

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

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ARTHUR GRIFFITH ON THE SETTLEMENT.

While the American newspapers in general are contradictory and conflicting in their accounts of the attitude of Ireland toward the Settlement Arthur Griffith's paper, Young Ireland, very clearly and definitely states the mind of the leader upon the subject. And in reading this it is necessary to remember that Griffith is always set down by the American correspondents as the leader of what they call the Moderates. Anyhow, he has never been rhetorical, has never been known to say more than he intended, but on the contrary has usually said less. So there is very much enlightenment in the following very clear sentences taken from a long article of the last issue of Young Ireland to hand:—

"There is no desire for war among the Irish people, they have suffered too acutely during the last two years to wish for a return of hostilities. But the issues are not such as the nation can choose to leave undecided. Ireland's right to freedom, her right to her own form of government, determined by the people themselves, without interference, must be established at some time, and now is the acceptable time. It can be established peacefully if the British Government, as must be assumed, desire a peaceful solution. Ireland's claims are based on that simple justice among nations upon which all peace depends. The security of no nation can be compromised by an act so essentially just as the recognition of Ireland's right to national independence. Rather does the ultimate security of all nations depend upon each respecting the rights of the others, whether they be weak or strong. But, denied justice, the National is ready to continue the War of Independence until British statesmen realize the need of putting into practice in Ireland the self-determination they compelled the Middle-European Empires to grant to the subject nations within their borders."

CANNOT BLIND ALL THE WORLD ALL THE TIME

All of Lloyd George's word tricks can not blind the world to the plain issue so plainly stated here. Of course it can blind that portion of the world which, through its love of British domination, desired to be blinded. But even of this prejudiced portion of the world, a significant part is at length compelled to open its eyes to fact. The French press during the past few years did much to prevent the real Irish news from reaching the French people—out of friendship for Lloyd George and England. The greatest supporter of the Anglo-French alliance, and one of the papers that did most to keep French opinion quiescent upon the Irish-English fight was the leading French journal, La Presse. It is significant of the revulsion of French feeling that we find such an organ, which had been more pro-British than the most pro-British of the American press, coming out now in an editorial and warning Britain in the following blunt manner: "They were right who said that Britain continues the policy she always followed, and that she indubitably advanced towards the goal which her egotistical interests tell her are the best, because they are hers. Does Lloyd George think by any chance that a country such as ours does not vibrate to the misfortunes of Ireland. Does he believe that for a single moment we have been insensible to the massacre of a people who is being murdered for centuries and who is unceasingly crying for her liberty. If he does he has better deceive himself. Our Press has not approved his massacres, although it has withheld its indignation. It has even advised Ireland to modify her demands. What an irony! We have ourselves been guilty of suggesting a compromise to the Irish people as the best means of settling matters. Why this abdication of our sentiment? Simply because we considered ourselves bound up with England and we wished her to avoid the cataclysms, which are in store for her."

OPEN LETTER

And the important Belgian weekly, Pourquoi Pas, in an open letter addressed to De Valera tells him it is because of Lloyd George's anxiety to form an alliance with America and his fear of the American people who had revolted and emancipated themselves from English rule and of the many millions of exiles from Ireland who were forced to make their home there, that caused the Irish President to be invited to Downing Street. "That is why, sir," it continues, "and do not deceive yourself. You found yourself in London, voyaging in a comfortable automobile instead of rolling along in a prison van to

the well-known palace of Holloway or Mountjoy. Here, sir, we wish you success in your enterprise. In reality, we owe very little to Ireland—we owe infinitely more to England—but it is our custom, a fatality that we place ourselves on what we believe to be the side of justice. Our sincere wishes are that in the near future you will be able to announce the liberation of your country."

WONDERFUL MORALE OF REPUBLICAN ARMY

Many who do not know the spirit that holds Ireland and who are unaware of the grit of the Irish Republican army and its wonderful morale are surprised to find the Daily Eireann announcing itself ready for the resumption of warfare against the greatest Empire in the world, should negotiations fail. The wonderful spirit and extraordinary morale of this army—which has astounded the British military men who have had experience in warfare in every corner of the world, has been carefully concealed from the reading public by the English press and the English cables. Those who know and have spoken with Irish Republican soldiers, and with wives, or daughters, or sisters, or mothers of these soldiers, were well aware, if need be, they'll cheerfully and gladly resume again their astounding fight against an Empire that Germany, with all her military organizations and equipments, and her seventy million people, could not break. The Irish Bulletin, too, the official organ of the Republic, gives us from time to time a true insight regarding the fighting men?

The Irish army is, in the best sense, an army of liberation. No compulsion is needed to bring men to the colors; no reward is given them for their services, except the silent homage of a nation. Death or years of imprisonment as criminals awaits them if they fall into the hands of their enemies. They fight in small parties, poorly equipped in comparison with an enemy who is about them everywhere—and who commands all the means of transit in Ireland. Their flying columns pass from district to district engaging British patrols, suddenly concentrating for attacks on British barracks, and at times lying for days in wait for some important enemy convoy.

Without popular support, such an army would collapse in a week. With a brilliant generalship and an ideal to sustain them, these Irish soldiers would long since have gone down before the hardships which every guerrilla war imposes on those who wage it, especially where on the one side, inexperience in the practice of war is coupled with slender resources, and, on the other, the cumulative experience of an Empire founded on force is supported by a vast organization and inexhaustible technical equipment. For two years this unequal war was carried on by Republican troops. Each month marked a strengthening of their morale and an increase in the effectiveness of their blows. By the eve of the truce the war, begun by a few hundred men, had extended to every county in Ireland, and hardly a town or village or parish in the country was considered "safe" by the British forces. In October of 1920 British Ministers boasted that actual warfare in Ireland had been restricted to four or five "disturbed" counties. In the first eleven days of July, 1921, Irish troops engaged British patrols or attacked British barracks in 25 of the 32 Irish counties. The Republican Army threw on the ruthless measures taken to destroy it, because the nation and the army are one, and the ideal which inspires both is indestructible.

THE STRUGGLE OF THE GAELIC LEAGUE

The eyes of the world have been so fixed upon the military fights in Ireland that practically no outside attention has been given to the moral struggle in the country. The greatest of them all, the struggle of the Gaelic League for the revival of the Gaelic language. The Gaelic League which began this struggle in earnest a little more than a quarter of a century ago has become one of the greatest forces in Ireland today. It recently held its annual convention, when crowds of delegates were present from every corner of the country. Although when it began its work there were less than three hundred students studying the Irish language, there are today upwards of 300,000 learning the language. Periodicals are issued entirely in Gaelic; most of the newspapers of Ireland have Gaelic columns. There are every year thousands of Gaelic books put out—history, law, essay, fiction, poetry. The language is being taught in about 5,000 schools in the country. In four or five of the Irish counties it is being taught in practically every school. In the county of Kerry, for instance, more than 95% of the pupils attending Public schools there are learning the Irish language. And in the capital city

of Dublin more than 70% of the pupils are studying the Irish language. The language of Ireland is now common in the streets of Dublin where thirty years ago if any one ventured to speak it, passers-by would halt and stare, and wonder what foreign language they listened to. The League has carried on its work under difficulties during the past five years—but, yet, the work goes steadily forward. The annual report just issued shows that the Secretary was enabled to circularize and get supplies from the managers of schools in the 1,100 parishes in Ireland. Of the 140,000 children—to be exact 139,990—attending these particular schools, the returns showed that 92,819 were learning the National language. In the next generation Ireland will be almost entirely an Irish speaking country. The important newspapers will be printed in Irish, and all official business carried on in the country's language. Undoubtedly it is the Gaelic League, more than any other power in the country which brought into the young people the Irish spirit which led them on to the famous fight for freedom they are making today.

SEUMAS MACMANUS,
Of Donegal.

NOT DOMINION STATUS

The Statesman, August 21st

The copy of President De Valera to Mr. Lloyd George will rank with the great historic documents that mark the struggle for human liberty in all ages. Withering in its logical reaffirmation of eternal principles of Right and Justice and in its bold assault upon the fundamental heresies of an arrogant despotism, the reply of Mr. De Valera was couched in language that stripped bare the sophistries and "terminological inexactitudes" that characterize the "settlement" which Mr. Lloyd George professes to regard as generous in its terms. It was remarkable in what unanimity the suborned Press, both here and in the United States, came to the aid of the British Government by enlarging upon the advantages to Ireland of the maximum concessions contained in Mr. Lloyd George's latest proposals. Still more remarkable are the illogicality and insincerity of these newspapers in applying to Poland and other small European nations a set of principles which they refuse to apply in the case of Ireland. The only charitable conclusion, both here and in the United States, is that the editors of these pro-Imperial organs lack the courage to do their own thinking. They wait for a signal from Downing Street before venturing to form an opinion on any question in which Great Britain is concerned. It is sad to witness the decline in intellectual thought and independence of such journals as the Toronto Globe which are without serious influence in the life of Canada because of their failure to uphold the traditions of the Press for independence and courage. The saddest part of it all is this: that these papers do not seem to realize the degradation of their position as the sounding board of Downing Street and the Big Interests, and the tragedy of the end—the loss of public confidence and the loss of their soul.

In the application of the fundamental principles of Justice and Right there can be no deviation from the straight path. Right, like chastity, is absolute. The individual cannot compromise his chastity and remain chaste; no newspaper can compromise Right and remain true to Right. When papers like the Toronto Globe make loud professions of their dealings with the Anglo-Irish question we are forced to challenge their honesty and consistency. As we have said, the most charitable view to take of the backsliding of the Globe and other papers is to assume that they have ceased to think for themselves. We commend to these moral delinquents the views of two papers that had the courage to examine Mr. Lloyd George's utterance and to apply to them the ordinary tests that intelligent minds always apply before they express an opinion. The Toronto Star, whose attitude to Ireland has recently undergone a change, is one honorable exception to the unanimity which Mr. Lloyd George alleges the Press displays in support of his position. In its issue of August 18 our contemporary says:

"There is one misunderstanding which it should be possible to clear up, and the removal of it might open the way to something."

It has been freely said that Mr. Lloyd George offered dominion status to Ireland and that this has been refused. On hearing this the people of the United Kingdom may naturally feel that, as Ireland has refused the status of Canada, nothing more could possibly be granted her. But while this may be the impression created in England, no such effect is produced on the minds of people in Canada,

Australia, New Zealand and South Africa. In these British countries overseas everybody knows that the status offered Ireland by Mr. Lloyd George falls a long way short of being dominion status. The half-dozen 'reservations' made in the difference in the world. For instance, we can, in Canada, impose a tariff against English goods if we want to. We can set up a little navy of our own if we please. England does not demand the right to arrange aerial defenses and erect wireless and cable stations here as she may choose, but would deal with our Government in such matters, the fact being taken for granted that cooperation would be possible. So with all the reservations they are unknown in our affairs.

"There is—there is bound to be—a desire in all the overseas dominions that the impression shall not be created in England nor in Ireland, not abroad, that the status offered Ireland is actually that of the dominions. It is a long way from being so. It is quite possible that Ireland would not reject dominion status if it were offered. What more she could reasonably want the contented millions in overseas dominions would be unable to see. But at present they know that she has been offered a great deal less, and if all parties interested were fully aware of this an improved situation might come about."

LES ILES DE MANCHE

The visit of King George to the Channel Islands has directed attention to those isles beyond that usually given to the interesting cluster which geographically belong to France but, through the Norman Conquest, have for many centuries been an appanage of the British Crown. Varying in size from the comparatively wide acres of Jersey, which boasts of the capital, two railways, and other products of late civilisation, to mere uninhabited rocks, they have a character completely their own, which will assuredly not French in certain ways and sympathies is still less English.

POLITICAL ORIGIN OF APOSTASY

The people appear to have looked on the English sovereigns as the legitimate successors of the Dukes of Normandy, and when the Duchy was separated from England under King John they chose English instead of French authority under which to live. Unhappily for the islands, one disastrous consequence followed—the poison of the great apostasy spread to them and resulted in their separation, along with England, from the unity of Christendom. The immoral maxim, *Cujus regio, ejus religio*, was never more perfectly carried out, the settlement of French Huguenots did not make the spiritual island any better. In fact, Channel Island Anglicanism has been on the whole a dreadful compound of Erastian and Calvinistic elements, and it is only within the last few generations that the old Faith has escaped from the shadow of penal laws and popular fanaticism. Even now the Catholic element is terribly weak for a country that lies just off the shores of the Eldest Daughter of the Church.

CATHOLICITY IN THE ISLES

Originally the islands formed part of the Diocese of Evreux, but the English overlordship placed them in that of Winchester, and they are still ruled ecclesiastically by an English Bishop, Dr. Cotter of Portsmouth. The Catholic Religion is, naturally, most strongly represented at St. Heliers, and in Jersey generally; less strongly in Guernsey; in Alderney one Parish Church and one Convent with Catholic schools serve the needs of the Faithful; while Sark still lies, a dream of natural beauty, bereft of altar, priest, and Sacraments. Yet the restoration has begun, and wonderful progress made. Outside the Church, too, a better type of non-Catholic religion is manifest here and there. The old Calvinistic Protestantism has no chance against modern indifference and agnosticism.

THEIR SELF-DETERMINATION

Politically, of course, the islanders have never known so-called "union" with England; Home Rule has been their portion all along, though a curious and, as we should consider it, most undemocratic form of self-government. It seems, however, not to be seriously challenged, so we may suppose that, as a matter of fact, the vox populi manages to make itself heard and attended to. The recent Royal visit was the first since King Charles II, then in exile, found a refuge in Jersey, which had shown itself uniformly and enthusiastically loyal to the Stuart cause. With that

residence of the Merry Monarch (then a young man in his twenties) is associated a well-known romance of princely affection after the manner of his House.

DISARMAMENT

CARDINAL GASPARRI'S VIEWS

By Monsignor Enrico Pucci

Rome, August 11.—President Harding's proposals for the limitation of armaments and the settlement of the problems of the Pacific correspond to the policy of the Holy See regarding international relations and also to the Holy Father's personal feelings.

During the various vicissitudes of the War, Benedict XV, preached and advised peace. He had in mind not only the end of the hostilities then raging, but a peace which would mean for the belligerent nations a return to the normal conditions of civilized life without any fear that these normal conditions would ever be disturbed by fresh conflagrations. This is so true that in the famous proposals of August 1, 1917, His Holiness, in indicating the preliminary basis for the future peace, mentioned disarmament as the first condition.

POPE'S DISARMAMENT PRONOUNCEMENT

"In the first instance," said the Pontifical note of that date, "the fundamental point must be that the material force of arms be supplanted by the moral force of right. Consequently, the nations should put into effect a fair agreement for the simultaneous and reciprocal reduction of armaments, according to rules and guarantees to be established, with provision for whatever is necessary and sufficient for the maintenance of public order in each state."

"Instead of armies, they should invoke the principle of arbitration, with its exalted function of pacification, according to rules laid down, imposing penalties upon a State which would refuse either to submit international questions to arbitration or to accept the decisions promulgated."

This statement makes it obvious that the Holy See was always convinced that the fundamental basis of a peace that would close once and for all the deadly world conflict, then raging three years, was making impossible, or at least extremely improbable, any attempts to start new wars.

I am in a position to state that the proposal of disarmament was the one most deeply studied, in all its aspects, by His Holiness. When the Pontifical note concerning peace was published, I had numerous conversations with Cardinal Gasparri, Cardinal Secretary of State, and Monsignor Cerretti, then Secretary of the Congregation of Extraordinary Ecclesiastical Affairs, and thus secured a clear insight into the intentions, the inspirations and the attitude of mind of the Holy See.

POPE'S NOTE AGAINST CONSCRIPTION

The note of August 1, 1917, was followed by a second note to the warring powers, which, however, not having been published, remained unknown to the general public. In this second note, the Cardinal Secretary of State, in order to complete the proposals of peace, added that according to the views of the Holy See, the simplest and most feasible means of disarmament was the suppression of the practice of conscription.

The Holy See's opinion today remains the same as formerly. Disarmament is considered the most desirable condition for the peaceful intercourse of the nations, but it is feared that disarmament will never be arrived at without the abolition of conscription, so often termed the "tax of blood."

The possibility of some nation refusing to accept the consequences of a decision for disarmament and obligatory arbitration was also the subject of thoughtful study on the part of the Holy See. The question of what steps should be taken if one of the nations sought to break through the conclusions by force of arms was discussed with me by the Cardinal Secretary of State, who made two important observations on this point.

