

# The Catholic Record

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

VOLUME XLV.

LONDON, CANADA, SATURDAY, AUGUST 4, 1923

2338

## EUROPE AND AMERICA

### AS SEEN BY AN AMERICAN SENATOR

Senator Johnson of California was accorded on his return from Europe a "welcome home" reception by a great non-political assembly in New York. During the course of his address the Californian Senator, who may aspire to the Presidency, gave the following interesting picture of Europe and America as he sees them, and the mutual relations that should in his opinion be maintained between them. We reprint the extract from his speech for its intrinsic interest without endorsing the Senator's views.

### POLICIES OF THE NATIONS

England today pursues the policy that has marked her course for a century and a half; it is no different under a Baldwin than under a Palmerston. The commercial supremacy of England is at the bottom always of its political policy. No sentiment rules its foreign office, and none interferes with its political alliances. It stands against a powerful Germany when England's trade is threatened. It stands against a powerful France when France seems to dominate Continental Europe. Comradeship is forgotten when trade policies are threatened.

France victorious remembering the past, and fearful of the future, is determined to maintain her Continental position and her world power; she seeks by the strong arm what she asserts is her just due.

Germany disarmed sees her fairest industrial province seized and dreams of a future day of reckoning.

The strong man of Italy bluntly announces the Italian policy "Niente per Niente"—Nothing for Nothing—"Italy for Italians" and pursues his nationalistic way, with no other thought than the advantage of his own land.

The Balkan States, pawns of the great powers, retain their unlimited capacity for involving their greater neighbors, and with but one or two exceptions still cling to the good old Balkan method of changing Ministers by assassinating Ministers.

Peoples I found generally kindly, courteous, industrious and lovable. Behind them are the centuries of their history, and with them abide the traditions of many generations. They have their way of living, their mode of thought. They neither ask nor desire our advice. Their habits of living and of thought have developed through the ages, and the suggestion of change in either would be received with no less surprise than resentment.

A considerable number of our good people really believe we are wiser and better than those living in Europe. Unfortunately, the Europeans don't know it; and I fear notwithstanding the resolutions so generously and unanimously adopted by Friday morning clubs and Tuesday evening associations, for "rescuing humanity" and "saving civilization," Europeans will continue living and thinking in the European way.

Britain today is at loggerheads with France. The legal staff of the British connected with the Reparation Commission hold the invasion of the Ruhr illegal. The legal staff of the French hold the contrary. In this there is a lesson for us, for it demonstrates how nationality enters into every decision and the facility with which reasons may be found by patriotism, to make the law of the case. But the difference between France and England is far deeper than a mere difference of legal construction. It involves fundamental policies. England wants no dominant France. She seeks as ever a balance of power. France, rising inevitable from a great war, wishes to discount the future and, aside from the collection of reparations, hopes to remove forever the menace of the past. I heard in Paris, for the first time in many years, the contemptuous words "Perfidious Albion." I heard in London bitter reference to French militarism, Napoleonic conquest and the like.

Germany, with her industrial and workers in fair condition, has a middle class acutely suffering. She feels, it matters not whether her complaint be just or unjust, that we enunciated fourteen points of peace and then abandoned them. She accuses us therefore of bad faith. France and Britain say we fought the War with them and quit at its end when there was still work to be done in honor bound to do. France and Britain while not openly accusing, think we were guilty of bad faith. But France now sees England as a deserter. England sees France as an exploiter with designs of conquest. Italy looks askance at both and thinks of herself, and all

are viewing us of course affectionately but rather cynically.

On every hand, in every land, are distrust, suspicion, hostility and hatred; hostility and hatred of one another, distrust and suspicion of us. The moratorium required in Europe is a moratorium of distrust, suspicion, hostility and hatred. Europe must put her political house in order before she invites guests to cross its threshold.

In this condition abroad, can any question what should be our attitude? We must not be persuaded to a false step in a little policy, however alluring it may seem, which ultimately may involve us in that which, thus far, we have shunned and avoided.

I will not take our country into this clash of selfish ambitions and the yet existing racial feuds which have written the bloody pages of centuries of European history. If we become a part of what is happening abroad, we would be but the dupe or the prey of the one faction or the other. So earnestly and so firmly do I believe that the future of the Republic depends upon keeping out of the turmoil, the strife and the controversies, the schemes and machinations of Europe, that we can have no higher resolve than to dedicate ourselves to the patriotic duty in the days to come of maintaining the distinctive American policy and keeping our country free from every entanglement which would destroy that policy. In my humble fashion, without limitations of politics or candidacies, I dedicate myself to maintaining America just as America has ever been.

It is nonsense to talk of turning our back upon the world and maintaining aloofness from its daily activities. We may have a foreign policy if we choose, and that foreign policy may speak in tones which will cause all the world to pause.

### WANTS "A POLICY OF OUR OWN"

For one, I would have a definite foreign policy for our nation, but a policy of our own. It is true that this policy might change with succeeding administrations, but this presents no obstacle to a frank avowal of our present purposes. If the Administration for a moment in power believes any foreign country jeopardizes peace, there is no reason why we should not say so. I resent that our great country can only speak in concert with others and that it cannot speak alone.

Since when has America become so weak and so timid its foreign policy could be declared only in conjunction with other nations? I can recall the times when a Democratic President of the United States did not hesitate to express the views of our country in foreign affairs. And I remember when the greatest American of his generation spoke in clear tones America's foreign policy, and all the world listened. Hysterical sentimentalism has made us dumb, and our aimless drifting has brought us into international contempt. It is only the timid and the fearful who ask others to unite with them in order to exercise their moral weight. The strong, the self-reliant, the just, by the mere expression of a righteous view give infinitely more effect to their moral weight than by waiting around to exercise moral suasion or pleading that others may join in the expression of what they believe to be fundamentally right.

Moral weight! Our internationalists constantly harp upon it if we'd only joined the League of Nations, our moral weight would have been sufficient to have prevented any subsequent wars. If we would only get into the European mess, our moral weight would sweep back the centuries. Not so! The sure way in which we might dissipate our moral weight is to make it subject to the decision of those upon whom we wish to exercise moral suasion or to submit it to ultimate expression to those who have no moral sense. Free, independent, unfettered by league or association, court or conference, America can speak and the world will heed.

### SEES ANOTHER WAR IN THE MAKING

I do not for an instant believe Europe will degenerate into chaos. Ministries may fall and Governments may be overturned, but peoples will continue national life. I believe in peoples. They may indulge in excesses, even bloody terrors, but peoples finally want homes, and families, and children, years to live and love. The impetus of daily vocations, of hourly association, the spirit of gregarious men, will preclude, in our day, anarchical chaos. Wars there will be while antagonistic races with burning unabated hatreds face each other across imaginary boundary lines. I saw no evidence of chaos in Europe, but I saw plain evidences of future conflict. Another bloody war is in the making. I would prevent it, if I could; but if that bloody war is no concern of ours and comes from causes of which we are not part, I would not send a single American soldier again across the seas.

## FREE STATE AND ITS PRISONERS

### CHARGES INVESTIGATED AND DISPROVED

Two or three weeks ago the Globe reproduced in its editorial columns a sample brick from this "unscrupulous propaganda." It might now give equal space and prominence to the report of the investigating delegation of the International Red Cross Commission.—E. C. R.

The Irish Free State Government Publicity Department issues the following:

A widespread campaign of misrepresentation as to the treatment of prisoners interned in the Irish Free State has been carried on from the beginning of this year. This unscrupulous propaganda directed by Mr. E. de Valera and his supporters succeeded in misleading a number of people abroad. It was designed partly to divert public attention from the crimes committed by Mr. de Valera's followers against the Irish people—the civil strife he fomented, the burning of Irish homesteads, the looting of banks and shops, the destruction of railroads and roads, and the efforts to compel the people to withdraw support from their first National Government. Men engaged in this work, or helping those engaged, were arrested and interned, and, in spite of the nature of their activities, were treated with a leniency and consideration probably unequalled in similar circumstances in any other country.

### INSPECTION INVITED

Owing to the misrepresentations as to the conditions in the Irish Internment Camps, the International Red Cross Commission sent a delegation to Ireland early last month to investigate the charges. The delegation was welcomed by the Irish Government and given every possible facility. The International Red Cross has already issued a preliminary announcement stating that the delegation visited the internment camps and reported that "The sanitary conditions, the nourishment and lodging, are in general very satisfactory. Complete and detailed reports have now been issued by the Commission at Geneva."

### THE FACTS

The general report states:

"The total number of prisoners and internees is about 11,500 men and 260 women. Our delegate (M. Haecius) visited the principal camps comprising a total of 7,369 prisoners. The treatment of these prisoners is devoid of all hostile spirit and the general principles adopted by the 10th International Conference of the Red Cross are observed. The Government refuses the status of 'prisoners-of-war' to the prisoners but in reality treats them as such. "The delegate particularly draws the attention of the Committee to the fact that nowhere did he find a wounded or sick prisoner left without medical treatment. On the contrary he found everywhere a carefully organized medical service. The serious accusations made on this subject appear to him unfounded. "The complaints regarding the prohibition of correspondence, sanitary conditions and food in the camps are unfounded."

### A KILDARE CAMP

The detailed report regarding the visit to Tintown Camp, Co. Kildare, for example, states that 3,200 men are accommodated there in a series of barracks, each containing about 50 prisoners in good condition, with French casement windows and stoves. Each prisoner is supplied with a bed, wire mattress, sheets, and 3 blankets. Washhouses with water supply, and baths with hot water are open at all times and were working at the time of the delegate's visit.

Regarding the food the delegation states the kitchens are well run, a dining hall with tables and benches being attached to each kitchen. The provisions which the delegation inspected are of good quality, and judging from the remains on the table after the meal it was evident that the quantity supplied was amply sufficient.

Of the 3,200 prisoners less than 100 were in the Infirmary or Surgical Hospital. The Infirmary buildings are in good condition and well heated. Three medical doctors are attached to the camp and army nurses. The doctors are available daily. There are no epidemics. "The patients seem to be very grateful to the doctors for their devoted care and attention."

### A FOOTBALL MATCH

Prisoners are allowed to send out two letters weekly. Parcels are permitted to be sent to the prisoners. The prisoners are not obliged to do any work, and the delegation was present at their football match. The observations were as follows: "My visit of inspection to the camp made a

favorable impression on me. The conditions correspond with the normal treatment of prisoners-of-war in conformity with the principles which inspired the Convention of Geneva.

The reports on the other Internment Camps at Gormanstown (1,500 prisoners) and Newbridge (1,924 prisoners) resulted in similar observations.

Even with regard to Mountjoy Prison, of which two wings were reported by the delegation to be slightly congested (Mountjoy was used as a central distributing prison from which men were sent to the various internment camps), the observations are that with this exception the men receive full prisoners-of-war treatment.

## DR. S. DANA HUBBARD ON PROHIBITION

Enormous increases in the number of deaths from wood alcohol poisoning, alcoholic cases admitted to the general hospitals and arrests for intoxication in New York are blamed on prohibition by Dr. S. Dana Hubbard, Director of Public Health Education of the Department of Health of New York City. Dr. Hubbard cites statistics of the hospitals, the police and courts in support of his conclusion that prohibition is a failure. He asks the reason why, and then answers:

"Prohibition has failed because the United States is bounded on the north by hard liquor, on the south by liquor, on the west by rum and on the east by gin."

Dr. Hubbard's tabulations show that deaths from alcoholism reported to the Department of Health increased from 252 in 1918, the last year in which the country was under no national restraint in the use of alcoholic beverages, to 272 in 1922, and that in 1914 the number of deaths from wood alcohol poisoning was only 4 as compared with 15 in 1922. The total number of deaths from alcoholism, wood alcoholism and acute alcohol poisoning jumped from 257 in 1918 to 295 in 1922.

The number of alcoholic cases treated at Bellevue Hospital was only 728 in 1918, but it rose to 4,083 in 1922, and that institution's report is typical of other hospitals in New York City. Twenty-nine hospitals reporting on the number of alcoholic cases admitted to their wards showed an aggregate of 5,710 in 1918 as against 6,869 in 1922.

### FOURTEEN POINTS ON PROHIBITION

In enumerating "What Prohibition Has Done," Dr. Hubbard submits the following fourteen points:

1. Prohibition has increased enormously the deaths from wood alcohol poisoning.
2. Prohibition has increased admission to general hospitals of cases of alcoholism.
3. Prohibition has made men switch from beer drinking to hard liquor.
4. Prohibition has increased alcoholism in the two alcoholic services of our two hospitals.
5. Prohibition has closed the saloon but has made home-brewing and occasional home-drinking.
6. Prohibition has increased the wholesale price of grapes, rich in phosphates and vitamins, beyond the price for average home consumption.
7. Prohibition has increased the number of arrests for drunkenness.
8. Prohibition has brought about wholesale disrespect for the law.
9. Prohibition has caused poisonous, death-dealing drinks to be made and promiscuously sold.
10. Prohibition has increased alcoholic indulgence by the adolescent male and female.

### PEDDLING OF IMPURE LIQUORS

11. Prohibition has brought about wholesale bootlegging and illicit peddling of impure liquors.
12. Prohibition has brought about an increase in the manufacture of spurious money.
13. Prohibition has brought about speak-easies for the sale clandestinely of liquor.
14. Prohibition has many sins, social and hygienic, to account for. "These fourteen points are consequences disappointing in our public health experiences and are a terrible indictment of such regulation. These facts should make thinking persons consider seriously if this is the right way to deal with the problem.

"Privileges that are almost as natural as life itself being swept ruthlessly away overnight naturally begets an antagonistic reaction which can only be hurtful to a good cause having high aims. Let us reflect."

"Medical men have been sorely tried by this regulation (prohibition). A cursory reading of the amendment, one would think, would show that the manufacture, sale or transportation of intoxicating liquors for beverage purposes was not in any way connected with the healing art. How and by what argument public officials interpret this law to apply to the practice of medicine is beyond my power of comprehension.

"But they have, and have established the most complex and time-consuming regulations regarding medicine and alcohol that is annoying and interfering with and preventing proper practice."

## "TRUTH SEEMS TO BE INSUFFICIENT"

The Anglo-Catholic Congress which was held in London recently is, of course, a Protestant enterprise. It is promoted by a number of pious Protestant clergymen who, in religious belief and practice, are nearly out-and-out Catholics, but who still, for reasons which seem good to them and which we must not lightly impugn, remain within the ranks of the Protestant Establishment.

The movement towards a gradually greater resumption of the religious beliefs and practices which the Protestant Church discarded at the time of the Reformation is a growing movement getting stronger every day, and already so strong that a good many "Vicars of Bray"—who have little love for the Catholic Church—do not care to oppose the Anglo-Catholic movement and indeed are perfectly willing to "go with the crowd" and to seem part of it.

In this category must be reckoned the Protestant Bishop of London, who, presiding at the first meeting of the Congress, threw some sops to the anti-Catholic Protestantism which is disposed to look askance at the Anglo-Catholic movement. That movement, said the Bishop, was out for truth and not primarily for ceremonial. Anglo-Catholics should not let the world think that they were nervous adherents of the Pope.

The Church of England has special principles of its own as opposed to Rome, and one was its regard for Holy Scripture. Anything which even vaguely suggested that the Virgin Mary should take the place of the one mediator between God and man must be resolutely put aside. The Church of England had to take a different view on the question to that into which the Church of Rome had drifted.

### "SUGGESTIO FALSI"

To suggest that the Catholic Church is lacking in regard for Holy Scripture is something little short of idiocy and nothing short of ignorance.

To suggest that the Catholic Church suggests that the Virgin Mary should take the place of the one mediator between God and man; to suggest a falsehood—rank utter and absolute.

To suggest that Catholics put the Blessed Virgin in the place of God or pay her divine honor or regard her most powerful intercession as in any way belittling or superseding or in any degree dispensing with the merits of Christ as a supreme essential for the salvation of mankind is simply to slander the Catholic Church, to misrepresent her teaching, to foster error and to perpetuate prejudice. It is to state the thing which is not. It is to say something which any man with the learning of a Protestant prelate ought to know better than to say.

There can be little doubt that the mis-statement of the Bishop of London will be very strongly resented by thousands of sincere and well-instructed Protestants, by much the greater number of those connected with the Anglo-Catholic movement, just as strongly as it could be resented by Catholics. Its utterance shows that Protestantism in all its aspects and sections—the Anglo-Catholic movement included—is a thing of compromise and once again it recalls Newman's aphorism that "truth seems to be insufficient for the Protestant case."

## HONOR CATHOLIC COMPOSER OF REIGN OF ELIZABETH

During the first week in July, England celebrated the centenary of William Byrd, the musician, who although a Catholic, managed to keep both his faith and his head in the troublesome reign of Elizabeth. Westminster Cathedral, Brompton Oratory, Westminster Abbey and the Chapel Royal, combined to give recitals of the work of this composer, who not only composed marvelous "Masses," which could not be rendered in his own lifetime, but also composed settings for the Anglican liturgy.

From all accounts, Byrd never compromised on the matter of his faith. He was a Catholic all his life long, and he died in the faith. Yet he was a member of Elizabeth's Chapel Royal from 1580 to the day of her death, and seems to have been generally a favorite with the "Virgin Queen." It was by means of his settings for the Anglican services that the musical memory of Byrd has chiefly been kept alive. But under Sir Richard Terry, the famous master of music at Westminster Cathedral, Byrd's Masses

have been brought out from the dusty shelves of the museums and restored to the services of the altar.

As an "obstinate Papist" at the time when Blessed Edmund Campion and so many others of the illustrious English martyrs were put to the most barbarous of deaths, Byrd seems to have been marked out for the attentions of the law. And it is probably only his eminence as a musician, for he was the equal of Palestrina, and the undoubted favor which Elizabeth extended to him, that saved him from torture and a felon's death for the crime of being a Catholic.—N. C. W. C.

## OPPOSITION TO CHURCH RESULT OF IGNORANCE

Opposition to the Catholic Church in the United States is relatively small when compared with the large masses of people who are totally ignorant of practically everything Catholic, according to David Goldstein, noted Catholic lecturer who delivered two open-air addresses in Washington.

"The most popular misapprehension among the masses of people," said Mr. Goldstein, "is that the Church is a great political machine and that the priesthood has some ulterior motive in endeavoring to gain the leadership of the people. It is amazing to note the extent to which this belief is prevalent. Most of the questions I am asked about the Church have this misapprehension as their basis.

"American people generally are not professing atheists. They have a deep respect for religion and would welcome the Church into their lives if they understood the Church. That is why, on these tours, I confine myself to speaking about the fundamentals of Catholic belief and practice."

Mr. Goldstein, who achieved a widespread reputation for the manner in which he withstood the attacks of Socialists, declares that Socialism is a highly-organized body. It wanted during the War and apparently has declined permanently. The open-air public meetings, the vigorous propaganda and aggressive political action of a few years ago have not been revived.

"However," he declares, "the Socialist philosophy, including the Marxian viewpoint on marriage and the Socialist ideas on birth control are probably more widely distributed."

Speaking of manifestations of bigotry, Mr. Goldstein said that a notable fact is that the sponsors of religious hatred for the most part work behind closed doors.

"The people who come out in the open are generally fair. Bigotry exerts its greatest influence through legislation as was the case in Oregon and through the defeat of aspirants to public office."

## THE PASSION PLAY IN ITALY

Turin, formerly the capital of the Kings of Savoy, has emerged in the light of a serious rival to Oberammergau in the production of its Passion Play. In the great concrete stadium, which was erected for the Exhibition of 1911, where something like 80,000 spectators can be placed, a wonderful sacred drama has been presented, largely under the auspices of Senator Agnelli, head of the great F. I. A. T. Motor Company.

The enterprise is by no means a commercial one. None but Italians took any part in the acting, while the text of the play was taken from the mystery plays of the Middle Ages. A choir of 500 voices was recruited from Rome and Turin, by which the Gospel narrative was chanted at the beginning of each representation.

As to the staging of the play. The stadium is vast, and the scenes were on a corresponding scale. For the Hill of Calvary a mound of 25 metres in height was thrown up; the Mount of Olives was crowned with real olive trees, while such items as the Brook of Kedron, the Temple at Jerusalem, the Roman Palace of Pilate, the Towers of Antoninus and the other set pieces were all arranged on a large and realistic scale. In one scene two thousand actors took part.

The Passion itself was preceded by a "Tryptich of Visions," showing the Expulsion of Adam and Eve from Eden, the Annunciation, and the Exaltation of the Holy Cross. The Divine Tragedy itself is in five acts, and in the last which represents the Resurrection, actors and audience all join in the chanting of the *Te Deum*.

The production is enormously expensive: it costs 50,000 lire for each performance. But pilgrimages are being organized in the Italian parishes, and in this way it is expected that a regular flow of pilgrim audiences will ensure working costs at least.—Catholic Herald.

## CATHOLIC NOTES

An endeavor to have every Catholic home in Uruguay consecrated to the Sacred Heart is being made by the "League of Catholic Ladies of Uruguay," with a view to counteracting the corrupt and pagan spirit of the times.

London University, a secular institution, has awarded its highest prize in psychology to a young Dominican priest, Father English. Another secular institution, Leeds University, has conferred the degree of master of arts on a Catholic nun, Sister Mary Jerome Gormley.

Word has just been received by the Head Office of the Catholic Truth Society from Mr. E. L. Sanders of the Ottawa diocesan branch of the Archbishops of Ottawa, Winnipeg, Regina, Edmonton, and Toronto, also the Bishops of London, Peterborough, Haliburton, Antigonish, Pembroke, Joliette, Alexandria and Valleyfield have accepted invitations to the Conference of the Society to be held in Ottawa from September 25th to 28th inclusive.

President Cosgrave's great grandfather, who lived at Ballinaharne, Kilkish, Ferns, was hanged for his part in the '98 insurrection. This interesting fact is brought to light in an interview in the *Ennisceorby Echo* with Mr. A. Ryan, Kilkish, and in a letter from Dr. Gratian Flood. After the Rebellion the executed patriot's family removed to Castledermot. The Ryans, Redmonds, Doyle, Cosgroves, and Fitzpatricks, of Kilkish Parish, are cousins of President Cosgrave. Mrs. James Fitzpatrick now lives on the farm occupied by the President's great grandfather.

