

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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CABLED NEWS GIVES DISTORTED VIEW OF SITUATION

Neither Irish Americans, nor American sympathisers with Ireland, should be discouraged by the little civil war to which we are treating ourselves here in Ireland as I write. Too many casual readers, absolutely forgetting the inevitable lessons of history, assume that a country after going through the ordeal of a real war for liberty should, the very next day after that war is ended, suddenly subside into stagnant tranquillity. In Ireland we have more than 100,000 ardent fighters who are sharply divided on the question of whether the War was won, or only half won—whether we got freedom, or only half freedom, or just as much freedom as was possible under the circumstances. And the political leaders, to whom these fighters look up, are bitterly divided as to whether a half loaf was, or was not, better than no bread. One leader says that not only was the half loaf necessary to hold the breath of life in the country but that with the strength got from the half loaf the remainder of the loaf can soon be striven for. The other leader says that the taking of the loaf will so satisfy the easy-going ones that it will be impossible to get up enough energy again to fight for the remainder. Of course one portion of the leaders at first tried to impress upon the country that they had got the whole loaf—but the very absurdity of this theory soon killed it—and no one in Ireland today makes himself ridiculous by preaching that Ireland has got the whole loaf.

Apart from the beliefs of political leaders there is no doubt but that the mass of the people ranged upon both sides were absolutely sincere in their respective beliefs. At the present time three-fourths of the people of the country believe that by taking advantage of the half freedom which they have won they can gradually, during the next generation, wrest the remainder of their rights from Britain. About one-fourth of the people of Ireland believe, with all their hearts, that the present is the psychological moment—that a continuance of the fight now, while Britain is still in jeopardy, will win all for Ireland; and that a compromise at present will stay the cause for a long generation. Remember that the British propagandists manipulate the cabled news which you read in your American papers, and purposely give you, American readers, a distorted view, both of the happenings in Ireland, and of the theories behind these happenings. Believe me, who know our people, and who have seen and heard both parties, that amongst the great multitudes there is absolute, ardent, and most intense, sincerity on both sides. In saying this I am not dealing with leaders but those who are far greater than leaders—the people. As two entirely different armies, inspired by entirely different theories, the Provisional Government forces (colloquially called the Free Staters), and the Executive forces (colloquially called the Republicans) were occupying the country the result had to be either reunion or fight.

LIKE A BOLT FROM THE BLUE

The hopes for reunion were never higher than they were a few days before the fight began. For a few months past a quiet semi-secret movement had been going on among the Army leaders for a unification of the Army. They had at length determined that whether the political parties came together, or remained apart, they, the Army leaders, should come together, and save Ireland. They felt, too, that the political leaders, despite themselves, must follow their example. As the good plans have now been so suddenly, and unexpectedly, upset, by an unforeseen accident, there is no harm in disclosing the secret imparted to me, by one of the biggest powers in the Army—the secret that the lines were laid for a reunion of the Army, and the world would soon witness its accomplishment. Then, as has so often strangely happened in great moments of Ireland's history, an accident occurred that suddenly upset all plans—and dashed the cup again from Ireland's lips. The bolt of civil war fell from a sky that was almost serene—and the suffering country was shaken to every corner.

This little civil war had two stages. The first stage, the reducing of the Republican garrisons by the Free State troops, is now almost finished with. There could only be one outcome to that stage of the proceedings—namely, victory for the Provisional Government forces—because the Government forces are infinitely stronger in numbers than the Republican, are infinitely better equipped, are infinitely better disciplined, and, finally, they had the advantage, everywhere through the country, of surprise attack.

The Republican forces were a free-and-easy, undisciplined body, giving that lax allegiance to superiors which irregular forces always do. Because of the lax allegiance they had not exercised, and trained, as did the regulars of the Government. Naturally, also, they were very poorly supplied with arms and ammunition, whereas the Government forces, with the money of the country behind them, were ideally equipped.

PREPARED TO DIE FOR A PRINCIPLE

The first stage of the miniature war being quickly won, by the Government forces, the next stage will be entered upon, and cannot be ended so quickly. This is the stage of guerilla fighting. The Republican forces, who were overwhelmed in the first stage, will now adopt, against the Provisional Government forces, the same tactics that both they and their present antagonists used against the British forces—biding their time for surprise, and ambush, will now be their plan. We all know how successful was this plan during the two years of the Anglo-Irish fight. The morale of the great, big, well-equipped, British Army in Ireland was completely broken by the guerilla tactics of the Irish boys. Those who were in the fight tell me how, day by day, the morale of the English was going lower and lower—and in like proportion, day by day, was the morale of the Irish boys mounting. And those who were in a position to know tell me that, at the time of the Truce, the morale of the Irish boys was something that would inspire any Army leader—though, unfortunately, at the same time their equipment had reached its lowest ebb.

Now many will anticipate that the guerilla tactics will recover a lot of lost ground for the Republican forces. But this can hardly be so. There is one great and vital element wanting. In the guerilla fighting of the Anglo-Irish war the guerillas were heartened, and supported, their movement kept secret, and their traces completely wiped up, by the Irish population which stood solidly behind them—and which resolutely took the punishment which the English enemy meted out to it for concealing, and supporting, the fighters. In the present fight, since three-fourths of the people are with the Government forces, the Republican guerillas can have little concealment, and little support—and consequently the fight cannot last long. Hence the physical struggle will be comparatively brief. But that will not end the fight. The moral struggle will now wax ten times stronger, fiercer, than ever. A quarter of the population, though it cannot any longer go out to fight for its principles, will prepare to die for them. Ireland, emerging from the physical fight, is in for a far more intense moral struggle than it has ever known. And there will be yet great suffering, both moral and physical, before the Dove of Peace folds its wings on Ireland's highest mountain-top again.

OUTLOOK VERY DUBIOUS

At the present time Ireland can ill bear further struggle, physical or political. Under the intensity of the British punishment, during the year before the Truce, Ireland's fields were neglected. Last year's harvest fell far short of normal, but it was hoped that this year's crops would even things up. However, the unrest during the spring that has passed, and the calling away of such large numbers of boys into both Irish armies, again prevented the cropping that should have been done. A harvest of unrest, if not of actual fighting, will help to complete the damage, and very many people, in various parts of the country, are already prophesying famine conditions within the next twelve months. An ideal situation will be created for England to reclaim her lost ground without firing a gun, or losing a man. If her Constitution, which binds Ireland, and Irishmen, hand and foot to the British Empire, is not swallowed to order by the Irish people, she can, by a blockade, reduce the island to misery. The outlook is certainly very dubious—but God, Whose hand guided our country safely through darker hours, may also be trusted to lead it to safety now.

While the attention of the world is taken up with the struggle between the two parties in the 26 Irish counties, the sufferings of the harassed National minority, in the other six counties, is all unheeded—and is in fact intensified. While an optimistic one can easily see the light for the people in the other 26 counties, it is beyond the power of mortal optimism to see any ending to the sufferings of the North-Eastern minority other than complete extermination.

AN OFFENCE TO BE BORN A CATHOLIC

Here is a telling extract from a harrowing account of the sufferings of the Belfast minority,—presented by the Manchester Guardian—from the pen of their special correspondent in Belfast:

"It is becoming increasingly apparent that the effort of the Northern Government to suppress hostile feeling in Belfast has become little more than an orgy of crime, and violence. On the unfortunate Nationalists, the fury of the Orange Specials, and Orange mob, fortified by sectarian animosity, falls daily and nightly. These people have committed no offence unless it be an offence to be born a Catholic."

"On the worse nights, if a new violence has been committed in the vendetta, and the Specials are out for a reprisal, any horror may happen. Caged cars, and lorries, will come crashing down the narrow streets, pouring out volleys of machine-gun and rifle bullets, raking every side-street and passage-way with their fire, indifferent to whom or what they hit. The panic-stricken inhabitants creep from their beds, rouse their children, and lie till morning on the floors. "Sometimes worse things happen, deeds of dark violence committed on the innocent and helpless. I have seen statutory declarations which bring home to special constables crimes of the most ghastly character. But in Belfast there is no redress or refuge for the Catholic. On the simple charge of being Catholics hundreds of families are being continually driven from their houses. Between Easter of this year, and June 7,800 families (involving probably over 4,000 people) have been thus rendered homeless. There are two main methods of evicting Catholics. The first is a major operation, and consists in the invasion of the Catholic street by an Orange mob, usually accompanied by Specials, who provide the petrol, the firearms, and immunity from interruption. Whole streets are burnt or wrecked, and their inhabitants maltreated, sometimes shot or bombed."

"If you wish to see the full harvest of suffering of the Catholics go through the wards of the Mater Hospital, and look at the wreckage of non-combatants caused by the perpetual bombing and sniping of the anarchic feud. Protestant civilians, too, suffer from this type of warfare, but to a comparatively slight extent, and the Catholics killed and wounded enormously outnumber the Protestants."

"It is a tragic sight to see these wards the produce of Belfast anarchy; but if a Catholic father, son, or husband, of one of these victims takes a weapon in his hand, and goes out for revenge, the press headlines next day will tell of another Sinn Fein outrage in Belfast, another dastardly attempt by the South to overthrow Government in the Six Counties."

SEUMAS MACMANUS,
Mount Charles,
County Donegal.

FIRST U. S. HOSPITAL UNIT ESTABLISHED IN CATHOLIC COLLEGE

Organization in the St. Louis University College of Medicine of General Hospital No. 53, as part of the plan of the War Department to create in some of the great medical colleges of the country general hospital units that can function promptly in time of war or in the emergency of some national disaster, has been authorized by the Surgeon General of the United States. As a result of this authorization, a Catholic University hospital is the first to be chosen for this important experiment.

The unit will have a total personnel of four hundred and seventy-two officers, enlisted men and nurses, this being the war strength demanded for the operation and supervision of one thousand beds according to specifications laid down in the instructions of the War Department creating this reserve hospital corps.

Dr. H. W. Loeb, a Colonel in the Medical Reserve Corps, and until his appointment to this new special detail the commanding officer of the Missouri Medical Reserve Regiment, will be the commanding officer of General Hospital No. 53. Colonel Loeb, who is dean of the College of Medicine of St. Louis University, will begin organization of the new unit immediately. According to Colonel Loeb, it is possible that a large part of the enlisted personnel may be secured from among the advanced students of the medical college as these young men are already members of the Reserve Officers' Training Corps, having the largest unit of any medical school in the United States. These students graduate with commissions in the Medical Reserve Corps of the United States Army.

The College of Medicine of St. Louis University is said to be the greatest training school for hospital technicians in the United States. The Catholic Hospitals of St. Louis are affiliated with the University, this institution having been the first to adopt a system of executive councils consisting of the Regent and Dean of the Medical College, two sisters representing the hospital,

and one or two members of the medical staff. Statistics compiled in 1921 and covering ten years show that the College of Medicine had a lower percentage of failures for licensure in all States than either Harvard or Johns Hopkins.

The Reserve Officers' Training Corps in the St. Louis University College of Dentistry was the first of its kind organized in the United States, according to university officials, and its success induced the War Department to establish a corresponding unit in the College of Medicine.

PAPAL LETTER TO HUNGARIAN BISHOPS

A general session of the entire Hungarian Episcopate was held recently at which a joint message was sent to the Holy Father attesting the loyalty and devotion of Hungarian Catholics to the Holy See. In answer Pope Pius XI. wrote to the Bishops his appreciation of this act of homage and took occasion to express his admiration for the Hungarian nation which has deserved so well of the Catholic Church. His letter was addressed to the Primate of Hungary, Cardinal Cernock, and in it he says:

"In your address you call to mind the fate of Hungary, and with grateful hearts are mindful of the continuous benevolence of the Apostolic See towards your nation. Your nation is indeed worthy. Its great history testifies to the numerous acts performed on behalf of Holy Church. On this occasion of your first communication, we address to the Hungarian people our Apostolic admonition; to stand firmly on the ground of the Christian Faith and to safeguard the glory of Hungary. Nor is this advice without reason in these days; for in Hungary, as in other countries, the Catholic religion is threatened by the spirit of the age, and it is our bounden duty to call this to your mind. For the expression of your affection, we warmly thank you, and as a pledge of the Divine grace impart to you, to your clergy and to all the Faithful the Apostolic Benediction."

The Hungarian Catholic Protective Society, an organization which should be productive of great good for the struggling nation, has elected for its president Archduke Albrecht of Hapsburg, son of Archduke Frederick, who commanded the Austro-Hungarian armies. Its threefold aim, as defined by him on the occasion of his election, is to rescue youth from the danger of moral perversion, to give Christian instruction to young prisoners in the State penitentiaries and to find employment for them on their discharge.—America.

