WEEKLY IRISH REVIEW IRELAND SEEN THROUGH

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IRISH TRADE

Despite the still disturbed state of the country the question of Irish is receiving much attention both from government authorities and from commercial bodies and leagues. The Irish Products League is doing a whole lot to make Irish products known on the continent of Europe—and to introduce such products to the continental peoples. More than once I have mentioned in this column the fact that England's set policy for ages was to force all Irish trade through English ports and through the hands of English traders. In this way not only was Irish trade limited so that it could not conflict with British trade but also Britishers were thus insured of their rake-off of all Irish manufac-

Now the direct trade with the outside world is being fostered. Besides the direct Moore Mac-Cormack Line, which runs between New York, and Cork and Dublin, two direct lines have been opened between Ireland and France—one of them running between Dublin and Granville, the other, the Franco-Irish Shipping Co., running between Dublin, Cork and Brest. This Franco-Irish Shipping Co. which was begun with a capital of one-half million francs is making promising progress, and has been organized upon good business lines. When the state of Ireland is settled, it is expected that these direct lines with France will mean much in opening up to us the continent of Europe and thus giving outlet for a big surplus of home manufactured stock which Ireland expects ere long to have.

THE DIE-HARD VIEW

Naturally the English are and have been rather restless at witnessing Ireland's findings of direct outlets. The Morning Post cries out that it is the design of Sinn Fein to divert the Irish trade to foreign countries and it is alarmed that custom barriers are erected at Irish ports. The same paper says that the design of the Irish people is by means of difficulty of currency and other conditions to make British and Irish trade as difficult as possible. The Post at the same time fixes attention upon the fact that with one exception English trade with Ireland is her most important outside trade. It points out that in a typical pre-war year British exports to Russia were British exports to Russia were twenty-one million pounds sterling, while to Ireland they were fifty-three million pounds. Imports from Russia in such a year were million, and imports from Ireland were sixty-five million. The only one country with which Brit-

EXAMINING HER ECONOMIC CONSCIENCE

Now that Ireland looks around her to find where and how she may develop, she gets food for severe thoughts from an examination of her extraordinary import figures—and extraordinary indeed they are for a country which has a great wealth of surplus labor going to waste—a country that for generations has been sending her surplus population to the ends of the earth to manu-facture for other countries. Ireland, poor in currency, but rich in muscle and brawn, has been importing from foreign countries (taking the latest figures, those of 1920): £55,959,900 worth of foreign manufactured articles—that is, about £13 or \$65 worth for every man, woman and child, in a country that lacks sufficient employment for its sons and daughters. Looking into the figures of the principal imports during 1920 it certainly astonishes one to find that no less than £18 million of textile goods was imported! This is by far the most goods was astonishing figure on the import list. Astonishing, because there is no reason in the wide world why the greater portion of this £18 million could not be kept at home. One might be tempted to go further and say that there is little reason in the world why we should not be exporting £18 million's worth of textile goods after having supplied our own wants. The same remark may be made upon the import of boots and shoes-which comes to the astonishing figure of £6,758, 00. Of wheat flour we imported £10 of wheat flour we imported and million's worth. Of soap and candles alone—which Ireland has struction. The British government struction. The British government struction of stipendiary magistrates system of stipendiary magistrates are the bad been formed for the

half million pounds' worth,—and of preserves and jams just a shade less than one and a half million pounds' worth. Ireland, a dairying legal profession and are paid the pounds' worth. Ireland, a dairying country, imports almost one-quarter of a million pounds' worth of condensed milk—and three-quarter million pounds' worth of margarine. Of paper, she imports £2,334,000 worth—and in addition about one million pounds' worth of stationery and show cards. More than half million pounds of glass bottles is imported, and almost more than half million pounds of cement and one quarter million pounds of one quarter million pounds of matches. And again Ireland, whose seas are playgrounds of fish, actually imports £432,000 worth. Such figures as the foregoing, chosen from a mass of other imports, amazes anyone who knows and considers the possibilities of Ireland, both for supplying the raw material and supplying the hands for handling this material.

So there is plenty of work, and to spare, for the men who may be called upon to develop Ireland in-dustrially. And we may well ex-pect that within a dozen years after we have settled down, there will be mense industrial changes wrought in Ireland.

AN IRISH LAND BANK

A Land Bank has been in operation in Ireland for a few years past
—and has made good headway considering the handicaps that up to the present have existed. This bank is now doing something, and later on may be expected to do much toward breaking up the great grass ranches of the midland and western counties. One of the curses of these parts has been the fact that while thousands and thousands of poor families are landless and in a state of semi-starvation, thousands and thousands of acres in grass ranches have been devoted to fattening have been devoted to fattening bullocks. Consequently for years this population of Ireland was noted as producing the biggest, fattest bullocks and some of the most wretched specimens of humanity. The Land Bank is encouraging and aiding Co-operative societies to buy out these ranches and break them up into small holdings. The members of the cooperative societies are of course heads of poor families who have been landless. The Land Bank advances the price of the big grass ranch and then levies upon the new holders, the members of the cooperative society, yearly payments that include both principal and interest. Forty-five such societies with a membership of 850 have up to the present been formed and a good start has thus been made toward remedying a big westeru evil.

LAND HOLDERS WILLING

It should be mentioned that the holders of the big ranches are becoming quite glad to sell out—as for years past holdings were inclined to become unprofitable as well as uncomfortain does more trade than with Ireland, is the United States of America. England did almost as much trade with Ireland alone as it did with Germany and Russia put together—in progressian with Germany and Russia put several years past, the landless men together—in pre-war years. The figures of her trade with France—inght time or in the day time, round and of every other country except the United States—fell far below the Irish figures. Consequently the diversion of Irish trade will naturate the United States and the Irish figures. Consequently the diversion of Irish trade will naturate the Irish figures of the Irish figures. Consequently the diversion of Irish trade will naturate the Irish figures and the Irish figures that it is the Irish figures and the Irish figures are the Irish figures. Consequently the Irish figures are the Irish figures. Consequently the Irish figures are the Irish fi ally be felt by Britain. So it is little wonder that they cry out. were starving. For several years, an English government had tried to cope with this state of things-but were not very successful. It is well understood that as soon as things are fairly well settled here, the Irish government will take the matter in hand—and there is already foreshadowed an Act for breaking up the big grass lands.

TRANSITION IN JUDICIAL PROCEDURE Since the break up of the British law system in Ireland there has naturally been an amount of legal confusion and many awkward situations have arisen in the country. The Irish Republician Law system was of course only organized in the loosest possible way—and could not cope with half the matters that needed legal attention. Then after the London Treaty when our people got at odds among themselves over the terms of the treaty, even the loose Irish Republican Law system lost a good deal of its force. Only recently in some parts of the country the two systems were trying to run side by side, adding to the confusion. Again in other parts neither system got attention. The English system, when it strove to survive, gave awards and decrees which no one minded. The Irish Republican system gave awards and decrees which often times fell to the ground because there was no regularly appointed authority for seeing to their carrying out.

RECONSTRUCTION OF IRISH COURTS

The Irish government is now having a Judicial Committee review the entire system of justice in the country with a view to its reconand imported more than which had been formed for the million's worth. Of congeneral administration of the fectionery, she imports considerably more than one and a now superseded by a parallel Irish ranks of French leaders to his

country. They are drawn from the legal profession and are paid the very handsome figure of £1,000 a year. It seems to me to be a false start, this endowing of so many legal gentlemen for the filling of ordinary enough positions which could easily be filled by able enough men for less than half the salary. Furtherways as might be expected. Furthermore as might be expected in all in all reconstruction, although some really worthy and deserving men are getting the positions, there are many cases of glaring scandal. There are cases where really worthless fellows, who actually worked against our boys in the stress of the fight with the English Terror, are now being settled down at a hand-some figure of £1,000 a year to administer the new Irish law and sit in judgment upon poor boys who strove long and suffered sorely that Ireland might have her own laws. The Irish government will need to very watchful not to repeat too often such grave mistakes as the appointment of these worthless fellows, to the best paid posts in the gift of the Irish people.

For the general keeping of order in the country—and for carrying out of the decrees of the new courts -a Civic Guard has been for some time in the course of building up. It is gradually spreading through the country—being first installed in the larger cities and then the bigger towns, eventually it will reach down the villages. The Guards will have a military trainordinarily carry arms. It will take the place of the old police. Of the old police there were about 12,000 in the country—every village having its quota of from 4 to 7. This was one of the fearful burdens of the Irish people—and it is hoped that the numbers of the Civic Guard will not remotely approach these fears. not remotely approach those of the "peelers" (police.) The peelers were in such large numbers because the British government used them to spy upon every movement of every Irish man and woman who worked and who thought for his or her country, and because of their trade they were a rather mean lot of men and proved themselves perhaps the most despicable plague that the old Ireland knew. It may, however, be very well expected that the new Civic Guard, few in numbers, respectable and respected in personality, brave, upright, and im-partial in their dealings with their own people, will create an entirely different tradition in Ireland. was a wise thing not to have named them "police" for the title has fallen into very bad odor in the Emerald Isle.

SEUMAS MACMANUS, 264 West 94th Street, New York City.

CATHOLICS AND LABOR UNIONS

The appointment of Gaston Tessier as technical advisor to the recognition that is being given the syndicates of labor unions in France.

The announcement came simultaneously with the appointment of the Count de Vogue, also a Catholic, as representative of the employers and that of P. Serrarens, the distinguished Dutch Catholic labor leader as representative of that country on the labor committee. M. Serrarens represented Holland at the last international conference held in Geneva, having been chosen as successor to M. Oudequeest, who was secretary of the International Socialist Federation of Amster-dam. M. Serrarers was chairman of the conference of International Christian syndicates which met at the Hague in 1999, when ninetyeight delegates represented 3,500,-000 Christian workers and is secretary of the Dutch Confederation of Catholic Labor Unions and general secretary of the International Confederation of Christian Working

M. Tessier, in a recent article on the growing strength of the Christian labor union movement pointed out that Christian syndicates, established in a majority of the countries of Europe, are an original and increasing force with which sociologists are more and more concerning themselves. He called attention to the fact that Germany, Italy, Belgium, Holland and Czecho-Slovakia were represented by Catholics in the labor group at the last

The French Confederation of Christian Working People, of which M. Tessier is secretary, was founded in 1919 to unite all Christian unions of France, then 800 in number. It inin its membership national professional and industrial federations with a total membership of 180,000.

early activities of the Catholic Union of Commercial and Industrial employees, which was founded in 1887 by seventeen young Parisians and which now has 11,000 members.

of the non-denominational college and central University be left to a future meeting."

The original report recommended that the name of the new university strong, Dr. F. G. H.

AN IMPORTANT STEP

UNIVERSITY FEDERATION IN MARITIME PROVINCES AND NEWFOUNDLAND

University Amalgamation Federation has gone through in the Maritime Provinces, Newfoundland joining in. It comes as a surprise that Catholics fully endorse the scheme and participate wholeleast, all are in agreement, though details have yet to be worked out. Just what was done to meet Catholie views we do not know; but we give first the decision of the hierarchy as reported in The Casket, followed by the Chronicle account of the Conference where Catholics strongly supported Federation, the scheme being finally adopted. It seems that in the meantime substantial concessions to Catholic claims must have been made, or obscure provisions made clear.

BISHOPS DISAPPROVE

The meeting of the Catholic hierarchy of the Maritime Provinces and of Newfoundland, was held at and of Newfoundland, was neld at the Archbishop's residence, Halifax, on October 19th, for the purpose of arriving at a decision as to whether it be advisable for the Catholic colleges of the Maritime Provinces and Newfoundland to join with the pro-posed federation of colleges into one central university. All the bishops of the ecclesiastical province of Halifax were in attendance; also His Lordship Bishop March of Harbor Grace, Newfoundland. For several months this question

has occupied the earnest attention of their Lordships the Bishops with their respective clergy, and to a considerable extent the general Catholic public. After careful study of the proposition the decision of the bishops was embodied in the following resolution:

"Be it resolved that the tentative proposition of college federation made in the Carnegie Report as at least apparently detrimental to the existing Catholic colleges throughout the provinces, and merely experimental in its nature, accompanied as it is by the meagre details of means of construction and maintenance of a central university with federated colleges, does not encourage the Episcopate of the Maritime Provinces and Newfoundland to recommend that Catholics take any steps toward federation in its present proposed form."

In connection with this same

proposition of university federation a meeting of the Board of Governors of St. Francis Xavier's College was held in the College Library, Anti-gonish, on the 20th, at which the following resolutions were adopted: "Resolved 1st: That St. Francis Xavier's College do not enter the proposed federation of Maritime

Universities. 2nd: That the Rector inform Mr. Pearson, honourary secretary of the conference, that St. Francis Xavier's College will not be represented at the conferences to held in Halifax on October 23rd and 24th.

UNIVERSITY FEDERATION

Halifax Morning Chronicle, Oct. 25.

Notable progress towards the adoption of the scheme of university Federation was achieved yesterday at the conference held in the House of Assembly, when more than forty representatives of Maritime colleges, the Governments of the three Provinces and Newfoundland, and the Catholic Arch-diocese of Halifax, agreed that subject to a satisfactory working out of the problems involved it was of the utmost importance to the people of the Maritime Provinces Newfoundland should be a confederation of the existing higher institutions of learning and that these institutions should move to Halifax and become constituents of a new University. The agreement was in the adoption in an amended form of a report in an amended form of a report brought in, by the Constitution Committee. The report as adopted also provided that the colleges moving to Halifax should retain each its name, charter, endowments, property, and governing body. Each of the proposed confederating colleges should hold in abeyance its degree conferring powers except in Divinity.

A NON-DENOMINATIONAL UNIT

The report also stated: "That in addition to the denominational colleges there should be a non-denominational constituent college which shall have its own Board of Governors and be distinct from the new University and the names

The original report recommended that the name of the new university should be Dalhousie University, but after several hours of discussion it was decided to leave this matter in

The support given to the college federation proposal by Right Rev.
Monsignor William Foley, D. D.,
Halifax, who headed a delegation
from the Catholic Archdicese of
Helifay, was a feature of the college
W. W. Blackhall, D.
Burke, Dr. L. Curtis. Halifax, was a feature of the conference. Dr. Foley said that in spite of the decision of St. Francis Xavier College not to participate in the conference he would not like to say categorically that she never would. He thought that when the heartedly in it. In principle, at proposal was better known all the colleges would come in.

CATHOLICS FAVOR FEDERATION

He spoke from certain knowledge. e told the meeting when he said that a great many Catholics throughout the Province desired

"Whereas, higher education is absolutely necessary for the full development and scientific utilisation of the resources of the Maritime Provinces and Newfound-

"And whereas, in our opinion these views of higher education can be best achieved by a University Federation which would avoid unnecessary duplication, maintain a high academic standard, satisfy odern requirements and serve the people in a manner commensurate with their needs and aspirations:

"Be it resolved, that we, representatives of the Archdiocese of Halifax and Newfoundland, endorse such federation, provided that Catholic rights and interests be

safeguarded in entirety."
This was cabled to Archbishop Roche, of St. John's, Newfoundland, who replied as follows:

"Resolution has my cordial approval and support. Feel strongly that proposed federation with necessary safeguards would be in the best interests of Catholic higher education in Newfoundland."

Dr. Foley streed that the Archbishop of Halifax, the Archbishop of St. John's, the Bishop of Harbor Grace, and the Bishop of St. Georges all favored federation.

NEWFOUNDLAND

In view of the fact that the Newfoundland representatives officially representing the Government of the country, it was understood, Dr. Blackhall said, that should Newfoundland decide upon entering the college amalgamation, it would be in the form of a Government contribution to a central automobile factories and perfumer-university. However, this was his ies in the vicinity of Paris and the personal opinion expressed in asso-ciation with his enthusiastic support of a proposal in which, he said, that he was personally very keen. Any university of the nature to which Newfoundland was to contribute should be able to give our students ney, facilities in marine biology, mining, ship

forestry and agriculture.
Dr. Burke, Catholic Deputy ister of Education, subscribed to Dr. Blackhall's views, but he was to be | visit France. onsidered as expressing only his unofficial opinion, for until such time as the report of the conference had been placed before their Government he did not feel that he should discuss it. Dr. Burke emphasized the features of a university which possessed the fullest facilities for the study of marine biology, mining, agriculture and forestry. "We think that the fedforestry. "We think that the federation would be a great thing for the whole of the Eastern Provinces of Canada," said Dr. Burke, "for it seems to us that such a Univerity is absolutely essential for the development of your great resources

DELEGATES AT THE CONFERENCE The following were delegates to

The following today's conference.

Acadia—Dr. J. H. Macdonald'

A. Wheelock, Dr. A. Rev. F. A. Wheelook Cohoon, O. P. Goucher.

Cohoon, O. P. Goucher.
Dalhousie—W. A. Black, Hon. R.
G. Beazley, G. S. Campbell, Dr.
A. S. Mackenzie, G. Fred Pearson.
Kings—Chief Justice Harris,
Archbishop Worrell, J. F. H. Teed,
Dr. J. Walter Allison, Rev. A. E.
Andrews, Rev. W. W. Judd, R. V.
Harris, A. Moulton.

Mount Allison—Senator F. B. Black, Dr. B. C. Borden, Rev. J. W. McConnell, Rev. H. E. Thomas, J. T. Burchell, H. A. Powell. University of New Brunswick— Dr. W. S. Carter, Chief Superintendent Education, New Brunswick Chancellor C. C. Jones.

