Catholic schools in the various strategic centres.

CANADIAN BAR ASSOCIATION AND DIVORCE

Last week, the Annual Convention of the Canadian Bar Association took place at Ottawa. No one will be disposed to deny the possible, and probable, usefulness of such an association, and I suppose it is not improper that it should make recommendations by way of resolution concerning future legislation.

But it will be unfortunate if the Canadian Bar Association falls into the weakness of methods which have, in the past, rendered almost farcical the convention system, in general, of expressing opinion.

At the Convention at Ottawa the other day, there were present 250 to 300 lawyers, including about 60 judges. Such a convention might perhaps make fair claim to be representative of the opinion of the legal profession. But on the last day and in the last hour of the sittings, a matter as grave as any that could come before such a convention, was disposed of by a vote of 8 to 7; only 15 men being then present, all that remained at that late hour of the hundreds who had been in attendance during the week.

I suppose I need not say that this is positively farcical.

Conventions, in general, seem to run readily into a bad practice which has done much to bring into public contempt the legislatures and even Parliament; namely, the practice of wasting much time on things that are quite unessential, and of rushing the most serious business through at the last moment with a ridiculously small attendance.

But if there is a body of men in the country who might be expected to manifest a due sense of proportion, and to give to grave questions their due consideration, and not to fall into the bad practice I have mentioned, surely that body is the lawyers.

The question disposed of by a vote of 8 to 7, at ten or five minutes to four, when the Convention was to close at four o'clock, and when only fifteen men remained, was the question of the divorce legislation which has now been under discussion for some time.

This question has been often discussed in the CATHOLIC RECORD, and I do not intend to take it up today. But I do want to protest against the Ottawa resolution being taken as the view of the Canadian Bar Association.

The Convention listened to some considerable amount of oratory upon general principles; and were told by some eminent men that trained thinkers will always be leaders of public opinion, and that they should realize the responsibilities of their training and their position.

All of which is true. But how was their sense of those responsibilities manifested at that last session, when it was attempted, by a vote of 8 to 7, to record the opinion of the legal profession in Canada on a subject of the gravest social and moral import? It seems to me that that occasion was a very fit one to take the advice which they had received so abundantly from their eminent and oratorical guests during the week.

The Canadian Bar Association will not gain the confidence of even the lawyers of Canada unless it takes firm measures to lend dignity and authority to its own proceedings.

NOTES AND COMMENTS

AS ONE exemplification of the change in fortunes of what are known as "great families" especially in Austria, once perhaps their chief stronghold, comes the announcement that in Geneva and elsewhere, where these exiles have found asylum, archdukes, archduchesses and lesser members of the nobility are going to work. They find themselves obliged to "accept situations" in order to live. Archduchesses are becoming

governesses and maids, and archdukes junior clerks in mercantile houses, thus exemplifying the time-honored maxim that labor is the true solvent of pride. "In much work there shall be abundance" said the Wise Man. Even the Russian revolution, then, may prove a blessing to many, if it open to them the door of work—man's primeval destiny—and teach them the true dignity of labor.

THE LONDON TIMES in calling attention to the important character of the changes which have come about in the Scottish Highlands within the past twenty-five years, lays especial stress upon the appalling fact that since 1893 the land devoted solely to sport in the form of deer forests and grouse moors has increased from 1,800,000 to almost 4,000,000 acres, or approximately one-fifth of the total area of the country. Commenting upon this state of affairs the Toronto Globe asserts that if they allow the process to continue the Scottish people will have themselves to blame if their country degenerates finally into a mere playground for other nations.

RATHER SAY that the Scottish people were themselves to blame for allowing the present state of affairs to have come about at all. Time was when Scotland as a distinct nation held an influential place in the councils of Europe. That was in old Catholic times. But when heresy stole away the nation's heart, and the Church gave way before the cruellest and most sordid oligarchy in history, Scotland's decline as a nation began. The union of the Crowns followed by that "legislative union" which the force of arms had not been able to achieve but which graft and greed had made possible, gave the death stroke to Scottish nationality. The heroic episode of the "Forty-Five" was indeed its last expiring breath. Now, the heroic remnant having been largely expatriated, the existence of the remnant is to be made impossible by giving the land over solely to the pleasure of the idle rich. It is indeed a melancholy prospect and may well evoke the cry: "How long, O Lord, how long?"

THE DEATH within the past two weeks of Dean McGee of Stratford and Dean Moyna of Toronto, has made a very noticeable gap in the ranks of the Catholic priesthood of Ontario. Dean McGee had made for himself a distinct place in the diocese of London, and a still more distinct place in the hearts of his people, so that his removal, though not unexpected, will make his place hard to fill. He had fully maintained the high ideals which his predecessor, Dr. Kilroy, had set before him and by his prudence and tact adapted himself so well to the community in which he lived as to have not only endeared himself to all but also to have materially strengthened the position of the Church in Stratford. More than this we leave to abler and more familiar pens to express.

AS TO Dean Moyna we speak with fuller knowledge, and if we were asked to name his distinguishing characteristic would reply unhesitatingly that of the true Shepherd of Souls. The Dean was a man of many gifts, high intellectuality being not the least of them. But much as he prized the things of the mind, the one ideal which he held up to his people, and which by word and example he kept ever before them, was childlike submission of the heart to God. He cared not for the comforts of life or for display, and while he did not belittle recurrent demonstrations on the part of Catholic bodies, the one parade that interested him, he was accustomed to say, was the parade from the pew to the altar rail. That was the one that counted, and that, therefore, was the only one that occupied his thoughts. The result after his few years pastorate of St. Mary's, were monthly communion that filled the church.

ONE MORNING paper describes Dean Moyna as a "pulpit orator." He was not an orator at all, in the ordinarily accepted sense of the term. He had not a voice or a manner such as one usually associates with oratory. But he had the faculty of getting at once to the very core of his subject and of making an impression on the hearts of his hearers. We have never heard a preacher

who could say so much in a few words or who could make high truths so plain to an every-day congregation. He was, indeed, a preacher of great power, all the more so since he could make the truth plain to the humblest understanding. That after all is one of the greatest of gifts to the preacher. He will be remembered, therefore, as a true pastor of souls, and a higher claim to remembrance and to the gratitude and love of his people no priest can have. May he be admitted speedily to the bosom of the Blessed!

DR. MANNIX WAS ARRESTED

DETAILS OF SCENE ON THE BALTIC WHEN ARCHBISHOP WAS TAKEN OFF

By N. C. W. C. News Service

Dublin, Aug. 21.—The Irish regard the taking of Archbishop Mannix from the liner Baltic as virtual arrest of the Australian prelate, basing their contention on the fact that when he had twice refused to accompany the British officer who boarded the vessel, the latter placed his hand on Dr. Mannix's shoulder. This is construed as equivalent to notice from the British officer that Dr. Mannix was under formal arrest and in custody.

That the Archbishop himself interpreted the officer's action in the same light is evidenced by his subsequent actions. Directly the officer's hand was placed on Dr. Mannix's shoulder the latter made no further refusal to leave the ship and went along with quiet dignity, while the other passengers on the deck stood as silent spectators of the dramatic scene.

On his arrival in England Archbishop Mannix complained of no discourtesy on the part of the British officer or his fellows on the destroyer. "My grievance is against the British Government, not against its agents," he said.

Dr. Rev. E. Heelan, D. D., Bishop of Sioux City, Ia., who traveled with Archbishop Mannix on the Baltic to visit relatives in Ireland, described the demeanor of the Australian prelate under the trial of his arrest as "majestic and most dignified." He said:

"The whole setting of the scene was intensely impressive—the huge liner motionless at midnight with hundreds of lights gleaming; a little way off the low outlines of the warships with lights aglow; on the decks of our ship hundreds of passengers watching the proceedings in which the Archbishop and the British naval officers were the central figures. Though everyone else was thrilled and moved the Archbishop preserved the utmost composure, standing fearless and undisturbed; all the time the type of the perfect gentleman and great ecclesiastic." "No, I refuse to leave. The officer then put his hand on the Archbishop's shoulder—which was equivalent to arrest—and Dr. Mannix went down into the destroyer with him."

The passengers cheered the Archbishop as he was leaving the Baltic. The incident occurred at midnight on Sunday outside the Cove (Queens-town). The Archbishop's secretary accompanied his Grace on board the destroyer.

"I think it a very stupid and foolish action on the part of the Government," added Dr. Foley. "I think it possible that the injunction may be withdrawn."

Thirty thousand people awaited the Baltic's arrival at Liverpool. "He is not with us," cried Dr. Foley from the promenade deck of the liner.

The waiting throngs groaned the kidnapping of Dr. Mannix by the British authorities. "Did he go willingly?" inquired some one with an Irish brogue. "His Grace did not go of his own free will," replied Dr. Foley.

When Archbishop Mannix reached London from Penzance the crowd of waiting Irishmen outside Paddington station bowed respectfully, and some came forward to kiss his ring. A tall policeman, among those on duty, came forward and reverently knelt and kissed His Grace's ring. For he, too, was a Catholic and an Irishman.

"The Pirates of Penzance" is the title being given here to those who took Archbishop Mannix from the Baltic. Most Rev. Dr. Fogarty, Bishop of Killalee, in a letter to Mrs. Mannix, mother of the Archbishop, wrote: "This petty exhibition of spiteful revenge on the part of his humiliated adversaries, who show so small beside him, only enhances the Archbishop's fame and makes more certain the final triumph of the cause for which he suffers. He stands for our race, and in him our race and religion are being crucified by tyrants. The public are under no delusions as to the ultimate object of the

back of the sham campaign against the Archbishop of Melbourne as a danger to peace. It started with his baffled adversaries in Australia, and is being manipulated with incredible impudence for the purpose of putting pressure on the Holy Father in the hope that the Archbishop's transference elsewhere would leave Australia safe for democracy under the care of Mr. Hughes.

"It would suit their designs to involve the Holy Father with themselves in a world war with the Irish race. This policy is worthy of men who about 'To hell with the Pope' one day and 'Fawn on His Holiness' the next. They are doomed to disappointment, and the whole discredit procedure only furnishes another proof, if further proof were needed, of how absolutely essential it is for Ireland's well being to be rid, once and forever, of foreign thralldom."

Most Rev. Dr. Browne, preaching in Queenstown Cathedral, said: "I am not blind to the patent fact that our Irish people are being provoked to the commission of outrage, and saddened by the action of the British Government, and its agents in this country."

"The rights of citizenship are denied to us. Military rule has taken the place of constitutional government. Outspoken criticism of the foolish and irritating legislation of our rulers is pronounced to be criminal and punishable by English coercive law. And this under a constitution whose proud boast it was that freedom of speech was a fundamental right of every citizen.

"An example of this is to be seen in the treatment of the great Archbishop of Melbourne—a son and priest of this diocese—who is not allowed to set foot on his native soil, as though he was an outlawed criminal, because of his outspoken criticism of the conduct of the English Government in its dealings with Ireland and his fearless exposition of the right of his native country to freedom.

"The English Government has blundered badly in its insulting treatment of him. Archbishop Mannix was not coming to Ireland to create an atmosphere which would render more difficult the attainment of an honorable understanding between Ireland and England, for he is a lover of peace and ordered liberty based on justice. It was not his intention to go about the country exciting the passion of the multitudes by his marvelous powers of speech. He was coming home solely to salute his venerable mother and visit his friends.

The insulting treatment of the great Archbishop by the English Government will not have the effect of lowering the exalted esteem in which he is held by Irishmen at home and abroad, or by the people of his adopted country, Australia, where his widespread influence has had such beneficial results. Rather it will intensify the affection and admiration in which he is held."

Most Rev. Dr. Browne received a letter from Archbishop Mannix, dated Los Angeles, June 14th, in which His Grace wrote: "I wish, for many excellent reasons, that my arrival should be unheralded in any way. I therefore count upon your hospitality for Dr. Foley and myself as we pass through, and for your co-operation in enabling me to reach Charleville in peace."

Dr. Browne replied that His Grace might rely on a hospitable reception, but the uncontentious entrance His Grace desired could not be secured, His Lordship thought.