CONGRESS BIGGEST EVENT SINCE WAR

By M. Massiani

"The greatest event since the War was the International Eucharistic Congress. . . . The Church, at this moment, is more powerful than it has ever been." These two statements, quoted in Rome by a Jew. The article from which they are quoted is worthy of considerable attention. It was sent to the "Temps" by its Rome correspondent, M. Jean Carriere. The most significant extracts are as follows: "The bare statement of facts was sufficient to demonstrate the importance of the Eucharistic Congress and how it proves to the pilgrims from all parts of the world the truly extraordinary situation of the Papacy at the present time."

THE VIEWPOINT OF A JEW

"To give an idea of what the Pope stands for today, so soon after his elevation, and following so closely upon the events which have so profoundly shaken Europe, I shall quote the words of an observer who lives at the other extreme of the religious Rome; a man who is not a Catholic or even a Christian. I met him this morning in one of the most fashionable quarters of Rome. He is the director of a large financial agency, an old Roman who has seen, weighed and judged many events and, at the same time, a Jew who observes and appreciates things without any prejudice. As soon as he had begun speaking, not of Lloyd George, or Chicherin, nor of Genoa, The Hague, the Communists, nor even of the Fascisti and Gabriele d'Annunzio. He spoke to me of the Pope, the Eucharistic Congress and of the impression which it had made on all truly objective spectators like himself.

"Do not doubt," he said, "this is the greatest event of the after-war, at any rate its most remarkable consequence. . . . What we have just seen in Rome greatly surpasses what we have seen elsewhere, at Paris, at Washington, at San Remo, at Cannes, Spa or Genoa. For in

all those various conferences of various nations with contradictory ideas, we had the feeling of living in the midst of something ephemeral and contingent where things were built upon the sand or, at the very most, on piles. Here we have the impression of a work of vast scope, long prepared, the foundation of which reach far into past centuries and the cupola of which will be completed only in the future. Catholicism has regained its full power, it is today the only thing which at last furnishes something solid, organic and concrete in response to the confused and anxious desires of a humanity shaken by the War. The Church, in this moment, is stronger than it has ever been.

"Do not doubt it, in our Europe where temporary masters dispute with each other, masters who last but a few months or a few days, the Holy See, if it so desires, will be the true moral master of this world."

COMMENT OF "LE TEMPS"

The correspondent of the "Temps" then adds the following comment of his own: "Never has the Pope been so absolutely the supreme master of souls, and never has his spiritual sovereignty been so undisputed."

"When, before 1870, the adversaries of the Papacy and of the Protestant Church thundered against the temporal power of the Pope and desired to reduce his status to that of a senior bishop, they did not foresee this consequence of their hostility. They did not know that the day would come when this very absence of temporal power would be considered by secular and liberal writers as the very cause of a greater and invulnerable power for the Holy See."

SHRINE OF ST. THOMAS

One of the oldest and most popular pilgrimages in England was to the shrine of St. Thomas in Canterbury Cathedral. Chaucer's Canterbury Pilgrims is a still living witness to the influence that the martyrdom of St. Thomas of Canterbury had on the English Catholics of a bygone age.

This old pilgrimage, which used to set out from Southwark, in London, has been revived some years by the League of Our Lady of Ransom, and the annual pilgrimage along the Canterbury Way has just been concluded.

The event, under modern conditions, is shorn of nearly all its medieval romance. The pilgrims set out by train, and the journey there and back is easily made on the same day. The body of the Saint no longer rests in Canterbury Cathedral. The shrine was rifled by orders of Henry VIII., and the relics destroyed, all but certain portions which had been safely preserved on the Continent. But the Chapel of the Martyrdom still exists, and here the pilgrims make their way, with the Catholic Bishop of Southwark at their head.

There is now a Catholic church in the city, dedicated to St. Thomas of Canterbury and to this the pilgrims march in religious procession from the railway station. Mass is celebrated, and later in the day there is an assembly on the spot where the intrepid Englishman was struck down by the sword of the King's knights. The Anglican authorities, who are now the possessors of this historic shrine of Christendom, place obstacles in the way of Catholics paying their devotions at the holy place; so the rosary and prayers to St. Thomas for the conversion to the old religion are recited by Catholics on the very spot that in a former age was trodden by pilgrims from every part of Europe.

EDIFYING INCIDENT IN PARIS CHURCH

Paris, France.—Those who through ignorance accuse the Church of invariably catering to the well-to-do and disregarding the poor would have been edified by an incident which occurred in the basilica of Saint Denis on Corpus Christi day. At the very hour the procession was to start, a humble coffin, without a single mourner was brought into a side aisle of the church. The priest pronounced the last prayers and gave the supreme benediction, then turned to invite those attending the funeral to witness the aspersion, but there was no one there to receive his appeal. After a slight hesitation, he went over to the main nave where the crowds of faithful, brilliant lights and masses of flowers formed a striking contrast with the scene he had just left, and asked if some pious soul would not pay a last tribute to and offer a prayer for the unfortunate soul. His appeal was immediately heard, and not only did a large number of people accompany him back to the side aisle, where they knelt beside the lonely coffin, but many of them accompanied it to its last resting place.

HEROISM OF PRIESTS

DURING FIGHTING IN THE STREETS OF DUBLIN

Dublin, Ireland.—The heroic part played by priests during the fighting in Dublin was one of the outstanding features of the conflict between Republican and Free State forces in this city.

Soon after the outbreak of the firing the Rev. John Flanagan, administrator of the Pro-Cathedral, set about the disposition of his little band of priests, who had the confidence of both contending forces. Father Flanagan, with the senior curate and two assistants remained on duty in the presbytery while the Rev. Joseph McArdle took his station at Tara Hall, Gloucester Street, which had been converted into a Red Cross depot and the Rev. John Hurley was stationed in the Servis Street hospital to attend the victims who might be brought there.

Father Flanagan thought it advisable to close the church at twelve o'clock on Saturday and addressing the congregation at the eleven o'clock Mass, advised them to keep to their homes and away from Marlboro Street, in which the peril was so very great. From Saturday the church remained closed until Thursday. On Sunday for the convenience of the people, the administrator and other priests of the presbytery celebrated additional Masses in the Church of Our Lady of Lourdes, Gloucester street which has been erected as a Chapel of Ease to the Pro-Cathedral.

The danger from flying bullets became intense on Sunday, but the devoted priests continued to obey calls which came to them day and night to attend the wounded and dying. Their spiritual ministrations were performed in some cases in unsheltered streets under the cross fire of the combatants.

On Tuesday afternoon the decision having been come to by the military authorities and communicated to the clergy in the presbytery that heavy gun-fire was about to be used against the positions still held in O'Connell street, arrangements were made to remove from the immediate danger zone women and children, elderly men and the sick. The operation was carried out speedily and efficiently by the clergy and the St. John's Ambulance Corps on duty in the district. Firing ceased on both sides while this was being done.

The priests spoke in terms of the highest admiration of what they had seen during the week of the heroism and skill displayed by the members of St. John's Ambulance Brigade, who risked their lives to bring immediate succor to those stricken by rifle fire in the streets and who were of the greatest assistance to the clergy in the performance of their duty.

A notable feature during the strenuous times around Parnell Monument, where many people lost their lives and several were wounded, was the continued attention of Father Eugene Doyle. Despite the dangers of his position, he was always ready at a minute's call.

PRESBYTERIANS DENOUNCE OREGON SCHOOL BILL

Corvallis, Oregon, July 25.—A group of Presbyterian ministers in attendance here at the synod of the church gave out for publication today a statement in which they declare their opposition to the measure which has been initiated with the purpose of destroying the private elementary schools of Oregon. They wished it to be understood that the statement was not an official resolution of the synod but a purely voluntary expression of convictions held by the signers. The signatures of 25 of the leading Presbyterian pastors of the State are appended to the statement, which reads as follows:

"Whereas, there has been proposed to the people of Oregon legislation abolishing all privately controlled schools of primary and grammar grades; and, "Whereas, much of the propaganda in favor of this bill has been conducted in the name of Protestantism, we, the undersigned Protestant ministers, members of the Presbyterian church, believe that the proposed legislation is inimical to the highest human welfare for the following reasons:

"1. It proposes to abolish one system of religious education and offers no substitute for it in any plan of religious instruction in connection with the Public school system.

"2. It is based on the philosophy of autocracy that the child belongs primarily to the State; it is an unjustifiable invasion of family authority and threatens ultimately the guarantees of our American liberty.

"3. The proposed legislation in its conception, promotion, and execution violates what we conceive to be the spirit of fraternity and brotherly love taught by our Master."

CATHOLIC NOTES

New York, June 28.—Cardinal Lucon will greet the delegation of a hundred American business and professional women who are going to France in July to carry contributions for the rebuilding of the towns and villages of Northern France. On their arrival at Rheims, during a tour of the devastated region, they will be received by Cardinal Lucon, who will arrange to take them through the ruins of the Cathedral.

The Convent of the Sacred Heart, Beasbrook, County Armagh, was subjected to a fusillade of rifle fire during curfew hours. Nuns and girl boarders were obliged to leave their beds for safety. Bullets lodged in a dormitory where a little girl of thirteen years of age was sleeping. A few days earlier Very Rev. Canon Quinn called at the local police barracks and asked protection for the Convent. Notwithstanding his representations that institution was attacked.

The Italian government is reported to be considering measures to check the divorce evil, which is assuming proportions that are alarming. Acting, it is said, on suggestions from the Vatican, steps are being taken whereby those who leave Italy and assume legal residence in Fiume for the purpose of obtaining divorces will no longer be permitted to return to Italian citizenship. Fiume at present presents such facilities for divorce that many Italians contemplating that step assume residence there for a short time.

Invitations for a conference of Catholic actors, dramatic writers and representatives of Catholic dramatic clubs to be held in Washington on September 19 have been issued by the Drama Guild of the National Council of Catholic Men. The conference, according to the announcement, will be open to men and women and is held "with a view to combing Catholic dramatic clubs and Catholic actors in an organization that may give them a more vivid realization of the opportunities they have to combat the tendencies of the vulgar and purely commercial stage."

London, July 14.—As a result of the decision of the British air authorities that all passenger-carrying aeroplanes must carry parachutes, it has been discovered that the credit for inventing this arm of aerial safety belongs to a monk. The first attempt to make a parachute goes back to 1650, when a certain European monk named Faustus Veranzio, made his parachute, and then, to test its effectiveness, made a descent from a tower 150 feet in height. The descent seems to have been made both successfully and safely, and thus the first parachute came into existence.

For the first time in its history the English Catholic Stage Guild was honored with the presence of Cardinal Bourne as chairman at its annual conference in the Adelphi Theatre, London. This was the first occasion in which the Cardinal of Westminster found himself inside a theatre, the ecclesiastical discipline debarring the Catholic clergy from attending theatres. The occasion was one out of the ordinary; for the Holy Father has conferred the cross "Pro Ecclesia et Pontifice" on Miss Etheldreda St. Barde, the founder of the Guild, and the Cardinal Archbishop of Westminster, at the wish of the members, conferred the Papal decoration with his own hands.

Dublin, July 15.—Ecclesiastical records of priceless value were lost to Ireland in the destruction of the Four Courts Building. Among the interesting collections destroyed was that known as the Christ Church deeds, which commenced in 1174 and came down to 1807. They consisted of Papal Bulls, grants of lands, leases and miscellaneous documents relating to the Dean and Chapter of Christ Church Cathedral, Dublin. The loss from the historical and sentimental point of view is irreparable. It will be no longer possible to get a copy of any old will or to consult the records as to a question of pedigree or title. In a word, the country, at the moment, is without any state documents or records down to the year 1800.

Notable work in the transcribing of Catholic works into Braille type has been done by the Kenwood Braille Center according to a report made by Miss Helen J. Deleahy, president of that organization. Twenty-five copies of plated books, each costing from seventy-five to four hundred dollars have been given to the Xavier Free Publication Society for the Blind and other manuscripts are still in the Kenwood office awaiting proof-reading before being sent to New York. Among these books are "The Faith of Our Fathers" by Cardinal Gibbons, "The King of the Golden City" by Mother Loyola and "The Shepherd of the North" by Richard A. Maher. There are numerous books for children included in the list.

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER III.

