

# The Catholic Record.

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

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus  
"ON THEIR KEEPING"

Some of my readers will know, many will not know, what it is for an Irish man to be "on his keeping." Since the English hand of force was first reached into Ireland there has seldom been a period but witnessed the sight of many of the best in the land flying and hiding from the representatives of the beneficent rulers. Usually among the glens and the hills, but oftentimes among the big cities themselves, the poor people, always loyal to death to their country's ideals, concealed and supported the hunted ones. These hunted ones are always said to be "on their keeping." They led a life of strain and tension. Those who hid them did the same. At any moment of the day or night the hunted one had to be ready to jump instantly, dive through a window, crawl up a chimney, or make a wildly dangerous burst from the door, and shoot away for himself through the ranks of the surrounding redcoats. Wonderful are the tales you can hear of the stunning surprises and the sensational escapes in every decade of boys on their keeping.

"ON MY KEEPING" A FASCINATING BOOK

For this week's letter I had important and varied items of Irish news selected when, there came to my hand from Ireland a little book entitled "On My Keeping," by Louis J. Walsh. I picked up the book and looked into it and was so fascinated by it that I did not lay it down till I had read the last word on the last page. And I at once decided to lay aside the Irish news in order to treat my readers to a glimpse into this truly charming book. Louis J. Walsh is a clever young attorney of Maghera, County Derry. He had been, I believe, that paradoxical thing called a "Constitutional Nationalist," a Redmondite, previous to the Irish Rebellion of Easter Week, 1916. Then the true light of Irish nationalism dawned on him, as it did on a multitude of our people both in Ireland and America. He joined the ranks of Sinn Fein and became a militant worker for an independent Ireland. Consequently the British soldiers came seeking him and he had to leave his law and his courts and his wife and children, flee to the hills and go "on his keeping." He says:

Lloyd George and Sir Hamar Greenwood did me the honor of thinking that Ireland would not be finally conquered if even poor, insignificant I, were left to bleat my pettifogging plea for Irish freedom. Then comes a truly beautiful description of the start of his new life as one of the hunted. The reader will see from it that, though the hunted ones in Ireland may suffer much the heart within them sings for the beauty and joy, the affection and honor they meet with.

PATRIOTISM A KEY TO ALL IRISH HEARTS

"I sat by babbling brooks that sang for me again the songs of my childhood; gathered nuts in shady groves, with all the zest of thirty golden years ago; lay among the heather and felt my heart swell with pride and love at the sight of the beautiful valley, bedecked in all the golden glory of the ripened corn and gammed with white-washed homesteads, that spread itself out below; sat with bright-eyed mountain men, keen, big-hearted, strong in body and clean in mind, who told me stories of old days on those hills and of other men who too, had been 'on their keeping' on them, and of the adventures of their own simple lives, and talked to me, with a strange light in their eyes and sometimes with a husky note in their voices, of Ireland and her long sufferings and of the wickedness of her oppressors and the undying hope of the Gael. No need for me to conceal the cause of my journey; for none of these people but would have laid down his life rather than betray me. I was no longer the commonplace attorney, whom they were wont to consult about their quarrels and difficulties, and whose bills of cost made such distressful reading. The enemy had struck at me and I had become exalted in their eyes in consequence. I had joined—even poor, insignificant, selfish me!—the long line of those who had worked and suffered for Ireland; and from the warm handclasp of every rough, manly hand, and the fervent "God and His Blessed Mother protect you," that the women spoke, I knew that, all unworthy though I was, I was identified in these people's eyes with the men of '98 and '48 and '67 and '16, who had written their names in letters of gold on the dark pages of Ireland's history.

"Every door was open to me, because for the moment I stood for Ireland and against her oppressors, and when I had reached the hospitable homestead where I had made up

my mind I would be safest from my pursuers I got a welcome that a king might have envied. The best room was made ready for me and the biggest possible fire piled on the wide hearth, and the good wife spared herself no trouble that her generous heart could suggest to make me comfortable. And what a night of it we had. The man of the house sang and recited his own songs and poems, for he was a song-maker, and a grand string of ballads he had to his credit, rich in the humour of the countryside and redolent of its beauty, and inspired by its memories and traditions; and I recited 'The Man from God Knows Where' and a neighbour lad sang songs.

"We made merry, as every normal gathering of Irish people always do. We told each other stories of the 'characters' of the district; repeated witticisms and recounted all sorts of funny experiences. The man of the house performed various feats of skill for our edification, and made the tears of happy laughter run down our cheeks with his humour and his comical description of men and things. As the smoky rafters of the old kitchen rang with our merriment I knew that there was none of us—not even the hunted man though he did not know what fate was in store for him—but was a great deal happier that night than was Lloyd George, the Prime Minister of England.

"Then we all knelt down, and the man of the house gave out the Rosary, and the good woman led with the first decade, and we all took ours in our turn. And we prayed that God and His Blessed Mother might protect us and our homes and families, and for the suffering souls, especially those near and dear to us, and for poor Ireland that God might shorten the arm of the oppressor, and for all who were suffering for her and for the men on hunger strike, and for all imprisoned Irishmen."

THE CITY PEOPLE

When the hunt got too hot for him among the mountain people he fled to the next best hiding place, the capital of Ireland, Dublin. After reading of the sterling spirit of unshaken loyalty which he found amongst the people of the hills, it is interesting to learn of the spirit that held the people of the big city, after there had burst upon them those horrors of British Parliament, would "in six weeks' time" reconquer Ireland leaving there "a broken movement and a cowed country."

"It was just then that the British cabinet had made open league with the friends of Hell and launched their policy of Black and Tanism and reprisals; in the foolish hope that hereby they would break for ever the Irish determination to be free.

"The newspapers reeked with horrors every day. We read of towns sacked by savages wearing the King of England's uniform; of men being taken out of their beds and shot in cold blood; of smoking homesteads, tortured women, and shrieking children. Military motor lorries and armoured cars careered through the streets both by day and night, and every person one met had some fresh tale of horror to relate.

"I wondered what the effect of it would be on the morale of our civilian population; and Dublin is so representative of all Ireland that it was the most favorable place in which to test the matter. I had always believed that our people would stand the strain. But their amazing courage exceeded all my expectations. So far from there being any sign of weakening, there seemed a hardening of the determination to see the struggle through. Everybody, too, was full of hope, and it was no spirit of mere unreasoning optimism that prompted the feeling. There was 'no underrating of the enemy's resources. The cost was counted and the danger duly appreciated. But we were sustained by the knowledge that there was a spirit abroad in Ireland which simply could not be broken.

"The men bit their lips with grim determination, the women prayed, and in every church you entered you saw tense-faced groups who made intercession before the Blessed Sacrament or round a picture of Our Lady of Perpetual Succour for their country and themselves. But there was not even a whisper of surrender, and on every side the proud declaration was re-echoed: 'We shall have our own rights.' 'We shall receive the extraordinary and unbreakable spirit of Ireland far more vividly and forcefully than you could understand it from reams of newspaper reading in twelve months.

A POLITICAL "CRIMINAL" IN PRISON  
At length, Walsh was arrested, and by a party of British soldiers conveyed to Derry jail. The jails of England, Ireland and Scotland were then crammed and jammed with Irish "criminals." A very satisfying glimpse of these "criminals" and their character is

given us: "There were sixty or so of us untried political prisoners, in Derry at the time representing several counties and many walks in life. We were professional and business men, farmers, artisans and laborers; but we all stood for the same ideal and a fine spirit of comradeship linked us all together. We had the usual prison organization that has proved so effective in many jail fights. For the British authorities have had to accept the awkward fact that they cannot put more than two Sinn Feiners together without an organization emerging. Our Commandant was Mick McCartan, a veterinary surgeon and a very nice, genial fellow, both brainy and tactful.

"The courage and cheerfulness of the political prisoners was amazing. Most of them were laden full of the exuberance and energy and the restlessness and vitality of youth. What that rigid routine and close confinement meant for them can scarcely be imagined by a person who has never felt the peculiar feeling of helpless loneliness that is wont to overcome a prisoner when the warden turns the key in his cell door for the long evening and night 'lock up.' But they knew that they were serving the 'Dark Rosaleen' of their dreams and their love for her made all things easy. The jails of Ireland, England and Scotland are full these times of young men of this type—clean of heart and pure of soul, brave, truthful and high-minded."

GRATEFUL TO SUFFER FOR IRELAND

"Nor was the courage that I saw so manifested in jail merely the product of youthful irresponsibility. For it was shared by prisoners of more mature years. Men like Eamonn McDermott, but recently married, who had two business houses burned down in Derry City, so far from murmuring only thought of thanking God that they were called upon to suffer so little, when such supreme sacrifices were demanded from others. Old Peter McCann of Sligo had his homestead, and his cornstacks burned to the ground by the British armed forces. His wife had to seek shelter in a laborer's cottage. Five or six sons were 'on the run' and the youngest, Charlie, a boy of less than eighteen was in jail with him in Derry. Peter himself suffered from epileptic fits, and his health was so bad that the authorities were most anxious to get an excuse to send him home. It was pretty clear that all he required to do to secure his release was to whisper two words, not guilty—thereby recognizing the Court. But no power on earth could have made Peter say those two simple words. And when Charlie hurled defiance at the Court-Martial before which the pair were brought for trial, telling them that he was a soldier of Ireland and would always do what in him lay to destroy alien rule in his country, the old man acclaimed his son's 'treason' and bade them do their worst on both of them."

THE SPIRIT OF IRELAND

Such a true, clear and fascinating picture of the spirit of Ireland, and the spirit of the prisoners in the internment camp does the book give that I believe I shall feel impelled to follow the matter up next week and tell you more about Louis Walsh's gripping narrative, give you some more of the anecdotes and incidents and tell you more of the charm that lies between the covers of "On My Keeping."

SEUMAS MACMANUS,  
Of Donegal.

ENGLISH CATHOLIC CHURCHES PAYING OFF THEIR DEBTS

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

London, October 9.—As a Catholic Church cannot be solemnly consecrated so long as it is burdened with a debt, recent events in England tend to show that the Catholic body, though small numerically, is not failing in its duty in these days of financial stringency.

Within a fortnight the Bishop of Newcastle and Hexham has carried out the ceremony of consecrating two churches in his diocese. One of these, that of St. Andrew in the city of Newcastle, is a church that dates back to 1875, and is built on the site of an older church erected in 1798, which was before the Irish Catholic workers had come to the city to give vitality to its Catholic life.

The other church consecrated by the northern prelate was at the town of Workington, where the Bishop was assisted in the consecration ceremony by the Abbot President of the English Benedictine Congregation and the Scots Abbot of Port Augustus.

The well-known church of the London Carmelites in Kensington, which has been erected for many years now, has been consecrated now that the debt is paid off.

The new Archbishop of Liverpool performed his first consecration ceremony at the Church of the English Martyrs at Preston. This church was first opened in 1867, but

in 1888 it was re-constructed by the late Bishop O'Reilly. The church was burdened with a debt of \$85,000, but this is now paid off, and the building solemnly consecrated.

## THE NATIONS IN CONFERENCE

Manchester Guardian

The Anglo-Irish Conference began at Downing Street on Tuesday. We purposely express the fact in terms of nationality, because that is the point of view from which it can most usefully and truthfully be regarded. But when people—Mr. de Valera is, we fear, one of them—talk about "Englishmen being foreigners" and about England as a foreign nation, poteness alone prevents us from telling them that in our opinion they talk nonsense. Irishmen are not and never will be Englishmen: even the Ulster and Orange brand is at bottom much more Irish than it is English. But on the other hand a bond, even an unwilling bond, and a continuous connection and intermixture going right back through the centuries to a point not so very far removed from the Norman Conquest of this island which unfortunately was never completely extended to the outlying island does not count for nothing. Neither does the fact that Irishmen have played a great part in English history and literature, that we find ourselves very much at home in their land, and that they have made themselves very much at home in ours. Therefore we positively decline to recognize in Mr. Griffith and his friends anything essentially foreign, and not even should they insist on addressing Mr. Lloyd George in Irish language which to some of them may sound less familiar than to that brother Celt and calling in the service of an interpreter will persuade us to regard them as unqualified aliens. They come as representatives of a nation to present a national case, and no doubt that case has its difficult and disturbing aspects, and more than once during the negotiations there may be a pretty heavy tug-of-war. But that is no reason for taking the matter too tragically. Its warlike aspect, somehow always comes to wear a certain air of unreality. The fundamental fact is that both peoples want to be friends, and in spite of everything, in spite of any errors on the part of their respective negotiators, friends in the end they will be.