Alderman Thomas O. Williams, a prominent Catholic educational leader and for many years active in Catholic organization, work has been elected mayor of Birmingham, the fourth largest city of Great Britain and the seat of a Catholic Archbishop and an Anglican Bishop. The mayor-elect was the first Catholic to be chosen as a member of the Board of Aldermen. He was president of the Erdington St. Vincent de Paul Conference and treasurer of the Birmingham St. Vincent de Paul Council. The Quakers possess a strong electoral interest in Birmingham.

London, July 9.—Thousands of pilgrims are visiting the little Scottish mining village at Carlin, in Lanarkshire, where there is a shrine erected to Our Lady of Lourdes and from which several miracles have been reported. The shrine was built a year ago, adjoining the church, in a devout hope that the spot might be blessed through intercession to the Immaculate Conception. The first miracle reported was that of an old Lanarkshire woman who had lobbied to the shrine with the aid of crutches and who was able to leave the sticks behind and walk away without assistance.

Rome, July 12.—The first centenary of Pope Pius VII. will be commemorated on the anniversary of his death, August 30, 1823. For a period of twenty-three years this Pontiff ruled the destinies of the Church during a time of great historical importance. Pius VII. was born in the little city of Cesena. He became a Benedictine monk and was by his illustrious townsman, Pope Pius VI., promoted to the Episcopate of Tivoli and afterward to that of Imola. Nominated Cardinal, he was elected in the conclave of Venice, in the midst of the disorder caused by the French Revolution which had driven the Pontiff from Rome.

Cologne, July 12.—The pilgrimage to Aix-la-Chapelle for the veneration of the most precious relics of early Christianity deposited there, has been postponed again this year, and, according to the custom which requires that this pilgrimage be made every seven years, will be deferred until 1930. The last pilgrimage was in 1909. Owing to the War it was impossible to hold the event in 1916, and now Dr. Ströter, the provost of the Aix-la-Chapelle Cathedral, has announced that on account of the uncertain condition of political affairs and the state of the country generally, it has been determined once more to postpone it.

A Buddhist abbot is to be sent to Rome to make a study of the Catholic religion for the purpose of reporting back to his co-religionists in Japan, according to announcement made at Tokyo. The abbot will sail from Japan this month, probably making the journey through the United States. The decision to send a representative of Buddhism to Rome is the outcome of recent discussions of proposals to establish a Japanese diplomatic mission at the Vatican. Many Buddhists were opposed to the interchange of Ambassadors or Ministers between the Sovereign Pontiff and the Mikado and the proposal created lively discussion in the Diet.

CARROLL O'DONOGHUE

CHRISTINE FABER  
Author of "A Mother's Sacrifice," etc.

CHAPTER XXXI.—CONTINUED

"You blame me," Rick continued, with a desperation in his voice which seemed to tell of the last bitter throes of a broken heart, "and spurn me for what I have done; and she herself,"—again indicating Nora by a motion of his head—"when she feels the poverty and the shame of being my child, may turn against me; but God, who knows the secrets of all hearts, knows what drove me to do this, and on the last day, Father Menger, when we are all before the Judgment Seat, perhaps in my soul, damned as it may be, you will be able to read the woe and the despair which have been my company for many a year." For an instant emotion threatened to stifle his voice, but he overcame it, and resumed: "Remember now, that I do not force her—I do not ask her to come with me; I'll wander again, childless, as I did before, and I'll not disturb her with my presence. Let her choose for herself which she will have—her father, or the friends who have been more to her than father or mother." He fell back to his first position, his arms folded, and his chin upon his breast.

Nora threw herself at the priest's feet. "You who have been my friend, my counselor, my father, do not deter me when I say that my choice is with him—do not refuse me your approval, and oh, do not deny me your blessing!" Her voice was choked with tears.

"My poor child! I beg God's blessing most earnestly upon you, and I beg Him to give you courage and strength for the hard fate you have chosen; far be it from me to seek to dissuade you from what you so earnestly deem to be your duty; but I may at least try to smooth the road before you. Go to your room now—this distressing affair has been too much for you—and I will come to arrange matters with"—he paused suddenly, endeavoring to conceal his hesitation by a slight cough; then he resumed quickly, "with your father. Tomorrow you shall know our plans."

She hesitated a moment, as if she faintly would have received immediately the information of which he spoke; but the priest's face expressed too earnestly his desire for her withdrawal. With that same quiet manner and half-averted gaze with which she approached Rick of the Hills before—as if, did she allow herself a moment to think, or to contemplate him, her resolution might fail,—she now advanced to him. "Good night, father,"—her voice sunk as she uttered the last word, but with a heroic effort she instantly recovered it, and continued: "Tomorrow, then, the world shall know us both." She wrung his hand, and went quickly from the room.

Clare was waiting for her; her eyes red and swollen from weeping, and her whole disordered appearance manifesting how much she had suffered from her dreadful suspense. "At last!" she murmured; "now surely you will tell me!" Nora did not answer, but drew her gently within the room—drew her gently to an humble image of Our Lady placed, together with a large crucifix, on a temporary pedestal, and before which they were both wont to say their morning and evening prayers. There, kneeling, and impelling Clare to kneel with her, Nora told it without tears, without faltering, without much trace of any emotion; but the expression of her eyes, fixed on the crucifix, and her face, as ghastly as if it were already beneath the coffin-lid, seemed to deny her apparent calmness.

Clare would not believe the tale at first—it was too horrible! Nora, lovely, noble, saintly Nora, the child of such a man!—it could not be; and she burst into passionate weeping. But when she realized at last how true Nora deemed it, and when she divided piece by piece—for Nora, fearing the pain it would inflict, refrained from telling fully,—how bitter a sacrifice it would entail, she clung affrightedly to her companion, and sobbed more passionately: "Surely you will not leave us! we cannot do without you—I, at least shall go with you!"

"Hush, Clare; do not talk so wildly; it will be your task to pray for strength for me, and for repentance for my poor, wretched father." For the first time her voice faltered; she could not pronounce that name without the most bitter emotions arising and threatening to overcome utterly all her courage and devotion.

"And Carroll," wailed Clare, "how will he bear this?" The mention of him gave new impulse to the bitter and burning anguish which Nora had struggled so long to repress; it rose now in a paroxysm of agony, and it was Clare's turn to hold, and to attempt to comfort, the grief-stricken girl; she was experiencing again that uncontrolable sorrow which she had felt so mysteriously in the prison cell. She remembered it distinctly now,—that unaccountable paroxysm to which she had given such utter way, and the cause of which she had been unable to explain. This burst was as wild and deep, and she could not but feel that the former was a presentiment, a herald of the too real and lasting grief which had now begun to darken her life. "Father

Meagher will tell him gently everything," she said as soon as she could speak; "he will bear it; Carroll my desire to be released from my troth."

"Released from your troth!" repeated Clare slowly, and as if she did not understand.

"Yes," was the mournful reply; "I could not, I would not hold him to our engagement now, when I am the child of such a parent." Clare sprang to her feet, her eyes dilated, her cheeks flushing, her whole form swelling with indignation; even her voice was quivering: "Do you think that my brother is so base as to resign you for that? When he plighted his troth to you, and received yours in return, it was for sake of yourself, Nora McCarthy, and not because of the parents you might have had. It is you he loves, not your origin, nor your surroundings; and you mistake the character of Carroll O'Donoghue if you think such villainous could exist in it. You have yet to learn that an O'Donoghue prizes a virtuous woman far more than her pedigree." She sunk overcome by Nora's side.

CHAPTER XXXII.

CARROLL'S TRUST IN CARTER

Tighe a Vohr had returned punctually on the expiration of his fortnight's leave of absence to his duties as valet, and a smile of pleasure broke over Captain Dennier's grave face as he saw the bright, neat, clean appearance of his droll Irish servant. Indeed, Tighe had taken special pains with his toilet, brushing his brown hair till its gloss and curl would have been an ornament to the fairest feminine head, and arranging and smoothing his clothes upon his person, till he stood forth as neat and lithe a figure as any upon which the Englishman's eyes might care to rest. He was profuse in his thanks for the favor which had been accorded him, declared that Shaun had been perfectly recovered, and in statu quo, and in a condition to ensure the exciting life of the barracks, and he asserted his readiness to show by his future behavior how truly devoted he was to his master's interests; all of which statements the officer received with an amused smile, though he could not forbear acknowledging to himself that he was really pleased at Tighe's return—not because of the services of the latter, for those had been as well, or perhaps even better, rendered by an English substitute, but because of that strange, indefinable something within him which constantly impelled him, despite his birth, his profession, his principles, to incline to the Irish. Perchance the bright, winsome face, which he could not entirely exclude from his thoughts, had much to do with the strange influence. Annoyed with himself, he took a hasty turn of the room, then, as if his pride would cover even that slight exhibition of mental disturbance before his servant, he stopped short, saying:

"You were away, I believe,—what part of the country were you in?" Tighe pretended to be seized with a very violent fit of coughing. Knowing that Captain Dennier, unlike Captain Crawford, was extremely reserved, and little given to interrogating subordinates on the latter's own private matters, he was utterly unprepared for the question; he wanted time to meditate on the probability of naming Dhrommacol. Certainly the officer had never given evidence that he recognized in Tighe any one that had been identified with Carroll O'Donoghue on the night of the latter's arrest, and determining to trust to that assurance, Tighe answered, feigning a husky tone in order to show his great difficulty in recovering his voice after the coughing spell: "I was down to see me mother in Dhrommacol."

"Dhrommacol!" the name was repeated with such surprise and interest in the tones that Tighe, who had cast his eyes down, now looked up in astonishment. "The name sounds familiar," continued the captain; "have you lived there long? do you know many of the people?"

"I've lived there since afore I was born," replied Tighe a Vohr, who, in his earnestness to impress on his listener the full length of time he had spent in the village, was unaware of the bull he was making; "and as for the people, there's not one, from the priest of the parish down to the beggar that hasn't a cabin to lie in, that I don't know."

"Then of course you know a family of the O'Donoghues—a brother and sister, I believe, and a young lady who has made her home with them?"

"The O'Donoghues," repeated Tighe slowly, as if for a moment he did not quite remember; "do you mane Carroll O'Donoghue, that's held in the county jail beyant, on a charge o' trayson to the government? sure they're the noblest family in the whole of Ireland. Oh! not a lady in the land, not even bairnin' the Lady Mayoress herself, could come up to Miss O'Donoghue an' Miss McCarthy for rale beauty an' goodness! I don't see the poor o' siven parishes say particler prayers for them both—the two livin' angels, as they're called, jist for the charity, an' the kind words, an' the swate looks they has always ready for poor craythurs. As for Miss O'Donoghue, she's the idol an' the darlin' o' iverybody for the spirited way she has about things."

A sudden and vivid blush dyed Captain Dennier's cheeks, causing him to bite his lip with anger that it should be so, and turning away, he dismissed Tighe to his duties with a curt, "Thank you."

Tighe a Vohr had lost neither the blush, nor the hasty and abrupt turning away of the officer; he knew, as well as did that gentleman himself, that the latter action was a pretext to hide his sudden embarrassment, and Tighe departed to his duties with a very expressive look, and an observation to Shaun on his first opportunity of speaking to the dog without being overheard, which told how shrewdly he had divined Captain Dennier's feelings.

"Faith, Shaun," said he, "there's more nor Moira an' me in love, only the quality has a quare way o' doin' their courtin'—I'll engage now, that them two'll jist kape apart till one or the other dies o' their fallin'." That's not the way o' the poor at all—they have no such things as pride an' the loike, that the rich payle do be torminted wid, to kape them from poppin' the question. An' I don't know but it's the best way, Shaun—I'd rather be mesel' as I am, wid Moira Moynahan beside me, than king o' England wid the Indies to boot. And as for him"—indicating with a motion of the thumb the part of the barracks where he supposed Captain Dennier to be—"I don't know about the loike o' him for Miss O'Donoghue; to be sure she's a purty decent kind o' gentileman, not loike the generality o' the survy English at all; but he's not her kind. Faith I'm sorry he's a sassenagh."

And with that regret expressed very forcibly to Shaun, Tighe plied himself anew to his duties, which had been suspended while relieving himself of the foregoing remarks. Despite Carter's care to give his own skilfully-concocted version of the manner in which he had forfeited his stake in the race, the story of Tighe's clever trick, with many a ludicrous addition, was in everybody's mouth, and Tighe a Vohr suddenly found himself the cynosure of many eyes, and the darling attraction of numerous ardent and impulsive hearts. In the very barracks he became the general favorite, and he was permitted almost as many privileges as the guards themselves. Garfield had become his warm and devoted friend, and there was no length to which the grateful quartermaster would not go to serve Tighe.

The fair Widow Moore had not grown a whit more encouraging in her demeanor to the ardent red-coat; on two occasions, impelled by his overwhelming desire to have her speak to him, he ventured to approach her; each time she drew herself up with coldest hauteur, answered frigidly his stammering salutation, while the brother, the friend, the stake in the race, the present, looked as if he would like to transfix the daring soldier. So the letter was forced to withdraw, too much abashed even to make, as he had intended to do, a whispered allusion to her letter. Tighe, to whom he hastened to tell the story of his discomfiture, sought to comfort him by saying:

"You'll spill it all if you kape on doin' them kind o' things! didn't I tell you afore to kape out o' her sight intirely, an' wait for somethin' favorable to turn up? A dale o' it is due to her knave o' a brother; for some reason that's past underhandin' he doesn't loike a bune in yer body, an' if yer kape puttin' yersel' in his sister's soight the way you do, it's turn her intirely agin you he will. Now, if you'll take me advice, Mr. Garfield, you'll shayt completely away from her, an' puttin' to iverybody you doin' case a *thousand* for her. Faith, that'll make her fale sore; it'll be very woudin' to her to think that you could soasily forget her. You know I told you once that the Irish women were very quare; the devil a lie in it, for they have as many tricks an' humors as'd turn a poor fellow's brain backwards to underhand. If they see a man dyin' about them, an' ready to fall on his knees at their feet—some o' yer own countrymin's given to doin', begorra it's—m'all chance at all he'll have; but, if he's a man that doesn't seem to care one way or the other, that's as ready to lave them as to sake them, an' is build an' independint all the toime, faith it's into his kapin' they'll give their fluttrin' hearts; so you see, Mr. Garfield, the coarse you ought to follow."

"I acknowledge your advice to be sound, my good fellow," answered the quartermaster, who had listened with profound attention to Tighe's remarks, "and I thank you; but my fears of orders to leave here would make me risk everything to have an understanding with her."

"Sure that'd be the very thing!" answered Tighe a Vohr, whose own earnest desire was for the arrival of some order which would oblige the quartermaster to leave Tralee before he could discover the deception that had been practiced upon him; and it was Tighe's steady purpose to keep the man befooled until the occurrence of such a happy ridence. "Does not the verse writer, Moore," he continued, "or some o' them other min' that's called poets, say, 'it's dishtance linds enchantment to the view?' an' it's never so fond o' you she'll be till you're away; faith it's thin, when she'll think she lost you he'er own cruel thrutment, that her heart'll be cryin' for you out an' out, an' she'll be so

glad to hear from you at all that you may safely send one o' yer own written letter's widout waitin' to get an Irishman to compose it for you."

With which consolation Garfield was forced to be satisfied, and which advice, for lack of better, as well as for lack of courage to do otherwise, he followed.

Tighe was a fair and inspiring singer of old Irish ballads, and sometimes he tuned and lilted for the amusement of the soldiers. But many a time, when his strain was loudest and most animated, his heart was aching, and his breast was swelling with despondent thoughts of his imprisoned young master. Thus far all his wit and vigilance had not availed to open a passage for himself to Carroll's cell; and though he believed in Garfield's friendship, and felt that perhaps he might even trust the simple-minded, unsuspecting quartermaster, yet prudence constantly dictated to him the necessity of concealing his interest in the prisoner. Propitious fate, however, afforded him an unexpected opportunity. Captain Dennier dispatched him with a message to the governor of the jail, and while he waited for an answer he was granted the permission which he asked—to make a tour of the jail yard. He had learned the side on which Carroll's cell was situated, and knew that it was the corridor which faced the yard. In true clownish fashion he sauntered about, tuning softly, as if the strain broke from him in the very carelessness of his heart. Beyond a moment's curious stare, the wardens paid him no attention. Arrived at the spot below which his master's cell was situated, he suddenly broke into a quaint old Irish ballad; it was one that Nora McCarthy used to sing, and Tighe had learned it that he too might divert the young master when both were from home, as they frequently had been, on sporting expeditions. He sung it now with his heart in the strain, and his soul praying that it might reach the ears of the dear prisoner below. It was a stirring, touching lyric, set to an air so wild that it suggested scenes of lonely mountain passes and distant sea-washed crags. The melody was so finely rendered by Tighe's deep, rich voice that the wardens forgot their surprise in their admiration, and they did not disturb him. When the song was ended he resumed his careless, clownish air, and continued to repeat his tour of the yard until he was summoned to receive the answer to Captain Dennier's message.

TO BE CONTINUED

A HAUNTED ROMEO

For the hundredth time that morning Pete Daly looked eagerly up and down the street, from the window of his "Old Home Restaurant." The sun was shining gaily, a soft wind was whispering of budding flowers and grasses far out in the country places over which it had been blowing, but inside of Pete's heart was nothing but a gloom that could only be brightened by the glad sight of a certain trim little figure stepping in again through the swinging doors of the Old Home, with a bright smile and a cheery good morning!

Three days had now gone by since last she sat at the corner table where he was wont to serve her with coffee and crullers, every morning as the clock pointed to 8:30. Three long lonely days had they been to the usually genial Pete, during which he didn't "have a word to throw to a dog," as one of his customers remarked.

How could he? How could any man swap jokes with a lot of rough-tongued, cold-hearted fellows in misery, and a terrible fear was wringing his inmost soul. Suppose she never would come in again! Suppose she suddenly remembered—what he should have remembered in time—that family feud in the old country between the Kennys and Dalys, and would never come within a block of the Old Home or himself any more. Round and round on this bitter treadmill of thoughts his mind turned incessantly, seeing nothing but a succession of other blank days ahead.

Love is a terrifically strong force at all ages and stages of life, but when a man first loses his heart to a woman at fifty it is a fair bet that his head goes after it. That is what had happened to Pete Daly. His first love affair had given him a wallop between the eyes just as he was turning his fiftieth birthday;

since the peace of mind had gone to smithereens, and his eyes were a dizzy succession of trembling hopes and fears. Naturally Pete's business was suffering as well as himself. The coffee, for whose excellence the Old Home Restaurant used to be famous along the length of Ninth Avenue, was now either as weak as dish-water or too strong for mortal man to sackle. The sandwiches were, as Bill Farrell said, "anything at all you might like to call them." So on with the rest from bean soup to apple pie, nothing was the same. To Pete, however, busy with his own inner woe, the grievances of his customers meant no more than the buzzing of flies. All he kept thinking of was "will she ever come in again?"

How well he remembered that crisp October morning six months before, just as he had cleaned up the counter and put on his white

jacket and apron, when a brisk little figure breezed in through the swinging doors of the Old Home, and set itself down at a corner table. Self service was the general rule in Pete's place, but this lady evidently expected to be waited on, in double quick time, too. "Coffee and crullers, please," "She talks like a bird singing," said Pete to himself, so, not daring to offer her one of the thick winks in which his coffee was usually served, he went to the kitchen for his own cup and saucer, put an extra shake of powdered sugar on the crullers and nearly fell over his own feet before the grateful glance of her soft eyes. After that she came regularly every morning daily becoming more friendly with Pete, till that unlucky minute when she told him her name was Mary Kenny, that she was a public school teacher in the city, and that her folks came from Caragh, in the County Kildare, Ireland.

Then what did that monumental omadawn, Pete Daly, do? Why, he up and told her that he was from Caragh, too, that he had been a neighbor of her relations there, and if Jim Kenny was her father that he remembered him well from long ago. Pete groaned in spirit now as he remembered these thoughtless words. No wonder Mary gave him such a strange look.

Why, many a time he had given her father a good shake of a stone across the hedge when he, Pete, was a little boy, who thought a Kenny fair game for battle any day in the week. "And all over a devil of an old owl that maybe was too tough even for a fricassee," thought Pete. "Of course she told her father about meeting me, and, of course, he told her all about 'Topsy,' and of course, now she will have no more use for one of my name than for a pink snare."

Forty years before the trouble that now lay so heavy on the heart of Pete Daly really started with "Topsy," a speckled hen belonging to his mother. An inoffensive looking enough bird Topsy seemed as she struted here and there, but if there ever was a malcontent, a looter, a disturber of the peace all around her, in fact a hen without any sense of honesty whatsoever, Topsy was the same fowl. Plenty of grain was to be had for the picking in Daly's haggard, hot potatoes and other food scraps were flung lavishly from Daly's back door through the day, saucers of buttermilk were set in Daly's fowl-house, but Topsy yearned for other forage as intensely as any pirate that ever scoured the Spanish main of old. Since she was a wee ball of yellow fluff looted was a consuming passion with Topsy, and finally led to her untimely end. One bleak March morning the avenging hand of Pat Kenny, Mary's grandfather, sent Topsy into captivity when he found her scratching his garden "into baby rags," as he said afterwards, "and it set with the best seed that money could buy." That tragedy was the beginning of a feud between the two families that lasted for years, and now had reached over the wide Atlantic to cast its shadow on Pete Daly's path.

"Much ado about nothing!" you will say, maybe. But listen! When Kate Walsh, from Wicklow, married John Daly, Pete's father above the three hundred pounds, the fine outfit of linen and dishes she had brought with her to Caragh, she also brought a setting of eggs the like of which was not in the whole country. Topsy the buccaner was the last female descendant of that memorable "clutch." The axe hurled by Pat Kenny in a moment of ungovernable anger not alone had put a predatory fowl of high lineage out of existence, but put an end to a famous line of layers. One of the eggs was as big as a turkey's any day, wailed Mrs. Daly in the hour of her affliction, "and the flavor and smell of them would raise a dead man to life, so they would."