In a letter to Rev. Dr. Kent His Grace asked that the date of his arrival be kept quite private. "I just wish to drop down to Charleville as soon and as quietly as possible. I do not want any publicity in Ireland on my arrival."

AN IRISH HOPE

The condition of affairs in Ireland goes from bad to worse. But at least one hopeful sign is the rapprochement between Irish Protestants as a body—outside the circle of Ulster Orangemen and Catholics. A conspicuous recent public evidence of this is a pronouncement just made jointly by Sir Nugent Evans, Lord Lieutenant of Meath, and Dr. Plunket (son of Lord Plunket, late Protestant Archbishop of Dublin) the Protestant Bishop of that diocese: "We plead," they say, "for tolerance and equality as between Roman Catholics and Protestants not alone because our common Christianity demands it, but because any departure therefrom would be as variance with the present conditions, so conducive to peace and goodwill, under which Irishmen of all creeds live together in this County of Meath. We bear witness from our own experience of the happy relationships in both commercial and social life that exist in this County of Meath between our Roman Catholic neighbors and ourselves, who represent only five per cent. of the total population."

This is a worthy and, happily, a widespread spirit, and when, in the prevailing turmoil, one is tempted to look on the cause of order and good government in Ireland as irretrievably hopeless, it is well to remember whence the fact that even "present conditions," even in a proclaimed county, are yet "conducive to peace and goodwill under which Irishmen of all creeds live together in this County of Meath," as in all the other counties outside the North-East corner.

It is a good omen of the future that these two great Protestant Irishmen are not of those who

design of the future, or are hopeless of finding a way out. They are both of them identified with the Peace Conference held this week in Dublin, to advise the Prime Minister on measures of reform; and in it they meet many, both Catholic and Protestant, of their own high influence and character. Peace has still its unexplored possibilities.—The Universe.

HEALING MIRACLES AT LOURDES

BISHOP OF GALLOWAY'S TESTIMONY

The Right Rev. Dr. McCarty, Bishop of Galloway, addressed a meeting of the Catholic Young Men's Society in their hall, Shakespeare Street, Dumfries, on a recent Sunday evening. The subject of his lecture was "The recent Soles Pilgrimage to Lourdes, France." Bishop McCarty is the chairman of the Executive Pilgrimage Committee. His Lordship said:

The twelve hundred pilgrims who left Scotland on the 14th July for Lourdes, in the French Pyrenees, went to the famous sanctuary to thank God for our preservation during the late war, and to pray for the repose of the souls of our young men who fell on the battlefields of France and in other parts of the world. Whilst these were the main objects of our pious visit to France, we consented to take some sick people with us, although we discouraged rather than encouraged the influx to accompany us, as the managers of hotels in Paris, where we rested for a day and a night, refused to shelter our invalids. We had therefore to make special provision for the sick in one of the Paris hospitals. We had also to engage trained nurses, and requisition the services of three doctors, who accompanied the Pilgrimage, and make use of the many willing volunteers, ladies and gentlemen, to act as "brancardiers" on the journey to Lourdes. The terror and pity of the pilgrims, both on route and at Lourdes, were beyond all praise. During these days, from early morning until late at night, there was a continuous round of religious services, interrupted only by necessary meals—Communion Mass at 7 a.m.; Stations of the Cross at 11 a.m.; prayers during the bathing of the sick at 2 p.m.; procession of the Blessed Sacrament at 4.30 p.m.; procession in honor of the Blessed Virgin Mary, 8.30 p.m. Pilgrims from Rennes (France) 800 in number and from Antwerp (Belgium) numbering 400, joined with us in our public devotions.

Almighty God was pleased to favor us with several remarkable cures in answer to our prayers for the sick. Martin Graham, Glasgow, whose leg was crushed in a coal mine at Uddington, Lanarkshire, six years previously, was restored to perfect health. He had in his possession a doctor's certificate to the effect that he could not use his leg, which was absolutely as stiff as a log of wood, from hip to heel. He could not move without the aid of crutches; he continually suffered great pain in the fractured limb; he had wretched general health. On bathing his limb for the second time his leg was perfectly cured. This happened on the day after his arrival. During the remaining days in Lourdes he took part in the devotions and processions like the rest of the pilgrims. On one of these days he asked his leg, which he felt; he replied: "I feel in perfect health." To prove how well his knee was he bent his knee, moved and turned his limb in every way. Dr. Mannix, who examined Graham's leg, said, "We have here a supernatural cure, without any doubt."

Another singular cure was that of Jessie Spalding, Edinburgh. This young woman met with an accident eighteen months ago, when the bones of her foot were dislocated. Three operations were made on her foot in the Edinburgh Infirmary without any beneficial results. All that medical science could do for her was to supply her foot with a special surgical boot, made by the Cripple Aid Society. She moved about with great difficulty by the aid of crutches or by means of a wheeling chair. On entering the waters of the baths and reciting the prescribed prayers, the deformed bones of her foot straightened out and assumed their natural shape, and she walked out of the baths with perfect ease. The members of her section of pilgrims combined to buy her a new pair of boots. She was afterwards seen taking part in the processions without any sign of her former decrepitude. Her surgical boot and crutches were left at the shrine along with the numerous others of former invalids, as souvenir of God's favors.

The Bishop went on to narrate the cures of Margaret Dermody, Stillington; Charles Sweeney, Dumbarton; and other pilgrims. The Hon. Misses Kerr, two daughters of the late General Lord Ralph Kerr, acted as attendants in the baths for women at Lourdes. They testified that there was an open wound on the whole side of one leg of Margaret Dermody which discharged a great deal of matter every day. After bathing in the waters of the miraculous stream the entire wound closed and healed.

The Soles pilgrims were delighted beyond measure at the singular favors granted by God through the prayers and intercession of the Immaculate Mother of Jesus Christ. Almighty God has made use of miracles in all ages of the world to reward the faith of His children and to stimulate and warm the piety in the hearts of His people who may

have grown cold in His service. He who made the heavens and the earth—He who causes the evaporation of the rivers and seas, and makes the water float far above our heads to fall gently on the parched earth that it may furnish us with food—He can also strike the hard rocks to bring forth the living streams of limpid water, through a Moses in the desert, or the Blessed Virgin Mary under a shadow of the Pyrenees, for the benefit of the bodies and souls of men. Our Lord Jesus Christ performed stupendous miracles when he was on earth. He appealed to these "signs and wonders" as the proofs of His Divinity. No doubt there are in Scotland, as in other parts of the world, streams of water as pure and limpid as those flowing from the rocks of Massabielle, Lourdes, but those waters flow from the rocks at the command of the Blessed Virgin Mary, who appeared on nineteen different occasions by the side of the miraculous waters and gave her messages to the world through the agency of a poor peasant girl. The proof of the truth of these messages has been manifested by the continuous flow of the healing waters for the past fifty-eight years, and the numerous cures, medically attested by the best qualified physicians and surgeons of many nations.

God has a right to show His power in the world of His creation and perpetual preservation. Men may be able to raise themselves on wings a few thousands of feet above the surface of the earth, drive their trains through mountains, sail under the sea, and speak to each other through intervening miles of space, but in all this science is only making use of the powers which God has created and if men had true gratitude for all they have and are receiving they should love, praise and bless God always.—Catholic Herald.

ST. ANDREW RELICS ENshrined

Amalfi, one of the most picturesque of the towns of Southern Italy, is about 25 miles southeast of Naples. It is said to have once contained 50,000 inhabitants, but this was in the golden days of its history, when, under the Emperor Constantine, a court was established there, and the decisions of which were recognized as the maritime law of all Europe. The population is now between seven and eight thousand.

Amalfi is an Archdiocese directly dependent on the Holy See, the seat being, of course, the picturesque little town perched on the mountains. The Archdiocese contains about 36,000 inhabitants, 54 parishes, and 279 secular priests.

The city was founded by a company of Roman patricians, who were wrecked on the way to join the Imperial Court at Byzantium, in the fourth century. In the sixth century it was already a Bishop's See, and in the eighth was raised to Metropolitan dignity.

At first under the protection of the Eastern Empire, it gradually, as the Imperial power declined, became an independent republic. From the ninth to the twelfth centuries it was a very important State, attaining to the rank of the first naval power in Europe and engrossing the trade of the Levant. The hospital in Jerusalem, in which the Knights Hospitallers of St. John originated, was founded by merchants of Amalfi, and belonged to this enterprising city.

At the height of its glory Amalfi was called the Athens of Italy, on account of the treasures of learning which she possessed. The earliest known manuscripts of the Pandects of Justinian—from which almost all other codes of the law have been copied—belonged to its public library until 1185, when it was carried off with other spoils by the Normans. Its national existence came to an end in 1129, when it was conquered by Count Roger of Sicily.

A sentence or two from Julia Kavanagh's work on "The Two Sicilies" will introduce quaint beauties to the present town. "Amalfi is one of the strangest-looking little towns in all Italy. You can never be said to go through the city; you either climb or descend; medium there is none. Our donkeys crossed a piazza, with the Cathedral perched up an endless flight of steps that took us under a dark passage with a Moorish arch. A faint lamp burned before the image of the Madonna in its niche, and lovely rose colored flowers in broken vases were placed around it; the place was dark and damp, and invisible waters made a rushing sound."

Longfellow, who stood over this aerial town and gazed across the "blue Salerno Bay," wrote: "New to him who sails Under the arch, a few white villages, Scattered above, below, some in the clouds, Some on the margin of the dark-blue sea, And glittering through their lemon groves, announce The region of Amalfi. Then, half fallen, A lonely watch-tower on the precipice Their ancient landmark—comes, Less may it last."

The Cathedral, which is under the patronage of St. Andrew the Apostle, is a very interesting specimen of the Lombardo-Saracenic style of architecture. The majestic, open Gothic vestibule is adorned with seven

antique columns from Paestum. The bronze gates of the portals were cast at Constantinople by the Byzantine bronze-worker, Saurachois, in 1066, and are covered with sentences from Holy Scriptures in inlaid silver and metallic compositions of red, black, and green colors.

The interior of the church consists of a nave, adorned with rich mosaic arabesques, and three aisles; there was formerly a fourth aisle, but it disappeared in one of the numerous restorations of the edifice. The roof is richly carved and gilded, and rests on antique marble columns taken from some of the magnificent Roman ruins in the surrounding country.

From the right aisle a staircase leads to the crypt, which dates from 1299, but was renovated and lined with precious marbles in 1719. Its ceiling was covered with paintings by Aniello Falcone, the master of Salvator Rosa. In the central apse rests the body of St. Andrew—the protopete, as the Greeks called him, because he had the honor of being the "first called" among the Apostles—which, at the beginning of the thirteenth century, was brought by Cardinal Capuano, with other relics, from the City of Constantinople.

From the right aisle a staircase leads to the crypt, which dates from 1299, but was renovated and lined with precious marbles in 1719. Its ceiling was covered with paintings by Aniello Falcone, the master of Salvator Rosa. In the central apse rests the body of St. Andrew—the protopete, as the Greeks called him, because he had the honor of being the "first called" among the Apostles—which, at the beginning of the thirteenth century, was brought by Cardinal Capuano, with other relics, from the City of Constantinople.

BODY OF SAINT ANDREW

The possession of the mortal remains of that Apostle has made Amalfi a place of pilgrimage for many centuries; and among others who are recorded as having come to the city for express purpose of visiting this most sacred relic are St. Francis of Assisi in 1218, Pope Urban IV. in 1261, St. Bridget of Sweden on her return from the Holy Land in 1354, and Pope Pius VI. in 1466. Pope Pius II. caused the head of the Apostle to be removed to Rome, where it was received with royal honors, and now forms one of the four chief relics of St. Peter's Basilica.

In the centre of this beautiful and hallowed crypt stands a great bronze statue of St. Andrew, by Michael Angelo Naccarino, presented by Phillip III. of Spain.

K. OF C. WELCOMED BY HOLY FATHER

Rome, Aug. 29.—The reception given by the Holy Father to the Knights of Columbus on their arrival here, and the ceremonies incident to their visit were most impressive. The ceremonies in the Vatican Garden this (Sunday) morning, when His Holiness said Mass for the pilgrims at the Altar of the Madonna della Guardia, were solemn and picturesque.