St. Dunstan's College, Charlotte town-Rev. Dr. Gregory Maclellan, Pine Hill College-Dr. Clarence Mackinnon, Dr. John Stewart, Rev. Robert Johnston, Rev. H. A. Kent. Catholic Diocese of Halifax—Monsignor Foley; Dr. E. V. Hogan, W. R. Powell, T. W. Murphy, K. C., Dr. G. H. Murphy, W. R. Wakely, Rev. Father Tressail, Rev. Father

Government New Brunswick-Government Nova Scotia—Hon. R. M. Macgregor, Hon. E. H. Arm-strong, Dr. F. G. H. Sexton, Dr. Cumming.

Government Prince Edward Island Attorney General J. J. Johnstone. Government Newfoundland—Dr. V. W. Blackhall, Dr. Vincent P.

THE POPE'S PRIMACY

CHRISTIANS SHOULD HAVE HEAD JUST AS ALLIES HAD GENERALISSIMO

London, Oct. 24.—Recognition of the Pope as the head of Christendom was advocated by Viscount Halifax at a meeting of the English Church Union, in connection with the annual Church of England Congress, held recently at Sheffield.

"In the late War," said Lord Halifax, who is a prominent figure in High Church circles, a head was throughout the Province desired federation. As for the Archdiocese of Halifax it would put all its power behind the proposal. He then read the following resolution which was passed on Monday by the warfare against sin and the following resolution churches of Christendom be as essential for the success of the Church's warfare against sin and Church's warfare against sin and unbelief? Might we (the Angli-cans) not do well to welcome Pius XI., as our armies welcomed Marshal Foch?

"Are there not," he continued, signs both at home and abroad that the time has come when on all sides a serious attempt should be made to heal these divisions which so seriously hinder the spread of the Gospel, and have done, and are doing, such infinite harm to Christ's religion? Are there not sufficient grounds, without any sacrifice of principle, to accept the Roman position of a primacy by divine appoint-ment having been conferred on Saint Peter, or, at least to enter into negotiations which might pave the way for some terms of reunion?" way for some terms of reunion?"
Lord Halifax ended this remark-

able appeal for unity with the Apostolic See by saying that it was because of the security he felt as a the self-sacrificing efforts member of the Church of England man Capuchin missionaries. that he had no hesitation in advocat-ing the duty of endeavoring to Catholic Church, and by doing so to take the step which, by making the reunion of Christendom possible, would best promote the interests of the Christian religion throughout the world.

CATHOLIC EMPLOYERS EXCHANGE VIEWS

A large group of young Catholic industrial leaders of Holland has been visiting France for the purpose of studying the textile mills of Tourcoing, the mines of Lens, the Tourcoing, champagne cellars of Rheims. A special study also was made of the social agencies of the Catholic University of Lille. A Lecky.

Immediately upon learning of their intention of making this jour-ney, the French Foreign Friendship Committee, of which Msgr. Baudrillart is president, prepared, them as all foreign Catholics who desire to

In Paris the Dutch were offered a simple but interesting dinner at the co-operative restaurant of the Syndicate of ommercial Employees, the hosts being the Syndicate of Commercial

Speeches were made by the presidents of the two French organizations, by Canon Beaupin, General Secretary of the Comite des Amities Catholiques, and by M. Spollenberg, representing the Dutch visitors, who stated that these exchanges of views between Catholics of various countries animated the same ideals, would be an by the same ideals, would be an efficient contribution to the restoration of universal and social peace.

MESSAGE TO POPE REFUSED

The following anecdote is told by

La Croix.
At the close of a diocesan Congress recently held in the Palace of the Exposition of Marseilles, the delegates decided to send a message of nomage and devotion to the Supreme

Accordingly, the chairman of the meeting wrote a telegram, which was approved by all present. Two embers were delegated to take it to the telegraph office in the rue day, Nov. 1. Father Vaughan was Colbert. The telegram was addressed to "His Holiness the Pope,

Incomplete address." said the telegraph operator. What do you mean?" asked the

astonished delegates. 'Pope is merely a title, not a a city.

It was found impossible to persuade the obstinate employee to change his mind, and the telegram hat of a cardinal. Father Vaughan

CATHOLIC NOTES

Over twelve thousand non-Catholics in England last year had the grace to be received into the Cathlie Church.

The municipal government of Olot, Spain, has unanimously voted to enthrone the Sacred Heart publicly as the protector of the

There were seventy-eight universities founded by Catholics in Europe anterior to the "Reformation," and since then the number by Catholics amounts to forty.

Many of the old possessions of England, which in their day were in Catholic hands and had been seized, are now returning into Catholic hands again.

Rome, Nov. 2.— Archbishop Adriano Smetz has been appointed Apostolic Delegate to Persia. His consecration took place in the Church of the Propaganda, with Cardinal Van Rossum officiating. Archbishop Smetz was former Apostolic Visitor to Mesopotamia.

Erected entirely by their own ands on the foundations of ruined abbey church, the Benedic-tine monks of Buckfast Abbey in Devonshire, England, have completed the building of their new abbey church, which was recently dedicated by Cardinal Bourne.

A large number of prizes, warded by the French Academy for the promotion of education and culture, go this year to Priests and Brothers and Sisters of religious institutions. These prizes represent the highest honors which can be bestowed by the French Academy in recognition of merit in science

The inhabitants of the much-discussed Island of Yap are Cathodiscussed Island of Yap are Catholics. Yap and the neighboring isle of Sarpan were purchased from Spain by Germany and were conquered by Japan during the World War. The natives of Yap and contiguous South Sea islands were converted to Christianity through the self-sacrificing efforts of German Capuchin missioneries.

Father Hagen, S. J., formerly of Georgetown University, has made recognize the claim on behalf of a two thousand eight hundred pictures of the heavens. He now holds the directorship of the Vatican Observatory. His great work—"Atlas Stellarum Veriabiium," which was published while he was at Georgetown, gave him instant and lasting fame in the scientific world.

No human pen can write its epitaph, for no imagination can adequately realize its glories. In the eyes of those who estimate the greatness of sovereignty, not by the extent of its territory, or by the valour of its soldiers but by the influence which it has exercised over mankind, the Papal government had no rival, and can have no successor. — William Hartlepool

Three Catholic school boys and one Catholic school girl sat in the selected seats recently and were decorated and photographed as the champion spellers out of 200 contestants, representing fifteen schools in the town of Cicero, near Chicago, lll. Two of the schools that entered pupils in the town's annual spelling and the other thirteen, Public

The Missionary Sisters of Our Lady of Africa, who ably assist the White Fathers in their conquest of Northern Africa, are to penetrate Employees and the Group of Cath-olic Employers.

**Total Africa, are to benefit a still farther into the desert in their search for souls. Not content with the work at Biskra, the mother house of the Sisterhood at Ghardaia is fitting out a caravan destined to found a permanent post at El Golea. This station will be the

North Shantung, Nov. 2.—Forty years ago, when the Society of the Divine Word entered the mission field of North Shantung, it numbered 158 converts. Today it has a native population of 100,000 Catholics. Remarkable results have been obtained within the last few years by Right Rev. Bishop Henninghaus, S. V. D., by the organization of native catechists. The missionary band of this flourishing Catholic province includes seventy-five priests, eleven brothers, and twenty native missionaries and teachers.

The Rev. Bernard Vaughan, S. J. known throughout the English speaking world as a preacher and author, died in London on Wednesone of the most prominent members of the Society of Jesus and a brother of the late Cardinal Vaughan, Archbishop of Sydney. Father Vaughan was born August 20, 1847, at Courtfield, Herefordshire, the son of Colonel Vaughan. Of his eight brothers, six became Rome is merely the name of I must have the street and r."

as found impossible to peras found impossible to perwas ordained in 1876.

HER IRISH HERITAGE BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER XII.—CONTINUED

Mary and Tom left the dining-room together after tea was over, for they had promised to spend an hour with Angel, who was not so well these days. The child was fret-ting terribly over Mary's absence, for she was devotedly attached to her. By one accord they stopped in the hall and looked at one another. The haggard, anxious look on Tom's face went to Mary's heart, and she slipped her hand through his arm as they slowly mounted the stairs together.

"Don't worry, dear," she said gently. "I know it's hard for you—but we—we can do nothing until we find where she is." find where she is.

"Oh, dear God!" said the other, "if only anyone else but Bride had met her. What a piece of ill-Well perhaps it will be better

luck next time," said his sister, trying to cheer him, although her own heart was heavy within her. On entering Angel's room they found that Clare was there before them. Angel raised herself eagerly on her couch when she saw them
—she was literally trembling with eagerness, and a hectic flush burned on her cheeks.

'Oh, Tom ! oh, Mary !" she cried. "Clare has been telling me about Bride meeting Mary Carmichael.
Oh! why didn't she stop to speak!
why didn't she? How could she be
so cruel as not to do so!"

"Hush, darling," said Mary, putting her arms round the thin little form, "it can't be helped now.
Bride didn't think, you know—she
wasbusy and worried over her cases."
"Oh, bother her cases!" cried
Angel, very much as her brother Pat had done; "what are all her old cases beside my dear, dear Mary?"

Clare laughed, and even in Tom's sad eyes a ghost of a smile appeared. Angel was so seldom angry—it was such a rare occur-rence, and alas, just now, so use-

less. "Don't fret, sweetheart," he said, stooping to stroke the soft fair hair; "if Bride met her, she is still in Dublin, still near us, and surely one of the rest of us will

meet her some day, and then we won't let her off so easily!"
"Oh, Tom!" said the little one piteously, "I have had such awful dreams about Mary-and always, always she is standing on the brink of something-it's like a great rock or precipice—I don't know what, but she is standing there always and so near—so near to the edge, And oh, Tom, if you could see her face as I see it, night after night night after night!

They soothed her as best they could, those two who loved her so, and Clare Castlemaine stood and looked on. Since Mary Carmichael's trouble she had been going through a strange time, a time of storm and In some queer inexplicable manner. Clare had always felt that her own life and future were bound up with Mary Carmichael, she had felt this eyer since they had first met particularly did she feel this in the case of religion. It seemed to Clare that the Catholic Faith, towards which she had been drawn almost in spite of herself during these last weeks, would stand or fall by the attitude that Mary would now adopt he spirit in which she would bear this trouble which had de-scended upon her with such overwhelming force. Nurse Seeley had come to see the Blakes, and knowing as she did, that they were such real friends of her dear Mac, she had confided fully in them and they knew as much as herself. They talked over matters together, they planned and hoped and thought of this thing and that thing, but alas, what good could they do until Mary

was found?
"Oh! I am afraid for her!" said Mary later on when only she and Tom and Clare were left talking downstairs, "I am afraid for her."
"You mean?" asked Tom, with the lines of pain showing more

convert, and a comparatively recent one, all zeal and fire and high ideals one, all zeal and fire and high reads
—like converts often are. But she
is a queer mixture, and I'm so
about ten o'clock, and turned her
steps citywards. She would for
risk meeting any of her has seen fit to put upon it—I'm so afraid that in sheer despair she may do something desperate.' Clare looked up eagerly.

"That's just what I am interested" she said. "I'll have a chance now to see what Catholics are made of, so to speak, to see what real good there is in their religion. If Mary Carmichael stands this test

Clare listened eagerly.

"Oh, Tom," she said, "how do you think she will bear it?" Her cousin's face looked strangely the replied. haggard and drawn, as he replied briefly.
"God only knows."

"You see, Clare," said Mary, putting down her eternal darning for a few moments, and clasping her hands together in her lap, "you see she idealised Dr. Delaney so much, he was her type of perfect manhood—of truth and honor and chivalry, but above all of Catholic-ity at its highest and best. She looked up to him and regarded him as her ideal of Catholic manhood. She said to me: 'In Theo I see what the Catholic Faith can make of a man.

Oh, that's nonsense," said Clare, half angrily. "I have met heaps of good men—honest and truthful, yes, and chivalrous, too. Men who would scorn to treat a woman as would scorn to treat a woman as Dr. Delaney has treated Mary Carmichael, and yet they hadn't any definite religious beliefs at all—much less were they Catholics."

Mary Blake looked doubtful, but Tom said quietly. Yes, there are such men outside the Church; had they been within the fold they

they been within the fold they would probably have added to her army of saints.

Clare smiled. "Well, anyway," she said, "I'm going to wait and see how Mary Carmichael bears this trouble, which, of course, her Faith has taught her should be borne with Christian resignation."

She left the room soon afterwards and Tom and Mary Blake were alone. Mary's eyes sought her brother's anxiously as he still stood on the hearthrug—his attitude moody and despondent. Lifting his head he caught Mary's glance, and forced a smile to his lips.

"Don't fret for me, sister mine," he said in his quaint lovable way, and coming over to her he put his arms around her and leant his head on her shoulder; "don't worry, sis; but pray for her-pray for her !"
"Oh, Tom, I do," said Mary, the

tears welling up to her eyes; 'if we could only see her, if we only knew more about the whole matter! cannot think how Dr. Delaney-She stopped suddenly, for Tom had sprung upright, his hands clenched, and his eyes blazing.
"Don't, Mary-don't!" he said,

in a choked voice; "don't mention the villain's name for God's sake for I cannot control myself when I think of him!"

His sister looked at him, halffrightened,—never had she seen this quiet, serious, and even tempered brother of hers so

"Very well, dear," gently, and turned the conversa-tion. Meanwhile the subject of their thoughts was leading her lonely and miserable life in Ranelagh. Mrs. Doolan, an old patient, had been delighted to have Mary in her little "bed-sittingroom" on the existed. Did He, she wondered? ground floor, and was very kind to Anyway, He was not for her, and days of feeling either kindness or unkindness. Her feelings seemed still quite benumbed. Two facts alone stood out clearly before her mental vision—first, that Theaders. mental vision—first, that Theodore
Delaney had cast her aside when tired of her, had treated her as he would treat a woman for whom he had no respect, and secondly, he was a Catholic, and considered by all as an example of what a practi-cal good Catholic should be. Therefore, for Mary, the Catholic Faith had failed.

"By their fruits ye shall know them," she repeated bitterly to her-self, often and often during this self, often and often during this desolate time, and desolate she was indeed, weary and lonely; she had deliberately shut out her God and turned her back on heaven and all spiritual consolations, and on Earth, with all clearly on his honest face.
"I mean spiritually," replied his sister.
"Its human joys and sympathies also. A soul in such a state is fit for the assaults of our spiritual Then she glanced rather wistfully tt Clare.
"Perhaps I shouldn't speak of hese things before you, Clare,"

Tor the assaults of our spiritual foes, and the arch-enemy of the human race, perceiving that she stood alone and helpless, and unprotected, drew near, knowing that hese things before you, Clare," these things before you, Clare," she said sadly; "but I can't help it my heart is sore tonight." to see, Mary Carmichael is a stood alone and helpless, and unprotected, drew near, knowing that here would be an easy conquest for we cannot fight without weapons; and, alas, Mary Carmichael had laid and, alas, Mary Carmichael had laid aside all her spiritual armour.

steps citywards. She would not be seen that the steps citywards. She would not be seen that the steps citywards. She would not be seen that I be said lightly, "tell me about your said lightly, "tell me about your shat I heard

"Little Mary Carmichael! or do immured in some dark convent cell!"

Not, of course, that it would affect our Faith in anyway—that, thank God, is out of the question for us—groomed and tailored as usual; he but for her own sake we are terribly anxious. She is, as you know, a recent convert, very fiery and enthusiastic—apt in fact to run to extremes even in her religious duties, and for those very reasons we are somewhat afraid for her growth of the post of the post of the purchase of the in her profession, and as a woman she had always possessed a curious fascination for him. She had seemed so different from the other nurses in the West End Home, whom he knew, and with whom he had flirted and amused himself in his idle moments. There was always "something" about Mary which had gained his respect, and Charles Raymond was not one who thought very highly of women as a He was devoted to his profession but merely as a profession, and regarded it from a purely scientific point of view. In his leisure point of view. In his leisure moments—which however were not many—he led the typical life of a London man about town, and enjoyed without scruple any pleasures

> according to his belief, this life spelt Finis for us all. Slowly Mary held out her hand, and he grasped it warmly.
> "So it is little Mac," he said laughingly; "I was only wondering when I arrived here a few days ago when I arrived here a few days ago for a short holiday, whether I should see you or not. But you are not looking well! Why, our grimy London must have agreed better with you than your own dear Dublin seems to have done."

that came in his way. For the rest he was an avowed atheist, and,

Dublin seems to have done."

Mary winced as she tried to smile at him in the old gay manner. "I—I have not been very well lately," she said, "and I am on sick leave just now—but I'll soon be all right again."

"It's to be hoped so," replied Dr. Raymond cheerily. But he was not deceived; his professional glance was too keen to be taken in by any such excuses, and he realised that the woman beside him was suffering, and that her sufferings were more of the mind than the body, although, so closely are the two interwoven—as none know better. interwoven—as none know better than physicians—her bodily health was affected also in a lesser de-

"Let us sit down here," he said, as they came to a seat, "and now tell me all your news since we met last—let me see how long ago?"
"Three years," said Mary, with
a tightening of the lips as she
remembered all that those three

years had brought to her.
"Three years," echoed Charles
Raymond. "So it is. And yet in
some ways it seems only like yesterday that we drove down to Richmond together. Do you remember, little girl?—and our dinner afterwards at the Star and Garter? - and the drive back by moon

Mary did not answer. The devil was beside her-very close, and his arguments were very specious. After all why shouldn't she enjoy herself-if she could in this world Perhaps there was no other? How clung to her still. She moved a little further away from the man beside her, and as she did so her angel guardian drew a little nearer to her. Dr. Raymond only lifted his eyebrows and smiled. He did not attempt to come any closer-he merely waited.