"THERE'S A LAND—A DEAR LAND"

Mrs. Webb saw Clare Castlemaine off at Euston on the morning she was leaving for Dublin. She was very tearful parting with the girl and Clare also found it hard not to break down. Just a few moments before the train started she noticed on the platform two young fellows of the usual "man about town" type; beautifully groomed and wearing the very latest thing in ties and socks, and needless to say looking bored to death. They had been fairly intimate with Clare in that gay social life which she seemed to be leaving behind so quickly now—her partners at many a dance and bridge table; but now she drew back as if to avoid being seen—poor girl she was keenly sensitive at this time, and imagined that everyone was either pitying or sneering at her misfortune.

But Harold Clifford and Jack Grey caught sight of her and came forward at once. "We heard you were going on a visit to Ireland," said Harold Clifford, when greetings had been exchanged; "we came to see a young cousin of mine who was supposed to be leaving by this train, but she has evidently changed her mind and is not going after all. I suppose it is your first visit to the distressful country, Miss Castlemaine? Well, I don't know much about it myself, but Jack here often pays it a visit."

"Oh! Mr. Grey, what is it like? Did you enjoy yourself there?" Jack Grey laughed. "I am afraid it would take too long to answer your first question, Miss Castlemaine; but to the other query I can answer with a decided yes! But then I have some Irish blood in my veins, I believe, and so I suppose I feel more or less at home there. It may seem a bit strange to you at first."

"Oh! but my mother was Irish!" cried the girl eagerly. "Oh! in that case you will be all right! Something in the air will call to the Irish part of you, and before you know where you are you will be more Irish than the Irish themselves. I have really experienced this myself and so I prophesy that you will enter into your Irish heritage too, and be as happy as the day is long."

Clare brightened and smiled all over her winsome face. "Oh! I hope so," she said, "I have been feeling half afraid you know!"

"Hallo!" said Clifford, "here are some of your future country folk if I am not greatly mistaken—and as usual at the last minute—the train was just on the point of starting when a stout, middle-aged man and woman, gesticulating wildly, were seen racing down the platform, and behind them a young girl, breathless from running, and clasping various rugs and a small portmanteau in her arms."

It was a corridor carriage and the stout couple were propelled in first with the help of a friendly porter, and found seats at a little distance from Clare, but the girl came tumbling in almost on top of her and took the seat opposite, which was the only one vacant. The whistle sounded, there were good wishes from the young men and tearful goodbyes from Mrs. Webb, and Clare found herself stepping out of Euston.

Her eyes were rather dim as she withdrew them from the window and looked at the girl sitting opposite. Her eyes bore no traces of tears; they were bright and shining, her whole being radiated happiness, and she seemed too excited to keep still for a moment.

"What a queer girl!" thought Clare. "I wonder has she suddenly come in for a fortune or something of that sort, that she looks so positively sparkling with happiness." Then she sighed at the thought of the contrast between herself and this girl, and languidly opened one of the numerous magazines which Mrs. Webb had supplied her.

Presently the stout old gentleman came rolling along, and leaning over the seat addressed the girl.

"All right, Mollie?" he asked—and she spoke with the accents of Dublin although Clare did not recognize it as such—"Faith! that was a near shave! Another minute and we were left behind—and that would have been rather a disappointment to you, eh?"

"Oh, uncle! don't speak of it!" and the girl's eyes became saucer-like at the bare thought of such a misfortune, "another day in London I could not have endured! Why, I had the very minutes counted!"

The gentleman laughed and went back to his own seat, and Clare found herself looking with renewed interest at Miss Mollie. Why this hurry to leave London? Why she had been counting the very minutes until she escaped from it?

As if in answer to these questioning thoughts the girl caught Clare's eye and smiled suddenly in a most delightful friendly way—she seemed to be bubbling over with good fellowship to all the world.

"Yes, we had a narrow squeak, hadn't we?" she remarked, and Clare found herself smiling in sympathy.

"It would have been tiresome to have to wait for the night mail," she agreed. "Oh! don't mention it!" cried the other in horror, "when I think of how I have been looking forward to this day, the thought of having to put it off even by a few hours would be too dreadful!"

Clare smiled vaguely; she would have liked to ask the reason for this excitement, but could not bring herself to do so. Her companion, however, did not wait to be asked, but chattered on quite unrestrainedly.

"It is three years since I have been home," she volunteered, "I have been in hospital training as a nurse and I always thought it would make me so homesick to go home and then have to come back again, that I never went home for my holidays, just went to some quiet place in England and took a rest. I was so terribly homesick when I came to London first—I will never forget it, and I felt I couldn't go through such misery again. And then money was a consideration, I have lived with my uncle and aunt, giving her head a jerk backwards to indicate the couple behind, "ever since I was a baby, for I don't remember my own parents, and they—Uncle and Aunt I mean—were quite poor up to lately, but now uncle has come in for an unexpected legacy from America and he will be a fairly rich man now. That is how we are travelling first class," with a pleased look around—"aren't the carriages lovely and comfortable, and so different from the third!"

As Clare had never experienced the latter she only murmured some vague reply, and her fellow traveller went on.

"My name is Mollie Sullivan, and we live at Rathfarnham—oh! to think that I will really see the dear old spot again in a few hours! I suppose you are going to Dublin, too?"

"Yes," replied Clare, "but I am a stranger to Ireland—this is my first visit," and then to her own surprise she found herself speaking quite freely to this chance acquaintance and telling her all about her impending visit to her Irish relatives and her doubts and fears on the subject.

Miss O'Sullivan listened with eager sympathy. "And you have never been in Ireland before?" she exclaimed, and to Clare's amusement her accents expressed boundless pity; "well, you have a treat in store! Oh! you will like Ireland and the Irish people too—why you are half a Celt yourself, so you are sure to enjoy yourself!"

And Clare remembered that this was the second time that this had been predicted for her.

"I hope so," she said, but her voice was still doubtful. The journey to Holyhead passed pleasantly and agreeably—thanks to her little Irish friend, "Uncle Tim" and "Aunt Mary" were brought forward and introduced; they proved to be as chatty and gay as their niece and Clare found herself coming out of her shell and talking to these people without a vestige of that impenetrable English reserve with which she had always encased herself on other railway journeys.

She mentioned something of this to Miss O'Sullivan in a half laughing manner. "Oh, yes, I know what you mean," was the reply, "the better classes in England are all like that; it must be amusing to watch them on a journey—so stiff and prim, especially of course the women—suspectious of everyone. And then the lower classes—why they go to the other extreme! Really the contemplation of "Arty and 'Arriet," travelling—say on a bank holiday—must make the angels weep! Heaven be praised, that we have no prototype of them in Ireland."

Clare laughed a little. "You have a poor opinion of the English people, I am afraid," she said.

"I have been three years amongst them," replied the other speaking in a more serious tone than usual. "And I have seen the best and the worst side of their character, as we nurses always do. As a whole I do not like them—I don't mind saying this to you now that I know you are half Irish yourself—but I did meet a few I sincerely liked. But they were all amongst the nurses themselves, I have never yet seen the English man I could admire—I found it hard enough to even tolerate the average English male!"

Then Mollie laughed merrily. "No matter!" she cried gaily, "I have left them and my gloomy country behind—for ever, I hope! Oh! the joy to be really going home! I simply can't realize it!"

Clare was amused and also surprised at her companions' talk. She had been brought up to regard England and the English as the nation par excellence—the very salt of the earth—and to consider her mixture of Irish blood as something that was at least to be regretted—something best not spoken about.

And now here was the Irish aspect presented to her—the Celtic content for poor John Bull shown to her by the frank criticism of this Irish girl with the clever face and clear grey eyes.

On the mail boat she noticed the various soft brogues around her and to her own ears her voice when she spoke seemed to suddenly sound several notes too high and shrill. She felt annoyed, but the fact remained.

It was a glorious September evening as they steamed into Kingstown Harbour, and Clare was astonished at the beauty of Dublin Bay and at Kingstown itself, which with its pavilion and gardens, terraces and fine houses and pretty villas, its numerous church spires—all glorified in the light of the setting sun—made up a picture not easily forgotten. She gazed with delight at the scenery of the harbour and noticed all the different vessels from the large steamers and mail boats to the smaller pleasure craft and dainty yachts, resting like large white birds on the surface of the calm water. In the near distance could be seen Dalkey and Killiney with all their picturesque environment.

Clare had often heard the words of Lady Dufferin's well-known song:—"Oh! Bay of Dublin, my mind you are troubled!"

Your beauty haunts me like a fevered dream."

But never till now had she realized their true meaning. She was so engrossed in her thoughts that they were quite close to the landing stage before she knew it. Turning round she noticed Mollie Sullivan. The girl was standing behind her, but she seemed quite unconscious of Clare's presence, her eyes were fixed on the nearing shore, and the tears were falling on her clasped hands. Clare turned aside quickly, feeling that she had no right to look upon a soul so moved, and a thought came quickly into her mind—almost against her wish—"Why! if I was thirty years away from England, instead of only three, I could never feel like that! What love after all the Irish must have for their country!"

They were alongside in another moment, and Clare stood waiting her turn to go down the gangway having given her luggage in charge of one of the sailors. She gazed eagerly down at the small crowd waiting to greet the passengers, wondering which of her new relatives would come to meet her. Then her turn came; "Mind yourself, Miss! Hold my hand—that's it now!" and she was safely down the gangway. The next minute she was accosted by a tall, thin gentleman of middle age, who, lifting his hat, said interrogatively:—

"Is it Miss Castlemaine?"

"Yes, I am Clare Castlemaine," replied Clare, looking up eagerly to meet the gaze of a pair of kind eyes, "and you are Uncle James I am sure!" and she found her hands held in a warm grasp.

"You are welcome, my dear—very welcome, both for your dear mother's sake and for your own," said Mr. Blake with deep feeling in his tones, and then he fed in a lighter strain:—"We were not quite sure of you—there was another tall girl in black and Tom and I were nearly making a bet on it! I thought you were a boy, and you thought you were she!" and Mr. Blake laughed at his own joke.

Then glancing round at his son he went on:—"And this is Tom, my dear—your cousin Clare, my boy. I hope you two will be good friends, but indeed you must be good friends with us all. And now is this the man with your handwraps? That's right, we may as well take our seats, but there is always a little wait for the mails you know—your luggage will be in the van all right."

So talking he piloted her to the train, drawn up alongside the pier, and Clare feeling already that she would like this new uncle, found herself presently sitting beside him and opposite Tom. She took a good look at her cousin now, and was surprised to find him very intelligent looking, quietly dressed, and—as she afterwards discovered—possessed of a perfect manner. She had an idea at the back of her head that all Irishmen—young ones anyway—must of necessity be a bit rakish and wild and always making jokes. Tom turned from the window and met her inquiring gaze. He leaned forward with a slight smile—"Well! I hope your scrutiny will end in a favourable verdict!" he said, with a twinkle of the eye. Clare colored and laughed, and the ice was broken. By the time Westland Row was reached the trio were like old friends.

She saw little of the city during the drive to Rathmines—she was too excited to take much notice of her surroundings. Was not every moment bringing her nearer to all these unknown cousins? Her uncle and Tom were all right certainly, but perhaps they were exceptions? What about the girls of the family?—the eldest Miss Blake must be years older than herself—she might be cold and reserved, might not want the visit of an unknown English cousin, at all! How Tom Blake would have smiled to himself if he could have read his cousin's thoughts. Here they are at last! What a tall house, and a lot of steps up to it! Her legs are trembling a little as she mounts these same steps but before she can reach the topmost, the hall door is flung open. Clare sees a vista of a large dark hall that seems to her excited fancy to be full of people—and a rufly enough the whole Blake family had managed to be at home on this evening to welcome the new cousin—then the next moment someone comes forward from all the rest and Clare sees a sweet Madonna-like face, and hears one of the sweetest voices she has ever heard, saying:

"Welcome a hundred times, dear Clare! We are all glad to see you!" and soft lips touch her cheek.

The next moment she is surrounded, and kissed and hugged by the girls, and has heard nearly shaken off by the boys. The Blakes never did things by halves, and they had taken to Clare at once. Instead of a cold and haughty young English girl with a supercilious stare—the kind of vision they had been rather dreading—they beheld a pretty slight girl with fluffly, fair hair, and a very wistful look in her blue eyes—"Something like a lost dog, you know!"—Pat remarked later, to the disgust of his romantic brother Shamus.

Mary rescued Clare at last and took her upstairs to the room prepared for her. Very sweet and dainty the spare-room looked—and well it might—after all the various "finishing touches" and general brightening up to which it had been subjected by Mary's deft hands.

TO BE CONTINUED

CHERI

By Lucia Kemper Durand in Rosary Magazine

Marcella Austin was a pretty, dainty and really fetching little old maid, and she wasn't a bit to blame for the last-named fact. Suitors there had been a plenty in Clare's youth—days—sensitive Tom Pillsbury, jolly Jack Crawford and others who admired her delicate beauty and gentle ways—but she had inherited a stern and highly connected parent, nee De Lancy, and no suitor had presented himself who was deemed worthy of so august a family connection.