If the negotiations are to succeed they must start in this atmosphere of friendship and on this friendly standpoint. Threatenings—even conveyed in threateningly worded mischievous and out of place. There have been too many of them from our side, and naturally they have evoked a corresponding response from the other. Mr. Churchill is a member of the British delegation and Mr. Churchill has signalled himself quite recently by foolish talk about the "real war" that is to follow should the present negotiations fail, in contrast to the "mere bushranging" represented by the glorious achievements of our Black-and-Tans. But Mr. Churchill, who is a realist as well as an orator, knows quite well that nothing of the kind is going to happen, just because, whatever his own warlike aspirations may be—and he has given abundant and at times disastrous proof of them,—they are not shared by the British people, who will not tolerate the renewal of the brutalities from which the truce has relieved us and who cannot be taken into any frenzy of hate or terror. Therefore we trust that the Irish deputation will present their case as firmly and uncompromisingly as they like but without the disturbing and perverting sense that they are being bullied into submission and for that reason must be even more uncompromising and resistant than they need. Therefore, also, we rejoice to recognize in the latest issue of the Irish Bulletin, the official propagandist organ of Sinn Fein, a new vein of moderation and of confidence. "The experience of the last two years," says the Bulletin, "is enough to show that force must fail in the Ireland of tomorrow as it always failed in other generations. If there is to be an end to the quarrel between the two peoples it must come by some other means. It must come through goodwill, through justice on the Irish side, and we are convinced, also. These means to peace are not lacking. The quarrel is foreign to the real feelings of both peoples, even as it is ruinous to the real interests of the British Empire." That justice is needed from Ireland towards Great Britain as well as from Great Britain towards Ireland, and that it can be had—here is a new note of generosity of sane accommodation which has only to be pursued in order to win the success it would deserve. But if such a temper is to be established and maintained, obviously the threat of force and the whole intolerant and domineering attitude of

which it is the expression must be abandoned. There is a familiar phrase by which we convey the idea of equality between opponents who in some respects are unequal. We meet each other, we say, "as man to man"—or, in other words, on the ground of common right and dignity. Great Britain and Ireland must meet today "as man to man."

There is, of course, another side to the matter, and it is expressed in the manifesto, rather curiously different in tone, of Mr. De Valera to the Irish people which we published yesterday. It is a call, a rather anxious call, for strength and unity. He bids his followers to be prepared for all contingencies, ready for all sacrifices, even the utmost, and there breathes throughout it the note of fear, almost of desperation. It is quite natural; perhaps it is quite right. Ireland's experience of negotiation has in the past not been exactly a happy one. Too often has the cup been dashed from her lips. It is prudent that she should be prepared to see it withheld once more. There are cross-currents in our political life, contending elements, and there is not one of us, even the most acute and far-seeing, who will venture to predict with complete assurance the course which negotiation may take or to say that there is no rock ahead on which it may split. Of course there are things which no British statesman can surrender, just as there are things which no representative of Nationalist Ireland can now surrender, and we cannot yet be sure that there may not come a point at which the two irreducible claims may conflict. We do not yet know where the Irish delegates may draw the line beyond which they cannot go; we do not even know with precision where the British Government may draw it, though we most of us know where we think they ought to draw it. There may come grave difficulty, there may come, for a time at least, failure. Even that need not terrify us. The elements of a solution are there even though time, it may be quite a long time, be needed to develop and establish them. It is the spirit which will count, and, by what to some may seem almost a miracle, its best expression is to be found today in the Irish Bulletin. That surely is an augury which should breed confidence all round.

## BIBLE IN SCHOOLS INCIDENT WITH MORAL FOR CANADIANS

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

Wilkes-Barre, Pa., October 21.—Bigotry that provoked a strike among pupils in the Public school at Reburn, a village not far from Plymouth, because the teacher, Miss Loretta Murray, was a Catholic, has been temporarily defeated by the pluck of the young woman, who has forced the authorities of Luzerne County to act against the parents of the children absenting themselves from classes.

The trouble which brought first hardship and then victory to the slender young teacher began when she started to read the Bible in the school. She had been employed by the directors of the school, who went to her home to induce her to take charge of the school. At first she was well received by people and pupils. Then, one morning, in compliance with the State law, she read verses from the Bible. It was a Douay Bible, and one of the boys saw the cross on the cover of the book.

WARNED TO GET PROTESTANT BIBLE

The next day Miss Murray received an anonymous letter, which warned her to get a King James (Protestant) version of the Bible or leave town. The law makes no stipulation as to which version of the Bible should be used by teachers.

The news that Miss Murray was a Catholic and read from her Catholic Bible went like a gale through the town. Several citizens waited on her and invited her to leave town. The ladies' aid society of one of the Protestant churches wrote her to the same effect. At her boarding house she was told to pack her belongings and quit the place. Every door in the village was closed against her. All but one. A Protestant minister and his wife were the exceptions. They offered her a refuge until the storm should pass.

It was a hard and unequal fight—one slight young girl against a hundred. But Miss Murray had a blend of Irish and American courage in her blood. She faced the town. When the children pelted her with fragments of food and accompanied the bombardment with epi thets and insults, she wielded a ruler so stoutly that all who were in the riot were punished. In chasing one boy who fled, Miss Murray left the room. The pupils inside locked the door. Then they tossed her hat and coat through the window after her, with jeers for good measure.

## TURNED TABLES ON HER PERSECUTORS

Miss Murray was out of the school, but still on the job. The people rejoiced that the children had discharged their teacher. It looked as though bigotry had won. It appeared that the Catholic school teacher must depart. The attendance dwindled from twenty-nine to ten, and then to none. The parents were keeping their children away from the Catholic teacher. But there came a new turn in events. Miss Murray remembered the law requiring parents and guardians to send their children under sixteen years to school or be liable to penalties. She went to the directors.

Miss Murray addressed herself next to the county authorities. District Attorney Arthur James investigated. He reminded the directors of the law. They were told that Miss Murray had a contract to teach, and was bound by no law to read the Protestant Bible. The parents were warned of their responsibility for aiding in the truancy of their children. Next, the school was reopened—and Miss Murray is teacher still. There is discipline, too. One offset to her triumph is that she has to ride six miles to and from the school, because she can't find board and lodging in Reburn and has to stay with a friend in Shickshimy.

"I came to the conclusion that racial and religious prejudices are the dangers this country has to fear and I decided to fight it out."

That's Miss Murray's comment on a victory that has made her locally famous.

## MEANS B. N. A. ACT IS REPUDIATED

IF ONTARIO FAILS TO GIVE SEPARATE SCHOOLS JUST SHARE OF TAXES

Toronto Globe, October 25

"If Ontario really refuses to consider our claims in the matter of taxes and the amendment of the Assessment Act it means this: that Ontario has decided to repudiate the agreement it entered into in 1867, declared Archbishop Neil McNeil before the Canadian Club at noon yesterday in advancing the claim of the Roman Catholic schools to a share in corporation taxes.

After explaining the functions and the status of the Separate schools in the Province, which, he said, should really be termed Public Separate schools, Archbishop McNeil spoke of the difficulties the various Ontario parishes had in financing the institutions, and instanced the sacrifices of poor church congregations in various centres to provide the necessary Separate school accommodation.

LONG IN EXISTENCE

"Here is a public service," he said, "which you cannot change, because it has been so long in existence. It exists in the affections of the people, and you may tear every statute out of the statute books, whether of Ontario or the British Parliament, and you would not thereby abolish Separate schools. You may imagine that the alternative, if you abolish the laws granting us taxes for Separate schools, is that our children will all flock to Public schools. Not a bit of it. That is not the alternative at all. The alternative is really Public Separate schools or private Parish schools."

Reviewing the events leading up to Confederation and the agreements then entered into, Archbishop McNeil said that it was then either a case of Ontario accepting Separate schools or have no Dominion of Canada. Ontario, of all the Provinces, he said, benefited most by Confederation. She had had to take but one little bit of bitter with a whole lot of sweet. "No man has a right to say or even to think," he said, "that Ontario, has any intention of repudiating the compact into which she entered in 1867."

INSTANCES OF TAXATION

The Archbishop explained that the laws allocating a share of corporation taxes to Separate schools in accordance with the faith of the corporation shareholders was absolutely unworkable. Separate school supporters, he said, in the working out of the Ontario laws were not exempted as they had a right to be, from the payment of taxes to Public schools. Roman Catholics, he instanced, paid Public school taxes through the C. N. R., the Hydro, the C. P. R., and numerous other corporations. Many of these companies were anxious to divide the taxes so as to give the Separate schools their share thereof, but they could not because the Assessment Act made no provision for them. Even a Cardinal in Quebec, whom he named, he said, paid his taxes in that way to the Public schools of Toronto.

It was announced at the club meeting yesterday that H. C. Hocken, M. P., Editor of The Orange Sentinel, would speak on the other side of the argument at the club meeting on Monday next. Premier Drury and Sir Adam Beck are billed for consecutive meetings a few weeks hence.

## CATHOLIC NOTES

All organizations, syndicates and associations, including those of the clergy, of Upper Silesia, have presented to the Holy See, and to the Allied Governments and the League of Nations, a memorandum, urging that the integrity of Silesia be preserved, in accordance with the plebiscite.

The will of Miss Ellen King, of Brooklyn, leaving \$38,000 to Catholic institutions and charities in that city was filled for probate recently in the Surrogate Court of Manhattan. Among the charitable bequests were gifts of \$10,000 each to the Church of St. Ignatius Loyola and the Literary Society of St. Vincent Ferrer. She also left \$10,000 to the Christian Brothers Institute for its Iona School in New Rochelle.

Rome, Sept. 30.—In a few days an artistic and rich altar in marble and enamel, made in the studio of the Pontifical Sculptor, Cavaliere Medici, will be sent to San Domingo. The Holy Father went to see the artistic work and was greatly pleased with it. The altar is destined for the Cathedral of San Domingo and was ordered by Archbishop Nouel. The statue of the Madonna di Alta Garcia will be placed on it. In the same studio an artistic epigraph of the pastoral letter of Benedict XV. to Mgr. Nouel has been engraved. A font for the sacristy has also been made for the Cathedral of San Domingo.

Three thousand working men attended Mass celebrated by the Holy Father in Vatican Gardens. His Holiness addressed the gathering, recalling the Church's social doctrines proclaimed in Pope Leo's encyclical letter, and declared false prophets are claiming rights without admitting duties. Pope Benedict urged the workers to resist the enemies of the Faith who are responsible for the troubles of Society. The workers received the Holy Father's words with immense enthusiasm and approached him to kiss his hand. After the Mass the workers formed an imposing procession and marched through the streets singing hymns.

London, Oct. 7.—The grand rally of the Knights and Handmaidens of the Blessed Sacrament, which was held in the St. George Hall in Liverpool, brought to light some facts as to the vast growth which this organization has made. There are some ten to fifteen thousand Knights and Handmaidens in that diocese. Father Edmund Lester, S. J., who is Knight Director, said that the membership of the confraternity all told is nearly two millions. It is interesting to know that this organization came into being through an anonymous suggestion that Father Lester received from Liverpool. The organization has now spread to many parts of the world.