Mary spoke then—coldly.
"I hope Mrs. Raymond is quite

streets and roads round Ranelagh and thought a change of scene would be more cheerful. She turned into Stephen's Green and stood for a moment idly watching with indifferent eyes the wild fowl on the water.

"Utitle Many Carmishael or de lightly, "tell me about yourself Mac? Is it true what I heard a short time ago that you had really joined the Catholic Church, and made a vow never to enjoy life again? I must say that you have the appearance of having been the street."

of so-called Christianity are alike. Why if any of their sects really lived up to their teaching the world would be a very different place, and there wouldn't be much room in it for such a hardened sinner as myself? However, don't bother your head any more about these religious people—let them please themselves and go their way—and we will go ours. Now I have only we will go ours. Now I have only a few days to spend in Dublin. Let

a wonder to herseir. It was no last appeal to her better self by religion or faith or morality—these existed no longer for Mary. But the picture that made her pause for a moment before taking her downward step was that of a frail fair-haired girl lying on a couch of him.

the evening of the same day. eve. Shamus and Norah had gone out and Bride also was away at one of Christmases of the good old times. her numerous Committee meetings, This was to be one of them, but on

Suddenly a piercing scream, followed by a voice calling, "Mary! In tones of agonized Mary!" in tones of agonized for me. The colored people, of supplication were heard. The

quickly followed by his sister and Mr. Blake. Angel was sitting up in bed—she had been too weak the last few days to be allowed up-her fair hair tumbling over her shoulders, her eyes wide open in I believe I hear some one at the shoulders, her eyes wide open in seeming terror, and her cheeks front door!' she whispered She hands to her brother and bending over her he held them to his breast, while he tried to soothe her.

TO BE CONTINUED

THE DIP OF THE SCALES

By Anna C. Minogo

It was a homey kitchen where

wood stove!
"I will have to give up my stove some day, for wood is getting love you better than my life!' and scarce, and men to cut and haul it he caught both her hands in his,

good there is in their religion. If Mary Carmichael stands this test well and keeps her Faith as strongly as ever—well, then I shall know that there is something in that Faith—something worth living for, and worth dying for, too!"

Tom got up and, walking over to the fireplace, stood leaning against the mantlepiece looking down at the fire. "Clare," he said quietly, "we are also wondering how Mary Carmichael will meet this trouble. "Little Mary Carmichael! or do my eyes deceive me?"

Mary turned swiftly at the sound of the man's voice beside her, and of the man's voice beside her, and of the man's voice beside her, and she looked at him stupidly for a second. As she did so her mind went swiftly back to her London life and especially to one summer's day at Richmond, one of her 'days off," and not the only one which she had spent in the fascinating company of Dr. Charles Raymond. Charles Vere Raymond, M. B., michael will meet this trouble.

"Little Mary Carmichael! or do my eyes deceive me?"

Mary turned swiftly at the sound of the man's voice beside her, and the tower keen enough. Truth to tell she puzzled him. She was not the frank, open Mary Carmichael of the old days, the Mary who was ready for any fun and frolic, but who, with it all, could and did always maintain her self-respect.

This woman beside him was not open—some secret trouble was crushing her—and she seemed hard the cell!"

The tones were light, but the was there thing my time over there. I was there the night Martin Kelly came singing up the road and heard, he said, that my uncle had a stone fence to build and he was store fence

and reckless, as if she cared little what she did or what became of her. What then about her religious zeal of which some of the London nurses had been telling him?

Mary sat silent for a moment, idly raking the gravel with the toe of her shoe. Then she lifted her eyes and looked at him with a more reckless expression than he had ever seen in any of the old London days.

"Well, yes, it's true," she said, "or rather, it was true, for I think I have had enough of Catholics—they are hypocrites—teaching one thing, and practising another."

"Cousin Rose was my uncle's youngest child. She was seventeen and a mighty pretty girl, even if I do say it. The first Sunday Martin Kelly was at my uncle's, Rose and I met him, dressed up and walking toward the gate. 'Where are you and ward the gate. 'Where are you was in Lexington, Rose!' he answered. I saw my cousin's face get a burning red. The young man walked on, singing as he went down the white turnpike. Rose flew to my uncle, mad as a hornet. 'Served you right for taking any notice of him!' was all the satisfaction she got from the old man. Rose was very quiet all that day. thing, and practising another."

Charles Raymond leant back in his seat and laughed. Here indeed was a piece of luck. The Gods were morning I noticed she took great was a piece of luck. The Gods were kind, and he would not have such a dull holiday after all.

'Well, as for that, my dear girl," he said cynically, "as far as I could ever discover, all forms of so-called Christianity are alike.

Why if any of their seate really was a far as I relead."

thought she would fly to uncle. Instead, she looked down at him as if we were back in London three as if we were back in London three where we would an Irishman be For one moment Mary hesitated—
and the cause of her hesitation was a wonder to herself. It was no last fairies in Ireland?' she went on, was that of a frail fair-haired girl lying on a couch, of blue eyes looking—oh, so anxiously into hers, and of a sweet-beseeching voice that seemed to say over and over again: "Oh, Mary! Mary! don't!" the fence he was building was

Angrily she brushed the vision aside, and turned with a reckless laugh to the man at her side.

"All right," she said, in the slang of past days, "I'm on."

"Good," said Charles Raymond, with quiet satisfaction.

"The fence he was building was to run between my father's land and my uncle's, and as I went back and forth frequently, Rose, instead of one of the negroes, began to accompany me, I riding behind her on her black mare. Delicht Good," said Charles Raymond, the quiet satisfaction.

Well what about this evening in ?"

Lea was over at the Blakes on South and the control of the control Tea was over at the Blakes, on So things ran on until Christmas

"I've told you often of those her numerous Committee meetings, while Pat had gone to see a fellow-student on the same road. Only Mr. Blake, Mary and Tom were in Mr. Blake, Mary and Tom were in and grand-children were summoned. for me. The colored people, of course, went on their jollifications supplication were heard. The three sprang to their feet simultaneously, and all cried "Angel," as though in one voice.

Great three sprang to their feet simultaneously, and all cried "Angel," as big chair by the fire, nursing my new doll, and Rose was walking up new down the room stopping every and down the room, stopping every once in a while to listen, as if she were expecting some one. here in this big house by ourselves?

She held out her trembling gave a little scream and I gave a big one. Then the door leading to the back perch opened and Martin Kelly came in, looking frightened.

"'I heard you cry,' he said, going straight to Rose. 'What is the matter?' 'I felt timid here in the house alone,' she said. 'Didn't you know I was here to protec low and tender. 'But you didn't come,' she began, then stopped. 'You never asked me,' he replied. thing, he rushed on: 'You know care! Rose, darling, you know

well? I saw in the papers that she had been ill a few months ago."

"My wife?" and Charles Raymond shrugged his shoulders with easy indifference "Oh, yes—she's all right. We don't see much of in the stove for me please". I he caught both her hands in his, and was drawing her to him.

"A moment followed—and many to it."

Thus Aunt Becky, when obeying her, "Honey, put a stick of wood him—she couldn't support the stove for me please." I her stove for me please."

and been ill a few months ago."

"My wife?" and Charles Raymond shrugged his shoulders with
easy indifference "Oh, yes—she's
all right. We don't see much of
each other, you know, she goes her
way and I go mine—suits both
of us!"

Having gone through the form of
marriage with a handsome society
woman, many years his senior, for
the sake of her money and the better
social position she could give him.
Dr. Raymond thought no more of
the matter—that marriage entailed
any obligations on his part never
entered his head.

He laughed now, and ventured to
tedge a little closer to the girl
beside him. This time she did not
resent it.

"But don't let us waste time
discussing my domestic affairs," he
said lightly, "tell me about yourself Mac ? Is it true what I heard
a short time ago that you had
a really joined the Catholic Church,
and made a vow never to enjoy life
again ? I must say that you had
a really joined the Catholic Church,
and made a vow never to enjoy life
again ? I must say that you had
a really joined the Catholic Church,
and made a vow never to enjoy life
again ? I must say that you have
the appearance of having been
immured in some dark convent
cell!"

The tones were light, but the
gees searching her downcast face
where any mont self was a man at the lowed mand many
a time since I have thought how
much hung on that moment. I am
much thung on that moment of lidy to make apples ready
for the oven in a jiffy, and then I'll
losd at those samples I suppose you
got for me in town yesterday."
It will have these apples ready
for the oven in a jiffy, and then I'll
losd at those samples I suppose you
got for me in town yesterday."
It seems the strangest thing in the
world, my buying a dress for the
world, my buying a dress for the
world, my buying a dress for the
world my buying a fress for the
world my buying a fress for the
world my buying a fress for the
world my losd those samples I suppose you
got for me in town yesterday."
It seems the strangest thing in the
world my losd the served was a Man, it was Martin



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gray length between the Grayson farms slowly, for the winter days were short, and often too cold for even the hardy Irishman to work. We heard from the servant who had him in charge, that when he was not working, he was always reading out of big books. Rose became a changed girl. My uncle and aunt graw anytous about her and to the dead, and the Bretons called it "the Mount of the Tomb." The fisher-folk told how they saw the forms of the departed flitting over working, he was always reading out of big books. Rose became a changed girl. My uncle and aunt grew anxious about her and took her to a doctor in Lexington. He could find nothing wrong and advised a change of scene. But advised a change of a Rose would not go away.

"It was May and the fence wanted but a few yards of being finished that day when Rose said she would take me home. Martin was working but not singing as formerly, nor did he stop, though he must have heard Delight, galloping down the pasture. When we reached the gap still between the two farms Rose drew up. Still he went on with his work. She leaned over the saidle, and cried 'Martin, won't you forgive me?'

stooped again over his work.

"The stone fence was finished and ignorant of the tragedy builded into it, my uncle paid Martin Kelly, and apparently he passed out of our lives. But not so. He went straight to Lexington and entered the law school of the University. Before he was graduated, even, he began to attract attention, for he joined the Abolitionists and was like a firebrand. As a lawyer, he fairly leaped to success. I was fifteen now, and as the constant companion of my cousin Rose, went about more than I should otherwise have done. All her sisters and brothers were married, and while she had suitors, it seemed that she could not make up her mind. We were often in Lexington and saw Martin Kelly, for while his race and his religion were social bars, his fame talent and personality carried him across them. Then, he was hand-some and accomplished, and much is forgiven such men.

But with Lexington's wealth and beauty before him, he fell in love with a young French girl from St. Louis, who was teaching at St. Catharine's Academy. I was with Rose the June day she received the announcement of the engagement of Martin Kelly. Across it he had written, 'I have forgotten!'
"I think that was her death-blow.

A few days later she astonished us all by announcing her engagement to Richard Grayson, a distant relative, wealthy, and a rising power in Lexington politics. I was too young to understand all that was going on, but it was soon evident that Richard Grayson and Martin Kelly were openly fighting each other. I have heard men say no one knew why they should be enemies. Perhaps Richard Grayson himself did not know-but I knew I think Martin Kelly knew. And in every encounter Martin won. His wife's French blood delighted in such battles, and as far as a woman might at that time, she made her influence felt. She was charming, she could manage men, and every move she made was for the advancement of her husband. Their marriage was a perfect one.
"Then came the war, its red hand

sweeping aside personal animosities. Of course, all the Graysons were for the South, and Martin Kelly joined the friends for the North. Honey, those two old houses on either side of the stone fence, went up in smoke. slaves abandoned their masters, the cattle were taken to feed the enemy, fine horses were ridden off. The day the houses were burned, Rose, flying with me and her two children, came to the stone fence and she flung herself on her knees and called down the curse of God on Martin Kelly. I was too shocked to try to prevent her. But I think she was half-crazy that day. I know I was—with the house gone and Yankee soldiers everywhere.
"She died soon afterward, and

Martin Kelly fell, fighting for the cause he believed was right. The end of the war left the little Graysons and the little Kellys penniless. But blood always tells. Now here is Rose Grayson whose fatter is is Rose Grayson, whose father is one of the big land owners of Fayette County, going to marry Martin Kelly, whose father is one of the leading lawyers of the State. But I keep thinking, honey, of that moment in the old house, that Christmas eve, more than sixty years ago."

it was accessible only when the tide was out, and even then the journey across the sands was not without its perils for the careless wayfarer. From the southern shore of the Bay of St. Michel visitors from Pontorson followed a marked track or trusted to a guide. From Genets on the northern side of the bay one came in a car with broad-tired wheels, and scouts went in front with long poles sounding and testing the sands. For the receding the abbey became a mere show-

"The stone fence stretched its abounded in treacherous and everthe island rocks in the misty moon-light, and heard their wailing voices when the waves broke wildly round the granite hill as storm and tiderace drowned its girdling sands.

The story of Mont St. Michel tells how some 1,700 years ago, the Archangel appeared in dream or vision to St. Aubert, the Bi hop of the neighboring city of Avranches, and told him that he must take possession of the haunted island, and build there a Christian sanctuary. So the Bishop built a chapel on the rock and placed there priests and hermits who were to pray for those who were in peril of the sea.
Henceforth the rocky height was known as St. Michel's Mount. Its "I can always see him as he stopped and lifted himself, taking off his hat, as he did. 'When I forget you!' he said, and, with another look at her replaced his hat, and they came to pray as pilgrims at St. Michael's chapel. Then Monte Cassino. By this time there was a village on the island, a group of cottages huddled behind the rampart erected to protect the sanctuary against piratical sea-rovers. Out of these small beginnings grew the town, fortress, and abbey of Mont St. Michel.

in 1017 Appot Hildebert planned the magnificent pile of buildings that made the place world-famous. His plan was not completed till 400 years later. There was no space on the steep rock for the cloister courts and quadrangles of a widely extended group of abbey buildings. But Abbot Hildebert decided that the Abbey of St. Michel should be a glorious place not unworthy of its patron, and began to build it up story above story around the island summit, to form at last a lofty platform for the great church that was to crown it all. Massive strength and delicate beauty combined in the execution of the daring scheme and the result was one of the marvels of Gothic architecture.

There were dangerous times while the work was still in progress. In the thirteenth century under the feeble rule of John Lackland, Normandy was lost to the English Crown, and Philip Augustus, in fortifying the coasts of his new domin-ion, made the island into a strong fortress, with the Abbot for its governor and a garrison under a French captain to provide for its defense. Then came the Hundred Years' War. The Mount was held for France against more than one seized the neighboring rocks of Tombelaine, gained a footing on the island, and brought up two huge cannon to throw bombs and fireballs into the place at close range. But they were beaten off, and the two 'bombards' were captured. These trophies stand today at the gate of the island-town and the townsfolk call them "les Michelettes" "the little Michaels."

Then the invaders were driven from France, after Ste. Jeanne had victory and peace there came pros-perous days for Mont St. Michel. There was an outburst of popular devotion to the great Archangel. Had he not appeared to Ste. Jeanne d'Arc in her visions at Domremy pilgrims flocked to the sanctuary A new order of knighthood the Chezaliers de St. Michel, was founded in his honor, and they held their chapters in one of the halls of the abbey. Rich endowments were lavished upon it by the piety of France, and there were abundant resources for completing Abbot Hildebert's daring plans. At last in 1520 the church on the summit of the hill was finished, rising 300 feet the hill was finished, rising 300 feet

above sand and tide. Then for a while the glories of Mont St. Michel seemed on the wane. France was torn by the Huguenot wars. The island was more than once menaced by the sea-

event may clear the way for the perpetual residence of the monks at their abbey. But be this as it may, there is ample reason for rejoicing that the wonderful church will no longer be a show-place for tourists and artists, but a sanctuary in which God will be perpetually praised.

FAITH - HEALING

up a special service for the healing of disease through prayer. The to it a colony of Benedictines from Monte Cassino. By this time there spiritual descendants of the ruffians who in the sixteenth century rifled and then destroyed the shrines in England on the ground that they fostered superstition and that pilgrims sought there cures of disease. The heirs of the Reformers, while retaining the spoils, have learnt something from history and pretend to be a their something the spoils. history and pretend to base their present position on foundations much more remote. History tells us of many wonders wrought by God through His Saints but it does not show us the Church devoting a religious service entirely to the relief of bodily sickness. It would however, be idle to expect consistency in a church where essential formularies were deliberately constructed to carry two meanings, which cannot speak decisively on the great central rite of the Eucharist and which after filling its temples by the devices of the man who sells patent medicines, has nothing for the souls of men who are or believe themselves cured. For us it is more profitable to

recall the teachings of our Faith and the practice of the Church concerning miracles. In spite so-called philosophers who boldly asserted that miracles were impossible the Church has constantly asserted that the Author of all things may in special cases suspend those laws of nature which were founded by His wisdom and cospels sometimes does so. The Gospels and the Acts of the Apostles teem are applied to the Acts of the Apostles teem. for France against more than one English attack. In 1423 when it was in dire peril it was saved by a Breton fleet from St. Malo. But the English came again in 1434, the English came again in 1434, was a myth, the Church maintained their authority and today even unbelieving critics have been driven in spite of themselves to acknowle edge the earliness of their date. would be well for our enemies to have a better memory of history. Recently a writer in a monthly review described the attitude of our Church towards the advance of science as one of blank negation. It science as one of blank negation. It is and always has been one of critical examination. She does not accept sweeping statements made in the name of science because they are fashionable but she demands proof: she never quarrels with the truth but valed ways presented. It is a greatly street with the stretch ways have been one of the Sacred Congregation of Propaganda, and appointed the control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the Sacred Congregation of Propaganda, and appointed the Control of the C raised the siege of Orleans and crowned the King at Rheims. With in the name of science because they truth but rejects vain pretence. Many Protestants of course believed in the miracles told in the Gospel but held, without any semblance of proof, that with the first generation of Christians all miracles ceased. The Church, accepting the Gospels as history and its miracles as matters of faith, is prepared to see God continue His miracles as He sees fit for the confirmation of truth. the same time the Church maintains a very healthy and reasonable scepticism towards the narrative of such miracles as are alleged from time to time; for many cures are astonishing but not miraculous and the evidence needs naturally a very careful examination. Her attitude is well represented by the author-ities at Lourdes where many true But I keep thinking, honey, of that moment in the old house, that Christmas eve, more than sixty years ago."

