VOLUME XLIV.

WEEKLY IRISH REVIEW IRELAND SEEN THROUGH IRISH EYES

Copyrighted 1922 by Seumas MacManus CABLED REPORTS GIVE ERRONEOUS IMPRESSION

The cabled reports, to the American papers, give a generally erron-eous impression of the fighting in Ireland—just as they usually give erroneous impressions of every event, big or little, in the Green Isle. The so-called civil war, that we have been enjoying here, was not a war at all. Although it is being represented very big to the outside world it is very minor, indeed, to those who are near it. Outside the Dublin fight, which was an operation of major impor-tance, almost every other encounter in the country so far has been minor—a small assault, or a skir-mish, between small bodies of men. Temporarily, communications were cut here and there while some little operation was in progress-but the nterruption of the telegraphic and the postal service, and of trade, only lasted a few hours in every case. And the 994% of the people who were not in the fight were very little excited, and were very little inconvenienced, by the scraps between the fighters, who form merely a half per cent of the population.

In Dublin it was a real fight on an extended scale-and the suffered most were the non-fighters -suffered most by wounding, by death, and by loss of property. In the ruin of the beautiful Four Courts, and the destruction of the archives there, the country at large lost a little. The remainder of the loss was individual. The battering down, and burning down, of about one half of Upper O'Connell Street, may be taken philosophically. It was one of the widest, and most beautiful, streets in any city on this side of the ocean. That portion of its buildings which has come down was rather plain-so that within two years we will assuredly see a far more beautiful O'Connell Street -one that will be a great point of attraction, not for Ireland alone, but for the tourists of the world. If, in addition to the other improvements, the Dublin Corporation will lasso, and bring down from his high perch on the beautiful pillar in this street, old Nelson, and put up in his place a National hero, Dublin, and Ireland, will be the gainer.

CATHAL BRUGHA

Within the past half a dozen years—without going any further— Ireland has given to fame at least a dozen heroes whose statues could creditably grace the top of the present Nelson monument. Even the past week gave a hero whose effigy might well be put there. I mean Cathal Brugha. This noble character, who has just gone to his everlasting rest, made himself the outstanding figure, and hero, of the most recent fight. Irish people will differ as to the right or wrong of the fight which Cathal Brugha put up—but none who knew him, neither friend nor enemy, will think of denying that he nobly, and heroically, gave his life for a prin-ciple that he, himself, believed to

be vital to Ireland's nationhood. During all his life Cathal Brugha was one of the noblest, boldest, and most unselfish of Ireland's servitors -and by the heroism of his final act he sealed his sincerity. When, after withstanding a terrific, and frightful, bombardment in the house that he had occupied with his troops, on the east side of O'Connell Street, his fortress, battered and burned, could no longer shelter his men, he sent them forth to sur render, that the lives of the brave ones might be saved for future usefulnesss—he, considering the principles for which he fought, resolved himself to die rather than surrender. He remained within the burning, tottering, walls until he saw his men's lives saved, and then covered with dust and grime, and presenting a pistol in either hand e leaped forth and dashed forward, ignoring shouts to halt, till he was mowed down by the rain of bullets poured upon him. It was not in glorious to be taken prisoner, since the prisoner, utterly helpless, had to be taken on a stretcher. In hospital he gradually sank, and serenely passed away a day or two after. And Erin then lost one of the excep-tionally noble, and beautiful, characters which the last few you have shown her to be so rich in. years

Friend and foe alike were griefstricken by the death of this brave man, and truest son of Erin. seven or eight months past Cathal Brugha had to strive bitterly, and then fight bitterly, against many of his former most intimate friends and comrades. Yet intense was the sorrow of these opponents of his on learning of Cathal Brugha's death.

This feeling among the fighters learning of Cathal Brugha's death.
From the earliest days of the Gaelic is fully paralleled in the feeling League, and from the earliest days of the Sinn Fein movement, he was one of the most ardent Gaelic Leaguers, and one of the most ardent Feine and Free State, there is no bitter-

were striving and fighting, and when their reward was, chiefly, pity or scoff. He fought as earnestly, as firmly, and as hopefully, then as he did last week. His wonderful is difficult to account for this extraction. earnestness, never abated. wonderful ardour,

In the rising of Easter Week there was no truer, no nobler, fighter or leader, than Cathal Brugha—no man who more bitterly regretted the final surrender that ended up that extraordinary fight.
Then, too, he did not himself surrender, but went a helpless prisoner
on a stretcher, wounded, it is said, in fourteen places. Since the Treaty he has been its bitterest opponent—believing, as he rightly or wrongly did, that it was a betrayal of Ireland's nationhood. In the several months struggle that have passed between the Pro-Treaty and Anti-Treaty forces, Cathal Brugha was one of the biggest factors to be reckoned with. Although a small man he was a man of power, both intellectually and physically. He was a man who physically. was intensely loved by his friends, and intensely feared by his enemies. He would never have accepted the Treaty,—and, since the Treaty was to be imposed on the country, it was much easier for him to fight, and die, than to sit down and witness what he believed to be national disaster.

Before the fight with England was ended he was one of the hardest fighters, and most indomitable, that the British Government and its army had to face. He was one of the few men most intensely hated, and feared, by the English cabinet, and by the heads of their army in Ireland. He was one of the most earnest workers, planners, and fighters—and one of the few and fighters—and one of the few whom Lloyd George intimated that he would not negotiate with — although George was soon made to feel that he would negotiate with whomsoever it pleased the Dail to choose. To the hypocrites in the English Cabinet Cathal Brugha was a common assassin — because his fertile brain directed plans, and movements, of the Irish fighters— and because he did not hesitate, pistol in hand, to lead the fighters himself in the plans his brain had planned for them. In peace and in war, in calm and storm, during the past quarter of a century and more, Cathal Brugha, now gone for ever, was one of the steadfast few who

COMRADESHIP AND BROTHERHOOD AN

OUTSTANDING FEATURE There has been one extraordinary

and grows the greatest crop of hatred. Here, however, is the exception that proves the rule, I do not know if the cables told you one single thing that they should have told you—one thing that the papers of these countries chronicled and marvelled at. When, at the end of the big and long Four Courts fight, the surrendered and disarmed Republicangarrison marched out between the lines of Government troops, captives and captors smiled at each other, cheered each other, warmly shook hands and congratulated each other. This is something that outsiders may well wonder at. If you were in Ireland you would not wonder at it. It is common enough in every part of the country. The comrades who had been fighting, shoulder to shoulder, The comrades who had against the common enemy, a year or two ago, still feel the comrade ship and brotherhood. They each recognize that the other is sincere in the present fight, as in the former. They recognize that it is an honest difference of opinion regarding the means of securing Ireland's ultimate independence. The Republicans in name know that the Government troops are Republican at heart, and that they only reconcile themselves to the treaty as being a step-and what they consider the most practi-cal step—towards final and complete independence. In the many fights that have, during the past few weeks, taken place throughout the country, the fatalities were extraordinarily small. Because, as is well known, in the attack and defence both parties strive as best they can to avoid killing, and even wounding. One who has been in the fight tells me that, to avoid the shedding of the blood of brothers, a garrison will evacuate when it

ordinary state of feeling-especially when you find it, as you do, in any of the localities in which the physical fight is in progress. But one part of the explanation is that the new generation in Ireland is as thoughtful, and reasonable, a generation as it is intensely earnest, and ardent. Gælic League, and Sinn Fein, have installed in the Irish people a wonderful tolerance that is foreign to most peoples. These two movements were two great intellectual developers. Then again the intensity of the struggle against England in the last half dozen years, and the intensity of the suffering under the barbarism of the English soldiery, and the intensity of the sympathy evoked among our people, under this suffering, formed in them a soul bond generation as it is intensely earnest. ing, formed in them a soul bond that will take long to break. The memory of what they have gone through in common, the fearful sufferings, the indescribable tor-tures, remain with them an active inspiration to mutual love, mutual understanding, and mutual toler-

sning, and redeeming, thing in the present fight — and it is the hopeful thing for the early, and satisfactory, termination of the fight. Let the many thousands who, in America, feel depressed and grief-stricken over the turn of events in Ireland—let them be assured that, were they on the ground, their depression, and their grief, would quickly vanish, and a marvellous bright hope would be

ance and forbearance. This is the shining, and redeeming, thing in

born in their breasts. The fighters in Ireland, today, will very soon settle down to work together for Ireland in all their old amity. There will be different political parties among them, but there will be only one aim-Irish freedom complete.

SEUMAS MACMANUS, Mount Charles, County Donegal.

SPIRITUAL DISTRESS OF GERMANS

By Rev. Dr. Wilhelm Baron Von Capitaine The manner in which the economic distress of the German people was one of the steadfast few who carried the cause of Ireland night to triumph. May his soul rest with God!

COMPADESHIP AND BROTHERHOOD BROTHERHOOD AND BROTHERHOOD BROTHERHOOD BROTHERHOOD BROTHERHOOD BROTH man-speaking people at the Eucharistic Congress.

We have become a poor people thing marking the present physical said Cardinal von Faulhaber. "We struggle in Ireland. That is the wonderful absence of bitterness can build only temporary churches between the two parties in the fight. History has a hundred times even sustain the light before the priest in England or for any foreign even sustain the light before the priest to land on English shores. proved that a civil war is the tabernacle. We are so poor that at fiercest, most bitter, of all wars. Christmas our children wish only for sufficient bread.

"It would be truly Eucharistic if his Eucharistic Congress were mighty enough to provide that in all our churches we might have oil enough for the altar lamp, bread enough for the holy wafer and ade-

quate wine for the chalice. At the table of our Lord in Rome there is no rich, no poor; no Roman, no German; no darling, no step-child. There we are all sons of the same round-table. It is a pity that we are forced to declare that the economic distress of our people has come to such a pass that it presses down upon their spiritual and religious life. Authoritative statistics in the Cologne Centre office proved that the German bishoprics on the Rhine-Muenster, Cologne, Trier, and Speyer-were before the War leading German dioceses in the number of commun-ions. Today these dioceses show the greatest decrease. This is due to political conditions in the occupied territories. The religious life has been seriously hampered.

"But in the abyss of our distress, we are still comforted by a look of the Crucified, who has His throne above the cherubim. In the confiteor of the Papal Mass, Cardinals and Bishops of different peoples pray: 'Mea culpa, mea culpa, mea maxima culpa. It is in the spirit of every people to confess first its own faults. We Germans were a proud and haughty people. We felt that the whole world should be measured by German standards. We thanked God that we were better than the Romans and now we stand at their door and pray: 'O God, be merciful upon our poor

people "We are humiliated enough but finds itself out-manœuvred, and knows that it might finally have to The gospel promises exaltation only evacuate. It may return strengthened in a day or two, attack and themselves. We shall yet be able to say: 'It is good for me that I have been afflicted.' That is a bitter truth and I shall be blamed for declaring it. Truth, however, must

RECLAIMS ANCIENT ENGLISH SHRINES

INCIDENTS WHICH INDICATE INCREASING STRENGTH OF CATHOLICISM

London, England.-Two religious incidents have happened within a fortnight which, although slight in themselves, are indicative of the turn of the tide in favor of Catholicism in Great Britain. These two incidents were the celebration of Mass in the ruined precincts of Roche Abbey in Yorkshire, and Eggleston Abbey in County Durbar

On the side of religious sentiment, there is perhaps no other feeling of the human heart quite comparable to that inspired by seeing once more the Sacred Host lifted up in Another ancient shrine that has ruined sanctuaries, where centuries the silence has broken only by the cries of the wild birds that have made their homes in shelters of the crumbling The ruins of Roche Abbey are now a national possession, hav-ing come into the hands of the government. Permission has been secured to celebrate Mass once a year in the ruins. On the site of the old high altar, a temporary altar has been set up.

Eggleston Abbey was for centuries a house of the Premonstratensians or Canons Regular of St.
Norbert. It was one of the
last of the north country abbeys to
be destroyed by Henry VIII.

In a country, such as the United States, where all religions have the same standing before the law, it is that have just taken place in England. For the very celebration of the Mass amid the crumbling walls of these ancient shrines is eloquent testimony of the failure of the attempts to year the Catherense to we have the Catherense to we have the Catherense to we have the Catherense and the structure of the structu the attempts to root out the Catholic religion in Great Britain, which was the sole purpose of the destruction of these homes of

RUTHLESS CAMPAIGN AGAINST CHURCH

The process of extermination which was employed was systematic and thorough. The abbeys and religious houses were the greatest obstacles to the King's determination to get rid of the Pope, and with the Pope, the Catholic Church, so the ruin of the religious houses was decided upon the convented. was decided upon; the convents and abbeys were seized and robbed, and the monks and religious sisters were turned out to live as best they could, or failing that, to starve by the roadside. It was made a crime to celebrate or to attend Mass. was made a crime, punishable by death, for any man to become a Now, for the Catholics of the

present day to attend Mass publicly n the ruins of one of the pre-Reformation abbeys is something more than convincing testimony the policy of wiping out the Catholic religion is again coming to he acknowledged as the only religion that counts and the only one that can make any progress in the country. This sentiment is strongly supported by Cardinal Bourne, who told the Stonyhurst boys that their generation would see a greater Catholic advance in this country

even than that which has taken place in the last fifty years.

The suppression of the abbeys and monasteries used to be a topic in which the national mind took a certain amount of pride, but it is so no longer. Except by extreme fanatics, the vandalism of the sixteenth century is generally deplored. CHURCHES BACK IN CATHOLIC HANDS

The Catholic reclamation of these ancient churches will proceed but slowly, and there is little chance that the ancient cathedrals will ever martyrs were dragged from Newgate to their deaths at Tyburn, is an ancient Catholic Church that has come back once more into the patrimony of the Church and which in the present conditions of English law, can never be filched from the Church again. This building is the beautiful little church of St. Etheldreda. It dates from the twelfth century and is a gem of the architecture of its period. In pre-Reformation days, it was private chapel of the Ca Catholic bishops of Ely, who had their London mansion on the spot now known as Ely place. After the Reformation, the chapel was used for Anglican purposes but during the last century it passed into Catholic hands and is now served by the Rosminians. Within the vesti-bule of the church is an interesting cliest days among the National workers throughout the country. Among all the earnest ones, both Republican the most and Free State, there is no bitterness. Despite the so-called civil were un-less than the expected to said, was nourished by the milk of the reliable than the feeling it. Fruit, however, must built of the clutch sail interesting the pronounced."

In concluding his sermon, Carchiver and the expected to another in Rome. One world, he were un-less there is no bitterness. Despite the so-called civil another in Rome. One world, he were un-less there is no bitterness. The first reliable the so-called civil another in Rome. One world, he were un-less there is no bitterness. The first reliable the so-called civil another in Rome. One world, he were first reliable to the clutch sail interesting reminder of the days when the church was used for Protestant worship. On the wall there hangs a very fine carved representation of the Royal Arms of England, which, with the Royal Arms of France was now the reminder of the days when the church was used for Protestant worship. On the wall there hangs a very fine carved representation of the Royal Arms of France was now the reminder of the days when the church was used for Protestant worship.

the Kings of England also claimed married. He had a sympathy with to be Kings of France.

to be Kings of France.
On Caldey Island there are also two churches, now used for Cathor lic worship, that for centuries after the suppression of the monastery, were used for Anglican worship right down to 1913, when the whole island was transferred to Catholic hands on the occasion of the conversion of the Caldey monks. In the Salford diocese, part of the ancient abbey of Whalley has been bought by Catholics in the past few months and will be transformed into a Catholic place of worship. Buckfast Abbey in Devonshire is also a pre-Reformation abbey that has come into Catholic hands. Its church, though built on the site of the ancient abbey church, is quite modern; in fact, has just been come back to its old owners is the primitive chapel of St. Robert of Knaresborough, a very old chapel in Yorkshire that was the cell of a famous hermit who ranks high among the Cistercian saints of

DEATH OF BISHOP GRIMES

The Right Rev. John Grimes, who spent a third of a century as priest and bishop in the Syracuse diocese laboring for a higher cause, a better world and a more human appeal, passed on to his great reward at 10 o'clock Wednesday, July 26. He died as he would have chosen to die -conscious to the last, in the vigor of his ministry, his senses unclouded difficult to appreciate the full and preparations made through significance of such events as these which others might be able to carry on to completion the tasks which he had begun.

In the practice of paying tribute to recently departed it is often the custom to resort to superlatives. Of Bishop Grimes it can be said with full truth and without exag-geration. No shepherd of the Lord ever took a more intimate interest in the welfare of his flock; no priest was more anxious for the temporal success and spiritual consideration of his people; no prelate was ever more zealous to preach the law of righteousness as taught according to the tenets of the Catholic Church; no man was ever more filled with the desire to dispense Christian charity and few practiced, as nearly to the letter, the arts and acts of charity in all its ramifications more nobly than did Bishop Grimes.

For many years he had suffered from physical ailments. But no one ever heard him complain. To him the suffering which sometimes kept him inactive for weeks at a time was only worth consideration because it kept him from the work which he had to do. Once he had recovered and was able to be about he made light of his illness. never wanted to hear them referred to, much less discuss them.

Eminent men, not of his faith, in the city which he loved so dearly Catholic Church was a failure. As and with which his interests had the preacher in Roche Abbey said, it is an indication that at last the Catholic religion is again coming to whose nature and character would have left so strong an impress upon all who knew him.