Chicago, Oct. 22.—The first contingent from the Missionary Sisters, Servants of the Holy Ghost, of Techny, Ill. will leave soon for the mission field in New Guinea. From among the many who volunteered for the service, only four—a domestic science teacher, a musician, and a kindergarten teacher—were selected for the present. They are Sister Clara Rose Mueller from Chicago; Sister Matritia (Mary Haag, from St. Paul; Sister Dolorosa (Anna Ruhoff), from the diocese of Alton; and Sister Frances (Emma Bott), from Rochester, N. Y. They will leave for New Guinea at the end of November or the beginning of December.

Rome, Oct. 14.—Rev. Father Hagan, Director of the Vatican Observatory, has returned from Germany where he took part in the Congress of the Astronomische Gesellschaft. The Congress took place at Potsdam near Berlin, and attracted about 200 astronomers, including Professor Einstein, the originator of the theory of Relativity, and President Eddington of the Royal Astronomical Society of London. The works of the Vatican Observatory were illustrated by Director Hagan who gave a report of the results of the observations of the nebulae made by him during the last ten years. He showed unique drawings reproducing the Milky Way and the Cloudy Way.

Two remarkable conversions were recently recorded in Western Australia. Rev. Mr. Moore, who officiated at North Fremantle, had sent his son to a Catholic college. Owing to objections on the part of members of his congregation, he removed him from it. Then the son went to the War. Before his return his mother died. While he was away, the son was received into the Catholic Church, and wrote to his father stating that he had new life given which he feared would pain him. He declared that he had found only that the Catholic satisfied his aspirations after truth. The son was surprised to learn from his father that he also had entered the Church, had studied for the priesthood, and entered the Redemptorist Order.



THE RED ASCENT

BY ESTHER W. NEILL
CHAPTER VI
IN THE ATTIC

When Richard reached home it was four o'clock. He had wasted two hours of a precious day. It had been so long since he allowed himself any leisure that he felt conscience-stricken when Betty met him at the door and asked: "Where have you been all this time?" "I've been talking to Miss Fielding."

ing and she looked so woebegone that he put his arm affectionately around her. "I'll do anything you say, Betty, dear, but if we haven't anything to wear, I suppose that you will agree that we will have to stay at home."

now that you have something so fine to wear. He threw the coat obediently into the cradle, and exerting his great strength he lifted the heavily-packed trunk from the pile that reached to the ceiling. As he did so a thin box clattered to his feet, and a heap of old letters were scattered on the floor. As he stooped to pick them up, mechanically, the yellow papers suggested a thought to him.

"Have you your uniform?" she asked. But he had forgotten it. In one arm he carried a dozen of his grandfather's shirts, in the other hand he held the tin box of papers. It beat against the banisters as he descended the narrow stairs.

READ THESE BARGAINS
Then Follow the Crowds to MARA'S

- SILKS: 10 pieces Imperial Quality Paillette Silk, very bright finish, 36 inches wide; in navy blue, nigger brown, copen, green and black. Regular \$2.50 value, on sale, yard \$1.48.
SWEATER COATS: 25 dozen Misses' and Children's Sweater Coats, two styles; one with tuxedo front, other with sailor collar; all colors. Regular \$3.00 value, on sale, yard \$1.98.
\$2.50 ALL-WOOL SERGE, \$1.00: 15 pieces All-Wool Serge, 45 inches wide, in navy blue, copen, brown, green and black, good weight; suitable for children's school dresses. Regular \$2.50 value, on sale, yard, \$1.00.

MARA'S Opposite Market Lane Through to Carling St. MARA'S

OAK HALL
Makers of Good Clothes for Men and Boys

Buying Clothes Here Isn't a Game
YOU take no win or lose chances; you don't have to depend on luck or skill to come out a winner. We only handle Clothes of known dependable character; Clothes that we can thoroughly guarantee for Quality, and we do it.

Two Outstanding Values in Men's Clothing
Men's and Young Men's Suits in fine weaves, possessing the quality and tailoring ordinarily found only in high priced Clothes. A Special group of Overcoats in variety of styles and colorings; some of the season's best productions of well known makers.

\$27.50 \$27.50
Suits at \$14.75, \$19.50 to \$45. Overcoats at \$9.75, \$14.75 to \$45.

Important Values in Boys' Overcoats
We have the kind of Overcoats boys like to wear. Styles with good looking many lines; fabrics and tailoring that give lasting wear. In Oak Hall Boys' Overcoats you get the best of everything that goes into clothes.

Two-Knicker Suits The Extra Knickers Save Money
Boys' Suits Of Fine Quality
If the boy has one of these Two-Knicker Suits, his Suit won't be done for, if he should come home with a mysterious tear in his trousers. Then you can get out the other pair—and it will be almost like a brand new suit.

\$9.75 and \$15.00 \$11.50 \$15.00 \$18.00
Boys' two-knicker Suits of extra strong quality, in a variety of patterns. These Suits are made of heavier all wool fabrics for Fall and Winter wear. The fine quality isn't wasted. It's really economy. It means longer wear and better appearance.

Always a full range of Men's and Boys' Furnishings
London OAK HALL London
TO BE CONTINUED



GENERAL INTENTION FOR NOVEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

CHILDREN AND HOLY COMMUNION

The Holy Eucharist remains the eminent gift of Our Blessed Lord to the world, which He offered for all times as the nourishment of souls.

Desiring to extend similar benefits to the souls of children, the same Pontiff published, five years later, a decree which still continues to arouse the interest of the Catholic world.

The conditions laid down for the Communion of children in the decree Quam Singulari may be resumed as follows: "The age of discernment is attained by children when they begin to use the reasoning faculty, that is, about the seventh year, sometimes before, sometimes after."

The question naturally suggests itself: Are children therefore obliged to make their Easter duty, even before the seventh year, if they enjoy the use of reason? The age of the dawn of reason varies with every child.

This information suffices; the wish of the Church is clear; no reason for waiting until the seventh year is attained; in fact, to do so would be to put a false interpretation on Canon 859 and on the decree Quam Singulari.

The obligation becomes more evident from the fact that the ecclesiastical law which enforces it is only the expression of a higher law which no power here below can modify.

who had not completed their seventh year, but who had been admitted to Holy Communion because they enjoyed the use of reason, were really held to the Easter duty, the Cardinal replied that they were held.

All this legislation regarding the Communion of children is also perfectly conformable to reason. Our Lord affirmed that "except ye eat of the flesh of the Son of Man and drink His blood, you shall not have life in you."

Even ignorance is no obstacle to children in regard to so solemn an act. The Church asserts that they possess all the knowledge necessary to receive Holy Communion with fruit, and for the purpose of helping any indecision that might arise, Canon 854 of the new Code distinguishes between a child in danger of death and a child in health.

On whom does the obligation rest of carrying out the stipulations of the decree Quam Singulari? "On the father of the child, or those who take his place, and on the confessor," affirms the decree. Canon 860 of the new Code is more explicit.

Naturally this doctrine is presented in a purely objective way. There may be considerations which modify the obligation, but it is well to know that an obligation exists, lest some people might be tempted to escape the fulfilling of it, through plea of ignorance, or false ideas, or usage, or family tradition.

In promoting Communion among children, members of the League of the Sacred Heart have a consoling apostolate carved out for them. One of the main objects of our organization is to spread the practice of Holy Communion among the faithful.

The obligation becomes more evident from the fact that the ecclesiastical law which enforces it is only the expression of a higher law which no power here below can modify.

of the profit and consolation derived from frequent Communion; excite in them a desire to go frequently; urge parents to send their children. The example of the little ones will not be lost on lukewarm parents, and grace will enter many homes that need it badly.

UNEMPLOYMENT AND ITS REMEDIES

The problem of unemployment at the present moment looms overshadowingly large; it has become a national concern and menace. The number of men out of work is very considerable. The approximate figures can easily be found in the various daily papers and need not be repeated here.

What unemployment means to the workingman can be visualized without any great effort by any one who realizes how much the laborer depends on his daily wage. In many cases, unemployment after a few days confronts the wage-earner and his family with the sad fact of an empty larder and the utter inability to replenish the exhausted supplies.

But the moral effects are of far greater importance. The man who is without work and sees his family subject to many privations does not look with a kindly eye upon a social order which makes such conditions possible and that does very little to remedy them.

This being so, society in sheer self-protection ought to devise means against the evils of unemployment. No doubt this consideration has prompted the calling of the unemployment conference in Washington.

The rhythmically recurring periods of economic depression more than anything else are an indication that there is something basically wrong with our industrial system. The social world is not governed by iron laws as the physical world. It is of our own making.

There is one error that will strike at the root of the evil, and though there is no hope that it will be applied just yet, it is well to mention it. If industry were organized along the lines of service instead of profit and private gain, unemployment would be, if not entirely abolished, at least reduced to a minimum.

The biggest interest man has to pay on a loan is on borrowed trouble.

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LONDON, SATURDAY, NOV. 5, 1921

COMMON SEPARATE SCHOOLS

With regard to Separate Schools in Ontario there is on the part of many Protestants a hostile attitude of mind that is not based on reason but is nonetheless traditional and habitual.

It is on this fact that demagogues and mountebanks rely when they attempt to arouse unreasoning opposition to the most reasonable requests for amendments entirely in accord with the spirit and intent of the Separate Schools Act.

"What you have is final," there can be no further concessions," is a favorite parrot cry of theirs. They rant of "finality" in a way that makes the Medes and Persians seem modern and progressive.

There is perhaps not a single act in the statute books of sixty years ago, educational, municipal or what not, that has not been amended scores of times to meet changed and changing conditions; or superseded by another that will more effectually attain the desired object.

The Separate Schools Act, too, has been amended, but never without an outcry of which the authors themselves soon become ashamed.

An example may best illustrate our meaning. For many years the inspection of Separate Schools was casual, almost hap-hazard. They were not visited by the Public School Inspectors and there were no Separate School Inspectors.

In places where there were both High School and a Separate School the High School Inspector often paid a semi-official visit to the Separate School. To end this unsatisfactory state of affairs the Mowat Government appointed a Separate School Inspector, a few years later adding another as the work was too great for one.

Mr. Meredith speaking in London in 1890 violently declaimed against such brazen wrong-doing, adding: "That may be a small matter, but it is a matter of unfairness and injustice to the tax-payers or people of this Province."

In the same speech Mr. Meredith said: "No man who was not a traitor to his country would have assented to legislation which admitted the right of the Church to define the limits of its jurisdiction and to hand over directly to the Church the control of the educational affairs of any portion of the people of this Province."

Now these two criticisms as a matter of obvious fact are in absurd contradiction. Inspectors are appointees of the Government and officials of the Governmental Department of Education. They are the sole means of effective control of the schools by the Department of Education, a control in matters purely educational, as distinguished from religious, which no one disputes.

But his judgment, warped by prejudice, or relying in a political appeal on that habit of mind to which we have referred, Mr. Meredith rants against his political opponents, for surrendering control of the Separate Schools when they had adopted the ordinary and only means of making their undisputed control effective.

It is the same today. In the matter of the claim for an equitable share of the taxes on public utilities, for instance, it might clarify the judgment of certain unreasoning opponents to weigh these words of the Rev. Dr. Egerton

Ryerson, the founder of the Common School System of Ontario:

"When a Municipal Council chooses to apply the portion of Clergy Reserves Fund apportioned to its Municipality to Common School purposes, it ought to do so in the equal interest of all the ratepayers, and not in a way to exclude any portion. If the Common School Law allows portions of these ratepayers, (both Protestant and Roman Catholic,) to have Common Separate Schools, they are acting under the law in availing themselves of this permission, as much as those who avail themselves of the permission to establish Common Schools. For a Municipal Council to apply the share of the Clergy Reserves Fund placed under its control to aid one class of these schools and not the other, is as clearly to exclude one class of ratepayers from their rightful share of that fund as if they were proscribed by name. Some Municipal Councils have acted very justly and fairly in regard to both classes of Common Schools; and if any other Councils have done, or should do, otherwise, the Legislature should surely protect rights of the minority against such proscription."