MONT ST. MICHEL

A. Hilliard Atteridge in America

In the deep bay where the northern shores of Brittany meet the western coast of the Norman peninsula of the Cotentin, a small island, a mass of granite, rises amidst a wide expanse of sands that twice a day are covered by the tides of the Atlantic. Forty years ago it was

In the leading lawyers of the State. In the land was more menaced by the sea-rovers of La Rochelle and their cown time. Scientific proof is required as to the existence and history of the disease, certificates pilgrims. The abbey was less important than a fortress. Its possessions were frittered away upon courtiers, who, by an abuse of the King, and named a deputy to discharge its functions. But at last the Lourdes have taken place in our own time. Scientific proof is required as to the existence and history of the disease, certificates protective that a fortress. Its possessions were frittered away upon courtiers, who, by an abuse of the King, and named a deputy to discharge its functions. But at last three was a reform. Louis XIII. handed over the abbey to the Benedic Variety of the disease, certificates provate that and the patient must be examined by professional men. Those who lightly and ignorantly classify the Lourdes have taken place in our own time. Scientific proof is required as to the existence and history of the disease, certificates from medical men must be furnished and the patient must be examined by professional men. Those who lightly and ignorantly classify the Lourdes healings have taken place in own time. Scientific proof is required as to the existence and history of the disease, certificates from medical men must be examined by professional men. Those who lightly and ignorantly classify the Lourdes hall and the patient must be examined by professional men. Those who lightly and ignorantly classify the Lourdes hall and the patient must be examined by professional m miracles have taken place in our own time. Scientific proof is reday are covered by the tides of the Atlantic. Forty years ago it was linked with the mainland by a long dike of solid masonry. Before that it was accessible only when the tide cured by purely natural means. The Church deals officially with the

place for tourists and students of architecture, a "historical monument," no longer a sanctuary. On rare oocasi ns Mass was said in the great church, but mostly it was desolate.

Happily all this is now being monument to retreat the formulation of St. Vincent Ferrer read like that of St. Peter in the Acts. As the miracle is the direct and, in individual cases, the uncovenanted act of God, she would never call a monument together, and hid them. Happily all this is now being changed. Thanks to the better relations between the French Government and the Church it has been possible this summer to arrange for the permanent restriction. possible this summer to arrange for the permanent restoration of the famous abbey church to Catholic worship. The fetes which took place on St. Michael's Eve, September 28, were presided over by the Papal Nuncio, Mgr. Cerretti and the Bishop of the diocese. It is to be hoped that this auspicious event may clear the way for the a natural power, the work is for the hospital not the church.—Southern

POWER OF ORGANIZED **EFFORT**

The old adage runs that force like gunpowder to be effective must be concentrated. The modern world has seen many practical applications for seamen and fisher-folk, and they came to pray as pilgrims at St. Michael's chapel. Then when Rollo and his Norsemen built up their Duchy of Normandy and became the Christian Normans, his grandson, Duke Richard the Fear-ties in the tenth century built a less in the tenth century built a the watchword of journalism is

persistency."
"In union there is strength" the motto emblazoned on the shield of successful ventures, not only among nations but among individuals. Divide and rule has been the secret course of the conquest of the calculating strong man over his less astute rival in all ages. The fable astute rival in all ages. The fable of the old man and the bundle of sticks is still the policy of some great powers today as it was in the days when Imperial Rome found all Gaul divided into three parts. Veni, vidi, vici, is the triumphal cry of the conqueror, who knows best how to concentrate his efforts, organize his forces, and build a mighty structure on the little things

Little drops of water, little grains of sand, Make the mighty ocean, and the mountains grand.

s a nursery rhyme in all languages. What great things have come from humble beginnings is an inexhaustible theme. The most marvellous inventions of the age, the giant industries of the world, the imperishable deeds of heroes, saints, and scholars have come into being not Minerva like in panoply, but slowly, gradually, and laboriously. The United States of America grew from thirteen small colonies, to the greatest Republic the world has ever seen. The Catholic Church was established by Our Divine Lord

with twelve poor, unlettered men.
This year has just witnessed the observance of the centenary of the Society of the Propagation of the Faith. In 1822 a pious girl in France began collecting pennies from the working girls of Lyons for the Catholic Missions. Today this Asso-ciation can point to \$100,000,000 collected in small sums during the last century from poor people throughout the world. And now the Association for the Propagation of the Faith by the Motu Proprio of Pope Pius XI. is raised to the status of an official Organization of the Holy See, placed under the control

grown into a goodly tree. The cents, nickles and dimes contributed regularly have grown to \$100,000,-000, and the zealous pioneers among the poor working girls of France led to the establishment of now a part of the world-wide official machinery of the Holy Catholic Church

In the history of small but perse vering efforts grown to astounding success, the story of the Propagation of the Faith is unique. No other society in the Church, and possibly no society outside the Church has so strikingly demon-strated the truth of the maxim that "great events from little causes spring." The past record of the society lies open before us. The future is bright with promise. The immense achievement of the Society, its enhanced status, and increased importance should stimulate count-less thousands to enlist their efforts in its support, and continue that sublime concentration of spiritual

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The Catholic Record

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LONDON, SATURDAY, Nov. 18, 1922

PERSONAL EXTRA VAGANCE

Winnipeg, Nov. 9. — The last decade has been one of personal and public extravagance and excessive expenditures, declared Sir James Aikins, lieutenant-governor, at the convention of the Manitoba Union of Municipalities here yesterday. The people of Canada and most of nations were demanding a cessation of expenditures resulting in enlarged burdens he said.

There will be few amongst the more mature and thoughtful who will not heartily endorse Lieut-Gov. Aikins' characterization of the last decade as one of personal as well as public extravagance. The curtailment of public expenditure, the elimination of extravagance, is the business of everybody; for despite the absurd but all too prevalent notion to the contrary public burdens are borne by everybody; directly or indirectly these burdens of public expenditure bear heavily -perhaps most heavily-on the poorest classes of the municipality, province or country.

But it is to the personal extravagance of the past ten years that we would direct the attention of our readers. As we have said, the mature, the thoughtful, the experienced in life, recognize the fact and deplore it. Amongst these may be expected vigorous reaction against incipient or newly-formed habits. But there is a whole generation for whom the last decade has been the formative period of life. These young people have been unfortunate in that their formative period has coincided with a period of personal and public extravagance. If children of weak, silly or improvident parents, they have been doubly unfortunate. For provident economy and thrift are closely allied to the Christian virtue of self-denial that Christ himself teaches as essential to Christian living. The boys and girls, the adolescents and youths, who spend money freely to gratify every whim, to participate in every pleasure, to satisfy every craving, are getting a training not in self-denial, but in self-indulgencethe root vice of ruined lives.

To put the matter on lower grounds, self-discipline, self-control are essential to the up-building of character; and character plays a big role in success in life. Weak of Protestant conventions. parents who talk of favoritism, deplore the lack of influence, and this: find endless other excuses for the be perfectly honest with themselves be perfectly honest with themselves and with God in that wholesome Catholic practice of examination of conscience. The one road to boards. Rome's parochial schools conscience. The one road to success is self-denial; those who must, however painful the process, war is still on." retrace their steps and get started

on the right road. ness and silliness of parents before odious to a 100 per cent. American the symptom of stagnation.

years of discretion.

Dr. Margaret Patterson, Police consideration but the expense, the unpardonable folly, as well as dereliction of duty. But consider the theme of the moving picture over us. The war is still on !" story. Again and again and over again, there is sexual love and human interest linking up the immediately follows: scenarios. Let us grant that there everything be such that it would pass the most scrupulous censorship. It still remains entirely unsuited to boys and girls. Can there be any doubt of the folly and danger of forcing on the minds, the imaginations, and the emotions of growing boys and girls these reiterated themes of sex, sex, sex, as though the sexual relation alone was the dominant motive in every thing, the only thing that gives

zest or meaning to life? The moving pictures do not need to be immoral to be demoralizing.

We are rational beings; and there should be rational pleasures suited to all ages. It is precisely those who are extravagant and improvid- of Spokane college, said. ent who have no money for the condition should wholesome joys of life. Like all virtues provident economy may be perverted; it then becomes penurperverted; it then becomes penur-iousness. And this hard, ugly vice church can never be influenced by is sometimes made the excuse for slip shod extravagance; while the miserly and penurious excuse them.

Rome, but there is great danger she will be influenced by the infidelity of its own members. We must miserly and penurious excuse themselves by pointing to the quagmires | today in which the victims of extravagance are floundering.

Intelligent and provident economy is guided by right reason; it does not go to extremes; it recognizes that in this, as in other things, extremes meet.

"Take care of the pennies and the pounds will take care of themselves" is a proverb that has come down to us from, at least, before the days of decimal currency. But the thriftless, improvident managers of homes and incomes fail to recognize its homely wisdom. They are surprised, fretful and discontented when after allowing income to leak out in a hundred useless and harmful ways they have not the wherewith to meet urgent needs not to speak of worthwhile

cult, it may be painful, but it is im- tions. peratively necessary that those who wasteful habits should rewrite their rule of life, and give to their children that training in self-denial their welfare, both temporal and eternal.

THE INFLUENCE OF "ROME" AND OTHER INFUENCES

A subscriber on the Pacific coast sends us a couple of copies of the Spokane Review containing accounts

There is a familiar ring about

"Rome is enthroning itself every failure or poor success of their offspring might with advantage of Reardan declared. "Theoretiare pressing close on the State schools everywhere. The tyranny have embarked on the wrong road of Rome still hangs over us. The

"Rome" speaking for itself Chief Justice Taft of the United is not opposed to free schools, either teachers have long found this service to the Separate schools of States Supreme Court has said that theoretically or practically. We highly useful, even necessary. And Ontario that link his name forever the Maritime Provinces. He reone who can not save something out don't know just to what extent his why not Sunday School teachers? with their progress and develop- minds me of a story. I suppose of any salary or wage lacks an personification of "Rome" has Is it that the subject-matter is less ment if not with their very existit is an old story. I'm afraid most Orangemen as to the means they essential element of success. Saving scared the Rev. Mr. Groschupf out important or less difficult of tence. is a matter of habit and the habit is of his wits. But he certainly must adequate presentation? not formed, nor is it continued know that Roman Catholics have to without self-denial in a hundred pay dollar for dollar with Lutherans west show some dissatisfaction with followed his earlier successful a bar-room—some time ago, of them. Mr. Coote has as much ways. How can the child who and others in taxes to support what the results of their own work and efforts in the cause of Catholic course,—and he had taken, as the finesse as a bull. He reasons like a self-at-home type of worship, even spends every cent it gets on the he calls "free schools." That they are led to examine Catholic methods schools. Here, as was perhaps polite phraseology of bar-room bull, too; full tilt ahead—Charge. when it seems to draw, does not gratification of its appetites, or on should seek and obtain positions on and practice; they are not unwill- inevitable, human nature being days had it, a drink too much. Has the man before him done any- satisfy the religious instinct. Rites the mental and emotional excitethe free school boards which ing to learn from us. Have we what it is, his attitude was misrepred the felt not only "O'er a' the ills o' thing to deserve the attack?—No and ceremonies cannot be dispensed ment of moving pictures, learn administer these taxes is surely a nothing to learn from them? self-denial? Such children are logical consequence. Taxation withbeing trained in self-indulgence; out representation is a form of often the first prerequisite for writing his contributions to the so he issued a challenge: "I "Ulster" method is more honest, if fully to the Mass or Lord's Supper

they themselves have reached the like Mr. Groschupf. True, American Catholics in order to give their children the inestimable boon of an Magistrate of Toronto, says that education permeated by religious 'the unnatural excitement of the influence assume the heavy addiconcentrate as they did in other These schools relieve the "free days." No one will dispute this. schools" of the expense of educating She, however, is speaking of youth. two million Catholic children, an children are going to the movies to the "free schools" for which they every week, often several times a are taxed equally with others. And week. Leave aside every other yet the rev. gentleman says that habits of self-indulgence thus ing close to the State schools everyfostered, and the parents of such where." It is difficult to know children stand condemned of just what he means, especially when we read immediately afterward that

But if it is difficult to follow him thus far, what of this, which in the passion as the prevailing element of newspaper account of his address

"We need a strong, well equipped is no obscenity, no immorality; let Lutheran school here in the northwest. Our school has its start, but it requires more support and help if it is to grow."

With "Rome" on the brain people often become a bit inconsistent and incoherent.

But all Lutherans are evidently not satisfied with this tilting at windmills. Some of them remember that they are Christians as well as Protestants and protest against the aberration of those who would reduce Protestantism to mere negation.

"Evolution and higher criticism are eating out the heart of Protestantism," the Rev. W. F. Schmidt, president of the Bible department challenge our attention more than the danger of the hierarchy of Rome, for it is creating the atmosphere in which oppose rationalism as it appears We must oppose those wh exalt their reason over the word of and we must stand solidly behind those institutions that exalt the word of God.

Now we think that this might serve to point a moral or adorn a ently as now that though every tale in places far from the Pacific coast.

of the County Association of Sunday to meet changed and changing con-School Workers' Conference at ditions, the Separate School Act which 150 attended, including 17 must be rigidly held to the exact ministers and 17 superintendents. form and wording of a bygone These ladies and gentlemen seemed stage of educational development, to find in their own work sufficient regardless of the object and purto engage all their energy without pose of the Act. an hysterical preaching of "war on Rome."

E. C. Knapp, City Secretary of the Association, compared the amount of time spent by the Cath-priest began his important education.

The period of personal and public clic and Jewish faiths on religious tional activity. extravagance and excessive expended instruction for children with the iture is at an end. It may be diffi- time spent by Protestant denomina-

"The Jews give their children an and various Protestant beliefs 26 hours," he said. "We may say the Jews are no good in politics, but which contributes so materially to they work six days a week and get money to employ competent religious teachers. The Catholics saw

And later on:

"We don't lose so many boys and girls by overworking them as we do by not working them enough,"
Mr. Knapp said. "The same is true
with the adults. If they don't have
to do something for the church they grow indifferent. The reverse is true of the Catholics. Early Mass has made them stanch for their Church. They have to get up at 4 or 5 o'clock in all kinds of weather to fulfil their religious obligations.

And now, might we Catholics and city gather together a hundred and fifty Sunday School teachers for discussion of their problems and declares quite emphatically that it rence, quite the contrary. School

THE LATE FATHER WHELAN

For nearly half a century Father Whelan of Ottawa has been closely

he was as a priest for forty-seven Let us get farther back. Some enormous contribution by Catholics years this alone would not single him out for special honor amongst the many equally zealous. It is what he accomplished for the develop-"Rome's parochial schools are press- ment of the Separate School system that is his enduring title to the esteem and gratitude of the Catholics of Ontario. Immediately after his ordination in 1875 he identified "the tyranny of Rome still hangs Visiting the classes, and establishing the most intimate relations with teachers and pupils, entering sympathetically into all the problems of school life, he soon became thoroughly conversant with the whole school education.

He then served on the Separate oughly informed himself of the ence to his memory. facts of the situation he set himself with characteristic energy and tempered by wise prudence, Separate School Act and the Assessment Act as would enable Separate Schools to attain that object which the Fathers of Confederation had in view in placing On," said in part: the Separate School principle under the protection of the fundamental law of Canada. In this he was entirely successful. Though many cooperated, it was due to Father Whelan's initiative and persistance, to his intimate and accurate knowledge of the law, the facts and the needs of the existing situation that success was due.

It was not then urged so insistother act must naturally and necessarily be amended in the light The other article gives an account of experience with its working and

To realize the conditions of the time when Father Whelan did his Two references to Catholics occur great work for Separate schoo's well as a great mind. . . which are none the less interesting: we may quote from a document the decade before this zealous young to a substantial modern city. As If Mr. Coote had been proceeding tional activity.

> taught in the Common Schools in parish and of the city. schools to Separate schools, notwith- ity. standing the ecclesiastical influence schools."

Deeply rooted in the esteem and affection of the Catholic people as are, it is not easy for younger gen- One can image him today just the CATHOLIC RECORD and the Dean profit by the example of our Protest- doubtful and their hold on world beyond surely this stern, Scotia, and again told of the inciant friends? Here from county the convictions of the Catholic people precarious. Poorly housed, badly equipped, struggling under great difficulties for existence, not mutual enlightenment and help. to speak of development, it is not It is not an unusual occur- too much to say that Father Whelan some forty years ago rendered

In later years the bilingual diffi-

Active, intelligent, zealous though question even those who were mis- to cover too much territory." led regarding his position will find

character and genuine worth.

to secure such amendments to the torial appreciation had to be re- liar who gets caught at it. printed the following day to meet | This, in fairness to the gentlethe great demand.

heading "A Great Priest Passes ceeded along lines that were com- goings-on of certain Anglican

his pastoral administration and yet head, just as though he had been -paradoxical as it seems-a man of most lovable qualities, was Rev. regular meeting. In the result, he sions," and "Solemn Requiems for Father Whelan who passed to rest handed out the same sort of the departed" as one church has early Sunday morning. . .