And everyone knew him. Bishop Grimes was not one of those who lived in a class apart. He was the associate and the friend of the people everywhere. He had a smile and a word of greeting for the newsboy on the street and for the shop girl hurrying to her work and for the men and women he saw in the various establishments to which business took him. He probably knew more people by sight and by name than any other man in Syracuse—and not only those of his own church but the people general-

Few men in any profession in life were so broad and so liberal toward humanity at large as the Bishop. come back into Catholic hands. Yet in the very heart of London, close to the public way along which the martyrs were dragged from Newwho, according to appearance, least deserved it. "The poor souls don't know what they are doing," he would say, with that whimsical little shake of the head that was one of his characteristics.

Of one man who had shown himself most narrow and illiberal, he said: "I hope that some day he may have need to apply to one of our people for a favor-then he'll

understand us better.' The Bishop loved children and young people. It was the everabounding spring of youth in himself that made him come so close to them. The little people of St. Vincent's Orphan Asylum crowded around him when he came to summer camp at Cross Lake which his liberality had provided for them, sure that from his capacious them. He took a pride as strong as that of an earthly parent in a boy or girl who had wen distinct. ardent of Sinn Feiners. Most of the forty-five years of his life were unselfishly given to Ireland. He strove and fought, when the very few large in the so-called civil war, which should be expected to and fought, when the very few large in the so-called civil war, which should be expected to and fought, when the very few large in the so-called civil another in Rome. One world, he war, which should be expected to said, was nourished by the milk of the Royal Arms of England, which, with the Royal Arms of France the world was incorporated on the shield, shows with the young people who came to that it dates back to the time when the lamb.

childhood and youth such as is given to few to possess. He understood the young and they understood him. They met on a common footing as beautiful as it is rare.

Next to his God, the Bishop loved his country. His patriotism burned within him like a flame. During the time of war there was

no requirement too stringent for him to meet. From his private means he contributed bountifully to every patriotic cause. He carried his country upon his heart waking and sleeping.

The remarkable executive ability shown by the Bishop in conducting the multitudinous business affairs of his diocese cannot be over-estimated. His keen common sense and rare business acumen seemed to bring him almost invariably to the right conclusion. The record of what heahas done

since 1912 when he became Bishop of the diocese is a record of remark able achievement. The establishment of the Ludden Home for Catholic Girls, of the parochial school in connection with St. Mary's parish, of the Cathedral Club for young women—the expansion of the summer home for the orphans of St. Vincent's at Cross Lake and the laying of plans for the Home for the Aged show the activity of his life. Perhaps one of the princi-pal pieces of work of his later years was the raising of a fund of \$200,-000 to rebuild and enlarge St. Mary's Maternity Hospital and Infants' Home in which he asked and received the aid of men and women of every class and creed for the babies of every race and inherited creed who find there their only home and shelter.

The Bishop's life was a life of service. He never shirked the task that the day brought to him no matter what it might be. He pressed onward in his work, spar-

ng others often, himself never. There are so many little things that might be told of him-how, for instance, he preferred to hear from the lips of those to whom he had ministered for years the loving title of "Father," to the more formal one of "Bishop,"—of his consideration for those who served him; how often he would go far out of his way to do a favor to one who needed help—and that who needed help—and that, absolutely without question as to whether the needy one belonged to his own faith or otherwise.

By his life and example, he saved souls as much as by his preaching.
And sermons in the generally accepted sense of the word he never preached from his own pulpit.

He talked to his people—talked to provide that a month's rent goes provides tha rebuking them sternly for their their struggles. And those left behind will miss him as no other could be missed. And his place in their hearts will never be filled.

Bishop Grimes was born near Limerick, Ireland, December 1852, the son of John and Bridget Hammon Grimes. Uncles and granduncles of the boy were priests Murtaugh, O. S. A., pastor of the and prelates, some of whom attained considerable eminence in Ireland, man for more than an hour. Father and his thoughts and steps were directed at an early age toward the priesthood. He was educated at the National School and Jesuits college, Ireland, and completed his studies at St. Hyacinth College, Province of Quebec and at Grand Seminary, Montreal, under the Sulpicians. He was ordained at Albany, February 19, 1882, by the Right Rev. Francis McNierney, Bishop of Albany, in which see Syracuse then was.—Syracuse Catholic Sun.

HISTORIC EVENT IN THE CATHEDRAL OF AIX-LA-CHAPELLE

By Rev. Dr. Wilhelm Baron von Capitaine For the first time in history a bishop has been consecrated in the Cathedral of Aix-la-Chapelle, that picturesque structure which was the foundation of Charlemagne and the scene of the coronation of a long series of German kings.

Dr. Straeter, who is to be Provost of Aix-la-Chapelle and auxiliary Bishop of Cologne, has the distinction of being the first bishop elevated to that high rank in the edifice, his consecration as titular Bishop of Cæsaropolis having taken place on July 9 at the hands of Cardinal Schulte.

Dr. Straeter was born in Aix-la-Chapelle, in the suburb of Forst. Following his consecration he was installed as Provost of the Cathedral by Cardinal Schulte.

Thirty-seven German emperors were crowned in the great cathedral of Aix-la-Chapelle, or Aachen, between 813 and 1531. The precious relics obtained by Charlemagne and Otho III. for the imperial chapel

Knowledge is never of very serious use to man until it has become part of his customary course of

CATHOLIC NOTES

Paris, July 20.—The Brequette-Gonin prize of 10,000 francs awarded by the French Academy for historical work of unusual merit, was given this year to a priest, Abbe Chenesseau, of Orleans. Abbe Chenesseau's work was a history of the construction of the Saint-Croix Cathedral in Orleans.

Dublin.-Rev. William Leary, S.J., a professor of science and astronomy in the Jesuit University here, has invented a clock, which, it is claimed, keeps perfect time, because it is automatically stopped and restarted sixty times every hour. The pendulum, which is entirely de-tached from the clock works, is a free-swinging one and regulates the clock every minute.

Rome, July 20.—On the occasion of the golden jubilee of the ordination of Cardinal Richelmy of Turin, which is also his silver jubilee as archbishop of that city and his twenty-fourth anniversary as a cardinal, the Grand Master of the cardinal, the Grand Master of the Constantinian Order of Saint George has conferred upon the cardinal by motu proprio, the Grand Cross, the highest decoration which the Order can give.

Arezzo, Italy.-The famous painting of the "Circumcision of Christ" Saint Augustine, which was recently mysteriously stolen, has been traced, and the thieves arrested. The two pieces of the picture were sold by the thieves, one for eight thousand lire to an antiquarian in Milan, and the other to a private collector. It is hoped that the painting will soon be recovered and returned to the church from which it was stolen.

Paris, July 1.—Great surprise has. been caused here in some circles by the announcement that the Count de Boury, former French deputy, given up his career and entered the Benedictine Order. He was once a noted figure in Paris society and a brilliant member of political organ-izations. He represented the Eure department on a Liberal platform, however, and because of this fact many of his former associates were loath at first to believe that he had turned to a religious life, especially in an order that is known for the rigor of its rule.

Nashville's first apartment house from which couples without children will be excluded will be ready for occupancy July 1. It was announced that various suites are already leased. The grounds are equipped with swings, sand piles and other conveniences that appeal especially free with every visit of the stork rebuking them sternly for their shortcomings, comforting them in their sorrows, encouraging them in much time trying to lease an apartment that would tolerate children. It is named "The Margaretta" in honor of his little daughter.

New York, July 31 .- Motorists who passed the Church of St. Nicholas of Tolentine near Flushing last Sunday stopped and started to Murtaugh witnessed a accident a week previous in front of his church, due to the fact that there was no traffic officer on hand and so decided to play the part himself until a policeman was installed at the post. Following High Mass he stepped into the middle of the road and using a newspaper as a signal, directed every motorist

The sixty-four Irish-American oldiers whose bodies were exhumed from graves on French battlefields and brought to Ireland for re-interment were all Catholics. The bodies included that of Rev. Patrick J. Gallagher, Knights of Columbus Chaplain. His body is consigned to Mr. James Gallagher. Castlebar, County Mayo. Captain W. R. Buckley, United States Army, arrived in Dublin in connection with the shipment of bodies. In conjunction with the United States Vice-Consul at Dublin, he superintended arrangements, seeing that each body was handed over to the relatives by whom it was claimed. Every province and practically all the countries in Iroland were represented. the counties in Ireland were represented among the dead.

New York, July 31.-Diplomats, scientists, and distinguished men from every walk of life gathered in St. Patrick's Cathedral last Tues-day for the funeral services of the late Dr. Jokichi Takamine, eminent scientist and perhaps the best-known Japanese in the United States, who became a convert to the Catholic Church six weeks be-fore his death. Dr. Takamine, who was a samurai of the Kanazawa clan, spent the major portion of his lire in the United States and was known as the uncrowned Ambassa-dor of Good Will between this country and Japan. He was born in Kanazawa City in the province of Kaga and was one of the first graduates of the Imperial University of Japan, taking his degree in engineer-ing and chemistry. Later he studied at the University of Glasgow.

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF " BY STRANGE PATHS"

CHAPTER III. CONTINUED

"THERE'S A LAND-A DEAR LAND" Nevertheless, she looked round it now a little doubtfully, all fresh and clean no doubt, but how different it must be to the luxurious bedroom-with probably a dressing-room and boudoir also-to which doubtless her cousin had been accustomed.

"I hope you will be comfortable here," she said, rather wistfully;
"it is the best I could manage for
you Clare, but I know that you
were used to—"

But Clare interrupted her swiftly. "Oh! Mary! please! Don't. If you only knew how glad in many ways I was to leave London and how delighted I am to be with you! And you are all so kind to me—I feel almost at home already! And do you know I felt quite nervous coming amongst you all—if only I had known how kind you all were!" Mary put her arms round her and kissed her with real affection.

"Oh! what a relief it is to hear you speak like that!" she said, and you speak like that! she said, and then she laughed her rather rare but hearty laugh. "If you knew how I have been dreading you! We were all a bit afraid at the thought of you, but I think I was the worst! But see how mistaken we all were. And now I will leave And now I will leave you for awhile—there is hot water and all you want here—and I'll come back and bring you down to and she was gone, leav-

ing Clare to her own reflections.

They were fairly pleasant ones too, as she washed her face and hands and smoothed her hair. Her new relations seemed really glad to see her, her welcome had been a sincere one, and it had reached the very heart of the girl, for lately she had been inclined to retreat into her shell and to turn a hard face to the world which had treated her so

But here amongst her mother's people all seemed different and Clare began to feel that she had really come to a home

wonder what I should wear ?" she debated in some perplexity—to "tea — Mary said, but it is just seven o'clock! Well, I suppose a seven o'clock! Well, I suppose a tea-gown will do," and she slipped into what she considered a very simple affair of black lace.

Soon afterwards, Mary's knock sounded at the door, and when Clare opened it she noticed that her cousin glanced at her dress in some

Clare went the point at once with

her usual directness.
"Mary," she said—"I didn't know what to do in the way of Is this all right—or should dress. I have dressed for dinner Mary laughed, and slipped her

arm through Clare's as she answered gaily.
"Dressed for dinner! No, indeed! We don't dine late. You see, except myself, they are all out

through the day and they get a light lunch in town—then we have a sort of high tea about seven o'clock. Your dress is lovely, but everyone will be afraid to talk to you-you They had reached the diningroom

now where tea—a substantial meal with several additional items in

honor of the guest—was ready.

Mr. Blake came forward and drew Clare to the table. Placing her beside himself, the others took their seats and the meal began, but not before there had been a moment's silence, and Clare in astonishment saw the sign of the cross made reverently by all at the table. Then came the cheerful rattle of tea cups, the sound of knives and forks and gay chatter and laughter.

Clare had never experienced anything quite like it before—the gay nonsensical talk, the happy joking, and above all the swift reparted that went on with such real good nature.

I am afraid you will think I have a very unruly family, Clare," said her uncle, smiling at her over his glasses as he carved the ham, "but they are not as bad as they

Now, Dad!" interposed Pat, "don't be putting Clare against us—and she doesn't even know us yet!

I don't believe she know one of us from the other! Now do you, Clare?"

Clare shook her head, and smilingly had to admit that she was a bit puzzled as to the identity of most of her new cousins.

"Allow me then to give you a short—a very short category of the esteemed members of your family, now assembled around this sumptu-

Ah! Pat, be quiet, and let Clare

take her tea in peace!"
"Mary, I must really beg that you will not interrupt in this rude manner! Now Clare, you have met Tom-all I need to say about him is, don't let him bully you or give you good advice—you needn't try to look important, old man — we all know you! Then there is your cousin Ursula in the next seat—I am taking them as they are placed at table as you will observe, it will save any amount of jealousy as to who should be mentioned first and so on! Now she looks very sedate and quiet, doesn't she? You think so?—yes. Oh! Well, I will only answer with the well-known phrase of "wait and And now let me introduce

your cousin Bride, merely adding that she had everything she wanted that should you desire any information as to the social conditions the Irish poor and you might like to contribute articles on these submany herrings toey eat at dinner— or what day of the week can they afford the luxury of pig's cheek, also any details you want in regard to our schools, social clubs, free breakfasts, homes for aged females, for inebriated males, for-

"Imbecile youths," interposed ide, "and I must see if I can find a vacancy there for a near relative

Or any other social problem, went on Pat, as if no interruption had occurred, "you can safely refer in all these matters to my sister Bride." He cleared his throat and glanced down the table. "And now behold!" with a wave of the hand towards Nora, "see our Society beauty—our lovely gad-a-bout! One of the noted belles of Rathmines! The "—but here his speech was momentarily checked by a hard crust dexterously aimed by Nora and landing on his nose.

'Shut up for goodness' sake! said that young lady. "Dad! Can't you tell him to hold his tongue

Oh! Listen! listen! to dulcet tones!" said Pat, gazing with simulated admiration at her flushed countenance, ' olush mount to her girlish Oh! that Gerald Hammond soft blush brow.

was but here to see it! Or Ronnie Black, or Charlie Daly, or—" "There, that will do, Pat; leave your sister in peace—don't tease her around; there were a few old paintany more," interposed Mr. Blake, ings on the wall—the gift of the taking pity on Nora's speechless in-

Very well, sir! Let us pass on and leave this blushing subject for awhile. Now Clare, take a good Two large loaves are on the table, look at your cousin Shamus, for in him you see the new spirit of the age—the reincarnation of the Celt e great revival of the Gael! he spoken to you yet? No? I thought not. He would not condescend to speak your Saxon tongue—

the very accents would choke him!"
Clare lobked half fearfully at
Shamus—how much of Pat's talk
was serious she did not know. To her relief Shamus smiled back

and answered in remarkably good English—the soft modulated Engglish to which she was already be coming accustomed-Don't mind that mad fellow.

Clare-when he's done his nonsense we will give you his character My character is it?

know that it is pure as the undriven snow, as high as Mont Pelier, as untarnished as gold, as good as—as—"
"Oh! stop, for pity's sake!"
merposed Bride, "do you want
Clare to think us all mad?"

Not all-not all, my dear sister, only a certain proportion of us! "I think I know you all now," said Clare smiling, "but"—with a sudden recollection of a loving little scrawl at the foot of her uncle's tter, "which of you is Angel!"
"Angel!" repeated Tom, and
Angel!" cried some of the others.

Then Mary spoke. "I will bring you to see Angel after tea," she said, "she thought

you would be tired or I would have brought you to her sooner. She was not feeling very well and did not come downstairs this evening. Clare, who of course, knew nothing about Angel, and thought it was perhaps a headache from which she was suffering, now asked gaily for —if tea can be spoiled in the pour-if Pat to give her Angel's character also. To her surprise Pat only smiled and his blue eyes had a cups, holding the teapot aloft until

Angel's room. As they went Mary told Clare in a few short but tender words about Angel's health, and when they entered the room and Clare saw the eager little form on the sofa, with the wistful eyes but bright smile, her heart went out to this little crippled cousin, and she shrunken body.

"And so you are Angel," she said, "and it was you that added the little line of invitation to Uncle's The meal is of the little line of invitation to Uncle s letter? Do you know. I think it was that dear little scribble at the was that dear little scribble at the was that dear little scribble at the "Matron is making the lotion" "Matron is making the lotion" "Matron is making the lotion" "The over" one of them

"Oh, was it? I am glad!" and Angel's eyes were shining, "do sit down - take that armchair and we have a chat. I've been morning tea known amongst themdying to see you, but I wanted you selves to have your tea first.

the love which existed between Angel and her father. It brought the sudden tears to Clare's eyes, and she had to bite her lips hard to keep from breaking down. But Mary noticed her and tactfully drew the Coombe vicinity—a good her attention ways talking of the coombe vicinity—a good her attention ways talking of the coombe vicinity—a good her attention ways talking of the coombe vicinity—a good the coombe vicinity—by the coombe vicinity—a good ways of "slumming," and the other not the coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity and the coombe vicinity and the coombe vicinity—a good ways of "slumming," and the other not have a coombe vicinity and the coombe vicinity and t her attention away, talking of other things with such delicate kindness Home is situated in one of the old and consideration that Clare soon squares on the north side of the

Left alone, Clare glanced casually round the room-which she had not noticed in detail earlier in the even jects to the English press, its quite ing—and her gaze was arrested by a the fashion now-a-d ys—as to how picture of Our Lady under her title many herrings toey eat at dinner— of "Mother of Perpetual Succour." The strange old-world look of the picture aroused her interest and she

examined it more closely.