The italics above are ours. Dr. Ryerson expressly recognizes the equality of function and of right of the Separate Common Schools and of the general Common Schools. They therefore should, he argues, share in an apportionment of the Clergy Reserves Fund to school purposes.

It might plausibly be argued that this of all funds, which was distinctively Protestant by its very nature, origin and intent, should not be applied to the support of Catholic schools. But Dr. Ryerson recognized that when secularized, as it was, this fund ceased to be religious in character.

Now the street railways, the steam railways, the banks, public utilities of all kinds, which are in their very nature the property of all the people or owe the possibility of their existence as lucrative monopolies to the charters granted not by Public School supporters, but by the representatives of the entire population, all pay taxes for school purposes.

By a parity of reasoning, applying the same principles of elementary and obvious justice as in the case of the Clergy Reserves Fund, we may paraphrase Dr. Ryerson's words:

"To apply these taxes, which belong to all the people, to aid one class of these Schools and not the other, is as clearly to exclude one class of ratepayers from their rightful share of these taxes as if they were proscribed by name. The Legislature should surely protect rights of the minority against any such proscription."

"THE PARAMOUNT ISSUE"

"I have not found so great faith in Israel" said our divine Lord when the centurion manifested his simple, unshakable belief in His power and authority. The words and the incident are recalled by the following quotation from a Protestant writer:

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world, that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the lowly Nazarene upon the hill-sides of Judea, sanctified by the Cross of Calvary, has survived every assault."

Born over eighty years ago Colonel Henry Watterson lived through great events and did a man's share in shaping them. In the great upheaval of the American civil war he fought with the South, and lived through the periods of reconciliation and reconstruction to see the development of the Union into that mighty country which Northern and Southern alike love and cherish as the home of the free. As a journalist he played no mean part in keeping his native country true to her ideals. It comes fittingly and forcefully from such a man at the end of a strenuous life to speak of the religion of Christ as the paramount issue, the bedrock of civilization, the source and resource of all that is worth having in this world.

The Catholic knows that Christ founded His Church to carry on His message to the end of time; that He is with it always as He promised; and that the Holy Ghost guides and sustains it in the fulfilment of its divine mission.

Christian civilization was created by the Catholic Church. Through the mists of prejudice and the distortions of history due to the revolt of the sixteenth century that fact now emerges as a result of impartial historic research. That the Catholic Church can alone save the civilization that she created is beginning to be realized. The thinking Catholic knows it. In a tottering world he feels the stability, the indestructibility of the Church built upon the Rock.

And yet, is there always amongst Catholics that robust faith which one not of the household has given expression in the passage above quoted?

Comparing themselves with Henry Watterson and, thank God, countless others, whose faith the "huddle of sects and factions" has failed to quench, may not many Catholics take to themselves the rebuke implied in Our Lord's words: Amen I say to you, I have not found so great faith in Israel.

THE CATHOLIC WOMEN'S LEAGUE

The Catholic Women's League of the Diocese of London held its first diocesan convention in this city last week. The daily papers gave generous space and prominence to detailed accounts of the proceedings which very fairly reflected the earnestness and enthusiasm of the delegates. We reprint elsewhere in this issue a sufficiently extended summary of the press accounts to give our readers a general idea of the work accomplished or projected by the League.

Nevertheless the average reader of the CATHOLIC RECORD whose interest is aroused may ask why there is such an organization? Is it because women now have the suffrage? Is the object political? Have we not been told that woman's sphere is the home where sacred duties of vital importance should claim all her attention?

These and many other such questions may be asked, are already asked; and by indicating the need, the opportunities and the scope of the activities of the Catholic Women's League we believe they will be satisfactorily answered.

The fact that all women are now entitled to vote has little or nothing to do with the need for the organization of Catholic women. At least the need would remain a pressing one if the vote were still withheld from women. Though, as a matter of course, the right to vote implies a corresponding duty on the part of all women, Catholic, Protestant, Jewish or Agnostic. Where legitimate Catholic interests or Catholic principles are involved there is a special duty incumbent on Catholic women who exercise the franchise. And this again implies the obligation of informing themselves sufficiently to discharge their duties as voters intelligently. Such an organization as the Catholic Women's League can hardly fail to be the source and medium of such information when the occasion for it arises.

But politics, in the sense of furthering the interest of any political party, can never come within the scope of the Catholic Women's League; it must and will be rigidly excluded. It is natural and desirable that Catholic women as well as Catholic men, should be found in the ranks of all parties. But there is a very broad field—and it is ever widening—for legislation on matters that do not divide political parties; and there are means more effective of influencing our legislators than even the vote.

In the wide field of education, in the innumerable matters covered by the term social welfare, questions arise again and again that demand careful study before either approving or condemning the legislation proposed. Such proposed legislation originates not with the politicians but with groups or organizations of men or women who give time and thought to the subjects. It is no reflection on the intelligence, the honesty of purpose or the fair-mindedness of these to say that it would often be a decided advantage to them as well as to us to have their projects discussed in the light of definite Catholic principles.

Public opinion is a potent influence in initiating or shaping legislation. The Catholic Women's League will often wisely supplement, sometimes counteract, the activity of non-Catholic associations of women. There is a vast body of public opinion that is often unheard and unmet; the Catholic Women's League when fully organized and properly functioning will make articulate the same opinion of Catholic womanhood.

Last week while the Catholic Women's League was in conference in London there was another conference in New York under the auspices of the Voluntary Parenthood League. A notorious advocate of birth control from London, England, was present as a guest of the Voluntary Parenthood League. Regarding one of several books of which she is the author, a Protestant clergyman writes us:

"[This book] I have had the opportunity of reading and regard it as on the one hand most insidious, the appeal being based upon alleged high idealism and sympathy for the poor, particularly the mothers among the poor, and on the other hand as obscene in a very high degree and decidedly more objectionable in circulation among the rank and file of the people than books that are written expressly for the purpose of corrupting morals."

Next week "The First American Conference on Birth Control" will be held in New York under the auspices of a Committee of which an American woman—also notorious—is chairman.

"I understand," continues the clergyman quoted above, "that it is the intention of these two organizations to institute at once a carefully planned campaign to secure the repeal, the one of the federal law prohibiting the teaching of birth control, Section 211 of the Federal Penal Code, passed in 1873; and the other the repeal of similar laws in the various States."

That surely points the moral without further elaboration. True we are not quite so "advanced" in Canada; but we are not so very far behind. We have had already to animadvert upon the crudities of ill-informed eugenicists in addresses to Canadian women's institutes.

There are not wanting advocates of sex instruction in the schools. Was it not in North Toronto that the subject was actually introduced? When the mothers—presumably all Protestants—realized just what it all meant there was such a vigorous and emphatic assertion of Christian decency that the subject was forthwith banished from the curriculum of that school.

Such things point to the need for informed Catholic opinion that will make itself heard and felt on many such matters, when their trend and purpose are fully understood, there will be between Protestant and Catholic women cooperation, not conflict. And should they clash it will be the conflict of honest opinion or conviction, and that, in the long run, will have a wholesome influence.

It will be seen that in the complexities of modern civilization the Catholic woman must often go outside and participate in the manifold activities which form public opinion in order that she may the more effectually safeguard the sacred trust that is hers as queen and mistress of the Christian home.

These are but a few of the considerations that make us regard the Catholic Women's League as an organization most opportune, most useful, and almost a necessity of the time.

THE BUSINESS SIDE OF THE ASCENDENCY

By THE OBSERVER

Recently, I told the readers of THE RECORD what rewards had come to the members of "The Provisional Government" which was organized in Belfast in September 1913. The members of that government were all members of the House of Commons. They have all received high political rewards; such rewards as are only too commonly the main object of a political career.

Were they pure patriots? Were they anxious and earnest champions of their religion? Were they sincere in their "last-ditch" speeches? Are they happy now; with their State-paid salaries ranging from \$10,000 to \$50,000 a year; in nearly all cases for life?

Does it bother them to know that, whilst they are snug and comfortable

for the rest of their lives the passions and the animosities they unleashed and inflamed are tearing and rending the unfortunate island which pays the life salaries of some of them and contributes to those of the others?

One is justified in taking them for selfish and interested politicians who stirred up hate and strife and then retired to high and well-paid office, leaving their dupes to fight out the quarrel they began.

I have noted and emphasized the political rewards of these eight gentlemen; together comprising the whole personnel of the "Provisional Government" of 1913, for the reason that this disgraceful chapter in the modern history of "The Ascendancy" is altogether similar to a hundred other chapters in that long and wretched story.

Justin McCarthy tells of being at a banquet in Ireland when he was a young man, when a young lawyer, in his speech, hurled sarcasm and invective at the Irish Government of the day. Mr. McCarthy remarked to an elderly lawyer, sitting beside him that it was too bad that that young man should prejudice his future by such an unnecessary making of enemies. "Make enemies," was the cynical answer; "he has made his fortune." And so it turned out.

In Ireland, it has always been profitable to attack the Government; provided you did not at the same time favor Home Rule or "Popery."

English government has never had more than minority support in Ireland; and to placate and solidify that minority, English politicians have always been prepared, not only to accept minority suggestions and to reject majority suggestions, but also to pacify trouble makers amongst the minority with the highest and most lucrative public positions at their disposal.

Such is one of the most interesting phenomena of the unnatural policy of establishing a minority Ascendancy Party; England has had to cater and pander to that party, or else abandon the policy, and admit the majority public opinion of Ireland as a determining factor in the governing of the country. England has never been prepared to do that; and is not willing to do it now.

Why was that policy established and why has it been maintained? Because England was not content with a military conquest of Ireland. She attempted also a conquest of religion; a conquest of private ownership, which had as its direct aim the elimination of the whole Irish people from the ownership of any land whatever, and as its indirect aim their expulsion from the country; and, thirdly, a conquest of commerce; in the course of which the industries of Ireland were legislated out of existence.

This triple conquest was the policy of England. In the nature of things it was impossible; but its impossibility is not even in 1921 fully recognized by all people. Catholics are still excluded from two-thirds of the public appointments made by the Crown in Ireland and by the Government Boards; that is about all that is left of a condition which was for a century established by law.

The financial conquest has now become a struggle by some powerful financial interests against the abolition of the Board system and the establishment of responsible government. The land conquest has begun to turn back in its course, and though only a portion of the land is yet bought out, and the scheme bids fair to break down, the days of land-noble and land-serf are gone forever; at least the change is great.

Only the military conquest may be said to yet stand complete; and recent events have even tended to throw some doubt on that. The policy of conquest on the other lines has broken down; and the most that is now hoped for by the "last-ditchers" is to keep Dublin Castle going for a few years more; to take a few more profiteering dividends out of the country; and to hold on to the jobs and the jobbery for a while longer.

That is what Belfast and what is called "Ulster" stands for today; and that is all it stands for. Its sole remaining strength is in the Orange Lodges, the London money-lenders, and English bigotry; and none of them can save it much longer; unless it can enlist leaders who are able enough to thoroughly arouse the bigotry of the English middle and lower classes.

And we have seen that all their leaders of 1913 have taken their rewards and disappeared.

NOTES AND COMMENTS

AN ANGLICAN church in Toronto advertises "week day services and confessions as usual." Also that on a given Sunday the Lord Bishop will "pontificate." Certainly, if mere terms count for anything, this is progress, not, of course, retarded by the fact that officially, the Church of England not only disowns, but anathematizes the whole business.

THE SAN FRANCISCO Chronicle published a photograph with letter-press explanation illustrating the methods of a recent forgery and the defects of the forged signature as contrasted with the genuine. It was a graphic demonstration of "how not to do it." This photograph was reproduced by newspapers all over the United States. It is difficult to understand the motive that lies behind publicity of this kind, which may easily prove to be the best education in crime which the evilly-disposed have had for many a day. Knowledge of this kind should be confined to the authorities. As with eugenics, as understood by present-day faddists, publicity is but showing the way.