Dr. Ryerson wrote less than a Ottawa from a frontier settlement to get them believed. nearly half a century in all, he been content to cover less territory. "Of the sixty odd thousand became in a peculiar sense, a part As it was, he accused the Catholic (60,000) Roman Catholic children of the innermost life of St. Patrick's Church of everything that was bad,

have been led into improvident and average of 385 hours of religious Upper Canada, all but seventeen Circumstances growing out of East-Orangeman in Ireland had ever schooling a year, Catholics 200 hours thousand (17,000) or—about 43,000, ern Ontario's school troubles, and committed the least offence against -of them are taught in the Public notably those in Ottawa itself, morals, law, or even good manners. or National Schools. Thus a made Father Whelan on occasions majority of nearly three-fourths almost a national figure. He knew nected with the schools of the other man did. On the school laws majority-they preferring those of Ontario he was indeed an author-

connect them with the Separate several of the Fathers of Confederation and later more recent political leaders was personal and intimate.

"To the last his interest in city and Separate schools now undoubtedly world affairs was keen, even lively. Toronto Star in a straight lie about erations of priests and people to across the valley of the shadow conrealize that there was a time when templating the new environment his heart to the Belfast methods their continued existence was with analytical curiosity. In that that he went to Sydney, Nova capable, big-hearted man will have a dent and again declined to tell that reward well-merited by a life of the RECORD had corrected the mishard, compassionate service."

> COOTES AND COOTISM By THE OBSERVER

Our Protestant friends of the far culty clouded the clear sky that they are truer. A man was in have a small touch of finesse about of heaven itself. sented and his pronouncements dis- life victorious, but potentially a difference about that.—He hates with. They are only a question of Dissatisfaction with ourselves is torted. But happily he has left in victor o'er a' the sons of men;" him and that's enough. The more or less. So hearts turn wistthey are being ruined by the weak- tyranny that should be peculiarly progress; undue self-complacency solution of this question. They are can," said he, "beat any man in there is any sense in making com- as the centre and focus of Christian

Ottawa Journal biographer as: of the statement, "I can," said Mr. Coote when caught lying makes "Justice to the French, obedience he, "beat any man in the city." no apology, and does not pretend to to the Government and autonomy Still no one took him up. He looked change his ways; but keeps on for the English Separate schools." about him in surprise, and then charging straight ahead. identified with the life and growth These were his views and nothing made one more effort to get a Canadian brethren do differently; "the unnatural excitement of the indicated assume the new and growth movies is having a disastrous effect tional burden of erecting, equipping of the Capital of Canada and an in all his published articles on the hearing: "I can beat any man in they keep up a pretence of outstanding figure amongst the subject justifies the accusation, the Province of Ontario." At that, being truthful; and take some made in the heat of violent contro- a man took up the challenge, and pains not to be found out. Mr. versy, of antagonism to the reason- in a minute or two the boastful one Coote tried to cover too much terable claims of our French-Canadian was on his back and seemed dis- ritory. Even his body-guards must co-religionists. Scripta manent. inclined to arise; and as his friends have seen that he was making a In the calm consideration of his assisted him to his feet, he was mess of it. "There is no bigotry in considered views on this difficult heard to mutter, "I guess I tried the north of Ireland" says he.

> assist at his funeral services methods would have to be modified two whole suits missing. Requiem Masses were celebrated to suit the different temperament School Board where he familiarized at 6, 7, 8, and 9 o'clock in addition of the Canadian people. Not that himself with the hard realities of to the Funeral Mass at 10.30. Even there are not plenty of people in school maintenance. The handicaps then the spacious St. Patrick's this country who hate the Pope under which the work was then Church was crowded and many as ignorantly and as whole-heartcarried on, the difficulties of the remained throughout the service edly as any that are to be found with history tradition and visible Separate school situation at that in the drizzling rain outside. All in that odd creation of legislative fact, are proclaiming their church a time, have almost passed out of classes and creeds, people in all geography called "Northern Ireliving memory. Having thus thor- walks of life, joined doing rever- land." But there is a difference. Over there the more frequently a brethren are publicly repudiating The Ottawa Journal's sketch of liar is found out and exposed, the that title, and doing their best to Father Whelan's life and work - better they like him; while in persuade the world that they are with a youthful enthusiasm extracts from which we publish Canada even the most bigoted people really and in effect "Catholic." elsewhere-together with the edi- have a distinct antipathy to the Why should not Bishop Reeve, for

> > man, ought to have been explained in an Orange lodge on a night of Father Whelan was one of the best ren, and he tried to cover more informed men in Canada. His read- territory than was prudent in view ing penetrated into channels not of the stigma that, unlike the true covered by the daily press or in blues of Belfast, Canadian bigots current literature. He followed attach to the man who gets caught all popular sources of information out in his lies. There is less hypobut went also far beyond these to crisy about the Belfast way of obtain unusual points of view. In lying; they proceed on the theory this way he developed a mind of that the number of the lies is the remarkable power, and a judicial important thing; tell enough of practically reads Viscount Halifax poise that served him well in the them and some of them are sure work of his Church. It must not to be believed. Mr. Coote began be thought from this that his intel- his tour in Canada under the imlectual strength left him cold in pression that that would do here. those departments of pastoral work | He ought to have been warned that that call for gentleness and sym- there is a different theory of buypathy. His was a great soul as ing up favor in this country; and that the important thing here is, "His span of life encompassed not the number of the lies, but

> > > and he did not admit that any

That was high-class lying by of the Teachers and pupils of the every aspect of that controversy—in standards it was mere foolishness; Belfast standards; but by Canadian Roman Catholic Church are confact, and in letter of the law—as no that is not how liars go about their work in this country. They begin by making a great show of giving their opponents all the credit they "He knew the political history of are entitled to; and having successto sever them from the Public and the country and his association with fully fooled the more thoughtless by that means into supposing them to be fair, they then proceed to lie.

Mr. Coote's performance was crude. He was caught out by the Findlay affair; but so attached was take. He is a typical lodge ranter, and he ought not to have been allowed to go before an audience of Canadians even in Toronto without competent advisers to tell him how to take a Canadian audience.

Canadian Orangemen are not any of my stories are. They are not, take to blacken the Church of God natural, God-given religion, and a however, as old as Mr. Coote's, and in the eyes of their dupes; but they worship linked up with the worship succinctly summed up by his the ward." No one took any notice parisons in honesty between liars. worship.

Even the publicity-seeking minis-Mr. Coote has had a fairly ters who followed him about the it quite impossible to sustain the successful career as a Pope-baiter country must have squirmed as they charges sometime made against in "Ulster;" but he ought to have saw him put that most unnecessary stayed there. Or, if the saviours discount on his whole story. For the rest the capital city of of Canada who wave the yellow Orangemen do not shoot anyone in himself with the work of the Canada where he lived his three sashes, and toast "The pious, Belfast, says he. Catholics shoot score and ten years, nearly half a glorious, and immortal memory," one another, and the peaceable century of which was lived as a in Canada would insist on his coming Orangemen are blamed for it. We priest, paid him such a tribute that over here to smash the "Church of know some of the men who occupied comes to no man not of sterling Rome" once more they would have seats on his platforms at various done him a favor had they told him places, and we know that such To give the multitudes who with at the outset of his Canadian tour utterly inefficient lying as that sincere affection and a personal that it was a different thing to fool must have seemed to them about as important question of elementary sense of bereavement desired to Canadians, and that the "Ulster" foolish as declaring no trumps with

NOTES AND COMMENTS

WHILE BISHOP Reeve, and Canon Dyson Hague, in strict accordance 'separate entity' and "wholly Protestant," others of their clerical example, pause for a moment in his unenlightened strictures upon "Roman" practices and give some Editorially the Journal under the to him; so that he might have pro- attention to the very un-Protestant paratively safe. But that was not churches in Toronto? If it is in "A singular personality, stern in done; and he was left to take his keeping with the formularies of the Church of England to publicly advertise "High Mass." speeches exactly as are the staple the habit of doing, the Bishop is "It is no exaggeration to say that stuff for the stuffing of the breth- surely wasting his time and misdirecting his energies.

> In the matter of "High" and 'Low," "Catholic" and Protestant Anglicans, a correspondent of the Mail and Empire, who seems to have taken upon himself the functions of a Pope in his deliverances on Christian doctrine, out of the Church of England. Now, however ambiguous his position in regard to the Articles. the Viscount is one of the most honored and respected "churchmen" of his generation. That a man of his character and scholarly attainments, with every disposition to justify the Anglican position, should have been compelled by the logic of events in that communion during his lifetime to cast longing eyes back to the undivided Christendom of pre-Reformation days is instructive. And while the noble lord would persuade himself otherwise he must in the end be compelled to admit that the Church of England is indubitably Protestant.

> BUT. ACCORDING to another Anglican, Rev. E. Pell Edmonds. rector of Whittington and rural dean of Oswestry, Protestantism is played out. "Signs are not wanting," he writes, "that the only form of Christian religion that will survive and face the future is that religion which has stood the test of the past-the old religion, historical Christianity, the faith of the Catholic Church.

"Protestantism seems to be passing. It has served a useful purpose and numbered many noble adherents. However, man cannot live on protest. The religion of the Protestant is a partial religion, making a one-sided appeal, and more adapted for pietists and the unco-guid.' "

"IT is only the Catholic religion, the religion of the whole rather than of the part, that can meet the spiritual needs of the average man at every time and in every clime. Men are calling for a mystic, super-

those whose work is done."

selves to realities.

As to Chesterton's conversion, it has happily elicited deliverances other than those of detraction. Canon Adderly has shrewdly outlined Anglican inability to rightly appraise his loss. "As a parson of the Church of England," he writes to a leading periodical, "I should like to say that our treatment of the biggest asset we had on the intellectual side is on a par with our general muddleheadedness as a religious body. We have never had such an apologist as Chesterton, yet he has hardly ever figured at a Church meeting. We prefer the dull logic of some dry-as-dust professor from Oxford to the sparkling paradox of the greatest wit of the century."

"Religion is still groaning under the weight of Puritanism and killjoys in this country. Chesterton would lift us up, but we won't let him. We are still scared by Mid-Victorian arguments about science and miracles. G. K. C. would deliver us and keep us orthodox at the same time.

"But we would rather not be set free. . . Anyone who courteously and fairly explodes Puritan fallacies is doing more good than he knows to the cause of true religion in England.

"Puritanism has practically destroyed Sunday in thinking to preserve it; it has made religion suspected, it has taken away joy and beauty and love, while supposing it was doing the work of the angels, who make merry in heaven. . .

'Most of this sad work is done through sheer lack of humor, and this is partly why it can only be undone by humorists like Chester-

REMINISCENT THIS is of Newman's position in the Church of England in his day. Chesterton, of course, gifted and brilliant as he is, protect ourselves from too much is not to be compared with the great Cardinal, but is alike him take rest as the body requires it. in this that the church in which he was born failed to make use of his great gifts and when he went out from it, tried to prove the first self, then, instinct is our friend, cipation Day. After enumerating and a friend we could not get along the items paid off, Father Whelan without. And the great reason is related the glad tidings that the and the world that the secession had to reason ourselves out of all uttered a warning voice in Newman's case, when he said that the
killed. But instinct is an electric brate Emancipation Day." Church of England would yet block-signal for us, only operating realize the full sense of its "calam- with incredibly greater speed than had been used to meet payments when he called attention to the obscurantism of his own Anglican generation.

BOY LIFE

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

FOLLOWING THE MULE

Did you ever see a boy in class having a merry giggle all to himself, brimful of joy over a good joke he has just played on one of his schoolmates, and right in the middle of his joy, just as he begins to feel that he has got safely by with the contraband stuff, having the teacher suddenly pounce upon him and drop a shell on him in the form of a good stiff penance?

You remember the instantaneous and heavy gloom that swept over that patch of sunshine on Dick's face, the ecstatic gurgle turned into a subterranean growl, and the triumphant whisper of victory keyed up to a long-drawn, plaintive "Oh, what did I do?"

In thirty seconds Dick's bubbling joy has been transformed into a twenty-ton grouch!

Did you ever see Bill playing ball -three of Bill's men on bases, and the fourth man follows with a clean long dream of joy! A minute afterward the umpire calls Bill out at first on a close decision. Ouch ! What a horrible noise!

Did you ever see our friend Harry

"No religion can really help us ling down over his home work, his which closes the doors upon the brain just getting into its stride. unseen world and does not All at once a whistle outside, then encourage prayers for the departed an Indian yell, then the weird and 'mystic, sweet communion with hoot of an owl-"whoo ee, whooee !" Harry's gang ! And they want Holy and admirable aspirations, Harry. And our Harry? He lifts one will say, but it is not the up his head like a bird listening. Church of England, and as the out- Again the whistle, the yell, the burst over Chesterton's conversion ghostly "whoo-ee!" The call of has proved, the Church of England the wild. The books swim away officially repudiates it. When will into oblivion. Our boy reaches for men give over chasing the phantom his hat and coat, and dashes for the the Roman Catholic Church, in exit. All currents reversed in three which he labored with unfaltering

> Did you ever see Bill? Or Harry? Or Dick?

'Why, yes," most of us, perhaps, will have to say, "I've been Bill. In fact, I believe I am Bill. I know I'm one of these three sometimes."

Indeed the description does fit us pretty closely, doesn't it? All of tal, us, some time or other, seem to do things as unevenly as our three boys here, and we wonder why we do it. It surely does make them look like geese, but it must make us look just as funny, if we stop to think.

It is a good deal more than funny. This style of doing things is a big mistake, and if often repeated it becomes a dangerous defect of character.

"How so ?" you ask.

Well, at first thought, you will that works by a spring. Touch the spring from without, the toy jumps up, waves its arms and shuffles its feet. It has no inner guidance.

"This is the answer," you will say. "Dick, Bill, Harry, have no guide, no principle to work on."

But you will be mistaken. These boys have chosen a guide. What guide? Instinct-animal instinct, a most valuable gift in many ways, but one which needs very severe checking and tireless watching.

What is this instinct? It is the tendency in us which urges us to duce most to the public weal. As seek the agreeable and to avoid the an educationist, Father Whelan was tendency in us which urges us to disagreeable; to shun the difficult and to pursue the easy; to follow pleasure and pleasurable things and to avoid pain.

We can see at once that instinct has its good points; that it is, therefore, a genuine gift to us from God, meant to be a help to us all through our lives. It is the instinct of hunger that makes us take food, thus keeping our body regularly supplied with what it needs. Instinct too it is that makes us pull our hand quickly out of the fire, cold or heat, avoid unhealthy spots,

Initself, then, instinct is our friend, from it tried to persuade itself because it acts so quickly. If we was of no consequence. Gladstone the dangers we encounter every itous importance." Canon Adderly any electric signal. And besides on church improvements, interest possibly had these words in mind hurrying us out of danger it guides charges and mortgages. A firm us with the same motion into secure shelter. So that, in a sense, we may term instinct our life-

> At the same time instinct can become our worst enemy. For two reasons: First, although it acts quickly, it acts blinldy; and there is a part of man that must never act blindly. Second, it always acts directly for the body, and of itself does nothing for the soul. See where the danger is and where the check is needed? If instinct were allowed to go as it pleased, it would dash blindly about, junting up good things for the body, and push the soul into a The corner from which it never could come out. So that the instinct of hunger would develop into a perpetual hunger; of thirst, into a perpetual thirst; of pleasure into a perpetual desire for pleasant for bodily satisfaction.

TO BE CONTINUED

CALVARY NOW DOMINATES LORRAINE PLAIN

Paris, Oct. 27. - A monumental Calvary now dominates the plain of Lorraine, from the isolated summit home run? Oh, the world is made of ice-cream and cake! Life is one ont far from Por ice-Mousson. The monument was miveiled recently in the presence of all the notables of the district.

The Calvary was erected by the family of the late Denys Cochin, former minister, in memory of his

It will be remembered that the Church of Hardecourt-aux-Bois, which was completely destroyed during the War, was rebuilt by the Cochin family in memory of another son, Augustin Cochin, the historian.

PASSES

A'GREAT PRIEST

Ottawa Morning Journal, Nov. 7 A career that was notable for its ong and distinguished service in zeal and devotion during almost a half century, and a life filled with good works and useful citizenship, came to a peaceful close at 3.15 Sunday morning, Nov. 5th, when Rev. Father Matthew James Whelan, fifth pastor of St. Patrick's parish and incumbent in the office since 1881 passed away at the Ottawa General hospital Water street. tal, Water street. Cancer of the liver was the cause of death. He He had been seriously ill since middle of September.

A SERIOUS LOSS

In the death of Father Whelan, the Metropolitan See of Ottawa suffers the loss of one of its deans, the Roman Catholic Church loses one of its most capable and devoted servants in Canada, and the members of St. Patrick's parish mourn a pastor who was not alone a spiritual and administrative head, but a shepherd to his flock in the fullest conception of the word, a man who was a kindly father, a sage counlaugh at Bill as you would at a toy The history of St. Patrick's Parish and a discreet sympathizer. may almost be called Father Whelan's life work. It is a striking coincidence that he was born the year of the parish foundation,

PURLIC-SPIRITED CITIZEN

The passing of Father Whelan is a distinct loss not alone to the Roman Catholic Church and St. Patrick's Parish, but also to the City of Ottawa. His was a true and unblurred conception of the duties and responsibilities citizenship, and he imparted his conception to his flock when the timeliness of his advice would cona man of far-seeing vision and always had very much at heart the education of the youth. He took a keen interest in the administration of school affairs, and sat for a number of years on the Ottawa Separate School Board, being chairman for two terms.