"What a queer picture!" she murmured. "It seems very old—a relic of medieval times I suppose. Mother of Perpetual Succour, she repeated slowly. "What a strange title. But how comforting to those who can believe in such things— fancy a Mother of Perpetual Succour! Oh, what peace and joy the very thought of such a thing would bring to one's heart, but not for me—not for me. And yet my own mother believed in all these old superstitions—and I suppose my coasins do also. How strange it is to see how these old beliefs still and with a half smile. survive. half sigh, she began to prepare for rest.

CHAPTER IV.

ST. COLUMBA'S HOME 'Should old acquaintance beforgot'

In the dining-room of Columba's Home for district nurses, the staff were assembled round the breakfast table, awaiting the entrance of the Matron for that meal to commence. It was a large bare room, containing little furniture besides the long dining table with the chairs placed primly women of title whose town house this once had been-and at a small side table stood two of the junior nurses ready to serve the bacon. -one at each end of the board. At the Matron's end is the tea-tray, Has and two brown teapots, and on the ? I lid of one of those sits a small and exceedingly antiquated cosy, which never by any amount of stretching or of squeezing could be made to go over the tea-pot.

At the opposite end of the table are the two staff nurses, and on each side stand the probationers trained nurses all, but doing their probationary period in district work. They have, most of them, been to seven-thirty Mass at a city church near the Home, but a few lazy ones amongst them have not been out. The Matron has not returned from the church yet.

"Stir the tea quickly—some one!" exclaimed Nurse Dunbar. The nurse nearest to the tea-tray whips away the useless cosy, and lifting the lid of the teapot commences to stir the contents vigorously, until one of the others exclaims—"Here's Matron!" whereexclaimsupon she bangs back the lid and almost drops the spoon as she scurries back to her seat.

M ss McFarland enters almost immediately, grace is said, the nurses drop into their places and the meal commences.

Two of the nurses cut the bread and hand it round, the two at the side table dispense a minute rasher of bacon to each nurse, and the Matron pours out the tea. Two or three of the nurses who happen to be especially fond of their morning cup, watch her anxiously, for Miss strangely tender look as he re- the fluid poured out more nearly plied—
"Angel's character? Well, Angel is just our little bit of Heaven!—
but you will see her for yourself!"
And in a short while Clare found herself with Mary going towards herself with Mary going towards and forwards in some unique manner, so that in the end each nurse receives a cup of the queerest concoction that was ever dispensed under the name of tea.

To crown all, one of the staff had overslept herself and her tea had been poured out by mistake.
"Oh, is Nurse Johnson not down

went forward swiftly and put her yet? Well! just pass me back her arms tenderly round the poor cup please!" and the contents of the cup, milk and all, is, flung into the teapot as a finishing touch to

> worse than ever," one of them remarks to her companion as they mount the long flight of stairs to the bedroom. By this name is the

> 'Oh! awful!" replied the other,

the Coombe vicinity—a good distance from St. Columba's, for the

found herself chatting away at her city.

Mary Carmichael was about

varied greatly in her appearance; true, but she could never quite at times she looked almost pretty, and again there were occasions on small voice" which reminded her which she seemed really plain. Now and then of that other self ther looks depended to a great extent on her feelings—happiness could nearly make a beauty of her. but sorrow ravaged her good looks

with a sweeping hand. And Mary had seen much trouble within the fold of the Catholic during her life. The meaning of Church—"for these kind goeth not the word home was almost unknown forth but by prayer and fasting." to her, for being left an orphan very young she had been bandied about by various relatives until she had been able to earn her own living. At the earliest age allowable she entered one of the large hospitals in London, where she stayed for four years; then she did private nursing for some time in a surgical home in the West End, and after that she took up District work, and for the last two years had been one of the staff nurses at St. Columba's.

Here she was completely happy, for she loved her work, and had found her true vocation in the slums. To Mary it was a sheer delight to go in and out of the alleys and lanes grouped round St. Patrick's, and her whole heart was given to her daily toil amongst the poor of her native city.

She was a strange mixture, and yet few guessed the various ele-ments that were sometimes at war within her. Most of her ordinary friends and fellow nurses would have been amazed if they could have known that there were times when Mary Carmichael felt inclined to fling her district bag away to the far ends of the earth, and leave the stern path of duty to lead a life of frivolity and pleasure, to wear beautiful clothes and to eat and drink of the best, to travel where she wished on this fair earth of ours-and to flirt and sing dance her way through life. When these temptations—as she regarded them-came to her, she would pray upon herself something in the way of penance, until she "came back to her senses"—as she expressed it. But in the past it was not so. had been a convert to the Church for the last five years, but before that time, religion of any kind had been a dead letter to her, and she had lived her life her own way, only trying to get the best she could out of it—not that she had ever done anything seriously wrong, but looking back now with clearer eyes, she often wondered how it vas that she had managed to keep on the straight path. The young Irish girl in London, full of life and gaiety, and knowing little of the real evils of that modern Babylon, had several times been very nearly swept away in the currents of the fast life all around her. She saw other nurses going that way—especially in the West End Home where she worked for some timeteas, theatres, supper parties, trips up the river, dinners at Richmondall these first. Then came week-end trips and soon good-bye to the drudgery of the nursing profession, and heigh-ho for a life of pleasur,e for a few years of luxury—for a draught from that cup which is so intoxicating,—until the dregs are reached—and then for the bitterness which is worse than death, for remorse unspeakable and for the worm which dieth not. Yet somehow, Mary had kept straight, and still managed to enjoy herself fully. No one flung herself with more zest into the enjoyment of a Bohemian supper, or the abandon of a masked ball, or a "joy ride" to Richmond, than Mary Carmichael, and yet she never allowed the men of the party to take the slightest liberty with her—she was one of women who always wield certain fascination for the other

sex, but who always manage to command their respect also. And then suddenly had come the awakening. A casual visit to a little Catholic Church down Soho way while a "Mission" was in progress, a certain sermon which kept her awake all that night and many succeeding ones—further attendance at the Mission, followed by more wakeful nights, and general misery, and finally an inter-view with one of the missioners, a new world dawned for Mary Carmichael then. With the zeal of the convert, she flung have Church militant—she worked and fasted, and prayed—her old haunts knew her no more. With her adherence to the old Faith, came also the wish to return to her native city again, so she entered St. Columba's Home, and after her White, who was beset by patients probationary period was passed, who insisted that they must not be to have your tea first."

"Oh! awful!" replied the other, we used to say that it was tea one drawing up her chair close to Angel's couch listened to the innocent chatter and gladly answered her eager questions.

Two or three of the others strolled in after awhile, and then came Mr. Blake, and it was delightful to see the love which existed between the love which existed the the other, which existed the the other, where the still r

which reminded her those powerful weapons which are found in their real strength only

But lately Mary had not been troubled by her spiritual condition, and neither had she been as keen as usual in the pursuit of amusement. A great happiness was dawning for her, a something that seemed too good to be true was drawing near to her. She who had seen men at their worst, aud who had so often seen the beast that is in every man, rise to the surface and confront he in all its hideous nakedness, so that she had almost despaired of ever meeting one who was clean-souled and pure hearted—was at last compelled to admit that her ideal man had entered her life. years she had mistrusted nearly every man she met—at most she held them in contempt. This by the way did not prevent her flirting with them-flirtation came natural ly to Mary, and even now in her regenerate days she could seldom resist an innocent flirtation when a favourable occasion occurred, but she looked upon it as a game of give and take, and she was well able to look after herself at the same game. But so far, she had never regarded her dealings with men in a serious light; the years in London had taught her to take care of herself, to enjoy herself, and to get all the amusement she could while with the opposite sex, but they had also taught her to regard them as woman's natural enemy-ready at any moment to take an advantage if it came within their power. had gone to London very young and innocent—a mere child in the knowledge of good and evil—and disillusionment had come so quickly and so thoroughly that although the Catholic religion now taught her that men can be good and pure and clean-still the old memories what she had seen and heard and learned while working in London remained with her and more or less oloured her views of men for all

But at last she had met a man who could command all her respect whom she could honor look up to with reverence. For two years she had known Dr. Delaney and the more she knew of him, the more she honored him. That their friendship was quickly merging into something nearer and dearer she -and there were when Mary almost refused believe that he could care for her her woman's instinct told her the truth, but her great love made her humble and in her own eyes she appeared unworthy of him. At such times she could have gone down on her knees and "thanked" God fasting for a good man's love.

From house to house she went swiftly, for she had a heavy morning's work before her, and that each nurse should be in time for the two o'clock dinner was as a law of the Medes and Persians in St. Columba's Home. Hurrying down Francis Street she almost collided with a tall girl in a neat tailor made costun from one of the side alleys.

TO BE CONTINUED

THE BEST OF A BARGAIN

It was in July, six years ago, that saw him first, Belgium was in her agony then, and we were all knitting day and night, that every relief ship which left our ports might carry warm woolen things to her people. My dear father used to say, only too truly, that I never do anything in moderation; and worked so closely all wi ter that by March my eyes had begun to complain: and when I paid no heed and to the warning, they had rebelled so furiously that I was forced to give them absolute rest, and to go to Dr. White for treatment three My appoint on Monday, Wednesday and Friday of the convert, she flung herself mornings; and day after day I heart and soul, into the arena of the reached his office at 10 and sat there until 11 or even 11:30 before he found time to see me.

How I hated those long waits ! That my time was not at all valuable was no consolation; although it was some justification of Dr.

outward seeming her religion and her work filled her life.

But Mary herself knew better, she knew that her "other self" was yet strong within her. She was an ardent theatregoer still, a great lover of the picture houses, and all kinds of amusements, and never missed a dance, if she could manage it at all. Sometimes her conscience pricked her about these things, but she would persuade A quernlous old woman was always. found herself chatting away at her ease once more.

But she was really tired, more from the mental than the physical strain of the day, and she was glad to accept Mary's suggestion and retire early to bed. Her cousin accompanied her to her room to see

ing towns, whose whole talk was of the schedule of interurban cars; and one or two business men, who had evidently succeeded in making Dr. White believe that their time was priceless, for they were always called into the inner office a few minutes of the their saving. minutes after their arrival.

On the morning of my sixth visit.

as soon as I was seated my eyes were attracted by a woman across the room whom I had never seen there before. She was perhaps fifty years of age, small, thin, spectacled, with a sweet, patient face which brightened wonderfully when she smiled. I noted, too, that she was simply, even shabbily dressed, in an old fashioned black cloth skirt and a white lawn waist. Beside her sat a young man, whom I took to be her son; but it was the mother who first drew and held my attention. She had a wonder-ful face, I decided, patient to the point of heroism. The son I thought a little stolid until he turned to his mother and said a few words, which I did not overhear. After that it was he who interested me especially; for as soon as he smiled and I quickly found that he smiled constantly, his face was the merriest had ever seen; and his manner toward his mother was beautifulprotecting and tender and reverent Once or twice when the room chanced to be unusually quiet, I overheard his little remarks to her, and laughed to myself; for every word of his was somehow delight funny whether he commented on the length of their wait, or the stuffiness of the room, or the noises that came from the crowded street below. "It is plain that he is trying to cheer her," I thought, and liked him for it. I wondered a little if his mother had serious trouble with her eyes and worried

much about them.
Soon one of the attendants came into the room, and I looked up expectantly, hoping that my turn had come; but she motioned to the pair across the room, and then, to my amazement, I discovered that it was the young man, not mother who was the patient. wore no eye glasses; neither were eyes inflamed or swollen, but evidently he saw very little or not at all. When the nurse motioned to them, the mother told him that was his turn and, taking arm, she led him toward Dr. White' consultation room

That was on Monday morning, and on Wednesday I saw them again. When I entered the waiting room they were seated near a window with a vacant chair beside the mother, and I took it eagerly. Soon I made some little conventional remark, hoping to find that she was inclined to talk; but she responded shyly, and in very few words, and I doubt if I should have succeeded in winning her attention. and much less her in opening my bag I had not chanced to drop my Rosary on the floor. After I had picked it up and put it away, I found that was smiling at me in a friendly

So you are a Catholic?" she said, as if that fact were a strong tie between us. I understood, in-stinctively, from the tone of her voice, that the faith meant something to her.
She talked a little then of com-

monplace things, and I quickly perceived she was shy, but glad enough to make even passing friends. We had chatted freely for five or ten minutes, when Dr. White appeared in the doorway. It was the first time I had seen him in the waiting room, and at once I turned to watch him Another doctor was with him, and they talked in an undertone a few moments, before Dr. White approached my new acquaintance

and touched the young man' arm.
"Dr. Gaynor and I will have a look at you now," he said; and to the mother: "You need not come. The inner office is hot today, and your son will tell you Dr Gaynor's opinion." So it came about that the mothe and I were left alone together, and

at once she turned to me and began to talk much more freely than she had done when her son was present "Dr. Gaynor is to examine John's eyes and to give his opinion although Dr. White has very little hope that it will differ from his own. You see, my son's case—" And there she checked herself abruptly. After a pause, she asked apologetically: "But would it bore you to hear about it?"

"Bore me! Indeed, I should be very much interested," I answered sincerely, and smiling her thanks, the mother went on directly

the mother went on directly:

"I try to be cheerful and brave.
John has never broken down for a minute. You see, he has a serious and very unusual disease of the eyes. Dr. White says that he cannot help him at all; he says there is only one man in the world who might be able to cure him; a Dr. Bryton in London England. a Dr. Buxton, in London, England. He has made a specialty of this trouble. But the trip for two of us and the oculist's bill—we cannot do it. We tried to plan a way when Dr. White first spoke of it, but it is impossible—simply impossible."

It is not often that I am interested in strangers, but somehow this brave little woman's distress went straight to my heart and quite openly I expressed my sympathy. She seemed to be touched, and continued her confidence, even more freely

I am a dressmaker," she said. "I have worked ever since my

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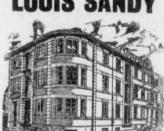
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husband died fifteen years age. I Father Henderson was in the draw-have never grown tired, because I have had something to keep up "I told you, Mary, that I will see were "about four thousand" of

have never grown tired, because I have had something to keep up my courage. But now—now—"
Her voice broke, and she paused, but not for long.
"I was determined to keep John in school. He went through the eight grades, and afterward through High school at St. Xavier's, and after that to college for full four years—working in summer and at stairs to find in the drawing room a years—working in summer and at odd times. Then at last he was ready. We had planned and worked so long, both of us, and at last and there was a plaster above the ready. We had planned and worked so long, both of us, and at last he was ready to enter the seminary.

That was last September. He did better than ever this year; and he is very fervent, very good, the rector tells me. It's because he longs to be a priest that this trouble is so hard to bear. But John is brave; he never complains. Sometimes I almost wish he would.

Now I—" she stopped abruptly, for someone came in, bringing her son back to her.

into my eyes and wants to look at them again in half an hour.

all. She had forgotten me since her son returned, and sat in silence a few minutes looking straight and to Father Henderson I said—ahead of her. When at length she I hardly know what except that I spoke, I knew that she had been gathering courage to hear the prob-

able answer to her question. "And this other doctor, John-what does he think?"

"He and Dr. White agreed like brothers—like twin brothers. So so-' His voice shook a little just then; and in that instant I made a decision toward which I had been groping during the preceding quar-

Turning toward the mother and sentation than that relating to the the son, I said: "I should like granting of indulgences. So persistvery much to speak to you both for a few moments. But not here. Will you come with me into the little room to the left?"

When we reached it and closed the door, it was to John I spoke.

"Your mother told me that Dr. White believes that your sight might be restored by Dr. Buxton of London. She told me, too, that it is impossible for you to meet so heavy an expense. She explained why your sight is so precious to you and to her and—many others. Now I—I am a Jew at a bargain; all my friends tell me so; and I want to make a bargain with you. My dear only brother is—he's dis-sipated, and he has been out of the Won't you permit me to supply the money you need? I have an abundance—a super-abundance; and in return, you will sometimes pray for my brother's soul. Will you agree

Both faces flushed. I saw that they were both embarrassed, and somewhat humiliated. Still ad-dressing John, I added quickly and

"Can you refuse? There is my brother to be thought of, and your Master is my Master, too. Won't

pleadingly:

you give me an opportunity to do something for Him."

The young man held out his hand then, but he could not speak, and, turning quickly to his mother, I explained my plan, and gave her z card on which I had scribbled

This is the name and address of my lawyer. I will see him today, and will you please talk to him tomorrow. For whatever time you what is known to few who have not

them both, I hurried away—entirely forgetting my appointment with Dr. White.

months the incident was beginning to fade from my mind. It had been too short, and too impersonal to myself, to make a deep impres-sion upon my mind or heart.

miles from the city, and my poor brother was brought home to me dead. He had been terribly mangled, and had lived but half an hour after the collision. He and I were alone in the world, so it would have been sed enough for me in any the content of the work there were eighty the content of the week there were eighty have been sad enough for me in any case; but to know that he had died as he had lived was almost more than I could bear. I shut myself than I could bear. I shut myself in my room, refusing to see even our intimate friends; but, to my great annoyance, on the day following the funeral the maid came to my door, saying apolegetically that myself in my room, refusing to see even our intimate friends; but, to my great annoyance, on the day following the funeral the maid came to my door, saying apolegetically that

came I remembered him at once, and crawled to his side. He was He was smiling, as usual, as she put his hat into his hand.