LIBERIA, THE Negro Republic on the West Coast of Africa, is suffering from a chronic epidemic of what a leading American periodical designates as "squabbling sects," and "denominational bigots," Baptists, Methodists, Episcopalians, Presbyterians and Lutherans being the chief participating factors. The result, writes an editor, John H. Reed, of the Liberia Methodist is "a menace and a handicap to the highest welfare of both the Christian Church and the Nation," the "Church," in this instance being that vaporous nondescript, made up of the "squabbling sects" indicated and the multifarious other divisions embraced under the general name of "Protestant."

THE TROUBLE is that in Liberia, as in other countries that might be mentioned, the representatives of these various sectarian bodies, whose energies at home are largely devoted to explaining away what it has become fashionable to term the "dead husks of worn-out tenets, dogmas, creeds and antiquated doctrines," are bent upon overlapping one another, each claiming to be the "one and only." This overlapping, which has been going on for three-quarters of a century, is further characterized by the aforementioned editor, as "a fruitless effort at so-called redemption within this Republic."

HERE, FURTHER, is his indictment of the situation: "Altar against altar, five struggling churches and congregations where there should be one, is the sad story of missionary operations of the denominations along the seacoast of Liberia, where one is piled on the other with the din and confusion of church bells, calling together the remnant of a shattered civilized population in the struggling attempt to perpetuate the denominational unit, while the extensive heathen population, numbering fully 87% of the whole population of the Republic, still stalks the hinterlands in the aimless and hopeless quest for the Unknown God."

In a nutshell this must of necessity be the story of Protestant endeavor everywhere. It is so in our Canadian Northwest, and it is so right here in this Province of Ontario. In startling contrast to the neighboring Province of Quebec, where villages cluster around one church, with its cross-crowned steeple pointing to the sky, in any town or village of equal size the traveller is confronted with the spectacle of half-a-dozen or more rival churches, mutually opposed in doctrine, each claiming to be Scriptural, and finding a bond of union only by disclaiming the peculiar tenets which were, in the first place, the reason for their existence. Small wonder is it that the more penetrating and religiously-minded among them realize the scandal. And if so in Canada, how much more so among a heathen people like the Liberians.

HERE is another excerpt from Editor Reed's indictment: "Finally, the most significant fact in connection with such a move-

ment is that Liberia stands as the only open door into which the various denominational benevolent boards can enter without let or hindrance on part of the government. Europe is in Africa, as already indicated, carrying forward the mightiest industrial and commercial propaganda, possibly, in the history of civilized nations. Liberia is the last expression of self-government and self-determination on part of the darker, backward peoples, and therefore demands not ecclesiastical and denominational segregation, but instead complete unification for the successful outcome of the Black man at nation building. Anything else becomes a fearful travesty upon the Church of Jesus Christ, which stands as the fountain-head of the world's highest and best civilization. Let there be concord, peace, harmony, not discord, war, separation. Where the Church leads, the Nation must follow."

How pitiful it all seems in presence of the essence of Protestantism, there or elsewhere—this reaching out after a unity which can be attained only by the sacrifice of former convictions.

THE PRESENCE of conflicting sects with some soul of tradition behind them is but one of Liberia's troubles. The situation is complicated by the presence of "independent" missionaries, whose sole stock in trade is described as "a claim to a complete monopoly of the oracles of God and gift of the Holy Spirit to the exclusion of other denominational bodies." These independent propagandists, we are further told, "find a fruitful source of income in the American public, and thus divert much money from authentic channels." How like the Baptist propaganda in South America! one involuntarily exclaims—a propaganda that has thriven on dishonesty on the one part and gullibility on the other, and appears not to have yet spent itself.

FAVORS EXORCISM

London, Oct. 15.—A curious incident showing how some of the Anglicans are, consciously or unconsciously, working round to the Catholic position, occurred during the recent conference of the Spiritual Healing Fellowship.

The organization is Anglican. The conference was presided over by an Anglican Bishop, and the aim of the Fellowship appears to be the restoration of spiritual healing of physical afflictions as part of the work of the Church. Among the speakers was Dr. Montagu Lomax.

The subject of the Doctor's discourse was "Spiritual Healing in Relation to Mental Disease," and in the course of his paper the speaker said—speaking from a scientific point of view and as a medical man—that he believed that insanity was sometimes much more than uncontrolled riot of the subconscious mind.

Developing his theme, the speaker gave it as his conviction that in many cases, especially those of epilepsy, acute mania, and melancholia, the subconscious mind of the moment was not uncontrolled, but that it was controlled by an evil and obsessing discarnate entity!

Admitting that this view was not held in medical circles, Dr. Lomax maintained that this was his belief, and on that ground he asked if there were no ritual or office of exorcism, which could be brought back to the Anglican Church. A ritual, he said, which existed in the Catholic Church, and one which could be rendered in the private chapels of asylums.

This matter of Religion and Science has been raised again by Mr. Hilaire Belloc, who falls foul of a sceptical reviewer in the current issue of The New Statement. The reviewer in question committed himself to the statement that: "Such advantages as Religion may have formerly derived from the alleged infallibility of Church or Bible count for little now among people of intellect and education."

"Nothing hitherto established by scientific proof," says Mr. Belloc, "contradicts any doctrine defined by the infallible authority of the Catholic Church. Further, if any process of scientific deduction should in the future propose the contradiction of any such defined doctrine, then a Catholic will accept the authority of the Church against such an affirmation, however strong each link in the chain leading to that conclusion might appear."

As to the assertion that people of "intellect and education" make little account of these things, Mr. Belloc says:

"If it be maintained that such an attitude is impossible to people of 'intellect and education,' I answer that, in the plain meaning of those two English words, myriads of highly-intelligent and fully-educated people do, as a matter of fact, adopt it. Even in our local English society, where Catholics are but a very small and scattered minority, any man of fairly wide acquaintance could quote you a score."



NOVEMBER 6, 1921

CATHOLIC WOMEN'S LEAGUE

HUNDRED DELEGATES MEET IN LONDON FOR THE FIRST DIOCESAN CONVENTION

London Free Press, October 26

Formally welcomed to the city by Mayor E. S. Little in a brief address at the opening of today's session over one hundred delegates, from all parts of the Diocese of London, gathered in St. Peter's Parish Hall this afternoon for the first diocesan convention of the Catholic Women's League.

"My message to you is to start something," said Mrs. McCann in her presidential address this afternoon. "This may sound like slang, but it fits the case. Go back to your homes and tell your husbands that the years gone by were for the men; that 1921 and the years to come are for the women, who will show by their good works the benefit of organization."

Outlining the social service and child welfare activities, which are to be the keynote of the new diocesan league, Mrs. McCann enjoined the delegates to "arrange first aid classes, hold baby clinics, see that poor children have lots of milk, take up child welfare, educate the mothers, join your neighbors in establishing a library, save some erring girls, look after immigrants, visit the hospitals, help the poor and needy, organize Girl Guides, visit the schools, provide social opportunity for the girls, and so on."

REGISTER ALL CATHOLIC WOMEN

"The first and immediate work that faces our league is to get all the Catholic women, whether members of the league or not, on the voters' list," Mrs. McCann said. "Committees should be organized in every parish and should not cease their activities until every Catholic woman is registered."

Referring to the organization of the diocese, the president pointed out that although begun only last February, 88 organized subdivisions are represented at this first convention. "All this organization has been accomplished without one dollar of expense save bare traveling expenses," Mrs. McCann said. "One of my greatest pleasures while organizing was meeting so many of our French-Canadian members," the president continued. "I will never forget their kindly welcome. While in Toronto I urged in the strongest terms that part of our reports in the Canadian League be printed in French and, although my motion was turned down, there is a strong agitation now going on which may result in having some pages printed in French in the near future."

As practical work for the immediate future, the president suggested the formation of parochial committees, for the assistance of pastors, particularly among the women and children of the parish and in the hospital. "I would strongly urge that child welfare be taken up and that experts be secured to give lectures on this important subject," the president said.

Locally, it was explained, hospital visiting had been taken up and a certain sum laid aside each month for comforts for the patients, while generous assistance is being given needy families, and classes in physical culture for both adults and children have been found most beneficial.

Let me conclude with the words of Cardinal Gibbons, "Mrs. McCann said, 'Expect great things of ourselves, our fellow women, our country and our God.'"

LADY BECK

The president referred feelingly to the death of the late Lady Lillian Beck. "Many of us have had the pleasure of being associated with her in the work of the Red Cross, Byron Sanatorium and other work for the welfare of her fellow citizens," Mrs. McCann said. "Lady Beck was a wonderful leader and organizer, and none of her co-workers could ever say that she asked them to do work she would not undertake herself. In all the Catholic works of charity she was a keen sympathizer and a generous contributor. She needs no monument to keep her alive in the hearts of the citizens of London, but I would ask our resolutions committee to prepare a resolution expressive of our deep sympathy with Sir Adam Beck and Miss Marion Beck."

MEET PROTESTANT WOMEN WORKERS

A happy augury for the first convention of the Catholic women of the Diocese of London was the luncheon arranged at the Tecumseh House yesterday in honor of the delegates to the Catholic Women's League convention, taking place in this city yesterday and today. The hostesses were the members of the London subdivision of the league, with Mrs. B. C. McCann, presiding over the pretty tables, which were decorated most charmingly with snowy mums.

Mlle. Guerin of Montreal, president of the Dominion Catholic Women's League, was warmly welcomed by the delegate guests. "I claim French origin, and I am proud of it," Mlle. Guerin said. "I claim origin, too, from that little beloved, troubled country, Ireland, but Canada is my country, the only country in the world, the greatest country in the world, and it is the women of Canada who can make it holy as well as great."

The singing of the Marseillaise was a gracefully spontaneous tribute from the delegates to their distinguished officer, whose brief address was followed by greetings from Mrs. W. H. Loverney, president of the Hamilton subdivision, and treasurer of the Dominion League; from Mrs. Margaret Jones, of Montreal, executive secretary, from Mrs. Kentleton, of Toronto, provincial organizer of the league, and from Mrs. Allen McLean, of Toronto, a former active worker in this city.

Greetings to the league delegates were also presented by Mrs. T. E. Leonard, president Women's Canadian Club; Mrs. E. B. Smith, president local Council of Women, and regent Municipal Chapter I. O. D. E. E. Mrs. John Stevely, president Sanatorium Aid Society, and Mrs. J. P. Betts, provincial commissioner Girl Guides; Mrs. Betts referred particularly to the recent gratifying decision to have two Catholic committees of guides formed in this city. During the luncheon Mrs. Ed. Wyatt sang several delightful solos.

WOMEN IN THE FIGHT

"If women would only undertake to fight the devil and all his pomps and works it would go hard with the devil," said Mlle. Guerin, Dominion president of the Catholic Women's League, in a brief address to the diocesan convention delegates at luncheon yesterday.

"I agree with His Lordship Bishop Fallon that London is on top," Mlle. Guerin said in a pretty tribute to her hostesses. "It was worth while coming all the way from Montreal to attend this convention."

"I wish your children could learn more about Canadian history," Mlle. Guerin went on, "especially more about the French side of Canadian history, about the delicate, high-bred French ladies like Jeanne Mance, who went bravely pioneering through the Canadian forests in their little high-heeled shoes."

"We make ideals," Mlle. Guerin said, "and our ideals should be as high as the cross on the pinnacle of our church, and our eyes should never fall below the light that shines from it."

PRACTICAL QUESTIONS DISCUSSED

The election of Mrs. B. C. McCann as first diocesan president of the Catholic Women's League in the diocese of London was greeted at the morning session of the league convention with sustained applause from the delegates and members. Mrs. McCann has been instrumental in the formation of the Catholic League in this diocese and the delegates refused to allow any other name to stand for the presidency.