CARDINAL GASPARRI'S VIEWS

In the first place, he declared that should compulsory military service be abolished, the fear of any nation breaking through would be very scant, because if voluntary military service were sufficient to maintain public order and defend the State in its normal condition, an offensive war would be an impossibility.

In the second place, he pointed out that should all nations accept the terms of general disarmament and arbitration, the nation that would attempt revolt could be dealt with through the economic weapon of the "boycott," a weapon which would be not less efficacious in its far-reaching ends than the bloody resort to arms.

These opinions of the Holy See would have been made known in an interview the Cardinal Secretary

of State was disposed to give to an American paper had it not been for the fact that President Wilson's answer to the Pontifical note arrived just at that time; an answer admitting of no discussion of the Pope's peace proposals.

After four years the Holy See's opinion is unchanged. A hope, therefore, is fostered that the papal considerations may pervade the conference proposed by President Harding.

NO NEW ENCYCLICAL ON SUBJECT

The Holy See will maintain in the future its past and present moral attitude. But it will do no more, and will take no active part in the conference proposed by President Harding. It has been asserted that His Holiness would publish a document about the conference. This is not true. Unless new events occur to change the situation, His Holiness has no intention of publishing anything further about disarmament.

TWO PRIESTS STOP BATTLE

The Rev. Father James A. Walsh, head of the Catholic Foreign Mission Society of America, at the Maryknoll Seminary in Ossining received word on August 23 that Fathers Bernard Meyer and William F. O'Shea of Ossining, recently stopped a battle in China and saved 400 Federal troops from slaughter. The battle took place recently in Kweichow province of Kwang Tung, which is the domain of Dr. Sun Yat Sen, President of the Chinese Republic.

President Sun had 400 soldiers in Kweichow. About 4,000 revolutionary troops from Kwang Sai, a northern province, invaded Kweichow. They were raining bombs in the yard of the Republican general in command when the defendant asked Father Meyer to arrange a truce.

Father Meyer and Father O'Shea mounted the ancient city wall and waved an American flag. It was ignored. Then Father Meyer approached from the wall and denounced the attacking forces. This time they saw the American flag and stopped firing to parley. Father Meyer arranged a truce and returned to Kweichow. The next day reinforcements reached the city and the besiegers withdrew.

Before joining the seminary in Ossining, and being sent from there to China, Father O'Shea lived in Hoboken, N. J., and Father Meyer lived in Iowa.

TO BE PORTO RICO BISHOP

CARDINAL DOUGHERTY'S SECRETARY PROMOTED TO HEAD ISLAND DIOCESE

The Rev. George C. Caruana, Secretary to Cardinal Dougherty, has been appointed Bishop of Porto Rico. News of the appointment by Pope Benedict came from Rome, August 19th, although no official notification had yet reached Father Caruana.

"I have no desire to say that the news is not official, but must possess any expression until the news comes officially from my superiors," said Father Caruana.

It may be two months or more before the consecration takes place and churchmen here think it will probably be held in the Cathedral here, with Cardinal Dougherty officiating.

Father Caruana was born on the Island of Malta on April 23, 1882, and was educated by the English Jesuits. He won degrees in theology and philosophy in Rome. It is said he will be one of the youngest bishops.

Father Caruana will succeed Bishop Jones, who died last February in St. Mary's Hospital, Philadelphia.

SCHOOL CONFLICT IN NORTH IRELAND

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

Dublin, August 20.—A conflict of opinion, likely to give rise to considerable anxiety and indignation on the part of Catholics, is foreshadowed by a statement by Lord Londonderry, the Minister for Education in the tri-County Parliament, in Ulster. He told a deputation from the General Assembly of the Presbyterian Congregation that proposals would be submitted at the earliest possible date, dealing in a comprehensive manner with education in the northeastern area, over which the Parliament is to function.

The education problem there is largely the result of Protestants' neglect to provide their children with schools. Catholics are well provided in this respect, thanks to the energy, foresight and self-sacrifice of the priests and the Catholic community.

The new proposals are expected to provide un denominational—so-called "union" schools to which no Catholic child, of course, will be sent, but to which Catholic ratepayers will be compelled to contribute. The fight against these Godless, in practice anti-Catholic, schools will be strenuous.

CATHOLIC NOTES

Cardinal Begin has announced that Quebec has been selected as the place of the next North American Eucharistic Congress in 1922.

There are more than 600 Catholic priests members on the Alumni of the American College of Rome in the United States.

The Ursuline Community of Wilmington, Del., is the first community of religious women to affiliate with the National Council of Catholic women.

Professor Ludwig Von Pastor, author of "The History of the Popes," who has for some time looked after Austrian interests at the Vatican, has been appointed Ambassador of the Austrian Republic to the Holy See.

The French Government has given official recognition to the Biblical School of St. Stephen's, conducted by the Dominican Fathers at Jerusalem and now known as "The French Archeology School of Jerusalem."

Paris, Aug. 20.—During the past week there have come to Lourdes 2,500 pilgrims from Poitiers, 850 from Belley, 650 from Amiens, 800 from Saint-Die, 700 from Langres. Each group was led by the bishop of the diocese. Nine hundred Dutch pilgrims came as well as many Canadians, Belgians, English and Irish. A large group of Americans is expected this week.

Boston College broke all its former records a few weeks ago by raising more than \$2,000,000 in a public campaign for funds for a new science hall, gymnasium and chapel. It set the largest record by graduating another new record in its history, 159 young men receiving their sheepskins from the hands of Cardinal O'Connell, the college's most illustrious son.

Rome, August 18.—The Catholic University of Milan which was the dream of the late Cardinal Ferrai is about to become a fact. When the Cardinal was dying the Pope sent him the Brief approving the project and now Father Agostino Gemelli, O. M., has been named rector of the institution. He was formerly a professor at the Royal University of Turin. The Sacred Congregation of Seminaries and Universities is choosing other members of the faculty.

Les Neuvettes Religieuses, of Paris, states that an important discovery has been made by the Belgian Jesuit missionary, Father Hosten, near Madras in India. Certain ancient inscriptions and sculptures on the Madras coast have been carefully studied by Father Hosten and found to be of Greek and Roman origin and to give great weight to the tradition that India was evangelized by the Apostle St. Thomas.

"Diplomatic correctness" is the fine expression lately used by a writer in the New York Times to characterize the attitude and policies of the Vatican during the days of the Great War. Even this belated recognition of the part played by the Holy See in the four years of turmoil in Europe is of special value. It shows at least that the world can find no better teacher in international relations, as well as in religion, than the Church established by Christ for the saving of the nations.

Washington, D. C., Aug. 29.—Solemn Pontifical Mass will be sung by the Most Rev. John Bonzano, Apostolic delegate in St. Matthew's Church here at the opening of the annual convention of the National Council of Catholic Men, September 20, 21 and 22. The Right Rev. Joseph Schrems, chairman of the Department of Lay Organizations of the National Catholic Welfare Council, will deliver the opening address to the delegates. Catholic laymen from all parts of the United States will attend the meeting.

An impressive demonstration to protest against the efforts of the French Government to secularize the Catholic schools of Alsace-Lorraine was recently held in Strasbourg. More than four thousand men and women representing the Catholics of Alsace took part in the demonstration. Various speakers dwelled upon the repeated promises of the French Government not to change the laws concerning the Church and the schools, and demanded that the rights of the Catholics of the annexed provinces be respected.

St. Louis, Aug. 29.—Daily market reports will be sent out by the radio department of St. Louis University as a result of requests from hundreds of small communities that have had the benefit of the daily weather reports sent out by the University wireless. The success of the weather report service since its establishment three months ago has been complete. The market reports will include the essential features of the daily bulletins issued by the various sections of the Bureau of Markets of the Department of Agriculture comprising live stock, grain and provision information.

HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom"

CHAPTER XXXI.—CONTINUED

The strong looker-on seemed engrossed in the picture before him. He saw two men—one in the habit of St. Francis, the other wearing the livery of dishonor—sitting close together, evidently engaged in very pleasant and earnest conversation. He, upon whose tall, thin frame hung the shapely garments lavishly decked with arrow-heads, was seated upon a hard wooden chair, while his arm rested upon the side of a small bed near, and supported his weary head. His forehead looked high and broad, for the once thick brown hair that had clustered over it had fallen away, and what was left had lost its bright warm hue, and was besprinkled with grey. The fine, classic features were drawn and lined as though he were suffering and long hope deferred; but in those large, earnest eyes, and in the smile that lit up his face, there was a life and honor still lived and burned, revealing in their depths a soul of untarnished integrity.

"And you tell me that she is well, Father?" the listener caught the words; "that she loves me as of old; that you have seen her, and that she told you so? You said all this, did you not? I did not dream, did I—that you bade me hope that our weary trial may soon end—that perhaps friends are coming to my aid. But I am weak, Father, and cannot realize it—so tell me if it all again: I grow stronger as I listen."

Father Lawrence answered slowly, he must weigh his words; he knew not how much the object of his solicitude could endure. "Very lately, then, you made a strange confession, which has fallen into the hands of staunch friends to your cause, and the purport of which will assuredly aid and probably commute your sentence."

"You are sure of it, Father?" he demanded, and the large eyes were full of eager gratitude as he clutched his kind friend's hand and pressed it reverently to his lips. "Aye, you are pretty sure of it, or you would not breathe a word of it to me. Bave I left save her? Their names, Father?"

"You have, it seems, many, I"—he smiled—"among the list. But De Woodville heads the rest. He is moving Heaven and earth in your behalf."

The eavesdropper started. "De Woodville? Ah, yes. The name recalls sweet memories. He was always true to me. Would that I could see him once more and bless him for his kindness!"

"Here, open the door!" said the Earl impatiently; and the Governor, applying the key, turned it quickly. The tall figure pushed rapidly forward; his heart was full almost to bursting; he scarcely knew whether joy or sorrow was uppermost as he rushed across that cold bare room. Ere the prisoner had found strength to rise, he had reached him and clasped him in a warm embrace. Could this be the proud Earl de Woodville—he whom men oft-times judged to be so cold and haughty?—this he! choking back the tears and clasping tightly to him the wasted form of a convict? Could Sister Marguerite be here, and have witnessed the scene, she must have felt that her prayers and exertions had not been in vain.

The prisoner had heard the door open, and catching a full view of the intruder, with too sudden joy the blood had rushed to his heart as he cried, "De Woodville!" then sank half-conscious into his arms. He felt those strong arms supporting him, the breath of his friend upon his cheek, and heard, as in a dream, the subdued voices as they lifted him on to the bed; he felt their gentle hands bathe his temples, and yet he made no effort to rouse himself lest he should break the spell of undefined happiness which enthralled him.

"He is very weak," explained Father Lawrence; "he has held out too long; but with care he should revive. It was the sight of you—turning to the Earl—that overcame him. We were but just speaking of you. However, joy does not often kill."

were now of a soothing rather than of a rousing nature; he judged that the prisoner's swoon was not so deep but that it might with safety be permitted and coaxed into a child-like and restful slumber.

As they were thus occupied a warder entered and handed to the Governor, with some ceremony, an official-looking document bearing on its cover the seal of the Home Office. He turned aside to open and read it. It contained an order of instant release for the prisoner Edmund Leadbitter, based upon the precarious condition of his health as reported by the medical man; an allusion was also made to the discovery of documentary evidence bearing upon the case, which was engaging the attention of the Minister.

De Woodville almost shouted as the Governor made known to these facts; and kind Father Lawrence clasped his hands together and straight to Heaven sped his heartfelt thanks. It had all come so suddenly—at last!

"Well," remarked the Governor in an emphatic tone, "my orders are to release the prisoner and see that he has every care and attention. This begins to look like work. Will you"—turning to the Earl—"take upon yourself the responsibility of seeing that he has these attentions, and duly acquaint us with the full address of where you lodge him? I don't think he could be in better hands."

"I shall only be too proud and delighted to do so; and what is more, sir,"—in an exultant tone—"a few weeks hence, and all the world will be regretting that he has suffered so long and so wrongfully."

"Very well, then, my Lord; it is settled that I leave you gentlemen to look after the poor man for the present. I will now retire to give the necessary orders, so that this business may be carried through as speedily as possible. Should you choose to remain here you can see them completed for yourselves. I am indeed truly glad, for your friend's sake; and if there should be any matter in which I can aid you, you have but to acquaint me with it and I shall have immense pleasure in obliging you." Bowing low he left the infirmary.

Never had Father Lawrence dared to hope for one-half of what had occurred in the bare space of those few moments. He took off his glasses and wiped them, as well as his eyes; for both were dim and moist, and he could with difficulty see or comprehend what was occurring around. "Poor Leadbitter! brave No. 75—always so full of hope and courage—was to leave these hated walls, God grant for ever! He had permission to help him forth. What about the little wife, Marion?" He glanced at his watch, then took an envelope from his pocket and, tearing it open, wrote in the clear space inside these words:

"Remain where you are: you must not return home. I will be with you shortly. Most important and good news awaits you, poor child.—Father Lawrence."

took the bull by the horns, determined to save him if possible, as yet there is no permanent cure, and there is every hope that with great care, and by avoiding all excitement, he may pull through in fact, that he may grow comparatively strong again. His has been a most pitiful case; and his life now depends, in a great measure, upon his instant removal from these precincts. Now, Father, this is a task in which I know you will gladly join us. Come here and give us your counsel. Where shall we remove him to? It must not be far distant from the present."

"To my house, doctor. Its surroundings are plain and homely; the change will not be too sudden; it is very quiet, and he is accustomed to seeing me near him."

"Well thought of, Father! We will first change his attire ourselves. It is necessary that he should not be unduly roused nor disturbed just now; and the attendants here are not trained to be over delicate valets."

So the official looked on whilst gentle hands divested the inanimate sufferer of his coarse, detestable garments, and clothed him in those softer ones, so much more suited to his delicate nature. The sister's touch in the brother's hand as he assisted in this work of charity. And all the time the sick man lay passive, as if in a peaceful slumber. Could Heaven do less in answer to such faith and trust as his had been? Too weak to help himself, it raised kind hearts and stout arms to tend and bear him.

The officer could not suppress a smile as he witnessed the scornful kick bestowed by the Earl upon the discarded garments of which they had divested poor Leadbitter. How he resented and loathed the indignities and dishonor this garb had represented.

"Ah-hah!" Mr. Fenlon remarked. And his companion winced. In all the world there is no interjection so expressive as this "Ah-hah" on the lips of an Irishman. It can carry surprise, incredulity, amazement, agreement, intolerance, contempt, doubt of a searing and disconcerting quality. The last was what it conveyed in this instance, arousing an inward cholera in Jimmie Barlow. Outwardly, however, he remained complaisant, even smiling idly, as he answered: "That's right, Uncle Fen—just as I tell you. A nice room and bath for a reasonable sum. You know in the winter we freeze in this joint, and in the summer—when! And—this very firmly—it isn't as if I can't afford it, you know."

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"Circus parade?" Mr. Fenlon repeated the words, scowling. "I don't see anything the matter with this street."

"The reason I asked," said Mr. Fenlon, hesitating a little, "Mrs. King—she has some one else for your room."

"Oh!" Jimmy felt huffy. She had taken it for granted that he was going, had she, and before he had decided it himself! "Who is it?" he demanded in some suspicion.

"How should I know?" tartly. "She wants to keep the room rented, don't she?"

"Very well, I'll tell her I'm leaving at the end of the week."

Mr. Fenlon's pipe lost some of its savor as Jimmie left the room. So he was really to lose the boy, after all these years! He got up and began to stroll aimlessly around the room, letting his pipe go out while a lonely feeling settled around his heart. To lose Jimmie for good and all—that was what this move meant. Mr. Fenlon would not deceive himself. When the boy left Lawson Street—that was the beginning of the end. One by one the ties that bound him to the old man would be loosed. He wouldn't mean it that way, Jimmie wouldn't, but young people must have their fling, and he would be so taken up with having a good time and with those who were too "nice" to be asked down to Lawson Street and Mrs. King's, that he—Mr. Fenlon—would gradually see less and less of Jimmie.

Yes, he knew how fine friends would be—these new, fine friends who would gradually see less and less of Jimmie. He knew how fine friends would be—these new, fine friends who would gradually see less and less of Jimmie.

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people, at a picture show! And is that where you were the night I came flying back expecting to find you weeping after Jimmie Barlow?" He shook an accusing finger at the old man.