Mrs. Austin, a widow for many years, had managed all family affairs with a high hand for herself and her only child, and not until she was seventy-five, and suddenly stricken by death, did she relinquish her rigid grasp. And Marcella, at fifty, slight and delicately fashioned, looked twenty years younger, so long she had been sheltered from contact with the world.

She had always supposed from her mother's extravagant mode of living in the large old-fashioned home—the show place of the little village—that their income was ample. It was a rude awakening to find everything gone—that even her home must be sold to pay debts and to keep her alive. To help matters, she promptly fell ill from anxiety and worry over her financial affairs.

During Marcella's illness her nearest relatives, a second cousin and his wife, evidently fearful that they would be held responsible for her support, had made arrangements for her in Mrs. Tompkins's boarding-house in an adjacent city, and, half-sick, worried and lonely, she was thrust into the place before she could get her bearings.

The boarding-house was one of those tall, narrow, old-fashioned homes, long abandoned by the owners as a residence, but still on the edge of the desirable part of town. It was a dingy, dreary place out of respectability, and all Marcella could afford with her limited income. As her strength grew so did her resentment. Surely with a little time, a little assistance, she could have done something for herself for at least a few years, but now the only work she felt equal to was sewing and mending the household linen for Mrs. Tompkins, for which she received her board.

Mrs. Tompkins was kind and friendly, but immersed in work, down in her basement kitchen, so that Marcella seldom saw her. Up in her third-floor back room Marcella often sat gazing listlessly out of the window. The view was dull; brick walls, dingy with city dust and smoke, a depressing sight for one accustomed to a country landscape of wide, unbroken spaces, soft hazy distances, and beautiful trees.

There was one small tree near her window, a tall, spindling poplar, reaching to the eaves above, that was her one comfort in this cheerless place.

Everything in the boarding-house was strange and different; there were several old ladies and a number of young business women, but the last-named were brisk, efficient, and never paid her no attention. There was no one who afforded the least sense of companionship. She would sit sewing for hours beside her open window listening to the gentle fluttering of the poplar leaves, occasionally shutting her eyes and trying to imagine herself in her old home again. How she longed for something or someone to love—some one belonging to her! Her loneliness was overwhelming.

As she sat one day in the open window, gently soothed by the rhythmic swaying of the poplar leaves, she suddenly heard a burst of eloquent song from the throat of some little bird in the tree almost beside her. She was startled by its vehemence and proximity, but she made no quick motion to disturb the little creature. Quietly she peered through the branches and saw a tame canary very near, trilling and singing in mad abandon. The bird evidently had seen her but had no fear, and after a slight interval hopped upon the sill, and surveying her critically a moment with head on one side, alighted on her shoulder. Marcella was thrilled with joy at this demonstration of friendliness. Quietly she reached over and closed the window and the bird was her own!

"Oh, you darling!" she cried. "You little bit of happiness! You are mine, mine!"

Very tame and evidently used to perfect freedom in a room, it flew from object to object and back again to her, trilling and calling. Her ardent longing for something to love had been answered. This little bird, she knew, would henceforth be her joy of life.

Some philosopher has said that love is the fear of losing. Marcella suffered keenly for fear of losing Cheri, as she named her new-found treasure. Every day she searched the paper carefully, dreading to find an advertisement for the lost bird; but day after day passed and her fears quieted. Mrs. Tompkins discovered a discarded cage, and soon the canary was installed as another member of the household.

Every one in the house was intensely interested in Marcella's bird. Gifts were presented of birdseed, a lettuce leaf, any dainty that a bird was known to love. There was only one boarder, a Mrs. Schmidt, who looked with disfavor on the little songster. He was a wonderful singer and that, apparently, was his crime.

"It makes me nervous—such a noise all day! First de bird, den Miss Austin—she chatters untid talks untid talks—ach! idt iss too much!"

"Poor little Marcella! And Mrs. Schmidt's room was next her own, so she tried her utmost to talk in whispers and keep the peace, but Cheri was wild with delight at the attention he was receiving and his way of responding was to sing in a mad frenzy of joy.

One day Mrs. Schmidt knocked loudly on Marcella's door. "Vell, Miss Austin, now I find outd whose iss your bird. Idt becoms to a rich gentleman von block away from here. Idt flew outd von day untid his housekeeper told de woman who vashes here idt iss his bird."

Marcella turned white. The news she had been dreading had come at last! Must she really lose Cheri, her only joy in life? Mrs. Schmidt was beaming with importance at the consternation she had caused. Marcella was in despair. Dear as Cheri was to her, she knew she should have no peace if she did not return the bird to its rightful owner, and yet—what a void there would be in her lonely life! She had tried so hard to adjust herself and fit into this new home, and not until the coming of the little bird did she seem to find pleasure and contentment as she had once known them.

Sadly after lunch she put on her wraps and made her way to the handsome house around the corner. Yes, Mr. Pillsbury was in, and if she would state her business, the man would see if she could be received.

Marcella felt very small and timid in the luxurious reception room while she waited to be admitted to the presence of "the rich gentleman."

A sad-faced man about fifty-five, seated in a wheel-chair excused himself from rising as Marcella entered the room, and instantly she felt sympathy and interest—she had so recently been ill herself. As she commenced to explain her errand, she had a sudden flash of recognition:—"Tom—Tom Pillsbury—is it really you—the old Tom I used to know?" she cried out.

Marcella Austin, I knew you instantly! You look almost the same girl I thought so much of thirty years ago!"

Marcella turned a vivid pink which was vastly becoming and explanations and reminiscences of the intervening years followed. When she finally reverted to her business in hand and explained about Cheri, Tom Pillsbury laughed again.

"So that is where the little rascal is! He's I've missed him, but—" he could see the quivering lip—"I would like you to keep him, for I have a dozen others. Do you remember, Marcella, how as a boy I always loved birds and trees and flowers? And now I'm shut off from a great deal, except what I can bring here," and summoning his man, he was wheeled into a conservatory, a veritable fairyland of blooming plants and gay birds, flitting from vine to vine, chirping and singing in the fragrant air and sunshine.

Marcella was amazed! She had never imagined such a bower. Tom Pillsbury was enjoying her rapture.

"You can see I don't need your Cheri, and I want you to keep him if he gives you pleasure."

Then Marcella opened up her heart to this old friend and told him how much the cherry little bird meant to her, coming when it did into her lonely life.

Marcella was out for her usual walk a day or two after acquiring Cheri when a handsome limousine drew up to the curb and Mr. Pillsbury asked her to join him in his ride. Such a wonderful ride! And he was the same dear old Tom Pillsbury, with the same power of attraction and a mature growth deeper and finer! If her mother had not interfered, how different and how happy her life might have been!

And as for Tom Pillsbury, it was seldom he had found any one so interested in his own particular hobby—Nature and all its variations. He was finding out, too, the worth of sympathy and companionship. How they brightened his days! Since the accident which had left him unable to walk, he had been a recluse, somewhat bitter against a fate that had cut him off from his fellowmen.

There were many rides during the summer and a number of times Marcella came home with pink cheeks and sparkling eyes and an unwonted lightness of heart. And so, except for an occasional disagreeable encounter with Mrs. Schmidt, she was beginning after all to find some flavor in life.

One day at luncheon, Mrs. Schmidt quietly slipped away earlier than the others and went up-stairs. Marcella noted her queer—but Mrs. Schmidt was queer any way and the matter was not worth a second thought. When Marcella went up to her room a little later the window was wide open, also Cheri's cage and—Cheri was gone! With an awful sinking of the heart Marcella called and whistled, all in vain; no one knew anything of Cheri. Mrs. Schmidt kept a discreet silence.

Marcella was inconsolable. The little bird had made all the difference in the world to her drab life. It had brought life and song and happiness. It was something belonging to her, something to love and care for, after everything else had gone.

The next day Marcella went despondently to return some magazines lent her by Mr. Pillsbury. As she was leaving at the door, the man ran after her; Mr. Pillsbury wished to see her a few moments.

"Good morning, Marcella," he called cheerily. "I want you to come and see a new inmate of the conservatory."

This was a pleasant diversion to Marcella, but she dreaded to have to tell him of Cheri's loss, and Mrs. Schmidt's dishonorable action—for Marcella had not been long in guessing the truth. However, his keen eyes had quickly perceived that something was wrong, and so she made a clean breast of it, for dissembling was never one of her strong points.

To her surprise her old friend did not seem as sympathetic as she had expected, and after being wheeled into the conservatory he seemed more intent upon his own affairs.

Marcella looked about at the lovely birds and flowers, entirely unaware of how charmingly her own delicate grace and beauty fitted into the picture. Little did she realize that more than one pair of eyes was watching her with admiration!

Suddenly, with a sharp "tweet, tweet" Cheri alighted on her shoulder.

"How do you like my acquisition?" laughed Mr. Pillsbury, very much alert and interested. "My Cheri," she cried in rapture. "Where did you come from? Oh, you darling, how I have missed you!"

Mr. Pillsbury watched with fascination the meeting between the two friends, for Cheri was wild with delight and chirped and trilled and flitted from Marcella to the shrubbery, then back again.

Marcella learned how Cheri had discovered at the window trying to get back to his old associates and friends.

"I think, Marcella, now that he has chosen between us, I'll keep him here," commented Mr. Pillsbury with a wicked twinkle in his eye, "but," and his face grew grave again and there was pleading in his voice, "don't you think you could come, too? We both need you, Marcella, Cheri and I—much, much more than I need you thirty years ago."

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Necessity teaches how to pray, and how to have recourse to God. This ruler had been taught to pray by his adversity. Urgently he implores the Divine Saviour, "Lord, come down before that my son die."

Indeed, when do we feel more need of prayer, when are we in better mood for prayer than in times of trouble and adversity? Then remember that our sole help and consolation is in our Heavenly Father, the loving Father of all His

children.

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children, and not in vain shall we turn to Him. Soon we shall experience consolation and encouragement, and our wounded heart will be healed.

When sickness enters our homes, when dear parents, husband, wife or children are thrown upon the sick bed, when in their misery they appeal to us for relief and we are impotent to soothe their pains, what indeed can we do then? Then we have to point to the Lord, and exhort them to take their refuge with the Almighty, and we join them in their prayer to supplicate from our Divine Lord that which is best for their welfare in time and eternity. And, if the disease, has after all taken a fatal turn, if death has taken our beloved ones, what else can we do but again turn to God and pray for their souls, that they may obtain life and peace before their Divine Judge.

The hours of trial and adversity are often a severe test for our faith in Divine Providence, but, pray and in prayer you will find consolation, strength and encouragement. Remember how our Divine Saviour prayed in the garden of Gethsemane to His Divine Father, asking strength in His approaching hours of suffering. "Pray with our Divine Redeemer, My Father, if this chalice may not pass away, but I must drink it. Thy will be done."

Surely, if you thus pray to the Divine Father, He will not fail to send also to you a consoling angel, and when your trials are greatest and most pressing, have confidence that the Lord is nigh with His generous assistance.—The Sentinel of the Blessed Sacrament.

OUR LADY OF LIMERICK

By Thomas M. Schwertner, O. P.

The love of the Irish people for Our Blessed Lady—one of their most marked characteristics—dates back to the very days of St. Patrick. So spontaneous and general has this affection for Mary been amongst them that it is safe to say that there is no Christian nation which from the very moment of its conversion has been distinguished by greater devotion to the Mother of God.

If one looks for an explanation of this beautiful national trait, it can probably be found in the fact that just as St. Patrick was about to enter upon the active work of converting the Irish people to Christianity he attended the General Council of Ephesus, (431) where the prerogatives of Our Lady as Mother of God were asserted and defended against the heresies of Nestorius and his followers. The enthusiasm with which the bishops of the world received the definition of Mary's divine maternity undoubtedly made a profound impression on the heart and mind of St. Patrick. Naturally, then, when he began to preach to the people he could not but speak in the most glowing terms of her whom he loved so much, and whose glory, he had so recently seen extolled officially and formally by the bishops of the Church assembled from all parts of the world. And under the powerful impetus of St. Patrick's preaching the Irish heart consecrated itself to Mary. Never, thereafter, even in the dark days of persecution, did this people forget her whose moral beauty charmed their fancy and whose immaculate purity ravished their hearts.