Mrs. McCann's executive includes: Right Rev. M. F. Fallon, honorary president; Mrs. Dunn, Chatham, first vice-president; Mrs. Meehan, St. Thomas, second vice-president; Mrs. Trotiere, Belle River, third vice-president; Mrs. J. B. Leech, of this city, secretary-treasurer, and Mrs. Cleary, Windsor; Mrs. Dawson, Sarnia; Mrs. Brophy, Woodstock; Mrs. Fleming, St. Marys; Mrs. Bohan, Logan Township, Miss Le Boeuf, Tilbury, and Mrs. John MacDonald, Brussels, councillors.

FAVOR MOTHERS' CLUBS

The proposal to form a Home and Social Club, or Mothers' Club, in each parish where there is a Catholic League is organized met with general approval when presented by the resolutions committee, and was the center of an interesting discussion. Recommended, because of the "need for further co-operation between mothers and teachers and as a step towards developing activities along the line of girl guide organization, library interest, etc.," the matter of a more careful selection of juvenile reading matter was particularly emphasized.

WOULD PROVIDE COUNSEL

In connection with a resolution referring to the establishment of juvenile courts in centers not already supplied, it was recommended that the league get in touch with any Catholic cases, adult or juvenile, and if necessary provide counsel for the cases. Mrs. Loverney, of Hamilton, had some interesting things to tell of the Big Sister movement in this connection, stating that in her city organization of the Protestant, Catholic and Jewish churches had been found most satisfactory. "The juvenile magistrate will suspend a girl for her first offense, if there is a Big Sister there to take charge of her," Mrs. Loverney said.

The Hamilton president also suggested that in the smaller centers members of the league might undertake to be present in the courts where juvenile cases were to be tried.

VARIED ACTIVITIES URGED

Mlle. Guerin, of Montreal, Dominion president, had something to say with regard to the resolution urging "that the executive in each subdivision appoint a voters' list committee at once, to provide for the registration of Catholic women voters and for instruction as to the intelligent use of the ballot," a resolution which also carried by popular vote.

"We have talked, and talked about the suffrage," Mlle. Guerin said, "and now we are face to face with it, and the Holy Father has enjoined us to fulfil our right to the franchise as a sacred duty. The league must remain nonpartisan,

but what may we not demand (very humbly of course) from any Government, when we can go to them and say 'we have half a million Catholic women behind us.'"

Agreeing with the resolutions committee that a "regular distribution of milk among the school children during the morning session would be beneficial in counteracting the evils of malnutrition, and would aid in the conservation of child life," the convention decided to recommend to the Dominion executive the appointment of a diocesan representative on the Dominion committee on child welfare soon to be established. Through this committee it is hoped to take definite steps along this line, and also towards the appointment of Catholic school health nurses, to cover certain districts where there are two large centers.

An important resolution recommended to the Dominion executive that a proportionate number of pages in the Canadian League be printed in French, in view of the fact that many of the parishes in Western Ontario are wholly French. Mlle. Guerin explained this point in French to a number of the delegates, her address in the French tongue forming an interesting item on the morning program.

Details of the morning session included a brief address from the president, referring to the work of the Girl Guides soon to be undertaken in the Catholic Diocese of London, and including some interesting suggestions for work in the subdivisions, which she thought could cover prizes in the school for Empire Day essays as a means of stimulating patriotic interest.

A gift of roses to the president from Mrs. E. B. Smith, president of the Local Council of Women, was a graceful tribute from a sister organization.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

A WESTERN MISSIONARY'S NOTES

CONTINUED FROM LAST WEEK

VI.

My return to Edison was uneventful. Father Pat has left long ago for his long journey to the north. Father Louis has been in again, filled one up with good advice, spiritual or temporal, and left me finally to the silence of the house. For the past few days I have been trying, with the help of a few good parishioners, to "beaver board" its draughty interior. It is hard to keep up one's enthusiasm for carpentering though, when the great business of cooking and washing up three times a day gives one all the manual labor that is necessary. To vary the monotony, one can, of course, run down to the store to buy a can of Boston beans, or see whether the mail has at last arrived! But, on the whole, there are many lonely hours, and I want the readers of the "Catholic Register" who have had the patience to read these lines, to have the kindness to remember, in their prayers for priests, those especially who occupy the outposts of the Faith. I hope also that priests who minister and people who worship in beautiful churches (with steam heat in the winter) will remember the coldness and the poverty of the many Bethlehems which our Divine Saviour will inhabit this next Christmas in the West. Clad in the vestments which "Extension" sends us, we cannot fail to pray for you before our humble altars. Do you, dear readers, pray for us, and continue to help as you have done in the past.

IVOR HAEEL

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

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

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MAKES VICENTIAN'S BIG BROTHERS OF BOYS London, Oct. 1.—Under a warrant from the Home Office, which in England corresponds to the Ministry of the Interior, the Society of St. Vincent de Paul in London took over, some short time ago, the after-care of Catholic lads who found their way into the police courts. Of these particular lads, it is said that this was generally their first and last appearance in court.

THE LECTURE GUILD

The Lecture Guild list of speakers suitable for Catholic Colleges and School, Social and Religious Societies, Clubs, Banquets, Conventions, Commencements, etc., has made its third annual appearance. This year it is a very compact little volume of twenty-four pages that may be easily slipped into an ordinary envelope. The Advisory Board remains the same, with the exception of Miss Clare Cogan, the founder of the International Catholic Alumnae Association. As she has joined the Dominican Tertiaries at Maryknoll it has been necessary to accept her resignation.

The lecturers include the best in the country and the subjects are well up to date. There are new lecturers as well as new subjects. Among the Europeans are Mr. Cathal O'Byrne and Miss Annie Christich. Mr. O'Byrne whose volumes of poems, The Lane of The Thrushes, and The Grey Feet of the Wind, preceded him and are already out of print, comes to sing as well as talk about the Folksongs of Ireland. Miss Christich, who has an Irish mother, during the War raised funds for eight hospitals in her native country Serbia by lecturing in

England. At the Convention of the N. C. C. W., Father Jos. Husslein, S. J. in his address on Women's Influence in Moulding Public Opinion, spoke of the valiant work she had done in that field in the International Congress of Women in Geneva. She has letters of recommendation from Cardinal Gasparri, the Papal Secretary, Cardinal Bourne, Cardinal Logue, Cardinal O'Connell, and Archbishops and bishops too numerous to mention, and from the religious of the many convents in this country in which she has spoken.

The Lecture Guild will gladly send free its list of speakers, and also any information desired in regard to lecturers, their rates and varies so, depending on time, distance, and the lecturer, that it is impossible to give it without specific information as to what lecturer or lecturers might be desired and approximate dates. For any information desired address, Secretary of The Lecture Guild, 7 East 42nd Street, New York City, N. Y.

I then met one of my parishioners, and had my supper with him at the lunch-counter of the railway "beauty," after which I returned to my digs and piled into bed. The next day was beautifully fine. The fresh air and the autumnal tints made one feel very optimistic as I rung the chapel-bell. The response to my invitation was, for several good reasons and as many bad ones, pitifully small. Serverless and almost congregation-less I stood at my improvised altar, and sang my Mass all alone as best I could. Over the rest of the day I had better draw a veil. I went over the pastoral visit once again, and heard all the good reasons for non-attendance as well as the bad ones. My heart ached for these poor scattered Catholics, cut off from all that could remind them of the faith which they still profess in the face of indifference and opposition. Let us hope that some day the long arm of Catholic Extension will reach out to Lucerne the lovely, and help to build on the shores of those delightful lakes, a little chapel which may gather in the faithful and, please God, some of the unfaithful too.

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**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.

**TWENTY-FIFTH SUNDAY  
AFTER PENTECOST**

**CHARITY AND OUR ENEMIES**

"Brethren: We cease not to pray for you, and beg that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding." (Col. 1:9)

These glorious words of St. Paul have been re-echoed through the ages down to the present day. The priests of the Church must say sense to the faithful in the same sense, for the Church, in her liturgy and in the Mass, requires her ministers to pray for the people. Nay, it is the principal duty of the ordained minister to offer up the sacrifice of the New Law to God for the people; and they need do nothing more than assist at this great sacrifice with attention and in a devotional attitude. They cannot offer up the sacrifice themselves. It is only the priest who can do so—he who is especially chosen by God and ordained by one of the successors of the apostles to whom Christ first gave the power to offer up His sacred body and blood. The Mass is said not only to glorify God and in recognition of His supreme dominion over us, but also in expiation for the sins of man and as an offering agreeable to God, for the people. It is also a prayer of supplication; all blessings needed by the people for their spiritual and temporal welfare are asked for from God. In a word, the Mass is the most perfect prayer, containing all the kinds of supplication; and, for this reason especially, we say that the words of the text are as truly addressed by the Church to Christians of today as they were by St. Paul to the earlier brethren.

would have branded it a disgrace; not that expulsion of innocent people is not a disgrace to a nation, but because the more or less infidel do not consider it such. Catholics never could depend upon the word of rulers, nor the guarantee of constitutions. In some instances both have been kept; but it often requires only a moment to change the whole situation. And how sadly both are often interpreted! Even in this country we are guaranteed freedom of conscience and worship, yet our government will allow the most unprincipled men to use its mail service in an attempt to bring about our extermination, or at least expulsion. What must be said of these men and societies that are ever at our throats? To say the least, there is no charity among them; there is no respect, no duty. Instead of using the Gospel method of helping and of saving one another, they are afflicting themselves with the scribes and Pharisees. But we must not do this. God is our help and our safety. Charity, which unites us to Him, makes us all-powerful; and that charity demands of us, as a duty, that we pray even for our bitterest enemies, that they may, if such be possible, be filled with the knowledge of the will of God in all wisdom and spiritual understanding."

**WEEKLY CALENDAR**

Sunday, October 30.—St. Marcellus, the Centurion in the legion of Trajan, who refused to take part in the impious ceremonies ordered for the celebration of the feast of the Emperor Maximian Hercules in 298. He declared his faith in Jesus Christ, the eternal King and was at once committed to prison. Later he was beheaded.

Monday, October 31.—St. Quintin, martyr, was a Roman descended from a Senatorial family. He preached the faith in Gaul and Amiens was seized, thrown into prison and loaded with chains. He was condemned to barbarous torture and finally beheaded on October 31, 287.

Tuesday, November 1.—The Feast of All Saints, set aside by the Church to venerate all who have died in grace, and who are now in Heaven. It is a holiday of obligation in the United States.

Wednesday, November 2.—The Feast of All Souls, set aside by the Church in order that the faithful may offer up their prayers for the souls suffering in Purgatory.

Thursday, November 3.—St. Hubert, the patron saint of hunters. He was devoted to worldly pursuits, especially to the chase, in his youth, but later renounced them and served God alone. He became a bishop and penetrated the most barbarous places of Ardenne, converting many and performing numerous miracles. He died in 727.

Friday, November 4.—St. Charles Borromeo, Archbishop of Milan, who did much to counteract the spread of Protestantism. During the great plague he refused to leave Milan and was ever at the side of the sick and dying. He was created cardinal in 1560 at the age of twenty-two.

Saturday, Nov. 5.—St. Bertille, abbess, born of one of the most illustrious families in the territory of Soissons, despised the world and earnestly desired to renounce it. She entered a monastery at Brie and acquitted herself with such great charity and edification that she was chosen prioress. In 646 she was appointed abbess of the abbey of Chelles, which she governed with vigor and discretion until her death in 692.