A GREAT ACHIEVEMENT

In the forty-one years that he had been in charge of St. Patrick's Parish, Father Whelan paid out \$69,885.15 in interest charges on the church property and succeeded in wiping out mortgages aggregating \$108,100. On May 16 of this year his life's efforts towards an unenjump aside from a speeding car, cumbered St. Patrick's Church were crowned with the announcement that the parish was free from debt This notable event was made the occasion of the observance of Emanfinancial obligations of the church had been settled in the following terse pastoral announcement: "From all these encumbrances the brate Emancipation Day."

The regular revenue of the parish

believer in voluntary giving, he never made a single levy of funds among his parishioners and when he told them last May that the last dollar of indebtedness had been wiped out, many were surprised. No regular dues are asked of the members of St. Patrick's parish.

A QUIET WORKER

The late priest performed his parochial labors quietly and unostentatiously. The number of his philanthropic endeavors were countless, but few people were aware of the good works carried on by the stern, but kindly pastor of Ottawa's second oldest church. He had a deep affection for his parishioners, and many of these today feel that

NOTABLE TRIBUTE

He possessed a dislike for personal publicity and very rarely related any of the doings of the parish, whether of a public or private nature. During his whole career he things, until life for us would come sat for only one photograph, which to be one mad and constant craving was taken many years ago, and which is reproduced elsewhere in The Journal. Men of various creeds and in divers walks of life have eulogized Father Whelan, and in 1905, when the church's jubilee was being observed, a splendid tribute was paid him by Rev. Father A. M. Leyden, of Columbus, Ohio, a praises, for the joy we all feel today and for the prosperity we rejoice in. But I will not. I have had the pleasure of his acquaintance, and, I

miles to ovend his modesty or incur his displeasure. 'Let his works praise him in the gates.' Let your eautiful shade trees, your spacious lawns and the very stones in the pavement praise him. Let your fine rectory, your Lyceum and six schools, twenty-one school rooms, one thousand children and corps of efficient teachers praise him. Let the old lines of your parish praise him from the canal on the east and south to Fallowfield on the west, and the Ottawa river on the north. Let your pious confraternities praise Let your new transepts, chancel, vestry, sacristy, heating apparatus, artistic windows, marble altars, organ, bell and splendid choir praise him."

LEADING ONTARIO PRIEST

Father Whelan was considered the leading Irish Catholic priest in Ontario, if not in Canada. He owed this to his own priestly abilities and to the exceptional position which he had held as parish priest of what is considered the largest English-speaking parish in Canada, as there are more than 7,000 souls in St. Patrick's. It might be said that his entire public career was connected with the Catholic Separate School movement. In 1886, with the approval of Archbishop Duhamel, he warmly supported and suc-ceeded in bringing to a happy conclusion the division of the Separate School Board into two autonomous committees. The English and the French ratepayers were given equal representations and the committees oked after the interests of their particular schools. This system worked satisfactorily for nearly 20 years, and during this period the Ottawa Separate Schools made great progress.

WANTED JUSTICE FOR FRENCH When the bi-lingual agitation began in 1912, the Ottawa Separate School Board or its French majority decided to defy Regulation 17, and lost the Government grant as a con-sequence. At that time Father Whelan, in a public statement, defined his policy as one of justice to the French, obedience to the Government laws and regulations and autonomy for the English Separate Schools

MISSED BY PUPILS

Father Whelan was a part of the school life of every pupil passed through St. Patrick's. erect, dignified figure, his mind absorbed in prayer or deep meditation as he paced the broad verandah or long sidewalk of the grounds around the Nepean street rectory, where beautiful and stately shade trees planted by Father Whelan him-self transformed the surroundings into a quiet retreat, was a familia sight to the thousands who passed through the school, and one that will be missed by the children there now. With that lively interest that he showed in all things, he followed the career of these pupils in after life with fatherly concern.

In the forty-one years of his pastoral tenure at St. Patrick's he had seen the boys grow up, pass from youth to manhood and take their places in the life of the community, many of them attaining to positions of prominence. The girls he had seen grow to womanhood. they married, he performed the ceremony. They had children and he christened them. Needless to say, many have passed on and he closed their eyes in death and buried them.

PROMINENT IN K. OF C.

was a lifelong supp St. Patrick's conference, St. Vincent de Paul Society. He was charter member and chaplain of the Ottawa Council of the Knights of Columbus and was a familiar figure in the Laurier avenue hall. He was a member and chaplain of Emerald Court 213, Catholic Order of Foresters, and the G. M. B. A. Order of

On October 31 he was forty-seven years a priest, and it was coincident that he was practically the last English connecting link between the administrations of Bishop Guigues and Archbishop Duhamel.

Less than two months ago Father Whelan was apparently in excellent health. One of the last official acts of the greatly lamented rector of St. Patrick's was to read, on behalf of the English-speaking clergy, an they have lost a personal friend.
The poor of his church have suffered a grave loss.

of the English-speaking ciefly, and address of welcome to Archbishop Emard on the occasion of his enthronement as head of the Metropolitan See of Ottawa. Father Whelan was a classmate of His Grace, and in his reply to the address of welcome the Archbishop affectionately recalled his pleasing experiences when he and Father Whelan were studying for the priesthood.

A PATRON OF SPORT

An evidence of the broad, full life led by Father Whelan was his keen interest in sport, even at an age when most men who might more likely be expected to follow athletics, had ceased to turn to the sport page of the daily papers. former Ottawa boy, who preached at the jubilee Mass. The sermon is part of the church records and contains ample testimony to the efforts of Father Whelan. "I am strongly tempted just now," stated Father Leyden, "to sound loud and long the trumpet of Father Whelan's project for the joy weall feel the strong that is a man samely practised, a means to the upbuilding of the race and a pleasurable occupation for body and mind in leisure moments. He was a warm patron of hockey and base-ball, and many a world's series found him among the fans in the grand stand

Father Whelan numbered among his friends many of the outstanding men of his time in the Capital. The men of his time in the Capital. The men of his time in the Capital.

homeward seven hundred to open his modesty or incur ispleasure. Let his works is the content is the content in the content is the content in the content is the content in whenever called upon. Mgr. Pietro di Maria, the papal delegate, also held St. Patrick's rector in the highest personal regard, as did his lighter than the highest personal regard. Broadpredecessors in office. Broad-minded and tolerant of the views of others it was but natural that some Let of his warmest admirers and friends raise were among those of other faiths than his own.

As was to be expected, Father most public-spirited.

He was one of the far-sighted Electric Railway and was one of the initial stock-holders. Father Whelan followed and studied public affairs closely, and was ever ready to raise his voice in advocacy of a worthy cause, or in protest against

His sermons were examples of piety, learning, clarity and brevity. He preached a practical, human religion that held the interest of the great throngs to which he talked weekly. Adhering closely to the tenets of religion, his preachings were inspired by a desire for practical results rather than ephemeral effect. He never played on words or lent himself to equivocation, and parishioners testify that they seldom heard him with-out adding to their knowledge of their religion. "When he talked he had something to say" was the usual consensus of his congregation.

HIS POST WAS DIFFICULT ONE In addition to his ability as preacher, Father Whelan wielded an able pen. That he was a vigor-ous, instructive and at times trenchant, writer, numerous splendare heldid articles published in the Parish Bishop.

Calendar testify.
Temperamentally, Father Whelan was misunderstood by some who did not know the man. There was a directness and certain austerity about his manner that were often misinterpreted and led to his being unfairly judged. There were few public men in the city really more approachable than Father Whelan and his heart ever beat with the warm, spontaneous and generous

impulses of his race.
Father Whelan loved the land of his ancestors with deep affection and loyalty. He was to some extent a product of the centuries' old tragedy of Ireland. It was about the middle of the last century when famine and landlordism were acute in the Emerald Isle that his parents, natives of County Wexford, in common with thou-sands of other Irish citizens left their native heath and crossed to America.

His parents were among those emigrants who, huddled together in poorly equipped transports, traversed the Atlantic and were fortunate enough to escape the ravages of the cholera plague which broke out after the arrival of the transports, and made many victims. Father Whelan followed with keenest interest the trend of Ireland's struggle for emancipation and nothing so rejoiced him as the news of the establishment of the ree State.
With Father Whelan, love of

Ireland and love for Canada went together. His Canadianism was sturdy and sincere, and his patriotism unalloyed, and the results of the teachings of loyalty and patriotism which he imparted were strikingly evidenced during the Great War when hundreds of the youth of his congregation or former members of his parish volunteered for overseas' service.

A SISTER SURVIVES

Father Whelan is survived by one sister, Miss Sara Whelan, who has been residing at St. Patrick's Rectory for the last twenty-six years, and who has taken an active interest in the charitable activities of the parish, particularly St. Patrick's Home. His other sister, who was a member of the community of the Grey Nuns died many years ago.

ADDRESS TO MGR. BRADY

To Our Beloved Pastor, The Right Reverend Michael Joseph Brady, Domestic Prelate.

Right Reverend Monsignor Brady,-It is our long cherished and heartfelt desire to express to you the joy and pride with which we, the people of St. Mary's Parish, bid you today a fondest welcome to our midst and take the privilege of paying our profound respects to the honor

which has been conferred upon you. The day of First Holy Communion ever stands out in the life of the faithful Catholic; the day of Ordination remains the day of days in the every Priest, and the day when the Supreme Pastor of the Apostolic Church deigns to honor a taught that all "good" Canadians Priest of long and faithful service, by receiving him into the prelacy of Church for the purer guidance of a and his own household circle, cannot but modernized Wesleyianism. be one of singular joy the memory

erous labours bear eloquent testi-mony to the deep faith which lies behind that zeal with which, for well nigh forty years you have con-secrated your talents and your tire-Whelan loved Ottawa and his interest in the progress of this city was Church of God in this part of the province. Throughout the length He was one of the far-sighted residents of the Capital, who believed in the future of the Ottawa Presidents and breadth of this your native dicese, schools and convents, president in the fermion of the far-sighted and breadth of this your native dicese, schools and convents, believed in the future of the Ottawa sands of souls, here and in the world beyond who constitute the spiritual edifice which you have builded, proclaim the manner in any injustice against the people as a which you have hearkened to the words of your loving Master, "You showed of what heroic spirit

than one occasion, an inspiring joy and a consolation extraordinary to hear another voice in witness of hear another voice in witness of your sterling priestly qualities—the stock and they were largely grouped in centres. Today conditions are devotion and unswerving loyalty of appointed churches are so influence a Priest to his divinely appointed ing the spirit of our Catholic people Superior.
Today, Right Reverend Monsignor,

on the occasion of your investiture, our happiness is unbounded as we see you receive this well deserved mark of honor, which, unsought, came to you by the living voice of him who holds the Primacy of Honor and which at the same time is a token of the esteem in which you are held by your Right Reverend

On this glorious anniversary of your natal day, we, your devoted people of St. Mary's Parish, most humbly pray that God will give you many years in which we may enjoy together the honors you have so deservedly received and that He may continue to abundantly bless you, and through you, bless us. And as a memento of this joyous,

memorable day, we ask you to accept from us this token of our love and esteem. Signed on behalf of the Congregation of St. Mary's Parish, London,

tion of St. Mary's Parish, London, Ontario:
Dr. P. J. Sweeney, Father E. Weber, Father H. Chisholm, E. J. Carty, J. W. McLaughlin, J. S. N. Best, D. J. Tallant, T. J. Rowan, Wm. Murray, J. A. Larkin, P.-J. Murphy, W. Hurley and A. F. Neshitt

October 29, 19 2.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE GREAT FUTURE

If Catholics want an example of what persisted and well-organized effort others are making let them read the following budget from our Methodist contemporaries. Under the presidency of Rev. S. D. Chown the General Board of Missions, Arthur which has charge of all Methodist Colin Cash, Irish Cove, mission work in Canada, met in Toronto on Oct. 18th, and their principal appropriations were "Vote of \$5,500 towards the up-

keep of the Ukrainian weekly newsnamer the Canadian only one of its kind on the continent devoted solely to futhering the religious welfare of the Ukrainians; \$11,000 for the establishment of a social centre institute at Elma, Manitoba, among the Ukrainians; \$29,000 for an institute building at Fort William, Ont.; renewal of the grant of \$28,000 for the erection of a hospital at Vita, Manitoba; can-cellation of the vote of \$2,400 made recently and the substitution vote of \$2,600 to assist the Pellette Road Church, Ford, Ont.; \$1,000 toward the rebuilding of Westfield Church, N. B.; \$400 each for the parsonages at Belle Island, Little Bay Island, and Springdale, Newfoundland: \$300 towards furnishing of church at Norman's Cove, Newfoundland; \$350 towards a new church at Torbay, N. S.; \$1,000 to establish a Ukrainian mission at Lethbridge \$2,200 toward expenses of establishing a new mission at Hafford, Sask. \$1,200 for a new manse at Insinger \$500 to reimburse missionaries who lost all when the mission boat Thomas Crosby, was wrecked on the Pacific coast, and also \$3,000 toward a new boat; parsonage funds aid: \$1,200, Rundle Church, Edmonton;

Forty-four thousand, five hundred dollars is the big sum to be spent by the Mission Board among the Ukrainians, almost all Catholics. The Ranok is financed, a "social centre" is built and maintained, and a hospital is added, the flag is hoisted and the Ruthenians are really must leave the Catholic

mind in leisure moments. He was a warm patron of hockey and base-ball, and many a world's series found him among the fans in the grand stand.

De one of singular joy the memory of which will ever mark a brighter page in his life history and the annals of his parish.

Reflection of hockey and base-ball, and many a world's series found him among the fans in the grand stand.

But our joy today is all the well averaged that these projects will all fail. Will they? We venture to say that some of the most active opponents the church in the West will yet face at home? Time—night. Scene—a study table, books and papers scattered over it. Harry just sett
In the study table, books and papers scattered over it. Harry just sett
In the study table, books and papers scattered over it. Harry just sett
In the study table, and it is pleasure of his acquaintance, and, I believe, the honor of his friendship of the outstanding pleasure of his acquaintance, and, I believe, the honor of his friendship of the outstanding are inseparably woven into the signore. These people have come to be different from those which compelled our Catholic forefathers to pelled our Cathol will come from these very institu-

many of the years of the four decades through which your priestly labours have extended, have been given to St. Mary's Parish. But, other parishes have shared in the saved our faith are wanting to blessings of your pastoral ministra-tions. We proudly recall today how the enduring results of your gen- other non-English speaking Catholic what is still more difficult, it takes practically a whole generation to acquire the habits and methods of a people with whom heretofore they have had little communication.

This hard task, with the thousand

and one additional cares which face the missionary in the field, Extenmonumental milestones to mark sion is dealing every day. The that arduous journey and, thouappeals that reach our office tell the story vividly. No doubt the men who opened the missions of many years ago faced conditions equally difficult and sustained hardships for have not chosen Me but I have chosen you and appointed you that you should go and should bring forth fruit and that your fruit should remain." should remain." showed of what heroic spirit they were, but we must not forget that the whole Dominion was then being established and that the general conditions were the same days even that spirit alone would And it has been for us, on more not suffice. There were no numer-nan one occasion, an inspiring joy ous language difficulties to meet, by no means the same and the wellappointed churches are so influencthat there is real danger that the pioneer missions will grow dis-couraged or be unable to meet the demand upon them. We cannot go back fifty years in the history of our country. We must take the conditions that are our daily experience. A valiant missionary who did the work of these years in a missionary field who never got a dollar from Extension, who out of his small resources actually gave us help last summer, wrote a stirring letter on the missionary days of the past and deplored that there was no Extension then to encourage the missionary and his flock. He knows that it is utterly useless to expect that the Church of the future in Canada can hope to cope with her difficulties if only the methods of the past be used.

We appeal, then, to all our readers and friends to take up with a whole heart the program of missionary Canada. Send us Mass intentions for our missionaries; they need them badly to pay their daily bills; send us donations for our Ruthenian College, send us help to educate our men that we may express the future of our faith in intelligent, well-directed activities for the welfare of our Holy Mother. the Church of the Living God.

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:

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AFTER PENTECOST

SATAN'S LAST STAND "At that time: Jesus said to His disciples: What therefore you shall see the aboundation of desolation, which was spoken of by Daniel the prophet, standing in the holy place; he that readeth let him understand." (Matt. xxiv. 15.)

The Gospel of this Sunday suggests to us the last day of the world. The Lord has kept from our knowledge the time when it will come to pass: but those who will be living when the signs spoken of will appear, can tell that the world is at an end. No doubt these signs will presage to every living being that earthly life will be no more. They will not, however, as Our Lord tells us more or less clearly in this same Gospel, convince every one of the truth. The devil will be making his last struggle to capture man, and will have his agents active among people of every class and creed. Our Lord warns us that all must fear Satan and his agents, even the best among men. They will strive to deceive even the elect. Antichrists will be on the scene in great numbers. In a word, people living then will have the greatest temptations of their lives, and will be in the midst of the greatest dangers to their moral safety. However, even then, surrounded by these dangers, they will not be tempted beyond that which they can resist. Many, no doubt, will fall; but it will be their own fault, and this weakness in them will be more because of past care-lessness and laxity than the result of the sudden attack of the enemy of our salvation. The weapon to be employed, as in all temptations, is our will, assisted with God's grace. And the more grace there is in us, the stronger will be our will. But where our will is weak, or where there is no grace, the fall will be

However, rather than consider that terrible event of the hidden future itself, let us think a little of what man's attitude toward it is, and what it should be. To be brief, if we truthfully search into man, we shall find that, to him, the end of the world is the end of himself. He considers the world ended when it has ended for him. He does not think, as a rule, of the ending of the earth's existence, but of the closing of his own, of the time when he will be no more. His world is the world of his lifetime. Or it may as well be eternal as far as he is concerned as long as it lasts dur-ing his span of natural life. In fact, more of us think that the two great strikes which n world will end and thereby bring brought the industries of about our own destruction; we think that our end will come about in a different way. All this is true compromise, that satisfies neither of us, because we do not know when world will end; and we have had no signs convincing enough to tell us that there is any possibility tell us that there is any possibility of it ending during our lifetime. Within our hearts we know differently, and realize what could come about; but we do not spend much time in speculating about these

Nor should we be censured too strongly for our attitude in this a spirit of pessimism or resigned matter, since it is true that, once we have left the world, we never can return. And though we may means by which similar occurrences have loved ones yet upon earth who are still mindful of us, we must a real and enduring economic remain separated from them as long as they live; and their thoughts of us can give us no aid unless they are turned into prayers.