Our Lady is venerated under various titles in different parts of Ireland. There is scarcely a nook or corner of the Green Isle where there is not a shrine of Mary to be found, from which she dispenses in her usual bounteous way the graces which she obtains from her Divine Son. There is not an Irish home in which the place of honor is not given to Mary, not one in which she does not preside like a Queen. And not the least popular title of Mary in Ireland is "Our Lady of Limerick." The story of this miraculous image goes back to the dark days of persecution.

At the beginning of the seventeenth century—to be precise, in 1610—Sir John Burke, Lord of Britton, was condemned to death because of his faith by Sir D. Sarsfield, Viscount of Kilmallock and Lord Chief Justice of the Common Pleas. Burke, a devout Catholic and a member of the Third Order of St. Dominic, had made himself obnoxious to this hard-hearted tool of James I. of England because he harbored proscribed priests in his home, whither the people of the countryside came regularly under cover of night to hear Mass. The cruelty with which he was put to death and the patience with which he bore his martyrdom signal him out as one of the real heroes of those dark days. Having given everything to God, he had but one thing to regret, and that was that he had nothing to leave to the Order which he loved so much, and which had guided him on the way of the spiritual life. Before going to his death, he dedicated his unborn child to the Order of St. Dominic. Later on, this child entered the convent of the Irish Dominican nuns living in exile at Lisbon, Portugal, where after giving education by her great virtue she died in the odor of sanctity in the year 1648.

Other members of the Sarsfield family, far from following the example of their iniquitous head, deplored it sincerely. As an act of reparation they presented to the

Dominican Fathers of Limerick a statue of Our Lady before which she holds in her right arm seems lost in wonderment at His Mother's beauty. Her other hand is outstretched, as if to lead all the people to the feet of her Divine Child. Because she is higher than the angels, she rests her virginal feet upon the head of five cherubs, each of which is in itself a work of art, marked by strong individuality.

The Dominican Fathers in Limerick date back to the year 1227, when Donogh Carbarach O'Brien, the religious-minded King of Munster invited them to the City on the Shannon. He himself built their church and convent, where they remained until 1698, when, the better to minister to the spiritual needs of the people—at that time being hunted to death by their persecutors—they moved into an unassuming alley known by the suggestive name of "Fish Lane," just off of Mary's Street. But even before their removal the Fathers had taken the precaution to hide the famous statue of Our Lady of Limerick. This was in the year 1650. As the statue is hollow and incloses a small safe, reached through a door in the back, a gold chalice, also presented by the Sarsfield family in reparation for Burke's martyrdom, was hidden there, together with other priceless relics. The fact and place of its burial were carefully recorded in the archives of the convent and were never allowed to be forgotten by the community in hiding in Fish Lane.

In 1783, after the fury of the penal persecutions had somewhat abated, the statue was dug up and taken to the humble little oratory off Mary's Street. To the surprise of all, though it had been buried in damp ground for more than three-quarters of a century, it was found in perfect condition. This marvelous preservation of their beloved image of Our Lady made a deep impression upon the people and crowds flocked to the little chapel in Fish Lane. The many miraculous answers to petitions poured out at the shrine served to spread its fame all over Ireland, and thus Our Lady of Limerick soon became a real magnet, drawing faithful clients from every corner of the land.

THE OPEN DOOR OF CONSOLATION

Anthony M. Benedik, D. D., in America

One of the central points of attack against Catholic belief and practise has ever been the confession of sins to a priest. God knows your sin, the opponents of the true Church say. He knows it in every variety of detail, better even than you do; He knows when compunction enters your heart, and the birth of that sorrow spells the death of the sin; why, then, should you be obliged to tell your sins to men, in order to obtain the forgiveness which God alone can give? These opponents disregard the point that oral confession is the ordinary, divinely appointed means of blotting out moral error from the souls of men, and that the man in the confessional is not the person of the Good Shepherd who wills that His erring sheep be brought back to the fold. Wherefore it is gratifying to receive such a testimony to the necessity of confession, even from a human standpoint, as appears in the January Atlantic Monthly, in an article entitled "A Protestant Confessional," by the Rev. Dr. Charles M. Sheldon, noted Congregationalist minister and editor. Into a little study, off from the primary room, which is a waiting-place where a deacon of the church and his wife receive callers with the sympathy that will prepare them for a candid unfolding of their woes, enters the open door, the door of hope and consolation, through which sinners, wretched and humbled by their downfall, enter slowly and with trepidation, to return shortly with the courage to face their troubles, reborn in their hearts.

As Dr. Sheldon confesses in the course of his article, it took him a long time to discover that pulpit-preaching is not enough to draw man to God. He says, in part: "One of the first struggles of the average Protestant minister seems to be to get an audience to come into a building to hear him preach. If he cannot do that, either by sensational methods or by moving pictures or unusual preaching, his ministry is called a failure. The average church committee, seeking a man for a church, wants a man who can draw a crowd. The church is looked upon as a place to go to, to hear someone."

"But people want something more than preaching. They want comfort and courage and the help that does not come to them when it is handed out wholesale. The confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant church, which has emphasized

preaching above pity, and the pulpit above the person. It is always easy to predict what might happen if something is done in place of something else; but I would like to suggest that if the churches of America opened a confessional that would minister to the primary needs of peoples' souls, in between the preaching and the multiplied committees and meetings and organizations, the church—the Protestant church in this country—would begin a chapter in its life that would do away with the questions, how can we reach the masses? what shall we do with the second service? why don't people go to church? and all the rest of the wail that goes up concerning the church's weakness."

And he concludes his article with these words:

"I wonder, as the years flow down the channel of time, why I have put so much emphasis on the Pulpit, and so little on the People in my parish. God forgive me if I have thought more of my sermons than I have thought of my souls."

Is that not, to a great extent, the explanation of the manner in which the Catholic Church binds her people to the heart of her Faith, the reason why Catholic churches are filled four or five times on Sunday mornings, while the Protestant preacher delivers his elaborately prepared talk to a mere dozing handful? He puts his heart into his soul into the pulpit, just as the actor does into the rendition of his role before the footlights, and back there, in the black depths of the theater, is an audience whom he scarce knows, in whom, to be sure, he is interested as a corporate whole, but not as individual, living beings. The Catholic priest, on the other hand, goes out into the parish, he knows the members of his flock from their very births, follows them through the years of their youth, is with them daily in their school lives, and shares their sorrows and joys, their troubles and their consolations. He is always glad to come to their aid in time of distress; the door of every parish house is an open door for all who would seek advice or aid; and, if any trouble befall them that human hand cannot heal, if any of the flock stray from the path of righteousness into the ways of sin, there is God waiting in the confessional.

Dr. Sheldon's article is worth reading. A young couple came to him, George and Emma, who have been engaged for two and a half years. George is a clerk in a railroad office, and Emma is in a milliner's shop, and they have saved up enough money to get married; but there are obstacles. George is a Presbyterian and Emma is a Baptist, he doesn't like her minister and she doesn't like his, they don't agree on some of the doctrines—what should they do? Dr. Sheldon says, "I used to think that inspiration was a thing of the past. But as I looked at these Babes in the Woods I was seized with something that closely resembled the real thing." And at his suggestion, they cut the Gordian knot by joining the Congregational Church together and being married by him, their minister!

It is probably true that the open door of Dr. Sheldon has rendered invaluable assistance to many in need, temporal and spiritual.

"Questions about child-training; requests for reference-books in college training; earnest young souls in doubt as to life's call to profession or business or activity; not infrequently, the open longing for the higher life in spirituality; many requests for prayer for wayward sons and daughters, some at home, others far off on land or sea; questions as to proper ways of conducting one's daily affairs on the basis of the Golden Rule, especially when the other parties involved refused to do so; very many anxious members in debt or struggling with ill health."

All these cases came to the pastor's attention. But can it be doubted that the strength and courage and help which the open door administered to faltering souls would be much more efficacious if to the assistance which man offered could be added the authority of God.

"The three things," says Dr. Sheldon, "that have made the Catholic Church a power in history have been its unity, its dogma, its confession. The Protestant Church does not have these. It may not need the first and second; but there is no reason why it should not have the third."

Yes, but it is the unity and the dogma which make confession the power that it is in the Catholic Church. The fact that all her members throughout the world, whatever differences of time or latitude separate them, believe that it is with Divine authority that the priest administers the Sacrament by which innocence is restored to the soul, this it is that enables Catholics to overcome natural reticence and take their difficulties to the tribunal of Penance, confident that their doubts will be solved, and the arduous way of Life made easy before them.

To suffer one hour with and for one we love brings us nearer to spirit to them than many years of joyous companionship, for only in sorrow does the heart reveal itself.

Our Lord, says a spiritual writer, came into the world as a little child to teach us that we must become as little children if we would enter the Kingdom of Heaven.

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LONDON, SATURDAY, AUGUST 5, 1922

MR. COOTE RETRACTS

The following news item is taken from the Toronto Daily Star in its issue of July 21st, 1922:

When shown the statement made by Father Foley, acting editor of the CATHOLIC RECORD, of London, Ont., in reply to charges leveled against Bishop Fallon of London and the CATHOLIC RECORD by Mr. William Coote, M. P. of Tyrone, Ireland, the latter said today to The Star:

"In the first place I wish to assure Father Foley that I did not assert that Bishop Fallon was the editor of the CATHOLIC RECORD. What I did say the other night at Hamilton was that the CATHOLIC RECORD is published in London, Ont., in the diocese of Bishop Fallon, and that it was in political matters the exponent of the Roman Catholic Church and consequently to attack a body of Orangemen in Ireland and charge them with a crime as brutal and cowardly as the murder of Dean Findlay is all the more reprehensible when it appears in an organ which has the religious sanction of any church making for peace or goodwill."

The Star pointed out at this juncture that the CATHOLIC RECORD had acknowledged editorially that it was mistaken in referring to Dean Findlay as a Catholic priest. "This is the first intimation I have had of any such correction," was Mr. Coote's reply. He went on:

"I should like to have from Father Foley a copy of the RECORD in which the editorial appeared. I have information that it appeared at a much later date than that given by Father Foley."

"But you just said you had not heard of the correction previously," said the Star.

Mr. Coote was perplexed. "Well, yes, I knew something of it," he said. "I understood that it appeared in a condensed summary in an obscure corner of the paper."

"You understood there had been a correction then when you made the charges regarding the Dean Findlay incident and despite that fact you went ahead with them," queried the Star.

"Well, I had not seen the editorial correction at any rate," explained Mr. Coote.

"But you knew it existed?" "Yes."

"I should like it clearly understood," continued Mr. Coote, "that I shall continue to denounce the Church of Rome as I have in the past at my meetings. The Catholic priests of Ireland, especially the young priests, are bigoted and narrow, and I am going to make that known."

Mr. Coote said that he did not know Bishop Fallon personally, nor did he know Father Foley.

The CATHOLIC RECORD would not take any further notice of the Hon. William Coote, M. P., were it not for the very ludicrous threat which he makes when he says "I should like it clearly understood, that I shall continue to denounce the Church of Rome as I have in the past at my meetings."

The Hon. William Coote, M. P., states that he would like to see a copy of the CATHOLIC RECORD in which the editorial appeared correcting the mistake in regard to the murder of Dean Findlay. If the Hon. Member of the Ulster Parlia-

ment would send the CATHOLIC RECORD his address, a copy of the CATHOLIC RECORD, containing the information he requires, will be forwarded to him by return mail.

Another point, and a very serious one, which the statement of the Hon. William Coote, M. P., in the Daily Star raises, is the truthfulness of the report of his statements, made in Hamilton, by the reporter of the Toronto Globe. Of course this is an issue between the Globe and the Hon. William Coote, M. P. His statement in the Daily Star is quite at variance with his statement as reported in the Globe.

As the Globe featured the statements made in Hamilton, statements which reflected upon the honesty of the Rt. Rev. M. F. Fallon, Bishop of London, it certainly ought in justice to His Lordship, publish the retraction or at least the corrected version of the speech of the Hon. William Coote, M. P.

Men of the stamp of the Hon. William Coote, M. P., know full well how far and with what effect a statement, however false, will go. They know full well that a lie, no matter how preposterous, is difficult of receiving the widespread public denunciation and refutation which it deserves. However, the Globe owes it to the public either to affirm or deny the statement of the Hon. William Coote, M. P., as given to the Daily Star. It is due to Rt. Rev. M. F. Fallon, Bishop of London, that the Globe correct the erroneous opinion which its news item tended to create.

Returning to the Hon. William Coote, M. P., we wish only to remark before bidding him farewell, that in Canada we have no room for the imported variety of professional agitator of bigotry. We Canadians may have our family quarrels but we do not need outside help either to accentuate them or to settle them. We are quite capable of settling our own domestic affairs.