Since Topsy was buried with old Rover and several defunct cats behind the barn, Mrs. Daly, herself—a great and grand woman to the day she died—also passed away. Her wake and funeral are still remembered in Caragh as the like of them were never known. Her grandfather since the first Daly buckled a shoe. Every man, woman and child around Caragh paid their respects beside Mrs. Daly's grave, but not a Kenny came, though their car, with Mike Duffy driving, was in the funeral procession.

Pete Daly, a boy of ten, was brought out to New York after his mother's death, by his uncle, owner of the Old Home Restaurant on Ninth Avenue. Barney Daly had made Pete his heir to a thriving business, so here he was now with all a heart could wish for in the way of prosperity and a lump of trouble as big as the Rock of Cashel haunting him every hour for the past three unbearable days.

He would look out of the window again! She might be late! It was close to nine o'clock, but hope was still alive. She might come yet. All kinds of people were passing up and down—short women, tall women (Pete did not glance at the men at all), fat women, skinny women—what were they all to him, who only craved for sight of just one breezy little body wearing a grey suit and a black hat trimmed with a blue feather? Why there was a blue feather on a black hat just coming round by the drug-store at the corner! And a grey

The Service That Serves

TO INVESTORS WE OFFER THE FOLLOWING OPPORTUNITIES:

- 1. We will issue to you our Guaranteed Investment Certificate bearing interest at 4 1/2% for five years.
2. We will purchase for you at the market rate Victory Bonds or other securities without additional charge.
3. We will sell you good first mortgages in city property bearing highest current interest rates.

Free information is given to those contemplating making investments or in regard to general affairs. We will be glad to confer with you at our office or to answer any enquiries by mail.

Capital Trust Corporation

10 Metcalfe Street, Ottawa — 174 Bay Street, Toronto

ALWAYS ASK FOR EDDY'S MATCHES sold by over 14,000 General Stores and 16,000 Grocers ON SALE EVERYWHERE IN CANADA

HAVE US EXAMINE YOUR EYES

The responsibility is ours: The comfort and satisfaction yours. Expert Work. F. STEELE Prompt Service. 210 Dundas St. OPTICIAN LONDON We Welcome the Opportunity of Serving You

87 YONGE ST., TORONTO PHONE MAIN 4030

Hennessey "Something More Than a Drug Store" DRUGS CUT FLOWERS PERFUMES CANDLES Order by Phone - we deliver

F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO (Upstairs Opp. Simpson's) Eyes Examined and Glass Eyes Fitted

Stained Glass Memorial Windows We have a specialty of Catholic Church Windows. B. Leona 3361 John St. Quebec, Que.

LONDON OPTICAL CO. Have Your Eyes Examined Do Your Eyes Say "I'm Old"? Phone 6180

Casavant Freres CHURCH LIMITEE Organ Builders 5 HAYMARKET 01 E820

Where Do You Go When You Wish to "Say it With"? The West Floral Co. 249 Dundas S. E. London, Ont.

PHONE 529W Westlake PHOTOGRAPHER Opposite the Armouries

FITS Send for free book giving full particulars of French's world-famous preparation for Epilepsy and fits—simple home treatment. Over 30 years' success. Testimonials from all parts of the world; over 1000 in one year. Write at once to TRENCH'S REMEDIES LIMITED 2407 St. James' Chambers, 79 Adelaide St. E. Toronto, Ontario

WHEN USING WILSON'S FLY PADS READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY Best of all Fly Killers 10c per Packet at all Druggists, Grocers and General Stores

BARRISTERS, SOLICITORS

MURPHY, GUNN & MURPHY BARRISTERS, SOLICITORS, NOTARIES Solicitors for The Home Bank of Canada Solicitors for the Roman Catholic Episcopal Corporation Suite 23, Bank of Toronto Chambers LONDON, CANADA Phone 170

Telephone 7224. Home Bank Chambers

J. M. DONAHUE, B. A. BARRISTER, SOLICITOR and NOTARY PUBLIC 121 Dundas St. LONDON, ONTARIO

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, ETC. A. E. Knox T. Louis Monahan E. L. Middleton George Keogh Cable Address: "Foy" Telephone (Main 42) (Main 42)

Offices: Continental Life Building CORNER BAY AND RICHMOND STREETS TORONTO

DAY, FERGUSON & CO. BARRISTERS James E. Day 21 Adelaide St. West John M. Ferguson E. C. B. R.C.L. Joseph F. Walsh TORONTO, CANADA

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES Harry W. Lunney, E.C.B., R.C.L., Alphonse Lannan, LL.B. CALGARY, ALBERTA

JOHN H. McELDERRY BARRISTER, SOLICITOR NOTARY PUBLIC UNION BANK BUILDING GUELPH, ONTARIO CANADA

Residence Park 1260, Cable Address "Lecton," Hillcrest, 1917 Park 1624-W Main 1658 Lee, O'Donoghue & Harkins Barristers, Solicitors, Notaries, Etc. W. T. J. Lee, R.C.L. J. G. O'Donoghue, R.C.L. H. Harkins E. C. O'Donoghue Offices: 211-242 Confederation Life Chambers & W. Collier Queen St. Victoria B.C. TORONTO, CANADA

V. T. FOLEY BARRISTER - AT - LAW HUPON AND ERIE BUILDING CHATHAM, ONT. DENTAL

MICHAEL J. MULVIHILL L. D. S., D. D. S. 25 PEMBROKE STREET W. PEMBROKE, ONT. PHONE 176

WATT & BLACKWELL Members Ontario Association of ARCHITECTS Sixth Floor, Bank of Toronto Chambers LONDON ONT.

W. G. MURRAY ARCHITECT Churches and Schools a Specialty DOMINION SAVINGS BUILDING LONDON, ONT. TELEPHONE 1557-W

O'Brien Colleges, Limited 361 Richmond St., London Give individual instruction in Telegraphy, Bookkeeping, Shorthand, Pitman, Gregg, Touch Typewriting, Salesmanship, Cost Accounting and Public Accounting. W. J. O'BRIEN, Commercial Specialist, Principal.

CASH'S 3 doz. \$1.99 6 doz. \$2. WOVEN NAMES 9 doz. \$2.99 12 doz. \$3. Save Laundry Losses at J. & J. CASH, Inc. BELLEVILLE, ONT. School

FUNERAL DIRECTORS

John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers Open Night and Day Telephone—House 373. Factory 543

E. G. Killingsworth FUNERAL DIRECTOR Open Day and Night 389 Burnwell St. Phone 3971

suit, by jimmy! Pete rushed back to attend to his coffee boiler for an instant and then he was at the window again. In and out through the crowds bobbed the blue feather, and in and out, till by the Gents' Furnishing Store next door it came into full view. Horrors! The face under the blue feather was as black as the ace of spades. Pete reeled from the shock.

"In the name of God, what is the matter with you, Pete?" asked Brian Kennedy, star fireman of the hook and ladder company round the corner. "If ever a man looked like he had a banshee camping under his doorstep it is you. What at all is the matter with you, man?"

Pete shook his head. "There is nothing the matter with me, Brian," he answered. "My stomach is a little out of order. Maybe it's the gripe I'm getting. But anyway I'll be all right in a day or two."

"You can never tell," said Brian, shaking a gloomy head. "Dick Murphy was just like you for a whole week, nervous in himself and his stomach gone back on him. Well, sure we buried poor Dick a week ago next Friday. God rest his soul."

"Was--was that all was the matter with Dick?" asked Pete. "Just a bit sick. He didn't have any trouble on his mind, did he? You know, Brian, trouble is a terrible thing. My mother used to say that trouble would kill a Kerry cat, and the cats in Kerry don't die at all. They go into the lakes with O'Donogh's spirit and keep rats away from the shores of Killarney. You're from Killarney, Brian. Isn't that true?"

Brian Kennedy stuck a ten cent cigar into his mouth and answered with all the arrogance of a man who could say many things but is cautious in the saying of them: "Maybe so. But not being a Kerryman yourself, what is the use of telling you those things?"

Pete Daly stiffened. "A Kildare man," said he, "is fit to match with a man from any other part of Ireland, today, even if he does come from the Pale."

Brian Kennedy switched his cigar to the other side of his mouth. "Pete," said he, "Lord Edward was a Kildare man, so was Wolf Tone. Your country is all right. But it wasn't politics started this argument, it was the face of you and the ways of you lately that makes me think you are not the fine, healthy man you used to be any more. If I were you I would see Doctor Dillon and have myself examined all over. You know they're sayin' today that a bad tooth in your mouth or a boil on your face will set your whole brain goin' wrong. Or maybe 'tis your tonsils."

Pete Daly laughed. "Sure, Mike Kelly with a mouthful of teeth in his head like a row of milestones went ravin' mad when his wife died, and Denny McCusker, who always had nothing on his face but boils from one spring to the other, won first prize in the Gaelic League at home last year. You're all wrong in your figures, Brian Kennedy."

Maybe I am, Pete. But so are you in whatever is eatin' you lately," answered Brian as he paid his check and left the Old Home Restaurant. As Brian went out Ned Kelly came in. Ned was the local mail carrier. Sometimes there was a letter for Pete Daly in his sack, but such letters were generally bills, or announcements of some organization to which Pete belonged. Today, Ned handed Pete a little pink envelope addressed in a neat hand that smacked, somehow, of a grey suit and a little black hat with a blue feather on it.

Pete Daly rushed out to the kitchen, and then out of the kitchen he ran to the store room: Washington Lincoln, his colored porter, being busy paring potatoes, looked after him and grinned: "Sho' is somethin' queer about da boss lately." If he could have seen Pete shaking like he had an ague as he opened the pink envelope he would have been really concerned.

It was not much of a letter, just a few lines. But what cannot a few lines mean sometimes to us all! He read:

Dear Mr. Daly:  
Father was so pleased when I told him about our becoming acquainted, and he hopes you will call to see us at a very early date. He told me a very funny story about a famous chicken his father killed years ago, belonging to your mother. Father says the wars in Troy were nothing to the ructions that followed that fowls death in the Kenny and Daly families. Come over soon and we can celebrate the burying of the hatchet.

Very truly your friend,  
MARY KENNY.

Pete Daly wiped the cold sweat from his forehead. A great wave of peace and joy flooded his whole being as he tenderly put a little pink letter in the left hand pocket of his white jacket, just about his heart.—Teresa Brayton.

"SLACKERS IN BLACK ROBES"

The action brought against the Petit Meridional by 176 priests of the diocese of Montpellier, France, all war veterans, for referring to the Catholic clergy as "slackers in black robes," has resulted in a signal verdict of honor for the French priests. The court goes out of its

way to record the fact that out of 32,892 mobilized priests or Religious, as many as 4,018 died for their country. 9,878 won the *croix de guerre* after having received a total of 16,000 citations, 895 were decorated with the Legion of Honor and 1,593 with the Military Medal. The French journal had attributed the odious expression used by it to the former minister Painlevé, who, it claimed, inserted it into one of his speeches. Resenting the imputation of "slackers" applied to the mobilized priests, the court declared that "all of these performed their duty and some of them magnificently." The 176 priests merely sought the refutation of a slander and were content with demanding one franc damages for each. The verdict will be a lasting vindication of the patriotism of the French clergy. The sentence was to be printed in all the papers of the Montpellier district at the cost of the Petit Meridional.—America.

THE QUESTION OF MIRACLES

Wilfrid Parsons, S. J., in America

A miracle is a sensible event that happens outside the ordinary course of nature, and is beyond the power of anything created to produce it. It is a sensible event, because we can know that it happened by the use of our senses, just as we can apprehend any other event. A man steps off a rock into the water and sinks; another steps off and does not sink, but walks on the water. The two events are equally apparent to our senses. A miracle is outside the ordinary course of nature. When the soul leaves the body, it does not come back, and the body corrupts; that is the ordinary course of nature. If, on the command of somebody the soul comes back and the body lives again, that is not the ordinary course of nature but a miracle. A miracle is beyond the ability of anything created to produce it by its own natural power. Tissue forms slowly in a wound that is healing, the creative power of nature can and does do that, in another case a whole mass of living tissue is created out of nothing in a twinkling of an eye. No finite created power can of its nature do that, only the Creator can create out of nothing, that is, bring something into being where nothing was before. It is then clear what we mean by a miracle. It must at the same time be some event that we can see. It must be outside the course of the laws of nature, and it must be such that there is no force in nature that can of itself produce it. When these three things together can be said about an event, that event is a miracle.

But when we have said this a whole series of questions comes up. These questions shall be answered in this and the following article. The questions are: Can God work miracles? If He has the power to work miracles is there any reason against His use of this power? If there is no reason against it, and if some extraordinary fact takes place can we be sure it was God who caused that fact and not another, an unknown power in nature itself? And if we be thus assured it was God who worked the miracle, can we know why He worked it? Has the miracle any meaning, does it teach us anything, and if so, what? If these questions are answered we shall know why Catholics hold to miracles, in the Gospels and in modern times, and we shall also be able to see how and why miracles prove the Divine origin of a Revelation, if they are produced in conjunction with a Revelation, for the purpose of calling God to witness its origin.

Can God work miracles? How do we prove that He can do so? To answer this, we have first of all to ask him, to whom we would prove that He can work miracles, this question: What is his idea of God? Is it the god of H. G. Wells, finite like ourselves and struggling along with us? Is it the god of the Pantheists, neither different from, nor more powerful than nature itself? Is our friend merely vague about it, even ignorant? If so, then we must before all show him what God is, as far as we can. But if God is the Christian God, who determined the laws of the stars and of all moving bodies, the properties of chemical elements and of physical energy, the structure and physiology of human and animal organism, if it is God who gave the universe a start, and once moving kept it in being and in motion, then that God can work miracles. Why?

It is wrong to imagine that a miracle is a violation of God's part of the laws of nature. It is a natural law that a stone will fall to earth. But if I interpose my hand and keep the stone from falling, I am not violating a law of nature, but acting in accordance with nature. Now if I take my hand away and the stone still remains suspended in the air, I have a miracle. But it is not any more a violation of a law of nature for God to hold it there than it is for me to hold it there. It is not a violation of nature for new tissue to form in a wound under a skillful surgeon's care. Neither is God violating nature, when He who made the laws of human tissue, suddenly creates new tissue in that wound. The truth of the matter is that we often have a false idea of what a law of nature is. The laws of nature are nothing more than

the constant way natural forces act if left to themselves. Fire burns; water seeks its level; bodies attract one another; man is mortal. We formulate these laws by observation and experiment. But a law supposes a law-giver. The constant action of the falling stone, of fire, of water, is not the law, but the effect of the law.

The law is in the will of the law-giver, and we who believe in God, know the Lawgiver is God. He made the laws, and what we call "the laws" is only the observed effect of His laws. The laws of nature are not independent of God, but merely the visible effect of His constant action. Only those who do not believe in the Christian God can deny this. He is the supreme Lawgiver. Surely when He freely decided that natural forces should act in this way and not in that, He could at the same time have been just as free to decide that at such and such a moment He would interpose His own unlimited power to make those natural forces act otherwise, just as I interposed my limited power to keep the stone from following out its law. This is not as if God really interfered in the course of nature, as if He were outside and suddenly came in disturbing it all. No, He was there all the time. The only reason natural forces act at all is because He is there. Fire burns, water seeks its level, bodies attract one another, man is mortal, because God so disposed natural forces, and by His power makes them act so.

The production of even the most ordinary object is just as mysterious as a miracle. They both come from the Infinite, the one no less than the other. God's action in a miracle is no whit stronger nor more complicated than in the least event. The development of a flower from a seed is a marvel as wonderful as the multiplication of loaves. God does not necessarily concur with every action any created being performs; else they are not creatures, but gods. This is nothing more than to say that God is "transcendent to" (above) nature in His Being, but "immanent to" (dwelling in) nature by His presence and constant activity. This is the Christian's idea of God. This God can work miracles. No man is logical in admitting that there is a free cause of all things on which they depend for their being and power to act, and yet denying His power to change anything, if He wills.

God can work miracles. But maybe there is some reason why He should not use this power to change the ordinary course of physical nature which He established? We must remember that physical nature is not the whole of nature, but part of it. There is also the moral order of nature, the order of minds and wills. Beauty, truth, goodness, love, justice, wisdom, these, too, are part of nature, in the moral order. This order has its laws and ends, too. Physical nature is not independent of this order, but forms one whole with it. Physical and moral nature are interdependent, they work together, together they form the universe of laws. Only naturally the moral order is higher than the physical order. Where it touches man, the physical order exists only to aid man to attain the ends God gave him in the moral order. This is an elementary truth of religion. Now God, who has His ends to attain in the physical order, has also His ends to attain in the moral order. The attainment of the two sets of ends together forms the whole of creation.

If God has an end to attain in the moral order, and He chooses to use the physical order to attain that end, there is no contradiction in His doing so. This is important. When God chooses to use physical nature in some other way than it ordinarily acts, it is no arbitrary caprice. There is a meaning to His act. When Christ walked on the water, it was not a mere spectacular act performed to dazzle and confuse people. He did it with a higher purpose; truth in the higher order demanded that the lower order for a moment change its course. And so of all other miracles. Just as physical nature acts in a certain way because of God's constant will, so now by His power He makes it act in another way, but in response to a higher law. The ordinary way of acting, and the new way are together the order of His rule of the world. He has decreed both of these ways from all eternity. By the same act by which He decreed the constant action of created forces, He decreed that at certain times and places they would act differently according to His desires. He is not changing His mind, He is not acting against His nature nor against His expressed will or promise. He has one will that embraces all. Some men get well slowly in the ordinary way; others here and there get well suddenly; both get well in response to law, the first in response to the ordinary law, the second in response to the extraordinary law, but both in response to the one universal law by which God rules the world. In the mere physical order, the effect of a law is suspended when Christ walks on the water, but the complete order of God's rule is not suspended, and this order is the true law of nature. It is the complete order of God's rule that sometimes in the interests of the moral order physical nature be used for a moment, that the whole purpose of God's will may be accomplished.

It is the old question: What think ye of God? If I think He is the Christian God, then I must think that He is not hindered by any reason from working miracles if He chooses. Rather He would cease to be the God we know He is, if He were so hindered. Therefore there is no contradiction in saying that God can work miracles. There is a contradiction in saying that He cannot work miracles. It is indeed sad that some moderns who call themselves Christians should be deceived in this matter by scientists who are merely atheists. The Christian who claims to believe in the Christian God, and yet denies Him the power to work miracles, is in reality denying his God.

God can work miracles. There is no reason why He should not choose to work them. Does He ever choose to work them? Do miracles happen? Matthew Arnold once said that the great argument against miracles is that they do not happen. They do happen. They often happen, at Lourdes and other places. They have always happened in the Catholic Church since the days of the Apostles. The miracles of today, for instance, at Lourdes, besides the testimony of eye witnesses, have in their favor the severe laboratory methods of the *Bureau des Constatations*, as may be seen in such works as "Medical Proof of the Miraculous" by Dr. Le Bec, "Twenty Cures at Lourdes," by Dr. de Grandmaison, and Father Clifford's excellent, "The Logic of Lourdes." The Saints since the beginning have performed miracles, for which we have the word of such soundly critical historians as the Bollandists. Christ fed 5,000 people in the desert with seven loaves and two fishes. He cured advanced cases of paralysis, He cured cases of dropsy. He raised three people from the dead. We know that He worked these miracles, for we have reliable witnesses that He did so, in the Gospels that have been proved genuine historical documents.

THE POWER OF GOOD EXAMPLE

An incident occurred in a city parish few weeks ago that is worthy of note. A non-Catholic was in a dying condition due to a cancer in the mouth. Unable to speak, he wrote out the request that a certain priest be called, whom he had known thirty-five years before in a small town situated about seventy miles from Buffalo. His wife reluctantly sent for this priest, who hastened to the bedside of her Protestant husband. There the priest found that the old gentleman had written on a piece of paper, "I wish to join the Holy Roman Catholic Church." The priest instructed the patient in the Church's teaching, baptized him and administered the other sacraments. Forty-eight hours afterward he was dead.

Thirty-five years ago this non-Catholic, holding a responsible position in the southeastern hamlet, was struck with the zeal and sanctity of the young pastor who came to direct the small Catholic flock. The priest's example edified him and for three and one-half decades the thought would come back to his mind that here was no ordinary man, and his was no ordinary Church. The power of example was so convincing that at the close of his life, despite a protesting family, he called for this pastor whose ministrations made him a child of Christ and an heir of heaven.

Volumes may be written to persuade non-Catholics of the falsity of their position, but example will lead far more into the Church than the wisdom and knowledge of scholars. Good example is the most eloquent sermon that priest or layman can preach.—Catholic Union and Times.

Daily prayers are the best remedy for daily cares.

Convent of Our Lady of Mercy

CONDUCTED BY THE GREY NUNS OF THE CROSS (of Ottawa) AYLMEER EAST, QUE.

A thorough English Course from first year through four years High School. Pupils are prepared for Quebec Teachers' Diplomas, for Ontario Matriculation and Civil Service Examinations.

Entrance Fee.....	\$1.00
Board and Tuition.....	\$18.00 per Month
Music \$3.00 per Month and more, according to grade	
Laundry .....	\$2.00 per Month
Stenography and Typewriting.....	\$10.00 per Month

The black costume is obligatory week-days and Sundays.

Assumption College

SANDWICH, ONT.

AFFILIATED WITH THE WESTERN UNIVERSITY CONDUCTED BY THE BASILIAN FATHERS

Boarding School for Young Men and Boys

with the following courses: College Course leading to the degree of BACHELOR OF ARTS, and offering a complete foundation for the study of the professions, and especially designed for students preparing for the Priesthood.

High School Course complying with the requirements of the Ontario Department of Education.

Commercial Course equipping students for a business career.

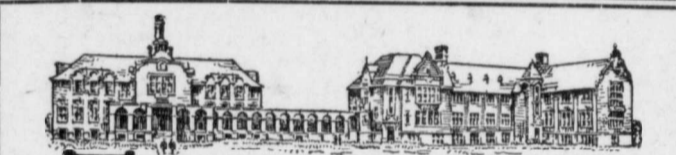
Preparatory Department for boys in Junior and Senior Fourth Classes

Well Qualified Staff; Good Buildings and Equipment; Gymnasium; Running Track; Swimming Pool; Handball Alleys; Tennis Courts; Football and Baseball Grounds; Acres of Campus.