A genuine economic peace that will not only benefit the employer and the wage-earner, but that will

cease to be. When we consider death, this thought is, or should be,

It is not sufficient for us to say to ourselves: We must abstain from many things in life, because our present life is short, and only things of lasting good and future merit should be indulged in. But we must also say: We should not serve the world too much, we should not indulge in its pleasures to excess, or even to satiety, for it is not lasting. The combination of these two limitstions to our netural source of human progress. This

ing of merit.
In fact, do not people serve the world more than is good for them, considering that the world will end, as well as the fact that they themselves must die? It is true that the world is better today, perhaps, than at some other periods since its creation, because of the work done in it by certain individuals or classes of men; but the work of these men was not done for the world itself directly. It was done for a cause, or in pursuit of a virtue that would, on account of its prevalence and practice, benefit the world. He who serves the world directly for the world's sake will as well as the fact that they them-

FIVE MINUTE SERMON

confer no permanent benefit upon the world, nor gain any great lasting merit for himself. Many have attempted this, and their names live today, but among whom?

TWENTY-FOURTH SUNDAY

AFTER PENTECOST

confer no permanent benefit upon the world, nor gain any great lasting merit for himself. Many have attempted this, and their names live today, but among whom?

Certainly not among good Christian mutual attitude in which they were when the mighty conflict started.

Here is a distinction people so often fail to make: God gave us the world, but He does not ask us to add anything to the world itself; on the contrary, we are to use it in order to add something to ourselves -namely, merit. It seems to be selfishness, but it is selfishness that is justified. God created the world beautiful. He gave it many forces. All these He could have made greater had He desired, but He gave to the universe what is sufficient for mount over it order to retain and relative must learn that they are partners and that their ultimate salvation lies in understanding and mutual help. They must realize that their duty is to render service to society which they cient for man to use in order to attain to the end intended for him. Man need not try to add to any of these forces himself. He can not do it. It sometimes may appear that he does enhance the beauty of certain parts of the earth, but this is only accidental, not essential, beauty; and by thus doing man does not really add anything but only brings into effect the powers God has instilled in the earth. Man may, for instance, make the once barren earth bear flowers and fruits, but God gave the earth that does it, and He gave to the earth the trees and the plants from which the seeds and the sprouts originally sprang.

Christian people, then, should use the world as far as it will benefit them for their temporal existence, during which existence existence, during which existence they must prepare themselves for future happiness. If they use the world beyond this point, they will be using it for ends other than those intended by God. And God can not reward them for the use they make of it, when this use is merely a search for pleasure. Do not some search for pleasure. Do not some expect too much when, after having enjoyed as fully as possible the world's pleasures—passing as they are—they expect God to reward them with eternal happiness? He said practically of such persons, "Behold, they have their reward."

A RETROSPECT AND AN OUTLOOK

Without any consequences of a serious and fatal nature that might have endangered the stability of the present social order and brought on an upheaval of far-reaching economic importance, we have once more, after critical moments of fearful suspense and torturing anxiety, emerged from a situation was charged with explosive possibilities and fraught with elements of grave menace. The two great strikes which nearly country to a complete standstill, have been temporarily settled by a manifestly contains the germs of new disputes, which are waiting for an opportune moment to break out under pressure brought to bear from without. This is not said in

However, to come down to a more make for the prosperity of all and ractical point, we should realize promote the welfare of society, is, that the world is not eternal. It is after all, not an impossibility.
well for us to recall that our Even in a world, in which the clashtemporal existence will come to an end; and it is well for us to remember also that the world will cease to be. When we consider not antagonistic. With some meashelpful to us; when we consider the end of the world, this thought also should aid us in many ways. The fact that we must some day give up our present life for a future one—this future life to be when tree and actual hostility open conflict and actual hostility of the when the same and that we belong back there where whole blocks are avoided. It is precisely for fact that we must some day give up our present life for a future one— this future life to be what we make it for ourselves—is a great incentive to us to live well. The fact that the world is not to last always also should be a great incentive to us for effecting much good.

It is not sufficient for us to say to ourselves—we make the whole blocks are avoided. It is precisely for this end, namely the integration of the various human interests in a higher synthesis, that civil authorshold in order to effect this very desirable purpose, in which all the members of ourselves—we must always also back there where whole blocks are devoted to the interests of the automobile of which this startling crimson figure reminds us in no uncertain manner. We are justly annoyed,—and yet we are forced to consider the message . . . that ourselves—we must always also devoted to the interests of the automobile of which this startling crimson figure reminds us in no uncertain manner. We are justly annoyed,—and yet we are forced to consider the message . . . that ourselves—we where whole blocks are devoted to the interests of the automobile of which this startling crimson figure reminds us in no uncertain manner. We are justly annoyed,—and yet we are forced to consider the members of the automobile of which this startling crimson figure reminds us in no uncertain manner. We are justly annoyed,—and yet we are forced to consider the members of the control of the interests of the automobile of which this startling crimson figure reminds us in no uncertain manner. We are justly annoyed,—and yet we are forced to consider the members of the control of the con these two limitations to our natural desires, is more productive of good in us than only one of them would be and these two limitations to our natural desires, is more productive of good in us than only one of them would be and these two limitations to our natural source of human progress. This theory, once in vogue and ardently in us than only one of them would be a productive of good in the state of the desires, is more productive of good in us than only one of them would be. And there is no doubt that Christ has told us that the world is not to last forever, in order that this truth may sink deep into our hearts and do its share in the gaining of merit.

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Toward the end of his life, Darwin confessed with no little regret that he had lost his appreciation for music and art and the complete share the complete share the provided in the provided share the

between the interests of capital and labor, must have a sound ethical

just arrived at is this, that it leaves the contracting parties in the same mutual attitude in which they were when the mighty conflict started. They are now, as before, opponents with widely diverging aims and with no common bond. It is plain than an agreement entered upon under such conditions cannot be enduring. What is needed is a change of mentality and a chasten-ing of the heart. Capital and labor and that the privileges which they enjoy can be continued only on condition that they conscientiously

live up to their social obligations.

The false doctrine that they are supreme and that they are not beholden to society, they must frankly repudiate. If it were not for society, we would have no organized industry. Consequently, industry must see in the consequently. industry must remain subordinated to the larger good of society. truth, elementary though it is, has been thoroughly forgotten both by capital and labor.

This partnership, however, must not merely be asserted. It must be actual and real. It can be secured only by a reorganization of industry on new lines. This is the only conceivable antidote against ever-recurring strikes, lockouts and conflicts, which will either bring upon society economic ruin and bankruptcy or drive it into the arms of socialism. In such an alternative it ought not to be diffi-cult for sensible men to choose.— Catholic Standard and Times.

BLATANT SIGN-BOARDS

An eminent lecturer recently quoted from Lord Bacon the four reasons why men do not advance in knowledge. And by knowledge he meant more than mere information on certain topics. He meant the clear perception of facts as they are and ought to be, not as they are cried out to be by every blatant sign-board along the street.

These four reasons are intensely interesting when examined in turn and brought home to the individual by personal introspection. Lord Bacon enumerates them as: the trust in inadequate authority; the force of custom which leads men to accept without question what has been accepted before their time; the placing of confidence in the opinion of the inexperienced; the hiding of one's own ignorance with a parade of superficial knowledge. How far some men of today place

their reliance in inadequate authority for their information is clearly to be seen. In the street cars and other public conveyances on the bill-boards, day after day, they are forcibly attracted to the brightly-colored posters in conspicuous places which advertise certain facts in a most aggressive manner.

Day after day, reading the same posters, convincing, compelling as they are—they are gradually led the believe that the facts which the state are true. So, day after day, although men sometimes do not realize it, they are taking the opinions of other people for their own. Sometimes,—alas often as Lord Bacon aptly says—their authority is

painfully inadequate.
Who has strayed along a quiet mountain road, far from the glare of the cities, where the brooklets ripple over their stony beds and friendly dumb creatures wander out from the roadside unafraid of the wayfarer,—to come suddenly upon a giant figure of cardboard, clothed in scarlet, guarding the turn of the road, and with uplifted hand bidding us pause and listen to his message? We are annoyed to find we are told that we are a race of cliff-dwellers and that we belong back there where whole blocks are devoted to the interests of the auto-

The formula, destined to put a stop to the periodical conflicts between the interests of capital and choose wisely is the question.

Bouril makes you feel splendid

daily journal and best seller as well as on the public platform and in the tion. scenario. Imitation is a common practice. We are all prone to imitate,—indeed we must imitate. But why select as models those things which we hear advertised from the wayside pulpits of the world in the strident and blatant voice of the charlatan?

One has no need to wander in a maze, seeking the highest and best in these times when there is easy access to such treasures if men but look in the right direction. Things true and tired and tested will readily be found to supplant these poor shams which are cried out from the sign-boards of the world.

A great French churchman of a past century, berates this tendency to drift with modern opinion and to follow the dictates of every self-constituted preacher. In his exhor-tations to the young men of his day, he urges to the habit of "despising

he urges to the habit of "despising reputations, however great. which have been won by misguided effort, and to value in a man only what is good and true."

"This system," he writes, in a certain reference, "so far as I am acquainted with it, tends to destroy the certitude of facts and traditions. It turns to fables and allegories events around which time gories events around which time has thrown a haze, and hence it is

untrustworthy and dangerous."

He begs his hearers not to be imposed upon by modern writings.
"Nearly all are tainted by pride, sensuality or scepticism, or by a spirit of prophecy remarkable only for the rashness of the dreamers who yield to it."

As an antidote to this current of unsafe thought this true philos-opher advocates the closer study of the ancients, alleging that even pagans such as Plato, Plutarch and Cicero were a thousand times better than the mass of our modern writers. "They were religious men with respect for tradition, who looked upon daily intercourse with the Godhead as the only means

Family

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whereby men could reach perfec-

Even the good—even the good—we are told, weakened in their deepest convictions by contact with error, have put forth false and dangerous opinions in their best works.

An over-ready acceptance of the opinions put before us on the great highway of life by those who have passed by earlier in the day, leave soul like the ailing exotic which Father Faber so aptly describes, stunted in growth, with a few pale sickly leaves scarcely hanging to its boughs and sterile of fruit.—The

Charity and cheerfulness, or charity and humility, should be our motto.—St. Philip Neri.

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Severe Cold

Mr. J. Penrose, 207 Oak St., Toronto, Mr. Lloyd Ballen, Sunnybrook Farm, Ont., writes:-"I was troubled with Pownal, Lot 49, P.E.I., writes:-"After I bronchitis and had a very bad cough. got over the 'flu' last winter, I took a I had the cough so long I was becom- very severe cold. I tried several kinds ing afraid of other developments. I tried of cough medicines, but none of them all kinds of cough remedies without re- gave me relief and I began to fear it lief. I saw Dr. Chase's Syrup of Linseed would turn to something more serious. and Turpentine advertised and tried a One day, however, I picked up a copy bottle. I was greatly surprised at the re- of Dr. Chase's Almanac and saw your lief I got from the Linseed and Turpen- Syrup of Linseed and Turpentine advertine. I bought five more bottles and was tised. I got one bottle immediately, which

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CHATS WITH YOUNG MEN

"AT LEAST YOU MY FRIENDS" Do you hear the loved ones calling,

oh, my brothers. from God's prison house of flame?

They are lifting up their hands in silent pleading; they are calling you have been supported by the silent pleading. ing you by name.

The hand of God has touched them,

and the hand of God is strong. long will they be crying to

their brothers, oh, how long? The days and years go turning in a long unending round,
The grass has grown and withered on the little lonely mound; Your loved ones long are silent and

their last sweet word is said, Listen, oh my brothers, are you praying for the dead? And who are they that call you, oh

my brothers, from God's prison house of flame? Surely they must know you—they are calling you by name; Some you know in playtime of the half forgotten years,

And other some stood by you in your day of bitter tears; And some are more than playmate
— more than friend of the

days gone by—
They heard your heart's first throbbing and your babyhood's first

Their tired hands were tired for you and raised your drooping

Listen, oh my brothers, are you praying for the dead? Are you praying, oh my brothers.

for the loved ones laid to You may help these plaintive pleaders to the mansions of the

blest, the music and the laughter and the joy of passing years, Are you thinking of their wailing and the torrent of their

Oh, the days are not long passing till the joys of life are done.
When the battle's roar is silent and the field is lost or won.

Your day is not far distant. Oh, my brothers, when your spirit shall have fled, May you find some faithful watchers praying-praying for the

-JOSEPH S. HOGAN, S. J. THE OPEN SHOP

"What is all this talk that's in the papers about the open shop?

"Why, don't you know?" said Mr. Dooley. "Really, I'm surprised at yer ignorance, Hennessy. What's th' open shop? Sure, 'tis a shop where they keep the door open of min comin' in t' take the jobs chaper than th' min that has the jobs. 'Tis like this, Hennessy. Suppose one of these freeborn Amerycan citizens is wurkin in an anen shop for the princely wages of open shop for the princely wages of wan large iron dollar a day of tin hours. Along comes another free-born son-o-a-gun, and he sez to th' boss, 'I think I can handle th' job for ninety cints.' 'Sure,' sez the boss, and the dollar man gets the merry jinglin can, and goes out into the crool world to exercise his inalienable rights of a freeborn Amerycan citizen t' scab on some other poor devil. An' so it goes on, Hennessy. An' who gets the benefit? Thrue, it saves the boss, money, but he don't care no more for morey than he does for his right.

"But," said Hennessy, "these open shop min ye minshur say they are fur the unions if properly content of the same of the same

properly conducted. An' there we are. An' how would they have thim conducted? No strikes, no rules, no conthracts, no scales, hardly any wages and few mimbers."—Catholic Columbian.

NO RELISH FOR THINGS SPIRITUAL

Worldly souls who curl their lips in amusement or scorn at the suggestion that some little time be spent in spiritual reading might profitably make a brief meditation

with the following considerations.

Perhaps I feel inclined to cry out ing, or at least have much to occupy my time, various little duties and cares that absorb my energy and more and more immersed in things that are merely earthly, and I find it ingreasingly difficult to life. that are merely earthly, and I find it increasingly difficult to lift myself out of the clinging embrace of these necessary but lower interests. Now the very fact that I experience this difficulty makes all the more essential my attention to the spiritual life; for if I am wholly steeped in things temporal, there can be little wonder that I lose my relish an appropriate word for things eternal. I must, therefore, seriously in prayer we associate with Him:

I must, therefore, seriously

Him!"

The Holy Bishop smiled at this pathetic utterance and in his winspathetic utterance an nal. I must, therefore, seriously consider how much of my time is consider how much of my time is given to taking in a store of spiritual thoughts, the solid and sublime principles to which I can cling in all my perplexities of thought or action. Do I have by me a book that I find helpful? I should not force myself to peruse volumes that the contains the contains and make beneficial the other. So many are the other solved and sublime not all the other. So many are the other solved and sublime not all the other. So many are the other solved an force myself to peruse volumes that | world, I would continually cry out: make no appeal and have no sympa- | Pray, pray, pray!"

thetic views to attract me; but I should take some book, such as describes a character that appears to me real, living, and, though to me real, living, and, though immensely above my own, of some immensely above my own, of some kindred significance. Taking such a biography or any other work that depicts the spiritual side of life, that talks of the soul and God and the things of God, let me think over it and follow it. It will at least give me a chance. Novels, papers, etc. may be necessary at times but etc., may be necessary at times, but they cannot be necessary all the time.—The Sentinel of the Blessed

OUR BOYS AND GIRLS

MISERERE DOMINE

moonbeams flit through the graves at night, Like shafts from Eternity's mystic light, wandering souls in an aimless flight. Miserere, Domine

And afar, in their desolate homes,

they weep—
The sorrowing ones—for the loved who sleep:
In anguish their lonely vigils keep.
Miserere, Domine.

For who has not laid-with one's

heart away, Some cherished form, in the cold, damp clay-Ah me! Can our dead hear us plead

and pray? Miserere, Domine.

Yes, they hear; and the loved ones lying there calmer because of that soulful prayer,

Which breaks from the heart, on the evening air.
Miserere, Domine. Aye! "Out of the depths," the

echoes roll plaintive cry of a suffering Our God its theme, and Heaven its

Miserere, Domine. Have mercy, oh Lord! the wide world o'er, On wings of Faith, the Requiem

From earth's poor strand, to Eden's shore.
Miserere, Domine.