The Dominion Government has immigration officers to see that no immigrant enters the country, who may become a menace to the community. The Hon. William Coote, M. P., has ostensibly come to this country with the avowed intention of stirring up religious bigotry of which we have sufficient already. No greater menace to the welfare and peace of our country can be imagined than the evil of religious intolerance, and no greater harm can be done by man than to stir up the fires of such an evil.

Hon. William Coote, M. P., is a dangerous menace to the welfare and peace of our country and, as such, if he does not depart of his own accord, ought to be deported.

In conclusion we beg to point out an inaccuracy in the statement of the Hon. William Coote, M. P., as published in the Toronto Daily Star. He says that the CATHOLIC RECORD in matters political is the exponent of the Roman Catholic Church. Now the Hon. William Coote, M. P., in this matter again is either ignorant or maliciously lying. The Roman Catholic Church does not in any way either directly or indirectly interfere with the news columns of the CATHOLIC RECORD and furthermore it has been the policy of the CATHOLIC RECORD to refrain from entering the political arena, except when the rights of Catholics are at stake. Neither His Lordship, Rt. Rev. Bishop Fallon, nor any other Bishop is responsible for any article appearing in the CATHOLIC RECORD. The responsibility rests upon the editor-in-chief alone.

LEADERS ARE NEEDED

BY THE OBSERVER

Dr. Carleton J. Hayes, addressing the graduating class of the College of New Rochelle, sounded a call for intellectual leaders. Dr. Hayes declared himself a pessimist in regard to progress; and while not failing to notice the noteworthy advance on certain lines, such as mechanical conveniences, household devices, the triumphs of mechanical invention, the comfort of travel, etc., he questioned whether labor-saving inventions signify progress.

The learned doctor made a good point when he said that if these things gave us more time to cultivate the mind and soul, and if we used the time for such purposes, we should be making progress; but otherwise our supposed progress may only amount to giving our brains a vacation as well as our bodies; and promote idle pleasure and devotion to pleasure for its own sake and not merely for the rest and refreshment it affords.

"Real progress," he says, "requires, along with physical and mechanical betterment, constant improvement individually and collectively in the two distinctive attributes of human kind, the mind and the soul. If we are to make real progress, we must be not only more comfortable but also better and more thoughtful."

Dr. Hayes is unquestionably right. The people of today, especially the young people, do not take time to think; they are too busy chasing after "a good time." We hear it said that people must not work so many hours; they must have more time to improve their minds. But what, as a matter of actual fact, are they doing with their spare time? Are not most of the unmarried at least thinking only of fun; amusement; pleasure?

Dr. Hayes thinks that people of today, in general, do not use their minds as much as people did a generation ago. No one who knew the cool, steady, thoughtful people who lived then, can imagine for a moment that we do. Perhaps they did not have amusement enough; there is an extreme at each end of every question. But they were thoughtful; they did think, and when they read anything they did not forget it next day; but pondered it; and talked it over with others; and tried to understand it.

Dr. Hayes suggests that we are "chloroforming" our minds. He is right; and he is not the first to have remarked on it. Pleasure has become a sort of dope; the sensations of one "good time" chase the sensations of the next last out of the mind; and the mental condition is that of being doped, deadened. Who wants to think nowadays? We require every subject not only thought out for us, but cut up in small pieces, and then flashed on a screen, or compressed into headlines.

"We apply anesthetics to our brains," says Dr. Hayes; "and I fear we apply them also to our souls, with worse results. . . . The hardy pioneer and the frontiersman of a generation or two ago have given place to the 'softy,' and the seeker after pleasure. The fear of pain and suffering is as boundless as the craze for possession and the thirst for enjoyment. There is an increase of vulgar ostentation in dress, in manners, and in entertainment, and a sharp decline in true refinement and in the practice of the simple, basic Christian virtues. Personal conduct in this country is guided less and less by reasoned principles and supernatural faith. If the process be unchecked, the next generation will witness a miserable spiritual backsliding of the United States into the infamies of pagan antiquity."

No need to wait for another generation. "The infamies of pagan antiquity" are with us; and some of them are proclaimed, even by leaders in secular universities, as new discoveries in "progress"; new truths for the "self-development" of men. The note of the age is selfishness. One can not constantly pursue, as an aim and object, the amusement and pleasure of oneself, and not become selfish. To centre one's thoughts on having "a good time" is to harden the heart against any duty that interferes with pleasure.

That is the reason why young people run to shows and parties almost as soon as their parents are buried: Selfishness. That is the reason why tried and grieved widows must sit alone with their dead; and the neighbors go off home to bed: Selfishness. That is the reason why it is no longer a general custom to attend funerals: Selfishness. That is the reason why the sick must lie and suffer alone: Selfishness. That is the reason why mother must sit alone every evening in the year and wonder how she has failed to keep the love of her boys and girls, that not one of them will sit with her for an hour once in a while: Selfishness.

Selfishness! Is it hard to see it all around you; perhaps in yourself. It is in the air we breathe; it is coming to be taken as a law of life; and we imagine we have defeated the curse of God, and can escape trial and tribulation and suffering.

I shall take occasion again to quote some of Dr. Hayes' views, and to comment upon them.

NOTES AND COMMENTS

THE STORY of the pilgrimage of two priests from Massachusetts to St. Anne de Beaupre, having covered the entire distance on foot, comes like a breath of pure ozone from the Ages of Faith. Too often in these days, pilgrimages so-called more closely resemble popular excursions, with all the comforts and diversions to which this generation has fallen heir, and seems sometimes to regard as its highest privilege. To such, a visit to a shrine like Lough Derg in Ireland would come as a revelation.

AN ARTICLE in the Mail and Empire, appreciative of the genius and poetical achievements of Francis Thompson, repeats the not uncommon error of classifying the poet as a convert. The Mail also refers to him as a "brother" of Edward Healy Thompson. The truth is that Healy Thompson was a brother of Francis' father, and both converts, received into the Church in the early fifties, whereas the poet who now, being dead, fills the whole world with his fame, was not born until 1860, when his father had been a Catholic some eight years. Francis Thompson was therefore born and brought up a Catholic, and never knew any other faith.

As the Mail writer truly says, posterity will recognize in Thompson one of the greatest of English poets, ranking with Keats and Shelley, pre-Victorians, on the one hand, and with Browning and Tennyson, late-Victorians, on the other. Intellectually, he had perhaps a closer kinship with Crashaw, like himself, a Catholic, and in the spirit of their muse and their essential vision the two may be bracketed together, Thompson, however, in the judgment of competent critics, being unquestionably the greater.

THERE is in the Mail article one incongruity in the bracketing of Thompson's name with Emerson's, the resemblance, however, it should be added, being restricted to the fact that both "often have imperfect rhymes." That being so, the allusion is pointless. On the other hand, there is this fundamental difference between the two, that whereas Thompson was a poet in the highest sense of the word, Emerson, whatever else his intellectual claims, was not a poet at all.

A PARAGRAPH in the Toronto Globe having referred to one "Richard Simon," as the "first Higher Critic," and a "Roman Catholic priest" who in the seventeenth century had suffered persecution at the hands of the Church, a correspondent retorts as follows: "The reference is interesting as illustrating the range of imagination in some people where the Old Faith is concerned. Richard Symonds (not 'Simon') was not a Catholic priest, but a puritan divine who, because of his extreme Calvinism, touched with 'high strains of anti-nomianism' (Dictionary of National Biography), was inhibited from preaching in the reign of Charles I., flourished in London under the Commonwealth, and died a natural death some years after the Restoration. To impute to the Vatican, therefore, the destruction of three hundred copies of the book mentioned (if Symonds ever wrote such a book), is pure romance. The Vatican authorities probably never heard of the man, far less concerned themselves with his 'Higher Criticism.'"

WITH REGARD to Bible-burning exploits, usually assumed in such quarters to be a peculiarly Catholic accomplishment, it is added: "WHAT is not romance, however, is that when the senseless charge that Catholics were forbidden to read the Bible was effectually falsified by the publication of a translation of their own, generally known as the Rheims or Douay version (1582), it became in England a penal offence to possess one, and whatever copies the authorities were able to lay their hands upon were publicly burnt by the common hangman." That, it may be added, torture was resorted to to unearth copies is a fact that cannot be successfully denied. These are matters, however, that are too often discreetly kept in the background.

REGARDING the current pet enthusiasm for indiscriminate Bible distribution a little item comes to

us from India which sheds an interesting sidelight upon it. In spite of State support, we read, and financial aid from several well-organized missionary agencies in Great Britain, Protestant churches in India are gradually losing their hold on the natives. Year by year, the same item goes on, copies of the Bible are distributed free to Hindus and Mohammedans in increasing numbers, but the Bible alone does not constitute Christianity, and Protestant missionaries painfully realize that too often the copies circulated are utilized more in shops and salerooms for wrapping purposes rather than made religious use of. This but echoes experiences in China.

GETTING ON

READ A PARAGRAPH—IT MAY BE THE THING YOU NEED

CATHOLICS AND HIGHER EDUCATION

In his first message to America, transmitted by the Associated Press, Pope Pius XI. made a plea for higher education. After referring to his lifelong connection with libraries and seats of learning, His Holiness said: "The university must be a shrine of learning. Its purpose should be to mould intellectual leaders and endow them with deep erudition, guided by the principles of faith. . . . Zeal, spirit and learning are forming the most important effort of achievement."

The Church has a great future before it in the world today. In no country has it prospered more than in America. Opportunities for leadership in the Church, in politics, in business, in science, are without number. What is needed are not more opportunities, but trained men and women to grasp the opportunities which offer on all sides.

The Catholic college has produced numberless leaders in American life. Cardinal Gibbons, Archbishop Ireland, Chief Justice White attended Catholic colleges. These men had brains and their Catholic faith; to these two great gifts of God they added a sound education. Is it surprising that they became benefactors of mankind and ornaments of the Church of which they were loyal sons?

If the Catholic boy or girl attends college for four years, profits by the training given therein in languages, mathematics, science and philosophy, comes out into the world and is not a success, both material and spiritual, then everything we know about preparation for life is upside down. Success is not infallibly certain even for a college graduate, but his chances are seventy per cent. better than those of the self-educated man.

WHY CATHOLICS DO NOT LEAD

Why do not Catholics lead? The reason is plain; it is because we are not educated. You are surprised and ask: "Are not our parish schools good, the equal of the public schools?" Undoubtedly they are as good, and often better. But you cannot expect leadership from primary school education. Boys and girls that quit school after the eighth grade can never lead the world. What proportion of our boys and girls attend high school? Let us confess that a very small proportion has done so in the past; let us hope that a large proportion will do so in the future. If you love your children, if you love yourself, if you love your country, if you love your God, you will see to it that, at least, your children go through a Catholic high school. Then they can do something. "Can they lead them?" "Hardly." "How can you prove this?"

"Many high school graduates hold responsible positions." A little reflection and calling to mind what you already know will tell you that the trained man surpasses the less well trained in all fields. It is so in baseball, football. It is so in running, boxing, and all the sports. What chance has an untrained man, without skill and with flabby muscles in these contests? The trained man wins out in the shops wherever mechanical skill is required. Only the highly trained man can succeed in the fine arts, music, painting, sculpture, architecture. It is almost universally true that the highly trained doctors, lawyers, engineers and scientists, professional men of every sort, stand head and shoulders over their less well equipped confreres; they lead the world. Our skyscrapers would fall down on our heads, our railways would be highways of death, our electric plants darkness, our vast complex industries scrapheaps, if we had not highly trained men in all these arts and sciences and industries to plan and manage them. Think of the problem of feeding and clothing and sheltering the people of any one of our large cities.

How much constructive ability do you expect to be able to develop unless you get the best possible preliminary training?

It seems so plain that the trained, fully educated man must lead that apology should be asked for insisting on it. But we have the facts, the figures, to prove it. College graduates make up about one per cent. of the total male population of the United St

Yet this one per cent. furnishes sixty per cent. of the successful and influential men of this country. The remaining forty per cent. of the best places seem very few, with ninety-nine per cent. of the population to scramble for them. Fifty-eight per cent. of all our leading government officials, Presidents, Cabinet officers, Congressmen, tell us they are college graduates.

Not more than one in two hundred of our boys and girls attend even high school. Compare the small proportion of Catholics with college degrees to non-Catholics with degrees and you have the answer to the question we started out with: Why do not we Catholics lead? Your faith, your religion, give you immeasurable advantages for doing good, if to faith learning be added. Will you, knowing this, lead or be led? Our Lord says: "Hide not your light under a bushel."—Catholic Advance.