The Pope's allusion to the Knights in the course of which he recounted their "magnificent work" at the Catholic University, Washington, "and during war both at home and abroad," and cautioned them to "keep their program free from any program of political character" was significant.

After praising the Knights for their labors in the United States the Holy Father denounced the anti-Catholic propaganda rampant in Rome and prayed the Knights to oppose it with their beneficent work in the Holy City.

Monsignor Corretti, who visited the United States a year ago, came down to the station specially to meet Supreme Knight Flaherty and European Commissioner Edward L. Hearn, and to explain to them the arrangements that had been made for the audience, Sunday's ceremonies and visits to Papal palaces during the stay.

At the station were also Monsignors Francis C. Kelly of Chicago; Right Reverend Monsignor O'Hearn, rector and Monsignor Bernard J. Mahoney, spiritual director of the North American College and other Americans visiting and residing here.

The first great ceremony of the visit was the audience which the Holy Father gave the Knights Saturday morning. This was a notable function. The Knights marched outside the bronze doors in order of precedence and formed a long procession to the Consistorial Hall. The Holy Father entered punctually with a Noble Court, and took place on his throne with Monsignor Racci, Magliordomo, on his right, and Monsignor Caccia, acting Maestro di Camera, at his left, and Monsignor Corretti, Kelly, Mahoney and other prelates surrounding him.

Supreme Knight Flaherty advanced to the steps of the throne and read an eloquent address, expressing the joy and pride the Knights felt at being able to come and pay their homage, thus showing their loyalty to God and country as hallmark of their Order. This loyalty he pledged to the Pope for all time.

"We Knights of Columbus will follow you, Holy Father, where you lead; your cause is our cause," said Mr. Flaherty. "Your weal or woe means joy or sorrow for us."

His Holiness replied in notable allusion. He began by describing the presence of Knights around him as "a cause of sweet comfort and occasion of glad hope." While always pleased to have his children around him, this was very special pleasure, and he showed why, by detailing magnificent work the Knights had done at the Catholic University and by help they are giving the Bishops and priests in their pastoral ministry, and by reciting their achievements during the War at home and abroad, thereby winning praise from all.

The reason he saw for this success, the Holy Father said, was the intimate attachment to the faith

animating the Order itself and the whole life of every Knight. That is why its members are the best of citizens and worthy bearers of the name Knight and of the Pope's own fellow citizen, Christopher Columbus, "Christ Bearer." Great work remained to be done in America where the Knights surely will intensify their effort following always the line of conduct, showing attachment to their Bishops and keeping their program clear of any political program whatever. His Holiness said.

"We welcome you Knights of Columbus to this holy city, Rome," he said. Denouncing in scathing terms anti-Catholic propaganda waged in Rome, the Holy Father prayed the Knights to meet it with good propaganda.

"There you see another great field of competition before you," he reminded the Knights. "The struggle bring you as much merit as it brings us hope."

That his hope might be fulfilled and their merits be acquired, His Holiness prayed God's blessing on their work and as a pledge thereof imparted the apostolic benediction to Supreme Knight Flaherty and all the members of the Order.

As Supreme Knight Flaherty knelt before the Holy Father bestowed on the head of the Order the dignity of Commander of the Order of St. Gregory the Great. The Holy Father then passed around the great hall giving all present an opportunity to kiss his ring.

Mons. Corretti translated Mr. Flaherty's address into Italian for the Pope and the latter's address into English for the Knights. Uniquely memorable was the Pope's Mass early Sunday morning at what may be called his private chapel in the shrine of the Madonna della Guardia. In the Vatican Gardens. From the moment when distant voice of silver trumpets heralded the Holy Father's approach he drew away with Mons. Corretti it was a long thrill of devotion. Two hundred and forty Knights moved in procession to the altar to receive Holy Communion.

As the Holy Father celebrated Mass in the first glint of morning sunlight coming through trees of the garden he chanted sweetly and the Sistine Choir, hidden from view, sang gloriously.

ST. FRANCIS XAVIER'S TODAY AND TOMORROW

The foundation and early labors of St. Francis Xavier's brought higher education to a people which had never enjoyed its boon, either in their old or in their adopted home. Through the only agency which could have accomplished this task, an institution identified with their religious faith and racial tradition, the Catholics of our Eastern Counties were led in to the current of national life, to their advantage and to the advantage of their country.

What of the present? What does the St. Francis Xavier's of today mean to the Catholic body and to the country as a whole? Conspicuously characteristic of the latter-day St. Francis Xavier's has been the quality of vision, the power to perceive the opportunities of the present and foresee the demands of the future. It has joined to this the gift of self-criticism, the desire to be ever honest with itself. It has never been its way to make a merit of a shortcoming, or to shrink from humilitating, but weak and superficial in the scientific side. Secondly, and correspondingly, its professors were men of sound general scholarship rather than specialists; they were at home in every subject within the limited scope of the course, but had not received an exhaustive training in any one direction. In the third place, St. Francis Xavier's led as an institution a somewhat too isolated existence, too aloof from intercourse with its educational neighbors.

The turn of the last century saw the University seriously re-examine its traditions and standards. The claims of the physical sciences gained recognition, and in the older established subjects more modern methods were introduced. The faculty was reinforced by trained specialists, most of them young ecclesiastics who, after graduating from St. Francis Xavier's, had been encouraged to follow advanced courses in the strongest universities of Europe and America. The first of these was the present Archbishop of Toronto, Dr. Neil McNeil, who after his studies in Rome proceeded to the University of Marcelline. He was followed by many others who went abroad to pursue postgraduate work, at Lille, Louvain, Munich, John Hopkins and Washington. A novel and pregnant departure was the sending of a young priest to study agricultural sciences at Truro, Ohio and Guelph.

Nor did the University restrict its faculty exclusively from the ranks of the diocesan clergy. It secured the services of able laymen, gradu-

ates of the Massachusetts Institute of Technology, Oxford, Cambridge, London and Dublin. The result of the new policy of St. Francis Xavier's in this direction has been to multiply departments of instruction to meet modern needs, to place each department under one or more specialists of unimpeachable competence, to break down the isolation of a former time, and enrich every side of its life and work with inspiration drawn from far afield. No institution is now more free, as a glance at the roll of its professors will show, from the inbreeding which must stultify every college or university which looks for no degrees beyond its own in those whom it appoints to its staff. And to the principle that the man makes the institution, and high training and the stimulus of external inspiration are the keys to its success today. A number of them, who will in time be called to its staff, are now postgraduate students at distant universities, one at McGill (in Geology), two at Washington (in Pedagogy and Chemistry respectively), one at Oxford (in Political Science and History).

This progress would not have been possible without the aid of the benefactors to whose generosity allusion has been made. These men have by the struggling institution a spirit which gave promise of great future achievement, but was hopelessly bottled in its strivings by the University's lack of endowments. All familiar with the economic condition of Eastern Nova Scotia in the last century, when agriculture was at the nadir of depression and before the industries of Cape Breton had been developed, will own that no university ever served a constituency less able to reward it. The poverty of the University seemed an insuperable obstacle to all higher progress. But those generous friends now came to its assistance with gifts which played a great part in the strengthening of its faculty, and permitted the University to modernize its external equipment.

The fruit of these developments was high academic efficiency. St. Francis Xavier's does not imagine that its educational service has reached an unimprovable standard of excellence—as the present Drive for better schools. But it claims that in most of the scholastic subjects proper to a modern undergraduate college it gives instruction of an extremely high quality. But other results have followed, reaching beyond the laboratory and classroom.

When St. Francis Xavier's sent Miles Tompkins to pursue an extended course of agricultural science, a step was taken which has effected, in no remote or circuitous way, the economic life of the country. It was the beginning of the policy which is so much a part of the aims of the University today: "Reach the people." Fr. Tompkins and his fellow professor, Dr. Hugh McPherson, making Antigonish and St. Francis Xavier's their centre, have carried on a work to which the agricultural prosperity of the Eastern Counties owes no small debt. What these men have done and are doing for agriculture another of the University's professors has begun to do for our fisheries. St. Francis Xavier's hopes in time to make itself the filter through which every fact of science that is capable of practical application may pass into the common industries of our Province.

To speak more generally and apart from what has and will be accomplished in these specific directions, St. Francis Xavier's has set its face towards the people. It has become a centre of propaganda and instruction, spreading all knowledge and forwarding every movement that can better the lot of the ordinary man. In season and out of season, through every medium at their command, on the platform, through the press, through social conferences where every question affecting the public welfare is canvassed, those associated with St. Francis Xavier's are preaching this gospel.

We open a campaign for an institution already begun and almost established, more necessary by far than appears to the average reader, to preserve the faith of our Ruthenian Catholics. We have never kept silent about this great project. It has been explained time and time again. But we did not make our great appeal until now.

A little more than a year ago the Christian Brothers were asked to take up the difficult task of providing a school at Yorkton, for Ruthenian boys. After surveying the ground, with a courage that is worthy of every praise, this self-sacrificing body of teachers sent a number of picked men from their well established houses to learn the Ruthenian language and devote their lives to the future of these young Canadian Catholic boys. The Catholic Church Extension Society pledged aid to the amount of \$50,000 to carry on the work. The school now stands and will shortly open. The Board of Governors, on which

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

\$50,000 NEEDED

STIRRING APPEAL OF THE CATHOLIC CHURCH EXTENSION SOCIETY FOR A GREAT WORK. WHAT YOU CAN DO?

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged \$8,706 08

MASS INTENTIONS In memory of a Friend... 2 00 Mrs. C. McGilivray... 2 00 Reserve Mines... 2 00 Mary Corkery, Harwood... 2 00 Mrs. Jos. Manary, Wyman... 3 00

RUSSIA

Bertrand Russell, one of the most radical men of present-day England, went to Russia last June, quite in sympathy with Soviet rule, expecting to study an interesting experiment in a new form of representative government. This sympathetic radical was thoroughly disappointed. He found in Russia that the Soviet Government had degenerated into just what the Catholic World had foretold over a year before. The All Russian Soviet Congress is moribund. The Moscow Soviet, nominally supreme in Moscow, is, in words of Bertrand Russell, "only a body of electors who choose the Executive Committee out of which in turn is chosen the Presidium, consisting of nine men, who meet daily and have all the power."

"It is easy for the Government to exercise pressure over the election of the Executive Committee and again over the election of the Presidium. It must be remembered that effective protest is impossible owing to the absolutely complete suppression of free speech and free press."

Freedom of speech, freedom of the press, are not known. It is impossible for the people to express their will. In fact, Russell was not able to make any study of the Soviet system, because there is no such system: in his own words, it is moribund. If there were a Soviet system, a true liberty of voting, there would, in the words of this radical, be no majority of Communists in either town or country.

"No conceivable system of free election would give majorities to the Communists in either town or country. Various methods are therefore adopted for giving the victory to Government candidates. In the first place, the voting is by show of hands, so that all who vote against the Government are marked men. In the second place, no candidate

who is not a Communist can have any printing done, the printing works being all in the hands of the State. In the third place, he cannot address any meeting, because the halls all belong to the State. The whole of the press is of course official; no independent daily is permitted."

"All real power is in the hands of the Communist Party, who number about 600,000 in a population of about 120,000,000. I never came across a Communist by chance; the people whom I met in the streets or in the village, when I could get into conversation with them, almost invariably said they were of no party."

Of the bureaucracy that makes up the existing Government among the majority are "young arrivistes, who are enthusiastic Bolsheviks because of the material success of Bolshevism. With them must be reckoned the army of police-men, spies and secret agents, largely inherited from the Tsarist times, who make their profit out of the fact that no one can live except by breaking the law. This aspect of Bolshevism is exemplified by the Extraordinary Commission, a body practically independent of the Government, possessing its own regiments which are better fed than the Red Army. This body has the power of imprisoning any man or woman without trial on such charges as speculation or counter-revolutionary activity. It has shot thousands without trial, and though now it has nominally lost the power of inflicting the death penalty, it is by no means certain that it has altogether lost it in fact. It has spies everywhere, and ordinary mortals live in terror of it."