"Maybe 'twas," smiling broadly at Jimmie's enjoyment. "You see, 'twas this way. I was lonesome like—oh, I don't say I wasn't missing you a little—and the little girl came in only that day and I knew she was lonesome, too, so we both went out for a bit of recreation."

"I see. Well, the thing I'm sorry for is that I wasn't here to go along. Maybe you'd let me in on it some time."

Mr. Fenlon gave him a keen glance. "And what would your fine friends say?"

"The friends? The finest I've got is right here! And if he says it's all right—" Jimmie smiled gayly. "Maybe he will and maybe he won't," was the cautious rejoinder. "She's a nice girl—I knew her people," he vouchsafed before he changed the subject definitely, demanding to know about Jimmie's business trip and the new room and how he liked it. He supposed now was a great deal nicer than his old room here.

"Yes, it's a very nice room," said Jimmie, wondering why a certain yearning for the old room made itself felt on the instant—the old room, with its easy, careless comfort and Uncle Fen right across the narrow hall. Queer! He did enjoy the new place, but then of course he had been at King's so long. . . .

Uncle Fen kept to his room for a week, and Jimmie came over every evening, bringing delicacies not always designed for the delectation of an old man with bronchitis. But this was toward the end of the week when acquaintance with Rita had progressed. He had found her a couple of times playing cards with Uncle Fen, and a three-handed game ensued that was productive of much merriment. Jimmie continued to believe that it was a very good thing for Uncle Fen to keep an eye on such a pretty and engaging young girl. He himself experienced a knightly desire to protect the friendless and to stand guard over the innocent and unprotected.

"How did she come to be a waitress?" he asked Mr. Fenlon one evening. Jimmie told himself he was no snob, but in proportion as his interest in the girl grew, his distaste for her job increased. To picture her waiting on table was galling, and the thought of her being at the beck and call of the King boarders was a constant source of irritation. This, however, he kept from Uncle Fen, who, strong for the dignity of labor, had a caustic tongue for what he considered foolish pretensions.

"Why not?" "It's honest work, isn't it?" he now answered, all too indifferently for the young man, on whose lips was burning a dozen eager remonstrances.

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TO MAKE A LONG STORY SHORT

By Helen Moriarty in Rosary Magazine

"Ah-hah!" Mr. Fenlon remarked. And his companion winced. In all the world there is no interjection so expressive as this "Ah-hah" on the lips of an Irishman. It can carry surprise, incredulity, amazement, agreement, intolerance, contempt, doubt of a searing and disconcerting quality. The last was what it conveyed in this instance, arousing an inward cholera in Jimmie Barlow. Outwardly, however, he remained complaisant, even smiling idly, as he answered: "That's right, Uncle Fen—just as I tell you. A nice room and bath for a reasonable sum. You know in the winter we freeze in this joint, and in the summer—when! And—this very firmly—it isn't as if I can't afford it, you know."

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"Circus parade?" Mr. Fenlon repeated the words, scowling. "I don't see anything the matter with this street."

"Well, I do, I like Mrs. King and I wouldn't leave her if she'd move, but I want a little more satisfactory surroundings. Why I'm ashamed to tell anyone I live on Lawson Street, and as for asking your friends down here, they're all gone. So fine for this, are they?" sarcastically, but if Jimmie had only known it Mr. Fenlon's objection had received its first jolt.

"I think so," answered Jimmie stoutly. "If Mrs. King would only move—"


TO BE CONTINUED

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"He'll miss her when she goes home, won't he?" went on the voluble George. "With you gone and all. She's a mighty nice girl, Miss Bentz is. And ain't she pretty, Mr. Barlow?"

Life flowed back into the stone in Jimmie's breast. "If you think they're in George, I believe I'll try again," he said smiling. A great light had dawned upon him. Wasn't it just like Uncle Fen, trying him out like that? And Rita—Rita, the little rascal!

It was a merry, quizzical, radiantly happy face that he thrust in Mr. Fenlon's door.

"Last act!" he called gayly. "Exit the little waitress!"

Enter—"he stared accusingly at the two confused conspirators—"the future bride of Mr. James Barlow—"Jimmie!" cried Rita involuntarily.

"Ah-hah!" uttered Uncle Fen in manifest surprise.

Well, to make a long story short, that's what came of Mr. Fenlon's innocent little masquerade.

DANTE'S SIXTH CENTENARY

Ravenna has guarded Dante's mausoleum throughout six centuries. The exiled seer laid down his cross September 14th, 1321, in this peaceful haven of the Adriatic. The Exaltation of the Saviour's Cross was a fitting day for his second passing into the spirit world.

Florence recognized his worth too late and has vainly sighed for his hallowed dust. Dante's tomb on the Arno is still empty, but the Baptistry he loved is being restored to commemorate the six hundredth anniversary of his death.

Responding to the call of the Vatican and the Quirinal, all Italy honors her distinguished son. But Dante's admirers dot the universe. Ruskin's "Central Man of the World" is acclaimed by Pope Benedict the "pride of humanity." All the Nations of the earth are lauding his Trilogium, and the Church of Dante leads this chorus. Ireland chants his praises with a passion truly Celtic; Belgium, France and Catholic Spain have taken up the dominant note; England and America are vying with them in paying tribute to the immortal Florentine. Dante's sixtieth anniversary has awakened responsive chords afar off, even in pagan Japan and China.

Those outside Catholic Unity are cheered by our poet and deem themselves privileged to accompany him through circled Hell, terraced Purgatory and spheric Heaven. But Dante is the "Master-poet of the Catholic Faith," to quote the late Cardinal Manning. We salute him as one of ourselves amid this world-acclaim. Dante is ours, writes the Holy See to the Catholic World. Dante has crystallized the Catholic thought of the Thirteenth—the Greatest of Centuries. Dante is the apotheosis of our faith, Catholic in life, Catholic in verse, ours by every right and title. Though all do not share his tongue, Dante's faith is our common heritage. The faithful find a peculiar charm in his masterpiece, the Trilogium that has merited to be called Divine.

One ought to be conversant with Italian to enter fully into Dante's mind. His verse loses much in translation, but by no means all. It is advantageous to read him in another tongue rather than be deprived of him wholly. Raphael's copies exhibit many of his masterly touches though wanting his coloring. It is well to view a replica of the Transfigured Christ or the Sistine Madonna when one cannot see the original. Dante is inspiring in any idiom. His thought is majestic. His knowledge is vast and deep. He has no peer as a learned historian, profound philosopher, and a sane theologian. The Divine Comedy is more than a mediaeval romance. It is the greatest motion picture the world has known.

It is a matter of regret that Dante publications of the last century flowed from the pens of Anglo-Saxon Protestants. Lord Macaulay brought Dante into prominent light and assured him a place in English literature. Dean Church added impetus to Dantean study by a classic essay wanting only the poet's faith. This lacuna blemished his appreciative tribute. It caused the Dean to underrate Dante's devotion to the Church, the Mother he revered while carping her faults. Cary and Longfellow had previously given us poetic versions of the Divine Comedy. The former is very popular with students. As a prose translator Butler disputes the palm with Norton. Both versions are admirable. English works have commendably multiplied within the pale in the past score of years. Following in the wake of Dr. Hogan and Dr. O'Donnell, the Irish reviewers, our own Dr. Zahn and Dr. Rivard have graced our libraries with able commentaries. The late brother Azarias lectured often on Dante. Dr. Walsh and Dr. Thomas O'Hagan have earned the respect of Dante lovers by their writings and their spoken word. Those of a philosophical turn of mind are favored that Ozanam has been translated from the French. Dr. Hettinger surpasses all German writers and Father Bowden of the Brompton Oratory has placed his classic before English readers in an attractive style.

With Cary for a text and these orthodox guides, the Catholic can enter into the spirit world through the dark circles of Inferno, up the narrow terraces of Purgatorio, and onward to the glories of the Paradiso. Adoring God's justice, blessing His Mercy, and catching a glimmer of happiness to come, the reader must disdain with Dante the passing show of time and matter.

'Tis no easy task to enter Dante's Holy of Holies. One must breathe the poet's religion to command the "Open Sesame." Non-Catholics miss much of Dante's meaning in spite of commendable efforts to grasp it. Acknowledging the debt we owe many of them, we wish them the grace of faith. Right interpretation of the Divine Comedy presupposes Catholic doctrine, a certain familiarity with the Art and Ritual of the Church that inspired it. Others may enthuse over brilliant passages, but they cannot view them in their proper setting. The more the Catholic cons the cantos, the more he reveres the second only to the Bible. Faith guides him through Hades with a firmness of conviction that knows no wavering. It strengthens his belief in the Middle State and exhorts him to pray for the Holy Souls. It raises him up to the Empyrean with the rapture of St. Paul. Dante believed in the reality of joy, the resignation of suffering, the joy of glory. He gives out to others his intrepid faith his abiding hope, and his consummate love. His love for his childhood's religion grew with maturity into a passion. He respected the Church, her dogmas and her practices. He loved her ceremonies and time-beaten institutions. He cautioned the sinners against vain conceit. He pitied those who would be tossed about by winds of doctrine. He named the remedy and sure refuge of peace: "You have the Old Testament and the New, and the Church to guide you. With this rule of faith all should rest content and work out salvation manly yet securely."

Dante was born in 1265 and lived fifty-six years. His was preeminently a Catholic age. Men lived the same faith, recited one creed, and breathed a common religious air. The Church extended her mantle over all and enthused her children to unparalleled perfection in science and art. Dante was the personification of that epoch which built the Gothic Cathedral, moulded Catholic Philosophy and produced the Miracle and Morality Play. The age of Aquinas and his erudite "Summa" gave posterity Dante and his Divine Comedy. Our poet commingled with the learned of his time, with the poets and painters, the sculptors and architects, the saints and scholars of cultured Europe. He embalmed their best in his wonderful poem, he holds the key to the Middle Ages. Minor blemishes may be traced to their sources, his innate pride and per sonal spleen, but they do not destroy the worth of his work. His rancor and resentment make it all the more intensely human.

An imperfect knowledge of the Church has often led Danteists into devious paths with no Virgil to warn them. Partisans have floundered through his pages in quest of their own views. Wrenching lines away from their content, they have imagined Dante unorthodox. These have been framed to prove him the Precursor of Luther and Calvin. He has been hailed as another Mazzini, a hater of the Church and such columns have been repeatedly confuted. Fairminded men like Dean Church of Oxford and Principal Caird of Glasgow University have been foremost to vindicate Dante's orthodoxy. They have called upon students to solve difficult passages with another key, leaving his faith undisturbed.

The Church on her part has no reason to deny that her poet was fallible and at times resentful. Pride and bitterness were self-confessed faults of his giant intellect and indomitable will. The Florentine nursed the decree of exile from his natal city. He held Church politics responsible for his banishment. Dante anathematized papal peccability but held to the dogma of infallibility. One of his works was placed on the Index as tainted with dangerous views of the Empire, but the Divine Comedy was never assailed. Dante assailed Pope Boniface VIII, through personal pique. Party strife was rife at the time. The Guelf of Florence was swept by adversity into the Ghibelline camp. One cannot deal with the poet's aberrations in this article. Monsignor Hettinger and Frederic Ozanam have explained them away and vindicated Dante's purity of faith. They do not deny that he erred under keen provocation. His language betrays the rancor of his heart and is minatory against abuses in high places. The Catholic shudders as he picks these passages, and Dante wailed it. But the Divine Comedy should be read in its entirety, not in isolated lines. Though the poet descends upon fitful gusts that shook Peter's Barque, the fact that the Papacy weathered the storms proves that the Divine Pilot was at the helm. Dante remains the "Master-poet of the Catholic Faith." It would be an easy matter to quote the Divine Comedy upon every point of orthodoxy. It breathes Catholicism from beginning to end. The Church alone could engender the poem. Dante had a clear insight into her past and an almost prophetic view of development. His artistic ideals

were modelled by Giotto, his philosophy was drawn from the Angel of the Schools, his mysticism from the Seraphic Doctor. He knew the Sacred Word of God and was an astute Theologian. This fact caused Dr. Hettinger to remark: "Were all the libraries of the world destroyed and the Scriptures unhappily lost with them, the Catholic system could be reconstructed out of the Divine Comedy."

The great Raphael was of the same mind, and accorded Dante an honored place near the Altar of God in his famed "Disputa." The laurel-crowned Florentine stands among the galaxy of saintly Pontiffs and learned Doctors. One can almost imagine him lisping his faith, repeating his confession of Paradise's gate. Aubrey de Vere attributed his conversion to the study of Dante. Viewing the Trilogium from outside the pale, he was charmed by Dante's pilgrimages with Virgil and Beatrice. He was moved by the depth of Divine Justice, the breadth of Divine Mercy, and the height of Divine Love. And he said to himself: "If I wish to dwell in a world where my gaze shall look upon beauty, I must enter the Catholic fold, the Church that inspired Dante, the Prince of Poets."

What affected de Vere may influence others. In answer to honest enquiry today why not quote Dante upon vexed problems like the Eternity of Hell, the Efficacy of Prayer for the Dead, the Veneration of the Virgin Mother? Dante casts a halo over Holy Writ, and witnesses unto Catholic Tradition. If resentment impelled him to impeach some occupants of the Papal See, he respected their Office. As parent pardons a prodigal child, Peter has condoned his wayward steps. Pope Pius IX. placed a laurel wreath upon his tomb at Ravenna. Leo XIII. knew Dante by heart and admired him as the "Ornament of Christendom."

Our reigning Pontiff has endorsed the Divine Comedy in all cultured minds. Benedict in a sense has placed the Seal of the Fisherman upon him whom Carlyle called the "Saint of Poetry." The Hero Worshipper chose Dante for his "Hero Poet." None may question Dante's orthodoxy since Peter has spoken, since our hero has received commendations without number from the Heads of the Church. If the poet fell more than once under the cross of exile, the Church has absolved the man "beaten down by adverse fortune." Dante remains the most eloquent "singer of Christianity."

The late Brother Azarias, two decades ago made stirring appeals in Dante's behalf. He pleaded with Catholic Reading Circles to place the Divine Comedy foremost in their programmes. His admiration for our poet was unbounded and contagious. He used to contend that a reliquary for Dante is the hallmark of culture:

"The human intellect has no sublimer truths to feed upon than those growing out of the Divine Comedy. Language contains no sweeter tones than those that Dante sings betimes. Human concepts were never more clearly unrolled, human genius never soared into higher regions."

Thanks to his lectures still speaking in print, Dante is abandoned and forgotten no longer. The American Hierarchy—Archbishop Dowling, Bishop Burke and the Right Reverend Rector of the Catholic University—has endeavored by efforts in this revival. The Master-poet of Cardinal Manning is now being studied in Catholic Colleges and Academies. Literary Circles are devoting years to the unearthing of his treasures. The writer of this article has directed one for the past three years and will lead the same members through Dante's Trilogium three winters yet to come if God so wills. Apt to repel rather than attract at first view, the Divine Comedy repels the casual reader. Admiration waxes into enthusiasm when reviewing the poem in its proper setting, the age that produced it. Russell Lowell was charmed by successive readings, and counselled his class to peruse Dante for the fiftieth time as he had done. Dante demands supplementary study of contemporaneous history, the influences that thrilled his Italy and all Europe. Dante's message from the unseen world glows brighter the more it is gazed upon. Some stop at the Inferno, others wend their way through Purgatorio, but stop at the gates of Paradiso. The poet has given warning that the last is the most difficult:

"All ye, who in small bark have following sail'd, Eager to listen, on the adventurous track Of my proud keel, that singing cuts her way, Backward return with speed, and your own shores Revisit, nor put out to open sea, Where losing me, perchance you may remain Bewildered in deep maze. The way I pass Ne'er yet was run." (Par. ii. 1.)

Those only may follow Dante who are consecrated to patient study and research:

"Ye other few, who have outstretched the neck, Timely for food of angels, on which here They live, yet never know satiety; Through the deep brine yet fearless may put out Your vessel; marking well the furrow broad Before you in the wave."



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The Divine Comedy is a living poem. It forces open the memory, the reason and the will. It inspires loathing of evil, pity for repentance, and joy over victory. It incites a real passion for the good, the beautiful and the true. Dante is more than a poet, he is a consummate artist. His mind is so versatile and his style so condensed that novices should only scan his lines with an able commentator. Like a vast Cathedral—St. Peter's or Westminster—the Trilogium must grow upon the beholder. Its beauties do not strike the superficial, but the patient student finds new perfections, freshness and vigour at every turn. The shallow may read the newspapers and novels, but one must probe beneath the surface to work his way into the greatest mediaeval poet.