Private Room accommodations for one hundred students.

The 54th Year Begins Tuesday, Sept. 4th

For catalogue and particulars, address: REV. D. L. DILLON, C. S. B. SUPERIOR



Loyola College

Conducted by the Jesuit Fathers. Arts and General Sciences. Degrees of B.A., B. Sc. and B.Litt. Special preparation for Law, Medicine and Engineering.

Loyola College High School

A Classical School of recognized standing. Address: Rev. W. H. Hington, S.J., Rector Loyola Matriculation accepted everywhere. Montreal.

St. Joseph's Academy

NORTH BAY, ONT.

Residential and Day School for Young Ladies and Little Girls

Fully Equipped High School and Commercial School

Art and Music

Prospectus on Application

St. Jerome's College

KITCHENER, ONT.

Commercial, High School, College and Philosophical Departments.

Large Gymnasium, Swimming Pool.

Comfortable Sleeping Rooms. Good Board.

Address: REV. W. A. BENINGER, C. R., President.

ST. MICHAEL'S COLLEGE TORONTO, CANADA

The Catholic College of the University of Toronto ALL COURSES LEADING TO DEGREES IN ARTS

REV. H. CARR, C. S. B., SUPERIOR. REV. E. J. McCORKELL, C. S. B., REGISTRAR.

ST. MICHAEL'S COLLEGE SCHOOL

HIGH SCHOOL DEPARTMENT COMMERCIAL DEPARTMENT PREPARATORY DEPARTMENT

For Calendar write: — REV. H. S. BELLISLE, C. S. B.

We swallow at one draught the lie that flatters us, and drink drop by drop the truth which is bitter to us.

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

Date of Registration Oct. 1st, 1923

For information, apply to Brescia Hall LONDON, ONT

URSULINE COLLEGE

"The Pines" Chatham, Ontario

Residential and Day School for Young Ladies and Little Girls. Beautiful situation. New Buildings with all modern equipment. Twenty-acre campus. An ideal School.

Collegiate, Preparatory and Commercial Departments

School of Music

Affiliated with Toronto Conservatory

Write for Illustrated Prospectus to the REV. MOTHER SUPERIOR.

St. Joseph's Academy

LINDSAY, ONT.

Residential and Day School for Young Ladies and Little Girls

Complete Lower, Middle, and Upper School to Second Year University, under the direction of teachers holding University degrees.

Complete Commercial, Music, Art, and Domestic Science.

The Music Departments are in affiliation with the Toronto Conservatory and Canadian Academy of Music.

For particulars, apply to THE DIRECTRESS.

St. Mary's Academy

Windsor, Ont.

For Resident and Day Students

CONDUCTED BY THE SISTERS OF THE HOLY NAMES

Courses of Study prescribed by the Ontario Department of Education.

School of Music, Art and Commerce

For Catalogues, address: SISTER SUPERIOR.

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$3.00.

Publisher & Proprietor, Thomas Coffey, L.L.D., (Rev. James T. Foley, D.D., Editor.)

Address business letters to the Manager, Classified Advertising 15 cents per line.

The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The Catholic Record has been approved and recommended by Archbishop Fahey and the Catholic Bishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, and the clergy throughout the Dominion.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main St., and John J. Dwyer.

In Montreal, single copies may be purchased from J. Milroy, 241 St. Catherine St. West.

In Ottawa, single copies may be purchased from J. W. O'Brien, 14 Nicholas St. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore.

The following agents are authorized to receive subscriptions and canvass for the Catholic Record.

General Agents—M. J. Haggarty, Stephen V. James, George J. Quigley, John J. Dwyer, Miss Brude Saunders, Sydney; H. Chamberlin, Elton Ave., E. B. W. O'Brien, West; Mrs. Geo. E. Smith, 2282 Marjorie St., Montreal; Miss Anne Hogan, Hulton P. O., St. Vital, Man.

John P. O'Connell, 118 St. George St., Quebec City; Miss Margaret E. Mulligan, Canora, Ont.

LONDON, SATURDAY, AUG. 4, 1928

HOW THINGS ARE GOING IN IRELAND

The cessation of the barbarous warfare of the Republican rebels has given the deepest relief and satisfaction to friends of Ireland everywhere. The Government has gained enormously in prestige at home and abroad by its firm and fearless assertion of its authority and its effective suppression of armed rebellion.

In keeping with its record it has recently asked and received power from the Dail to detain for a period of six months those prisoners whose release was considered prejudicial to the public safety. Those responsible for the government of Ireland may now proceed as Mr. O'Higgins said, "to sift and release the fairly honest and decent men amongst them and let them take up the broken threads of their lives."

Evidently it would be a dangerous thing to release the thirteen thousand rebel prisoners indiscriminately. Speaking to the Bill giving discretionary power to the Government to detain prisoners even though the Courts should decide that a state of war no longer existed, the Minister for Home Affairs showed that he was under no illusion as to the situation. These men, he said, struck straight at the heart of democracy and challenged principles basic to the well-being of every modern civilized State, and they had not withdrawn that challenge, but on the contrary, it had been within the last few weeks reiterated.

The Minister then quoted from a document dealing with the statement of a prominent irregular, recently captured, who said that, if liberated, every irregular would take up arms again. They had "all their arms safely dumped and substantial supplies of ammunition," and they had "only to lay their hands on them when they were free, and they must get free soon."

A gentleman associated with that movement outside the jurisdiction of Saorstad Eireann, addressing his associates, said the "Republican army was not beaten; it still retained its arms and intended going on the offensive in the winter, and as much material as possible was to be shipped to Ireland so that they would be in a position, when the order came, to strike the death-blow to the Free State. During the summer months they would devote their time to training and intelligence work."

He advised the "Brigade Staff to work very hard as De Valera was playing a very cute game and was assured of victory."

A peaceful election is essential and, we believe, assured. There seems to be no doubt that the present Government will be sustained when it appeals to the people. The Dublin Correspondent of the Universe tells of the open and uninterrupted campaign the Government is carrying on in preparation for the coming general elections.

"Many wise people were very doubtful of the capacity for rule of the young and untried men, who on the deaths of Mr. Griffiths and General Collins, succeeded to the onerous responsibility of governing Ireland. Now all men admit their capacity for ruling because they have ruled."

"It seems but a very short time ago since the enemies of the Ministry were declaring confidently that its members would not dare to

face the country. But the President and his colleagues are now facing the country every Sunday, addressing open air meetings. A few months ago, Ministers, living behind the bars of the fortified Government buildings, necessarily kept all their movements secret.

"Now their engagements are publicly announced days in advance, and they travel to and from their open air meetings without any special escort.

"A significant feature of the Ministerial speeches is the complete absence of the note of apology. They claim support because they believe that their work for the nation has earned it."

And it is gratifying in the extreme to Ireland's friends to know that the Irish people give every indication of supporting the Government. De Valera has advised putting up one and only one Republican candidate in each constituency. Ireland, it must be remembered, has proportional representation. There are in all twenty-eight constituencies, averaging a fraction over five members each. So that De Valera's hopes are not high; even if all his candidates were elected his following would be less than one fifth of the whole number elected. But there is little fear that he will have anything like that.

Another evidence that the Irish government intends to deal sternly with the lawless and criminal element is the fact that, in the same measure—the Public Safety (Emergency Powers) Bill—that gave it the right to detain prisoners, it secured the authorization of the lash for those guilty of arson or of robbery under arms. Similar measures are in force in England, one enacted as late as 1916. That something more than mere imprisonment as a punishment for these crimes is needed in Ireland at the present time is made clear by what Seumas Burke, member of the Dail for Tipperary, so pertinently said during the debate:

"Imprisonment in Ireland had been turned into a farce, and prisoners had scarcely more physical discomforts than a boy in college or a traveller in a hotel. Imprisonment had been regarded as an honor in Ireland and things had become so mixed in the last two years that it was hard to distinguish between honor and dishonor."

At a public meeting at Clonmel there were some cries of "What about the Flogging Bill?" "We propose," answered Mr. O'Higgins, Minister for Home Affairs, "to flog the man who robs with a gun or who goes out in cowardly fashion to burn his neighbor's house. Is that not good enough for them?" And the crowd approvingly answered: "Too good."

In Cork Mr. J. J. Walsh, Postmaster-General, is reported to have declared that "the country, to his view, needed one thing for the next half-dozen years—that was iron rule, and iron rule it would get if the present government was in power."

A year ago the Government was timid, fearful that a too harsh assertion of authority would cause a revulsion of feeling amongst the people. This was frankly admitted to the present writer by a prominent member of the Free State Government. Amongst the people moral cowardice cloaked itself under the euphemistic guise of "neutrality." Severe measures were deprecated as differing little from the terrorism of the Black and Tan regime. Even though the methods were the same—a baseless assertion of the rebels—there is all the difference in the world between ruthless repression by an alien government whose only right to rule was based on force, and the necessarily harsh suppression of rebellion by the legitimate government of the people freely chosen by the people themselves. Rebellion against English rule in Ireland was at one with age-old war against tyranny acclaimed everywhere and by everybody and enshrined in song and story in all the literatures of the world. Rebellion against the government chosen by the Irish people was treason to the basic principle of democracy and republicanism, treason to the Irish people.

Now a Minister of the Irish Government can boldly declare that "Iron rule this country needs and iron rule it will get if this Government is returned to power."

This indicates a revolutionary change of opinion both in those charged with the government of the people and in the people themselves. Confident, self-reliant, conscious of its dignity, authority and responsibility the Government places squarely before the people the one great issue of supreme national importance. And the people desirous of peace, order and good government, security for life and property, and peaceful national development have so far advanced in the realization of the duties and responsibilities of free citizenship that they heartily applaud the government speakers and give every evidence that of their own free and intelligent election they will choose stable government, "iron rule," and give once and forever the quietus to the forces of disorder and treason that mask themselves in the guise of super-patriotism.

MONSIGNOR O'DONNELL

It is with genuine pleasure that we learn through the Catholic Register that the Very Reverend Thomas O'Donnell, President of Church Extension, has been made a Domestic Prelate by His Holiness Pius XI.

The object of the Catholic Church Extension Society of Canada is to aid the struggling and sparsely settled Catholics in the West, to make it possible to bring to many the ministrations of religion of which they would otherwise be deprived, in short to supply the means and the men to uphold and extend the Church of God in Canada. It is a work nobly conceived and of urgent necessity. Every mission-chapel besides serving its obvious and immediate purpose may become the nucleus of a flourishing parish in the future. Ground lost now through our lack of Christian charity or mean parsimony may not be recovered in a century. We might in this connection apply to ourselves the warning of St. Paul: "If any man have not a care of his own, and especially those of his house, he hath denied the faith, and is worse than an infidel." Those Catholics who come to us from foreign countries and those who go out from the older parts of Canada, are peculiarly "our own," and we have plain duties toward those new members of our Canadian home. The Catholic Church Extension Society of Canada is the essential organization that facilitates the discharge of these duties, by making known the needs of our brethren in the West and intelligently, safely and fruitfully guiding our efforts to "have care for our own."

This great work so nobly conceived, so necessary, though launched amid general enthusiasm, came perilously near to foundering. To rekindle quenched enthusiasm, to rebuild the moribund organization, was a task infinitely greater than to begin at the beginning. Indeed there were those amongst its most zealous friends who thought the task impossible.

That was the condition of affairs when Monsignor O'Donnell took charge as President of Church Extension. And he achieved the impossible. It took courage and zeal and indefatigable effort; but the Catholic Church Extension Society is established on a firm and permanent basis recognized by all as an eminently useful and fruitful activity, an indispensable factor in the organization of the Church in Canada.

The foregoing considerations indicate the greatness of the work accomplished by the Right Reverend President of Extension. Doubtless the satisfaction that comes from the consciousness of duty well done is the greatest reward for hard, honest and intelligent work; but this feeling is enhanced by the difficulty and importance of the work is appreciated. When the Cardinal Secretary of the Consistorial Congregation, the Apostolic Delegate to Canada and the Archbishop of Toronto unite to ask the Holy Father for this signal recognition of Father O'Donnell's great and successful work, it is appreciation indeed.

The CATHOLIC RECORD very sincerely congratulates Monsignor O'Donnell, and prays God's blessing on himself and on his great work. May this evidence of the Holy Father's interest and favor and confidence so enkindle the zeal for the work of Extension in all Canadian hearts that even its Right Reverend President will be satisfied with the resulting cooperation.

THE DEVILISH POLICY OF BOLSHIEVISM

Despite rigid censorship our readers through these columns and otherwise have had glimpses of the consistently devilish policy of the Communist oligarchy that now tyrannizes over the helpless millions of Russia. The blasphemous and obscene travesties of religion that desecrated the most solemn Christian feasts, the open avowal that religion and communism are essentially antagonistic in their aims, prohibition to teach religion to anyone under eighteen and the open war on all real religion make sufficiently clear what the policy of Russian communism is and the source of its inspiration.

There recently arrived in New York from Russia Baroness Mara de Lillier Steinhel, who made her way to America after having escaped from a Russian prison. This gentle and cultured lady wishes henceforth to be known as Madam Steinhel though she was a Countess in her own right before her marriage. We may have little sympathy with Russian or other aristocrats reduced to making an honest living for themselves; but that need not lessen the weight of the testimony that this Russian lady bears to the conditions obtaining in her native country which she loves. It is to her credit that it is not the sorrows of her class, not the vicissitudes of fortune that have turned her into penury, but it is the real and perhaps irretrievable national loss of Russia that she bitterly deploras:

"There is only one thing that stands out in all the horrors in Russia. That is what is happening to the youth of Russia, and I tell you it is doomed. I know all the stories about the girls being nationalized. I do not wish to speak about exaggerations. Many stories have been brought from Russia by persons who naturally are embittered. One thing is true and America does not know it. The boys and girls of Russia are doomed. And the boys and girls are the future of Russia. Social morality is deplorable. Virtue in very young children is rare. Marriage laws are not sacred, or even respected as a business contract. Divorce laws are even more lax. The Government encourages infidelity and illegitimacy, the idea being that the foundation of the Bolshevist plan is built upon the theory that all home ties must be done away with."

DANGEROUS TACTICS

By THE OBSERVER

It is very sad to see unscrupulous demagogues mislead the people, arouse their passions, excite class hatred, misrepresent everyone who ventures to suggest that they may be wrong about any matter whatever. But, everyone goes more or less according to his nature; and it is the nature of demagogues to use those methods; and that they should do so is not to be wondered at. Unfortunately, such demagogues do not stand alone; they always receive support from politicians who have not the excuse, if excuse it be, of being carried away by that sort of fanaticism which often enables the demagogue to mislead himself at the same time that he misleads others.

It always happens that when some social or economic question becomes acute in this or that place, a drive is made by public men in a dishonest showing of sympathy for the side on which the most votes are supposed to be. In such cases all shame is usually cast aside, as well as all sense of public responsibility. The highest political position is no guarantee that the occupant of such position will not appeal without scruple to the passions of angry or disappointed men, if he sees in that by so doing he can win a few votes for his party.

Thus the most eminent public men play into the hands of the lowest and most ignorant demagogues. It is the favourite appeal of demagogues against the institutions and Constitution of the country, that public men have no sincerity; and the danger of that

appeal lies in the fact that there are too many men in public life who have no sincerity; or at least none that suffices to save them adopting all the arts of the demagogue when they think they see a temporary advantage to be had by so doing.

These reflections are occasioned by my having observed in numerous instances public men of position, from whom much better might not unreasonably be expected, taking up the arts of the demagogue, inflaming still further passionate feelings that were already too much inflamed, not because they cared particularly about the men whose interests they professed to be anxious about, but merely as a bit of what they self-flatteringly call tactics. If such acts are worthy of being called tactics, I think it is quite apparent that they are bad and dangerous tactics.

The excitement of the passions of men by demagogues is always an evil thing; but if demagogues be confined within its ordinary limitations, it can but seldom do any permanent damage to a State. Demagogues become dangerous when public leaders who are trusted and of whom much is reasonably expected, take up the work of rousing the feelings of the people who have been prepared by men of lower standing and lesser calibre for the deceptions of abler and less pardonable men.

It is perfectly obvious to every man who has been at all observant and has kept himself free from violent partisanship, that social and economic conditions in Canada present some points of grave danger. Those dangers ought to be viewed with concern by all public men; and the last thing they should do is to add to those dangers by selfish manipulations or by aggravating excitement or distrust where it exists between employers and employees. But what happens? Do public men of high position take a careful attitude in such cases. I am sorry to say that some of them seize eagerly upon every outbreak of bad blood between employers and employees to play the mean little game of party politics; grabbing what looks like a present advantage and risking permanent harm to the peace which is essential to the future of this country.

NOTES AND COMMENTS

THE DISAPPEARANCE of Chesterton's New Witness, and its reincarnation—if it the word may be applied in such connection—as G. K. C.'s Weekly, has created quite unusual interest in English journalistic circles. The Witness was founded by G. K.'s brother, the late Cecil Chesterton, under whose auspices as well as under those of his more famous brother who continued it after Cecil's decease, it maintained throughout a thoroughly Catholic character, and demonstrated that when put forward in correct temper and form, the Catholic cause will, in these days of almost universal dissolution, receive attentive and respectful hearing. For, as even religious-minded men outside the Church are coming more and more to recognize, it is the only cause that confronts the reviving paganism of today with an unbroken front, and the indelible stamp of truth upon it.

CONVERSION to the Catholic Faith is usually the signal for denunciation and abuse on the part of those who affect to consider their own wavering cause thereby betrayed. It was not so in G. K. C.'s case—at least not to any appreciable extent. On the contrary the intellect of the English-speaking world for the most part treated his conversion with mingled appreciation and regret—appreciation of his great qualities of heart and mind, and regret that these should be forever lost to English Protestantism. As in Newman's case, seventy-five years before, it was recognized that this individual secession struck at the very vitals of the Protestant theory of belief, and that its effect would increase with the years.

THE PURPOSES of the New Witness was primarily political. In its valedictory Hilaire Belloc, who had been associated with it from the outset, wrote: "This paper set out to expose the corruption of the Parliamentary system in its rapid decline, to render men familiar with the Professional Politician, to make all take for granted a simple fact which had been concealed from all;

the fact that public life had fallen to be a network of bribery and blackmail; that the old aristocratic tradition had failed and that nothing had succeeded it. I say we have wholly succeeded in that task." And in re-launching it in its more ambitious form there was no uncertainty about the determination of its projectors to carry on G. K. C.'s Weekly, "with the same high purpose, the same swords to wield, the same walls to build, the same sanctities of home and freedom and truth to serve."

AMONG OTHER greetings to the new venture was this characteristic effusion of H. G. Wells:

"Dear New Witness,—I love G. K. C. and I hate the Catholicism of Belloc and Rome so that I sit by your bedside, the Phoenix death-bed from which G. K. C.'s Weekly is to be born, with very mingled feelings. Now, if it was only Rothermere's last squeak, how happily we might rejoice together. You've been a decent, wrong-headed old paper, full of good writing. If Catholicism is still to run about the world giving tongue, it can have no better spokesman than G. K. C. But I grudge Catholicism G. K. C.—Yours, etc."

That he should grudge Chesterton to the Church is a feeling which he shares with many others, and which if he is honest with himself may have even his own path to Rome. He would not be the first who, beginning with "hatred for Rome," found his footsteps at last treading the pleasant pavements of the City of Peace.

THE FEELING which, during the excavations in Egypt resulting in the "desecration," as some have termed it, of King Tutankhamen's tomb, gradually arose in England and on the Continent, has found vent in many curious comments in the daily press. Men have been asking themselves what the fate of Westminster Abbey may be some thousands of years hence. With this as a text the Morning Post heads a column "Egypt's Revenge," and proceeds along this line: "Britain will then long have relapsed into a land of forests and swamps inhabited only by a few stunted savages. The Egyptians, masters of the world, will have no reason for troubling about such a country. But their insatiable curiosity and restlessness drive them on into exploring the pathless jungles so repulsive to men coming from the land of the Nile. The search is rewarded presently by discovery of the remains of large edifices which seem to have been used for religious purposes."

THE WRITER then proceeds to give details of the resulting excavations as reported in a hypothetical journal of the day, in which speculations are freely indulged in as to the persons and characters of the men and women whose tombs are brought into view. "But the most interesting discovery of all is that reported at the moment of closing (going to press), namely, the coffin of 'Earl Carnarvon.' The lid has not yet been broken, but the cartouches and emblems are said to leave no doubt as to the identity. In a few hours we may hope to gaze on the desecrator of the tombs of the Pharaohs and of the man who stole the obelisk from Alexandria, to set it up on the banks of the Thames. More tomorrow."

Who will venture to say that time may not bring about its revenges?

MINISTER PRAISES CATHOLIC THEORY OF PARISH SCHOOLS

The Rev. Hamilton Schuyler, Rector of Trinity Church of Trenton, N. J., writing in the American Church Monthly on the subject "Other Sheep Not of This Fold—The Roman Catholics," has the following to say regarding the Catholic attitude on education:

"Another point which it seems to me calls for our admiration is the supreme importance attributed by Roman Catholics to the religious education of their children. Viewing the matter from their standpoint, we must admit that they are justified in establishing their own schools where their children may be taught the religion which their parents profess. The wisdom of inculcating the truths of religion while the child is yet in its most impressionable stage is one which is generally recognized by all parties. Bodies other than Roman Catholics attempt to do this in Sunday Schools.

"Roman Catholics believe that such intermittent teaching of religion is not sufficient. They desire that religion shall enter into

the daily life of the child and a knowledge of it shall go hand in hand with secular studies. Who shall say that they are wrong? Certainly the fact that they willingly bear the great expense of supporting their parochial schools, furnishes the best evidence that they are animated by purely conscientious motives."

WHAT MGR. SEIPEL HAS DONE FOR AUSTRIA

IN DARK DAYS OF DESPAIR GATHERED STRENGTH FROM ABOVE

By Dr. Frederick Funder (Vienna Correspondent, N. C. W. C.)