Reviewing the accepted estimate of Bolshevism held by some of its supporters outside of Russia, Bertrand Russell states: "Friends of Russia think of the dictatorship of the proletariat as merely a new form of representative Government, in which only working men and women have votes and the constitutions are partly occupational, not geographical. They think that 'proletariat' means 'proletariat,' but 'dictatorship' does not quite mean 'dictatorship.' This is the opposite of the truth. When a Russian Communist speaks of dictatorship, he means the word literally, but when he speaks of the proletariat he uses the word in a Pickwickian sense. He means the 'class conscious' part of the proletariat—i. e., the Communist Party. He includes people by no means proletarian (such as Lenin and Chicherin) who have the right opinions, and he excludes such wage-earners as have not the right opinions, whom he classifies as lackeys of the bourgeoisie.—New World.

Every agency that could hamper or corrupt the faith of these people is at work and has been at work among them for years. With changes of language, customs and conditions to face and with long traditions of their own which were little understood in the new country it is little wonder that they often fell a prey to the proselytizing agencies in their midst. However the vast majority of the Ruthenians are Catholic and with proper provision will remain true to their faith.

\$50,000 are needed and needed now. It is not a large sum when we consider that we make our appeal to every Catholic in this vast Dominion. We are more than three millions. With the circumstances before us the amount is surely not large. We are not called upon to do all the work either, the Ruthenians are helping and are willing to help. But we must be true to our promise and our allotted task. We can do it and do it easily.

How can you aid? Send one dollar as your contribution or more if you can afford it and have your friends help. Take up this matter at once at the first meeting of the local Catholic Society. We cannot go in person to emphasize this appeal. Approaches have already been made to some of our Catholic organizations for work among these people. Let it now find expression in the aid you give to this appeal. The Catholic Church Extension Society has devoted its best efforts to reach a tangible solution of some of the most pressing problems of these people. Their Bishop is highly pleased with their work, and with your financial aid, your moral support and your devout prayers it will have the blessing of God and success.

We appeal to every representative Catholic organization to further this effort, to the friends of Extension, both lay and cleric, who in the past have interested themselves in the missionary works of the Church in Canada, and to all their friends that this attempt to give a sound Catholic education to the largest body of our new Canadian population may in every way succeed.

Send all donations at once before the appeal is laid aside and forgotten to: Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged \$8,706 08

MASS INTENTIONS In memory of a Friend... 2 00 Mrs. C. McGilivray... 2 00 Reserve Mines... 2 00 Mary Corkery, Harwood... 2 00 Mrs. Jos. Manary, Wyman... 3 00

RUSSIA

Bertrand Russell, one of the most radical men of present-day England, went to Russia last June, quite in sympathy with Soviet rule, expecting to study an interesting experiment in a new form of representative government. This sympathetic radical was thoroughly disappointed. He found in Russia that the Soviet Government had degenerated into just what the Catholic World had foretold over a year before. The All Russian Soviet Congress is moribund. The Moscow Soviet, nominally supreme in Moscow, is, in words of Bertrand Russell, "only a body of electors who choose the Executive Committee out of which in turn is chosen the Presidium, consisting of nine men, who meet daily and have all the power."

"It is easy for the Government to exercise pressure over the election of the Executive Committee and again over the election of the Presidium. It must be remembered that effective protest is impossible owing to the absolutely complete suppression of free speech and free press."

Freedom of speech, freedom of the press, are not known. It is impossible for the people to express their will. In fact, Russell was not able to make any study of the Soviet system, because there is no such system: in his own words, it is moribund. If there were a Soviet system, a true liberty of voting, there would, in the words of this radical, be no majority of Communists in either town or country.

"No conceivable system of free election would give majorities to the Communists in either town or country. Various methods are therefore adopted for giving the victory to Government candidates. In the first place, the voting is by show of hands, so that all who vote against the Government are marked men. In the second place, no candidate

who is not a Communist can have any printing done, the printing works being all in the hands of the State. In the third place, he cannot address any meeting, because the halls all belong to the State. The whole of the press is of course official; no independent daily is permitted."

"All real power is in the hands of the Communist Party, who number about 600,000 in a population of about 120,000,000. I never came across a Communist by chance; the people whom I met in the streets or in the village, when I could get into conversation with them, almost invariably said they were of no party."

Of the bureaucracy that makes up the existing Government among the majority are "young arrivistes, who are enthusiastic Bolsheviks because of the material success of Bolshevism. With them must be reckoned the army of police-men, spies and secret agents, largely inherited from the Tsarist times, who make their profit out of the fact that no one can live except by breaking the law. This aspect of Bolshevism is exemplified by the Extraordinary Commission, a body practically independent of the Government, possessing its own regiments which are better fed than the Red Army. This body has the power of imprisoning any man or woman without trial on such charges as speculation or counter-revolutionary activity. It has shot thousands without trial, and though now it has nominally lost the power of inflicting the death penalty, it is by no means certain that it has altogether lost it in fact. It has spies everywhere, and ordinary mortals live in terror of it."

Reviewing the accepted estimate of Bolshevism held by some of its supporters outside of Russia, Bertrand Russell states: "Friends of Russia think of the dictatorship of the proletariat as merely a new form of representative Government, in which only working men and women have votes and the constitutions are partly occupational, not geographical. They think that 'proletariat' means 'proletariat,' but 'dictatorship' does not quite mean 'dictatorship.' This is the opposite of the truth. When a Russian Communist speaks of dictatorship, he means the word literally, but when he speaks of the proletariat he uses the word in a Pickwickian sense. He means the 'class conscious' part of the proletariat—i. e., the Communist Party. He includes people by no means proletarian (such as Lenin and Chicherin) who have the right opinions, and he excludes such wage-earners as have not the right opinions, whom he classifies as lackeys of the bourgeoisie.—New World.

Every agency that could hamper or corrupt the faith of these people is at work and has been at work among them for years. With changes of language, customs and conditions to face and with long traditions of their own which were little understood in the new country it is little wonder that they often fell a prey to the proselytizing agencies in their midst. However the vast majority of the Ruthenians are Catholic and with proper provision will remain true to their faith.

\$50,000 are needed and needed now. It is not a large sum when we consider that we make our appeal to every Catholic in this vast Dominion. We are more than three millions. With the circumstances before us the amount is surely not large. We are not called upon to do all the work either, the Ruthenians are helping and are willing to help. But we must be true to our promise and our allotted task. We can do it and do it easily.

How can you aid? Send one dollar as your contribution or more if you can afford it and have your friends help. Take up this matter at once at the first meeting of the local Catholic Society. We cannot go in person to emphasize this appeal. Approaches have already been made to some of our Catholic organizations for work among these people. Let it now find expression in the aid you give to this appeal. The Catholic Church Extension Society has devoted its best efforts to reach a tangible solution of some of the most pressing problems of these people. Their Bishop is highly pleased with their work, and with your financial aid, your moral support and your devout prayers it will have the blessing of God and success.

We appeal to every representative Catholic organization to further this effort, to the friends of Extension, both lay and cleric, who in the past have interested themselves in the missionary works of the Church in Canada, and to all their friends that this attempt to give a sound Catholic education to the largest body of our new Canadian population may in every way succeed.

Send all donations at once before the appeal is laid aside and forgotten to: Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged \$8,706 08

MASS INTENTIONS In memory of a Friend... 2 00 Mrs. C. McGilivray... 2 00 Reserve Mines... 2 00 Mary Corkery, Harwood... 2 00 Mrs. Jos. Manary, Wyman... 3 00

RUSSIA

Bertrand Russell, one of the most radical men of present-day England, went to Russia last June, quite in sympathy with Soviet rule, expecting to study an interesting experiment in a new form of representative government. This sympathetic radical was thoroughly disappointed. He found in Russia that the Soviet Government had degenerated into just what the Catholic World had foretold over a year before. The All Russian Soviet Congress is moribund. The Moscow Soviet, nominally supreme in Moscow, is, in words of Bertrand Russell, "only a body of electors who choose the Executive Committee out of which in turn is chosen the Presidium, consisting of nine men, who meet daily and have all the power."

"It is easy for the Government to exercise pressure over the election of the Executive Committee and again over the election of the Presidium. It must be remembered that effective protest is impossible owing to the absolutely complete suppression of free speech and free press."

Freedom of speech, freedom of the press, are not known. It is impossible for the people to express their will. In fact, Russell was not able to make any study of the Soviet system, because there is no such system: in his own words, it is moribund. If there were a Soviet system, a true liberty of voting, there would, in the words of this radical, be no majority of Communists in either town or country.

"No conceivable system of free election would give majorities to the Communists in either town or country. Various methods are therefore adopted for giving the victory to Government candidates. In the first place, the voting is by show of hands, so that all who vote against the Government are marked men. In the second place, no candidate

who is not a Communist can have any printing done, the printing works being all in the hands of the State. In the third place, he cannot address any meeting, because the halls all belong to the State. The whole of the press is of course official; no independent daily is permitted."

"All real power is in the hands of the Communist Party, who number about 600,000 in a population of about 120,000,000. I never came across a Communist by chance; the people whom I met in the streets or in the village, when I could get into conversation with them, almost invariably said they were of no party."

Of the bureaucracy that makes up the existing Government among the majority are "young arrivistes, who are enthusiastic Bolsheviks because of the material success of Bolshevism. With them must be reckoned the

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

SEVENTEENTH SUNDAY AFTER PENTECOST

GOD IS LOVE AND DESIRES NOTHING BUT LOVE

"Thou shalt love the Lord thy God with thy whole heart and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself."

1. God is love; all the doctrines of Christianity proclaim this fact; He is love, and for this reason He created the world and peopled it with human beings, giving them immortal souls, equipping them with many glorious privileges and powers and destined them for eternal happiness.

God is love, and therefore He had mercy upon our fallen race, and sent His only begotten Son to seek and to save that which was lost. All Christ's life on earth, all His actions and sufferings, and especially His death on the Cross, teach us the same lesson: God is love! We learn it again from the holy Sacraments, these precious sources of grace that supply strength to the weak and weary traveller on his journey through life.

2. But God, being love, desires love. All the teaching of Christianity on the subject of morals may be summed up shortly thus: Love God with thy whole heart, and love thy neighbor as thyself."

Whoever loves God with his whole heart is doing all his duty to his Lord and Master. He delights in thinking of God, and does his best to live so as to please Him. He thinks, speaks and acts only in accordance with the will of God. He obeys those in authority, because it is God's will; he keeps order in his home, encourages his household to do right, trains his children in the fear of the Lord, and watches over his subordinates, that they may not stray from the straight path. He assists devoutly at public worship, because God desires us to pray together and to edify one another. A man who truly loves God, bears with patience whatever suffering God sees fit to send him knowing well that God can do no wrong; his confidence in Him is firm as a rock, and never wavers. In short, whoever truly loves God is careful to avoid all that might displease his heavenly Father, even in the least degree, and any, like Joseph the patriarch, "How could I do evil in the sight of my God."

Yet God's commandment of charity is fulfilled perfectly only by one who at the same time loves his neighbor as himself, for thus he discharges all his duties towards his fellowman. He who loves his neighbor as himself allows no angry or revengeful thoughts to rise up in his heart; he hates no one, and never returns evil for evil; he greets every sin committed by one who injures him, far more than over the wrong that he suffers. He is unjust to no one, but gives to each his due, treating others as he would wish to be treated by them. He never begrudges another his good fortune, and rejoices not in the losses and failures of others, but shares their happiness when they are prosperous, and their sorrows when they are in trouble.

He who loves his neighbor as himself always thinks and speaks well of others, for he would wish them to think and speak well of him. He never talks scandal, nor does he repeat any evil that he may have heard, but does his best to conceal his neighbor's faults and to put the best interpretation upon their actions. He who loves his neighbor as himself exerts himself to do all the good that lies in his power, and to help others, to the utmost of his ability. He is particularly zealous for the salvation of souls, desiring all to be good and happy. Hence he warns those who go astray, he instructs the ignorant, sets a good example to everyone, and prays that all men may be saved.

The man, therefore, who truly loves God does all these things.

Let us, too, always strive to act thus, and then we shall be able truthfully to assert that we love God, and do our duty perfectly to our fellowmen, and then we may venture to hope that God will some day take us to Himself in His grace and love. Amen.