**THE DAY OF JUDGMENT**

The Missionary

Some years ago a group of Unitarians and Universalists were asked to account for the barrenness of their churches. It was alleged that their denominations were dying out. They replied that if they had not propagated great religious bodies, they had accomplished their purpose by making most Protestant denominations Unitarian and Universalist. It is undoubtedly true that in the Protestant world little reference is made to the doctrine of eternal punishment. People that are losing their grip upon the gospel do not wish even to hear of the Day of Judgment. No mention of hell must be made where congregations are recruited from those who regard religion as a soothing influence on earth rather than a revelation of eternal verities. If there be no hell there is no Day of Final Judgment, because there is no irreconcilable difference between right and wrong and no need of any ultimate manifestation of such difference.

All Protestant denominations have not lost their grip upon the great dogmas of heaven and hell or of the Incarnation and Redemption. But it is only in the Living Church of Christ that the whole gospel is preached with fearlessness. Only in the Church is that courage to be found which defies the opinions of passing generations and proclaims without hesitancy every dogma of an inviolate Christianity. The vital truths necessary for clearing the way unto eternal life can never be discovered by human experience or adequately stated by merely human genius. Whatever be the judgments of the mere man, the revelation of the Law of God will stand forever, and the Living Church of God is alone competent to bring them within our comprehension. Without these we must die the death.

In the month of November the Church emphasizes the judgments of God. All Saints' Day unfolds to the eye of faith the glory of the blessed. The sublimity of heaven and the joy of the saints are calculated to make us thirst after the "living waters" of salvation. All Souls' Day makes us mindful of those who have gone before us, but who are tarrying in the fires of Purgatory. It renews the bonds of love that link us to our beloved dead and at the same time it urges us to prayer for their deliverance. It also makes us conscious of how literally we shall render account for every fault—even "for every idle word." If the guilt of idle words or of half-intentional wrongs must thus be purged, there can be no astonishment at the fire which "consumeth not," the torture of which is everlasting. The Day of Final Reckoning seems very real to us Catholics during the month of November.

It is good for us to anticipate the inevitable. The Lord has declared that if we judge ourselves we shall not be judged. If our standards be those of the gospel and if we bring our every act to judgment, we may be confident that we shall walk in the fear of the Lord and keep in the way of His commandments. The thought of the blessed in the possession of the inconceivable treasures of Heaven should spur us on to emulate their earthly careers which merited so great a reward. The thought of those in Purgatory should make us attend to the so-called little faults which demand such expiation. The thought of the lost in Hell should make our very souls wither up with fear at the consciousness of our sinfulness.

The prayer of Cardinal Newman seems especially appropriate for these November days. With majestic rhythm and with eloquent piety, he thus begs our Heavenly Father to grant that these days suggest to us:

May He support us all the day long,  
Till the shades lengthen,  
And the evening comes,  
And the busy world is hushed,  
And the fever of life is over,  
And our work is done!  
Then in His mercy may He give us a safe lodging,  
And a holy rest,  
And peace at the last!

**THE ONE FOUNDATION OF PEACE**

As the international conference draws near, every Catholic will fervently implore the Giver of all good gifts to turn the hearts of the delegates to thoughts of peace. It is sad to reflect that after centuries of civilization, the nations can find no better means of adjusting their difficulties than war. War means that Governments must withdraw the people from the fields and the counting-house, from the ranks of productive labor, and even from the schools, to set them at the task of killing. Victory rests with the nation that is able to kill and cripple the largest number. The ultimate question of right and wrong then becomes secondary. The nation that can bring the most powerful weapons of slaughter and destruction to the discussion, is always right in the judgment of war. And when the weary peoples look back upon the history of war, they are ready to acknowledge the judgments of Whitman and Sherman, and to admit with Franklin that there was never a good war or a bad peace. For the evils of war seem bound up with war, and its good results, accidental.

But do the nations want peace? The answer to that must be affirmative if by "nations" we mean the people. As for governments, it is not easy to return an affirmative answer. The inter-governmental pacts following the last War, far from doing away with all occasions for future conflicts, intensified some old quarrels and made many new ones. Governments, as Bryce has recently observed, with the air of one who has discovered a new thing, must be bound by the laws of morality. When they are not, war always looms on the horizon. If my neighbor has stolen my property, and the law affords no redress, for the simple reason that there is no law to cover the case, I shall not continue in a state of active benevolence toward my neighbor. If I have good reason to suspect that he is only waiting his chances to steal more of my property, and to turn my family out of house and home, or suffer them to remain only by payment of a rent fixed by himself, I shall be more than human if I do not arm myself, and prepare to meet violence with violence.

The war has ceased, but the nations are still ranged against one another, with covetous eyes cast upon a neighbor's territory or commercial advantages, or banded together to suppress, in the name of freedom, the just aspirations of small nations and weak peoples. The cry is "peace, peace," but there can be no peace when nations counsel with peace on their lips, but with peace as far from their hearts as God is. May He before whom the nations of the world with their pomp and power are as dust, incline the hearts of men to His law, and on this firm foundation, give to suffering millions an abiding peace.—America.

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**At Manufacturers Prices**  
**Every Garment Guaranteed in Quality and Workmanship**

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Modern business demands that all middle profits be eliminated, and direct selling from factory to the consumer take the place of middlemen's handling.

Our up-to-date Manufacturing equipment has been established for this purpose.

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Our range of Ladies' Fall and Winter Suits comprises the most up to the minute styles in the latest cloths, both plain and embroidered and Fur trimmed. Every garment reliable and correct. Prices ranging from \$20.00 to \$95.00

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This season we offer many exclusive styles in entirely new fabrics of American, French and English manufacture. Made up in such a variety of colours, designs and trimmings that space precludes an adequate description of the magnificent range. Fur trimmings, embroideries, braidings and novel stitchings go to add attractiveness and artful taste to each model. Prices ranging from \$13.95 to \$121.00

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The range of Dresses in Woollen and Silk fabrics displayed in our show-rooms comprises gowns from simple Serge models up to the most elaborate productions of the Modiste's Art, for Street, Party or Evening wear. Every one exclusive, new and correct. Prices ranging from \$15.50 to \$65.00

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Girls - You can walk this lovely walking doll across the floor just as if she were alive and she is so pretty every girl loves her. She's tall 19 inches high and a real beauty. With her you get the wonderful 42-piece set of doll's furniture - 3 rooms complete - kitchen, dining room and bedroom. Just look at them - stove, kitchen cabinet, sink, table, refrigerator, and everything necessary to the kitchen; bed, dressing table, chest, fan, writing desk, chair and many other pieces for the bedroom; china cabinet, side-board, table, phonograph, grandfather's clock and other fine pieces for the dining-room, and two fine lithographed rug besides. This splendid set will bring joy to the heart of every girl who gets one.

**SEND NO MONEY.** Just send your name and address today and we'll send you, postpaid, a full size 100 package of "FAIRY BERRIES," the newest and most delightful confection, and with it just 25 handsome packages to introduce among your friends at only 10¢ a package. Open your sample package and see all your friends to try a "FAIRY BERRY." They'll like them so much that everybody will buy a package or two at once. Just order twelve "FAIRY BERRIES" will sweeten the month, perfume the breath and ease the throat. They are so delicious they just melt like hot cakes. Return one money, only \$1.25, when they are all sold and we will immediately send you the grand complete doll's furniture outfit and walking doll just as you see them above (over 25 pieces). We say all delivery charges right to your door. You take no risk as you may return any you don't like and receive your money back. Write for descriptive booklet for what you do not want to miss.

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are an essential factor in promoting healthful growth  
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Spending more time indoors makes women far more subject to constipation than men.

The liver becomes sluggish and torpid, the bowels constipated and the system poisoned by impurities.

If you would get away from the myriads of ills which result from constipation, it is only necessary to use Dr. Chase's Kidney-Liver Pills.

The benefits from their use are as lasting as they are prompt and certain.

Mrs. John Barry, 18 St. Amable Street, Quebec, Que., writes:

"This is to certify that I was troubled for years with constipation and tried all kinds of medicines without relief. At last my husband suggested that I try Dr. Chase's Kidney-Liver Pills. I did so, and must say that they have given me more relief than all the medicine I have taken during the last fifteen years. I may also add that I have used Dr. Chase's Ointment for piles with excellent results."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers or Edmondson, Bates & Co., Ltd., Toronto.

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**CHATS WITH YOUNG MEN**

**BUCK UP**

Buck up when you're discouraged, Buck up when things go wrong, Buck up and face the battle, Care doesn't last for long, What though disaster taunts you, And hope seems lost in doubt? Buck up and face your problem, You still can work it out.

Buck up and fight still harder, Tomorrow waits for you; Until the same is ended, There's something you can do, And even after failure, If but your faith be stout, And you remain undaunted, You still can work it out.

Buck up when you are tiring, Your foes are tiring too; Buck up, the fight's not hopeless Until they've conquered you, Buck up, though bruised and battered, Still battle, tooth and nail; Though flesh and muscle falter, Don't let your spirit fail.

Buck up, the will within you Unconquered must remain, For man must face his duty In spite of grief or pain, There still is time to conquer However dark the view, Unless you let misfortune Destroy your spirit, too.

—F. DOAN, A. GUEST  
**VALUABLE READING**

To get the full value of a good book, one must come to it with a thirst for knowledge, with a determination to pluck the heart out of it. He must approach it as a student approaches a great picture which he has crossed continents to see.

Contrast the light, flippant, half-hearted way in which many boys glance through a book, with that of a Lincoln, who works early and late during the first five days of the week, that he may get sufficient time on Saturday to borrow a coveted volume which he has heard that some one in the wilderness many miles away possesses. How eagerly he turns its pages, drinking in, as he trudges home, every paragraph, as if he might never get a chance to look at it again, and as if everything depended upon his memory to reproduce the precious volume, were it to be burned or lost to the world.

Compare the dilettant manner of a society girl, glancing over the latest novel, with that of the eager longing of Lucy Larcom, after a long, hard day's work in a mill, or of Louisa M. Alcott, reading at night, snatching the coveted odd moments to store up treasure which would make her life richer and her womanhood more glorious!

When Webster was a boy, books were scarce, and so precious that he never dreamed that they were to be read only once, but thought they ought to be committed to memory, or read and re-read until they became a part of his very life.

That is the kind of reading that counts, that makes mental fiber and stamina.

The kind of reading which Lincoln did, strengthens the mind instead of weakening and demoralizing it as much modern reading does. It stretches the grasp of thought so that it can seize and hold broader subjects, and it cultivates, to a remarkable degree, the power of concentration, without which nothing of value can be accomplished. It buttresses the mind on every side, braces the memory, stimulates the intellect, and increases a hundredfold the power and ability of the reader.—Michigan Catholic.

**WHAT PERSEVERANCE CAN DO**

The signal honor conferred on John McCormack, the great Irish tenor, by His Holiness Pope Benedict XV. in recognition of his great deeds for charity, recalls the fact that, in the world of great singers, McCormack stands particularly prominent because of the clearness and beauty of his enunciation. How he attained this is the subject of a story related, on the occasion of the recent visit of McCormack to Philadelphia, by The Standard and Times. It is a lesson in perseverance.

When McCormack was a student in Summer Hill College, County Sligo, Ireland, he was requested by a friend to appear at a concert to be given by some of the townspeople. As a special inducement he was informed that he would receive the munificent sum of five shillings (\$1.25). He had never sung in public before and was somewhat diffident as to his abilities to entertain an audience but he could make good use of the five shillings, so he decided to accept the proffered engagement.

At the college there was an old woman, who was very fond of "Johnny" McCormack. Of course, she attended the concert, and was among those who shook his hand and congratulated him after the concert. "And did you really like my singing, Maggie?" asked McCormack. "Sure, and it was fine, Johnny, darlin'," she answered, "but why did you sing in those foreign languages?"

And so he determined to perfect his enunciation. It was not a little task; it was not a brief one. It required no end of pains and patience. But he set himself to work resolutely, as those who accomplish great things must do, and in the end the simple remark of a humble woman in Sligo bore its golden fruit.

"If you would be a real artist you must be constantly looking for criticism," says McCormack. "You must not let criticism bother you but you must make it aid you."