Dante should receive earnest attention from more centres of higher education. Pope Benedict's call to the cultured world is both a reproach and an invitation. Those of his household must no longer allow strangers to translate and commend the poet that is ours. "Alighierus noster est," writes the great White Shepherd. Dante is the Catholic Religion set to music. Carlyle naively called him the "Saint of Poetry." Our Pontifex Maximus has approved in a way his poetic "sanctification." The Church has given him the laurel crown "Dante is ours—the Supreme Catholic Poet." The immortal singer is our glory and our pride:

"Among her sons, not one more full of hope, Hath the Church Militant."
(Par. xxv.)
REV. A. O'LEARY, D. D.
Toronto, September, 1921.

"THE LITTLE FLOWER"
SOLENNLY DECLARED
"VENERABLE"

The announcement that Pope Benedict on August 14th solemnly declared Sister Theresa of the Child Jesus and the Holy Face Venerable, will be joyously received by the great number of her devout admirers throughout the world.

The "Little Flower" as she has become known, died only a few years ago, but she has already gained fame comparable to that of the greatest saints and has rapidly achieved a position as one of the most remarkable and potent personalities in the Church in modern times. So great has been the spiritual favors attributed to the power of Sister Theresa that a special magazine was published simply to record them. Catholic colleges and institutions were placed under her patronage, great missionary enterprises such as the conversion of Wales, and the cause of the diocese of the Alaska were confided to her protection. Devotion to the Little Flower has grown to such proportions in our day that it is hard to realize that she has been dead less than a quarter of a century.

Her life before and after she entered religion was marked by extreme simplicity. She was born at Alencon, France on January 2, 1873, entered the Carmelite Order

in 1888 at the age of fifteen, and died of consumption on September 30, 1897 at the Carmelite Monastery at Lisieux. She was born of pious parents, and it is recorded that her mother prayed that she might have many children, and that all might enter religion.

Of the nine children who were born to them four died in infancy and the other five all daughters became nuns. Teresa the youngest manifested from infancy a strong desire to devote herself entirely to God in the contemplative life. Notwithstanding almost insuperable difficulties she succeeded in receiving from Pope Leo XIII. permission to enter the Carmelite Monastery at Lisieux at the early age of fifteen.

She was distinguished in religion by her simplicity, her humility and her fraternal charity. No terrifying penances marked the life of this winsome fragile nun. She found her sanctification in meeting the daily and hourly little crosses, with the heroic self conquest that is the essence of true sanctity. Shortly before her death she composed at the command of her superior that exquisite autobiography, the History of a Soul, translated into English under the title of the Little Flower so familiar now to Catholic readers. Within three years after her death her book had been translated into many languages, and to the convent Lisieux came letters from populous centers and from remote missionary stations describing prodigious cures, and spiritual favors obtained by thousands through intercession to Sister Theresa. These facts led to the institution of the cause of her Beatification in 1911, and it has proceeded so rapidly that the Little Flower is now by the act of Pope Benedict entitled to be called Venerable.

Sister Theresa, the Little Flower of Jesus, as she called herself, desired to leave this life for the free and more powerful life of eternity, because the Holy Spirit had made her understand that she would come down again to do good on earth, or to use her own words, "that she would shower upon souls on earth a rain of graces, a shower of roses from on high."

She whose life was so hidden, who was unknown beyond her own cloistered community has influenced the Catholics of our generation to a remarkable degree. The cause of the Little Flower and the increase of devotion that will spring from the latest step in her canonization, is one of the most remarkable manifestations of Faith and of the use of supernatural graces that has been known in modern times. And her life teaches that truth so important in these days that unless we become as little children doing our Father's will in things little as well as great we cannot enter into our Eternal Home.—The Pilot.

THE TIES OF CENTURIES

When Alphonso XIII, King of Spain, pays the long expected visit to Rome the ties of centuries between the Vatican and the Spanish Royal Family will be strengthened. Not one of the heads of European countries is so profoundly attached to the Holy See as is King Alphonso and none has a history more intimately bound up with the Papacy as he. In 1887 Alphonso XII, of Spain died at Madrid at the age of twenty-eight. Six months after his widow, Maria Cristina of Austria, gave birth to a son. Just as Pius IX. was profdfather at the Baptism of Alphonso XIII, so Leo XIII. now became god-father to the little orphan, and he had Mons. Mariana Rampolla del Tindara (afterwards the celebrated Secretary of State) represent him at the baptismal font. The ceremony was performed by the Cardinal Archbishop of Toledo (and the font used was the same in which St. Dominic was baptized 700 years previously) amid the rejoicings of all Spain. The Spaniards at once gave the orphan prince the name of the

"Little King." But, until he reached the age of sixteen Maria Cristina acted as Regent, so that not until 1902 did his coronation take place. In 1908 he married Princess Ena of Battenburg, niece of King Edward VII. (amid the fury of English bigots) who became a Catholic.

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LONDON, SATURDAY, SEPT. 10, 1921

THE IRISH SITUATION

Plenty of advice is being hurled at the Irish leaders and the Irish Parliament from all quarters. Certain sections of the Press assume an attitude of amazement combined with indignation that President de Valera and the Irish people have not rushed with open arms to clasp the masters of the Black-and-Tans to their hearts, now that these men show a disposition to accord Ireland a modicum of that liberty of which she has been so long deprived for England's advantage.

The Irish leaders, judging by past history, have good reason to place little trust in British Governments. They remember the Treaty of Limerick concluded between the commanders of James II's Irish army and those of the forces of William of Orange, wherein it was stipulated that "the Roman Catholics of this Kingdom shall enjoy such privileges in the exercise of their religion as are consistent with the laws of Ireland, as they did enjoy in the reign of Charles II." Hardly was the ink dry before a code of penal laws was put in force. Judges solemnly laid down from the bench "that the law does not suppose any such person to exist as an Irish Roman Catholic except for purposes of repression and punishment."

They, likewise, have not forgotten that a little more than a hundred years ago, Ireland's independence of England and the English Parliament was embodied in English legislation. But the Act had hardly been carried through when English statesmen proceeded to destroy it. Discussing this point, Lloyd George himself said in a speech on April 7, 1917: "Centuries of brutal and often ruthless injustice, and, what is worse, centuries of insolence and insult, have driven hatred of British rule into the very marrow of the Irish race. The long records of oppression, proscription, and expatriation have formed the greatest blot on the British fame of equity and eminence in the realm of government."

Distrust, then, of British politicians even with gifts in their hands, has become an axiom with Irish leaders. Voicing this sentiment, President de Valera said in his address to the Dail Eireann: "There is an Indian proverb 'Fool me once, shame on you; fool me twice, shame on me.' The Irish people are not going to be fooled this time."

In this present crisis it does not help matters for pro-British papers to represent Lloyd George's offer to Ireland as equivalent to what is enjoyed by Canada or Australia. Dominion Home Rule in the above sense has not offered. For instance, Canada may and does lay protective tariffs against British goods. Ireland is given no such right. Canada may fix her own taxes. Ireland may also, provided she accept such portion of the Imperial debt as England may determine. As arbitration of the amount is refused, it could be set so high as to leave nothing for a constructive internal program of education and national development. This debt is to be imposed on a nation, which during the past century has been fleeced to the extent of over four hundred million pounds.

The provisions for naval and air stations and for recruiting Irish regiments have no parallel in the dominions. They put Irish strength, now alienated, entirely behind the

Empire and deny Ireland a foreign policy of her own at the very time the dominions are asserting their right to such a policy as a condition of true self-government.

President de Valera, we feel confident, would readily accept full dominion status for Ireland, as a partner in a commonwealth of free nations. At the same time, he will not agree to any settlement dishonorable to his country. This is clearly set forth in his last reply to Lloyd George, wherein he states: "If our refusal to betray our nation's honor and the trust that has been reposed in us is to be made an issue of war by Great Britain, we deplore it. We are as conscious of our responsibilities to the living as we are mindful of principle or of our obligations to the heroic dead."

"We have not sought war nor do we seek war, but if war be made upon us we must defend ourselves, and shall do so, confident that, whether our defense be successful, or unsuccessful, no body of representative Irishmen or Irishwomen will ever propose to the nation the surrender of its birthright."

"We long to end the conflict between Great Britain and Ireland. If your Government be determined to impose its will upon us by force, and antecedent to negotiations to insist upon conditions that involve a surrender of our whole national position and make negotiation a mockery, the responsibility for the continuance of the conflict rests upon you."

"On the basis of the broad guiding principle of government by the consent of the governed peace can be secured—a peace that will be just and honorable to all and fruitful of concord and inducing to amity."

THE CATHOLIC CHURCH

The greatest institution that the world has ever seen is the Church Catholic, Apostolic and Roman. It has existed in the world since the days when the Son of God Incarnate dwelt, and toiled and taught among men, and revealed to their wondering minds the eternal and saving truths which constitute His whole religion.

It was instituted by Christ to represent Him, and to do His work in the world when he should have returned to His eternal throne; that is to say, to teach the whole doctrine of Christ with authority and inerrancy, and to apply, through His ordinances, the merits of His atonement to immortal souls. It bears upon its brow the marks and characteristics that distinguish and differentiate it from all false churches. It is one in doctrine, in worship and in government. It is holy in its Founder, in its teachings and ministrations, and in the number of its children who have been eminent for holiness of life in all ages. It is Catholic or universal in time and space, and fills the whole world with the majesty of its presence, and it is apostolic in its doctrines and in its ministry. It was to it, in the person of the apostles, Christ said: "All power is given to me in heaven and on earth. Going therefore teach ye all nations: and behold, I am with you all days even to the consummation of the world."

The Catholic Church is the mother of Christian civilization. It converted the pagan world, and when the Roman Empire was broken into fragments by the barbarian hosts that, like an irresistible and destructive avalanche rushed down upon it from the northern forests, it converted and civilized those iron men, and bowed down their stubborn necks to the sweet yoke of Christ's service. There is no Christian nation in existence that does not owe to the Church its Christianity and its civilization.

It is the most ancient and venerable institution that exists on earth. It carries the mind back to the times when the Apostles of Christ preached in Jerusalem and Rome and Antioch, and when Christians were torn by wild beasts in the Colosseum for the amusement of Roman citizens.

Down through all the ages it has come, doing the Master's work, teaching, civilizing and saving mankind. There is no human sorrow for which the Church has not a consolation, no deep wound of the broken heart for which she has not a healing balm. There is no question of the troubled soul for which she has not a satisfying answer, no dark problem of human life for which she holds not the solution. Like Veronica, she has wiped the

sweat and blood and tears from the face of suffering humanity. Into every Gethsemane of human suffering she has entered like an angel of consolation.

The Hon. William Ewart Gladstone has this to say of the Catholic Church: "She has marched for fifteen hundred years at the head of human civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her art the art of the world; her genius the genius of the world; her greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of."

Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the Gospel of immortality, and souls to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is today after twenty centuries as fresh and vigorous and fruitful as on that day when the Pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands and deserves the most serious examination of those outside its pale.

COLUMBUS

No greater lesson in perseverance can be found than that displayed by Columbus, the discoverer of the new world. The long and painful preparatory efforts of that man of faith and solid Catholic piety, to interest the old world in his project would have daunted countless hearts of less strong resolve.

He besought Genoa and Venice for a ship or two, to find his world, and they refused him. He petitioned the wise Kings of Portugal and England, and they refused to risk a single sail in such a quest. He sojourned long about the courts of France and Spain, appealing to the wisdom of the wise, the judgment of the learned, the ambition of the brave, and the avarice of the acquisitive; but he argued, appealed, petitioned in vain.

No one believed in his theory, or hoped in his adventure. The wise smiled scornfully, the learned laughed in their academic sleeves, and even the brave had no stomach for battling the tempest, or for planting their banners beyond the seas. Where, then, did Columbus and his theory find believers? Who were his first converts and first assistants? A woman, a sailor and a monk, inspired with the desire of winning other worlds to Christ, are the three by whom the curtain of the Atlantic was raised. Columbus converted the Prior of La Rabida, the prior converted the Queen of Castile, and so the armada sailed in quest of the new world of the west.

Except by a very few he was soon forgotten. The prior may have prayed for him; the queen may have asked news of him; but Europe went on as if no apostle of the future was laboring through the vast tracts of the ocean. "A New World found!" was the trumpet blast which rang from end to end of Europe, when Columbus returned with his plants and minerals and his redmen from afar. The telegraph of rumor proclaimed his success from Lisbon to Madrid and from Madrid to Rome, Venice, Antwerp, Paris and London.

By a perverse destiny of fate, the discoverer of America did not enjoy the glory and distinction which should have been his lot. Ill-requited by Spain, and weary of life, when he felt his end approach, he desired, as his last request that it might be engraven on his tomb, "Here lieth Christopher Columbus, who gave to Castile and Arragon a New World."

If this were meant as a reproach to Ferdinand, it was a magnificent reproach. If it were meant as a lasting definition of his own act, it is miserably deficient. What he actually did, was, indeed, insignificant, compared with what he was the cause of being done. Even from his death-bed that clear-sighted man must have foreseen that not to Ferdinand and Isabella was his New World given; not to Spain, nor even to Europe; but rather, it was given to all humanity for the remainder of time to come.

NOTES AND COMMENTS

CATHOLICS HAVE a very special interest in the Tercentenary celebration of the founding of Nova Scotia which came off with so much eclat last week. Not only is the early history of the Province preponderately Catholic but Catholics have had a conspicuous part in the building up of the flourishing community of today. For a long period after the cession to Great Britain, they lay under the pall of the Penal Laws, and had to fight not only for their civil rights but for their very existence as a community. The story of this fight, maintained over many years, is one that Catholics can look back to now with pride and self-congratulation. It was a bloodless fight, but none the less called for qualities of self-restraint and endurance which earned for them subsequently the applause even of their foes, and when emancipation came it was to the same element amply justified in its results. For the Catholics of Nova Scotia have, since the dawning of the better day, contributed largely in men and influence to the progress and development of the commonwealth.

IN THE earlier history of the Province under British rule no name stands out more prominently than that of Edmund Burke, Bishop of Sion and first Vicar Apostolic of Nova Scotia. Bishop Burke, up to the time of his advent to Halifax had had a varied and distinguished career. An Irishman by birth and training; the holder of many important offices both in his native land and on the Continent, with every prospect of advancement to still higher dignities, he turned his back upon them all to give himself up to the hardships of a missionary career in Canada. Engaged for a time in professorial work in Quebec, he was at the solicitation of Governor Simcoe sent to the Upper Province to minister to the scattered Catholic settlements, and to evangelize the Indians. In this capacity he became, as Archbishop O'Brien has eloquently remarked, the pathfinder of the Faith in Upper Canada, and the founder of its oldest missions. Kingston, York (Toronto) Niagara, the Thames settlements, and those on the Detroit river all had the benefit of his ministrations, and that he did something practical too for the Indians is testified by his correspondence with the Government and with Archbishop Troy of Dublin with whom he always maintained the most intimate relations.

HIS ULTIMATE withdrawal from Upper Canada was due altogether to the impossibility, as he found it, of one man adequately caring for so large a mission. Wedded as he was to the work he kept making the most urgent representations to this end to both ecclesiastical and civil authorities and his final withdrawal was brought about by his selection by the Holy See for the task of laying the foundations of the Faith in Nova Scotia. His history from that time forward belongs to that Province, and it is one that not only Nova Scotians, but Canadians generally can look back upon with reasonable pride. Bishop Burke was a man of high talents and he always gave of his best to the work in hand. He fought for the right of Catholics to live their own lives, to have their own schools, and to erect their churches without interference from the civil authorities, and the story of his labors as told by one of his successors, Archbishop O'Brien, should be read and studied by every Canadian Catholic.

TO HIS OTHER accomplishments Bishop Burke added those of a man of letters. He fought the battle of his people with pen as well as with tongue, and may be called the father of Catholic literature English in Canada. We have before us as we write one of his books with the imprint of W. Gay, Halifax, 1805, which with his "Letter of Instructions to the Catholic Missionaries of Nova Scotia," issued in the previous year, are, outside of one or two manuals printed in Quebec, the very earliest Catholic books in English printed in Canada. At least three other books came from his pen. They are all of a doctrinal or controversial character, and reveal his great fund of patristic and scholastic lore, as well as of European literature. Above all, they testify to his unceasing vigilance for the rights and liberties of his flock, and to his ability to

more than hold his own with the best of his adversaries.