FAITHFUL COMPANIONS CENTENARY

VISCOUNTESS DE BONNAULT PAYS BEAUTIFUL TRIBUTE TO FAITH OF IRISH

The celebration of the centenary of the foundation of the Faithful Companions of Jesus brings to notice an interesting story of activity.

In 1820 the first house was opened in a humble way at Amiens, and later another foundation was made at Chateaux. The Order quickly spread through France and England, Ireland, Italy, Switzerland and other countries.

When religious persecution in France caused the Faithful Companions to close their schools, they sought asylum in Belgium, and in the islands of Jersey and Guernsey they found a vast field for apostolic labor.

There are novitiates in Namur, Belgium; St. Anne's, Brittany; Upton Hall, Cheshire, England; Gunley House, Isleworth, London; Newtownbarr, Wexford, Ireland; a place at Fitchburg, Mass.; and at "Gmazano," Kew, Australia. Everywhere the Order is flourishing—a tribute to the work of the Sisterhood. Their primary, secondary, and technical schools are recognized as leading educational establishments.

The F. C. J. Order is governed by a Superior-General, who, up to the time of the religious persecution in France, resided at the head House in Paris. She then removed to Brussels, Belgium, and since the outbreak of the great War has lived in Wales.

LIFE OF FOUNDRESS The Viscountess De Bonnauld D'Houet was the foundress of the society. She was left a widow after ten months of married life. She was devoted to her son, and in her widowhood gave up much to charitable works.

It is related that she had a dream early in her widowhood, and awoke inspired with a vivid impression of death, and of the necessity of making preparation for it. It was many years, however, before she made up her mind finally to change her life. She experienced much hostility in her wishes to devote herself to God's work. At the time she had decided to start her first community her mother died, and her father expected that she would live with him. He expressed strong disapproval of her decision to renounce worldly position, but subsequently fell in with her resolve, and assisted her.

A start was made at Amiens in 1820, and a few nuns joined Mme. d'Houet. The beginnings were full of hardships, and at the end of two years the community was reduced to three. At that critical moment she was very ill. Her chief helper, Mother Louise, broke down, too, and it seemed as if the small community would soon disappear.

HELP FROM BISHOP Help came from the Bishop of Amiens. The education of girls was the object of the foundress and her companions. They were so successful that from Amiens they were invited to Chateaux. There Mme. d'Houet looked after the young boarders, teaching them and doing the lion's share of the work. Then she went to Nantes, where the same occupations awaited her, and where she opened schools for the children of the upper class, of the middle class, and of workmen.

When times were bad and the price of food had risen, the local superiors of Nantes were wont to complain that it was all but impossible to keep on this last school, the reason being so slender. To their remonstrances the holy woman always replied that on no account were they to refuse to accept the children of workmen.

In 1826 the fourth convent was started at Sainte-Anne d'Auray. In that year Pope Leo XII. gave his approval to the Society of the Faithful Companions of Jesus. Her opponents endeavored to induce her to change the name, and threatened to employ all their power in Rome to force her to do so, but Mme. d'Houet replied that the cross which she bore was not the cross which heathen men bore, but that she would not alter the name of her society, since she held it with the sanction of the Sovereign Pontiff.

VISITS TO IRELAND The one thing this intrepid woman feared was lest she could not carry out God's designs. Human opposition never held her back. However, if she had bitter opponents, she had good friends, too, who realized the good she was doing, and her efforts were successful beyond any dreams of hers. She died in 1858, leaving twenty flourishing convents in France, Italy, England, and Ireland. The visits to Ireland used to give Mme. d'Houet a singular pleasure. "That country," says her French biographer, "had always evoked her deepest sympathy. She admired the courageous and staunch fidelity of its people to the ancient faith." Her nuns found it easy to prepare Irish children for their First Communion.

"These children edified us," writes another biographer of Mme. d'Houet, "by their disposition, in which faith and piety were so conspicuous. For their souls, like virgin earth, gave back abundant fold the smallest seed implanted therein."—The Pilot.

A TRULY CATHOLIC MOVEMENT

Catholics know that the evils from which the world is suffering today can be cured only by the return to Christian principles. They hold the fixed and unalterable conviction that the social and economic problem which the world today considers well nigh insoluble have been solved again and again by the Church. They point to the great encyclicals of Leo XIII. as a modern instance of how the application of the principles of the Gospel applied to present day industrial conditions can bring order out of chaos. These saving principles enunciated a generation ago by Pope Leo and reiterated many times by his successors and by the Hierarchy of the Church have met with the universal approval of constructive thinkers in all countries. That few attempts have been made to put them into practice is due to the willingness of the world to sacrifice justice to expediency.

It is with gratitude therefore that we learn that an attempt has been made in Spain to reconstruct society according to these tried and true Christian principles. The movement which began some eight years ago has already passed the experimental stage and has met with such success that Catholic thinkers are now pointing to Spain as the leader in bringing the world back to Christ.

A writer in the London Universe gives a graphic account of the genesis and development of the movement. Under one vast confederation are affiliated 57 federations embracing 4,000 associations and numbering more than 500,000 members. Membership consists of families, so that the real number is greatly in excess of that figure. The Confederation Nacional Catolica Agraria is the name of the association, and it aims at organizing the agricultural industry of Spain on the most approved methods.

It is not merely an economic movement. It is essentially Catholic. Its aim is in its constitution the principle of religion, of the family, and of the right of private property as the only sure foundation of the social order. Its purpose is to secure the social, economic and moral upbuilding of society through fearless

THE WONDERFUL FRUIT MEDICINE

Every Home in Canada Needs "FRUIT-A-TIVES"

To those suffering with Indigestion, Torpid Liver, Constipation, Sick or Nervous Headaches, Neuralgia, Kidney Trouble, Rheumatism, Pain in the Back, Eczema and other skin affections, "Fruit-a-tives" gives prompt relief and assures a speedy recovery when the treatment is faithfully followed. "Fruit-a-tives" is the only medicine made from Fruit—containing the medicinal principles of apples, oranges, figs and prunes, combined with valuable tonics and antiseptics. 50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

application of Catholic principles. The establishment of rural banks, the encouragement of peasant proprietorship, and education through religion are the methods the confederation pursues to interpose an effective barrier to the Continental socialism that finds a ready acceptance in such an agricultural community.

The real significance of the movement consists in the fact that on a groundwork of Catholic principles it has gone from success to success. It is being carried on by Catholic men of the highest ideals, in close touch with the ecclesiastical authorities, and along the lines laid down by Pope Leo XIII. It has shown that Christian principles are eminently practical. The success of this movement is not only a source of pride to Catholics throughout the world but should be an inspiration for right thinking men in all countries who realize that in normal and religious principles lies the true solution of social and economic questions.—The Pilot.

Let us ask the Blessed Virgin to help us: you know what a loving mother she is. Pray to her to teach you how to suffer little crosses and annoyances for the love of her Divine Son; how to meditate on His sufferings, as she did under the cross; and how to despise all but God and what is for His glory.

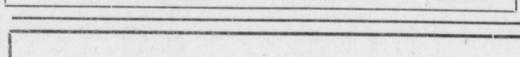
LADIES, BOYS AND GIRLS! Spread the Devotion of St. Rita

(The Advocate of the Afflicted) through the little Manual of St. Rita

Published by the Augustinian Community THIS beautiful little manual is 96 pages, and contains the Life, Miracles, Novena, Prayers, Litanies and Hymns in honor of St. Rita, and in every way gives authentic information concerning this very popular devotion, which will be appreciated by every Catholic. This little

Manual Sells for 25c. Each and in order to popularize this devotion, we are making this special offer, viz.: Should you sell 12 of these Manuals, we will give you as a premium one beautiful Statue of St. Rita in size 8 inches, portraying this beloved Saint in an attitude of meditation going to the Crucifix in her hand. Should you sell 24 of these Manuals, we will give you a Statue of St. Rita in size 12 inches. Should you sell 48 of these Manuals, we will give you a beautiful Statue of St. Rita in size 16 inches; and should you sell 96 of these Manuals, we will give you the large size Statue in size 22 inches. This last named Statue would look nice in any home, school classroom, or small chapel. Every Catholic home should have this beautiful little Manual, as the fact that devotions for St. Rita are contained therein, is an incentive to practice this devotion. We also have the Scapular Medal of St. Rita, price 15c. Pocket Shrine of St. Rita, in size 1 1/2 x 2 1/2 inch, price 15c. Prayer Cards, 6 for 25c. Address all communications to

CATHOLIC SUPPLY CO. 46 St. Alexander St. MONTREAL



MADE IN CANADA

Advertisement for Hotel Lenox, Buffalo, N.Y. Features: Modern Fire-Proof, All Outside Rooms. Text: "When You Visit Buffalo Add to your pleasure and comfort by stopping at the Lenox. Quietly situated, yet very convenient to business, theatre, and shopping districts, and Niagara Falls Boulevard. The service, and the surroundings are of the sort that will make you want to come again. European plan. Fireproof, modern. Exceptional cuisine. Every room an outside room. From \$2.50 per day. On Empire Tours. Road map and running directions free. C. A. MINER, MANAGING DIRECTOR NORTH ST. AT DELAWARE AVE. BUFFALO, N. Y.

Advertisement for Neponset Paroid roofing. Text: "Paroid Solves Your Roofing Problems TO receive roofing satisfaction whether on a Barn, Warehouse, Railroad Building or large Industrial Plant, consider the following points. Roofing must primarily give continuous service under every weather condition. It must be easily laid—adaptable to every description of roof. Further, roofing once laid should not become a liability through requiring constant repair. NEPONSET PAROID withstands hard and continuous wear, and is adaptable to all roof surfaces. Cheapness of first cost, as compared with wood and metal shingles, or slate, and economy of maintenance are some of its principal features. The base of Neponset Paroid is a high grade rag felt thoroughly impregnated with asphalt, making it positively water-proof and fire-resisting. It is further reinforced with a talc surface, grey in color; or with a permanent slate surface, red or green in color. EASY TO LAY—With every roll of Neponset Paroid is supplied sufficient nails and cement with full directions. Ask the Neponset dealer in your district, or write to us for an interesting booklet. "Roofing Canada" Made in Canada by BIRD & SON, LIMITED HAMILTON, ONTARIO "Canadian money, Canadian made, should be spent in Canada for Canadian trade."

Advertisement for Sherlock-Manning Piano Company. Text: "Music Hath Charms To Soothe" Music! What a wonderful gift and what a tired soulless old world this would be without it. By all means teach music to your children. The SHERLOCK-MANNING 20th Century Piano "The Piano worthy of your Home" is the ideal piano for beginner or expert. It is built by men who have the faculty of building pianos and with whom the construction of a Sherlock Manning is a labor of love. To Hear One Is To Decide To Have One! There is a Sherlock-Manning dealer in almost every community. Write us direct for the name of the one nearest to you. Sherlock-Manning Piano Company LONDON - CANADA

CHATS WITH YOUNG MEN

THE MAN WITH THE SMILE

It isn't the fellow who has a smile because of the smile of others. But the fellow who counts is the fellow who smiles in spite of his scowling brothers. Or whether they smile or whether they don't.

If he's true to his own soul's light, He will keep on smiling through thick and thin; He will smile for the sake of right.

The old song says if you smile for them, They will have a smile for you; But the man who smiles, if they smile or not,

Is the man who will put things through. The man who smiles because it's his heart That brings to his face the glow Of the peace and the power of doing his part

In the great world's daily show. To do things just to gain in return Some gift or some grace of life, Is only a half-way stile to win In the toll and struggle and strife.

For the best old grace is the grace of joy In doing and serving, along With a smile that is sweet as the smile of a boy,

Till your smile makes labor a song. —Baltimore Star

DON'T BE A COME DAY, GO DAY

Keep out of a rut. Nobody cares for the person who is so thoughtless of one's self or surroundings as to jog along day in and day out without caring whether school keeps or not."

Granted that the majority of us must work, is no excuse for plodding along elaborating on the fact that life is a ceaseless grind, and not bothering whether we are doing anything to assist any one else or to improve ourselves.