"Those fellows think I'm better than a side show," he grumbled, laughingly. "They're not done with me. Dr. White put some drops into my ways and wants to look methor."

and crawled to his side. He was only too glad to go to Confessior, and did so most humbly and contribute. I was ordained only a month ago, and his was the first Confession I ever heard. I chanced to be on my way home to visit my mother." mother.

at them again in half an hour.
You will have to wait a little longer, mother. Are you very tired?"

Then Father Henderson smiled—and in a flash I understood. This was the young man whom I had sent to London that he might be The mother denied being tired at able to continue his studies for the priesthood. "Dear Lord, the reward is too great," I said in my heart; and to Father Henderson I said thanked him again and again.— Florence Gilmore in The Ave

THE VALUE OF INDULGENCES

Of the many teachings of the Catholic Church that have been attacked by non-Catholics, none has been the subject of more misrepreent has been the reiteration of the falsehoods concerning this practice that it is not uncommon to find among those Protestants who are not given over to bigotry a belief that an indulgence carries forgiveness of sin and is virtually purchasable for a money consideration.

While every Catholic child of school age could correct this harm-

ful misconception, it is doubtful if many grown Catholics, however well informed otherwise, realize in full the part played by indulgences in the history of the Church in Furcher and in the social indulgences in the history of the Church in Europe and in the social and economic development of countries in which the Faith has always flourished. For this reason, Dr. Nikolaus Paulus is to be thanked for a scholarly work entitled "Indulgences as a Social Factor in the Middle Ages," published by the Devin-Adair Company, New York, and Father J. Elliot Ross, C. S. P., is to be congratulated on the is to be congratulated on the admirable manner in which he has presented the book in English. The translation is excellent in the choice of words and in the fluidity of style which makes the reading of the book easy and satisfying. Father Ross has other books to his credit original work as well as transla-tions—but he has produced nothing more creditable than this presenta-tion of subject matter of absorbing

WORKS AIDED BY INDULGENCES

All who have given any attention to the study of church-building in the medieval period realize the want it, he will secure passage for you both, and he will put two thousand dollars to your credit in the bank. It is good of you to allow me to do this. And you will help me to save my brother, won't you?"

It was my waite that the latest and the whon have not specialized in the subject is how many other expressions of the social life of the period were assisted by this same means. The story which Dr. Paulus unfolds establishes the contact of indulgences and their effects on hospitals each old. what is known to few who have not It was my voice that trembled charitable institutions; their infigure now, and hastily shaking hands with them both, I hurried away—entirely such as the Crusades and the Truce As I walked toward town my mind was busy devising means of making ends meet without those two thousand dollars; for my income, though large, was not inexhaustible. I determined to foregomy summer outing—a small sacrifice, as I had not been keen about the plans that were afoot; and I resolved to buy no new clothes for of God: their use in the encourage-

the plans that were afoot; and I resolved to buy no new clothes for several months.

Before going home I stopped at my lawyer's office, explained the case, told him that there was no need of my name being mentioned in the matter; and so all was settled. I did not see either mother or son again, and after a few months the incident was beginning to fade from my mind. It had religious duties which alone made the indulgence applicable. The to myself, to make a deep impression upon my mind or heart.

It was five years later that the accident occurred. A train, coming from New York, was wrecked 20 miles from the city, and my poor brother was brought home to me dead. He had been terribly mangled, and had lived but half an form early morning until night."

there public sinners and their per-ance is described as follows by a contemporary writer quoted:

"They were led by appointed priests into the minster and around it from one confessor to another and the men and women sinners were obliged to receive a public penance from each of the appointed confessors, separately, to knowledge penance from each of the appointed confessors separately, to kneel before them and to be absolved. And in this no one from Berne or elsewhere, was spared; for whosoever had sinned publicly had to do public penance according to the regulation and command of the confessors." Also "many public penitents, men and women, took part in the great procession on the feast of the Archangel Michael, the men naked (that is with the upper part of the body stripped) and the women barefoot with their hair hanging down, as is right for such hanging down, as is right for such

It is a remarkable fact that a work that concerns itself almost entirely with social aspects of indulgences—what may be expressed roughly as the debt which civilization owes to their promulgationdiscloses at every contact the spiritual upbuilding that established civilization on its firmest foundation. Whatever else Dr. Paulus may be, certainly he is not controversial. Nevertheless a straightforward presentation of one aspect of indulgences makes the very best defense that could be written from an entirely different aspect.

BROTHERS OF THE BRIDGES

Thus, whatever may be the correct version of the story of the "Bridge Brothers" (Dr. Paulus asserts that much has been written about them is erroneous) one fact stands out in splendid relief. In the beginning the builders of bridges in Southern France and elsewhere were members of societies brought into being by the needs of their particular localities. They were laymen but they came to be called Brothers of the Bridge at Lyons, or of the Bridge at Avignon, and so forth. Indulgences were granted for their encouragement. These did not merely stimulate the builders to better work for the public good. Soon, the religious atmosphere which had enfolded the workers produced men so impreg-nated by religious ideals of service that communities were formed and vows taken, and in the course of time strong orders of religious developed.

One of the most striking applications of indulgences was shown in the encouragement given to those who assisted in the maintenance of the Truce of God. There can be no doubt that the checking of feuds and the suppression of banditry in the eleventh and twelfth centuries were due in no small part to the efforts made through the issuance of indulgences to keep men accepting the Christian faith in the paths of peace.

A DOUBLE INDULGENCE

Among the earliest indulgences for this purpose," says the author, "the one granted by a provincial synod of Rheims, held in 1092 at Soissons, deserves a high place. In the statutes of the synod there is mention of a double indulgence. First it was determined that the bishops could lessen the penance—according to the measure of the penitents' accomplishments — of those who took part in a campaign against the peace-breakers. Then, to all who had sworn to observe the peace and had kept their oath, the synod remitted the penance due for a serious confessed sin."

Among the indulgences granted in the thirteenth century were those offered to all who "for love of God" would aid the shipwrecked.
"In a time," says the author, "when numerous Christians were

taken prisoners by the Turks and the Moors and sold as slaves, it was considered one of the greatest works of mercy to help these unfortunates. Two orders had been founded to ransom the prisoners, that of the Trinitarians and that of the Mercedarians, both of which were given rich indulgences by the Holy See in order that they might the more easily

obtain the necessary funds.
"But apart from these orders, popes and bishops have granted plentiful indulgences for this purpose. On the complaint of the Bishop of Elno to a synod held at Narkence in 1125 under the practice. Bishop of Elno to a synod held at Narbonne in 1135, under the presidency of the Papal legate, that many of his subjects had been imprisoned by the Saracens the synod granted a plenary indulgence to those who, according to their means would contribute to the ransom of these captives. Public sinners, however, were expluded ransom of these captives. Fundaments, however, were excluded from this indulgence. These had to apply to their bishop. Then, if he deemed it advisable, they could share in the indulgence."—N.C.W.C.

A GIFT OF THE GODS

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tea for the pleasure and refreshment of mankind. When pure and fresh, it is a most delicious and beneficial drink. In winter, if it is served hot, it is delightfully exhilarating, and in the heat of summer,



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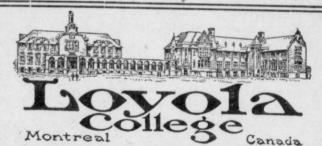
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LONDON, SATURDAY, AUGUST 12, 1922

APPEALS TO REASON

A Christian missionary stands before an intelligent Hindu, with a New Testament in his hand. He is urging the Hindu to accept its Why Because, says the missionary. Mohammedan says of the But millions attest its power." "The Koran has very many witnesses." "But God original text is still in Heaven and scroll and he copied them for the world." "But," insists the missionary, "the Bible tells of Jesus, then, remains for the missionary to "Take the New Testament and the them speaks to your deepest need.

different races and social classes?" He said:

"And not for them only (the believe that Thou hast sent Me."

make this appeal to reason. Their

spicuous. force is there in a plea for brother- Casar the things that are Casar's. amid such varieties of social life, in such contrary classes and conmost part, in modern fiction? To ditions of men, and after so many Catholics the books they read revolutions, political and civil," can should be a serious problem. They the heart."

suggested by the Lord's words: strictly prohibited, and a book, correction.

them." St. Paul tells us what adult, may work incalculable harm fruits to look for: "The fruit of to the young. the Spirit is charity, joy, peace, patience, benignity, goodness, sellers" are not always the best longanimity, meekness, University professor of history, ism, they deal with forbidden subthat the Catholic Church is the happen to be reading and repro normal habitat of humility. Whole duce in their own hearts the sensasaints who produced all these fruits | described by the author. Hence no in their Catholic lives, and the language can be strong enough to harsh in respect of offences against number of uncanonized saints is denounce current popular fiction property; and were affected by the much larger than the number of which has opened new windows those who have been canonized,

READING

the Catholic Record from

In a communication received by

correspondent, he complains of the

indifference which Catholics evince towards the reading of the Lives of | the impact of the sex problem. the Saints. We would go farther | The world as seen through the eyes and complain of the indifference of some of our contemporary novel- Guilty-Death. which is so markedly manifest in ists is vile and sordid. No attempt regard to any serious reading, not is made to elevate the mind and watch, with a gold seal and keyonly of a religious nature but even heart with conceptions of the good, Six months. of a secular nature. To mention the beautiful and the true. How but one class of reading, who, different is a book which deals with among our Catholics, read biography? the life of a saint! Every page Guilty-Death. Every Wednesday the Toronto It is a pedagogical fact that the gives forth a delightful fragrance Globe has an editorial of religious best means of teaching history and interest. Last week it discussed instilling into the minds and hearts nobility and grandeur of the human Death. the intellectual appeal which the of the young love of country is to soul is pictured in such a way that Christian missionary can make to picture the glorious deeds of the it occupies its true position in rela- Robinson, Burglary, several goods the non-Christian world. This para- illustrious men who played promintion to things terrestrial and things and chattels. Guilty—Death. ent parts in the foundation and celestial. development of our native land. Biography is interesting because it read by those who grow weary by —Death. is vital. It depicts abstract princi- the road-side, in order to bolster up ples put in practice. The abstract their courage; by those who have is concreted in the individual and wandered far and are lost amidst the individual serves as a striking the entanglements of business or Tubbs, Robbery-Death. illustration of the influence of a worldly pleasure; by all who in any principle upon character. Every way need encouragement and inspir- Stealing mare, saddle, and bridle. natural virtue and everything that ation to persevere in the service of Death. guided and inspired these writers." is great and noble in our national guided and inspired these writers." life is exemplified in our national have a true perspective of the value Morris, Arson—Death.

They are placed before us as ideals which we the body and soul of man, of the Angel Gabriel brought must emulate to attain the highest nobleness of virtue, of the heinousthe words to Mohammed on a silken perfection of citizenship. The ness of sin, and all this set in casing biographies of our national heroes which is most interesting, because teach us in concrete form what it is illustrated in the life of one of the Supreme Revealer of God." To sacrifice and work and personant the Hindu replies. "Islam to principle can accomplish. For it To sacrifice and work and perseverance ourselves. teaches that Allah is God and Mohammed is His prophet." What, were able to imprint indelibly upon the history of their country the marks which now are the signs of Koran, and accept whichever of their greatness. In our schools our army and naval heroes are held up Not very convincing, is it? Our as examples of courage. Our states-Lord told the Apostles about vari- men, who in spite of severe criticism ous appeals which they could make and obliquy, as examples of perin like circumstances. One was that severance to principle. Now the they could say to the intelligent | Church is holy in the number of her heathen: "See how we are united saints and a saint is one who has in one body over the world in spite | merited heaven by fulfilling the of the great forces dividing us in obligations imposed upon him by the laws of God. And, just as in civil life, only those who by some outstanding merit have gained a The miner, no doubt, will have his criminal laws was much relaxed, Catholics who rate themselves and Apostles) do I pray, but for them niche in the hall of fame, so too also who through their word shall only those who, by heroic virtue, believe in Me, that they all be attested by Divine approbation, the . that the world may | Church has declared to have gained the goal towards which all are The union of His followers in one striving. The saints are the heroes body was to be such that His mission of the Church. They by their faithcould be seen by the world to be ful adherence to the Divine commands have exemplified in their Protestant missionaries cannot lives what the grace of God can accomplish in the soul of the individsectarian divisions are too con- ual. Every supernatural virtue is portrayed in concrete form in the Another form of appeal counseled lives of one or another of the saints. by Our Lord is stated thus: "By They are the exemplars of the this shall all men know that you spiritual life. Their biographies are My disciples if you have love cover every phase of human existfor one another." On the surface ence. Kings, nobles and peasants, Catholics are not specially noted rich and poor, master and servant, these days for brotherly love; but all have contributed to the glorious at bottom they do perform the galaxy of the lives of the saints. fundamental duty of brotherhood In the lives of the saints we see by holding together in one body that no state of life is inconsistent throughout the world. A Protest- with the teaching of the Church, ant writer of New York asks these and that obedience to her laws in no penetrating questions: "How can way conflicts with obedience to good the world learn the Gospel of fellow- citizenship. On the contrary the ship from an organization at vari- lives of the saints not only teach us ance with itself? What power is what high perfection we can attain there in an appeal for a united by correspondence with grace, but world from a divided church? What they also teach us "to render unto hood by those who fail to give Obedience to constituted authority evidence of brotherliness?" Here is the keynote of all their lives. In and there throughout the world, on fine in the lives of the saints we account of racial or other antagon- find every virtue, pertaining to isms, the Catholic witness to the civil and religious life, brought truth of Christianity is not as forth in a manner to inspire us to appealing as it ought to be; but, in follow in their footsteps. Why the words of Newman, "a Religion then should we turn from the pure which has flourished through so gold which, for the taking, we may many ages, among so many nations, gather from the lives of the saints,

By their fruits you shall know which may not be harmful to an

In modern fiction the "best faith, books with which to regale oneself. modesty, continency, chastity." A Too often under the guise of realwho became a Catholic, took one of jects. The imagination is so plastic these fruits, namely meekness or and active in young people that humility, as the subject of a book they project themselves into the in which he brought out the fact characters of the book which they libraries have been written on the tions and emotions, good or bad, upon life-windows which had far against property as severely as better remain closed, bolted and those against life, and in many shuttered, because they look out upon sights and scenes that are against personal safety.

taboo among decent people. Many of our modern books of fiction gravitate towards the unsavoury and are debased through Lincolnshire Lent Assizes in 1818:

The lives of the saints should be Setting fire to an oat stack. Guilty

THE STRIKE

told hardship is sure to result. This above were not hanged; for even Cranmer. Catholics should be anybut exploded economic theory of invariably punished with death." supply and demand. At any rate of the public.

and end-all of business enterprise. ings, without getting angry. It is well to remember that just as

neither more nor less. necessaries of life should be so They won't. for the sole purpose of profit mak- like all else that was English. ing, let what may happen to the public at large. And until we that the sole object of punishment return to the Christian principles of is reform of the person punished. justice and fair play we may expect | Another important object is predisturbances in the industrial vention; to deter those who have world.

A CORRECTION

A subscriber of the CATHOLIC RECORD writes that Mr. William Coote, M. P., of Tyrone, Ireland,

the above mentioned members of institutions of learning which the read that from the restoration subdue the reason and overcome are not free to read indiscriminthe heart."

subdue the reason and overcome are not free to read indiscriminthe heart."

are not free to read indiscriminparliament were not entitled to the
rigor of the Penal Laws compelled of the historical Hierarchy Catholic
of the North and Brittany, Lorraine he heart."

Still another appeal to reason is

Still another appeal to reason is ately. A book, which is in any way harmful to faith or morals, is and consequently gladly make this abroad, that the succession of data to establish churches have increased from 255 to and Alsace. These are the departant abroad, that the succession of data to establish abroad to establish abroad

RELAXING TOO MUCH BY THE OBSERVER

An English paper, commenting on the appeal in a certain criminal case of much interest to the public, who

were cheated, says: 'It is quite a tenable view that seven vears' penal servitude is too terrible a torment to be imposed on

any rogue.' Why such a view is "tenable." the paper does not explain; and

explain. The criminal laws of England were, down to recent times, brutally great fallacy of punishing offences cases more severely than those

In the Appendix to Sir Henry Hawkins' Reminiscences there is a copy of the Crown Calendar for the

1. William Bewley, Burglary, 1 coat, 1 jacket, 3 waistcoats, etc. 2. John Giddy, Stealing a silver

8. Geo. Crow, aged fifteen, Burglary, £3, 3, 6d., and a purse.-

4. Thos. Young, Entering at which fills our whole being. The night to commit robbery. Guilty- Scots, and Irish colleges established

5 & 6. Robert Husker and John

7. John Marriott, aged nineteen.

years. 9 & 10. Richard Randall and John

11. Wm. Hayes, aged twenty,

12 & 13. Thos. Evison and Thos.

-Death. 15. Wm. Bell, Burglary-Death.

In His Majesty's jail in the City of Lincoln, Wm. Kebos, aged twenty-two, Killing and stealing a wanting in self-respect, and fatuous hog.-Death.