WE HAVE thought it well in connection with interesting series of centenaries (a Tercentenary, a Bicentenary and a centenary) just held in Nova Scotia to call attention once more to this interesting figure in early Nova Scotian history. The history of a nation it has been said, is the history of its greatest men. Whether this is unqualifiedly true or not it is at least true that in the history of its great men a nation finds much of its inspiration. Bishop Burke was truly a great man, and his memory should be kept green in the hearts of those who have benefited so largely by his labors and his example.

BOY LIFE

Bishop's House, 90 Central Ave. London, Ontario, Canada. July 14th, 1921.

Rev. Brother Barnabas, 67 Bond Street, Toronto.

Dear Rev. Brother:—I have learned with much pleasure of the deep interest you are taking in the welfare of our boys, and I am anxious to associate myself with the work and give it all the assistance in my power. It would seem that the Boy Scout Movement affords the best present opportunity of reaching effective results. I give it therefore my most hearty approval and hope to see troops of Boy Scouts soon organized in every parish in the Diocese of London. I am quite sure that you will meet with the ready co-operation of both priests and people. I shall always be prepared to second your efforts for the development of this organization.

I remain yours faithfully,
M. F. FALLON,
Bishop of London.

MODERN KNIGHTHOOD

Adapted from the Canadian Handbook THE SCOUT PROMISE

The following is the promise to which every Scout pledges his best fulfillment:

On my honor I promise that I will do my best.

To do my duty to God and the King.

To help other people at all times.

To obey the Scout Law.

Duty to God, it will be observed, stands in the very forefront of the promise. No man is much good unless he believes in God and tries to put his belief in practice. The knight of old was at once the servant of God and the King.

Before receiving knighthood his custom was to spend the whole of the preceding night on his knees in prayer that God might make him worthy of his great estate. In like spirit, Scouts should seek God's help that they might be enabled to serve Him worthily under all the changing circumstances of life.

The standard set by the Scout promise is not one which is impossible of fulfillment. All it asks, after all, is that a fellow should "do his best" to qualify by practice for that highest type of true manhood which is known among Britons as a gentleman.

If you are going to keep any law you must first find out what it means. A good Scout knows the laws by having practised them and Boy Scouts will find this the best way of learning; in fact it is the only way of obtaining their full significance and satisfaction. You can't either learn or continue to be a Scout without practice.

HONOR

What, after all, is our honor? In the investiture ceremony this question is asked of every boy before his admission to membership; to which the Tenderfoot replies: "It means that I can be trusted to be truthful and honest"—or words to that effect.

There are, unfortunately, very many people who think of honor in quite a different sense. There is a counterfeit kind of honor which is built on reputation, that is to say, on what others think us to be. Genuine honor rests, however, on sound character, on doing the right thing under all circumstances not only when there are others looking to applaud or blame, but when God alone knows and sees. The true Scout is of this latter type.

A man who is honorable is always to be trusted; he will never do a dishonest action, such as telling an untruth or deceiving his super-

iors or employers, and always commands the respect of his fellows. His honor guides him in everything that he does.

SERVICE

The Scout Movement has sounded a ringing call to boyhood the whole world over to unselfishness and service. The world has no use for people who live only for themselves. There is nothing more unlovable than selfishness. The heroes of every nation from ancient times to our own day have been those who have sacrificed themselves for others. The highest of all forms of happiness is found in helpfulness to others, and Scouts who are living up to the third Scout Law know that this is true. They have proved it by experience.

Often it happens that boys think they cannot do things when they've never tried and really don't want to. There are two stages in every action of our whole life; the first mental, and the second, physical. Even in such a simple matter as walking up street we must first give our legs their marching orders before they will take us to our destination. In some things, however, our minds must be very firmly made up before we can accomplish what we have set out to do. Of course, one may be ever so willing to help another out of difficulty but if you don't know how your willingness, after all, is of no use. You couldn't save your dearest friend from drowning unless you yourself knew how to swim and to support another in the water.

The motto of the Scout Movement is Be Prepared, which means that you are to be always in a state of readiness both in mind and body to do your duty—readiness in mind by having willingness to do your part and by having thought out beforehand the accidents or other emergencies that may arise so that you may know the right thing to do; readiness in body by making yourself strong and alert and able to act whenever an emergency occurs. Scouting not only urges its members to be prepared but it teaches them how.

Every Scout "must try his best to do at least one good turn to somebody every day." "It does not matter," as Roland Philips has written in his admirable little volume of Letters to a Patrol Leader on the Scout Law see p. 616, "whether the Good Turn is a big one or small one, whether it takes a long time or whether it takes a short time, whether it is difficult or whether it is easy. The only thing that matters is that the Scout is moved by a spirit of sacrifice and of service, and that he goes about the world more gladly because he knows that a Scout's Duty is to be useful and to help others." After all, happiness is built chiefly on the genial smiles, the little kindnesses of thought and word of those around us. "If," as has been said, "we make the apparently trivial events of life beautiful and good, then our whole existence will be full of harmony and sweetness. Learn to think of others before thinking of yourself and you will have friends enough, and of the best."

MT. THABOR BASILICA

CATHOLICS OF UNITED STATES TO REBUILD ANCIENT CHURCH

Jerusalem.—The return of the Rt. Rev. Ferdinand Dotallevi, O. F. M., Custos of the Holy Land, to Jerusalem from the General Chapter of his Order held in May in Assisi, probably marks the beginning of work on the Basilica of the Transfiguration on Mt. Thabor in Galilee.

It will be recalled that the Holy Father two years ago gave his approval to the plan whereby the Catholics of the United States were to rebuild this ancient Basilica. At that time no funds were available for the work owing to the abnormal conditions in Palestine, and an appeal was made to the American Catholics through the Commissariat of the Holy Land there in Washington. In view of the fact that this appeal was made to a limited class, the results were by no means ample; however, it served again to demonstrate the zeal of American Catholics for the cause of religion and their practical interest in all that concerns the Holy Land.

RUINS OF FOURTH CENTURY

The ruins of the ancient church and monastery on the holy mount of the Transfiguration are most interesting and striking. Much of what now remains of these once magnificent structures dates back to the fourth century of the Christian era, while these portions dating from the tenth and eleventh centuries are wonderfully well preserved. Even

the stone high altar of the Basilica is still standing in the central apse, and Mass is celebrated there even now by pilgrim priests. The baptistry of the venerable edifice has been located, and the beautiful mosaic floor is in a splendid state of preservation. In the old monastery occupied by the Benedictine Monks prior to the coming of the Franciscans, one is able to see plainly the remains of the Chapter Room, the kitchen, etc., and even to ascend the ancient stone stairways used centuries ago by the Religious who attended this Sanctuary, then a place of great pilgrimages of the faithful.

When the Franciscan Guardians of the Holy Places requested permission from the British Palestine Government to rebuild the Basilica, the Archaeological Commission seemed reluctant to grant the request, fearing that a modern appearing church would be built in place of these magnificent ruins, which would then be lost to posterity. However, on being assured that the proposed church was to be of the style of the Basilicas of the fourth century and that it would be so erected as to include within its walls, and thus protect, the venerable ruins of the Cathedral of bygone ages, the authorities readily granted the required permission.

NEW COMMUNITY NAMED

"Parish Visitors of Mary Immaculate," is the name which has at last been settled upon for the new community of Catholic women, the convent, or "parish house," as they prefer it be called, at 328 West Seventy-first Street, New York. It is the only such Roman Catholic community in the world, and it has been approved by Pope Benedict XV.

The home is a training school for parish visitors, and the aim of the Archbishop is for every Roman Catholic Church under his care to have, just as soon as candidates can complete the course, such a woman. A number of the larger parishes already have their "visitors," and this is one of the outgrowths of the Catholic Charities, that "child" of Archbishop Hayes which is now so thoroughly organized throughout his archdiocese.

These workers take the same vows as do nuns or Sisters of Charity, but in place of the long, sombre robes and veils of sisters, they wear a neat little well-fitting black uniform. The reason is that these "visitors" must be free to go about by night as well as by day in their visitations of mercy to the needy homes of their parish; they must be at liberty to appear in court and "help out" those of their charges who come into conflict with the law. Sisters must be in by dark, and they are excused from appearing in court. The visitors have to do many things which do not fall to the lot of a nun. They take the same vows, however—celibacy, poverty and obedience.

ORGANIZATIONS TO BE INCORPORATED

Archbishop Hayes defines the new order of women as "a community whose work is for the spiritual and material welfare of the homes, and this by personal visitation of its members."

The articles of incorporation of the community have received favorable consideration from the members of the council to Archbishop Hayes, and the Archbishop has placed the articles in the hands of a lawyer for official incorporation. Archbishop Hayes has granted the favor asked by the parish visitors to have the Feast of the Visitation, July 2, a particular festival of the community. The reason they asked for this date was because of the story of the visitation in St. Luke, i, 39-56.

MGR. DUNN AUXILIARY BISHOP

Pope Benedict has appointed Mgr. John J. Dunn to be Auxiliary Bishop of New York, it was announced at the Vatican, August 18.

Mgr. Dunn, who fills the vacancy left by the appointment of the Very Rev. Patrick J. Hayes to the Archbishopric, has been Chancellor of the Archdiocese of New York for seven years. He also has been for the past fifteen years New York director of the Society for the Propagation of the Faith, and is credited with having raised more than \$1,000,000 for Catholic foreign missions.

Mgr. Dunn's work is well known in Rome and when Archbishop Hayes, in keeping with papal practice, presented the names of two candidates for Auxiliary Bishop, it was generally accepted that his name was included. In Catholic circles it was believed that the Pontiff would bestow new honors on Mgr. Dunn.

In April, 1918, Mgr. Dunn received a personal letter of commendation for his arduous labors in behalf of the Church from the Pope. It was said that he was the only priest in the diocese ever to get such a commendation. Mgr. Dunn was born in New York fifty-one years ago. It was through the influence of the late Cardinal Farley that he entered the priesthood and he has always been called one of "the Cardinal's boys." He was educated in St. Charles College, Baltimore, and St. Joseph's Semin-

ary, Dunwoodie, Mgr. Dunn was ordained twenty-four years ago. Mgr. Dunn as a young priest was assigned to the Church of St. John the Evangelist, First Avenue and Fifty-fourth Street, as a curate and has been there ever since. He has a familiarity with the affairs of the diocese second only to that of Archbishop Hayes.

RELIGION IN THE SCHOOL

Campbellford Weekly Herald Editorial

A very significant remark was made by Rev. Father Whibbs in his farewell address here previous to his going to Lindsay when he said that he would like to see the basic principles of our Christian religion taught in our public schools. He also gave as a reason for the establishment of a separate school in Campbellford the fact that it is impossible to have religion taught to Catholic pupils in a public school.

The statement of the reverend gentleman provides food for thought for all educationists in the country. It is a matter of regret that the Department of Education has not yet made the Bible a text book in the public schools. Some years ago legislation was enacted providing for the teaching of Biblical truth after the regular school hours. Naturally this provision is never taken advantage of, and nothing is done in the way of teaching religion in our public schools. The lamentable neglect of parents to teach their children religion in the home is apparent to all. A generation or two ago it was a common thing to have Bible reading and family prayer in the home, but this is now very exceptional. As nothing in the way of religious teaching has been done in the schools, and little, if any, in the home, the only place where children get this information is in the Sunday School. Some children never enter a Sunday School at all and these get no training in the essentials of religion at all. The Sunday School teachers have, at the most only 20 minutes a week to impart this knowledge and, while they do their best, the information is at best meagre and fragmentary.

It is a generally well known fact that Roman Catholic children are better informed as to Biblical truth than are Protestant children, even where there is no separate school. Our high school teachers find this to be true when Biblical references come up for explanation in the literature lesson.

Our public school has a curriculum which is quite in harmony with this commercial age. Children are taught to get on in the world. The higher ideal of service to humanity is lost sight of in the ambition for wealth and social positions.

The Protestant church is badly in need of candidates for the ministry and for men and women to go to the mission fields. This is not true of the Roman Catholic church, as we are informed that schools for the priesthood are crowded. Rev. Father Minehan when asked "How does it happen?" replied, "It doesn't happen. It is due to the fact that we have not banished religion from our schools. We do not teach our children from nine to four that the sole aim of education is to become equipped for making a living. Religion is made the vital factor. We have our hand on the future priesthood from the cradle."

In view of these facts it is not time that something should be done by the Boards of Education, Social Service Councils and Church Boards to induce the Department of Education to recognize the proper relation of religion in our national life by making the Bible a text book in our public schools?

MGR. CERRETTI MADE WELCOME AS PAPAL NUNCIO

Paris.—The presentation of the official credentials of the new Nuncio to the President of the Republic was effected with great solemnity, assuming, in the words of Mgr. Cerretti himself, the character of an "historical event of exceptional importance."

Upon his arrival at Rambouillet the representative of the Holy See was received with the military honors granted to the highest personages; two squadrons of Hussars escorted him, the colors were dipped as he passed, and the officers presented arms.

The Nuncio was met by the Master of Ceremonies and the Chief of the Military House of the President of the Republic, and was conducted by them to the large drawing-room where M. Millerand awaited him. The President, who had with him the dignitaries of his civil and military house received the pontifical diplomat with the greatest deference, and very cordial compliments were exchanged.

MGR. CERRETTI'S ADDRESS

Mgr. Cerretti immediately presented his credentials, and made the following address: "Mr. President: I have the honor to present to Your Excellency the letters by which the Sovereign Pontiff, Benedict XV, my august master, deigns to accredit me as apostolic Nuncio to the government of the French Republic.



RIGHT REVEREND FELIX COUTURIER, O. P. E., M. C. BISHOP OF ALEXANDRIA, ONTARIO

"This occasion, which in other times would have constituted a happy event but one of merely relative importance is, today, a historical date of exceptional importance, and it is particularly to you, Mr. President, and to your illustrious predecessors that is due the credit for having prepared its realization.

"His Holiness, moved by the special benevolence which he has always felt for the glorious French nation, welcomed with great pleasure the invitation addressed to him by you and your government, convinced that the renewal of diplomatic relations between the Holy See and France would be of great mutual advantage.

"Faithful to its divine mission, the Holy See today more than ever desires to co-operate in the welfare of the people by continuing its efforts in behalf of general peace and by inspiring those principles which make nations great and prosperous, that is to say the respect and obedience due to public authority and the union of all citizens in the name of the common good of country and religion.

"This is, without doubt, the reason why we see today the representatives of nearly all the civilized nations around the Vicar of Jesus Christ. The representative of your great nation could not remain absent, and in greeting the presence of France at the Vatican I express the desire that the hopes based on this happy event may become so many realities.

"In entrusting to me this noble mission, the Sovereign Pontiff has charged me to renew the expression of his sentiments of special benevolence toward the French nation and to offer you, Mr. President, his warmest wishes for happiness and success.

"As for me, personally, I know only too well how delicate is my task, and how limited my strength, but with the help of God and the effective assistance of your government, I shall neglect nothing within the sphere of my attributions to give to the peaceful mission of the Church its full efficacy, and to make the friendly relations between the Holy See and France closer than ever."

THE PRESIDENT'S REPLY

The President of the Republic answered as follows: "Mr. Nuncio: I take great pleasure in receiving from your hands the letters by which His Holiness Pope Benedict XV, accredits you to the Government of the Republic as Nuncio.

"The event, as you have said, has under the circumstances, a peculiar significance which should be duly emphasized; it gives its true meaning to the act by which the French Parliament, by separating the Church and State, established a regime of freedom which enables the Government to maintain relations of confidence and mutual esteem and confidence.

"Under this new regime the public authorities may therefore collaborate with the Holy See just as they did under the old one, wherever the interests of France coincide with those of the Catholic Church, and it pleases me to hear you say that the Sovereign Pontiff expects happy results from the relations which the arrival of Your Excellency re-establishes between the great and universally respected moral power which is the Apostolic See, and a people who has always sacrificed everything to the highest ideal of justice among men and of peace among nations. Indeed, our country has special claim to the confidence of the Holy See, and the prerogatives granted us by the Popes are the just consecration of the services rendered by France to the general interests of Christianity.