There is no use in constantly wishing for things that never come our way. There are numerous little joys around us, that can be had for the mere striving, and after all anything that is not worth striving for is not worth having.

The wise person who never gets into a rut learns to observe, and to see what is worth while and commendable in life around him and wastes no time in envying his more fortunate neighbor or lamenting for "what might have been."

The past is gone. The present is with all of us to do with as we please. Grasp each opportunity to do something. Be up and alert. Keep in touch with friends. Take an interest in things around you. Study the conditions of your country.

Think of the plight of the little ones in war-stricken Europe. If you are a lover of freedom, or if the blood of the Irish race courses through your veins, or the blood of any other oppressed nation, study her sad history, and then explain the true state of her condition to those around you, who, perhaps, know little or nothing of the sufferings she has endured.

You may be accused of spreading propaganda; but it is better than keeping in a rut, and history is interesting whether it be of our own America, Ireland or some far off country. It will give you food for thought and you will realize that life is what you make it, and that there is a vast field of opportunity before all of us. There is much work to do in this world, that it is really no place for drones.

We all receive heart aches once in a while. Everyone does. If it isn't one kind of sorrow, it is another. We wouldn't be here if our lives were to run along without a ripple; so because we have met with disappointments or sorrow, we must not let ourselves become sour, and place ourselves in a rut, where we imagine everybody is so sorry for us, and in our narrowness, we think we derive comfort from such sympathy when the truth of our position is this—nobody really pities us. They think we should have more stability than to be crushed by incidents that come into almost every life.

We could all be in that position if we let ourselves go down with our feelings, instead of looking up, and realizing that every sorrow comes from God, and that He has put into our hands the things we are complaining of. Always remember the old adage: "Laugh and the world laughs with you; weep and you weep alone." Seek for joy and you will find them, not in a rut, but in the paths strewn before you.

SOME YOUNG MEN FAIL—WHY? Here are ten typical cases:

1. Always postponed his tasks. 2. Grumbled, complaining others did not do their share, and blaming his mistakes on them.

3. Was not adaptable; wanted to work on one sort of job only. 4. Undependable except when watched and checked.

5. Too lazy to work hard when he thought he could "get by" by taking his work easy. 6. Always late in coming to work.

7. Did well at first and was promoted; promotion made him bossy and unwilling to be directed by others in the office.

8. (A plumber) did good work when it was where people could see it, but when it was to be in the ground and covered up, he did work that had to be done again by others.

9. He revelled at night, and was stupid and sleepy all next day.

OUR BOYS AND GIRLS

EVENING PRAYER

O Lord, most merciful, Father of my soul, I cry to Thee; At eventide, secluded and alone, I bow the knee.

I've greatly sinned and wandered far afield, Pray give me rest; As night comes on I yearn to lay my head Upon Thy breast.

Through this dark night on Thee I will repose, And to Thee cling; As wanderer finds amid the gathering gloom A mother's wing

Condole, O Lord, my tardy thought of Thee—I plead for grace; Help me to live by faith, and dying see Thy blessed face.

THE LITTLE STREET SINGER Billy and Betty had the mumps. Betty took them the evening of the very day Mother and Father went away. Father had to go to San Francisco on a business trip, and persuaded Mother to take a well-earned vacation. Grandpa and Aunt Patsy, together with Nurse, could take care of the family for a month.

So off they went by the early train, Billy promising Mother to take good care of Betty and run the errands for the family. Toward evening Betty had a high fever and was so sick that Aunt Patsy put her to bed and telephoned for the Doctor.

Just a case of mumps, I think," said Dr. Gray. "They are all over Summer just now. Don't worry. Keep her in bed, and as the Board of Health will not let Billy go to school, he might as well play with her during the day, so that if he is to get the mumps he will get them now."

And the second day after, Billy came down with the mumps, too. Betty was very sick for a week, but Billy was only sick enough to be ridged. He had promised Mother to do errands for every one and to take care of Betty and study hard. And oh! the choir-practice! How could he ever be well enough to sing his solo in the boy-choir for Easter!

And Father Philip was so anxious that all the boys should do well, for this was to be their first Easter music, and they were to chant the Tenor, too, in Holy Week, and now he, Billy, was in the house for two weeks, Billy confided rather peevishly to Aunt Patsy, while she was giving him his breakfast one morning.

"Never mind, Billy, I guess Father Philip understands. I saw him this morning after Mass, and he said he would drop in to see you today." Scarcely had she spoken when the doorbell rang, and Father Philip's cheery voice, as he entered Billy's room, said:

"Well, my little Palestrina, so this is the way you intend to sing your solo!" Billy smiled in answer, as much as the mumps would let him, and then asked, "Who is Palestrina, another sick boy?"

"No, not sick, but another boy, Billy, who had a voice like yours, but he was very poor and had to work hard at farming. Promise not to fidget and worry any more, and I'll tell you about him." Billy readily promised and then leaned back contentedly on his pillows to listen to Father Philip's story.

"Almost four hundred years ago, a little boy named Giovanni (which is the Italian for John, you know), stood singing in front of the church at Santa Maria Maggiore in Rome. He had trudged three miles that morning from his mother's farm in the little village of Palestrina, carrying suspended by a cord around his neck, a basket of small fruits and flowers to sell. Twice a week he came in to try to earn a little money for his sick mother. The day I am telling you about, no one seemed to buy. Giovanni sang his little songs, as usual, to attract customers to his wares, but no one stopped.

"Oh, see the pretty flowers, nurse," exclaimed little Caterina, who was passing with her maid. "Won't you let me buy some from the poor little boy?"

"No, no, Miss Caterina, you have a garden full at home. You are always speaking to dirty beggars and spending your money on them. Come away from the beggar, you'll spoil your dress."

"Beggar, I am no beggar," said Giovanni, while his little face grew crimson with shame.

"Come, no more of this," said the nurse, harshly, pulling away the tender-hearted little girl.

"It was one of the great feasts and crowds were now hurrying into the church to listen to a famous preacher. With tears in his eyes, little Giovanni flower basket and all, stole into the church to one of the side chapels where the crowd was not so great. It was a little chapel of Our Lady, and as she stood there, holding her Divine Son in her arms, the poor lad knelt down, and looked up at her in his disappointment and shame and misery.

"Oh, dear Mother of the blessed Jesus," he said, folding his little hands. "My mother has told me about your holy life, about your Son who died to take away our sins and troubles. Have pity on me. Make some one buy my flowers so that I can take home some money to my poor, sick mother. Holy Mother Mary, take pity on me! Soon the child, so lonely in the midst of the crowd, thinking only of his mother's poverty and sickness, forgot the people about him, and carried away with the thought that the Blessed Mother could help him, began to sing aloud the hymn to the Virgin be and his mother sang every evening.

"Hush!" said the bystanders, for just then the preacher was about to mount the pulpit. Unconscious of all about him, Giovanni, gazing only at the statue of the Blessed Mother sang the louder. Little by little the pure exquisite voice stole into the hearts of all. The men and women sat breathless, fearing to lose one tone of that sweet song of prayer.

"The priest, none other than my patron, St. Philip Neri, stopped to listen as he entered the pulpit. Suddenly, the boy's voice faltered, then stopped. He remembered that he was not at home, but in Rome in church. Down from the pulpit walked the priest, through the crowd to where Giovanni knelt, almost fainting, his little empty cap beside him. St. Philip dropped a piece of money into the cap, and turning to the people said:

"My brethren, this is my sermon today. Do as I have done, and my sermon is not in vain."

"In a few moments the boy's cap was full. "Thank you, thank you, for my mother," said the lad, as he turned and left the church. But St. Philip led him into the vestry, and seeing how faint with hunger Giovanni was, gave him a good meal, and bade him come back the next day. Overjoyed the boy ran home to his mother and poured his treasure into her hands. "I sang quite loud in church, and this is how the Blessed Mother helped me."

The next day when Giovanni went again to Santa Maria Maggiore, St. Philip was waiting for him, and there beside him stood the choir-master of the little church in Palestrina. St. Philip arranged that Giovanni should sing in the choir of his village church and the choir-master should teach him music. When the boy became a famous musician he was called Palestrina, and was the leader of the world in church music, composing many hymns and Masses. Another time I will tell you of the lifelong friendship between him and St. Philip Neri."

And Father Philip went to his next patient, leaving Billy to think over the story.

GREAT DISCOVERY

PETER AND PAUL'S VISIT TO ROME IS CONFIRMED

(N. C. W. C. News Service) A recent discovery in Rome of Professor Horatio Marucchi, the greatest Christian archaeologist, has given added and undeniable proof of the coming of St. Peter and Paul to Rome and of their death in the Eternal City.

Working on the basis of the old tradition that the bodies of the two Saints were transferred from the Vatican and the Ostian way to the Appian Way "near the catacombs," and remembering that the excavations beneath the church would find evidence of the tombs of the great Apostles.

In 1915 there was found beneath the Church of San Sebastian a Roman house, on the walls of which were inscribed invocations to Saints Peter and Paul. This in itself was a most interesting discovery. In the last few months the excavations, interrupted by the War, have been continued and far more important remains of early Christian days have been unearthed.

DERIVATION OF "CATACOMBS" Beneath the Basilica was found a large cavity hollowed out of the tufa rock upon which the Basilica is built. In this cavity were three tombs, one of which gives positive signs of Christian origin. Indications are that in this place were buried members of a family that had been converted from paganism to the Christian faith.

The most interesting fact in connection with this lies, however, in the connection between the word catacomb and the Greek word "kymbos," which means a cavity. This cavity seems to be the place from which was derived the word "catacombs," which was later given to all the subterranean cemeteries of the early Christians.

The old tradition that St. Peter and Paul were buried "at the catacombs" added to the interest of this discovery and gave further evidence that here for a time was the tomb of the two Apostles.

But still more interesting discoveries were found just outside the wall of the church. A stairway was found leading from the room where the inscriptions were discovered in 1915. This stairway led to a gallery, about 40 feet long ending in a small circular room, which is very close to the monument behind the Basilica, called the "Piatonia."

On the walls of the gallery are several inscriptions, one of which is

"How Delicious" is the opinion of all who have once tried

"SALADA" TEA

If YOU have not tried it, send us a post card for a free sample, stating the price you now pay and if you use Black, Green or Mixed Tea. Address Salada, Toronto

a prayer to St. Peter and Paul to re-member Primus and Prima and their daughter Saturnina. Other inscriptions are more fragmentary, but the names of Peter and Paul occur twice more.

Further indications lead the learned to believe that the small circular room at the end of the gallery is a tomb and that it is the place to which the bodies of Sts. Peter and Paul were transferred for a time, either shortly after their martyrdom or more probably in the fourth century. The building called the Piatonia is considered to be a monument erected to the great Apostles and used after that time as a tomb of St. Quirinus.

Prof. Marucchi conservatively states that although every doubt concerning the general conclusion has now been solved by the discoveries, nevertheless they prove incontrovertibly that, as tradition has declared, St. Peter and St. Paul lived and died in the center of Christendom. Professor Marucchi has spent many years on this work and finds great satisfaction in seeing his labor ending so felicitously. The Pops has recently received Professor Marucchi in private audience and congratulated him on his work.

John Boyle O'Reilly tells why he is a Catholic: I am a Catholic, just as I am a dweller on the planet, a lover of yellow sunshine, and flowers in the grass, and the sound of birds. The heart will never find peace and comfort and field of labor except within the sunlike, benevolent moth-

erhood of the great, old, art-loving, music-breathing, heaven-inspiring Catholic Church, holy, but always young.

People seldom improve when they have no other model but themselves to copy after.—Goldsmith.

God speaks many ways to us without respect of person.

Invest in Oil In Ontario

The Dover Oil Company have let contracts for the drilling of eight new wells, two in the Comber District, one deep well in Dover Township, and five in the Belle River District. And in order to finance this new drilling and development, we offer 100,000 shares at par value of \$1.00 each.

We have every chance of success. We are in the same strata, west and south, as the Union Natural Gas Company and the Bothwell Oil Company, both paying concerns, and both producing oil in reasonable quantities.

It is safe to assume that oil is there. Just how much is uncertain, but there should be sufficient to enable us to pay handsome dividends to those who assist in developing these new fields.