A university education should give to the student in a greater measure than he would otherwise obtain: First—The ability to evaluate correctly the spiritual and material forces which affect his life.

Second—The power and habit of clear, sustained, logical thought.

Third—The ability to speak and write the English language correctly and forcibly.

Fourth—A larger capacity for friendship and increased ability to appreciate people according to their worth.

Fifth—High ideals of life and character and a fixed, definite purpose to be of service to human life.

A leader in the business world, George Reynolds, head of one of the largest of Chicago's banks, says: "If my words have any weight, I would like to impress on boys and young men one point—go to college. I did not go, but I realize that the man who has made a university course has a tremendous handicap over the boy who has to plod step by step through the hard school of experience."

It is true, that as a class, Catholics are poor. But this is also true of thousands of Jewish families. Yet they are willing to forego the apparent advantages secured by placing the boy or girl in some "gainful" occupation on completion of the eighth or twelfth grade. Very many of them are happy to deny themselves even the necessities of life to give their children an opportunity to win a college degree and to finish a course in a professional school. Do we show equal willingness?—America.

JUGO-SLAVIA

THE BISHOPS' PROTEST

While leaving the way open for conciliation, the Catholic Hierarchy of Jugo-Slavia, assembled in conference at Zagreb, addressed on May 12 to the Serbian Government a fearless protest that is vibrant with righteous indignation. Throughout the document insistence is placed on the fact that the Government had paid little or no attention to the protests heretofore offered, and hence an unequivocal demand is made that the injustices and injuries suffered by the Croatian and Slovene population of the United Kingdom be redressed, and that the liberty and independence of the Catholic Church, to which an overwhelming majority of the people belong, be respected and safeguarded. With a tinge of irony, the Bishops, in their introduction, recall the enthusiasm with which the new State of Jugo-Slavia was established, and the roseate hopes "that it would be a home in which Serbs and Croats and Slovenes would live as brethren, all enjoying the same rights and liberties. But now, with pithy frankness, they confess "In this we were mistaken."

Foremost amongst the many grievances, is that of the systematic persecution of Catholic education: "The cultural program of the Royal Government aims directly at the abolishment of the Christian character of our school system. This has been shown in the Backa, in the Banat and in the Baranya where Roman Catholic schools have been closed one after the other. Roman Catholic buildings have been appropriated to secular use, and even the private property of the Roman Catholic Religious Orders turned into Government schools, and their owners, poor nuns, expelled. Roman Catholic priests are prohibited from entering these schools and altogether, our Roman Catholic schools have been degraded and secularized. The Archbishop of Zagreb and other Bishops have repeatedly protested against these wrongs but all to no avail."

Within the past eight months, on three different occasions, the Jugo-Slav Episcopate, as a body, ignored. Likewise in the budget of the Minister of Finance for 1922, the Orthodox Church, though it ministers to a minority and its needs are far less, receives an amount six times as great as that of the Catholic Church. So that the protest declares "our confidence has been shaken in the Kingdom of the Serbs, Croats and Slovenes in so far, at least that all citizens and religious profession

of this extension of an ante-bellum School act to new territories, where far different conditions prevail, point out that the acts of the new Government in the regions mentioned far exceed the powers conferred by the Serbian provisions. They instance the case of the Sisters of Veliki Beckerek, who for forty-two years had conducted a school, and who had formally applied for the necessary permission and had expressed their willingness to fulfill the conditions demanded by the Ministry. They were forced to close their school because "the principle of the Ministry was not to allow any religious or national schools." Though the Roman Catholics of Veliki Beckerek number some 14,000, this same Ministry permitted the 1,200 Jews of this same city to continue their Jewish Confessional school. Taking this instance as a forecast of what they are to expect from a Ministry of Education which contends that instruction in the elementary schools "is solely a matter of the State," and that all subjects, even religion, are to be taught by "teachers appointed by the State," and that all religious textbooks must be approved by the Minister of Religion, the Bishops repeat, with new insistence, the brave words of an earlier note of protest:

"The Roman Catholic Church and the Roman Catholic parents can never renounce their rights in this most vital matter and will be compelled to resist in the sharpest and most intense manner any effort to curtail their educational liberties and rights. Whether this struggle is necessary or useful for our young country is a question which need not be answered."

The protest then proceeds to a more startling manifestation of the anti-clerical tendencies of the new Government, that of interfering with the purely internal life of the Church. In Bosnia and Herzegovina, a provincial decree prohibits all students, under pain of expulsion from school, from being members of the Sodality of the Blessed Virgin, while the Provincial Governments of Croatia and Slovenia claim the right to control and direct these sodalities. In addition to this, comes a command from the Minister of Instruction, that all college students must join the Yugoslav Sokol, which, "according to the leaders of the movement is an anti-religious and an anti-ecclesiastical organization." Against this decree, the Hierarchy, the Roman Catholic laity, including even members of Parliament, have protested; specific complaints of abuses and injustices were brought to the attention of the Ministry, but the only result has been "that the teachers not only were permitted to continue their work, but were even promoted to higher places." The avowed policy against the Catholic Church is evident, too, in a direct charge made by the Bishops that "Roman Catholic priests who have apostatized and organized a formal revolution against our Church have openly received protection and aid from the Provincial Government."

In the matter of school holidays and holidays they complain of religious discrimination, because: "According to a Provincial Decree of Zagreb, several feast days of the Orthodox Schismatic Church must be celebrated even though not a single pupil in the school is of the Orthodox Confession. On the other hand, for the Catholic youth even the feast of their Heavenly Father has been abolished. The time for confession and for spiritual exercises has been fixed in such a way that it is physically impossible for the students to perform these most important works. At present it may be difficult for the Government to change this situation—but it must be done. May we ask: Is this necessary? Are such provocations in the interest of the peaceful advancement of our newly formed State?"

Speaking of the new military laws, which vitally affect the seminarians and clergy, and reproaching the extension of the Serbian law over all the territories of the new Kingdom without any thought as to the prudence of such a procedure and without the basis of parliamentary legislation, the Bishops exclaim:

"What shall we say of all this? It looks as if a general conspiracy had been set on foot in order to create as much dissatisfaction as possible. It is very easy to proclaim all these people, dissatisfied by public administration, as unreliable elements, separatists, defeatists, etc., but the final question is, 'Is this kind of statecraft prudent and sound and is this the way to establish a firm basis for the upbuilding of our new State?'"

Turning, then, to the material condition of the Church, the Bishops claim similar injustices and discriminations have been shown. While the property belonging to the Orthodox monasteries, that had been confiscated by the Agrarian law, has been or will be restored to its owners, the claims of the Catholic Church have been totally ignored. Likewise in the budget of the Minister of Finance for 1922, the Orthodox Church, though it ministers to a minority and its needs are far less, receives an amount six times as great as that of the Catholic Church. So that the protest declares "our confidence has been shaken in the Kingdom of the Serbs, Croats and Slovenes in so far, at least that all citizens and religious profession

may claim the same rights and justice." In conclusion the protest deprecates such proceedings, which are creating hostility and hatred between the citizens and are the cause of outbreaks and indignities to the Roman Catholic Church, its clergy and its people.

This document, addressed directly to King Alexander and his Ministers, though it does not contain any open threat of violence, is a very frank confession of dissatisfaction and opposition to the Government policy.—America.

ST. ANNE DE BEAUPRE

TEMPORARY BASILICA AN IMPOSING BUILDING

Although a goodly number of Catholic pilgrims and summer tourists are visiting the famous shrine this summer, the usual great flow of visitors has not developed, and the Redemptorist Fathers who are in charge of the miraculous relics of "Good St. Anne," have issued a special plea to the clients of the wonder-working shrine of Canada.

"We are repeatedly informed that there is still a general impression in the Catholic world that at St. Anne's there is nothing now but a heap of ruins and ashes," said the spokesman for the Redemptorist Fathers to the correspondent for the N. C. W. C. "and I feel sure that the Catholic newspapers of the United States can do a great deal to counteract this false impression.

"Although, of course, the new basilica can not be compared for splendor to the former gorgeous and costly edifice which was destroyed by fire last March, nevertheless it is commodious, and indeed, most inspiring and devotional. Recently a Canadian Bishop who visited our new church could not help saying: 'I wish that all the churches of my diocese were as commodious and pious as your temporary shrine.'

A vast wooden construction, 165 feet long by 92 feet wide, including the ambulatories, has been erected. The exterior closely resembles the great shrine that was destroyed. Enclosed and overshadowed by a grove of large and beautiful maple trees, it has a secluded aspect, contrasting in an impressive manner with the heaped ruins of the old basilica, and many pilgrims have been heard to compare the aspects of the ruins and the new church to a symbol of the everlasting power of the Catholic Church to rise again from all temporary disasters or defeats.

The great Pilgrim's Bell, which was unjured despite its fall from a height of 180 feet, may still be heard greeting the pilgrims with the grave and solemn voice so familiar to the multitudes who flocked in former years to St. Anne's.

The most striking feature in the interior of the new church is its large galleries, which, together with the auditorium, give the new shrine a seating capacity of about 1,500, or 300 more than the old church. As in the old basilica, there are side chapels with confessionals and altars. The office for general information and for receiving subscriptions to the Annals of St. Anne and to the perpetual Mass, is situated behind the altar dedicated to the Blessed Virgin.

In the main aisle stands the miraculous statue of St. Anne which was rescued from the burning basilica. Moreover, in the sacristy are preserved all the valuables saved from the flames, such as the great relic of St. Anne, many votive offerings, and the miraculous painting of Lebrun.

ENGLISH NOVENA FOR THE CONVERSION OF JEWS

London Eng.—The zeal of Catholics in behalf of the conversion of the Jews to the Catholic religion is no mere empty phrase, as the annual novena promoted by the Catholic Guild of Israel shows.

The sole object of this society is to procure, by means of earnest prayer, the conversion of the Jews. The novena usually lasts from the nine days preceding the Feast of SS. Peter and Paul, this year it began on Corpus Christi.

The late Pope was enthusiastic in promoting the objects of the Guild, offering Mass during the novena, and the present Pontiff has shown his interest by celebrating Mass for the intention of the Guild during the novena of prayer. Cardinal Bourne and Cardinal Laurenti were among the high prelates taking part in the novena. In the British Isles this year the number of Masses celebrated for the special intention during the novena numbered one thousand more than last year! Practically all the English and Welsh Bishops took part in the novena, while the entire Scots episcopate offered Mass at least once for the intention of the Guild.

"FEAST OF THREE PINE TREES" OBSERVED

Paris.—The "Feast of the Three Pine Trees," an original ceremony in the honor of Saint Thiebaud, founder of the city of Thann, in Alsace, was held this year on the Square Marechal-Joffre, in front of the Cathedral. The celebration opened with a Mass and a procession. Then three pine trees, selected from among the most beautiful in the forest, were lighted, one by the sub-prefect, one by the mayor and the other by the Canon of the cathedral.

This ceremony recalls an old legend of the eleventh century. Saint Thiebaud was returning to Alsace from a pilgrimage to Italy. As he was passing through the dense pine forest, near Vieux-Thann, a miracle occurred. Overtaken by the darkness, he rested his stick against a tree, stretched out on the ground and fell asleep, for he was weary. When dawn came he wanted to resume his journey, but try as he could, he found it impossible to pull his stick from the ground. The inhabitants of the village hastened to witness the miracle. At the same time, Count Engelhardt, lord of the country who dwelt in the castle on the neighboring hill, had perceived three lights in the forest at the spot where the saint had rested. Engelhardt then made a solemn vow to erect a chapel in that part on the forest. When he had made this vow, Thiebaud lifted his stick. The chapel was built and its remains are found in the Cathedral of Thann. This legend is responsible for the pine tree which figures in the coat of arms of the city.

WILL CELEBRATE MILLENNIUM

Among the several German monasteries which are this year to celebrate the millennium or more of their existence, Corvey Abbey on the Weser, near Hoexter, although by no means the oldest, is perhaps the most historic and interesting. It is now eleven hundred years since Corvey became the base of the Christian missionaries who spread the Faith throughout Northern Germany and Scandinavia.

Goslar Abbey in Westphalia is commemorating the thousandth year of its foundation, and Amoenburg in Hesse is marking the twelfth century of its career in the Christianizing of the German nation. Compared with the long term of the existence of these centers of Catholic life and activity, the interval between the coming of St. Boniface (in 754) and their foundation is indeed but a short period.