"In the accomplishment of this noble task, the success of which

interests all peoples, we are assured that your help will not fail us. That of the French clergy is granted us in advance, I feel sure, for all work on behalf of union and peace.

"During the Great War, priests, religious and nuns vied with the ministers of other cults, and with all the French people, in courage, abnegation and patriotism.

"The brotherhood of the trenches has survived the hostilities and is far from disappearing.

"To contribute to its maintenance it is permissible to count on the salutary influence of those who claim to be nothing but the pastors of souls.

"I am greatly touched by the message which His Holiness has given you for the French nation and the President of the Republic. Will Your Excellency kindly transmit to His Holiness my sincere wishes for his august person and the glory of his Pontificate.

"As for you, Mr. Nuncio, your brilliant career in the young and vigorous democracies of the new world and the qualities which you showed there, are guarantees of the spirit in which you will endeavor to fulfill the diplomatic mission entrusted to you, in conformity with the desire of the Sovereign Pontiff.

"In bidding you welcome among us, I wish to assure you that neither the assistance of the Government of the Republic nor the support of its president will fail you."

"The addresses made by Mgr. Cerretti and by the President were very favorably commented upon by the press. Le Journal an important neutral paper devoted a long article to the subject, in which it was stated that everyone is glad to see a Nuncio return to Paris and that it is surprising that he should ever have had cause to leave. They now would like to believe that the fifteen year period of religious quarrels never existed, and that no more thought should be given to those unhappy memories.

La Croix says: "The French Catholics may utter an act of thanksgiving, the arrival of the Nuncio in Paris, and the presentation of his credentials put an end to a long period of mourning. This is a precious guarantee of sacred union and national reconciliation. Let us be grateful to all those who knew how to rise above the partisan spirit and who, by considering only the true welfare of France, contributed to the re-establishment of relations with the Holy See."

AUSTRALIAN BISHOP ON IRISH FAITH

Right Rev. Dr. Phelan, Bishop of Sale, Australia, delivered an address from the top of Croagh Patrick, Co. Mayo, on the occasion of the annual pilgrimage there. He said as an exile for thirty-three years from his native land he was in a position to compare the manifestations of Faith during the days of his boyhood with what he had witnessed during the past month. In that respect he could not help quoting the words of Cardinal Manning who, writing to the Archbishop of Armagh fifty years ago, said:

"I know of no country in the world more truly Christian, nor any Catholic nation that has retained its faith and its traditions more inviolate. Ireland remains to this day as St. Patrick left it, unstained and inviolate in Catholic fidelity." Ireland's centuries of sorrow, continued His Lordship, scattered her children over the habitable globe. The result was that her sons and daughters were preaching the Gospel of Christ and training youthful minds from the North Sea to the South Pacific and from the Pyramids of Egypt to the Falls of Niagara.

NEW LIBRARY FOR LOUVAIN

SCENES OF SPLENDOR MARK LAYING OF CORNERSTONE

By Rev. J. Van Hoydon

Louvain.—The laying of the cornerstone of the new Louvain Library Building by President Nicholas Murray Butler of Columbia University was the occasion of a ceremony more impressive than any ever witnessed by this University town in the five centuries of its existence.

Among those who assisted were the King and Queen of the Belgians, the Princess Jose and a retinue of Court officers; Cardinal Mercier and his suffragan bishops; M. Carton de Wiart, the prime minister; the presidents of both Chambers; M. Destree, the Socialist Minister of Arts and Sciences; the Provincial Governors; the ambassadors accredited to the Belgian Court; the rectors of the three other Belgian universities; Raymond Poincare, former President of France; Prince Albert of Monaco; M. Leon Berard, French Minister of Instruction; Count de Romanones, former prime minister of Spain and Marshal Petain.

The universities of the United States were represented by Professors Clifford Carver and Henry of Princeton; Pace, MacEachern and Murphy of the Catholic University of America; Ross Hill, president of the University of Missouri; Michel of the University of Virginia; Scarborough of Wilberforce University; Hanks of Clark University; Babcock of New York University; Weill of Cornell University and Schelling of the University of Pennsylvania.

In fact the day was first and foremost America's day. When the proceedings opened with the academic seance at 10:30 a. m. Cardinal Mercier struck the keynote with a speech full of praise of the United States, whose representative, Mr. Brand Whitlock was introduced by His Eminence.

PRESIDENT HARDING'S MESSAGE

Mr. Whitlock read the following message from President Harding: "On the happy occasion of the laying of the corner-stone of the new library of the University of Louvain, I am glad to join in the congratulations of the numberless friends of the University in all lands. The burning of this ancient and distinguished library was like the burning of the great library in Alexandria an irreparable loss to scholarship; but it is my firm belief that in so far as the monuments of learning and the literary and artistic treasures which were destroyed can be replaced, they will be replaced through the generosity of those friends of scholarship who suffered with you in your loss, and who today rejoice with you in this first step towards restoration. It makes me particularly happy that my own countrymen have had the privilege of sharing in this noble undertaking, and it is my hope that the friendship between the University of Louvain and the universities of America will prove to be one of the strong ties which hold the two nations together."

DR. BUTLER'S ADDRESS

When the applause which greeted the President's message had subsided, His Eminence introduced the speaker of the day, Dr. Nicholas Murray Butler, president of Columbia University. Dr. Butler, speaking in French said:

"This is surely no ordinary gathering. The presence of His Majesty, the King of the Belgians, of the principal Ministers of State, of His Eminence, Cardinal Mercier, of the distinguished former President of the French Republic Monsieur Poincare and the host of other personalities whose names are known throughout Europe and America, means that we are here for a great purpose.

"This purpose is not alone the laying of the first stone of the noble building, planned by Mr. Whitney Warren, the eminent, venerable architect, that is to arise on this site; nor even to testify anew—if further testimony were needed—to the close friendship and interdependence of the nations that were allies and associates in the Great War; it is to give one more proof of the firm determination of their several peoples that were allies and associates in the War to maintain their relations of friendship and cooperation in the long years of reconstruction and we sincerely hope, of international peace that are now to follow.

"Standing in the city of Louvain and reflecting on all that has happened here, it is not possible for an American to repress strong emotion. Here for more than a thousand years has been a city of importance and of high significance. Here industry has flourished, contentment has been spread abroad among a large population, and scholarship and the life of the spirit have found a happy home. Here lived and worked great humanists like Lipsius and Erasmus, great interpreters of the religious life like Thomas a Kempis, such a forerunner and prophet of the science of anatomy as Vesalius, and such a great captain of the unconquerable spirit of man as His Eminence, Cardinal Mercier. Here for hundreds of years have come eager students of letters, of philosophy, of theology, and from Louvain have gone out constant and

fertilizing streams of learning and of inspiration.

THE TRAGEDY OF LOUVAIN

"But into the history of this city and its noble university was to come a great tragedy. When Louvain was ravaged, the world was in tears. The heart of America was deeply touched by the outrages committed against Belgium and particularly by the unprovoked and unnecessary assault upon Louvain, its population, its homes and its monuments.

"The tragic hours of Belgium's history revealed the heroism of its people and the greatness of its leaders. His Majesty, the King, calm amid the storm and brave amid the danger, represented all that was best and finest in the life and character of his people. His Eminence, Cardinal Mercier, spoke words that set a listening world on fire, while putting shame even into German hearts.

"The people of Belgium, the people of Louvain, surrounded their noble King and their great Cardinal with words and with deeds worthy of such leadership. France has ended to Belgium's aid and together they withstood the first great shock of battle, whose stake was the freedom of the world.

TIME TO BIND UP WOUNDS

"The war is over. It is now time to bind up its wounds, to care for the fatherless, the impoverished and the distressed, and to rebuild those monuments which most fully express the aspiration of man. The American people have eagerly sought an opportunity to cooperate in this great and splendid task. They are not able to do all, or even so much as their hearts desire, but they will do what they can.

BRAND WHITLOCK'S SPEECH

At the luncheon which followed, which was attended by 500 guests, the principal speakers were Mr. Brand Whitlock and Mr. Leon Berard, the French Minister of Public Instruction. Mr. Whitlock spoke as follows:

"I had the happiness, a while ago, to be able to communicate to you the message by which the President expressed for himself, for the Government and for the American people, the joy they feel on account of the happy circumstances which bring us together today.

"I am happy in again being the interpreter of the President and my compatriots in thanking Your Eminence for the kind and cordial toast you have just proposed. "Your Eminence occupies an exceptional place in Belgium and throughout the entire world; but I may say that the place you occupy in America is a special and exceptional one—it is a place in the very heart of America, a place consecrated by reverence, admiration and affection, which mingle in an unanimous feeling of love and veneration. Therefore, the touching words which Your Eminence has just spoken, and which I shall communicate to the President, will go straight to the hearts of our people, and will find there a warm and spontaneous echo.

THE UNCONQUERABLE BELGIANS

"The other day I was looking through my diary in which your name occurs so often,—and with what admiration; what friendship and what gratefulness. In turning over the pages I found a note written after one of these numerous incidents which took place between the Archbishopal Palace of Malines and the Ministry at Brussels where the General Government had been temporarily installed. It was one of those incidents concerning which the road from Brussels to Malines, could it but speak, would have many things to tell. . . . I found these words which were said to me by a high German official after one of those defeats which were inevitable in all his encounters with you. "The Belgians," he said to me, "are unconquerable," the Cardinal has shown us that."

"This, Eminence, is but one more testimony which I bring you. The role which Your Eminence played is a great role, a historical role, a role whose significance is unique; Your Eminence proved the superiority of moral strength, even brute force; at a moment when the faith of this world had been shaken, you proved that might is not greater than right, but that right is greater than might; and all their bayonets, all their guns and all their instruments of war put together were powerless before the will and faith of a man whose soul was the citadel of this eternal truth.

"Such was the high significance of the role of Your Eminence, of which the imposing ceremony today is, in a way, the symbol and consecration.

"Gentlemen, the ceremony this morning was beautiful, beautiful and comforting. It seemed to me that I saw the whole of Belgium, reunited in the presence of their Majesties, the King and Queen, happy after the long torment to see the dawn of a new day. How proud she must be of her Sovereigns and her Cardinal. They unite the noble qualities which made of Belgium during the War the great moral power of the world; and so, Eminence, Excellencies, Gentlemen, in inviting you to lift your glasses to the health of their Majesties and

of His Eminence the Cardinal, I propose the toast of Belgium."

M. BERARD'S REMARKS

The French Minister of Public Instruction delivered the following message:

"France could not remain absent from a solemnity celebrated in Belgium in which grief of the spirit mingles, amid the ruins of war, with the hopes and signs of a future renaissance.

"We look upon the events which transpired at Louvain at the end of August, 1914, as the greatest outrage and the most injurious wrong which can be committed against the human intelligence. To perpetuate the memory of such a crime does not imply the proclamation of eternal hatred between people and people; rather does it serve the interests of progress and of humanity. Humanity and progress have everything to fear from these wars, the atrocity of which is increased by science. But man owes to himself and to his honor to maintain, even to the subversion of human relations, the law of the just and the unjust, and the guilty are those who refuse to define it or abide by it.

"Every war may have its excesses and its crimes. Those who ravaged Louvain exceeded them all in absurd cruelty for they attacked the very titles of the human race by destroying the spiritual wealth which had been accumulated during centuries within these walls.

THE REVENGE OF REASON

"However irreparable the damage may be, we are assembled here to help you rebuild this dwelling-place of knowledge, the ruin of which was a loss and an injury to the whole civilized world. And not the least revenge of reason, nor the least exemplary, is to be found in the fact that our American friends are with us here on such a day. With their love of action, which obstacles but serve to increase, with their comprehension and love of life, their ardor to undertake and ability accurately to foresee, do they not appear to you here as the living and exceedingly spiritual refutation of that nebulous psychology which neither divines the susceptibilities of American idealism nor those of Belgian honor?"

"As for the French, need it be said that all our heart, all our grateful piety is attached to the renaissance of this capital of the Spirit? If the whole thinking world was moved by your grief and wept over your ruins, we of all others know, according to the eternal law of sacrifice, that just as Liege saved other strongholds, so also were other libraries, other universities and other intellectual treasures doubtless saved by the martyrdom of Louvain. It is more than wishes and homage, it is the tribute of French intelligence which we bring to your University. We cannot rejoice in our own salvation without thinking of its desolation, nor contemplate the future without remembering what was and what is its heroic mission in the service of our joint culture of civilization."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

FORGET NOT THE MISSIONARY

When business conditions are unfavorable and a dull period of trade ensues we need not be surprised if the first one to feel the effects is the missionary. He is not in an advantageous position to plead his case, nor can he expect that the same consideration will be given him as the pressing needs of the diocese or parish. Yet let us remember that we ought not to look upon our missionary works as something to be promoted only out of our abundance. They are essential to the life and well being of the Church and a vital part of her program. God willed it that so His gospel should be made known. Let us submit humbly and cheer-

fully to His holy will. Let us reflect too that if the missionary is poor enough in our prosperity his lot is still worse when our means are more limited. For this reason we wish to make a special appeal for Mass Intentions that we may through this holy and spiritual means join the donor and the far distant but grateful recipient.

While praying for our cause, while remembering our dear departed friends, he is carrying the message of God's holy Gospel to those who for one reason or another are scattered far from the organized centres where the churches are well established. For the past couple of months our Intention list has been dwindling and the calls upon us more frequent and pressing. We well realize the reasons for this condition, but we do hope that the many friends of the missionaries will do all they can in this period of the country's depression.

Here are a few letters that tell in a simple straightforward manner how the missionaries appreciate our help.

WITH THANKS

Grouard, Alta., August 13, 1921.
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.
Very Rev. and Dear Father: I return you with thanks these cards I found here waiting for me. I was visiting some missions, when Mgr. Grouard is away, paying, as he says, his last visit to our Northern Missions, Fort Chipewyan, etc. He loves so much these missions. He began there his missionary works some sixty years ago. Thanks again, yours truly,
C. FALHER, O. M. I.

INTENTIONS GREAT HELP

August 19, 1921.
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.
Very Rev. and Dear Father: I am just in receipt of \$300.00 for 300 Intentions. I will immediately hand them to many of my priests who receive none from their poor parishioners and who will be pleased to say them immediately. Useless for me to tell you that these intentions are of a great help to many of my priests and I thank you most sincerely for them. May God reward your charity by helping you efficaciously in the good work you are doing with so great a devotedness.
Yours, thankful and devoted,
O. E. MATHIEU, Archbishop of Regina.

TIMELY HELP

St. Boniface, August 20, 1921.
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.
Very Rev. and Dear Father: I hereby acknowledge receipt of your check amounting to \$300.00 for as many intentions, with cards enclosed.
Thank me, Very Reverend Father, for this timely help given to our Missionaries. At least twenty-two of our Indian Missionaries have no other Intentions but those received from "The Church Extension Society," and several others who used to be supplied by their population with a sufficient number of Intentions, are now appealing to us for same. These, however, working in our Indian Missions must be supplied first and we all feel deeply grateful for your generous help. While celebrating, we will not forget to implore God's choicest blessings on the Church Extension Society and on its worthy president. I remain, Very Reverend Father, sincerely yours in Xto, et M. I.,
J. B. BLYES, O. M. I.

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

BY REV. WILLIAM DEMOUY, D. D.

SEVENTEENTH SUNDAY AFTER PENTECOST

THE CONSISTENCY OF FAITH

"One Lord, one faith, one baptism." Eph. iv. 5. The inconsistencies of man can not be numbered. Sometimes we are inclined to that our courage is deplorable, since our inconsistencies are so many. They would be less no doubt, if our courage were always displayed. It is not always a lack of courage that often causes us to be so inconsistent; in many instances it must be attributed to our ignorance. We may not admit that we are ignorant, and usually we are slow to acknowledge our lack of courage; but this does not alter the fact. These two failings are what make us act so often as if we were bereft of reason.

We do not manifest our inconsistencies so openly regarding material things as we do with reference to things spiritual. The very material things before our gaze give us an experimental knowledge that we seldom, if ever, deny. It is not so with regard to spiritual things. These we can not experience; we must believe them on the authority of another. But neither can we, absolutely speaking, experience all material facts. There are thousands of these that we believe on authority. Who will question the incontestable facts written on the pages of history as having happened hundreds or thousands of years ago? Yet those who believe in the reliability of history never experienced the facts which it records. These things happened year before they were born. It is true that we, perhaps, see similar things happening around us; and by comparison we can judge those mentioned by history to have been possible. However, we do not, as a rule, stop to consider this, but we give our assent readily, almost blindly, to one whom we recognize as an authority.