The labor situation, especially in Criminal Law is sufficiently shown of statues are included figures so the coal-mining industry, has caused by these examples given on the far removed from everything that a very serious problem. Even if authority of a distinguished judge. is Catholic or consistent with Christhe strike were settled at once un- Probably most of the persons named tian integrity as Wycliffe and hardship will not result so much at that time it had become the thing but proud at seeing their spirfrom the scarcity of coal as from custom to commute sentences in itual heroes forced into such comthe commercial and pagan ethics many cases. But Sir Henry tells pany, and it is not consistent with which prevail in industry today. us that at that time, "offences the respect due to themselves, far appear. If history repeats itself, we must which would now be treated as not less to the Saints, to be flattered by reconcile ourselves to an exorbitant even deserving of a day's imprison- such attention. It is not the Cathprice for coal under the plausible ment in many cases were then olic Church that is thus "honored;"

the consumer must play the piper. Victoria, the savagery of the to a degree of impatience with grievances adjusted, and then the but the savagery of the jails con- their Church so cheaply. mine-owner will begin to take toll tinued long enough to make many a prisoner wish he had been hanged. minded that from the Christian English "mad-houses" as they Archbishop Strain, first Archbishop that profit taking is not the be-all anyone possessed of generous feel- the restored Hierarchy of Scotland.

Labor is entitled to a living wage, other way. Juries are now too by the University Press, Aberdeen, so, too, capital is entitled to fair kindly towards accused persons; is the Very Rev. Canon Michael profits, Tair interest and fair prices, the suspended sentence is abused by Turner, already well-known as a It is a very curious thing, aside mistaken, notion that by kindness ation. This Memoir of the Archfrom the coal strike, that the they will make all men law-abiding. bishop will add to that reputation,

high in Canada. One hears much There is a certain softness about as a contribution to Scottish talk about the wickedness of Labor. us in these days. We have little history, but because it is the first They are represented as the cause more regard for the rights of others biography of a modern Scots Bishop of all our industrial evils. As a than our forefathers had, if we that has appeared, if we except the matter of fact history vouches that have as much. But we don't like chapters devoted to Bishop Gillis in any crisis wages are the last to the idea of punishing anyone or in the History of St. Margaret's rise, and when the crisis is passed shutting anyone up. No doubt a Convent, Edinburgh, published on they are the first todrop. Wages can- reaction was inevitable against the occasion of that institution's Golden not be blamed entirely for the high savagery and brutality of English Jubilee as the first conventual cost of living. The blame must be law and English jails, which were placed upon industry which is run more or less traditionary in Canada, Scotland since the "Reformation,"

But there is a fallacy in the idea not yet offended. And kindness to those who have does not accomplish this purpose.

NOTES AND COMMENTS

ONE of the ecclesiastical events

tried land.

lished his brief, approving and con- ward to the day when the land of has so developed that he lives in firming by apostolic authority, the so many heroic deeds and noble but two periods in the year—the foundation of the College at Lisbon, sacrifices will once more take her Christmas holidays and the summer which, opening its doors at the place as a Catholic nation. same time, has, in spite of the many vicissitudes and dangers incident perhaps is wise in not trying to upon Portugal's political unrest. never once since closed them, and has continued to furnish England with a succession of pious and welltrained clergy down to the present

REVIEWING THE history of the College, in a letter announcing the tercentenary celebration, the President lays emphasis upon the evidences of God's special Providence which that history furnishes. So many and marked are these evidences, he says, that the governing authorities feel that the festival in commemoration must consist of a great demonstration of thanksgiving. To this end several of the English and Portuguese Bishops will participate, and a large number of the College's Alumni will journey to Portugal for the purpose. It were to be desired that a comprehensive history of all the English. on the Continent in penal times should be given to the world. Cardinal Gasquet has set a splendid example in his History of the English College, Rome.

AN AMERICAN Catholic paper com-8. John Moody-Sodomy-two menting on the erection in the Protestant Episcopal Cathedral of St. John the Divine, New York, of a series of saints and eminent public men, among them such distinctively Catholic saints as St. Benedict, St. Bernard, St. Gregory the Great, and St. Francis of Assisi, adds that "the Catholic 14. Wm. Walker, twenty, and Church may well be proud of its Elizabeth Eno, nineteen, Burglary sons thus honored among the outstanding figures of Christianity in a Protestant house of worship.

THE OBSERVATION seems to us in the extreme, particularly when it The savagery of the English is considered that in the same series it is the Protestant cathedral that During the reign of Queen takes honor to itself. We confess

THE LATEST addition to Scots The author of this instructive and Well, we have gone too far the entertaining volume, which is issued some judges in a respectable, but writer of erudition and discriminnot only for its inherent qualities institution to be established in R. I. P. some years ago.

DR. JOHN Menzies Strain was the last Vicar Apostolic of the Eastern District of Scotland, and when, as almost the first act of his pontifibrief of restoration, Dr. Strain and 696,378 deaths. became automatically first Archbishop of the primatial See of St. Andrews and Edinburgh, and as

War, 1913, the statistics for the statistics of the st such bore a conspicuous part in the laying of the foundation of th and Mr. Horatio Hocken, MP., of of the year, interesting especially laying of the foundation of the Toronto, are not entitled to the to English-speaking Catholics, is the flourishing Church which exists in births over the number of deaths or the next is to build a present. We suspected for some time that October 8th. This is one of those its present condition. When we 1918 was 40,000 per year. priests on whom the perpetuation colleges, schools, religious houses are strongest.

of the Feith so largely depended, and faithful Catholic people in like might be assured in their much- proportion, it inspires a spirit of thanksgiving that the awful wreck and havor of the sixteenth century IMITATING TOWSER (CONTINUED) It was on the 8th of October, has been so far undone and that we 1622, that Pope Gregory XV. pub- may not unreasonably look for-

> martyrdom of Venerable John the question ever is, "How long till Ogilvie, S. J., has given a new impetus to the study of the sixteenth century in Scotland, and has such a boy single days of play pass brought before men's minds in by as straws on a stream. His big an effectual way the colossal golden galleons, his stately ships of iniquity of that great upheaval the line are those thoroughbred which men call the "Reformation." Iniquitous as it was in any country When does school close? How long which came under its spell, it was will the vacation last? These are especially so in Scotland, where it the two important life-matters for became the merest tool in the hands him. These fixed, he settles into a of as wicked and designing a set of profound drowse and sees things in men as human history has record the rosy future that make De of. In their hands Knox himself Quincey's opium dreams seem pale (the "ruffian of the Reformation," and bloodless. as Dr. Johnson calls him) was but a "Oh, the old swimmin' hole! tool, and when they had by means Ain't the water great!" Anyone of that miserable creature and his can tell he isn't a grammar special-Beatoun and Queen Mary out of the has had all-day swims in the way, he found himself left high and "swimmin' hole;" has dived hundry whilst they revelled in their dreds of times off every high spot sacrilegious and ill-gotten gains. around it; lolled in the cool water It is for this reason and not of his by the hour. "And those baseball have died a poor man. It was no drives! Yum. yum! part of the scheme of the rebel He hears mysterious voices, Lords, that he should share in the though not like the voices that called booty and when he ceased to be Joan of Arc. Her voices called her necessary to them he was simply to work. These invariably and impushed aside and ignored. That peratively summon him to play. beyond all cavil is the true history of the Scottish "Reformation."

> paid with his life for his fidelity to "Bring out your canoe, and we'll Weld, of Stonyhurst. The original even like writing poetry. is now in the Scots College, Rome, The classroom disappears. Dreamy and a replica in the Scots college, Dan's desk turns into a fishing dock, Valladolid, in Spain. The more his pen into a fishing pole, his open widespread becomes the knowledge books into white sails dotting the of the facts of his martyrdom, mis- waters, the aisle into a silver conception as to the true purport of stream, the students into trees, the the whole "Reformation" move- walls and blackboards into low blue ment will in the same ratio dis- hills in the distance. Oh, the

Hinde, rector of the church of St. exhibition of some real gurgling. Vincent de Paul, Clapham, recalls Chilly days for Dan, while he tears the notable series of events which at the same old raven locks for an brought him into the Church some idea, and his hand feels paralyzed ten years ago. Up to that time he as his downturned face meets the long had been rector of an Anglican long stretches of foolscap ("foolschurch at Brighton, where, imbued cap" is right), and he wonders how with advanced ideas as to Church in the world he'll ever cover all that In this crisis it is well to be re- The records of English jails and Catholic literature is a Life of Processor in the English of Catholic literature is a Life of Processor in the English and Catholic literature is a Life of Processor in the Englis Presence in the Eucharist, he found | And a beautiful tan on his head, viewpoint, wealth is stewardship; were called, can hardly be read by of St. Andrews and Edinburgh in Two other Brighton rectors, Mr. afterwards, with dad at home—oh, Coxe, and another whose name we | the scenery ! do not at the moment recall, were imbued with the same ideas, and outcome of this kind of exist. the three agreed to stand together ence? All of us can answer in defence of what they believed to that there is none. A boy of this be revealed truths of Christianity. character, with these ideals, will The Bishop's attitude was that they never do real work. Work is done might believe what they liked on now, not an hour, a week from now. the points at issue, and practice It is accomplished by close attention them in private, but must cease to to detail, and the dreamer in futures give them public manifestation, can never be the doer in the pres-This the Brighton rectors could not ent. And who will trust such a see to be consistent with their duty | boy? We all judge of the future as Christian pastors, hence, after ability of a man by his present a short period of retirement, they power. And our boy who lives in submitted to the Catholic Church and the future will be found to be a in due time became priests. The poor, inaccurate, vague, effortless death of Mgr. Hinde will have producer of today's work. recalled this incident to mind.

BIRTH RATE GROWING IN FRENCH REPUBLIC

for the year 1921 show that in a ment." Such resolves as these fill population of 39,000,000 there were the devil with joy. He will trade cate, Pope Leo XIII. issued the 456,221 marriages, 813,396 births a hundred "next month" resolutions

During the last year before the

The increase in the number of

The departments where the birth

BOY LIFE

"Talks to Boys". By Rev. J. P. Conroy, S.J.

But the highest achievement in the type is reached when the boy vacations. This is the classic product in the gentle art of living THE RECENT celebration of the ahead of oneself. In the fall months Christmas?" After that period, "When will vacation begin?"

rascal multitude" put Cardinal ist. Six months ahead of time he own volition that Knox is said to games, tennis games, long auto

"Get your fishing tackle and go up Nevin's brook for trout." Whole days he goes up Nevin's brook, and OF VENERABLE John Ogilvie, who incidentally 'goes up' in his studies.

the Old Faith, we learn that devo- take a river trip." Happy weeks, tion to his memory and to the drifting with the current down the martyr himself as an intercessor, river! He lies back and hears the is daily increasing in Scotland. ripples gurgling around the keel; An excellent portrait of this heroic feels the velvet air caressing his priest is now obtainable and is find- upturned face, stirring his raven ing an honorable place in many hair; trails, his languid hand Scottish households. This portrait in the sliding water. Green trees is from a picture painted at Rome on either bank, and the blue sky up soon after the martyr's death, and above, and the rich sun! What a made accessible to the people by a fine tan he is putting on! Gee, but copy recently made by Mr. Charles he's getting strong! And he feels

scenery!

And when exams come along, old THE RECENT death of Mgr. Henry Dreamy Dan gives the class an

What must be the practical

Such a boy, too, is easily tempted to sin. He will yield to temptation now because he is going to be better next week. "Yes," he will admit. "I am a little careless right now, but just you watch me the next Paris .- Statistics just published | month and you'll see the improvefor one yielding to temptation "now." Because he knows that if he wins now he will win more easily

The best way, the only way to comes it doesn't exist at all. Be sensible about this idea, and learn the going-to-be, the wait-and-see

BY THE VATICAN

Word has been received from Rome that Archbishop Vesconceplos has left Rome for Santo Domingo, having been delegated by His Joli-ness Pope Pius XI. to place upon the image of Our Lady of High Grace having been delegated by His-foli-ness Pope Pius XI. to place upon the image of Our Lady of High Grace the golden crown granted for that purpose by the decree of the Vatican Chapter. The ceremony will be carried out on August 15, the Feast of the Immaculate Con-the Feast of the Immaculate Con-the Interval of the Immaculate Con-view will be carried out on August 15, the Feast of the Immaculate Conception, at a great gathering of the clergy and the devout people of the Republic. Many high dignitaries of the Church are coming from other Latin American Republics.

This recognition by Rome of the great religious importance of the far famed image of Neustra Senora de la Alta Gracia—Our Lady of High Grace—brought the Dominican people to a state of high religious ous shrine was built by the muni-gratification. The event, coinciding cipal corporation after the ecclesias it does with the news from Washington that the Commissioners Dominican Republic have brought the negotiations with the State Department of the United States to a successful issue, and that the Dominican Republic will soon be established in its sovereign church are affixed numerous memorials of the miracles which memorials of the miracles which

supremacy. Santo Domingo is the cradle of the Church, and indeed, of civilization as well, in America. Here it was that Christopher Columbus made his first landing and here ne established the first settlement in the new world. The bones of the greatest of all discoverers are enshrined in the Cathedral of this city. Santo Domingo possessed one of the earliest of the great univer sities of the new world, and the first permanent church. This city was for many years the center of the great life and labors of "The Apostle to the Indians," the Domin-Friar, afterwards Bishop, Bartolome de Las Casas, one of the greatest figures in the history of the colonization of America.

LEGEND OF SHRINE

The legend of the Shrine of the Virgin of High Grace is somewhat similar to that of the Shrine of the Virgin of Guadalupe in Mexico. The devotion to the Virgin of High Grace is peculiarly Dominican. The

egend runs somewhat as follows:
More than three centuries ago, when remnants of the native race were still to be found in the woods and secluded plains of Santo Domingo, a wealthy Spanish planter ed with his family in the interior of the island, some distance from the city of Ozama. It was his custom to make journeys several times a year to Ozama for the purpose of selling his cattle and purchasing supplies.

On one occasion, at the beginning of January, the colonist started on one of these journeys bearing com-missions from his two young missions from his two young daughters. The elder asked him to bring her lace work, a girdle, and southern part of Tipperary, are at bring her lace work, a girdle, and other articles of finery. The younger, a girl of fourteen, who was known by the affectionate title of "The Little One," and who was deeply attracted to religious practices, asked him to bring her back an image of the "Virgin of High Grace." The father was retrained by a circuit of the state of astonished by this request because he had never heard of this title being applied to the Blessed Virgin. His daughter assured him that he single journey as compared with he had never heard of this title being applied to the Blessed Virgin. His daughter assured him that he would find the image on his journey. Impressed by her earnestness, he inquired from all whom he met, but everywhere was told With the exception of Limerick waterford; but sometimes this involves two days' traveling on the single journey as compared with four hours by the direct route. Again and again rails on the Waterford route have been torn up

With the exception of Limerick estness, he inquired from all whom ford route have been torn up he met, but everywhere was told the same story. Nobody had ever heard of the Virgin of High Grace, ary, Free State troops were not favorite daughter, "The Little served daily for Republican publi-

THE MYSTERIOUS GIVER

At this moment, so runs the legend, an old man with a white beard, who had asked permission to pass the night in the corner in which he was sitting, rose to his and drawing near to the supper table said

You say the Altagracia does not exist? I carry her with me." Then from his knapsack he took out a paper and unrolled a small painting on linen, which showed the Blessed Virgin adoring the new born Christ at her feet in the cradle. Wrapped in his mantle, St. Joseph behind her holding a lighted candle and in the sky above a star was shining in splendor. Wonder-struck by this strange ending to the father's quest, and deeply impressed by the mysterious picture, all who were present fell

and the watch-me-later. Because the going-to-be's of youth are inevitably the might-have-been's of manhood.

OUR LADY OF HIGH
GRACE

GOLD CROWN GIVEN SHRINE

OUR LADY OF HIGH

GRACE

OUR LADY OF HIGH

Little One." Turning around he, quietly went back to his corner. The fortunate father repeated his promises to the old pilgrim and warmly invited him to visit his home whenever he wished to hands to save it and in the next whenever he wished to next day, when the family and the colonist arose, the mysterious stranger had disappeared and was the mysterious

Virgin of High Grace, at Higuey, and there he gave her the picture.

HOW DEVOTION SPREAD

The picture was exhibited at Higuey and devotion to it rapidly spread and intensified as numerous

cities of the Dominican Republic. It was founded in 1502. The famastical authorities had examined the origin and spread of the popudevotion to the miraculous painting. The shrine is built of limestone with a quadrangular

IRISH FREE STATE

ENFORCING STRICT PRESS CENSORSHIP By J. H. Cox

The armed conflict between the Free State Army and the Republican forces continues, and in Dublin there is a strict censorship of the

Press by the Free State.

Dublin City which was the first place affected by the struggle has got back to normal life. Free State troops operating from the capital other centers have spread through County Dublin and the sur-rounding counties, including Meath, Westmeath, Wicklow, Wexford, Kildare, Carlow, Offaly, Leid, Louth, Longford, and most of Kilkenny. Practically the entire province of Leinster is in the hands of the army of the Free State Government.

Three counties of Ulster are outside the jurisdiction of the Belfast Parliament. In two of these, Monaghan and Cavan, there is little or no trouble. In the third, Donegal, there has been some severe fighting and the Republicans hold

strongholds. In the province of Connaught, County Mayo is the chief storm center. It is one of the largest counties in Ireland. There have been some big concentrations of Republican forces in this area.

SOUTHERN COUNTIES CUT OFF The south of Ireland, embracing

although he inquired of the monks stationed in the Munster counties in of Cabildo and the Archbishop of any considerable numbers before the Santo Domingo. On his way back outbreak. Its forces in Cork City to his home he passed the night in to his home he passed the night in the house of an old friend. At support time he referred to his quest for the unknown virgin, and spoke of his grief at returning without fulfilling the commission of his cers. A number of columns are researched to the free passed that is completely in the hands of the Republicans. The Cork Examiner, a supporter of the Free State, has been annexed by Republican officers. A number of columns are researched to the result of the research delicity for Populican and County were negligible. Cork

city.
In Limerick city a furious battle was waged. In all probability decisive battles between the opposing forces will take place in the line of country between Limerick and Clonmel. To the rear and south of this line are the famed Galtee mountains. As the Free State troops have to march southward it is obvious that it will take some time before they can establish contact with their opponents who are supposed to be massing in or about line mentioned.