VIENNA, June 25.—In the old palace once occupied by Count Kaunitz, the Imperial Chancellor in the time of Maria Theresa, Mgr. Seipel, Federal Chancellor of the Austrian Republic and the man who is credited with having rescued his nation when it was tottering on the very brink of utter ruin, received the correspondent of the N. C. W. C. News Service. The interview was arranged for the purpose of giving the Chancellor an opportunity to tell the Catholic readers of America the facts about Austria's present condition.

The fact that the Federal Chancellor now has his offices in the palace which was used as the residence of the Ministers of Foreign Affairs under the Hapsburg regime, is, in itself, significant of the struggle which Austria is making to recover her place among the nations of the world. In line with the Government slogan of economy in administrative expenditures, Mgr. Seipel has given up the handsome building formerly set aside for the Chancellor's use, and shares his present offices with the Minister of Foreign Affairs.

It was just 9 o'clock in the morning and, although the ante-room was full of callers, the N. C. W. C. correspondent was admitted first. When I entered, the Chancellor was standing, talking over the telephone with the Minister of Finance. He was reading messages from the Austrian Ambassador in London, Baron Frankenstein, concerning the reception accorded the League of Nations loan for Austria in the United States and England. The Chancellor proves a pleasant surprise to those journalists who have occasion to meet him. Rarely is the task of gathering news made easier than it is in his office.

CHANCELLOR TALKS FREELY

When I invited him to express his opinions concerning the present situation in Austria through the Catholic press of America, he readily acceded, saying: "The request comes most opportunely. Just as you arrived to ask me to speak a few words to the American press, I received the most gratifying news concerning the result in America of our great loan arranged by the League of Nations. 'I am deeply affected,' he went on, 'to see that the same America which has done us so much good for some years past through charitable activity, when unable to help ourselves, were obliged to appeal to the generosity of richer nations, that this same America, or rather not the same, but the America of capital, of sound business, should have decided to take such a prominent interest in our loan after a period of withdrawal from all European financial affairs. The things that lie between these two American relief actions undertaken to help us. We had ruin staring us in the face and our currency and our economic system seemed to have forfeited the confidence of the whole world. Am I not right in asking, therefore, whether great changes must not have taken place in our country to bring about this visibly altered opinion of the world regarding Austria? That same nation, but a short time ago supported by aims, is recognized again as a people with whom commercial relations are possible and which can be trusted, now, with American investments."

GREAT CHANGES IN AUSTRIA

"A great change has indeed taken place here. Owing to the fact that the foreign nations regained their confidence in Austria's future existence, our own people have regained confidence in the future. Fortunately, neither the foreign nations nor our own people confined themselves to mere oratorical demonstrations of confidence. Foreign powers have guaranteed the Austrian loan, foreign capital has subscribed to the loan. An active nation, Frankenstein, has set in this country. Our people have made the greatest sacrifices both by taxation and in submitting to restrictions, often very incisive and cruel, though inevitable. We are economizing in the different departments of the government, both in great and small things. We have diminished the number of our ministries, are pensioning off 150,000 civil employees in the course of nine months, are reorganizing our State railway system which has hitherto piled up great deficits, and are collecting hundreds of billions by our new taxes. Our calculations are no mere fictions. As is attested by Dr. Zimmermann, the general commissioner of the League of Nations, the amount of taxes very considerably exceeds the sums contained in the previous budget. We are doing all we can do for ourselves. Among the ten States

joining for the loan of the League of Nations for Austria, our country stands in third place. When we, at the end of 1922, invited subscriptions for a short time loan in our own country, to start the work of reconstruction, we promised to refund the money out of the great loan of the League of Nations in 1923, which then had been promised to us. Our people have not made use of this right to a refund and have left their money with the State, well aware that we are on the right path now after years of terrible misery which have brought us to the verge of destruction.

"I, personally, have a share in this change, as it fell to me, shortly after my appointment as Federal Chancellor, to go abroad to make a final attempt to save my country, where conditions had become almost intolerable. What I undertook then had God's blessing. It may be that the unusual sight of a priest as a representative of a defeated country made an impression on the statesman of those countries that were hostile to us during the War, particularly since it was a priest, known to be, even at the time of War, an unswerving advocate of peace, and who advocated a quick and just ending of the cruel struggle between the nations, even when the central powers still counted on being victorious. It is also characteristic of our people, deeply stirred by the events of the revolution, that in the moment when their existence was at stake, nobody—properly speaking—objected to seeing such a decidedly conservative politician at the head of the government, even though he wore the garment of a priest."

**RECALLS SOCIALIST DEMAND**

Here I could not desist from interrupting the Chancellor. "Even more than that, your Excellency, even the Socialists, your greatest antagonists, were the first to demand that you and nobody else should become Chancellor and hold the reins of government. They said that you were the only leader of the non-socialist representatives in parliament and according to democratic principles it was proper that you, as the Chancellor, should carry into effect the ideas you represented."

With a smile the Chancellor admitted this fact, well known to every Austrian, a fact which has spared the Chancellor the reproach, hitherto, even from his most radical political adversaries of being an intruder in office.

"It has been a great help to me in these hard times," Mgr. Seipel continued, "that I have been used to addressing the masses in large meetings. There is still in our people an underlying primitive confidence that a priest will never lead them astray on purpose, and that, therefore, what encourages them and helps promises he makes deserve to be more readily credited than others from the lips of ever so many other politicians, without the moral obligations felt by a Catholic priest. There was no other expedient, for the Federal Chancellor, in this period of great decisions, when the weal of this State, possibly even of other Central Europe, was at stake, but to turn immediately to the people for confidence and cooperation. I still am of the opinion that not one of the hours was lost which I spent since the conclusion of the Geneva agreement concerning Austria's reconstruction, nearly every night in public meetings. Whether they be held in Vienna or in other towns and villages of Austria they draw large audiences, such as have not been observed in this country for several decades. Naturally it is not a priest's ideal to be pulled so deeply into political affairs as it has happened to me. The great danger is that, in such a position, it may be impossible to steer a middle course, the right combination of priestly and lay life. I always found that even in the times of most violent political persecutions I best got through by putting the priest to the front, emphasizing, ever anew, that all I do is the outcome of a deeply felt moral obligation."

**SANCTION OF THE VATICAN**

"I was very happy to have been able to appear at the Vatican at Easter time on the journey I undertook to foreign countries. I did not fail sincerely to draw the Holy Father's attention, during the extended audience he granted me, to my double position which is something out of the ordinary, and which might, occasionally, be the cause of different results for the Church. I have returned from Rome quite comforted. The extraordinary position of my country is recognized by the Holy See. The Holy Father knows that a man of the Church, under uncommon circumstances, will be able to choose an extraordinary path, and yet, indirectly, serve his original calling, too. Should I succeed in saving my native country and—thank God—much has been achieved already so that we can hopefully look into the future, then, I hope, many of my people will be of the opinion that the Austrian Chancellor, Dr. Seipel, in the dark days of general despondency and despair, gathered strength for his office and this work of rescue by lifting up his eyes to the eternal stars which Catholic priest-hood showed him."

The last few sentences were spoken with the vibrant emphasis of one who lays bare his innermost

feelings. Although he alluded to the influence of his priestly training upon his work as Federal Chancellor, Mgr. Seipel's modesty forbade him even to hint at the extraordinary impression which has been made among the intellectual classes of Austria by the fact that from the ranks of the Catholic clergy—often sneered at as "out of the world" and having "reactionary" notions—has come this man who enjoys the highest esteem in all circles, non-Catholic as well as Catholic. This is the result of the greatness of his conceptions, the dispassionate objectivity of his policy, and the undefiled purity of his personal character. Because of his striking personality, old, spiteful prejudices against the Catholic clergy, harbored by large numbers of the people have disappeared and this priest is now to many the personification of the rescuing power derived from the spiritual riches of the Catholic Church.

The interview was over. I stood for a moment looking out of the window past the Chancellor's desk. There stood the old imperial palace and the venerable church of St. Michael. And such was the influence of this man who has rescued Austria from certain ruin that as I gazed upon the fiery sword of the Archangel glistening in the bright June sunlight I seemed to hear once more the "St. Michael, St. Michael!" that battle cry of the ancient Christian warriors, ring out as an omen of success for this modern soldier of God in the battle he is waging to rehabilitate this once mighty Christian nation.

**WITHOUT GOD MAN CANNOT LIVE**

**THE RUSSIAN PEOPLE MUST RETURN TO RELIGION DECLARES RADICAL**

By Dr. Frederick Funder  
A sensation has been caused by the appearance of the book, "The Red Laughing," written by the former Russian radical Ivan Naschiwin, in which the author repudiates opinions previously expressed and calls upon the Russian people to return to religion. By religion, the author means the Russian Orthodox Church, schismatic to be sure, but still a positive Christianity that has retained most of the old principle of faith.

Up to the time of the revolution Naschiwin was known as an extreme radical and his recent profession of faith in Christianity contrasts strangely with the atheistic attitude of modern Russia. In his book he writes frankly as follows: "If we don't want to be charlatans, but honest workmen, it is our duty at the present time, after four years of experiment that have ruined Russia, to analyze all the rallying cries of our revolutionary ideology and to impart the results to the masses whose brains have been turned and—though unintentionally—led in the wrong direction."

**CAN'T LIVE WITHOUT GOD**

The Russian writer sums up his impression of the work that is to be done in Russia as follows: "I believe that an enormous religious task is awaiting us in the near future. It is brought home to us more and more that it is difficult to live without God upon this earth. You may torment men without God, you may drive them with hired bayonets into battles that are other people's concerns, you may build your fortune without God upon murder and unpeppable pain, but no human life can be lived without God."

"However guilty our Church, or strictly speaking its representatives, may have been with regard to their duty to the country, the writer goes on, "it is clear by this time to many persons, that religion is not a silly invention of the priests. Not only the masses of the people but also the intellectual classes are longing for the Church and are already flocking to it. It is up to the priests to hold this new flock, a flock already purified by suffering—within the Church. For that reason the priests must, first of all, purify themselves in the same way as our educated classes are being purified, as all Russia is being purified, in the midst of terrible tortures. The clergy must fight its 'ice campaign' for Russia if it is not going to forsake the Church which a short time ago was about to perish because of general indifference. It must do as was done by the heroic boys who followed Kornilov and Alexieff across the ice clad plains of Russia to sacrifice their lives."

Naschiwin has little confidence in the priests of the old regime but he looks for results from the younger members of the clergy. He writes: "I set no great hopes on the old priests, still deep in the pool of the Synod. But it seems to me that much will be done by the new priests who entered the service of the Church during these awful times and who are fully conscious not only of the importance, but also of the sanctity of their decision."

He has this to say of the attitude of the intellectuals: "The intellectual classes will have to abandon the mistaken bashfulness which still possesses them. It seems to me almost as though they are afraid of what Maruja Spiridonowa the 'grandmother of the Russian Revoluti-n,' may think of it. She would be sure to hasten to the assistance of the Church."

**REFORM IN CHURCH**

"Naturally the structure of the Church must undergo a purification too," Naschiwin writes. "This, however, must be done most carefully so as not to resemble the activities of the self-complacent painters of images of the saints in the Vladimir churches who undertook the work of renovating the old fresco paintings and who did their work so well that when they were finished nothing remained but the worthless paintings of poor artists. Also we must not imitate the cunning searians, working at the century old carvings of the churches with the hatchet and ruining them so that only ugly blank spaces remain."

Let us consider, for instance, the old Slavonic language used in the divine service. Many clever persons want to substitute modern Russian as a language that would be understood by the people, forgetting that there is nothing to understand. In whatever language the divine service is held it will always remain a mystery. It is no problem from the arithmetic book nor is it a leading article from the daily paper.

As to the method of bringing about the "purification" of the Church of which he speaks Naschiwin says: "I would start this great work by falling on my knees full of reverence and saying fervently: 'I see on your white dress a dark little stain that has been made by careless ones. Bless me, Blessed Virgin, bless your Child that He may take away that dark blot, leaving your garment and your ineffable beauty still more resplendent.'"

**THE DUTY OF PRIESTS**

Referring to the movement back to Christianity, Naschiwin writes: "This bent towards the Church, this flock numbering millions, is one of the grandest achievements of the Revolution though it is far from standing forth as unparalleled in history. The same thing happened at the time of the French Revoluti-n and again during the period of Sturm und Drang." All we can pray for here is that the priest will throw away his samovars and books to step forth from the open door of the Church in glistening robes and a cloud of incense, advanced in the light of the candles to bless the hungry souls with the song "Christ is risen." The hearts of the priests should be purified and they should be animated with a desire to forgive, to pardon the general mistrust in the consciousness of their own great sins, full of wisdom, of patience and b-ndless Christian charity towards the weak and the rebellious."

**COLORED PRIESTS NEEDED**

**MGR. BURKE TELLS OF WORK DONE AMONG NEGROES**

Declaring that no nation or race had ever been converted except by its own leaders, Mgr. John E. Burke, Director of the Catholic Board for Work Among the Colored People, has made an appeal for more colored vocations. Mgr. Burke took for his text the words: "What shall we give to God for all He has given to us?" "Gratitude and thanksgiving," he said, "are in our hearts today. For years and years I have been a staunch advocate of the necessity of colored priests in the United States. We who are working among the 11,000,000 colored people in this country are planting the seed and we can see the consoling results."

"I believe that the harvest is to come from the colored priests in the United States. We have five of them now. God is no respecter of persons. Racial prejudice is most unjust and cruel at all times. It is acutely so and criminal when it enters the Catholic Church and reaches the very sanctuary of God. It is human to err, to make mistakes, and even to make big blunders, and as the human element is a very decided one in the Church, we are not to be surprised when some unjustly discriminate against certain people or races, and affirm that the time is not opportune for the ordination of certain aspirants."

"What does the supreme head of the Church, Christ's vicar on earth, say regarding the ordination of priests from every race. The Popes, and especially Pope Pius X. and Pope Benedict XV., have issued positive instructions to ordain priests of all races. They are right. We must take our lessons and instructions from Rome. When Rome speaks the case is ended. Those who practically differ from the Pope's positive instructions hold an indefensible position. The white race has not the monopoly of the benefits of the redemption."

"We have in the United States only five colored priests. The seminaries need more young colored men who have vocations for the priesthood. They will be received, if they do not come up to the standards set by their ecclesiastical superiors, they like so many white students, will be told to leave, that they have no vocation. They will not be ordained merely because they are colored. The spirit within does not change with the casual color of the skin. The Church does not judge on the surface. We are in sore need of colored sisters. Thank God, we have 340 sisters working for our people throughout the South, but as we need more colored

priests, so, too, do we need more colored sisters.

"Father Lissner, the head of St. Anthony's Mission House, has had great success among the colored people of Georgia. Three years ago he established the mission house at Highwood, N. J., where young men, white and colored, will be received and educated free of any charge, and then, if found worthy, ordained as priests for the conversion of the colored people of the South. Four years ago Pope Benedict XV. told Father Lissner to promote and encourage colored vocations and to establish for that purpose a major seminary. Cardinal Van Rossum transferred those orders of the Holy Father in a very interestingly written document."—N. Y. Times.

**LACK OF REVERENCE**

Patrick F. Scanlan, managing-editor of the Brooklyn Tablet, delivered the address at commencement exercises for the pupils of Public school No. 27. Commenting upon the fact that the editor of a Catholic paper had been invited to address a public school graduating class, Mr. Scanlan said:

"It is an honor and pleasure to be here. It is an honor because my presence, as one of the editors of a Catholic newspaper should help discharge the ancient calumny that Catholics oppose the Public school system. We Catholics help pay for the maintenance of the Public schools, help supply teachers for them like all good citizens and want to see them made efficient and effective as possible. It is a pleasure to be here to behold so many children having completed their studies and who are about to advance upon the rungs of the ladder of progress."

"Today more fault is being found with the young people than ever before and unfortunately most of it is classified as 'immorality.'"

"Parental responsibility is not what it should be, license and rebellion, lack of self-control and self-restraint, are in the air, and the long calendar of crimes committed by young people makes one feel sad. It is not my place here to dwell upon the duties of parents who shrink or overlook their obligations in this position, it seems, is to advise, to guide, to give good advice and to give it briefly. My advice to you graduates is summed up in one word, respect. Nearly everything that is wrong in society today is due to the lack or absence of respect. Respect is the secret of all happiness, the heart of true progress, the kernel of success in life. Without it there is no faith, no love, no peace, respect—reverence—respect of the commandments of Mount Sinai, respect of God, of neighbor, of self, of all law. Respect for God and His law—that is real religion. Respect for ourselves—clean bodies and pure souls that is purity and chivalry. Respect for our neighbors—for his person and property that is honesty. Respect for our country and its laws—that is patriotism. There never was a criminal, a tyrant, an infidel or a bad person who was not disrespectful. "Children, you wonder what respect is. It is simply reverence, it is a regard for the feelings and rights of others. It is a recognition of your duties of life."

"This then, children, is my advice. Let that word, respect, respect, respect—reverence—reverence—reverence, be part and parcel of your life. If so you will be successful, you will have a purpose in life, and what is more you will be happy. Remember, respect God, yourself, authority, your parents and your fellow men. Seek to be known always as good boys and good girls, then you will be good men and good women, and you will always be good Americans, love the flag, love your parents, love your fellow men and observe the law and you will reflect credit on your fine school and fine teachers. May God bless you all, keep you upright and noble, make you assets to the community."

**HEBRIDEANS WELL SATISFIED**

The settlers from the Hebrides met with some disappointments when they reached this country, but, according to the Edmonton Bulletin, they are now well pleased with what Canada has done for them.

Rev. Father R. A. McDonnell, who is responsible for the introduction of these most desirable settlers to the West, states that all his people are now arranged for; most of them are on their own farms, are hard at work, well satisfied with what has been done for them and thoroughly appreciative of the efforts of the Soldier Settlement Board in providing them with suitable land. With the exception of a few women and children at the Red Deer headquarters, the forty families are all engaged in agriculture. Twelve families are located in the Calgary area, the balance in the Edmonton district; four of the men took up land without assistance from the Government, the others all being supplied by the Soldier Settlement Board.

The Islanders are writing to their people at home telling all that has been done for them and what their prospects are in this new country. It is expected, as a result of the good news, that several thousand of their countrymen will soon follow them here. Rev. Father McDonnell returns to the Scottish islands in a short time, and when he comes

back this autumn or winter he will bring with him the wives and children of the men who are already settled. He is also commissioned to act as chaperone to several island lasses who will be married on their arrival.—The Globe.

**POPE TO INSPECT FAMOUS BIBLE**

**D'ESTE BIBLE WAS CARRIED FROM ITALY DURING WAR OF UNITY**

Modena.—Learning that His Holiness Pope Pius XI. had expressed a desire to see the famous Bible of Borso d'Este which has been restored to Italy after many years absence and will henceforth be preserved in the library at Modena, the Italian Government has charged Commendatore Arduino Colasanti, Director-General of Fine Arts with the mission of carrying the precious volume to the Vatican. Pope Pius XI., as is well known, has a scholarly interest in ancient illuminated volumes and published many interesting monographs of the subject while librarian of the Ambrosiana and of the Vatican library.

The volumes which have aroused the interest of His Holiness have an interesting history. They are an ancient text of the Bible, in two volumes of 700 pages each, written on parchment and illuminated with wonderful patience and skill by the scholarly Prince of Este who, in 1452, bore the title of Duke of Modena and Reggio. Each page is superbly illuminated. The work was executed between 1450 and 1460 and is in a splendid state of preservation. The d'Este Bible is considered one of the most valuable sources of information on the history of costumes of that period.

**IMPERIAL TREASURE**

The famous work was carried out of Italy at the time of the Italian war of unity and became the property of Archduke Francis Ferdinand of Austria, and later of Emperor Francis Joseph. Indeed, the ancient volumes formed part of the imperial treasure of the House of Austria. With the fall of the monarchy, the late Emperor Charles I., was driven by necessity to sell the Bible to a dealer in antiquities in Paris. This spring an antiquary of Florence happened to learn that the famous Este Bible was to emigrate to America. Desiring the return of the volumes to Italy, he went to Paris on his own initiative and succeeded in persuading the dealer to wait thirty days before taking any action. From there he rushed back to Rome and placed the matter before the Italian Government. Unfortunately, the Government, which is facing many difficulties, financial and otherwise, did not feel in a position to purchase the valuable code and it might have been lost to Italy forever had not one of her loyal sons, Commendatore Treccani, who already has many similar acts to his credit, volunteered to purchase the volumes and preserve them for a nation. This he did, the purchase price being 3,800,000 French francs or, at the prevailing rate of exchange, four and a half million lire.

Commendatore Treccani immediately turned the volumes over to the Italian Government, and it has been decided to preserve them in the library at Modena.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

**THE HOLY SEE HONORS EXTENSION PRESIDENT**

At the request of His Eminence, Cardinal De Lai, Secretary of the Sacred Consistorial Congregation, of His Eminence, the Apostolic Delegate to Canada and of His Grace, the Archbishop of Toronto, His Holiness, Pius XI. has been pleased to confer upon the Very Rev. President of Extension the title of Domestic Prelate. He will therefore be addressed in future as the Right Rev. Mgr. T. O'Donnell. This appreciation of the President is a tribute that will be endorsed by all Catholics who will see at once a further recognition on the part of the Holy Father of the importance of doing our duty towards the Missions. Missionary work will long remain a necessary part of the Church's growth in Canada. The territory forming the Dominion is of very vast extent and thinly populated. This means hard missionary travelling to and fro to many small churches. Canada's growth is dependent to a very large extent on the value of her agricultural products and our ability to place on the uncultivated areas a population that will be able to find there a comfortable living. Not only must we solve this problem but we must also assimilate into the general life of the country peoples of all nations. Thousands are arriving from Catholic countries and are in no position to provide priests, churches, and schools for themselves. They will soon lose all practical faith or join the various sects who are well established in these new fields if Catholics do not interest themselves in their religious problems and help to solve them.