For the sake of the comparison we wish to make, we intend to speak principally of experimental knowledge. And it is not so much of the knowledge itself that we wish to speak, but of our attitude in the face of it; of the way, in other words, in which we accept it.

We do not like to have violence done to us, as it is contrary to our nature. Now, this repugnance toward violence exists in our senses and in our mind. We naturally recoil at it: our senses resent it almost automatically. In our everyday life we meet with it often. Sometimes it until we experience it. However, this violence is not always the result of intent. What we consider violence is often done to us by irresponsible agents. Who does not know, for instance, of the violence of a stormy sea? Who has not heard of the force of a cloudburst, or of a thunderstorm? Do we not consider the earth violent also, when it trembles and lays cities waste?

The point we wish to clarify is this: We do not consider the sea evil, nor the skies, nor the earth, even though, now and then, they do work havoc amongst us. We would rather that they exist than that they should not. Why? Because the blessings they afford us are practically invaluable to our lives. What would we be without the fruits of the earth, without the canopied sky above us, without the mighty expanses of water between us and other continents? We are willing to suffer their occasional violence in order to enjoy their continual blessings.

Now let us turn to the Almighty: Unfortunately there are many who think that God does them violence—not physical violence, it is true, but intellectual. They say that God wishes to force them to believe truths that they can not understand, and that they can not experience. This they consider violence to their intelligence. Let us ask this class of people: Even if God did demand of you a sacrifice of your intelligence on some occasions, why should you complain? Are you blinded to the vast number of blessings He gives you? Can they, even for a moment, be compared in number with the few so-called acts of intellectual violence He inflicts upon you? Certainly God's favors to man are innumerable, and His blessings of inestimable worth. Man does not even know the number of times God is blessing him. He can not exist without God's help. Man will not regret his material blessings, though the sources of these often inflict violence upon him. Why, then, does he not act consistently, and consider God in this light?

But, as a matter of fact, does God really ask us to do violence to our intelligence in assenting to His truths? He certainly does not. If we think He does, we are culpably ignorant and full of pride. God is infinite in every respect. We are but finite. Can not truths, then, far above our grasp, exist? And can not God ask us, on His authority, to admit them? Nor does He demand of us that we do this without a recompense. That faith we need in admitting them, to which is conjoined good works, will win for us peace in the present world and eternal glory in the next.

How frequently we hear people say that man may believe as he

pleases. If this be so, he can believe only what he experiences, thus limiting his faith to belief in natural facts. Then, too, according to this theory, he need not believe anything that he himself has not really experienced, even though it actually happened. As St. Paul says, we must believe in "one Lord, one faith, one baptism," on our faith. If there is unity in God, unity in faith, and unity in baptism, how can man have multiplicity of belief regarding any or all of them? The truth remains always the truth, no matter what man says or believes. Fire burns. If a man, lunatic or not, denies that it burns, will his assertion deprive the fire of its power to burn? Will the modern or post-Reformation man change the nature of God, or of any of His attributes or commands, because he doesn't believe in them as the Church, commissioned by God, tells all to believe in them?

It may be tolerant to believe as you like and to allow your neighbor the same liberty, but it is a virtue that is not religious. Nay, in one who possesses the true faith, it ceases to be a virtue in any respect. True, man must be tolerant; but with tolerance he must have hope for the conversion of the erring one. Indiscriminate tolerance must not be encouraged in an individual. It must be fought, but with only one weapon—charity. It is a spiritual work of mercy to instruct the ignorant, and today the tolerant are but the ignorant; many, perhaps most of them, inevitably ignorant.

WEEKLY CALENDAR

Sunday, Sept. 4.—St. Rosalia, virgin, was the daughter of a noble family, who, despising the things of this world, sought an abode on Mount Pellegrino, three miles from Palermo and gave herself up to prayer and penance. She died in 1160. The body was translated to Palermo in 1625 and to her patronage the inhabitants ascribe their delivery from a great pestilence.

Monday, Sept. 5.—St. Lawrence Justinian, who was granted a vision of the Eternal Wisdom at the age of nineteen and who held the honors of the world to become a member of the Canons Regular of St. George. He was finally made abbot and became the first patriarch of Venice. He induced many to a holy life and died a happy death in 1485.

Tuesday, Sept. 6.—St. Eleutherius, abbot of St. Mark's, near Spoleto, who was favored with the gift of miracles. On one occasion he raised the dead to life. He died in Rome in 585.

Wednesday, Sept. 7.—St. Cloud, the first and most illustrious saint among the princes of the royal family of the first race of France. He retired from the world and sought a refuge to which he drew other pious souls, who regarded him as a superior. He died in 560.

Thursday, Sept. 8.—The Nativity of the Blessed Virgin Mary, who was brought forth preserved free from the guilt of original sin and pure and beautiful in the sight of God.

Friday, Sept. 9.—St. Peter Claver, a Spanish Jesuit, who consecrated by now to the salvation of the slaves of the West Indies. He fed them, nursed them in loathsome diseases and baptized 40,000 of them before his death in 1654. Though his cloak was the constant covering of the naked and those filled with sores and ulcers, it sent forth a miraculous perfume.

Saturday, Sept. 10.—St. Nicholas of Tolentino, who is said never to have lost his baptismal innocence and whose austerities were conspicuous even among the hermits of St. Augustine, to whom order he belonged. For a long time he took practically no food other than the Blessed Sacrament. He died in 1310.

PRECARIOUS CONDITION OF IRELAND'S SCHOOLS

Dublin, Aug. 10.—"If something is not done immediately to place Irish secondary education in the position of financial equality with that of Great Britain, it is impossible to see how the complete disruption of the system can be avoided."

This extract from the report for 1920 of the Irish Intermediate Board gives an authoritative and accurate glimpse of the precarious financial footing of Catholic intermediate schools in Ireland. The income of the Board is \$425,000 a year, out of which have to be paid expenses of administration, inspection, examination, before a grant can be given to a school or an award to a student. The War increased expenses, and there was a deficit of \$25,000 in December 1919. Towards teachers' salaries grants of \$200,000 and \$250,000 were made. The income made by the British Government in 1918, and never repudiated, that Ireland would participate in the increased financial provision for education in Great Britain there would be \$700,000 due and payable to secondary education in Ireland up to the financial end of the year 1920-21. Of that sum only \$250,000 has been paid. The amount due to the end of the financial year 1921-22 would be \$1,150,000, less the two sums of \$250,000 each already paid, leaving \$650,000 due after the

interim grant in the present year has been distributed. This is an illustration of how Ireland is robbed of her just "equivalent" contribution from Imperial funds into which her taxes, in more than "equivalent" proportion, are absorbed against her will.

BLAMES POLITICIANS

FOR MURDER OF PRIEST

(By N. C. W. C. News Service) Birmingham, Ala., Aug. 22.—Formal indictment of the Rev. Edwin R. Stephenson, former Methodist minister who shot and killed the Very Rev. James E. Coyle, pastor of St. Paul's Church here, is expected tomorrow when the Jefferson County jury meets. A warrant charging Stephenson with the murder in the first degree has been sworn out by County Solicitor Joseph R. Tate and it is the opinion of court officials that Stephenson will be arraigned for trial early in October if he is indicted.

There is every probability that Ruth Stephenson Gussmann, daughter of the slayer, will be one of the chief witnesses for the State against her father. It was Miss Stephenson's marriage to Pedro Gussmann, following her conversion to Catholicity last April, that apparently prompted her father to the slaying. Father Coyle performed the marriage ceremony.

SCOUTS SELF-DEFENSE PLEA

"When I heard of the tragedy, I just couldn't believe that such a thing had happened, declared Mrs. Gussmann. 'Poor dear Father Coyle was such a wonderful and noble man.'

"I see my father has entered a claim of self-defense. I don't believe Father Coyle ever struck him. Neither do other Catholics.

"I was baptized in the Catholic faith by Father Kelly at Our Lady of Sorrows on April 10. When I was ready to make my first communion on May 15, my father locked me in a room and mistreated me terribly. I was confined there from Friday until Monday, when I was permitted to leave for work. I never will forget these nights and still have nightmares about the experiences I had. Policemen were guarding all points from which I might make my escape. All to guard one little girl.

"If I had stayed at home they were going to force me to marry another man this fall. This man is a Mason and a divorced man. I could not marry him under the tenets of my religion.

"On the day of my marriage I left the store where I was employed at lunch time in accordance with plans I had made. I thought I would be caught before I met Pedro, for I ran into an uncle as I came out of the store. The police and detective forces were looking for me, I understand. I met Pedro and we went to Bessemer and got the license.

"We hunted for a priest at Bessemer but were unable to find him. We then returned to Birmingham. Father Coyle was the only one who could marry us as no banns had been published.

"He has done a terrible thing, for which there was no excuse."

An eloquent sermon was delivered by the Right Rev. Edward P. Allen, D. D., Bishop of Mobile, on the occasion of the solemn Pontifical Mass of Requiem held in St. Paul's Church.

Bishop Allen told of the friendly relations that had existed between the Catholics and non-Catholics of Birmingham and attributed the change that had been brought about in these relations subsequent to 1915 to self-seeking politicians and secret societies.

Bishop Allen's sermon in part was as follows: "Father Coyle was a zealous and devoted missionary and afterwards a successful professor and rector of McGill Institute, one to whom the students could look up to and whose wise direction they could follow. I felt that he would make a worthy successor of the late Father O'Reilly. In this I have not been disappointed.

"He came here somewhat reluctant to give up the literary work that he was engaged in, but to him the voice of his superior was the voice of God. He came and all can see that his labors have been successful. He labored and preached the word of God in season and out of season, visiting the sick, instructing the little ones of the poor and needy and afflicted.

"He especially labored to bring the people to the holy sacrifice of the Mass, the unbloody sacrifice of Calvary which was offered first by our Divine Lord at the Last Supper. This sacrifice looked forward to the bloody sacrifice of Calvary which was to take place the following day, and every sacrifice of the Mass since then looked back to the bloody sacrifice of Calvary. Through this sacrifice the merits of Christ's passion and death are applied to the souls of men for their sanctification and justification. Hence Father Coyle's anxiety to bring the people to Mass and to induce them to receive in the Mass the Body and Blood of our Divine Lord.

"Hence, when I first visited Birmingham twenty-five years ago, I was pleased beyond measure not only at the cordial greeting extended to me by the members of

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CHATS WITH YOUNG MEN

THE HEART GARDEN
Keep your heart clean and it shall be
A garden fit and fair,
In which shall flourish plant and tree
With fruit and blossom rare.
Keep your thoughts pure and they shall be
The seed that you must sow,
And in good heart-soil you shall see
Them soon take root and grow.
Speak true, kind words, and they shall be
The beautiful blossoms rare,
Shedding rich fragrance full and free
Within a world of care.
Do deeds of love and they shall be
Each helpful, loving deed,
The perfect fruit of plant and tree
That shall His hungry feed.

SILENT SYMPHONY
We have all met the man who tells us that poetry has no appeal for him, that he never reads poems and is quite certain that those who do read them are wasting their time. We all know men of this type, and we know, too, from experience that their conversion comes hard.

Generally speaking there is nothing to be said in reply when a man makes a statement of this kind, for the chances are strong, that he is so deeply rooted in the study of material things that the finer instincts of his nature have become wrapped about in an armour of steel. He is not, never will be, a poet.

And by poets we do not necessarily mean those who, with a song in their hearts and with an intelligent understanding of the psychology of a true poem, sit down to weave for us some gold or silver thread that works its way through the coarse fabric of the sterner things of life and clothes it with a mantle of all the colors that glow in an evening sky.

A poem is nothing more or less than a vision,—a vision of beauty that lives in the human heart, whether it find outward expression in one way or another, or whether it be stifled to death because there is no chance for expansion.

Those of us who are familiar with the characters of Dickens, recall many instances of poets whose songs were never heard in the busy outer world, and whose names were never inscribed in the annals of literature. For the most part these silent singers were hidden and lowly souls, the oppressed, the misunderstood, the poor. Whether it is Tiny Tim who in his cheery way sang the praises of God at the Christmas dinner or whether it is little Paul Dombey, frail, pensive, listening to the murmur of the river that rippled along the wall of his chamber, they were poets, all. It would seem that beauty thrives at times under adverse conditions and it is as true in our day as it was long ago.

Unconscious poets fill the great world all about us, although no one publicly acclaims them as such. In an age which is more or less material, and in which modern improvements and inventions have hurried us past many a noble ideal, we are apt to hear only the drab prose of life.

Most men have something which is dear to them, even though, it be of no moment to the outer world. Silent men they may seem, they have nothing to say when you speak on various subjects, gloomy men, and disinterested. But open the channels whereby their thoughts may flow freely on the subject which is nearest to them, and a change takes place. No longer are they languid or gruff or uninteresting. We have all seen men of this type. At rare intervals they light up, so to speak. The eye, hitherto dull, brightens, and a glow diffuses itself over the whole personality. They stand erect and speak in firm tones, and look you straight in the face, like men who are their own masters, and in which modern improvements and inventions have hurried us past many a noble ideal, we are apt to hear only the drab prose of life.

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What has wrought this magic change, for their is no Aladdin to strike the magic wand above them. They are exteriorly the same, but interiorly a great change has taken place. They speak like different men because the secret springs have been sounded, and the flood gates open.

In the workshop all day the artisan toils stolidly at his tasks, in the factory his neighbor strains every nerve to "make his ticket." Their work is mechanical; there is no poetry in it. They are merely a part of the vast machine that is called progress.
But in the evening take the same two men, they are digging in their small back gardens. What a transformation! The look of tenacity is cast off with the sound of the closing gong. Now they look into the heart of the sunset and calculate the weather for the morrow. Intelligence beams from their eyes, and a look of content has crept into their expression. The poetry of their lives has come to surface, and the tender growing things so close to the warm bosom of the earth become in themselves verses, songs, as beautiful as any of those which are written in books.

All day long the truckman jolts over the uneven roads, looking ahead and striving to keep free of the innumerable vehicles that impede his progress. He has no time to enjoy such beauty as the scenery may offer. Usually his road lies in and out of monotonously dull streets lined with red brick shops and tenements. If there is a song in his heart no-one would realize it.

But witness this same man in the evening surrounded by a loving family group, with children clinging to the skirts of his coat, overwhelming him. What a difference! For a glad light has crept into his face and softened its hard lines, and so-to-speak glorified him. In the little group at his feet he sees the future masters of the world, his stay and comfort in the far-off days that are creeping upon him. A song rushes in his heart in answer to the innocent cries of the children. For the time being, the man is a poet.

Through the streets of the city, day after day, walk those whose real interior is hidden from our eyes, whose lives do not appear to re-echo to the strains of the sweet harmony. And yet among them there may be many whose silent song rises above the din to mingle with that of the angels.
A little bird will rarely refuse to sing when encouraged by the voice or song of another. So the human heart will rarely fail to respond when we appeal to it with sympathy and understanding. Surely this world would be a more tuneful spot did each of us strive to encourage another to produce our beautiful thoughts and deeds, like exquisite music, hushing into silence the unsympathetic notes of discord and unkindness.—The Pilot.

OUR BOYS AND GIRLS

SHE WOULD NEVER SAY PLEASE
There was once a small child who never would say please,
I believe, if you even went down on your knees.
But, her arms on the table, would sit at her ease,
And call to her mother in words such as these:
"I want some potatoes!" "Give me some peas!"
"Hand me the butter!" "Cut me some cheese!"
So the fairies, this very rude daughter, to tease,
Once blew her away in a powerful breeze
Over the mountains and over the seas,
To a valley, where never a dinner she sees,
But, down with the ants, the wasps, and the bees;
In the woods she must live until she learns to say please.
—M. S. P., in St. Nicholas

FINDING GOOD IN EVERY ONE

One dear old woman was rallied by her friends because of her habit of always seeing some good in every one.
"Why, dear, I believe you would even have a good word to say for the devil."
"Well, I must confess that I have always admired his perseverance," was the reply.
"What sweet privileges we extend to those who love us!"
We permit them to toil for us, think for us, smile for us, live for us, and die for us.
So often the only reward they get is a weak, surly, sullen face that one would be ashamed to show to the world.