Already there have been some stiff encounters in the Thurles region which is at the Dublin side of Clonmel. It is quite possible that battles in this area may develop into decisive engagements, that is, if the Republicans advance from the south.

GREAT DAMAGE DONE TO COUNTRY silently to their knees.

The Spaniard, whose quest was thus richly rewarded, joyously able material loss has been inflicted.

Athough it is barely three weeks since the struggle began, incalculate the catholic Church the spirit and purpose of the confessional. It brings about a soul relationship between the

ne wished to hands to save it and in the next At dawn the place, owing to the condition of the roads, it will be impossible for threshing engines to travel.

Fairs and markets in the affected areas are suspended so that farmers

The outlook for the winter is anything but cheerful.

Bishop Morrisroe has declared that the wilful destruction of bridges, etc., will be treated as reserved sin in his diocese.

Near Tipperary 100 young men, headed by Rev. Father Meehan, cleared all the roads in their district of feeled trees. In Engis

trict of felled trees. In Ennis-corthy, County Wexford, Rev. James Rossiter and the Right Rev. Monsignor Rogers tried to dissuade Higuey is the most western of the armed men from garrisoning the ities of the Dominican Republic. the town. The Protestant vestry passed a resolution expressing sin-

cere thanks to the two priests.
In Ferns, County Wexford, Rev.
Martin Kinsella, E.C., was wounded while attending to a dying man on Kinsella went under heavy fire to tower, and is magnificently attend the soldier. A cessation of decorated. On the walls of the firing was called to enable the church are affixed numerous priest to get away from the line of

amity and cooperation with the United States, seems to all citizens of the Dominican Republic to be an event of the highest possible good augury.

There are many shrines and places of pilgrimage in the Dominican people. The episcopal shield of the Archbishop of Santo Domingo bears a reproduction of the famous painting, with this significant motto: "Justice and Sign arrive. County Leitrim, and proceeded to attack the barracks occupied by Pree State troops. The local curate does not be the famous painting, with this significant motto: "Justice and Seeing that his appeal was fruitless the priest walked to the barracks occupied by Significant motto: "Justice and Seeing that his appeal was fruitless the priest walked to the barracks occupied by Significant motto: "Justice and Significant mott the priest walked to the barracks and standing in front of the building told them that he would remain there and that if they attacked the barracks he would be the first to fall. The Republicans then held a consultation and marched off to another part of the town.

'CATHOLIC WELFARE WORK PRAISED The splendid work accomplished by the St. Vincent de Paul Society in Dublin in relieving war distress has won encomiums from all creeds. The vicar of St. Bartholomew's Protestant Church in the course of a sermon paid a high tribute to the good work of the society. He had a box placed in the church for collections in aid of the society. made an earnest appeal for sub-scriptions which would be forward-ed to the local conference.

The Society of St. Vincent de Paul has promptly come to the aid of the Catholic Truth Society. The premises of the latter having been completely destroyed in the O'Connell street battle, the St. Vincent de Paul Society has given the Catholic Truth Society temporary accommodations in another part of Dublin. Here the Catholic Truth ociety has recommenced work.

TRIBUTE TO CATHOLIC CHURCH

UNITARIAN MINISTER PRAISES HER WORK

The following remarks on Civilization's Debt to the Catholic

services to civilization. During the times of chaos, which followed the fall of the Roman Empire, the Church was the only power respected. Even the rough northern barbarians, who subdued the empire grow to respect the influence. empire, grew to respect the influence and authority of the Church.

"But we owe a still greater debt of appreciation to the Catholic Church for its rescue of the world from Manicheans, Conte and John Morely—neither of them church-men—declare that even civilization men—declare that even civilization itself was in danger of destruction and was narrowly saved by the bold, aggressive faith of Christendom. The conflict began with the great Augustine in the fourth century, and continued for four hundred years. He turned the minds of men away from the blind fatalism of the Mariakasant the fatalism of the Manicheans to the consideration of a world of human souls, which, he declared, was the real battle-ground between good

Through the long Middle Ages the Catholic Church was the guardian of letters and learning. The Church has always encouraged art, and has known how to use it in its worship. The Protestant Church has not been wholly friendly with any of the arts. The Reformation brought a distrust of beauty. As a result worship in Protestantism has usually been bare and unbeautiful.

The Catholic Church, on the other hand, has known how utilize the great geniuses of art, of music, and of architecture. The greatest art of the world is associated with the Catholic Church. was the Church which set Michael Angelo to work upon the immortal ceiling of the Sistine Chapel. It was the Church which called forth some of Raphael's greatest fres-

coes and pictures. We must admire in the Catholic

individual and the Church, which is now almost wholly lacking in Protestantism. The Protestant Tomb, besides numerous figures, in the Church which is now almost wholly lacking in Protestant Tomb, besides numerous figures, in who are wanting men are not able is now almost wholly lacking in Protestantism. The Protestant Church has depended largely upon the sermon for spiritual guidance. But it does not meet the need grow-

ing out of personal problems.

"People who are physically ill go to a physician. Those who are spiritually ill ought to go to a physician of the soul. If you are a Catholic, you go to a priest, who is a physician of the soul; but if you are a Protestant, you are more apt to go to your doctor.

'The world could ill afford to lose the great souls of the Catholic Church. Dante's contribution to humanity still remains a living factor in civilization. Thomas Kempis gave the world the 'Imitation of Christ.' The words of aspiration and spiritual insight which it contains still find the deep places of the human soul.

"St. Francis Assisi gave humanity a still greater gift. Thomas a Kempis embodied the spirit of Christ in a book; St. Francis of Assisi showed us his spirit in life, and his was the truer 'Imitation. To come to modern times, we have no better example of that spirit than the complete self-sacrifice of Father Damien as he gave his life for the lepers of the island of the Pacific.

"We must admire the sense of responsibility the Church feels for every soul within its embracing arms. It does not consider that it is freed from this responsibility by the sin and unworthiness of the individual. Sin and unworthiness only increase the sense of responsi-bility of this Church. It has the feeling of a mother for every one of

HEROES IN EVERYDAY LIFE

bitter, and mean, and perverse things in daily life. It is too easy. Every day is full of instances of courage and beauty, if we keep our eyes open for them.

Here is one that happened the other day in New York City. A long freight train was moving slowly northward on the track which runs by the river side. It was 9 o'clock at night.

E. J. Lynch, one of the brakemen on the train, noticed a com motion on the pier. Someone told him that an old lady had fallen into the water. The brakeman jumped off the train, ran to, the edge of the pier, and saw an old lady struggling in the water. crowd was standing impotent on the shore, yelling. The brakeman-jumped into the water and grabbed the woman. In spite of her the woman. In spite of her struggles he soon brought her to

Here he hauled her over to willing hands, who resuscitated her. A policeman intercepted him, and

asked the details.
"Haven't got time," said the brakeman. "That old lady is all brakeman. "That old lady is all right, and I got to catch my train.

He ran back to his train, which had not stopped. Trotting to the tracks, he hooked a grip iron, swung himself up and climbed to the top of the car, where he stood dripping, and waved good-bye to

It was all in the day's work.

The engineer and brakeman had heard the shouting on the dock heard the Executive can get to their destination. We not wish the work of only fifty feet away.

"Civilization's Debt to the Catholic Church," by Rev. Frank Pratt, a Unitarian minister, are quoted by "Catholic Opinion" of Jamaica:

"We all owe a debt of appreciation to the Catholic Church for its services to civilization. During the times of chaos, which followed the more of the car. "Got to get there out. Be back in a minute. From the moment that the question a bit." The engineer slowed up, the brakeman pulled the woman out of the water and got realized that a permanent fund the car. back onto the car.

"O. K.. Bill—I got her," he shouted. Bill threw his lever, pulled his whistle cord for a toot, and the train passed on.—Catholic Columbian.

STRANGE MARKINGS SAID TO PORTRAY CHRIST'S

LIFE The door of the confessional in the Church of St. John the Evangel-ist, Kansas City, on which there was recently discovered a number of strange markings in the grain of the wood resembling pictures, has been removed by the pastor, Rev. L. J. Beck, and placed in a room at the rear of the church, because the interest created by the peculiar markings of the wood had caused a rush of curious visitors which the pastor desires to check. The door is now shown to visitors by appointment only.

The singular lines in the wood were first noticed by Father Beck some six weeks ago. The door had recently been examined by John Ratterman of The Catholic Register, of Kansas City, who gives the following description of it and of the strange markings that have aroused so much public attention.

"The door is just a plain ordinary door with six panels," said Mr. Ratterman. "You will have to use a lot of imagination to see even one of the pictures. However, the fact is, that if you have Father Beck or some one else to point them out, and with a little patience and imagination, it is possible to trace the whole history of Christ's life from the Annunciation to the Tomb. Among the scenes that can be discerned are the Immaculate Conception, the Nativity, the Child and St. Joseph, the Child with St. Anthony, the Agony in the Garden,

the forms of angels and mysterious letters. No one has yet been able to attach any meaning to the

letters.
"The strange thing about these pictures is that they are all on the side of the door which formerly faced the inside of the confessional in the portion used by the priest. Every figure yet found seems to be related in some way to the life or death of Christ. On the contrary, on the other side of the door are numerous figures of a more or less ugly and degraded nature, and one can easily imagine that they represent the inmates and regions of hell. Not a single picture containing beauty of any kind can be discerned, no matter how much you use your imagination on what was formerly the outside of the confessional door.

"It is easy to gaze long at any piece of wood with peculiar grained lines and imagine one sees pictures, but when eight or ten pieces of wood making up a door show scenes which are easily imagined to represent Christ's life on one side and views that can be imagined as visions of hell on the other, it

seems to be a striking peculiarity.
"Father Beck wants the door to tell its own story and refuses to make any comment. He says that Bishop Ward saw it before he and took the same view. Father Beck has been pastor of St. John's parish for fifteen or twenty years. Among those who have paid visits to the church to see the door are some who make out the pictures readily, while others find them only with difficulty, while a few have spent hours without being able to discern anything except the wood with its peculiar markings."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR FUTURE CANADIAN

MISSIONARIES At no time of the year is the question of our future Canadian missionaries more to the front than during the long vacation. It is then that many determine to devote their lives to the work of saving souls. It is also the time for friends of Extension to realize that we must prepare for the needs of our students. The missionary Bishops of Canada are a unit in impressing upon the Catholics of Canada the necessity of providing the future ministers of the Church. The Board of Governors of Extension have long been aware of the grave importance of this work and have therefore tried in every way to prepare students for the missionary field.

EXTENSION GIVES CONSTANTLY

In Extension work generally it is not the custom of the administration to keep funds on hand. The monies received, or other gifts sent, are distributed as soon as possible. The Mass Intentions, for example. are forwarded to the bishops almost at once, in order that the missionaries may be supplied, and other donations are allotted just as quickly the missions to be in any way Dioceses was taken up it was realized that a permanent fund would have to be established to take care of at least a part of the yearly expense of educating students. The reason of this pru-

dent measure will appear at once. THE PREPARATION OF STUDENTS

CANNOT BE INTERRUPTED Preparation for the priesthood requires long years of hard study and many other sacrifices as well. To a good classical education the young student must add two years in the philosophical course before he can begin the four years of training which immediately precede his ordination. This means seven of eight years of constant intellectual labor. When the student can go labor and succeed in all his classes the work requires all his devotion and energy. but when it is necessary to omit a year or to stop the course for any length of time, it is almost impossible to expect him to continue. For this reason the Board of Extension did not wish leave the students they were helping to the uncertainty of changing conditions. The idea of establishing Burses to secure a settled income for them was taken up from the very beginning. Every year a portion of the funds we receive for Extension is given to the education of students, but the principal source of income for them the interest we obtain from the we are aiding about forty-five who are beginning or continuing their

to educate them or give very much assistance. In two recent letters which have already appeared in our pages, the situation is made clear. Different nationalities have to be considered, large districts have to be served and the question of providing even the ordinary essentials for religious worship is too serious and means are too limited to leave the necessary funds for educating a new clergy. Extension is, therefore, appealed to at this time of year to supply what the Bishops cannot. Without a well-trained priesthood, the missions could never be estab We have to depend upon the work of the priesthood for the future of the Church. When the men who take up her hard tasks and carry them on with prudent and pious zeal, are in the field, we know that God's grace will not be lacking to supply the rest.

ST. JOSEPH'S BURSE

Last March, under the patronage of the Foster Father of Jesus Christ the declared Patron of the whole Church, The Extension opened a Burse, for the above mentioned and holy purpose. We knew full well how much would be required of us this year when general prosperity is by no means evident. We understood that with the advent of dullness in business would follow multiplied appeals for help from us. We, therefore, courageously took up the difficult task of trying to meet the demands. Nor have we lost heart. We believe that with this autumn our worst fears will likely be realized and that then will follow general improvement. So we are now going to devote some time to the cause of the new clergy. We accentuate in this issue appeal for St. Joseph's Burse. you have not yet aided it by a donation, why not begin at once and place in it a substantial amount to your credit, let us say five, ten, fifteen, twenty, twenty-five or fifty dollars? Watch the amount as it Watch the amount as it grows from week to week. sire above all things to see it closed. One would almost think that apathy for that great work had upon our members, so few donations have we received for the Burse during the past months. True, the great Patron always had a few friends and each week recorded some advance, but everyone will admit that the necessary \$5,000 are not much more than half supplied. For this reason we ask our friends to remember this great work and help us to complete the amount

before the President's return. 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

EXTENSION. CATHOLIC RECORD OFFICE London, Ont. DONATIONS

GLOUCESTER CARILLON INSTALLED

Previously acknowledged \$5,308 48 W. Dobson, Chicago...... 2 00

The carillon in the Church of Our Lady of Good Voyage in Gloucester, which was admitted to the United States duty free under a special act of Congress, was heard for the first time recently when a memorial program was given in honor of the late Father Francisco Viera de Bem, the first pastor of the Church, who originated plans for the carillon.

The memorial program was pre ceded by Cardinal O'Connell's "Hymn to the Holy Name" and the ceded

Portuguese National hymn. The carillon consists of twentyfive bells, of two full chromatic octaves, played by a keyboard and is the only one of its kind in the United States. The congregation of the Church of Our Lady of Good Voyage, made up mostly of Portuguese fisher folk, labored for years to carry out Father De Bem's project of installing a carillon in the church. During the time that decision was pending as to whether or not the bells might be admitted duty free the church premises were designated as a government bonded warehouse in order that the bells might be stored there.

A HOUSE OF PRAYER

Our hour of Adoration should prove that a Catholic Church is a house of prayer. And above all should our own souls be houses of prayer. We are the temples of the Holy Ghost. If Jesus was daily teaching in the temple, as the Evangelist so touchingly tells us, He is daily teaching in our taber-nacles, He is daily teaching in the inner temples of our souls. try to make them truly houses of prayer,—temples sanctified by that funds donated for our Burses and invested in Victory Bonds. Today which the Father seeks.

This may be accomplished by cultivating a tender devotion to-ward the Blessed Sacrament. No only those who have to search for priests to take charge of the missions can realize what difficulties beginning a tender devotion to-cultivating a tender devotion to-ward the Blessed Sacrament. No Saint has done more by word and work to foster this devotion than has St. Alphonsus Liguori. It was has St. Alphonsus Liguori. It was the most striking note of his piety. It was there are in providing men for the field. The vocations required for field. The vocations required for the Western provinces are not at Most Catholics are familiar with his "Visits to the Blessed Sacra-ment." His happiest hours were all numerous enough among the Catholics there to supply needs.

A great number of students for the missions will have model or arbitrary number of students tabernacle in which, whether of wood or marble, the Divine Guest have wood or marble, the Divine Guest jaw, killing him instantly.

remains day and night, like the flowers of the field, within reach of all, often alone, and with no other homage than the lamp's feeble

In an age redolent of Jansenism St. Alphonsus propagated frequent Holy Communion. Because of his Holy Communion. Because of his writings on moral theology, he was declared Doctor of the Church In the vast volumes which embody his teaching, we find ample proof of his tender love of Jesus Eucharistic and his ardent desire to see that love reign in every soul. We can best attain a kindred spirit by fervently spending our Hour of Adoration before

'That little place, dear and bright. Where He who is the world's true light, Spends all the day, and stays al night."

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COCHIN'S FAMILY REBUILD CHURCH IN DEVASTATED VILLAGE

The family of the late Denvs Cochin, former cabinet minister of France, has rebuilt the church in the devastated village of Harde-court-aux-Bois in the department of the Somme. The new church was blessed by Mgr. Lecomte, Bishop of Amiens on July 8, the anniversary of the day when the village of Hardecourt was recaptured by the French in 1916, after a desperate battle in which Augustine Cochin, son of M. Denys Cochin, was killed.

The spot on which he fell is marked by a magnificent calvary, a work of the famous sculptor Richard Desvallieres, erected in memory of the 1,200 soldiers who fell at Hardecourt.

Augustine Cochin was a scholar of note. He had collected many notes and documents dealing with the French Revolution, and the first studies published by him dealt a powerful blow to the authority of certain partial historians such as M. Aulard, who had been one of the glories of anti-clerical faction in hig education. Augustine Cochin just begun to make public results of his research when War came.