Years after he earned the five shillings in Sligo, McCormack sang at the home of one of the aristocracy in London. Among those present was the Crown Prince of Sweden. After the concert the Prince sought an introduction to McCormack and discussed with him the old Irish folk songs, commenting upon their great similarity to the folk songs of Sweden. "Your Highness surprised me by your remarkable knowledge of the Irish songs," said McCormack. "You surprised me with your remarkable rendition of them," said the Prince. "Where did you get that wonderful enunciation?" "From an old Irish woman," replied the singer, and then he told the story of the concert in Sligo.

"You are modest in attributing it to Maggie," the Prince rejoined. "I should say it is an instructive example of the old proverb 'Laboranda proficies' (work tells). Let us thank the old Irish woman, however, for putting you on the right track."

**OUR BOYS AND GIRLS**

**WANTED: A BOY**

Wanted, a boy. How often we These very common words may see! Wanted, a boy to errands run. Wanted, for everything under the sun.

All that men today can do, Tomorrow the boys will be doing too; For the time is coming when The boys must stand in place of men.

Wanted—the world wants boys today, And she offers them all she has to pay— Honor, wealth, position, fame; A useful life and a deathless name;

Boys to shape the paths for men, Boys to guide the plow and pen, Boys to forward the tasks begun; For the world's great task is never done.

The world is anxious to employ Not just one, but every boy Whose heart and brains will'er be true.

To work his hands shall find to do, Honest, faithful, earnest, kind; To good awake, to evil blind, Hearts of gold without alloy,

Wanted—the world wants such a boy. —The Casquet

**DANGER OF IDLENESS**

The harm of doing nothing is seldom realized. But it means going backward. Or, if it means floating along to somewhere, it also means getting soaked and heavy and finally sinking out of sight. Every boy should adopt Secretary Redfield's advice to business men—to practice self-criticism; to find out if anything is the matter, and then correct it.

We suspect if every boy and girl would undergo a little self-examination, they would find idleness was one of their habits. And they are apt also to think it is a dangerous habit. Remember the old saying that the devil always finds something for idle hands to do, and that something is evil always.

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

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

**BEHAVIOR AT MASS**

To always be in time for Mass and other services in the church. To remember that the church bells are rung for a purpose and not merely to keep the sexton busy, and that it would be well, therefore, to obey their call. To take Holy Water upon entering the church. To make the sign of the cross upon the person and not in the air. To genuflect on the right knee and have it touch the floor. To remember that the King of kings is present on the altar, and to order one's conduct accordingly. To walk gently upon the aisle if one is unavoidably detained until after the services have begun. To make a short act of adoration on bended knees after entering the pew. To be devout and collected at the different parts of the Mass. To remember that mere bodily presence in church with the mind wandering to temporal concerns does not fulfill the precept of hearing Mass. To pay attention to the sermon, and make it the subject of one's thoughts during the day, as also during the week. For pew holders to offer seats in their pews to strangers. To remain kneeling until the last prayers have been said and the priest has retired to the sacristy.—Catholic Transcript.

**FORMING HABITS**

Habit is one of the greatest influences in our lives. Once a thing becomes habitual it becomes easy. It is consequently to our own interest to make as many good and desirable actions habitual as we possibly can. But one thing we do not always realize is, that even feelings and ways of looking at things can be made habitual. Ill-temper can be made a habit; a gloomy view of things can be made a habit; but so can happiness be made a habit. Try the following formula:

Get up right in the morning. Go to bed right at night. Start with an assurance of God's blessing on you and all your doings. Go to your duties with hope in the future, kindness in your purpose.

If it is a dark day, never mind; you will lighten it up. If it is a bright day you will add to the brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends. Give a thought now and then to the source of all happiness, God.

If all of us would only think how much of human happiness is made by ourselves, there would be less of human misery.

If all of us would bear in mind that happiness is from within and not from without, there would be a well spring of joy in every heart and the sun would shine forever. —The Echo

**JESUIT'S CARVING AIDS EXPLORERS**

Calcutta, Oct. 13.—Imposing tributes have recently been paid to the assistance which a Jesuit has rendered to the cause of exploration by making a carved representation of some of the greatest mountain territory in the world.

The Jesuit was the late Brother Anthony Parmentier, S. J., of North Point College, who passed away recently, and the carving is one of a portion of the Himalayas which was executed by him, and which has been of great value. The production received special attention recently, when members of the expedition which left Darjeeling, Bengal, British India, to scale Mount Everest, the highest mountain in the world, found assistance in their project in the Jesuit's carving.

The contribution of Brother Parmentier to the scientific knowledge of the Himalayas was produced during time left after his labors as infirmary of the college during the course of thirty years. The infirmary faced the great ridge which traverses that part of Asia, and which divides India from Tibet.

The Brother was accustomed to view the row of peaks which rise for thousands of feet, along the boundary of India. Mount Everest itself rises more than five and a half miles. He came to love these peaks, and made a study of the mountains until he knew their characteristics. Then he sculptured them, carving their representation on a large piece of teakwood, and recorded there every configuration of the whole range. The work took years, but the result spoke for itself.

Aside from the recent expedition, many explorers have consulted and made a study of Brother Parmentier's carving before entering the wilds of the Himalayas. Lecturers in Darjeeling have borrowed it for demonstration purposes, and now the greatest of scientific expeditions which have undertaken the dangerous task of reaching "the peak of the world" has made use of it.

**SELF-CONTROL**

The power of self-control means to do on all occasions the right thing because it is right. Keeping back the harsh word, uttering the tender one, when every impulse of our nature tends to force us to do otherwise, is indeed hard, but it can be done. Who does not admire the self-restraint of people sorely tried through the inattention and stupidity of employees, or the mischievous pranks or carelessness of children, and what a splendid lesson to the young such an example is.

Self-control in diet means health and strength; in expenditure it means honesty and peace of mind; in sickness, it is sometimes so important a factor that it is reckoned by one's friends as adding much to the chances of recovery.

Self-control, like so many other things, is a question of habit, and habits must be formed in youth. Train children to such habits of self-control and self-government that they will grow up to be not only a satisfaction to themselves and their parents—but efficient factors in the world's affairs.

**ALWAYS BE KIND**

There are some who are affable and gracious to every one as long as things go according to their wishes; but if they meet with a contradiction, if an accident, a reproach or even less should trouble the serenity of their soul, all around them must suffer the consequences. They grow dark and cross; very far from keeping up the conversation by their good humor, they answer only monosyllables to those who speak to them. This conduct is not reasonable nor Christian. Let us always be kind and good-humored so as always to make our brethren happy, and we shall merit to be always made happy by God.

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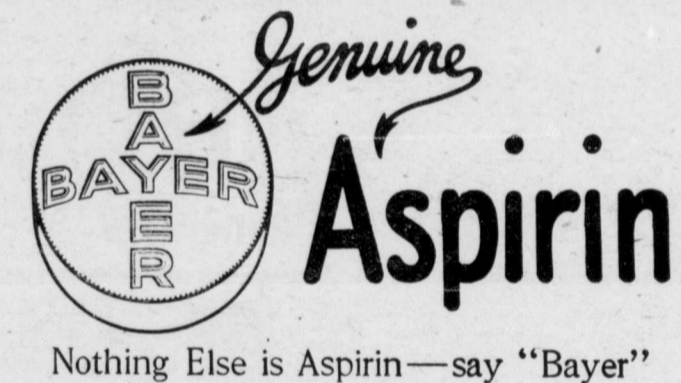
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OBITUARY

JOHN MALLOY

On Wednesday, Oct. 19th, there passed to the great beyond into eternity, the soul of one of the greatest bushman that ever blazed a trail into the Northern woods. This man was none other than John D. Malloy, of the firm of McFadden & Malloy of Blind River, Ont. He was stricken suddenly by heart-failure, while about to enter the office of Camp No. 1 after having spent the day attending to the duties of the firm in reviewing the days cut of logs, etc. He died in the harness, as this had been his own statement that he would.

Born in Donegal, Ireland, Jan. 5th, 1890, he came to Canada at the early age of seven years, accompanied by his beloved father and mother, John D. Malloy and Catherine Dorian. There destination was Westmeath, where after many years of earnest endeavour, John D. Malloy, Sr., became one of the district's leading farmers. John's ambition was to become some day a Lumberman. This he did achieve as testimony of his wonderful and accurate knowledge of lumbering is borne by the part he played in the success of the firm of McFadden & Malloy. Previous to the lumbering operations in Blind River—that is to say in his early days, he operated for Alexander Fraser of Pembroke, Thomas Hale, Malloy Bros., also of Pembroke, and J. R. Booth, who now in his ninety some odd years of life has given to John Malloy the fame and title of having been an honest man.

He was a true man; he enjoyed both the respect and confidence of any who knew or came in contact with him. He pursued his objects in life with rare skill and perseverance. Yet he never became neglectful in his religious duties; he regularly attended church, and received the Holy Sacraments weekly, and, ably assisted by his devoted wife, he insisted in their home upon Christian discipline, for he recognized that the sterling virtue, which is victorious in the struggle in life, is a fruit that ripens only on a soil of a firm belief and in the fear of God. His most ardent wish and the aim of all his efforts in business were to make with God's help and blessing his family's life, carefree and happy. For he was a loving father, a brother to all good men, and a friend to both rich and poor.

His remains were taken to Pembroke, Ont., on Friday the 21st, by J. J. McFadden and Rev. Father Brennan of Espanola, where they were met by his two sons, Daniel and Russell Malloy, who had come from Loyola College, Montreal, and also by his brothers, Connolly, James and Daniel. The body was taken to the home of Connolly Malloy, when at the hour of 9 a. m. the funeral cortege wended its way to the Cathedral where Solemn High Requiem Mass was sung by Rev. Father Brennan, assisted by Father Breen and Father Slominski. The interment was made in the parish cemetery.

John Malloy leaves to mourn him, his beloved wife, three sons, John D. and Russell of Loyola College and Connolly who at present is a student in third year High School, Blind River. His three brothers, Connolly, James and Daniel of Pembroke and also one sister, Mrs. P. Dunbar of Pembroke. May his soul rest in peace.

HEWERS OF WOOD

Alfred J. Taley, judge of the General Court of Sessions in New York City, recently contributed to a Catholic magazine a remarkable treatise on the duties of Catholic parents towards their children. No man could be better qualified to arraign parents for their destructive indulgence of children's whims. He berates parents for permitting their fourteen-year-old children to decide when their education should begin and end. He said in part: "At the age of fourteen or fifteen, the danger age for both boys and girls, the child seeks freedom from the restraints of school discipline and study time. The street corner, the alluring movie is far more attractive to the unformed mind than is the necessity of staying home nights to study. And so, when the day arrives when the boy is big enough to wear long trousers and the girl to wear short skirts, the announcement is made by the child that it has had schooling enough, and the average parent instead of promptly and decisively overruling the demand, weakly acquiesces, and the die is cast with sad results. The child has gained its point—has done as it pleased, has been freed from discipline, and goes out to join the ever-increasing army of half-educated, unformed and untrained hosts who are continuously adding in numbers to the army of unemployed, an army that is a greater danger to the well-being of the Republic than an invading foe. Children are freed from discipline at the precise age when they need discipline most; and the result is inevitable. Lacking a real education, they become in time merely hewers of wood, the drawers of water, the clerks, the porters, workers with neither initiative nor ambition nor any hopeful outlook on life, while those who have stuck to school, or had parents with sense enough to make them stick, soon pass them in the race.—Catholic Transcript.

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DIED

FINN.—At her home 363 Margueretta St., Toronto, Ont., on Sept. 10th 1921, Mary, beloved wife of Maurice Finn. May her soul rest in peace.

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TEACHERS wanted for Catholic Separate schools, Fort William, Ont., holding second class Ontario certificates. Salary \$850 per annum. Duties to commence September, 1921. Apply to G. F. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2239-47

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