THAT SWEET WORD

"MOTHER"
Lord Macaulay pays the following beautiful tribute to his mother: "Children, look in those eyes; listen to that dear voice; notice the feeling of even a single touch bestowed upon you by that hand; make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love in those eyes, the kind anxiety of that touch and look, however slight your pain. In after life you may have friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh, in the struggles with the hard, uncaring world, for the sweet, deep security I felt, when of an evening, nestling in her bosom, I listened to some quiet tale suitable for my age read in her untiring voice. Never can I forget her sweet glance upon me when I appeared asleep."

RELIGIOUS MEANING OF EACH MONTH OF THE YEAR

Each of the twelve months of the year has been dedicated by Catholic devotion and piety in the following manner:
January, the month of the Holy Childhood.
February, the month of the Passion.
March, the month of devotion to St. Joseph.
April, the month of the Resurrection.
May, the month of Mary.
June, the month of the Sacred Heart.
July, the month of the Precious Blood.
August, the month of the Heart of Mary.
September, the month of the Pilgrim Orders.
October, the month of the Angels and of the Rosary.

November, the month of devotion for the Souls in Purgatory.
December, the month of the Nativity of Our Lord.

BEING GLAD YOU'RE YOU

To be glad that you are just what you are is to escape a great deal of unavailing complaint and foolish regret, said a woman editor recently. An old colored woman was once asked if she did not wish that she were white, and she said:
"Aint nevah had no time for no such fool wishin' as dat. Been too busy tryin' to make de mos' and de bes' of what I is, colah and all. De Lawd made my colah an' if he is satisfied with it I ought to be an' I is."

She was a wise woman—wiser than many white people are. To try to make the best of what one is, will always bring so much more happiness and contentment than wasting any time wishing that one were something or somebody else. A girl of eighteen was once asked if she did not wish that she were a great singer. Her reply was:
"Well, I am not a great singer and I never can be, so that is the end of it. I can probably cook a good deal better dinner than any of the great singers can so I have something to be grateful for."

Something to be grateful for! No matter what we are in color, ability to achieve or environment there is always something to be grateful for. I once read a poem in which there was a line about—
"A lost lament for the things that cannot be."

The sooner one loses a lament of that kind the better. The best way to be happy is to enjoy our own lives, without comparing them to the lives of others. The prayer of a wise man of other days was this:
"My God, give me neither poverty nor riches; but whatever it may be Thy will to give, give me with it a heart which knows humbly to acquiesce in what is Thy will."
To be able to say "I'm glad I'm me" and to be eager to make all that can be made of one's self is to be free from the folly and discontent of wishing that one might be someone else.

STATE WITH NO DIVORCE CALLED MOST MORAL

The Right Rev. William A. Guerry, Bishop of the Episcopal Diocese of South Carolina, who comes from a State that does not recognize divorce on any grounds, discussed marital relations yesterday in an interview with a reporter for The New York Times. In the morning he preached in Trinity Church, where he will officiate during August.

"The House of Bishops, at the triennial General Convention of the Episcopal Church two years ago, voted in favor of the indissolubility of the marriage relation," said Bishop Guerry. "But the House of Deputies refused to concur. Therefore it did not become a law."
Bishop Guerry said that South Carolina, from the time she became a State, forbade remarriage after divorce on any ground.

"You can't get a divorce in my State on any ground whatsoever," said the bishop. "South Carolina will grant a legal separation, but the husband has to support the children. I believe that there is not a law on statute books which meets with such universal approval. And I don't believe there is any State which has a purer home life than ours."

Bishop Guerry then spoke of the growing desire in the Episcopal Church to make the remarriage of a divorced person a violation of Canon Law.

"My own policy," he said, "although the American Church allows remarriage after divorce for one cause only, is one of absolute disapproval of divorce. As Bishop, I have refused to permit any of my clergy to remarry persons divorced on any ground whatsoever."

K OF C. PUBLICITY PRAISED

Protestant laymen may learn three valuable lessons from the Knights of Columbus, who recently held their annual international convention in San Francisco, according to Rev. Francis J. Van Horn, pastor of the First Congregational Church, who preached a sermon last night on the subject of "Learning from the K. C.'s."
"The first lesson that I think Protestant laymen should learn from the Knights of Columbus convention, is the value of publicity, and the method of obtaining it. Every item of interest was utilized by the newspapers, and the convention was heralded throughout the country and State through the medium of the press. We Protestants might well take note of the method of obtaining publicity which was used, in chronicling our own conventions and preparing news for the papers."
"Another thing we should take cognizance of is the recognition the convention made to the mother church. The convention was frankly a body of men not together to study church problems, and at all times the leadership of the Church was recognized. The frank and open recognition by the Knights of the Catholic Church as a spiritual agency should be a great lesson to us. They were not ashamed to go to church. They opened their con-

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is always fresh and possesses that unique flavour of 'goodness' that has justly made it famous.

MILITARIST LEAVES VATICAN

SWISS GUARD COMMANDER WHO ASKED FOR CANNON RESIGNS
Colonel Repond, who was called to be commander of the Swiss Guards at the Vatican during the pontificate of Pius X., and who gained considerable distinction because of his efforts to place the seventy soldiers who compose the guard on a "war footing," has resigned. Pope Benedict has appointed Colonel Hirschbuhl, the next senior officer of the corps, to succeed him.

Colonel Repond was an officer of the Swiss regular army and came to the Vatican under the impression that he could give the Pope's body-guard a more martial spirit. They were put on strict military discipline, aroused at 4:30 o'clock in the morning and put through drills in the most rigid fashion. The seventy men were taken out on the Belvedere court inside the Vatican gardens and put through manoeuvres.

One day Colonel Repond had an audience with His Holiness, Pius X., and laid before him plans for the fortifying of the Vatican. These included the placing of cannon on the roof of St. Peter's. The Holy Father looked upon the Colonel, smiling one of his benign smiles, and said:
"Cannon? What for? Not to shoot?"
"No, Your Holiness," replied the Colonel.
"Well, then?" interrogated the venerable Pontiff.
The Colonel did not answer and he was excused.

Colonel Repond had also issued to the Swiss Guards a certain amount of ammunition. One day a guard began shooting near the barracks. The report stirred the whole Vatican. The issue of cartridges was ordered prohibited and the guards deprived of those they still had.

This was the last attempt of the Colonel to institute war tactics. The guards continue to use the fifteenth century halberd when on duty.
He is a very poor lover of flowers who does not find in their petals a little treatise on the beauty of God.

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The best time of the year to instal a furnace is when it is not needed to work.

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You can be forehanded by seeing the McClary's dealer right away. Have him look over your house. He will tell you whether a Sunshine, Pipe or One-Register (pipeless) will be suitable for your house—he will know the size required and the proper location in which to place it.

That service costs you nothing. It is part of the McClary's system of making and selling Sunshine Furnaces. By that system McClary's guarantee every Sunshine Furnace, which they instal to warm your house—every room—satisfactorily.

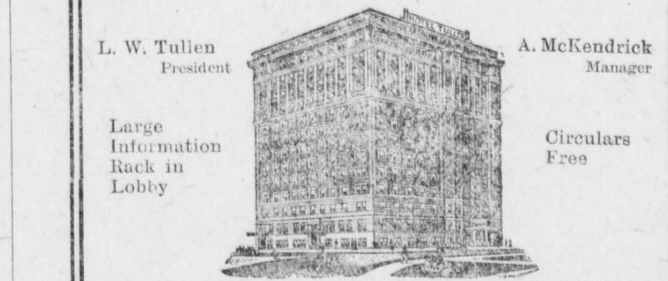
Write for booklet, or call on the nearest McClary's dealer.

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FATHER FRASER'S CHINA MISSION FUND

Table listing donors and amounts for Father Fraser's China Mission Fund, including Queen of Apostles Bourse, St. Anthony's Bourse, and others.

DIED

SYNNOTT.—On August 10th, 1921, Margaret Fitzpatrick, widow of the late Richard Synnot, who died Jan. 20, 1918, at the residence of her daughter, Mrs. Hanlon, 69 Northumberland St., Guelph, Ont. May their souls rest in peace.

LANIGAN.—At his late residence, 171, 172, Mr. John F. Lanigan, son of Mr. and Mrs. Edward Lanigan of Atherley, Ont., aged forty-nine years. May his soul rest in peace.

FARRON.—At Mt. Hope Convent, London, Ont., on Friday, Sept. 2nd, Jane Farron, aged seventy-nine years. May her soul rest in peace.

FREZELL.—At London, Ont., on Sunday, August 28, John Frezell, aged seventy-five years. Interment at Ingersoll. May his soul rest in peace.

HOGAN.—On Friday, August 26th, at St. Michael's Hospital, Toronto, she passed to her reward Florence Matilda Washburn, wife of Thos G. Hogan of 22 Inglewood Drive, Toronto. May her soul rest in peace.

MASS ON TRANSATLANTIC STEAMERS

Editor CATHOLIC RECORD: Sir,—May I remind Priests travelling on transatlantic steamers that there are usually a number of Catholic emigrants among the third class passengers who would greatly appreciate a visit from them and the privilege of attending Mass when celebrated on board.

As a matter of fact portable altars are carried on almost all ships and Priests who have the necessary faculties often celebrate Mass at sea, but the third class are seldom if ever warned and consequently hardly ever attend.

They invariably tell me when they land here that they were not aware that there were any Priests on board and yet sometimes as many as four or five are travelling on the same ships but in a higher class.

Mass can be conveniently celebrated in the third class on some ships. For example, I said Mass in the third class lounge of the Empress of Britain some time ago and over one hundred attended including some of the crew who were not on duty.

The advantage of celebrating Mass in the third class is that everyone may attend without any difficulty.

May I urge Priests therefore on behalf of the Catholic emigrants to make their presence known to them and inform them when and where they will say Mass.

I am, &c
ABBE PHILIPPE CASGRAIN,
Director,
Catholic Immigration Association
of Canada.

OBITUARY

PATRICK GAFFNEY
The funeral of the late Patrick Gaffney, a highly respected resident of Logan Township, was held in St. Bridget's Church on Friday, August 26th. A Solemn High Mass was celebrated for the repose of his soul by his son, Rev. Father Gaffney of Clinton, Very Rev. Dean Hanlon being deacon and Father Egan subdeacon. Father Kelly, his pastor, acted as master of ceremonies. The other priests in attendance being Fathers Hussey, Kinkora, Goetz, Seaforth, McCarthy, Stratford, McArdle, Dublin, Flannery, London, Hartigan, Kinkora. At his death he was seventy-two years old being born in the Gore of Toronto in 1849. At an early age he moved to Logan Township, his father and mother being the first settlers. The funeral was very largely attended and was an evidence of the esteem and respect in which he was held. He survived his wife by about two years, but evidences of declining

health were noticeable. Previous to his death he had been confined to his room and bore his suffering with patience and resignation, fortified by the last rites of Holy Mother Church, but despite the best medical care he passed peacefully away, surrounded by his loving family, P. J. Gaffney, Sheriff of Eagle River, Wis.; Rev. Father Gaffney, Clinton; John, Joseph and Margaret at home; Mrs. S. Gaunt and Mrs. T. Regan of Logan Township; Mrs. T. Murphy and Alice, Stratford, and Anna of London. The floral wreaths were many from relatives and friends, including two beautiful wreaths from the firm and office staff of Hunt Bros., London. Many Mass intentions were also received. The following acted as pall bearers, Dan DeCoursey, John A. Nicholson, Patrick Nicholson, J. Regan, Wm. Uniac and John Connelly. May his soul rest in peace.

LEO WADDICK

The funeral of the late Leo Waddick, dearly beloved and only child of Mr. and Mrs. L. C. Waddick, 21 Flora St., St. Thomas, Ont., who died while bathing at Port Stanley, July 27th, was held Saturday morning, July 30, to Holy Angels' Church where Requiem Mass was sung by Monsignor West. Rev. Father Muckle, President of Assumption College, Sandwich, spoke eloquently, taking for his text: "He that eateth My flesh and drinketh My blood hath everlasting life and I will raise him up on the last day." During the Mass Miss Beatrice Tracey sang the O Salutaris. The pallbearers were classmates of deceased at Assumption College and former classmates at St. Thomas Collegiate.

Those attending the funeral from a distance were, Rev. Father Muckle, President of Assumption College, Sandwich; Rev. Father O'Donnell, St. Peter's, London; Mrs. P. Dunn and Miss Helen Dunn grandmother and aunt of deceased; Toronto; Mr. and Mrs. J. Dunn and daughter, Angeline, Toronto; Mrs. E. O'Flaherty and daughter, Irene, Stratford; Miss Anna Quirk, London.

Rev. Fathers Muckle and Tobin officiated at the grave. Interment took place in Holy Angels' Cemetery.

EDWARD McLAUGHLIN

At Lucan, on August 20th, after a lingering illness of five months' duration, borne with truly Christian patience and resignation to God's Holy Will, occurred the death of Edward McLaughlin. The late Mr. McLaughlin was born on his father's homestead in Biddulph Township, Middlesex County, where he lived all his life time. The deceased was in his sixty-ninth year and had a multitude of friends throughout the Township. He was a member of the Holy Name Society, a charter member of the C. M. E. A. and a regular communicant. The funeral took place on Tuesday, Aug. 23rd, from St. Patrick's church, Solemn Requiem High Mass was chanted by Rev. Father Kelly, assisted by Rev. Father Young, deacon and Rev. Father Forristal, subdeacon. He leaves to mourn his loss, his wife and four daughters, Mrs. M. J. Quirk, London, Mrs. O. J. Hughes, Moberidge, South Dakota, Mrs. G. S. Frezell, Woodstock, and Rose at home; and three sons, Thomas of Kindersley, Sask., and William and Michael at home; Rev. James Flannery, Saginaw, Mich., a nephew, and Sister Veronica, Ursuline Convent, Wallaceburg, a niece.

Let us, as Catholics, be led by Christ, be guided by Him, and be blessed by Him. Let us do our duty fearlessly, and that gentle voice will whisper in our inmost conscience: "Well done, thou good and faithful servant."

Advertisement for Roofing Mill Ends, featuring a large illustration of a roof and text: "ROOFING MILL ENDS AT 1/2 STORE PRICES".

Advertisement for The Halliday Company, Limited, featuring a large illustration of a building and text: "THE HALLIDAY COMPANY Limited".

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TEACHERS wanted for Catholic Separate schools, Fort William, Ont., holding second class Ontario certificates. Salary \$80 per annum. Duties to commence September, 1921. Apply to G. F. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2228-11

Inactive — But Firm

Although financial markets are experiencing the inactivity that usually accompanies the summer months, bond prices have remained consistently firm. Nevertheless, an inactive market presents more favorable opportunities to buyers than it does to sellers; investors can now secure unusually attractive interest rates from the highest grade of Government and Municipal bonds. By writing for our latest list you will see just how attractive these interest rates are

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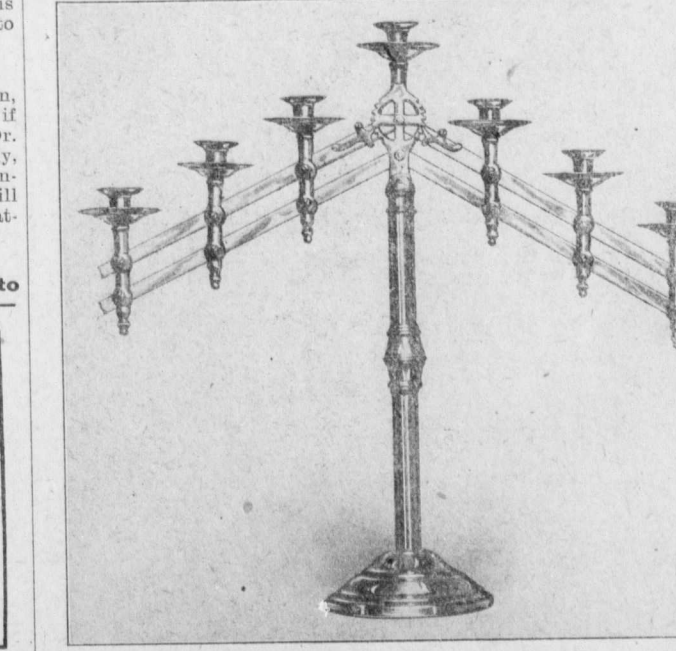
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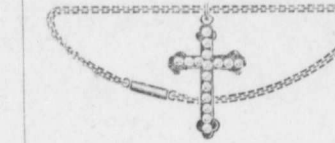
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