THE LESSON OF THE WATER-DROPS

A little Spanish boy, wearied with the drudgery of learning, ran away from school. As the sun grew hot, he sat down to rest beside a spring that gushed from a rock. While reclining in the shade, he noticed that the constant dropping of the water had worn a hole in a stone beneath. "If the light drops can, by continual falling, accomplish so hard a task," he thought, "surely by constant effort I can overcome my unwillingness to learn." Accordingly he returned to school, persevered in his studies, and became famous in after years as a great saint and doctor of the Spanish Church.

The great musician's outer appearance was rather rugged; nevertheless, a kind heart beat within his breast. Once a child of his friend Madame Ertmann died, and she was surprised that Beethoven did not pay her a visit of condolence. Finally she received a message from him asking her to for money than he does for his right call at his residence at her earliest eye. It's all principle wid him. He hates to see th' min robbed of their independence. They must have their independence, regardless of appthing ilse."

convenience, which she did. She found him too deeply moved to speak. He pointed to a chair and the lady sat down, he meanwhile seating himself at the piano.

tion. The music sounded like an angel's voice. At length he stopped and Madame Ertmann, weeping happy tears, went away feeling greatly strengthened and consoled.

THE SUBLIMITY OF PRAYER

What an hour for us to speak to God, wherever and whenever we wish, if we but do so with reverence. wish, it we but do so with reverence.

"This is a privilege that is denied even to the angels." says St. Chrysostom, and he declares:

"Prayer transforms hearts of flesh into spiritual bearts." into spiritual hearts, tepid hearts into zealous hearts, human hearts into divine hearts."

St. Francis de Sales on one Perhaps I feel inclined to cry out that spiritual reading is dull and tuninteresting. It is so because I so rarely indulge in it. The whole tendency of my day is towards things that are material. I have very probably to work for my livery probably

In prayer we associate with Him;

Whenever the saints speak of the cessity of prayer they make use of the strongest expressions and comparisons.

St. Augustine: "As our body cannot live without nourishment, so our soul cannot be kept spiritually

alive without prayer."
St. Chrysostom: "A fish taken out of water cannot live; in a yery short time it dies. Neither can the soul of man subsist without prayer; it will gradually grow languid and die."—The Sentinel of The Blessed Sacrament.

TEACHING VERSUS TRAINING

Admiral William S. Benson was recently requested by the editor of the Baltimore Catholic Review to answer the following query: "If it were possible for you to live your life over again and be a boy again, would you as a boy, knowing what you know now, want to go to a parochial school?" The distinguished convert graciously returned the following reply:

the following reply:

"The Review in asking me the question had in mind that I was brought up a Methodist. It requested me to answer the question from the standpoint of an American, who loves his country and who has only contempt and indignation for him who would attempt to propa-gate un-American doctrines. Here is my answer:

I would want to go to a parochial school. I would want to get a thorough Catholic education There are many reasons why I would want to, but there is space to give only a

few.
"In the first place, the teachers in our Catholic Parochial schools in practically all instances, are people who have consecrated their lives and energies to the best interests of their fellow-beings for the honor and glory of God. They certainly would not make this sacrifice if they were not sincere and did not have an intelligent comprehension of their obligations. This being the case, every effort that makes for the child's welfare—morally, mater-ially and physically—must be made in a sincere manner and must demand the best there is in the

"These teachers are fully imbued with the fundamental principle that for the complete development of the child into a good citizen and a responsible member of society, he must have a proper conception of his relations to his Maker. In other words, the underlying principle of his education must be religion. All history teaches that the nation with out, faith and without God eventually yields to self-indulgence, and ecays.

teacher.

The records in our own country, particularly in recent years, show very conclusively that the children of the Parochial schools are quite equal-in fact, the results show are even better instructed than those taught in the Public schools. In ta Parochial school a child is taught his duties and obligations to Almighty BEETHOVEN'S TENDER HEART
The great musician's outer

God. Following this teaching as a natural consequence he has a proper conception of his duties to his fellow-man and is a better citizen and member of society. In other words, the child is trained as well

as taught. The happy distinction which the Admiral draws between teaching and training the child is a sound and important one. Training signifies more than teaching, as it connotes the idea of practice and tends to the formation of character.

Objectively, the education which is Objectively, the education which is imparted in the Parochial school comprehends, as far as it goes, all the knowledge that is requisite to fit "We know that our feelings are imparted in the Parochial school comof his soul. Intellectual development is only one phase of it, and "Every day we see philosophers." any one who has a proper conception of the purpose of human life must dmit that this is the minor phase. Without moral and spirtual development the will power and conscience of the child become atrophied. By intellectual training alone he may grow into a man of sharpened wits, but he may easily become a man of wanton lusts and a menace in the Public school is the difference between the right and the wrong "Seriou".

Bird S. Coler a Protestant, brings this out admirably in his book entitled "Two and Two Make Four":

"It has been the experience of the human race that mere intellectual paltage does not might be appeared by the state of the panegyric of Pope Pius VI. culture does not vivify a conscience.

It must be inspired—breathed into.
And only God can breathe life into it as Cod only and present life into it as Cod only and present life into it as Cod only and present life into it. it, as God only can breathe life into anything that lives. Behind morals, therefore, there must be inspiration.

one to animate and make beneficial which a Frenchman may profess, the other. So many are the

writer here emphasizes has fre- ideas he represented.

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quently, during recent times, been the subject of the serious thought of non Catholic educators. We present the written reflections of two of them. In the North American Review, of January, 1898, the Honorable Amasa Thornton, of New York York, wrote:

"I am a Protestant of the firmest kind... The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population; and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and although a Protestant of the firmest kind. I believe the time has come to by the non-Catholic population; and believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotically meet this question. The children and youth of today must be given such instruction in the truths of the Bible and Christian precepts as will prevent them in maturer years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can be given successfully by an almost entire change of policy and practice on the question of religious teaching in the Public schools, and the encouragement of private schools in which sound religious teaching is given."

And the noted President Harper of Chicago University, deploring the results of Public school education, once wrote:

"It is difficult to foretell the outome of another fifty years of our ducational system-a system which trains the mind, but, for the most part, leaves the moral side untouched; no religion, no ethics, merely a sharpening of the intellect. The Roman Catholics meet the difficulty; our Protestant churches

utterly ignore it. . ."
We commend these several quoted passages to the serious consider-ation of Catholic parents who are recreant to their duty in this regard.—Catholic Union and Times

KING LOUIS XVI. OF FRANCE

Msgr. Delassus, director of the Semaine Religieuse de Cambrai. has again started a movement in favor of a petition to be sent to the

the child for both his temporal and his eternal destiny. Subjectively, it aims at the gradual and harmon-

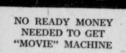
Every day we see philosophers university men, representatives of the people, remarkable writers in the daily press and many others, join with us in a same sentiment of veneration for the unfortunate king, worthy son of Saint Louis, whose merits, virtues and heroism they

ignored.
"But the reason for his canonization is, above all, his martyrdom for to society. The difference between the Faith, and the certainty that the education imparted in the this martyrdom has for him the education imparted in the Parochial school and that provided supports worthy of the highest con-

"Serious historians have, clearly established it; grave theologians have demonstrated its conformity with the rules laid down on the

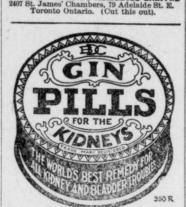
lsewhere."

What this thoughtful Protestant those who are most hostile to the



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It is idleness that creates impos-



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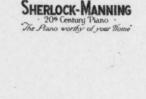
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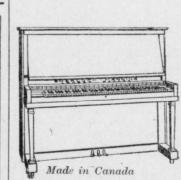
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LONDON, CANADA

OLD CARPETS MADE INTO RUGS

Dublin, Oct. 30.—Although Catholics are still subjected to hardship and injustice in the six northern counties, ill-treatment and persecution are not as general and common there as they have been. The feel-ing of bitterness between north and south has subsided considerably.

A recent incident, important as an indication of the trend of public indication of the trend of public feeling, was the presentation of a plain linen hand loom to Father Conefrey of Killoe by the Lisburn Technical School in County Antrim. The loom is to be used in the demonstration given at the Dublin Horse Show of the village industrial development carried on in Killoe under the direction of Father Conefrey. Such looms were formerly in frey. Such looms were formerly in general use but have now been almost universally superseded by power looms. Father Conefrey has succeeded in reviving the industries of spinning and weaving in Killoe to such an extent that the Powel Day such an extent that the Royal Dub-lin Society became interested in his work and gave him a special hall at the Horse Show for exhibition purposes. In order to complete his exhibit he tried to find a hand loom but was unable to do so until finally one was located at Lisburn.

The school was asked to loan the loom for the exhibition but after a consultation between the principal of the school and the original donor of the loom, it was decided to pre-sent it as a free gift to Father Conefrey. An interesting feature of the affair is the fact that Mr. Harold Barbour of Lisburn, the donor of the loom, is a member of the Northern Parliament. The gift was made as an expression of appreciation for the work done by Father Conefrey religious orders undoubtedly the to revive spinning and weaving in the South of Ireland. In a letter to the Royal Dublin Society announc-ing the gft to Father Conefrey, the Principal of the Lisburn Technical School wrote:

'Hasten the day when men such as Harold Barbour and Father Conefrey may be allowed to play their proper part in helping to direct the destinies of Ireland."

OBITUARY

THE LATE FATHER HODGKINSON

Rev. Father Edmund Joseph Hodgkinson, after forty years of active service in the priesthood, died at his brother's residence, 49 Gorevale Ave., Wednesday November 1st., at 3 o'clock. The body was escorted to St. Francis of Assissi Church, where it lay in state until after the Mass of Requiem at 10 o'clock Friday morning. In announcing his death to the congregation of Francis, the pastor, Rev. W. A. McCann, made special reference to the priestly zeal and saintly char-acter of Father Hodgkinson, whom he had known for the past twenty-

seven years. 1860, in Braidwood, Australia. He received his early education at Halifax, England, and later attended the Public and High schools of Strathroy, Ont., from which place he passed on to Assumption College, Sandwich, Ont., and finally finished his theological course in the Grand

Seminary at Montreal.

He was ordained to the holy priesthood in St. Mary's Church, Toronto, August 13, 1882, and said his first Mass the next day in St. Paul's Church, Power Street. His first charge was as assistant priest at St. Thomas, where he remained until 1884, following which he spent six months in Maidstone, Essex Country. His next charge was St. Patrick's Church, Raleigh, County of Kent, and after three years he was transferred to Woodslee, Ont. There he remained until about six years ago, when, at his own request, he became chaplain at the Christian

Brothers' Novitiate, Aurora, Ont. While in Woodslee he erected a church and school, equipped in every detail, and conceded to be one the finest in the diocese of London.

The deceased priest was the sor of Dr. E. J. Hodgkinson and Margaret Carr, who came to this country some years ago and were well known and highly respected in Toronto. Of the forty years of his priestly life thirty-three and a half years were spent in the London dioceses, and the balance in Toronto diocese. Deceased is survived by his brother Charles, and a sister, Mary Ann.
The funeral Mass of Requiem was

chanted at ten o'clock Friday morning in St. Francis' Assissi Church by ing in St. Francis' Assissi Church by the Very Rev. Dean Hand, of St. Paul's, Toronto, assisted by the Rev. Father Ford, of the London diocese, as deacon; Rev. Father Barcello, of Toronto, as sub-deacon, and Rev. Dr. Morrisey, of St. Augustine Seminary, master of ceremonies. In the sanctuary were a number of priests from the London diocese, in which the deceased labored so long. Among them were the Right Rev. Mgr. O'Connor, V. G., of London.

Headed by the Right Rev. Mgr. M. D. Whelan, V. G., were some 30 clergy of the Toronto diocese, also a large group of the Christian ceremonies. In the sanctuary were

large group of the Christian Brothers, for whom the late Father Hodgkinson labored at the Novitiate for the past six years at

Aurora. The pall-bearers were Rev. Fathers Cline, McGrand, McCabe and O'Donnell.

Talents are nurtured best in solitude, but character on life's tempestuous sea.

A GOOD WILL GESTURE | TELLS OF MISSION CANADIAN HEADS AGAINST ISLAM

> Penetanguishene, Nov. 3.—That between no less than two to three the Christian Apostolate among the blacks of Africa, this with reference to Catholics alone, was the striking statement of Right Rev. John Forbes this evening in the National Shrine commemorative of Huronia. His Lordship is the Bishop of British Uganda, incidentally the first Canadian the Holy See has raised to the episcopate for jurisdiction outside the Dominion. See has raised to the episcopate for jurisdiction outside the Dominion.

> Robed in the burnous, gandoura Knights. and full Arab dress of a dis-tinguished African, the presence onight of this stalwart strongfaced Canadian missionary in the memorial church of the heroic missionaries of New France cils throughout the province, there was to Brebouf, with its lodges of Caraghouha and Ibonitiria, all the their families. immensities of Africa from Algiers and Ethiopia to Nyanza and the jungle lands with their one hundred and thirty millions of Zulus, Matabeles, Basutos, Bedouins and Arabs are to Bishop Forbes and the white fathers of whom he is a

THE STRUGGLE IS WITH ISLAM

In this enormous sphere of conquest for the Cross the great struggle is with Islam. No more difficult missionary territory can be found than through the Sahara regions when Mohammedanism has secured a foothold.

Since the coming of Stanley and achievement has been extraordinary.

It has put an end to local wars,

slave raids, and to a large extent, of infanticide and human sacrifice. This lesson has not been lost, said Bishop Forbes, on the black, brown and red peoples of the continent, and the triumph of the Cross over the Crescent is practically an accomplished fact. In Uganda the White Fathers founded by Cardinal Lavigerie at Algiers, have been working for forty-three years. A most bloody presenting ander the most bloody persecution under the reign of King Mwanga in 1886 destroyed in martyrdom 128 Christians out of an actual total of 200.

KNIGHTS AID FIRE SUFFERERS

Windsor, Ont., Nov. 3rd., 1922. The Knights of Columbus have hundred Canadians are carrying on the Christian Apostolate among the towards relieving the needs of the

as a result of the work of the

The Supreme Council has made a contribution of \$2,000.00 to be used in caring for the emergency needs of members of the Order and their

MURPHY.—At Souris West, P. E.I., Sept. 10th, 1922, Mrs. Mary E. Murphy. Aged eighty-two years. May her soul rest in peace.

Duff. - At Walford, Ont., on August 21st, 1922, at the home of Mrs. George Gattie, Mrs. Caroline Duff, wife of the late Hugh Duff, aged sixty-two years. May her soul rest in peace.

TWOHEY.—At Buffalo, N. Y., Sunday Oct. 29, 1922, Dr. John J. Twohey, beloved husband of Mary Hirsch and eldest son of the late Mr. and Mrs. James Twohey of Pt. Colborne, Ont. Funeral from his late residence, 2162 Main St., to St. Vincent's R. C. Church. Inter-ment at Pine Hill Cemetery. May his soul rest in peace.

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The New York Herald

St. Louis Globe-Democrat

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Abbe Pierre is delightful. It has left me a whole gallery of p easant portraits and a tremendous determinatin to find my way to Gascony one of these days. Gertrude Atherton

Exquisite! I don't think I ever found as many beautiful thoughts in any one book.

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Odorless-Stainless Non-Inflammable



Odorless-Stainless-Safe GUARANTEED for AYEAR

JUST SPRAY OR SPONGE MOTH K-L is the SURE Moth Preventive that kills Moths—destroys eggs and larvae—without GDOR—without STAINING—without STAINING—without danger of fire, and GUARANTEED for 1 YEAR by a money-back bond.

Clothing, Rugs, Carpets Furs, etc., spraye with MOTH K-L resist fire, while many mot preventives invite conflagration, MOTH K-I not only KILLS moths—it PREVENT. DAMAGE by the worm which eats the holes S1.25; postage 20 cents extra. Liquid alone for sponging, ½ pint bottle, 85 cents; po tage 10 cents extra. 1 quart, \$1.95; postage 20 cents extra, or Parcel Post collect if desired.

Drug Sales Corporation, Ltd. 314 Notre Dame St. W., Montreal

USE ONCE! SAFE FOR A YEAR!

DO YOU KNOW A little girl you very happy this Christmas? Give Her Little Lady : O Priscilla

Doll's Clothes Little Lady Priscilla Doll's Clothes are all ready, cut out, to sew up. They come in a delightful variety of ginghams in pink, brown yellow, blue and red and are sent complete with thimble, needle and thread, with com

Send now for one or more of these delightfulfits. They will bring joy to the heart H. O. H. SPECIALTY SERVICE

REAL PHONOGRAPH GIVEN AND RECORDS

Here you are, boys and girls, a genuine table model phonograph, 6 records and 100 needles, that won't cost you a cent. The cabinet is ALL-METAL, 8 inches square, 6½ inches high, finished in beautiful dark red enamel. It has a strong, steel-spring motor, tone arm and sound bex that plays all records, such as Victor, Columbia, etc., up to 10 inches, on a felt-covered turntable. We'll GIVE you this dandy phonograph, including six records and 1.0 needles, for selling only \$10.00 worth of Gold Midal goods consisting of fast-selling X mas post cards at 6 for fice; Xmas cards at 5c, 10c and 5c each; Xmas Seals, Tags. Gift Cards, etc., at 10c a packet. You'll sell them quickly to your friends and neighbors, and then as soon as you send us our money we will immediately send you, absolutely free, this Wonderful Moving Picture Outifit. Please send me the goods to sell." Mail this poet card at once to The Gold Medal People Ltd. (Established 1898), Dept. C, R, 12 X, 311 Jarvis St., Toronto.

LUMINOUS CRUCIFIX