Should you desire to share in this enterprise write now for full particulars to:

John Pradell and Company 79 Adelaide St. E. TORONTO

Constant Headaches

EVERY headache has a meaning—and you should heed this warning of nature, if you would avoid more serious complaints. A headache frequently points to the failure of the kidneys to perform their natural functions.

Gin Pills remove both headaches and cause, by restoring the kidney action to normal. If you let the cause go unchecked, you may incur years of suffering, with frequent attacks of backache, bladder trouble, lumbago, swollen joints, and other evidences of deranged kidneys.

Give Gin Pills a trial. At all drugists—50¢ a box. Write for a free sample to National Drug & Chemical Co. of Canada, Limited, Toronto, Ont. U. S. residents should address Na-Dru-Co., Inc., 202 Main St., Buffalo, N.Y.

You Save Middlemen's Profits when you order

Hallam's Guaranteed Furs

By Mail "Direct from Trapper to Wearer"

Because we buy the Raw Furs direct from the trappers for cash. Then we select the best and make them up into beautiful Hallam's Guaranteed Fur Garments, which we sell direct by mail to you.

This does away with all middlemen's profits and expenses, so that Hallam's prices are very low.

Now matter where you live in Canada you can take advantage of our mail order service, the prices are the same to everybody—everywhere. You are sure of satisfaction, for Hallam's guarantee is to satisfy or refund the money. No questions are asked. You are the only judge.

FREE Hallam's 1921 Book of Fur Fashions. In this beautifully illustrated book you will find what leading people will be wearing this season. The articles are illustrated from genuine photographs of Hallam's Fur, Coats and Suits as they really appear on live people. The book contains 48 pages and is crammed full with bargains from cover to cover. Send for your copy today. It will be gladly mailed free on request.

The coat or muff illustrated here will be promptly sent you on receipt of money—satisfaction guaranteed or money refunded.

Address in full as below

John Hallam Limited (Department No. 652) TORONTO The Largest in our Line in Canada

Handsome coat of Hudson Co., trimmed with best Natural Australian Opium. It is 28 ins. long lined with silk, and finished with mink fur collar and full belt. The Opium's trimming contrasts beautifully with rich black fur and makes a lovely garment. \$225. Delivered to you \$275.00

For the Accommodation of Their Customers

IN TORONTO AND WESTERN ONTARIO The Capital Trust Corporation will on Sept. 1st Open Offices in the Temple Building, in Toronto, near the City Hall

where they have taken over the Offices and Vaults now occupied by the Union Trust Company. The Capital Trust Corporation will carry on the Safety Deposit Vaults and will do a general Trust business there, acting as Executor, Administrator, Assignee, particular attention being given to the Management of Estates. Four per cent (4%) interest will be paid on Savings Accounts, and withdrawals will be allowed by cheque.

CAPITAL TRUST CORPORATION OTTAWA AND TORONTO

Scurrying feet have little effect on porch and other floors when their protective coating is

RAMSAY'S PORCH AND FLOOR PAINTS

"The right Paint to Paint Right!" A. RAMSAY & SON COMPANY Makers of Paint and Varnish since 1842

Toronto MONTREAL Vancouver

How Coca-Cola Resembles Tea

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

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

Black tea—1 cupful (5 fl. oz.) 1.54 gr. (hot)

Green tea—1 glassful (8 fl. oz.) 2.02 gr. (cold)

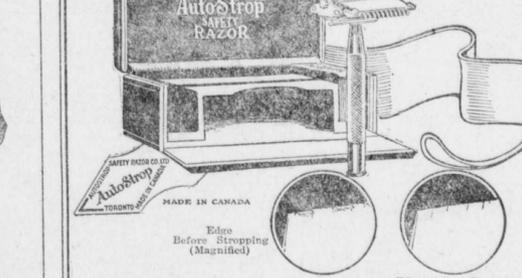
Coca-Cola—1 drink, 8 fl. oz. .61 gr. (prepared with 1 fl. oz. of syrup)

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

AutoStrop SAFETY RAZOR



ALL safety razors seem alike because of the similarity in size and appearance. As regards the AutoStrop Razor, however, the resemblance ends there. Its peculiar and additional advantage is that, without being larger than any other safety razor, it combines within itself a self-stropping feature that enables the user to keep the blade sharp without taking anything apart. It thus prevents dull blades and the expense of buying new ones.

You may not be interested in economy of blades, but surely you want a good shave and that is only possible with a stropped blade.

Any dealer will demonstrate the AutoStrop Razor to you, guarantee satisfaction, or refund of purchase price. Only \$5.00—complete with stropp and twelve blades in an attractive assortment of cases.

AutoStrop Safety Razor Co., Limited AutoStrop Building, Toronto, Canada

AutoStrop Razor - sharpens itself

METHODISTS IN ROME INSULT VATICAN

BLACKGUARD HOLY FATHER AND PUT UP POSTERS REFERRING TO PAPAFCY AS TYRANNY

Rome, August 20.—In this fiftieth year of the liberation of Rome from Papal tyranny there should be celebrated also the third centenary of the holy massacre of Vallombrosa, planned and carried out by that same tyranny.

It is remarkable, in this fiftieth year since the Italian troops entered Papal Rome, how quiet Italians are on the subject; how equally quiet, though by no means forgetting, are Italian Catholics, realizing that it is for the Holy Father to speak if he thinks wise, for them to follow, and not wishing to disturb waters which have become smoother recently.

Trampling their barrow of anti-Papal literature, the American Methodists came into Rome after the Italian army in September, 1870. That army was indeed followed to a greater degree than most armies are by a collection of strange riffraff. The Methodists had temporary quarters while their present home was building. The "Twentieth of September" street they would naturally select for their work of de-Catholicizing Catholics and attacking the Pope in his own city. For that is their work. Let there be no mistake about it.

How far the worship of God enters into their services it is not for a Catholic writer, with no insight into their consciences to say. How far blackguarding the Catholic faith and the Pope and deliberate alienation of Catholics, particularly children, is the object of their presence here—that is written for all to read.

Their house contains church, school, conference rooms and training college for themselves and Italian anti-Catholic allies; they have a printing press of their own and they sell every sort of anti-Catholic literature. They run a magazine, the Evangelista, from which it may be as well to quote here at once one notorious passage—one which suffices as a sample of its contents.

"ASINO" THEIR FRIEND In February, 1918, the Evangelista said: "There are fields of common activity in which we can give each other the hand of brotherhood in the holy war against the heresy and darkness of Romanism."

The friend to whom it is proposed to extend its hand was the "Asino," possibly the most scurrilous and blasphemous publication to be found anywhere; so bad that several countries, including the United States, refuse it admission in their mails.

Another Methodist publication, "Canni Storiot," wrote: "Universi Methodista ha found in Italy the most excellent opportunity of knowing the evil acts, the frauds, the frightful efficacy of error, the horrible miracles of lying of the great enemy of Christ, the Vatican. Instead of being a more or less genuine form of Christianity, Popery is the most abominable negation of the principles and morals of the Gospel. If the evangelical churches want to fulfil their mission they must strenuously combat 'totis viribus' the fatal heresy of Roman Catholicism." \* \* \* the Protestantism must gather all their energies and assail Popery in the citadel, Rome."

Every one knows, the Methodists best of all, that if you take the Catholic faith away from an Italian you leave a void. Nothing can replace it. You cannot make him a good Protestant, you leave him without any faith at all. It is a queer sort of Christianity that dechristianizes people, queers still if it employs bribery for the purpose.

The first cook your correspondent had in Rome told me the story of her boy, sufficiently freed from school to have time to walk abroad with a companion. In their walks they met American Methodists, or their Italian allies, who prevailed on them to attend the meetings or services, or whatever they might be called, in the "Via Ventì Settembre," and gave them a franc for each attendance. The boy went for the franc and spent it on ices which his mother could not afford to buy him. Being a good boy, as boys go, the experience did him no harm—at least in the way of making him lose his faith.

Then, there is the old story, for the literal truth of which I cannot vouch having had it second or third hand of the old woman seen by a priest who knew her well, coming out of the XX Settembre establishment, and explaining, it being a very cold day, that as they gave her a franc and as it was nice and warm inside she thought it would be a most comfortable place to say her rosary.

What the American Methodists did for Mr. Fairbanks and Mr. Roosevelt in 1910 will not have passed from the memory of American Catholics. No American Catholic needs to be told that Pope Pius X., and Cardinal Merry del Val not only desired that the ex-President should have his audience, not only keenly regretted

the "contretemps," but went to lengths that some might have thought incautious in their desire to arrange the audience at the last minute. The successful tricking of the two distinguished American statesmen perhaps is the American Methodists' greatest achievement in Rome.

ABBE IS CREATOR OF NEW SCIENCE

FRENCH PRIEST ACHIEVES REMARKABLE RESULTS IN PHONETICS

Paris, August 18.—Abbe Rousselot, author of the device which located the gigantic German gun that shelled Paris in the spring of 1918, and who has received from the French Parliament a grant of 10,000 francs with which to restore his laboratory and enable him to continue the researches and inventions, is the creator of a new science, "experimental phonetics."

For the last twenty-three years Father Rousselot has had full charge of a laboratory in the College de France, which is one of the most important of French scientific institutions. It was Father Rousselot's initiative which gave the laboratory existence.

The motion for a subsidy to Father Rousselot's investigations was made by Father Wetterle, deputy from Alsace. It was carried unanimously after being warmly supported by M. Herriot, who reported the budget for public instruction. Herriot is a virulent anti-clerical and leader of his party in the Chamber, but he made it a point to pay a high tribute to the merits of the Catholic priest who invented "experimental phonetics."

Father Rousselot is now seventy-four years of age. For nearly half his life he has been working in this department of practical science. His first results were divulged by him in the Catholic Institute where he was a professor. The results achieved there for the subject of several volumes. It would be impossible in the space of a short article to give even a fair summary of Father Rousselot's discoveries, but a brief story of how he was led to create this new science may be found quite interesting.

It was while pursuing literary work that this scientist (who is a Doctor of Laws) was brought to undertake a complete study of the writer's fundamental instrument—the tongue. Having conceived a taste for linguistics, he became absorbed in making a thorough survey of the variations, deformations and improvements of human speech. There is nothing more unsteady, changeable, than language. It is constantly undergoing refinement and discipline on the lips of the refined, while it slacks, alters and corrupts in the mouths of the vulgar. In a few generations by imperceptible degeneracy or improvement any idiom may be wholly transformed. What general laws govern these evolutions?

EXPERIMENTS WITH DIALECTS Taking as the field of his investigation the various changes undergone by the country people's dialects by the course of two or three generations, Father Rousselot at first made numerous precise experiments in his own province. In order to record these experiments he contrived some special instruments with which he was enabled to widen the scope of his investigations. This extension of practical work, in turn, helped him to improve his implements. In short, he gathered a full treasure of new and accurate observations from which he drew some general principles established on facts deeply rooted in nature itself. He then devised an entire set of clever apparatus. The new science was born.

The first object of this science is to record mathematically all the shades and vibrations of human speech and consequently of any sound whatever; to dissect all its mechanism with the utmost accuracy; to preserve, as it were, its very shape and physiognomy. Thanks to the delicate and faithful apparatus perfected by Father Rousselot, and to the scientific laws established by his studies, the most fugitive exclamation that comes from human lips, the faintest noise, can be caught, held, photographed. Moreover, these sounds can be analyzed into their infinitesimal and often most complex elements. It is even possible to state their origin and formation. The progress accomplished by this discovery, which promises further to improve linguistics and facilitates the study of language, is most important. The gain to other sciences through Father Rousselot's investigations, experiments and inventions is notable.

HAS HELPED MEDICAL DIAGNOSIS Take medicine as an example. While decomposing the human speech, Father Rousselot has succeeded in determining, by means of figures and drawings, mathematically established, the exact part performed by each of the several organs involved in the production of a given sound. All the accidental or congenital defects in the organs practically can be photographed. A minute, microscopic defect of the larynx, of the tongue, of the palate, of the nose, or of the respiratory system may be recorded by an accurate apparatus, and the diagnosis

of the disease thus greatly illuminated.