**COLUMBUS BURIED AT SAN DOMINGO**

Lisbon.—A lively discussion which has long been waged in regard to the last resting place of Christopher Columbus has been brought to a close as the result of recent excavations about the Cathedral of San Domingo. Up to the present it had been a much mooted question as to whether the remains reposed at Siviglia or at San Domingo. In a letter recently published, the historical writer, Enrico Deschamps, sustains the second version and gives a positive reason for his attitude. According to the inhabitants of San Domingo, the remains conserved in the Cathedral of Siviglia are not those of Christopher Columbus, but of his son, Diego, who had formerly been interred by the side of his father. In 1795 when the Spaniards came under French dominion they

the preserving of faith in these corners where without the assistance given little or nothing could have been done. The total expenditure by Extension for missionary purposes in this period has reached the considerable sum of \$644,742.26. A steady supply of Mass Intentions has been sent to the missionary Archbishops and Bishops for their priests, considerable help has been given for the training of students for the missionary field, a college for the education of Ruthenian boys and excellent supplies of vestments, altar linens and other valuable donations from the Ladies Auxiliary have been a reliable and constant source of help to the missions. They form proof enough if proof were needed of the important place that Extension now occupies in the work of saving souls for God.

We appeal to all Catholics to continue to actively support this important work. We need above all things at present some Chapels. These are memorials to the dead and we always ask at least \$500 as a donation to build one. This is the amount we need to start or build a little place where Mass can be said in surroundings that are at least decent. Can you send us that amount for the establishing of a flourishing mission in memory of a dear departed friend or relative? Why build only a costly monument that will soon be forgotten when by this method of remembering our dear ones who are gone we can benefit them and help ourselves too through our cooperating in the salvation of souls?

We need also Mass Intentions for the Missionaries. July and August are months when many are on vacation themselves or are so engrossed with their work that little thought is given to anyone or anything else. Why forget our zealous missionaries who need our constant care? They rarely get any change or vacation. They have no one to take their place for even a very legitimate rest. They must stay. In many places it is the only season for the catechetical instruction of the children, the most important form of preaching the Gospel. Let us therefore not forget this necessary assistance to our priests and let us add also a remembrance of their great work in our prayers.

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 87 Bond St., Toronto.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

**DONATIONS**  
Previously acknowledged \$6,491 97  
Altar Society, St. Cecelia's Church, Iroquois (per Mrs. Thos. Gibbons)..... 10 00

**MASS INTENTIONS**  
E. G. P., Ottawa..... 5 00

**MUSKOKA LAKES**

Already vacationists are off to the land of gleaming lakes—Muskoka, the ever beautiful with its cool green forests, sparkling lakes and shadowy winding rivers.

This summer wonderland is famous the entire continent over, and year after year tired city dwellers from all parts of Canada and the United States come to it and find health, recreation and enjoyment. It is so close to the commercial centres that even those with the briefest vacation time at their disposal may enjoy its delights.

A fleet of eight modern steamers offers glorious water trips to all points on Lakes Rosseau, Muskoka and Joseph. There is every opportunity for motor-boating, and the canoe trips are inexhaustible. The bathing and fishing is unexcelled and there is hotel accommodation to suit every taste and every purse.

There is the gay fashionable hotel with its golf course, tennis, bowling, glorious week-end dances, regattas, etc., just the place for those who need living up a bit, while, for those who are tired of the social whirl there is the quieter hotel and boarding-house offering just as enticing out-door sports, but where you may live as quietly as you please.

Canadian National Railways make direct connections with lake steamers at Muskoka Wharf, Bala Park and Lake Joseph stations. Ask any agent for literature and information.

**COLUMBUS BURIED AT SAN DOMINGO**

Lisbon.—A lively discussion which has long been waged in regard to the last resting place of Christopher Columbus has been brought to a close as the result of recent excavations about the Cathedral of San Domingo. Up to the present it had been a much mooted question as to whether the remains reposed at Siviglia or at San Domingo. In a letter recently published, the historical writer, Enrico Deschamps, sustains the second version and gives a positive reason for his attitude. According to the inhabitants of San Domingo, the remains conserved in the Cathedral of Siviglia are not those of Christopher Columbus, but of his son, Diego, who had formerly been interred by the side of his father. In 1795 when the Spaniards came under French dominion they

transported the body of Diego to Avana. This is proved today by the fact that during the process of renovating the Cathedral at San Domingo, a marble sarcophagus was unearthed bearing the inscription: "The Illustrious Christopher Columbus, Discoverer of America." Columbus was therefore buried in his native city according to his expressed desire.

**FIND ANCIENT BELL THOUGHT TO BE ONE LEFT BY ST. BRIGID**

Glastonbury, Eng.—There was recently discovered a curious brass bell which it is thought may be the one which, according to an ancient tradition, St. Brigid left at her convent at Glastonbury when she returned to Armagh.

The bell was found in an old oak box in a farmhouse near here. In construction it is identical with St. Patrick's bell, which is so honored by the Catholics of Dublin. It has been pronounced by authorities of the British Museum to be undoubtedly of early Celtic origin.

The bell is constructed of a sheet of bronze bent to an almost rectangular shape, and the "joins" are riveted. It is described as being some five inches in depth, four-and-a-half in length and three in width. The handle is of brass, and appears to represent a crawling snake, which forms two loops for the fingers.

The relic now summons Anglicans to serve in the ancient chapel of St. Patrick's, which stands at the entrance of the Glastonbury Abbey ruins.

**BURSES**

**FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS**

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Frazer care of the CATHOLIC RECORD.

**QUEEN OF APOSTLES BURSE**

Previously acknowledged \$2,782 88

**ST. ANTHONY'S BURSE**

Previously acknowledged \$1,559 95

**IMMACULATE CONCEPTION BURSE**

Previously acknowledged \$3,828 93

**COMFORTER OF THE AFFLICTED BURSE**

Previously acknowledged \$406 00

**ST. JOSEPH, PATRON OF CHINA BURSE**

Previously acknowledged \$3,025 83

**BLESSED SACRAMENT BURSE**

Previously acknowledged \$468 05  
C. M. Nfld..... 1 00

**ST. FRANCIS XAVIER BURSE**

Previously acknowledged \$378 80

**HOLY NAME OF JESUS BURSE**

Previously acknowledged \$305 00

**HOLY SOULS BURSE**

Previously acknowledged \$1,641 85  
Friend, Fairfield..... 1 00

**LITTLE FLOWER BURSE**

Previously acknowledged \$1,055 89

**SACRED HEART LEAGUE BURSE**

Previously acknowledged \$3,815 95  
Mary Power, Nfld..... 2 00

No one has a right to do as he pleases except when he pleases to do right.

Balance of Shares  
**Belgo Canadian Paper Company**  
LIMITED  
(One of the most efficiently operated news-print mills on the continent.)  
**7% Cumulative Preferred Stock**  
A large portion of these shares having been sold, the balance is offered for immediate subscription.  
**Price: \$96.50 per Share**  
(Par Value) Yielding 7.25%  
This Company has a record of twenty years of continuous successful operation, the assets are conservatively valued, the earning record is a good one and should, with the increasing capacity, be still further increased. The management is efficient and the markets excellent.  
**We Recommend These Shares for Investment**  
Orders may be telegraphed or telephoned. Full information and prospectus on request.

**A.E. AMES & CO**  
INCORPORATED INVESTMENT - ESTABLISHED 1885  
MONTREAL TORONTO NEW YORK  
VICTORIA VANCOUVER  
Members Toronto and Montreal Stock Exchanges

FIVE MINUTE SERMON

THE REV. F. P. HICKOX, O. S. B.

ELEVENTH SUNDAY AFTER PENTECOST

OUR FAITH

"By which also you are saved." (I Cor. xv. 2)

Faith, without which we cannot be saved, is the gift of God. And faith is the most necessary gift for us to possess, and the noblest gift that the Almighty can bestow upon us, for faith can lead us to life eternal. For faith to do this, we must have a knowledge of its doctrines, and we must strenuously live up to it.

Faith teaches us through the gospels. In the Gospel we can find all that it is necessary for us to know. And this knowledge is imparted to us in such a way that to know leads us to love and serve our good and merciful God. We adore one God in Three Persons—Father, Son, and the Holy Ghost. We have taught that God the Son became Man, born of the Virgin Mary by the power of the Holy Ghost. And His object in this—His Incarnation—was the Redemption of fallen man. The consummation of our Redemption was the Death of Jesus Christ, the Son of God, on Calvary.

But the gospels teach us, moreover, that during His life on earth our Blessed Lord and Saviour established His Church, which was commissioned to preach the Gospel to every living creature. This Church was fortified with the promise of Christ, that it should be imperishable; that the Holy Spirit should dwell in it, and that He Himself would remain with it until the end of time. That this Church should continue in its blessed work of guarding the truth and saving souls, Christ appointed a Vicar, the head of the Church, Peter the rock, to whom His powers were delegated, for to him He gave the Keys of the Kingdom of heaven.

Moreover, to seal us unto the Faith, and to strengthen us to act up to it, we are taught in the holy Gospel that Christ instituted the Seven Sacraments, by which grace is given to our souls. This power they have from their divine institution by Christ, the merits of Whose precious Blood is applied by them to the souls of men. The first is Baptism, which cleanses us from original sin, makes us Christians, children of God, and members of His Church. We receive the Holy Ghost in Confirmation to make us strong and perfect Christians. In the Holy Eucharist, which is not only a Sacrament in which we receive the true Body and Blood of Christ, but a Sacrifice also, the Holy Mass, which is one and the same Sacrifice with that of the Cross.

The holy Gospel also hands down those blessed words of the Saviour: "Whose sins you shall forgive, they are forgiven them" (John xv. 22). How faith makes poor sinners cling in hope to this Sacrament of Penance. The sick and the dying are not forgotten in the list of Sacraments. The continuation of priests and bishops for the ministry is safeguarded by the Sacrament of Holy Orders; and family life is blessed and ennobled by the Sacrament of Matrimony.

Faith does not leave us lonely and unprotected in our daily life. How we should wander and lose our way, and be seduced by vain pleasures and pursuits on all sides, if our Faith let us forget God! But in the Gospel we are taught the duty of prayer—to raise up our minds and hearts to God. Our Blessed Lord Himself taught us how to pray! To lift up our souls to our Father in heaven; to do Him honor; to come to Him; to long for His Kingdom to come; to know that perfection is in doing His will; to turn to Him for strength for soul and body; to be forgiving to others, as we pray Him to be forgiving to us. Oh! blessed prayer that thus directs our hearts and souls to God each day of life. "Pray always," says the Gospel; and our Blessed Lord gave us the example, praying for us on the mountain side the long night through. And we need not fear that our poor prayers will be of no avail, for we pray "through Jesus Christ our Lord." Remember His promises: "If you shall ask Me anything in My name, that I will do" (John xiv. 14). If you then being evil, know how to give good gifts to your children: how much more will your Father, who is in heaven, give good things to them that ask Him" (Matt. vii. 11).

"Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you" (Matt. vii. 7). The Gospel repeatedly assures us of blessed answers to our prayers.

And most glorious too in the Gospel is that blessed assurance of eternal reward, if we keep steadfast to the Church, led on by our holy Faith. After the Last Supper, our Lord prayed thus: "Father, I will that where I am, they also, whom Thou hast given Me, may be with Me; that they may see My glory which Thou hast given Me" (John xvii. 24). But speaking as the Judge our divine Lord and King speaks thus: "Come, ye blessed of My Father, possess you the Kingdom prepared for you" (Matt. xxv. 34). Oh! how often have we prayed "Thy Kingdom come!" And thus our faith will be crowned in that eternal Kingdom of God.

Thus is our faith taught by the holy Gospel. Can it be that men, who once have been thus blessed with the sacred gift of faith, should

fall away? It is, alas! too true. And for what have they abandoned their faith? That will be the remorse of it all throughout eternity. For what have they bartered their soul, their immortal soul, the soul that by faith was the child of God—the soul that had been redeemed by the precious Blood of Christ?

But many amongst us think but far too little of this gift of faith. There is something else that they prize still more. What can it be but something perishable, for this world passeth away, but faith leads to immortal glory. We then must treasure our faith, the blessed gift of God. We must know it thoroughly, follow its guidance, be loyal to it, and profess it openly. The Gospel and the Faith you have received wherein you stand; by which also you are saved, if you hold fast." Remember, eternal life depends on that "if you hold fast."

DR. NORVALL'S STOMACH AND TONIC TABLETS

RECOMMENDED BY DRUGGISTS AND DOCTORS BECAUSE THEY ARE THE BEST

Mr. C. M. Meaurio, Druggist of Peterborough, says:—"For Constipation, Indigestion and Sick Headache Dr. Norvall's Stomach and Tonic Tablets have no equal. If your Dealer does not keep them in stock we will be pleased to mail them to any part of Canada for twenty-five cents a bottle or five for a dollar."

The Dr. Norvall Medical Co., Ltd. 168 Hunter Street, Peterborough, Ontario.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

CATHOLIC WRITERS

The recent appointment of the gentle St. Francis of Sales as Patron of Catholic Writers, has drawn attention to a profession which we fear, is not appreciated at its just value, even by those who exercise it. When good and wise men wield the pen, this tiny instrument is, in the words of Cardinal Newman, the agency by which "the secrets of hearts are brought to light, pain of souls relieved, hidden grief carried off, sympathy conveyed, national character is fixed, a people speaks in the past and the future, and the East and West are brought into connection with each other." Great is the power of the pen; but few writers fully realize what it means to have thousands dipping daily into their prose, pondering their thoughts, adopting their points of view. On the other hand, the masses are so accustomed to their daily meal of news, good, bad and indifferent, that they rarely ask whence it comes. They accept as a matter of course the opinions, arguments and conclusions of unknown writers, adopt them as their own, and rarely stop to consider the kind of people who are responsible for the output. Apparently the reading, and, we may add, the thinking, world is at the mercy of the writer.

There was a time when men yielded only to the sway of the sword. But those were the barbaric ages; other times other methods of procedure. In our days even the orator has to yield his pedestal to the wielder of the pen. The influence of the orator is limited to the range of his voice, no matter how stentorian it may be; while the influence of the writer has no limit but the world itself. The orator is still looked upon as an aristocrat among intellectuals, and may by the wizardry of words hold its hearers spellbound, convincing them meanwhile and moving them to action; but his hearers are always limited in numbers, and he has to depend upon some humble reporter to carry his words beyond the limits of his forum; he has to appeal to somebody's pen to convey his message not to hundreds but to hundreds of thousands. Orators are few and far between in our days, and oratory is a rare diversion; but everybody reads, and the wise ones who wish to reach the world's intellect are the most strenuous advocates of the pen.

While paying honest tribute to writers who realize their responsibilities and who, in the exercise of an honorable profession, teach according to their lights, one cannot give the same badge of conduct to all. It cannot be too widely known that while the men of the pen are purveyors of information to the human race, and moulders of public opinion, they may also be destroyers as well as builders-up of reputations, inculcators of vice as well as of virtue, breeders of hatred as well as of love among men.

We saw during the late War what propagandists could do in stirring up national hatreds, and we still see what they can do in the realms of religion and morality. Writers may be equipped with all the necessities of various brands give a bias to their prose, how can they be on the right side when treating religious or social questions? How can the Catholic Church expect a fair deal from such a class of men? When they are prejudiced they are unjust; when they are prejudiced and ignorant at the same time they

are simply blind leaders leading the blind. Worldly wisdom, which they may possess in abundance and which is only too often the echo of pagan standards, will not carry the best-intentioned writer very far when discussing the Church or when treating questions that arise daily out of her relations with the world. Writers cannot teach what they do not know themselves; and yet the masses have a right to know the truth. The need is felt for Catholic writers, men willing to work for God and defend His Church, men well versed in the use of the pen, who can provide the right kind of intellectual food for thousands who are clamoring for the truth.

But proficiency in a Catholic writer presupposes cultivation of mind and heart. No profession demands a wider range of knowledge, more exact information, broader culture, or greater appreciation of the true value of things. "Before anything else," writes Pius XI. in his recent Encyclical, "they should endeavor with extreme diligence and as far as is in their power to possess the Catholic doctrine; it should beware of sinning against truth, and not for fear of offending opponents lessen or dissimulate it."

However, mere cultivation of mind and heart will not suffice. There are many learned Catholics in the world today; but unhappily their learning, it would seem, is all for themselves; it stays within the limits of their own brains. No one profits by it, for the reason that those very learned Catholics, having never learned how to use the pen, cannot communicate their knowledge. They refuse to give the time and labor required for this purpose, and the result is that with all their lore they remain dumb. Others, more generous, would willingly make the pen the instrument of their zeal, but they are not willing to make the sacrifice of time and labor necessary to acquire a style which would give them easier access to the public ear. In the writing profession, as in other avenues of life, men must creep before they walk and figuratively speaking, walk before they run. In literature the public has become fastidious. Experts in style have attained its ear to harmony, and Catholic writers who look for success must follow the pace.

Knowledge alone will avail little unless our writers acquire a copious vocabulary, ease of expression, and knowledge of the value of language and facility in the use of it. Or as the Holy Father expresses it: "they should tend to the form and elegance of speech and strive to express thoughts clearly and in ornate language, so that their readers may be interested and enjoy truth all the more."

But how are we going to get those writers? Whence the source of supply? Sometimes the occasion reveals the man; a writer may discern a facility that he was not aware of, and that is the dawning of a new vocation in life. But genius apart, for which no rules apply and no direction can be given, writers may be trained, but rarely with much success unless they are caught while they are young. Examples are few of men who take up this profession when advanced in life. Writing is hard labor; it is a form of human endeavor in which a man must earn his bread at the sweat of his brow, and the one who will undertake the task in earnest must begin early in life and resolve to persevere.

Only the enthusiasm of youth can be counted on to tap the unexplored sources. Colleges are splendid training grounds for budding writers. It is in the immature pages of college journals that the divine fire often sends forth its first scintillations. Well-conducted college journals are sources of untold good to the Catholic cause, for in them many able writers of the future may see themselves in print for the first time, while self-confidence is acquired and ambition is spurred on. Studious young men can see dawning a noble vocation; they had not dreamed of it. It is then they seek seriously of launching out into the world of ideas, grappling with the great issues of faith and morality, and helping the spread of Christian culture and championship of good causes.

Future Catholic writers should consider the writing profession as a true vocation, one which for the opportunities it presents of doing good in the world of souls is, after the priesthood, the highest and most to be envied. Pius IX., in a letter to the Bishops of France, in 1854, asked them to give all their attention to the formation of Catholic writers, "men imbued with the Catholic spirit and well grounded in letters and science who would consecrate their lives to the writing and publishing of books and papers in the defense of sound doctrines."

A score of years later his successor, Leo XIII., addressing the Bishops of Italy, was just as insistent on the value of the services which the Church has a right to expect from wielders of the pen. "The immense evil fostered by the bad press is daily gaining ground," he wrote; "this violence must cease. To the pen we must oppose the pen. This instrument so powerful for the raising of souls must be employed for the salvation of souls. Let the remedy for the evils we complain of flow from the very source whence the evils spring."

The present Pontiff, in naming a heavenly patron for the profession,

**Piles**  
For Half a Century the Standard Successful Treatment  
**Dr. CHASE'S OINTMENT**

shows that he is fully alive to the importance of cultivating Catholic writers. Let us, therefore, pray fervently for this intention during the present month, and ask the Sacred Heart not merely to raise up a new generation of defenders of the faith, but also to strengthen those who are now engaged in breaking lanes with the enemy. Those who are growing grey in the service will be also grateful for a prayerful souvenir from the members of our League.

ANTAGONISM TO TRUTH

The seed must be stuffed into the ground and die of rotteness before it can give birth to a blade of wheat.

So with the seed of truth. It must be buried away in the darkness before it can germinate—corruption, distortion, gestation, are conditions necessary for parturition, generation.

If it be an undoubted fact of science it would also seem a law in history. Truth which is a manifestation of God in life must more or less receive opposition from the world and hatred from men.

Furthermore it would seem at times to be part of the Eternal Design that the prophets of the truth should be stoned, exiled and cast upon heaps of dung.

What are men or systems in comparison with the greatness of truth? Christ's Body shackled with linen bands and sealed in a sepulchre is another picture of the grain of wheat falling into the ground to die, and bringing forth much fruit.

For do we not look to the decay of death for life, and to the gloom of the tomb for light? If an embodiment of ideas be the expression of God's own truth, it will eventually prevail in the face of opposition, intrigue, prejudice, misrepresentation. If this providential purpose is intended throughout the fabric of profane history, must we not believe that there is a more watchful care over the diviner truths—the corn of wheat sown in the sacred dust of Rome? Hardly had Christianity cast but a short shadow across the earth than St. Peter spilt his blood or when I drank from the fountains that gushed sweet water at the touch of St. Paul's head, so grossly severed from his body. No lover of the Holy Church of Rome can walk the streets of her capital without absorbing something of her magnificent composure. It may be that alien hands will yet wrest from her keeping the choice relics of four civilizations—but what of that? Even though the Pope were but a poverty-stricken pilgrim walking by the shores of the Tiber—he would still be the Vicar of Christ, the Chief Justice of the Supreme Court of Christendom, the living mouth-piece of Christ in modern history. The principle ones admitted, it matters not how distressing the human element of the Church may be. Once we have expressed our unfeigned loyalty to the Throne of the Fisherman it is of little import whether men will cry: "He who passed is a false prophet—lo, there is the truth!" or, "Here is the truth!" For us it is enough to believe that the Holy Church is the custodian of the Revelation of Christ and as the Book of Proverbs has it, "An obedient man shall speak of victory."

The seed planted in the ground was a sound seed, yet it needed some wise conservative force to hide it away from the wanton birds of the air, to submit it to corruption, to destroy it so that it might fructify a hundred fold. For why should we waste precious time explaining aright this or making a distinction in that, when we know that our sentiment was, is, and shall be according to the mind of the Church, and that truth depends neither upon the sanctity nor the malice of men. Enough it is to know that in loving what we believe to be the light of truth, the cords of our hearts are more strongly knitted to the Holy See. If we thrive within its imperturbable majesty why should we wane disheartened if men cry that through ignorance and lack of fidelity we have gone out from our Father's House into a strange land? Thanks be to the God of history for the calm sovereignty of the Holy

Father, the Pope. "And his place is in peace and his abode in Zion. There hath he broken the powers of bow, the shield, the sword and the battle. Thou enlightenest, wonderfully from the everlasting hills; all the foolish of heart were troubled. And his place is in peace and his abode in Zion. And his memory shall be in peace."—The Missionary.