Captain of a company of infantry, he gave proof of heroism on many occasions, and was wounded several times. After the capture of Harde court he was examining the terrain covered by the French advance when a bullet struck him on the

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TENTH SUNDAY AFTER PENTECOST

ATTENDANCE AT CHURCH "At that time: To some who trusted in themselves as just and despised others, Jesus also spoke this parable: Two men went up into the temple to pray the one a Pharisee: the other a publican." (Luke xviii, 9, 10.)

The Gospel of this Sunday, of which these words form the beginning, is well known to every Catholic. The Pharisee, instead of praywas enumerating the good s he thought himself accus-

they do not wish to attend church, because they know many attend who are hypocrites, yet who outwardly appear to be good church members. Others will put it a little differently and say: "We are as good as those who attend church regularly." How plainly both of these classes are openly condemned in today's Gospe! condemned in today's Gospel! People should realize that when they go to church or fulfil their religious duties they are not accountable to God for their neighbors' neglect or insincerity in this respect. When they enter the church, they enter God's house; and if they fully realize who God is, His great power and majesty, they will bow down before Him in prayer and elevate their minds and hearts above earthly people and earthly things. How much more merit would some people gain if, when in church, instead of studying their neighbors, they would meditate entirely on God, in whose presence they are, and humbly ask His forgiveness for their many negligences and mis-

When the publican entered the temple, it is very probable that he was not conscious of any one else being present. His mind was evidently on God, and his heart full of sorrow for his sins. He knew, as all did at that time, the character of the Pharisee, and he was fully aware that the members of this hypocritical sect attended the temple most frequently. Yet the knowledge of all this did not keep the publican from attending the the publican from attending to his own duty, or cause him to judge of his neighbor's heart.

If Christians would so enter the church, and attend to their religious as that of the publican, they, too, would leave the temple justified, and they would be preparing themselves to leave the world, when God would see fit to call them also justified. would see fit to call them, also justified. Like the publican, they should enter upon the fulfilment of their duties toward God with the persuasion that if they conscientiously do their best, their efforts will be, in the end, for their own personal benefit; and that the wickedness, insincerity, or hypocrisy of others can in no way interfere with this result. interfere with this merit. This attitude also will bring them great the ground that others were negli-

Nor is it true that any large proportion of those who attend church is not sincere. There always will be, we must confess, some who are hypocrites, but the number of these home. While down there he saw a who daily mix with good religious people is very small. It is not for people to judge of their neighbor's inward intention, or to try to read his heart. "Judge not," says Christ, "and you shall not be judged," Outward appearances are often decifful even in those of his mother and Achilles. Achilles assured him that he would rather be a hard-working slave on earth than a king in the lower region and Ulysses' mother was interested mainly in earthly concerns, are often deceitful, even in a person of excellent morals. To those who are over-exacting and too ready to judge, a small fault will appear as something serious. Let this class of critics remember that the judging others.

Whoever, therefore, enters God's church, or temple, enters the house of God, which, as He says, is a

SPIRITISM OLD AND
NEW

James J. Walsh, M. D., Ph.D., in America
Sir Conan Doyle has gone on with
his lectures spread out over a month
in New York to gradually diminishing audiences. The nine days' wonder has passed and after the proverbial nine days the public are
less interested. They have come to
realize that in spite of the title of
Dr. Doyle's book, "The New Revelation," and the emphasis placed on
the novelty of what he had to say,
most of it is old material and all of
it harks back to manifestations of
various kinds with which man has
been familiar for centuries, and deeds he thought himself accustomed to perform; but the publican accused himself of his misdeeds, saying: "O God, be merciful to me, a sinner." Our Lord tells us that the former left the temple a sinful man, as he had entered it; but that the latter went away justified before God.

People often are wont to say that they do not wish to strend only the dead were allowed by the dead of possible communications with them or at they do not wish to strend only the dead were allowed by the dead were least of manifestations produced by them is a comparatively short step. As has been well said, men, so far at least as belief in another world than this is concerned, are incurably religious, being quite convinced that men live on for reward and punish-ment in a hereafter. Only the fool hath said in his heart there is no God, and it may well be added, only the focl hath said in his heart there

is no hereafter of savage tribes very low in the scale of civilization have sometimes led travelers to declare that here at last was a tribe that had no belief to modify it. in a hereafter, but further research always showed that the assertion was based on imperfect knowledge. Even the cave man, the oldest member of the race of whom we have any definite information buried his dead in the confident persuasion that they lived on in another world than this. Hence he was perfectly willing to bury with them weapons and implements and utensils that it had cost him a long time to construct but he was ready to make the sacrifice for the sake of his dead so that they might be provided with whatever might be provided with whatever was necessary for them in another world. He knew that their bodies disappeared and that the utensils and weapons which he left near them remained, but it was not the body but some other part of the human being that lived on and he thought there was a corresponding thought there was a corresponding accompaniment of the material things which he left in the grave and which the spirit of his friend or

The belief in a spirit world is so universal as to represent very well what Fabre, the great French entomologist, called instinct. He interfere with the specific allowing them great attitude also will bring them great blessings in their daily lives; perhaps greater even than if their neighbors all did their duty honestly and sincerely. Each one has a personal duty to perform before God. In the performance of this duty, every one should be forgotten duty. The performance of this have occurred down the ages.

Instincts always nature and are never disappointed. Once the universality of the instinct is realized it is not difficult to understand how curious stories of phenomena connected with the spirit-world and Spiritistic manifestations of various kinds have occurred down the ages.

When you have committed any fault take something from the convinced him must be without intelligence, yet there is no doubt at all about the intilligence of a great. emphasized the fact, too, that such instincts always have a very definite After all one of the best tales of consultation of spirits in the other world in order to secure information is Ulysses' visit to the Shades, as it is found in the eleventh book of Homer's Odyssey. Ulysses went down to the nether regions in order home. While down there he saw a number of other spirits, including people is very small. It is not for those of his mother and Achilles. people to judge of their neighbor's Achilles assured him that he would for evidently about the only occupa-tion of mind that the spirits were supposed to have at that time, as it seems to be also in our time, is preoccupation with the affairs of this

relative took with him into the other

judgments they pass upon the conduct of others are often more sinful than the faults of the ones they judge. They should not be blinded to their own in committed in judging others. from whom the would obtain infor-mation. Ectoplasm had not been invented as yet, however, so all that he could do was to bring with him a sheep whose blood was shed and mingled with new wine and honeyof God, which, as He says, is a house of prayer. If a person fails to make it a place of prayer, for himself particularly, he sins. If any one refrains from entering, on the plea that many who enter do not make it a place of prayer for themselves, he also sins, and in most cases his sin is twofold—one sin is committed by his negligence about his religious duty, the other by the judgment he passes upon the conduct of others. It generally will be could do was to bring with him a sheep whose blood was shed and mingled with new wine and honey-thempered milk in a trench of black earth blended with living waters from the crystal spring so as to provide the materially vital force in the spirits. Since ectoplasm contains the cells and the salts of the body, according to the most resonation to the wine and honey-thempered milk in a trench of black earth blended with living waters from the crystal spring so as to provide the materially vital force shouth his religious duty, the other body, according to the most resonation of the seventeenth century. When the good Jesuit, Father Spee, we contains the cells and the salts of the body, according to the most resonation of the seventeenth century. When the good Jesuit, Father Spee, we can in the seventeenth century of provide the materially vital force about his religious duty, the other body, according to the most resonation of the seventeenth century. When the good Jesuit, Father Spee, we will the seventeenth century of provide the materially vital force and the salts of the seventeenth century. When the good Jesuit, Father Spee, we can be a supprint of the most resonation of the seventeenth century. When the good Jesuit, Father Spee, we can be a supprint of the material supprint of the most resonation of the seventeenth century. The seventeenth century of some truth of Spiritster was, apparently, for witcheraft, and its marvels, in the seventeenth century. The seventeenth century of some truth of spirits in the seventeenth century. The seventeenth century of some truth of s

ment for a formal investigation of the claims of Spiritism, Senator Shields, the distinguished Irishman who had the honor at different times of representing in the Senate no less than three States, reminded his brother Senators that Thomas Nash had told the story of how at the request of the Earl of Surrey, Erasmus and other learned men of the time, Cornelius Agrippa had called up from the grave several of the great philosophers of antiquity in order that they might support their theories in person. According to the same contemporary authority Agrippa also summoned Cicero, the famous orator, to deliver his cele-brated oration for Roscius in order to give pleasure to the Emperor, Charles V. For the same august personage he also summoned Kings David and Solomon from the tomb is no hereafter

The most recent investigations in anthropology would absolutely justify the expression that there has never been found a savage tribe; no matter how low it was in the scale of civilization, which did not believe firmly that its dead lived on. It is true they knew very well that men died and their bodies proceeded to disintegrate until they would gradually disappear, yet they were convinced that the dead were still alive. They were as sure of it as Wordsworth's little girl in "We Are Seven." Superficial investigations of savage tribes very low in the scale of civilization have sometimes led travelers to declare that here at last was a tribe that had no belief in a hereafter, but further research.

In his first lecture Dr. Doyle referred rather flatteringly to Andrew Jackson Davis, the seer of Poughkeepsie, as one of the great forerunners of Spiritism and a marvelous genius. But one is tempted to wonder why he did not go back a little further to that other well-known healer, the deservedly celebrated Cagliostro, for the Poughkeepsie seer was just a magnetic healer. The French seer was also referred to in the debate on Spiritism in the Scantage. debate on Spiritism in the Senate as one who enabled the fine ladies of Paris to sup with the shade of Lucullus while their husbands or brothers, if they were military officers, might discuss the art of war with Alexander or Hannibal or Caesar, and if they were lawyers might argue legal points with the ghost of Cicero. As General Shields said: "These were spiritual manifesterious worth points for and in festations worth paying for and all other degenerate 'mediums' would have to hide their diminished heads

many people who accepted the old-time Spiritistic wonders, though now we know that they were completely deceived. What is extremely important to remember is that when one wants to believe some thing, it is very easy to be satisfied with evidence that has absolutely no appeal to the generality of man-kind. Mankind has been so prone to self-deception in just such matters as this that only the most convincing kind of evidence, under the most absolute test-conditions, could possibly affect the majority of mankind.

Of course, there will always be a number of people ready to be taken in by an apparent novelty in thought with regard to great underlying interests of humanity, even though the newness may be quite deceptive. Edmund Burke once said: "The the newness may be quite deceptive.
Edmund Burke once said: "The
credulity of dupes is as inexhaustible as the invention of knaves."
And even without thinking or even hinting as to knavery or even that mankind may be rudely divided into fools and knaves, we must not fail to recall how easily men deceive fail to recall now easily men deceive themselves. It will be a long time before there will ever be accumu-lated as much evidence for the truth of Spiritistic manifestations about his religious duty, the other by the judgment he passes upon the conduct of others. It generally will be found, also, that those who speak most of the neglect and hypocrisy of their co-religionists, mix in their daily life with many who profane God's name, and even who fail to acknowledge the obligations of professing and practising religion. In church we are in God's company, not in the company of man; remember this always and your churchgoing will be profitable to you.

cent investigations, perhaps after all, this combination of nutrient materials which Homer suggested is not so very different, though possibly ectoplasm may be but a weaker imitation of the strong vital liquor of the heroic days. Possibly that accounts, too, for the fact that only very commonplace people are materialized now while kings and queens and heroes were the materialized spirits of the ancient world. Even Ulysses' mother, howevery, does not recognize him and cannot talk with him until she has

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of them here in America, and it was the intelligent people of the world who were led astray by it.

There may be some great, new physical truth lying just beneath the surface of some of the Spiritistic observations that have recently been made, but it is quite certain been made, but it is quite certain that they will prove physical in their relation to psyche and not spiritual. In the meantime it must not be iforgotten that the best evidence from a scientific standpoint of Spiritistic phenomena are those Professor Crookes made more than half a century ago and nothing approaching them in character has taken place since then.—James J. Walsh, M. D., Ph. D., in America.

TO AID IN ARGUMENT

Half the controversies in the world would be brought to a prompt termination if they could be brought to a plain issue. Parties engaged have to hide their diminished heads in the presence of Cagliostro."

The accounts that we have of the wonders produced by Agrippa in the sixteenth century or Cagliostro at the end of the eighteenth are attested by men interpretations. The accounts that we have of the wonders produced by Agrippa in the sixteenth century or Cagliostro at the end of the eighteenth are attested by men invertee.



Got No Sleep

But now the neuritis has gone the pains have ceased, the nervous system is restored and the writer of this letter pays a grateful tribute to the medicine which made him

Mr. John Woodward, P.T.O., Lucan, Ont., writes:

Lucan, Ont., writes:

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LIFE IS WHAT WE MAKE IT Keep on working with a will Keep going unafraid Try to sing a cheerful song For life is as its made When clouds are lowered over you Behind them shines a rift of blue.

Flowers' sweet perfume scent the

In by paths roses lie Their message is a note sublime, That sweet thoughts cannot die Impulsive sways their glorious theme Touching joy's highest crest

Golden is the world, to youth Day dreams each day enshrining Making for life a grand success Its radiant vision shining Filling every yearning need Young life is very sweet indeed.

supreme

Things will right themselves in time

If they're worth the while So fill your life with joy, be glad Let cheer be in your smile. Let doubting care be allayed Noble duty is not dismayed.

Bravely thus, success is won Good work is always best Thread by thread the spider spins Its patience, put to test Floats all around the sunshine fair Where scarlet poppies are afflare.

Then joy is life, be glad and sing Hold fast thy honored name So eyes that see, and hearts that

Shall glory in thy fame Has throbbed the message, down to

Trust in God He'll see you through.

-M. S. MARCHANT

CHEERFULNESS

Sir Charles Higham used to walk Brooklyn Bridge every day to save carfare so that he could help his mother. Today he is one of the most spectacular leaders of his profession, advertising, in Britain; he was knighted by King George for teaching the British Government how to use printers ink and other forms of publicity to raise millions of soldiers and billions of dollars to prosecute the war, and he is now a member of Parliament.

"The head of the concern," he relates, "said to me, 'You are the first ray of sunshine that has penetrated this place in months. We feel better for your coming. You have cheered us up. To cheer you up we will give you all our advertiging housings to handle advertising business to handle. This will encourage you to keep up

cheering others.'"
"Be yourself! Never imitate. If you really believe it is the right thing to do—do it. Every act of initiative you exercise makes you stronger for the next decision.

"Don't envy. That's the weak man's fault. Don't 'nag'—grumbling lessens the will power. Cheerful people get cheerful jobs."—Catholic Columbian.

DID YOU EVER THINK:

That a kind word put out at interest brings back an enormous per-centage of love and appreciation? That though a loving thought may not seem to be appreciated, it has yet made you better and braver

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

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

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

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

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

may be extended, to them the men and the women of the family will and the women of the family will still be boys and girls. In after years, when these boys and girls have children of their own they will realize and appreciate what the feeling of a parent is toward the child.

To the youth of today "Dad" knew a girl who could really keep books, and mentioned a good salary awaiting one who could qualify, I knew of Elma. That's how, when the opportunity came, she was ready for it."

It was a thoughtful group of girls who went back to their type-writers.

Mass on Sunday.—America.

How sad it is to know that so few of the whole human race have in their hearts that joy of which St. Paul speaks. Why do they not possess it? It is either because they writers.

child.

To the youth of today "Dad"
may appear to be a bit fogyish; but
he isn't. His seeming fogyism is
naught but solicitude. He has been through the mill, he has had

the experience, and he knows the temptations and pitfalls that are strewn all along the tortuous path means getting soaked and heavy and of life, and by calling attention to them, by giving words of advice here and there, he feels that he may save the boy from many twinges of conscience and bring to him a mind if anything is the matter, and then

possessed of peace.
Father's advice may well be heeded, no matter how sure son she would lay down her life if need

All too often, unfortunately, the boy sneers. Later on, however, he sees where he made a mistake; and he wishes with all his heart that he could undo some of the mistakes he has made, that he had taken the advice so kindly given by father, that he had heeded the words of the sainted mother who spent her life in praying for the welfare of the boy; who, mayhap, has passed sleepless nights wondering why good parents so often are called upon to suffer because of the carelessness of their offspring.—Catholic Sun.

OUR BOYS AND GIRLS

DOES MA WISH SHE WAS PA?

"I wish I had a lot o' cash," Sez pa, one winter's night; 'I'd go down south an' stay awhile, Where days are warm an' bright.' He set an' watched the fire die med lost in thoughtful daze) Till ma brought in some fresh

pine knots An' made a cheerful blaze. "I wish I had a million shares O' stock in Standard Oil," Sez pa, "I wouldn't do a thing." Ma made the kettle boil, An' mixed hot biscuts, fried some ham

An' eggs (smelt good, you bet!)
Fetched cheese and doughnuts, made the tea,

Then pa—set down an' et!
"I wish I was a millionaire,'
Sez pa; "I'd have a snap." Next, from the lounge, we heard a snore: at his evenin' nap!

Ma did the dishes, shook the cloth, Brushed up, put things away, An' fed the cat, then started up Her plans for bakin' day. She washed an' put some beans to soak,

An' set some bread to rise ; Unstrung dried apples, soaked 'em All ready for her pies;

She brought more wood, put out the Then darned four pairs o' socks. Pa woke an, sez' "It's time for

Ma, have you wound both clocks?"

thinking up a good reason for not doing it, and turn this energy toward accomplishment and you will find the task is already well under

the one who has failed.