Father Rousselot, through the application of his discoveries, has been able to try new methods of treating diseases of the ear and impediments of speech. He has succeeded also in seizing in the air and reducing to scientific drawings the various sounds of a gun; the faint and distant report, the whizzing of shells through space, and their detonation—all these have been caught and recorded. It was to these practical labors that the military authorities were indebted for the location of the big German gun which was spreading death and terror through Paris and all France.

INSTRUMENT TO LOCATE SUBMARINES When the War was nearing its close, Father Rousselot was on the verge of putting another of his inventions at the disposal of the French Government—a means of locating by sound the exact position of a submarine.

The revelation of Father Rousselot's achievements was a great surprise to the general public, as he has always labored in the quiet and retirement of his laboratory, modestly avoiding notice or praise. But every specialist has for a long time been taking the profoundest interest in his work. It is known that at Hamburg there exists a special institute for "phonetic experiments." This was founded before the War and conducted by some of Father Rousselot's former pupils.

CHESTERTON ON MARRIAGE

A writer of The Westminster Gazette recently made the proposal to alter the marriage formula: "As to the vow at the altar, it seems conceivable that under other conditions the form of words ordained by the Prayer Book might be revised." And the writer adds that as some have omitted the words "to obey," others might omit the words "till death do us part." The following is Mr. G. K. Chesterton's rejoinder in The New Witness:

WHAT CHESTERTON SAYS THE KNIGHTS OF COLUMBUS ENTERTAIN VICTORIA CROSS MEN

It never seems to occur to him that others might omit the wedding. What is the point of the ceremony except that it involves the vow? What is the point of the vow except that it involves something dramatic and final? Why walk all the way to a church in order to say that you will retain a connection as long as you find it convenient? Why stand in front of an altar to announce that you will enjoy somebody's society as long as you find it enjoyable? The writer talks of the reason for omitting some of the words, without realizing that it is an even better reason for omitting all the words. In fact, the proof that the vow is what I describe, what Mr. Hooking apparently cannot even manage, a unique thing not to be confounded with a contract, can be found in the very form and terminology of the vow itself. It can be found in the very fact that the vow becomes verbally ridiculous when it is thus verbally amended. The daring dogmatic terms of the promise become ludicrous in face of the timidity and triviality of the thing promised. To say "I swear to God in the face of this congregation, as I shall answer at the dreadful day of judgment, that Maria and I will be friends until we quarrel" is a thing of which the very diction implies the derision. It is like saying, "In the name of the angels and archangels and the whole company of heaven, I think I prefer Turkish to Egyptian cigarettes," or "Crying aloud on the everlasting mercy, I confess I have grave doubts about whether aridness are good for me." Obviously, such a ceremony, or invented any ceremony to celebrate such a promise. Men would merely have done what they liked, as millions of healthy men have done, without any ceremony at all.

DIVORCE AND FREE LOVE Divorce and re-marriage are simply a heavy and hypocritical masquerade for free love and no marriage; and I have far more respect for the revolutionists who from the first have described their free love as free. But the dramatic and dogmatic language of the marriage service obviously refers to a totally different order of ideas; the rather unfashionable sort that may be called heroic ideas. Perhaps it is unreasonable to expect the fatigued fatalist of this school and period to understand these ideas; and I only ask here that they should understand their own ideas. Every one of their own arguments leads direct to promiscuity; and leaves no kind of use or meaning in marriage of any kind. But the idea of the vow is perhaps a little too bold and brazen for them at present, and is too strong for their heads, like sea air.

"CANADA'S BIGGEST PIANO VALUE"

Canadians are a music-loving people. The average Canadian home boasts at least one musical instrument, and many have more. The piano holds first place in the hearts of music lovers. A Canadian piano for Canadian people would be expected, naturally, to be equal to any of foreign make—and that is what a Canadian-made piano—the Sherlock-Manning—is. Its makers term it "Canada's Biggest Piano Value" and users of the Sherlock-Manning, many of whom are our readers, have found it to be so.

THE WOMAN VOTER

Now that all American women are to have the vote, the moral and social effects of this vast extension of suffrage rights will be noted by thoughtful men with deep concern. Is the contest with men in the grimy "game" of politics sure to vulgarize and coarsen woman's fine nature, or will her love for purity and high ideals enable her to breathe without serious injury the air of the caucus room and the polling place? Time will tell. It is not hard to conjecture what Coventry Patmore, the English

Catholic poet of the last century would have said could he see the sex in whose praise he wrote so many beautiful lines, dropping votes in the ballot-box or competing with men for civic offices. For when writing about the woman even of the staid and prim Mid-Victorian period he would scornfully complain: \* \* \* She who may On her sweet self set her own price, Knowing men cannot choose but pay, How she has cheapened paradise, How given for naught her priceless gift, How spoiled the bread and spill'd the wine, Which spent with due respectful thrift, Had made brutes men and men divine.

The alterations wrought in the modern woman's morals, mind and manners by the War, the moving picture and the automobile have often offered matter for comment and reflection in these columns. Such violent and abnormal economic and social conditions have been suddenly created during the past six years that the world of woman, no less than that of man, almost seemed to be falling to pieces. She has hardly had time or breath to adjust herself as yet to her new environment. And now to increase the perplexities and responsibilities of the twentieth-century after the War maiden and matron comes nationwide woman suffrage. In the heart of every woman, however, because she is the maker of the home, the mother of the race, and the molder of her people's morals, God has implanted an extraordinary degree, an intuitive sense of right, a tender love of purity and a strong attraction for religious observances. Now that she is a voter, the American woman has a graver obligation than ever to cherish and strengthen these virtues in her heart so that she may now make a wise use of the sacred privilege with the United States Government has conferred upon her. May she never cast her vote for worthless men or foolish measures.—America.

DIED FITZPATRICK.—At Brabazon, Que., on August 2, 1920, Annie Coughlin, beloved wife of W. W. Fitzpatrick. May her soul rest in peace. HOFNER.—At Pembroke General Hospital, on Sunday, August 22, 1920, Charles Hofner, of Osceola, Ont. May his soul rest in peace.

TEACHERS WANTED WANTED QUALIFIED CATHOLIC TEACHER For S. S. No. 15, Emily. Duties to begin 1st September. State salary and experience. Apply to Daniel O'Neill, Sec. Treas., Beloevegreen, E. R. No. 2. Phone number Omeles, Line 44, R. 4. 2178-12

WANTED qualified Catholic teacher, for Sacred Heart School, Walkerton. Salary \$700 per year. Duties to commence Sept. 7th, 1920. Apply indicating experience to Secy-Treas, Sacred Heart School, Box 68, Walkerton, Ontario. 2188-2

POSITION WANTED AN experienced, qualified, Catholic lady desires position as Priest's Housekeeper. Good cook. Can furnish the highest references. Would prefer Kingston Diocese. Would be ready to accept position by Sept. 20. 2188-1

FARM FOR SALE TWO HUNDRED acres being part of lots 22 and 23, 24th Concession, Township of Arthur, County of Wellington. On the farm is a good frame house with kitchen attached. Bank barn and never failing water. Fruit house. Situated in a good neighborhood, good roads, mail delivery. School close. Land in a good state of cultivation. Situated five miles from Arthur. Will be sold privately. For further particulars apply to Pat. Cavanaugh, Arthur, Ont. 2187-2

IN Mountaineer Township, County of Hastings, Lots 28 and 29, 352 acres, 85 cleared and under cultivation, 50 acres hardwood bush. Balance good pasture and well watered. Fruit house (18235) Milk house, barn (30x60) Two miles from village of Maynooth and one mile from Arthur. One mile and a quarter from station. For full particulars apply to T. J. Brady, Maynooth, Ont. 2187-4

FARMS of a section and 1 section in a Catholic English-speaking settlement. Good land for wheat growing. For particulars apply to Box 130, Lanigan, Sask. 2188-2

ST. JOSEPH'S SANITARIUM TRAINING SCHOOL FOR NURSES, Ann Arbor, Michigan, located 28 miles from Detroit. Conducted by the Sisters of Mercy. Home-scientific training in a modern hospital, with three years course of instruction. Separate nurses home. For further information, apply to Superintendent, Nurses, St. Joseph's Sanitarium, Ann Arbor, Mich. 2184-3

BECOME A PROFESSIONAL NURSE A dignified, enviable, profitable calling. Intelligent ambitious women over eighteen are trained at St. Catharines Hospital School of Nursing, Brockville, N.Y., in thorough standard diploma courses qualifying for future advancement. Separate residence, good surroundings. Pupils may enter the present term. Applications may be sent to the Director of Training School, St. Catharines Hospital, Baswick Avenue, Brockville, N.Y. 2185-17

SMALL ALTAR WANTED THE CHRISTIAN BROTHERS WISH TO purchase a Small Altar for their London house. Must not be more than 8 feet wide or 14 feet high. Apply to Brother Edward, 481 Bedford St., London, Ont. 2188-4

TRAINING SCHOOL FOR NURSES 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 the present term. Applications may be sent to the Director of Training School, Mercy Hospital, Toledo, Ohio. 2104-7

NURSING SPLENDID chance to study by seashore Suburban N. Y. School registered. Two years High school or equivalent for entrance. Course 2 years. St. Joseph's Hospital, Far Rockaway, N. Y. 2186-6

CHILDREN FOR ADOPTION THE following children, wards for the Children's Aid Society, are available for placement: 2 in good, Roman Catholic, foster homes; 2 sisters, aged 9, 8 and six years; 2 sisters, aged 14 and 10 years; 3 sisters, aged 10, 6 and 2 years; 2 sisters, aged 12 and 10 years; boys, aged 8 and 5 years; 2 baby boys aged 1 year. Apply William O'Connor, Children's Department, 153 University Ave., Toronto. 2188-3

Several of the Reverend Clergy ask this Question— "Why should a child be required to learn a Catechism answer he cannot understand, when the doctrine it contains can be expressed just as well in language he does understand?"

Any child can understand every question and every answer in DR. BUTLER'S CATECHISM (Revised and Supplemented) FOR SALE BY W. E. BLAKE & SON, Limited 123 Church St. Toronto, Can.

OLYMER CHURCH BELLS SWEEPER, MORE DURABLE, LOWER PRICE. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS CO. 141-5 CHURCH ST. TORONTO ONT.

Mission Supplies A SPECIALTY CANDELABRA 3 LIGHT ADJUSTABLE \$15 PAIR Censers \$15 Each (BRASS) J. J. M. LANDY Catholic Church Goods 405 YONGE ST. TORONTO

The Sherlock-Manning Piano Company, London, Ontario, will send illustrated folders showing all the latest designs upon receipt of a post-card.

The admiral of the fleet that first sailed around the world and the discoverer of the straits which bear his name, Ferdinand Magellan, was a Catholic.

THE HOME BANK OF CANADA "Thrifty is the management of your affairs in such a way that the value of your possessions is constantly increasing." Branches and Connections Throughout Canada London 394 Richmond Street East Thirteen Offices 1445 Dundas St. East District: LONDON BELTON DELAWARE ILDERTON IONA STATION KOMOKA LAWRENCE STATION MELBOURNE MIDDLEMISS THORNDALE WALKERS

"Train up a child in the way he should go" and he will always use a Waterman's Ideal Fountain Pen Schools open soon now—then the colleges and universities. Every student should have the favorite pen for the opening. It encourages better writing, and the taking of ample notes, forming habits that are invaluable throughout life. \$2.50 invested now supplies a lifelong friend—the Waterman's Ideal Fountain Pen—in a style that exactly suits the individual hand. L. E. Waterman Company, Limited 179 St. James Street, Montreal.

Partridge Tires Dependable tires, like good roads, always pay for themselves many times over. Partridge Tires have a supreme hand-built dependability which makes them savers of dollars, time and inconvenience. They are quality from tread to the inside of the casing. Cord or Fabric MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS CO. 141-5 CHURCH ST. TORONTO ONT. Mission Supplies A SPECIALTY CANDELABRA 3 LIGHT ADJUSTABLE \$15 PAIR Censers \$15 Each (BRASS) J. J. M. LANDY Catholic Church Goods 405 YONGE ST. TORONTO