RECALLS EVENTS IN LIFE OF THE FIRST MARTYR OF ENGLAND

Birmingham, July 12.—The feast of England's first martyr, to whose memory the famous Abbey of St. Albans was erected, was observed recently.

An old tradition says that Alban, who lived at the time of the tenth general persecution of Diocletian, sheltered a priest who was flying for his life. Alban was a pagan at the time, but was so impressed by the example of his guests that he embraced Christianity and was baptized by the priest.

Later, when Roman soldiers came to search his house, Alban, in the fervor of his new faith, disguised himself as the priest, and was arrested and condemned to death. On the way to the place of execution, it is said, Alban arrested the waters of a river in such a manner that they crossed dry shod, and also caused a fountain of water to flow on the summit of the hill where he was beheaded.

His executioner was converted. The man who replaced him, after striking the fatal blow, was punished with blindness.

St. Alban has been venerated in England since the fifth century. He is usually represented in art with a cross in open hand and a sword in the other, with a river or a spring in the foreground.

Leisure should be used, not wasted.

NIGHT "ORATRIX" LIGHTS

Our Night Lights "ORATRIX" are guaranteed of absolutely first quality, and they possess the following characteristics:—

1. They burn perfectly well.
2. They are smokeless.
3. Normal flame.
4. They leave no residue around the glass.
5. Furnished with our Special Tin.

This Special Tin, patented by our firm, puts our Oratrix above any competition, and eliminates the two disadvantages inherent to the other lights on the market:—

1. The wick can't fall, as it is confined in a little tube. Any danger of breaking glasses is eliminated.
2. This tin comes out very easily, as very little metal sticks to the bottom of the glass. No danger again for breaking glasses.
3. It is a marvellous tin, and we are sure that you will appreciate it.

Stick to the "Oratrix" Night Lights

Wait for Our Representative or Write Us

You are welcomed and our experience is at your service

F. BALLARGEON LIMITED

MONTREAL SAINT-CONSTANT  
365 Craig St. East Established A. D. 1856 Laprairie Co., Que.

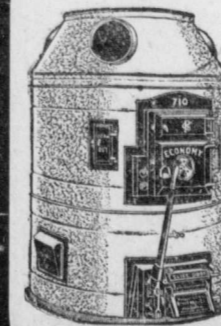
FREE to wives and mothers of Drunkards a trial treatment of the Wonderful Egyptian cure, SAMARIA PRESCRIPTION for Drunkenness, which science has proved is a disease and not a habit. It has to be treated as such. Prohibition Legislation can't cure the unfortunates. SAMARIA can be given in Tea, Coffee or any liquid food. Send stamp for trial treatment.

SAMARIA REMEDY CO.

DEPT. 21 142 MUTUAL STREET, TORONTO

"A Uniform Temperature"  
**Pease FURNACE**  
"ECONOMY"

When a customer writes such a testimonial as given below and does it voluntarily, it proves that the Pease Economy Furnace is a quality product throughout. This letter is from Mr. J. F. McCullough, of Cobourg, Ontario:



"We are so pleased with the Pease Economy Furnace that we want you to know about it. We have lived where we are for twelve years, and till now we simply froze to death all winter and every winter; but things are changed, thanks to your excellent furnace. The house has now a uniform temperature that is simply delightful, and for once we are cozy and comfortable. I do not believe we use as much coal as we used to in the days of the unsightly oil feeder."

Are you interested? May we send our latest printed matter? It's yours for the asking.

Communicate with PEASE FOUNDRY COMPANY

Attention Mr. Reid  
TORONTO - ONTARIO  
Telephone Main 7000

FIVE YEARS' AGONY ENDED  
When He Took "Fruit-a-tives" For Rheumatism

The Medicine Made From Fruit

There can be no doubt that "Fruit-a-tives" is the long sought remedy for Rheumatism and Lumbago. From all over Canada come letters testifying to this fact.

Mr. John E. Guilderson of Parrboro, N.S. writes: "I suffered badly with Rheumatism for five years—tried different medicines—was treated by doctors in Amherst—and here at home—but the Rheumatism came back. In 1916, I saw an advertisement for 'Fruit-a-tives' and took a box and got relief, so I took them for about six months and the Rheumatism was all gone and I have never felt it since". 50c a box, 6 for \$2.50, trial size 25c. At dealers or from Fruit-a-tives Limited, Ottawa, Ont.

PEDLAR'S METAL CEILINGS

BECAUSE they cannot crack, burn, or fall away, Pedlar's Metal Ceilings are the most economical interior finish for homes, churches, schools, hotel rooms, restaurants, offices, stores. A big range of choice patterns and special designs.

WRITE FOR CATALOG L.C. The PEDLAR PEOPLE Limited Established 1861  
Oshawa - Ontario

Meditation on Jesus Christ crucified is a precious balm which sweetens all pains.

PLYMYER CHURCH

**Sore Throat**

It aches and throbs with pain. The tonsils are so swollen that it hurts to swallow. And the chest feels "as tight as a drum". If you follow these simple directions, you will feel better—very much better—in a short while. Get a bottle of

**Absorbine J**  
THE ANTISEPTIC OINTMENT

Make a poultice of 1 part Absorbine J to 9 parts of water and use three or four times a day. Also bathe the outside of the throat with full strength Absorbine J. Absorbine J is simply invaluable for those subject to attacks of sore throat and colds. \$1.25 a bottle at most druggists or sent postpaid by W. F. YOUNG INC. 102 Lyman Building - Montreal

**1000 Rooms Each With Bath**

Rates	Single	Double
44 rooms	\$2.50	\$2.75
174 rooms	\$3.00	\$3.25
292 rooms	\$3.50	\$3.75
295 rooms	\$4.00	\$4.25
249 rooms	\$5.00	\$5.25
and up		

Enjoy Your Stay in **CHICAGO** in the Heart of the Loop

Convenient to all theaters, railway stations, the retail and wholesale districts, by living at the **MORRISON HOTEL** THE HOTEL OF PERFECT SERVICE Clark and Madison Sts. The Home of the Terrace Garden CHICAGO'S WONDER RESTAURANT

**TIRES**

30 x 3 1/2  
No. 1 PARTRIDGE NON-SKID  
List Price \$14.50  
**Our Sale Price \$9.99**

1st Quality Tubes \$1.25  
TERMS—Cash with order, or C. O. D. subject to inspection. Express charges prepaid on orders of \$25.00 or more.

**RIVERDALE TIRE CORPORATION LIMITED**

Toronto Sherbrooke London  
Montreal Ottawa Hamilton Windsor

**SERVICE**

**Hotel Wolverine**  
DETROIT  
Newest and Most Modern  
500 Rooms 500 Baths  
Rates \$2.50 Up

CHATS WITH YOUNG MEN

**GOD GIVE US MEN**  
 God give us men. / Time demands  
 Strong minds, great hearts, true faith and willing hands  
 Men whom the lust of office does not kill;  
 Men whom the spoils of office cannot buy;  
 Men who possess opinions and a will;  
 Men who have honor; men who will not lie;  
 Men who can stand before a demagog  
 And damn his treacherous flatteries without winking;  
 Tall men, sun crowned, who live above the fog  
 In public duty and in private thinking!

**VACATION TIME**  
 Those who have put every ounce of heart and energy in their work during the winter months have been looking forward for many a day to the coming of vacation. God made men in such a way that they cannot go on forever without relaxation. The overworked body and mind take their revenge. Our work itself suffers from an unmitigated grating at the wheel. If we are to do the best that is in us we must vary our work with play, just as nature makes night follow day. Slips of work is as often the result of exhaustion as of laziness.  
 But like all other good things vacation has its own peculiar dangers. Hands that are free only too often reach out for the forbidden fruit. Minds, empty and unoccupied, become the happy hunting ground for the wild beasts that each and every one of us has within himself. An unlimited amount of free time begets easy-going ways. In relaxing for a brief space we very often lower our ideals. Just because we seek to change the dreary round of daily duties, we sometimes go the lengths of utter dissipation. Hence, many a man returns from abroad less a man than when he set his foot in the direction of summer resort or amusement park. Experience proves that many a man is less prepared to take up the burden of daily duties after vacation than he was while ground down by work, he laid aside the tools of his worn occupations. It takes every man a week or more to rid himself of the distaste for work after the enervating days of vacation.  
 But perhaps the saddest havoc is wrought by vacation in the soul. There is little danger of our falling into grievous sin as long as we take the responsibilities of life seriously. We seldom tread devious ways whilst painfully dragging after us the yoke of labor imposed upon us by a loving Father as a penance for our sins. Just because most of us are creatures of habit, we practice our religious duties best when we perform our daily tasks most conscientiously. Since vacation is a time of no imperative tasks we easily beguile ourselves into thinking that it is a season of no religious restraints. Without the least fear we frequent dangerous places, give up those practices of piety which preserve us from serious falls, gladly meet and willingly consort with people abroad with whom we should not care to be seen at home. Is it any wonder, therefore, that the sweet aroma of a good life evaporates easiest during vacation-time?  
 It is a serious mistake to think that vacation is an absolute cessation of work. The best observers of human nature have long since discovered that the human body and mind recuperate quickest, not by an entire stopping of labor, but rather by a change of occupation. Absolute rest induces mental rust and physical flabbiness. The best exercise is that which brings unused muscles into play. Therefore, the best vacation is a season of new play, new thought, new endeavor. The happiest vacationists are those who escape from the monotony of every-day life into the bracing air of fresh labors.—Rosary Magazine.

phant success, for the real value of this life is not in the money made, not even in the glory achieved, but in the truth that men follow faithfully to the end. Then he uttered these words that should be long cherished and followed by those who heard them.  
 "You are in possession of the ancient faith. Nobody but yourselves can rob you of it. The world will try to; there comes the test for the moment. You may totter, you may stagger, you may even for the moment go down, but that means nothing. With your hand in the hand of Christ, with your soul dedicated to eternal truth, for His sake you will soon rise, and without prying any attention whatever to the voices of friends who sometimes flatter too much, or of enemies who are only too glad to revile you without any cause, you will face your God, who remains the same in sadness and in joy, in triumph and in misfortune. That is what the Cross above the tower means to you. Keep it in your hearts, and bear it forth into life courageously. Fear no man, love God, do the right, and come what may you cannot fail."

Would that every college graduate in the country would ponder this advice. What a true concept these words furnish of the meaning of success in life. And what a practical guide they give for the battle of life in which every young graduate must soon be involved. "Fear no man, love God, do the right, and come what may you cannot fail," is a rule of conduct that if followed must inevitably bring true success in life.—The Pilot.

OUR BOYS AND GIRLS

**CONTENTMENT**  
 It reddens the glow of a chubby face  
 That swings in a mother's fond embrace.  
 It's hid in the gleam of a little boy  
 As he sits at play with his tiny toy.  
 It's the silent friend in the shady nook,  
 Of a pensive maid with her story book.  
 It's the song you hear by the fisherman's door,  
 As he stretches his nets on the sandy shore.  
 It's the quietness at the vesper hour,  
 When nuns are treading their cloister bower.  
 It smiles through the wrinkles left by care  
 On the brow beneath that old gray hair.

A LESSON IN HYGIENE

"A visiting nurse from the school clinic!" Sister Mary Margaret gasped in dismay. "Oh, Father, I hope you are jesting."  
 "Indeed, I am very serious, Sister," Father Dillon assured her though the chuckle that escaped his lips and the mischief that twinkled in his eyes denied the assertion.  
 "My children are not ill. They do not need the services of a nurse."  
 "How do you know that, Sister? Doctor Millord, our worthy health officer, assured me that many children attending school, apparently well, are really in need of medical attention."  
 "If they are ill it will be evident to teacher or parents; if they are well, there is no need of physician or nurse. If the nurse finds some slight physical defects, what good will it do? The parents would laugh at a medical report when they see no traces of illness. Besides most of the Italians are too poor to incur the expense of medical attention unless it is absolutely necessary."  
 "Doctor Millord tells me that where the parents are too poor to pay for treatment, their children will be treated, free of charge, at the clinic. Also, the nurse is not merely to detect physical defects or illness. Hygiene and cleanliness will also be taught."  
 "My children are clean—that is, most of them are," Sister Mary Margaret hastily amended as Maria Farrell, her face grimy and tousled, her black hair uncombed, jumped up from her desk, to make an elaborate bow as she wished her beloved teacher "Good morning, Seester."  
 Father glanced at Sister in quizzical amusement.  
 "Maria leaves early every afternoon," she explained hastily. "She is the oldest of six children and usually is quite neat. Her mother is now at the hospital with a new baby and Mr. Farrell is a laborer working long hours for small pay. With the help of a kind neighbor little Maria is caring for the children and home—and she attends school regularly and never misses a recitation."  
 "The smile faded from Father Dillon's face: "I know, Sister, I know! Our people here are glad, doing their duty as they see it, better perhaps than many people on the avenue. I did not intend to criticize the parents or their children. They are poor, hard-working, in spite of their large families and many obligations. I know that they do not welcome innovations and I fear you will have trouble introducing the nurse. But it is an order from the Board of Health and we are forced to obey."  
 "When may I expect the nurse?"  
 "Tomorrow morning, I think."  
 Sister Mary Margaret had grave reason for apprehension over the coming visit of the nurse. St.

Joseph's parochial school was in the Italian district. The majority of the people were good, well-meaning hard-working. Many of the mothers had to assist in the daily struggle for bread. Thus, sometimes it was forgotten that "cleanliness was next to godliness." A few of the Sisters insisted that the children must be kept clean so the little ones were often sent home; but the big heart of Sister Mary Margaret would not cause distress. In her three years' teaching in St. Joseph's, she had come to know many of the parents, particularly the mothers, quite well. To her they brought their troubles and always her sweet smile and words of advice gave comfort.  
 "Johnny is so bada boy; but next year he to Seester Mary Margaret go an' he be so gooda den," more than one mother confidently repeated. And Sister Mary Margaret did have wonderful influence over her pupils. Even that stupid, lazy, talkative boy, Antonio Fugazzi, gave her a semblance of obedience that none other could exact.

It was a little after ten the next morning when Father Dillon ushered in the nurse, dressed in a white gown, starched cap and voluminous apron. In her hand was a black leather bag. The explosion of "oh's" and "ah's" at the unusual visitor did not quiet the Sister's nervousness as she greeted the visitor.

With business-like abruptness, the nurse placed her bag upon the Sister's desk and faced the children. "My dear children," she began, looking at them through the heavy, shell-rimmed spectacles. "I am a nurse! Now, who can tell me what a nurse is?"

She looked expectantly over the room at the puzzled, open-mouthed countenances before her. No one seemed to know the answer to her question. Then, a glimmer of a smile passed over Antonio Fugazzi's face. The white garments of the nurse had given him an inspiration. Up shot his hand.

"Ah, that is good. One boy knows. Now, what am I?"  
 "You walk in da May Process'n for da holy Mother Mary. Yes?"  
 "No, no, Antonio," Sister answered hastily. "How could Miss Walker be in the May Procession when this is February? The children dress in white for the May devotions and he thought your costume suggestive of that occasion," she explained to Miss Walker.

"Well, den, may be as how de lady make her fir's Communion?" Antonio ventured again.  
 "No, no," Sister shook her head, frowning at the boy, hoping to discourage further remarks; but Antonio still had one more occasion in mind when, to his positive knowledge, the party of the important part had been draped in white.

"Say, lady, may be you is dead. Yes?"  
 Sister Mary Margaret was distressed; Father Dillon clasped his hand over his mouth as though trying to hold back the smile that crinkled the corners of his lips; but the nurse was quite composed.

"Little boy, I am very much alive," she spoke in slow, incisive words. Then she addressed the class: "Today, I shall give you a short talk on the care of the teeth and will give to each one of you a toothbrush and a tube of paste. When I return next week, I want every one to be able to say that he and she have used it faithfully. Now, come to me in single file."  
 As the children walked past her she handed to each a brush and tube. Then, when they were again seated, she stood before them similarly equipped.

"Now, children, watch me closely. See, I unscrew the top from the tube, press it gently and out comes—"  
 "A snake! A lee-tia, white snake! Yes!" In his excitement, Antonio Fugazzi had jumped to the top of his desk and was waving his arms wildly as he shouted: "A snake! A snake!"  
 "Sit down, Antonio," Sister said sternly. "Sit down at once." But the boy did not seem to hear her. His eyes were fastened on the tube of paste in the nurse's hand.

"Oh! It is jes' like da snake-in-da-grass what we light on da Fourth o' July, only it don't make no whizzzzzz," he exploded expressively.  
 "Silence!" demanded Sister Mary Margaret while the nurse pretended to ignore the outburst of the boy.  
 "Now, you must spread the paste on the brush like this, and then you proceed to clean your teeth," and she put the paste covered brush to her mouth.  
 "No, no!" Antonio screamed in agony. "Seester, you tella da nurse lady, she should not to eat da lee-tia snake. Snake-in-da-grass is poison. Yes! M' mudder say so! M' brudda, Giovanni, he eat da snake-in-da-grass on da Fourth o' July, an' he to da hospital go. Yes!"  
 "Antonio!" Sister Mary Margaret's patience was long-enduring. "It is not a snake that Miss Walker has put on the brush. It is tooth paste that will clean the teeth. Now, do be quiet or I must punish you when Miss Walker leaves the room."  
 "Sure, Seester, but—"  
 "Silence!"  
 "Now, children, watch me scrub my teeth," the lady continued. While they watched with necks stretched forth and eyes opened wide in wonder, she gave a graphic illustration that betrayed every



**Cuticura Does So Much For Hair And Skin**  
 For promoting and maintaining beauty of skin and hair Cuticura Soap and Ointment are unexcelled. Cuticura Talcum is an ideal powder, refreshing and cooling to the most delicate skins.  
 Sample, 10c. Outset 25 and 50c. Talcum 25c. Sold throughout the Dominion. Canadian Depot: Lyons, Limited, 344 St. Paul St., W., Montreal.  
 "Cuticura Soap shaves without pain."

tooth in her mouth. Also it betrayed something else which Antonio was quick to perceive.  
 "On, nurse lady, you is gotta teeth what on da back has gold on lika my mudder's weddin' ring."  
 Unfortunately the nurse's teeth, though white, straight and even, were not the ones with which nature had supplied her but were what is known to the dental fraternity as "bridge work." The lady snapped her mouth shut and glared at the boy.

"Will you keep quiet?" she demanded.  
 "Sure, Say, nurse lady, did dey jes' grow in da mouth like dat? Yes?"  
 The lady's face was red with indignation. Father Dillon seemed to be suffering from an attack of the ague, as he leaned against the wall not daring to meet either the Sister's or the nurse's eyes.

"Antonio, besilent!" Sister Mary Margaret's voice was so harsh that the boy held his peace. But he was not satisfied. Impatiently, he wriggled over his bench as the nurse concluded the talk she had arranged for the first clinical visit. Finally, she replaced the brush and paste in the black leather bag and turned to the class for a parting word.

"I shall return to this room next week. Be sure to use your tooth brush morning and night. I believe that is all now. If there is anything that you do not understand, of course you may ask me questions." She paused expectantly and Antonio Fugazzi's hand shot up.

"I do not think there is anything more Antonio need know," Sister frowned at the boy, hoping to instill fear into him. But Antonio did not lower his hand.  
 "I do not like to leave a class with anything unexplained," Miss Walker said slowly as she studied the boy's face.  
 "You need not bother with Antonio," Sister assured her. "He asks a great many unnecessary questions."  
 She nodded, gazing speculatively at the boy's gleaming black eyes.

"Antonio, is this question you wish to ask important?"  
 "Sure, nurse lady, it is—"  
 "You feel that you must know the answer, Antonio?"  
 "Sure, nurse lady, I—"  
 "If I answer this question, will it assist you to clean your teeth and care for them?"  
 "Sure, nurse lady, I—"  
 "I am glad that at last you have decided to be serious. What is it you wish to know?"  
 Antonio jumped to his feet, scratched his tousled head and demanded: "When the lee-tia white snake crawl all over da golda teeth, do da snake get all gold, too?"

Silence! Then a white hand shot out and grasped a black leather bag; a white clad figure fairly ran across the floor; the door of the schoolroom banged and the nurse lady was gone.  
 Father Dillon sputtered and coughed. He mopped his red face with his handkerchief, and looked at Sister Mary Margaret:  
 "Well, Sister, the first visit from the clinical nurse is over."  
 "It is," she agreed with a sigh. Then she smiled brightly: "And as a certain little girl said of wash day, 'I can be glad that there won't be another for a whole week.'" — Mary Clark Jacobs in Rosary Magazine.

**HOW A HUMORIST WAS CONVERTED**  
 Outsiders have found their way into the Church by many and devious paths. In the most unlooked-for circumstances they have discovered the clue that led them out of the labyrinth of unbelief. Stories of conversions show that through the means of what, at that time, appeared to be mere commonplace of life, they were led to the City of God. A word dropped without much thought by this or that person; a Catholic periodical picked up to pass an idle moment; a Catholic prayer book glanced over through mere curiosity; a church visited; a Catholic acquaintance spoken to—these and other most ordinary happenings have been the beginnings of conversions.  
 One of the most unexpected ways of becoming interested in the church is told by Ave Maria in the case of

Sir F. C. Bunand editor for many years of London Punch. A busy writer of quaint and humorist comment on current happenings, he had never given religion or polemics any serious thought. He was a member of the Church of England, and apparently quite satisfied with the institution. Almost the only thing he was serious about was his editorial work for, as he himself said: "It is no joke to find bread for a family of six by making jokes." So he was constantly on the lookout for material for his work.

One day, in pursuit of such material in an old bookstore in London, he picked up a copy of St. Augustine's "Confessions," a book which though he had often heard of he had never read. He took it to his office, knowing from experience that even in the most unexpected places one sometimes finds hints and suggestions valuable for one's work.

The book lay open on a desk when an Anglican Bishop called. Concluding at once that Mr. Bunand was on his way to "Rome" as there had been a number of conversations recently, the good bishop asked the humorist solemnly: "Have you really considered the step you are about to take?" "I have considered it very carefully," replied the humorist, thinking that the question related only to some projected, irreverent use which the bishop feared might be made of St. Augustine's great work. "Well," said the Bishop, "come to me tomorrow, and I will show you reasons against it."