Not why did you this, or failed to do that, is a matter of concern to the world. Not why you did not succeed, but the fact of your failure is the point. Scarcely one would read "The Handicaps That Caused Me To Be A Failure," while hundreds would scan eagerly the pages of "How I Succeeded in Spite of Everything." Not reasons and excuses, but results are what the world is looking for.

the civil power, laws which vest in the civil powe the one who has failed.

world is looking for. WHY ELMA WAS PROMOTED

many times?
That the ability to keep a friend is very much greater than that required, to gain one?

FATHER AND THE BOY
When the boy reaches the age of twenty-one, the legal date when he takes on the responsibilities of manhood, it frequently happens that he undertakes to assume an independ-

writers.

Father's advice may well be heeded, no matter how sure son feels that he is right; mother's solicitude is naught but anxiety for the welfare of that one who is dear to her maternal heart and for whom to he will always a solicitude is not solve the decire of the solution of their habits. And they are apt also to think it is a dangerous habit. Remember the old saying that the devil always finds some-thing for idle hands to do, and that

something is evil always.

Now, work is not always struggle with one's hands. It does not always make one perspire and get short of breath. If a person thinks of things that are true, if he builds up noble ideas, if he makes use of his spirit in forming fine resolutions—this is

not idling The test for idleness is very easy. When one wastes his time he is idle; when he does not utilize thought and deed to make his life better he is idling. Teaching a boy to value his time is the best lesson that can be given him.—True Voice.

FIGHT FOR FREEDOM IN EDUCATION

The battle in defense of the right of the father to educate his child in a private school has been resumed in Michigan. Defeated on two previ-ous occasions, a group of bigots are lowing clause into the State Consti-

From and after August, 1924, all children residing in the State of Michigan, between the ages of seven years and sixteen years, shall attend the Public school until they have graduated from the eighth

It is obvious that the purpose of this amendment is to destroy the Catholic parish school. But if adopted, it will operate equally against the schools conducted by the Lutherans and the Jews, and against any school maintained by private agencies. Worse, however, it will make impossible the exercise of a right which rests upon the natural law, and which has always

There are two subjects, it has long been recognized, upon which a minimum of legislation by both Federal and State Governments is desirable. One is religion and the other is education. With regard to both church and school, the Ameriprocedure has been one of uniform encouragement. Since 1831, there has been no State church in this country, and while the first schools were definitely religious no Do not stop to explain why a difficult task was not performed. Save the energy you have been spending in thinking up a good reason for not stop to explain why a difficult task was not performed. Save the energy you have been spending in thinking up a good reason for not stop to explain which is the last of the last o secured by requirements easily met by the private-school authorities. Back of this procedure is the Amer-ican belief that subjects so intifailures with a mass of words. Face rather the unadorned fact of the failure as it would be and recommended to the failure as it would be also as a failure as it would be a failure as it would be as a failure as it would be a failure as i railures with a mass of words. Face religion and education must be rather the unadorned fact of the failure as it would be, and resolve that it shall not be. If the task is so obviously one you should perform that you instinctively begin making that you instinctively begin making the property of the state and then those when brought him into the excuses for not doing it, then take yourself in hand, quit figuring out excuses, get busy and do the thing. Remember that excuses are of little interest to anyone save him who makes them. The words that smooth over a failure deceive only the one who hes failed for not doing it, then take to those who brought him into the education are to be encouraged by the civil power, laws which vest in

ciples are now under fire in Michigan, but the attack is not confined to that State. In no less than eleven "How and when did Elma Banks over learn to keep books?" deserve legislation which will force hood, it frequently happens that he undertakes to assume an independence that is not all warranted. The young fellow "feels his oats," as the saying is, and seems to be possessed of an idea which in plain English means "Well, I've let you be director up to now. However, I have got into the man class. I'm on a par with you. I need no further advice."

The youth has conceived an entirely false notion. In spite of the fact that he has reached manhood's estate, father is still father and mother is mother. If the boy or the girl overlooks that fact, parents do not. They are as solicitous as ever and, no matter how long their years may be extended, to them the men and the women of the family will still be boys and girls. In after the undertakes to assume an independence that is not all warranted. The vould she do it?"

"Well," replied one of the solder girls, "she divided up the time outside work hours and two evenings every week she studied bookkeeping with Miss Marsh, who lives in our building. Each day here we have an hour for lunch. She went alone, as you have noticed; took what she the catholic school, is by sending this children to it. Apart from the fact that the Catholic school, is by sending his children to it. Apart from the fact that the Catholic school in the C

writers.

DANGERS OF IDLENESS

The harm of doing nothing is seldom realized. But it means possess it: It is either because they are leading a life they should not, or because they are totally ignorant of the possibilities of any joy save what the world can offer, coming into their souls.

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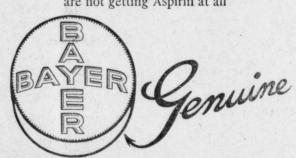
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MOUNT EVEREST

The expedition that set out to reach the summit of Mount Everest has failed in its objective. The has failed in its objective. The brave, adventurous explorers were unable to conquer the lofty summit of the highest mountain on the earth. But though the expedition has failed, it has not been defeated. Again and again, perhaps, the hazardous attempt will be made, until success at last crowns the work, and man can reckon Mt. Everest among his many other conquests of earth, air, and water.

To stand where no man has stood

To stand where no man has stood before has had a peculiar fascination for mankind. To plant a foot upon the topmost pinnacle of the globe has become the acme of human endeavor in the physical world, since Peary discovered the Pole. By the same methods by which the Pole was reached, will the summit of Mt. Everest finally which the Pole was reached, will the summit of Mt. Everest finally be attained. Repeated failures through long years finally resulted in success. Each time something new was learned, some obstacle avoided, some progress made. A small adverse new was learned, some obstacle avoided, some progress made. A small advance each year and the thing was finally done, and the world awoke one morning to read the startling news that Peary had reached the Pole. So we may confidently expect that the 29,141 feet of Mt. Everest will yet surrender to the adventurous spirit of man.

of Mt. Everest will yet surrender to the adventurous spirit of man. What is the use of it all? How much better off will the world and its peoples be, if Mt. Everest is at last conquered? No better off, per-haps, nor happier in the material sense. But much better off in a higher sense, in the good that will come through the scientific investicome through the scientific investi-gation of the secrets of nature at high altitudes, and in the inspira-tion received from a brave deed

done.

There is a mighty lesson to be learned from the labors of these intrepid explorers. Undeterred by obstacles, undaunted by perils, pushing onward and upward with the goal ever in sight, they have made of their present failure the stepping stone to future success. We all have Mt. Everests to climb. The 'life of man is a constant struggle onward and upward against seemingly overwhelming odds to the goal that the Creator keeps ever before us.

Happy are we if we take such precautions, learn such lessons, and persevere through apparent defeat

persevere through apparent defeat victory looms in sight. A little advance here, a slight object tive gained there, some obstacle to our progress removed and some reserve strength brought forward, and the conquest of the spiritual life proceeds. Failures come as failures must come, but in the end, the persevering soul makes them but helps to victory. There is no finer line in Tennyson than that which tells the truth "that we may rise on stepping stones of our dead selves to higher things."

Not Mt. Everest the pinnacle of the earth is our goal, but the heaven which this majestic work of God's hands seems to pierce. Happy shall we be, if we continue on our climb with the same perseverance, the same intrepidity, the same industry in the conquest of the spiritual mountain, as these hardy explorers have shown in the attempt to conquer the material Mt. Everest. Working as if all depended on our own efforts, and praying as if all depended on God, we shall one day stand not on the top of the world but in the highest heavens.—The

FIGHT TO SAVE SCHOOLS

Portland, Ore.-With the object of appealing to the sense of justice of the people of Oregon, the Catholics of the State, under the leader-ship of Most Rev. Alexander Christie, Archbishop of Oregon City, have begun a campaign to save their schools from destruction at the hands of bigots who are pressing the adoption of a law compelling all children between the ages of eight and sixteen to attend Public

tions whose interests are affected by the proposed legislation are the deceased dropped into a hole being formulated. Already the Lutherans and Seventh Day Adventists, both of which conduct private schools, have indicated their intention to combat the measure. The but h Catholics contemplate forming joint more. committees upon which will be represented Lutherans, Seventh Day Adventists and members of other Protestant churches opposed to the closing of private schools.

Catholic opponents of the proposed law have begun the publication of advertisements in the secular papers as a means of pointing. The out to fair-minded citizens the hostile intent and the ruinous hostile intent and the ruinous results of a successful attack on private schools. These advertisements expose the false and slander-ous charges upon which the campaign against the Catholic schools here predicated, cite the father, who was returning east and who received the terrible news at has been predicated, cite the patriotic services which Catholics have rendered to the country in peace and war, and prove the educational and civic value of the Chyself institutions. Church's institutions.

To reach and impress the nearly there hundreds of citizens called at accessed's home on Elgin street to to record themselves either for or against the proposed law, it will be necessary for the Catholics and five sisters. The casket was covered

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their Protestant collaborators to with spiritual bouquets while the

Klux, Orangelle.
Liberty and other anti-Catholics societies are busily at work to insure the adoption of the law, which takes the form of initiative legislation. the form of initiative legislation. the family plot at Sand Point, the pallthe form of initiative legislation.

These several organizations are getting financial help, literature and speakers from outside the State and have many newspapers either openly or passively supporting the proposition.
The Oregon-Washington district

meeting of the Evangelical Lutheran Synod has condemned the proposed measure. They have not yet taken formal steps to organize their adherents to oppose it. The Seventh Day Adventists have expressed their opposition to the measure in a resolution adopted by the Western Oregon Conference of their Church. This resolution commits the Conference to "oppose any bill looking toward religious legislation, or any measure having in view the closing of private, religious or other sectarian schools."

The initiative law is to be submitted to the Oregon electorate at the next general election, November 7, 1922. Petitions for its submission have already received several times more than the requisite number of signatures.

OBITUARY

ALEX. J. WARNOCK

Alexander Joseph Warnock, eldest son of Mr. and Mrs. John S. Warnock, lost his life by drowning while bathing in the Windermere river at Dalton, Ont., on Sunday, July 16th, about 8.45 o'clock. News of the occurrence caused profound sorrow in Arraying Alexander. found sorrow in Arnprior. Alex-ander Warnock was one of the town's most popular young men for whom the future held great possi-bilities; he was a good student, a prominent athlete and a companion prominent athlete and a companion who was beloved by young and old; he was frank, straightforward and manly and one could not know him securing at all times the finest teas without appreciating his many excellent qualities, and nowhere, outside of his family circle, will his death be more keenly regretted than among the students of the Arnprior high school, with whom he was a general favorite. He was this year in the matriculating class and next term he was to have commenced a university course.

menced a university course.

Deceased was a native of Braeside, having been born there nineteen years and four months ago. He graduated from the Separate school of Arnprior to the high school. At the conclusion of his matriculation exams, two weeks ago, he left for Dalton to accept a clerical position with the lumbering firm of Austin and Nicholson, with which firm his father has held with which firm his father has held

a responsible position for years.

Dalton is visited only once a month by a priest and Sunday last happened to be the regular day for the visit; the young man attended Mass and as was his custom received that morning the Sacraments of Penance and Holy Eucharist. He again attended the Repediction services in the evening Benediction services in the evening and before retiring decided to go to the river to bathe, his companion Organization of committees in every political division of the State has been undertaken, and plans for cooperating with other denomination of the time they were in water that but his companion sank to rise no

The entire crew from the mills and offices began a search for the body with motor boats and search lights and about 2.30 next morning their efforts were rewarded when they located the remains close to the spot where the accident hap-

The body was taken to the home of Mr. and Mrs. Maurice Buckley, formerly of Arnprior, and on Tues-

Before and after the body reached

flowers, conspicuous among which were tributes from Mr. A McNish Austin of Dalton and Messrs. Austin and Nicholson of Chapleau.

scribed.

The Scottish Rite Masons, the Ku Klux, Orangemen, Guardians of Liberty and other anti-Catholics are busily at work to insure to a very worthy young man. The bearers being Messrs. Wm Otterson, Harold Dorion, Robert Riddell and three cousins, the Messrs. May of Braeside. The funeral service was conducted by Rev. J. T. Warnock of Toronto, uncle of deceased.

Among those here from out of own for the obsequies were Mrs. Coleman of Winnipeg, mother of Mr. D'Alton Coleman, a vice-president of the C. P. R., formerly of Braeside, Mrs. Patrick Armstrong of Ottawa, and Mr. Frank Lavallee of Dalton.—R. I. P.

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Murray-Quigley.—At Holy Redeemer Church, Detroit, on Tuesday, July 18, by Rev. John R. Quigley, brother of the bride, assisted by Rev. J. Britz and Rev. A. Reimbold, William E. Murray, son of Mr. and Mrs. J. D. Murray, Crosse Points to Lavar Bernedtte. Grosse Pointe, to Laura Bernadette Quigley, daughter of Mrs P. J. Quigley, 1565 Military Ave.,

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WANTED three lady teachers for the lowe grades of the Kitchener Separate Schools

TEACHER wanted for Separate School No. Ellice. Duties to commence Sept 5th. App stating salary and experience to John Rega Sec. Treas, St. John's Separate School, R. No. 5, Stratford, Ont.

TEACHER wanted holding 1st or 2nd class certificate, for C. S. S. No. 2 and 4, Maidston and R. Duties to commence Sept. 1st. Salar, no object. Apply to Edw. Mousseau, Ser Treas., R. R. No. I. Woodslee, Ont. 23874

WANTED teacher for S. S. No. 4, Burge North, holding second class certificate. App stating salary to Marcus Lally, Stanleyvil Ont., R. R. No. 2, Secy., S. S. No. 4.

TEACHER wanted for S. S. S. No. 1 Nichol holding a first class professional certificate Duties to commence Sept. 5. Apply stating experience and salary expected to J. F. Keating, Sec., R. R. 5. Guelph, Ont. 2285-2

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QUALIFIED teacher wanted for S. S. No. 16 Hunting or. Duties to begin Sept 1st. Apply to Thos, O'Reilly, Madoc, Ont. 2287-2

SECOND class professional teacher wanted for S. S. S. No. 4 Raleigh, in village of Fletcher, or M. C. R. Small school, about 20 on roll. Convenient to church. Duties to commence Sept. Salary \$800. Apply to Clarence Gleeson Sec. Treas., Fletcher, Ont. 2283-tf

EXPERIENCED teacher wanted holding second class certificate for Catholic Separate school, No. 2, Bromley, Salary \$1,00 per annum. Duties to commence Sept. 1922, Apply to M. J. Breen, Secretary, Eganville, Ont. R. R. 3.

TEACHER wanted for R. C. Separate School, No. 6, Proton Township, Grey County, half mile from church and boarding house; holding second class certificate, to commence Sept. 1st. Apply stating salary and experience to Thomas Begley, Sec., Conn P. O., R. 2, Ont. 2288-2 Begiev, Sec., commercial Begieve, Sec., commercial School, holding second class certificate, with Agriculture preferred. Duties to commence Sept. lst. State experience and salary wanted J. W. Hartleib, Sec. Treas., Bamberg. Ont. 2289-2

WANTED Catholic teacher holding 1st or 2nd class certificate for C. S. S. No. 1 Cormac. QUALIFIED teacher wanted for S. S. No. 7 Huntley, Carleton County. Duties to com-mence Sept. 1. Apply stating salary to M. L.

FEACHER wanted for C. S. S. No. 1 Cornwall holding a second class professional certificate

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class professional certificate. Duties to com
sence 8 bpt. 5th. Apply stating qualifications
mence 8 bpt. 5th. Apply stating qualifications
corrected to Donald Medilian
fec. Treas., R. R. 2. Priceville. Ont. 2284-3 WANTED two lady teachers for St. Catharines separate Schools. State experience and salary expected. Apply Secretary, Separate School Board, 52 Church St., St. Catharines, Ont. 229-1.

WANTED professional teacher for S. S. No. 2 Puslirch, 3 miles south of Guelph on Hamilton-Guelph highway. Duties to begin after summer holidays. Address Jno. Walsh, Sec. Freas., R. R. 2, Guelph, Ont. Phone 1762 H. 6.

TEACHER wanted for S. S. S. No. 6, Merliolding first or second class professional-cert cate. Duties to commence Sept. 1st. No school. Salary \$1,000. One quarter mile boarding place. Address W. Gordon Dro Sec., Fletcher, Out., R. R. No. 1 WANTED primary teacher for St. Augustine's Separate school, Lundas, Ont. Duties to commence Sepř. 1st. Salary §830, State qualifications and experience to W. Lunn. Sec., Dundas, Ont. 2285-3

FARMS FOR SALE TWO hundred acres clay loam, rolling land, 190 acres cleared; balance pasture. Eight roomed dwelling house. Large bank barn, implement shed, hennry. Drilled well at barn, implement shed, hennry. Drilled well at barn, water in stable. I acre good orchard. It miles from town of Mt Forest, Church and school. For further particulars apply to Jas. McQuinu, R. R. No 5, Mt. Forest, Ont.

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Kathleen Tierney, Sheenboro, Que. 2285-2 WANTED Graduate nurse with Surgical experience for Men's Surgical ward, Salary 880 per month and maintenance, Apply to Good Samaritan Hospital, Suffern, N. Y. 2988. 1

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