Bunand went, and the bishop explained to him the Anglican position. He listened respectfully, apparently much impressed by the cogency of the reasoning of his right reverend friend. "I shall now show you how weak the Roman position is," went on the bishop, having finished his argument in favor of Anglicanism—"Oh, pardon me," said Bunand, "but don't you think, Your Lordship, that Cardinal Newman would be the best man to go to for the Roman position. You have interested me deeply in a subject to which I confess I have never given any thought. It is a most important matter now as I see from your words; and I do not think it would be fair to myself or to a subject so vital, to decide at once about it. I shall take up the Roman side of the question with the Cardinal."

He went to see Cardinal Newman, and soon after entered the Church, remaining until death a very fervent, zealous Catholic.

Let us stop the progress of sin in our soul at the first stage, for the further it goes the faster it will increase.—Fuller.  
 Behave as at a banquet,—take with gratitude and moderation what is set before you, and seek for nothing more. A higher and diviner step will be to be ready and able to forego even that which is given you.—Epictetus.

Good Luck

is thought to go a long way, but Good Judgment goes farther. TO USE

**"SALADA"**  
 IS GOOD JUDGMENT.  
 "The Tea that is always Reliable."

**ASPIRIN**

UNLESS you see the name "Bayer" on tablets, you are not getting Aspirin at all



Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains directions and dose worked out by physicians during 22 years and proved safe by millions for

- |           |           |            |
|-----------|-----------|------------|
| Colds     | Headache  | Rheumatism |
| Toothache | Neuralgia | Neuritis   |
| Earache   | Lumbago   | Pain, Pain |

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monoaceticester of Salicylic Acid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer" cross.

**Louis Sandy**  
**HABIT MATERIALS and VEILINGS**  
 Specially Produced for the Use of Religious Communities  
 Black, White, and Coloured Serges and Cloths, Veilings, Cashmeres, Etc.  
 Stocked in a large variety of widths and qualities. Samples forwarded on application.  
**LOUIS SANDY**  
 Gordon Mills  
**STAFFORD, ENGLAND**  
 Telegrams—Louisand, Stafford  
 PHONE No. 104

The "Sovereign" Saves Coal

There are several exclusive features of design in the construction of the "Sovereign" Hot Water Boiler, that give it excellent qualities as a heat producer. It takes more heat out of the coal.  
 Write for booklet: "Better Heating"  
**TAYLOR-FORBES COMPANY, Limited**  
 Guelph Toronto Montreal Vancouver  
**CANADIAN FAIRBANKS-MORSE COMPANY**  
 General Agents for Windsor and Border Cities  
 London Resident Agent—T. M. Hayes, 991 Wellington St.

Let Your Family Help You

In the home where there is more than one wage-earner, it is a splendid plan to club together and buy a piano.

THE **SHERLOCK-MANNING**  
 20th Century Piano  
 The Piano worthy of your Home

will bring your family circle closer together.

Terms can be arranged if desired



Made in Canada  
**Sherlock-Manning Piano Company**  
 LONDON CANADA

**NIAGARA FALLS TOURISTS**  
**PREFER THIS BUFFALO HOTEL**  
 YOU will add to your pleasure and comfort when you visit Niagara Falls and Buffalo, by stopping at Hotel Lenox.  
 Quietly situated; yet very convenient to business, theatre and shopping districts, and Niagara Falls Boulevard.  
 A comfortable, modern hotel, complete in appointments and service. Every room an outside room. Exceptional cuisine. European plan.  
**Rates from \$2.50 per day**  
 On the Empire and Great Lakes Tours. Write for Road Guides, Maps, Hotel Booklet, etc. Motorists follow Main Street or Delaware Avenue to North Street.  
**NORTH ST. AT DELAWARE AVE.**  
 CLARENCE A. MINER  
 PRESIDENT  
**HOTEL LENOX**  
 BUFFALO, N.Y.

CELEBRATES FORTIETH ANNIVERSARY

FATHER M'MENAMIN HONORED BY HIS MASSEY FRIENDS

Massey, July 16.—Over one hundred and fifty guests responded to Rev. D. P. McMenamin's invitation to celebrate the fortieth anniversary of his priesthood at the Church of the Immaculate Conception at Massey on Sunday, July 8. The celebration was on a grand scale, and one that will long remain in the memory of those fortunate enough to attend. The church was elaborately decorated with flags and the altars resplendent with flowers and candles, while a large wreath of flowers centred about an orchid. Hand-painted "40" was placed at the top of the main altar, giving an artistic touch to the tout ensemble. Leonard's High Mass in E. Flat was sung by the choir under the able direction of Mrs. M. Osborne.

Rev. Father Brennan, pastor at Espanola, and cousin of Father McMenamin, in an eloquent sermon on "Priesthood," referred in feeling terms to the jubilarian's life as a priest, and made his audience truly feel the magnitude of the effects his enterprise and endeavors for good had had in the various spheres in which his life's work had been cast. Towards the end of the service, and previous to the benediction of the Blessed Sacrament, a number of men representing both nationalities of the parish, came forward and presented Father McMenamin with a well filled purse and two addresses, the French one read by Mr. Osias Jubinville and the English by Dr. J. J. McDermott, in which were set forth in expressive terms the sentiments of his congregation, as well as those of other denominations, to whom he had endeared himself in the two years in which he has been among them, and laudatory of the great work he has done in that short space of time.

After the service, Father McMenamin was the host at lunch served on the rectory lawn to over one hundred guests, while the Massey band rendered various well executed selections, and at which he was further honored by his Espanola friends with the presentation of an address and a purse. Among the guests from Espanola were: Messrs. E. Arthur, P. M. & M. P.; Arthur Regan; Joe Donegan, Martin Carpenter, LeBaron Diblee, Cassius Belden, representing the mill, in the unavoidable absence of General Superintendent W. J. Hussey; Chier Maroney, H. Clavette, J. Voif, Joe Mason, Hugh McNeily, Nicholas Arthurs, Paluck Gouge, Dr. Frank McCarroll, C. F. Belden.

ETNA VESUVIUS

TREMENDOUS ERUPTIONS STIR GREAT POPULATIONS

Paris, July 12.—An eyewitness thus describes the terrors of the world's great volcanoes, Vesuvius and Etna. Since the beginning of the twentieth century hardly a year has passed unmarked by eruptions of the Neapolitan volcano. Recently, for a period of fifteen days, Vesuvius after resting quiet for a period of three months, was again in action. Since the early part of June the cone situated on the wide platform which constitutes the foot of the crater, at a height of 20 metres, has been projecting powerful columns of fiery matter and torrents of lava which have invaded all the section of the east and south-east, transforming it into a veritable burning marsh. This phenomenon, according to the observations of professors, was in consequence of the heavy rains of last February in Europe, especially Italy.

Although the projections from Vesuvius are not as rapid as those of the Philippine and Hawaiian volcanoes, which are the most powerful on earth, the eruptions of Vesuvius are often preceded or accompanied by shakings of extreme violence which might provoke the earthquakes. In 1906 many hundreds of peasants were buried under the ruins of churches and private dwellings. To geologists each individual volcano has its own peculiar characteristics, varying considerably from those of others. The eruptions of Vesuvius usually begin by convulsions of the earth, these convulsions being followed by emissions of steam and violent ejections of stones of greater or less size. The noise made by these projectiles resembles that of cannon. A cone forms at the base of the crater which can be seen by the naked eye when no lava or cinders are being ejected.

HARVESTERS' EXCURSION

More harvesters than ever will be needed this year, in Western Canada, on account of the bumper crop. Special trains will be run by the Canadian Pacific Railway, which is advertising the usual low rate of \$15 to Winnipeg, plus a half-cent per mile beyond to destination in Manitoba, Saskatchewan and Alberta. Returning the fare will be \$20 from Winnipeg, plus a half-cent per mile from starting point. Going dates are August 13, 15, 22 and 24, according to the territory in Ontario. On the lunch cars food and refreshments may be obtained at reasonable prices. Special cars will be provided for ladies, children (full fare) and their escorts. First special train will leave Toronto on each date at 10.00 a.m., and last special at 10.30 p.m. on each date.

Full information may be secured from any Canadian Pacific ticket office.

THE WESTERN FAIR, LONDON, ONT.

SEPTEMBER 8TH TO 15TH The Western Fair from a Live Stock standpoint is one of the best Exhibitions held. London situated as it is, in the centre of the garden of Canada, all Live Stock Breeders and Exhibitors always report yields of sales of their animals on Exhibition at London. The Boys and Girls calf feeding competition will again be a feature in the Live Stock Department. The judging competition will also be continued. Additional ground has been purchased and two sections of the cattle farms moved. This will give a large amount of extra room for judging, etc. If a prize list is required send the Secretary a post card and one will be mailed at once. All information at the General Offices, London, Ont.

OBITUARY

MRS. KEENAN After a few days illness the death occurred on July 7th, in Seattle, Washington, of Mrs. Keenan, widow of the late Thos. Keenan, Esq. one of the pioneers of Lindsay, Ont.

In the passing of the deceased lady one of earth's valiant women has been removed, one whose influence for good will long be remembered by the many whose privilege it was to witness the beautiful example of her devoted life.

Mrs. Keenan may justly be numbered among those noble Christian wives and mothers, pioneers of our land, who are fast disappearing from our midst, leaving as a sacred heritage a memory clothed with superhuman endurance and a Christ-like spirit of self sacrifice worthy to be recorded in the pages of the glorious womanhood of our country, and doubtless penned by Angel's hand, in heaven's eternal archives.

Her declining years, for she had passed the eighty-eight mile-stone of life's journey, were characterized by that cheerfulness of spirit for which her life was remarkable and which no untoward event seemed capable of diminishing. A pupil of the Institute of the Blessed Virgin Mary in its early days in America, Mrs. Keenan ever cherished for her convent home a deep affection. For some years the deceased was the oldest Loretto pupil in America.

Her death was supremely peaceful, strengthened by all the consolations which Holy Mother Church offers to her children, the final scene was the echo of her well spent life.

Four sons and three daughters are left to mourn a devoted mother, Messrs. Robt. E. Keenan, Sioux Falls, South Dakota, Ont. W. C. Keenan, Omaha, Neb., W. D. Keenan, Mohall, North Dakota, Frank Keenan, St. Paul, Minn., Mother M. St. Anthony, Loretto Abbey, Toronto, Mrs. Edward Franklin, Seattle, Mrs. E. L. Fort, Kingston. May her dear soul rest in peace eternal.

STOP OVER IN THE MOUNTAINS

No journey across Canada is complete without a sojourn however brief among the majestic awe-inspiring mountains. Even a one-day stop-over at Jasper Park Lodge, that delightful rustic Alpine Chalet by the side of Lac Beauvert in the heart of Jasper National Park up in the Northern Canadian Rockies gives untold compensations.

This glorious mountain playground is the largest National Park in the world, embracing 4,400 square miles of mountain grandeur. There are sublime snow-clad mountains, a number of which have never been named and hundreds of which tower between 7,000 and 10,000 feet in altitude, glaciers both small and great, wild mountain torrents, leaping through gorges and tumbling in white foaming cataracts; snow-fields and clear sparkling lakes that gleam like jewels in their setting of green.

Riding, mountain climbing, boating on Lac Beauvert and swimming in the cool Alpine tarns are the chief attractions of this park, while practically every other healthful recreation may be indulged in. There is a good tennis court and a golf course under construction. Write any of the Canadian National Railways for handsomely illustrated booklet.

THE HOME BANK OF CANADA

Facilities for Prompt Collections

DRAFTS entrusted to the Home Bank for collection are expedited to presentation and a responsible service extended in the interests of the customer.

Branches and Connections Throughout Canada

Fifteen Branches in Middlesex and Elgin Counties

WANTED teacher for St. Ignace Separate School, South St. Marie, Ontario, qualified to teach senior classes, in English and French. Apply to Rev. T. A. Grenier, N. J. 322 Cathcart Street, St. Marie, Ont. 2538-17

WANTED Normal trained teacher with agricultural qualifications, wanted for Erinville Separate school. Apply stating salary and qualifications. Duties to begin Sept. 1st. Apply to Louis Strous, 2, Powassan, Ont. 2537-4

WANTED a teacher for S. S. No. 2 Oranode, second class Normal trained. Salary \$1,000 per year. Apply to William Kearney, Sec., Manitowick Station, Ont. 2536-4

WANTED teacher capable of teaching French and English. Salary \$1,000 per year. Apply to Isidore Cyr, R. 2, Haliburton, Ont. 2536-6

WANTED a daily qualified Catholic teacher for S. S. No. 2, Guelph, Ontario. Salary \$1,000 per year. Apply to John J. Hunt, Sec., Transit, Stratford, Ont. R. 2, D. 2, 2536-3

WANTED a teacher, 3rd class, for Catholic Separate school, Sec. No. 1, Morley. Salary \$850 per year. Apply to John J. Hunt, Sec., Transit, Stratford, Ont. R. 2, D. 2, 2536-3

EXPERIENCED teacher wanted for Union Separate School No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$1,100. Duties to commence Sept. 4th, 1928. Apply stating experience and qualification to Edward Horan, Sec. Treas. Seaford, Ont. R. 2, No. 5. 2538-4

WANTED a qualified teacher for Separate school No. 4, Aphrodit. Duties to commence 1st Sep. Apply stating experience and salary to David Garvey, Indian River, R. R. 3. 2538-6

WANTED a qualified teacher for Separate school No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$1,100. Duties to commence Sept. 4th, 1928. Apply stating experience and qualification to Edward Horan, Sec. Treas. Seaford, Ont. R. 2, No. 5. 2538-4

WANTED a qualified teacher for Separate school No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$1,100. Duties to commence Sept. 4th, 1928. Apply stating experience and qualification to Edward Horan, Sec. Treas. Seaford, Ont. R. 2, No. 5. 2538-4

WANTED a qualified teacher for Separate school No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$1,100. Duties to commence Sept. 4th, 1928. Apply stating experience and qualification to Edward Horan, Sec. Treas. Seaford, Ont. R. 2, No. 5. 2538-4

WANTED a qualified teacher for Separate school No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$1,100. Duties to commence Sept. 4th, 1928. Apply stating experience and qualification to Edward Horan, Sec. Treas. Seaford, Ont. R. 2, No. 5. 2538-4

WANTED a qualified teacher for Separate school No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$1,100. Duties to commence Sept. 4th, 1928. Apply stating experience and qualification to Edward Horan, Sec. Treas. Seaford, Ont. R. 2, No. 5. 2538-4

WANTED a qualified teacher for Separate school No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$1,100. Duties to commence Sept. 4th, 1928. Apply stating experience and qualification to Edward Horan, Sec. Treas. Seaford, Ont. R. 2, No. 5. 2538-4

FARMS FOR SALE

FARM of 140 acres, good sandy loam. Comprising about 70 acres wood and 70 acres tillable. Fenced with wire. Good house and stable. Pastures about 50 head of cattle. Three miles from town and church. Address: Jerry O'Connor, R. R. 4, Campbellford, Ont. 2538-3

I WILL accept as first payment on a large farm, a grocery store or any other livelihood near a convent. Age and death of husband cause of change; 1/2 section with full equipment, horse and machinery, 8 miles from Catholic Church, 4 miles from large town, good buildings, lots of water, near city of Record, London, Ont. 2537-2

FARM of 120 acres, first class clay loam, all under cultivation. Well watered with never failing creek and spring; also well at barn. Barns fully improved and equipped. Brick house, 10 rooms, in good order. Separate school on farm, 3 minutes walk from house. Centrally located between three thriving towns, nearest one four miles; also Church in nearest town, \$5,000 for this farm or will sell stock and implements if desired. For full particulars write to Jerry O'Connor, Campbellford, Ont. R. R. 4. Phone 173-12 Campbellford. 2538-3

AGENTS WANTED CONCERNING Phillip Chafe, Summerside, P. E. I., who died in 1918. Newfoundlander, who left home twenty-eight years ago and last heard of sixteen years ago, when information was received that he had fallen from a large building while working at his trade as carpenter and received injuries which necessitated his removal to a hospital. This was in some part of Western Canada. Any information concerning above party will be gratefully received by his sister Mrs. W. Beatty, care of George Cook, 119 Signal Hill Road, St. John's, Newfoundland. 2538-3

ST. MARY'S HOSPITAL, PASSAIC, N. J. YOUNG ladies who wish to become Trained Nurses have an excellent opportunity by applying to St. Mary's Hospital Training School, Passaic, New Jersey. Beneficial—One year High school or equivalent. 2538-10

TRAINING SCHOOL FOR NURSES MERVIC Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mervic Hospital, Toledo, Ohio. 2110-47

TRAINING SCHOOL FOR NURSES MOUNT St. Mary's Hospital Training School for Nurses, registered and approved by its Agents in many states, offers exceptional advantages to young women who wish to enter the Nursing Profession. Eight hour duty. Several vacancies are offered at present to applicants having one year High school. Address: Sister Superior, Mount St. Mary's Hospital, Niagara Falls, N. Y. 2538-2

TRAINING SCHOOL FOR NURSES NEVER BEFORE SO ATTRACTIVE TWO years and four months earnestly devoted to nursing tuition under right supervision with excellent equipment. Large city, varied treatment and cases, qualifies ambitious, refined women over eighteen, for domestic life emergencies or for professional careers offering unlimited opportunities. Details of standard diploma courses in registered school. Very superior fees, separate residence. September enrollment will be mailed by Directors, School of Nursing, Catholic Hospital, 457 West 18th St., New York City. 2538-2

De La Salle College, Aurora, Ont.

CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE) Students are prepared to accept qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High Schools of Ontario leading to the Normal Schools and the College of Education. It includes Music, Art and Manual Training. For particulars apply to Rev. Brother Director.

FOR EVERY KIND OF CHURCH GOODS TRY CANADA CHURCH GOODS Co Ltd 149 CHURCH ST. - TORONTO

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

Holy Pictures FOR THE CHILDREN Black and White. Size 3 3/8 x 4, at 35c. per hundred, or \$3.00 per thousand.

PRIESTS' COSSOCKS Priests' Summer Shirts. Priests' Summer Coats. Priests' Summer Vests. Tabernacle Scaff. \$250. J. J. M. LANDY 16 DUNDAS ST. WEST Adel. 0166 TORONTO, ONT.

WANTED ambitious man or woman to distribute samples and take orders for high class household specialties. Big money. Honorable proposition. Lucas Products Co., Dept. D., Hamilton, Ontario.

50,000 Harvesters Wanted "Fare Going"—\$15 to WINNIPEG. "Fare Returning"—\$20 from WINNIPEG. 1/2 cent per mile Winnipeg to destination. 1/2 cent per mile starting point to Winnipeg. GOING DATES AUGUST 13 and AUGUST 22. TERRITORY From Stations in Ontario, Smith's Falls to and including Toronto on Lake Ontario Shore Line and Huron-Peterboro Lake. From all Stations Kingston to Renfrew Junction, inclusive. From all Stations Toronto-Sudbury direct line. From all Stations Dracnoel to Port McNicoll and Burketon, to Bobcaygeon, inclusive. AUGUST 15 and AUGUST 24. TERRITORY From all Stations South and West of Toronto to and including Hamilton and Windsor, Ont. From all Stations on Owen Sound, Walkerton, Orangeville, Orangeville, Owen Sound, Walkerton, Goderich, St. Mary's, Port Burwell, and St. Thomas Branches. From all Stations Toronto and North to Bolton, Ontario. SPECIAL TRAINS FROM TORONTO LUNCH COUNTER CARS.—Food and Refreshments at reasonable prices. Full particulars from Canadian Pacific Ticket Agents. W. FULTON, District Passenger Agent, Toronto. Travel CANADIAN PACIFIC

Callaghan's Tours! (ESTABLISHED 1916) Last Tour—Season 1923 To Montreal, Quebec, Saguenay, Ste. Anne de Beaupre Boat Leaves Monday, Aug. 13 Toronto to Saguenay, \$88.00 Toronto to Ste. Anne de Beaupre, \$68.50 PERSONALLY CONDUCTED. ALL EXPENSES INCLUDED FOR INFORMATION WRITE J. J. CALLAGHAN, 613 Wellington St. LONDON, ONT. PHONE 708

WHY THE "SOVEREIGN" HAS CORRUGATED WATER JACKET The heating medium in a hot water system circulates in a water jacket between the walls of the fire pot before passing on to the sections above and thence into the radiators. To increase the heating surface of the metal wall next the fire, it is made corrugated around its circumference. This extends the area of the metal to both the fire and water faces of the fire pot, thereby securing an increased heating capacity. THE CONSTRUCTION OF THE "SOVEREIGN" REALIZES EVERY POSSIBILITY OF HEATING ECONOMY TAYLOR-FORBES COMPANY LIMITED TORONTO MONTREAL QUEBEC ST. JOHN, N.B. HALIFAX WINNIPEG REGINA CALGARY VANCOUVER LONDON RESIDENT AGENT—T. M. HAYES, 991 Wellington St. CANADIAN FAIRBANKS-MORSE COMPANY General Agents for Windsor and Border Cities

GERHARD HEINTZMAN LIMITED 222 DUNDAS ST. LONDON \$535.00 PLAYER PIANO Well known standard make Player Piano. Modern 88 Note Scale. Beautiful plain case Satin Mahogany. A Saving of \$300 50 Rolls Free Phone 5608

College and Academy of St. Joseph ST. ALBAN STREET TORONTO RESIDENCE and DAY SCHOOL For Young Ladies and Little Girls St. Joseph's College is affiliated to the University of Toronto through the Federated College of St. Michael. College Course of Four Years, leading to Degrees. Also Academic, Collegiate, Commercial and Preparatory Course. For Prospectus, apply to THE MOTHER SUPERIOR.

Buckley's 32-Day Treatment for HAY FEVER ASTHMA and CATARRH We guarantee satisfactory results—you to be the judge. If you do not get relief after using one full treatment take the empty package back to your druggist and he will refund the full purchase price. Get this guaranteed treatment today. You have everything to gain and nothing to lose. AT ALL DRUG STORES or by mail from W. K. Buckley Limited, Dept. 2 142 Mutual Street, Toronto, Ontario 100