Corvey took its name and its origin from the French Abbey of Corbie. Young Saxons who had been made prisoners of war were educated and converted during their confinement there. This was the work of the Abbot of Corbie, Adalhard, who was the cousin of Charlemagne. A young Saxon monk, Theodrai, son of a prince, gave the land on the Weser for the building, and subsequently, (in 822) Emperor Louis the Pious gave a king's dominion, the villa Heauforts, to the monastery. It is from this villa that the town of Hoexter derives its name.

SEAT OF GERMAN MISSIONS

It was on September 22, 822, that Bishop Baldurad of Paderborn planted the cross on the site of the new Corbie and said Mass in the new monastery for the first time. St. Vitus, whose relics had been taken there, was made patron of Corvey and of the convert Saxons. Among the 300 monks of Corvey there were great teachers and savants. The "Klosterschule" (abbey school) became famous and spread religion and learning and culture through Saxony. All this is recorded in the chronicles of the monk Widukind.

When the "Saxon Emperors" had passed Corvey's most brilliant period came to an end. The decay began in the fourteenth century. The Reformation found a foothold in the ancient Catholic seat and thereafter its importance ceased. The Thirty Years War completed the ruin. Five times within a year the buildings were plundered and burned, and the precious documents which were housed there were destroyed. The silver coffin of St. Vitus was stolen and the relics scattered beyond recovery. Hoexter, then a rich town, was sacked and wrecked. After a lapse of time

Bishop Christopher of Muenster assumed the administration of the Abbey and the town of Corveya, which had risen outside the precincts of the venerable monastery.

ABBAY FALLS INTO DECAY

The successors of Bishop Christopher rebuilt the monastery and once more Corvey became a pretty and somewhat important residence till the outbreak of the Seven Years War. That conflict brought new trouble and new poverty. Through the "Imperial Delegates Enactment" of 1802, which put an end to the smaller states in Germany, the Principality of Corvey also lost its separate existence. In 1815, after Napoleon's overthrow, Corvey and Hoexter were given to Prussia which in turn ceded them to the Landgrave of Hesse in exchange for the county of Katzenellenbogen on the Rhine near Coblenz and Andernach and the "Lorelei." The successors of the Landgrave of Hesse have retained the titles "Prince of Ratibor and Corvey."

It was in the old abbey that the German poet Heinrich Hoffmann von Fallersleben composed his wonderful song, "Deutschland Ueber Alles." He took refuge there and was librarian until he died.

UKRAINIAN LEADER

TELLS OF TREND TOWARDS ROME

By Dr. Frederik Funder

"Great movements need time and it is not wise to hasten them." So declared a distinguished Ukrainian with whom I discussed the prospects of religious affairs in South Russia and the possibility of a permanent union of the Ukrainians with Rome.

"Many of those who discuss the possibility of a reunion between the Ukrainian people and the Catholic Church make too light of the time element," he continued. "No great work ripens in a day. There are, however, signs that methodical progress toward this event is being made, step by step.

"To understand the religious evolution of South Russia, we must know the difference between the intentions and endeavors of the Catholic Ukrainians, who come chiefly from Galicia and who are trying to win their fellow nationalists to Rome, and the masses of the Ukrainian people, who are orthodox to this day.

"The Catholic Ukrainians of Vienna have founded in Vienna a religious committee with the object of carrying on a sensible and moderate propaganda for the union with Rome, and to win for themselves force capable of working in this direction among the Ukrainian people. They have already succeeded in sending two young Ukrainians to the Ruthenian College in Rome. When they finish their studies they will start work in Ukraine.

"An effort is now being made to enlighten the Ukrainians on religious matters through numerous publications which point out how easily a happy union could be effected with Rome.

STRIVING FOR SEPARATE CHURCH

"In Ukraine, however, the movement is not yet strictly directed towards union with the Holy See. The present tendency must confine itself to separating the orthodox church from Moscow and to establish an Ukrainian autocephalous church. Already in Kiev, an Ukrainian church council has been constituted as the executive body of this independent orthodox Ukrainian Church.

"Just now an appeal has been issued by this body to the Christians of all churches and ecclesiastical communities of the whole world to assist the starving people in the Ukraine. This appeal signed in the first place by the Archbishop Wasyli Lipkiwsky, the Metropolitan of Kiev and of the whole of Ukraine, is as follows: "We believe in the immortality of love, of truth and of the good. The Ukrainian autocephalous church, endeavoring to restore Christian life on these firm foundations, is convinced that her voice will be heard by the population of the whole universe, their happiness being founded upon the same principles. In the awful chaos of today, which dislocates the whole terrified world, we clearly can see the hand of God, who is just in His punishments, and yet full of mercy. Through ineffable sufferings the hand of God is leading humanity towards a new life and a better fate, founded upon the principles of a universal brotherhood of truth upon earth.

CHURCH USES UKRAINIAN LANGUAGE

"This appeal is significant because it is the first public demonstration of the Ukrainian autocephalous church, separated from the main body of the old Russian Orthodox State Church and making at present an appeal to the rest of the Christian world.

"This Ukrainian Church still belongs to the Orthodox Church, having, however, done away with old Slav church language, used in the rite of the Russian church. The Ukrainian national language is being used for the parochial registers and for the whole rite. This is a step forward.

"The fact is that the leading men of Ukraine are inclined towards an

understanding with Rome rather than towards joining one of the Protestant sects. Though they have not yet taken a definite step, much is being done. The shouts of joy which greeted Archbishop Szeptyckij of Lemberg, on the part of the whole population at the time of his entry into Kiev in 1917 are not yet forgotten. The wooden Catholic church, built by the parish priest, Father Zehelski in Kiev in 1917, which was the first Catholic church in South Russia, has been crowded since its establishment, while the Orthodox Church of St. Sophia has been more and more deserted.

"Another symptom of the strong inclination existing towards a union with Rome is found in the fact that an endowment made in Poltwa in 1918 by the Ukrainian delegate Andriewski for the poor students was given the name "Szeptyckij" in honor of the Catholic Archbishop of Lemberg.

PRESIDENTIAL ACTIVITIES

"The spiritual ties connecting Ukraine with the west today are impeded by the chaotic conditions existing in the whole domain of former Russia. But they are not broken. An association of the Ukrainian National Church has been formed in the fugitives' camp of Tarnow in Poland under the direction of the former Ukrainian minister of public worship and education, Ohienko. There under the protection of the Polish republic the remnant of General Petlura's former Ukrainian army is united.

"This association is taking up the cause of the future religious life of the Ukrainian people and is publishing a church gazette in which religious matters are being discussed very thoroughly and which shows a pronounced inclination towards the Catholic Church."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR MISSIONARIES

The solicitude of the Church for the increase and spread of the faith is inseparable from the fulfillment of the divine command given the Apostles. Our Lord's all-embracing message leaves no doubt in our minds of His great solicitude for the diffusion of the Gospel. "Going, therefore, teach ye all nations. Go ye into the whole world, and preach the Gospel to every creature. They, going forth, preached every where.

It is this precept and example which has given occasion to two letters which we have received from two of our Western Bishops and which we wish to bring this week to the attention of our friends. The first one, dated May 30th, is as follows:

Dear Father Warnock: Last December I made an appeal to Father O'Donnell for some help for my seminarians. I am in a position that gives me great anxiety. The securing of Polish priests last summer—I got six of them—has depleted my treasury, and I find that I am unable to meet my bills. I had to repay tuition to the amount of almost \$6,000, and I have still \$2,227.50 to pay on what I may call Capital Account. I want more than \$1,000 to meet ordinary expenses for the current year and I do not know where to turn for it. Can you help me? Unless I can secure some assistance I shall have to declare bankruptcy in this particular line. With many thanks for past favors, and best wishes.

Yours very sincerely in Xto. This was followed by one dated July 3rd, from another Bishop, in which a plea is made for the education of students for the missionary fields.

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

I desire to make application to the Catholic Church Extension Society for the sum of \$2,000 to help defray the expenses of Seminarians for this diocese. I would be pleased, were it possible, to be able to educate these students without applying to your Society which receives so many calls for aid but I find it altogether impossible to meet the expenses of seminarians alone this year.

Hoping you may be able to grant my request and begging God's blessing upon Church Extension, I am Very Rev. and Dear Father, devotedly yours in Xto.

And these are by no means the only ones. We print them here with no intention of emphasizing these particular cases at the expense of others. They are chosen simply as striking examples of the needs of the fields where the Church has to live under great difficulties.

The question of supplying priests for the missions has always been one that appealed to the practical minds of those who carried on the work of Extension. The first opportunity that offered, an appeal was made to our Catholic people to establish Burses for this all important work. It was evident that changes in conditions would come affecting the annual income for Extension. It was equally evident that some provision would be necessary that the missions might not suffer. Poor or not the chapels and stations had to be served. Our appeals were not in vain. With characteristic piety and generosity

the Catholics interested in any way in the preaching of the Gospel came to our aid and established nine of these Burses. They are today a Godsend for our priests and students. Without them it would be impossible today to meet our expenses. We would be compelled to leave off the education of those who had begun because of lack of means to support them and we are helping about forty-five.

Conditions have changed but in spite of that we mean to continue these appeals for our Burses. Our field is increasing in extent and we also believe in value to the future of the Church. We must, therefore, provide for each year's needs, and realize that no slackness in this all-important matter can be considered. This means that we must advance at all times the idea of founding a yearly income for this part of the Extension programme. We cannot stop our students half way through their course. It would mean disruption of studies and probably final relinquishing of the heavy task of preparation for the ministry of the priesthood. This is why in spite of all difficulties we never have forgotten the need of Burses.

St. Joseph's Burse is not yet closed. It advances slowly, luckily it can always record some advance but our friends must realize the reasons compelling us to keep up our constant appeal. Could you not, reader, send today a contribution for this Burse? We sincerely hope that before the President arrives from his European visit that we shall have completed that splendid task which in the month of March we dedicated to the great friend of poor churches, the foster father of Jesus Christ.

LEGAL ASPECTS DISCUSSED

Washington, D. C.—With campaigns against the extension of parochial schools definitely launched in two States and threatened in many others, the legal aspect of the measures which are expected to strike a blow at the freedom of education is being discussed in many circles here.

It is recalled that two years ago the Attorney-General of Michigan advised that the proposed measure was unconstitutional and that while the supreme court of that State decided later on purely technical grounds that the measure should go on the ballot, Justice Fellows, a member of the court, expressed an opinion that "the proposed amendment is in conflict with the fourteenth amendment of the Constitution of the United States," which provides: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

"While the proposed amendment is very carefully worded to attract votes," said Justice Fellows, "it takes from the parents the privilege of educating their children in parochial or private schools; indeed, it takes from them the right to exercise any control over the education of their own offspring and gives such right to the State. It prohibits the conduct of the business of educating children by private parties, denominations and corporations organized for that purpose under the laws, and takes from them without compensation the right to use for educational purposes property owned by them and devoted to that use admitted to be worth seventy millions of dollars."

"That these schools may be regulated by the State is admitted on all hands, but that their existence may be prohibited by State mandate is an entirely different proposition. Before the business of educating the young in the same courses taught by the Public schools, before the business of educating the young in the Christian religion, before the business of conducting these parochial schools can be outlawed and prohibited, their prohibition must bear some reasonable relation to the public good, or the public health, or the public morals, or the public safety, or the public welfare. The right to regulate I concede; the right to prohibit I deny."

"The right of the State to regulate a business under its police power does not carry with it the right to destroy, the right to prohibit, is illustrated by two cases decided by the court of last resort of the nation. "I cannot bring myself to believe that this court should by the discretionary writ of mandamus

compel the secretary of state to submit this amendment to the people thus precipitating a bitter religious warfare in this Commonwealth in which neighbor will be arrayed against neighbor, church against church, Protestants against Catholics; yes, Protestants against Protestants, and where the net result can be but a nullity."

BURSES FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. A. P., China Mission College, Almonte, Ontario.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,343 71

ST. ANTHONY'S BURSE

Previously acknowledged \$1,370 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,642 43

Miss M. A. Feeney, Port Robinson..... 1 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$392 50

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,487 43

BLESSED SACRAMENT BURSE

Previously acknowledged \$354 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$314 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$240 00

HOLY SOULS BURSE

Previously acknowledged \$1,438 94

LITTLE FLOWER BURSE

Previously acknowledged \$855 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,445 25

THE WANTED KISS

When my visit's o'er and I take my leave

Dost Thy gaze, Lord, linger on me,

As I turn at the door of Thy earthly Home

Just to waft a kiss to Thee?

I am growing old, yet with Thee, Jesus,

I'm as much of a child this day

As when first I was taught how to waft a kiss

Or Thy sweet name first to say.

Though the worldly-wise may laugh at my whim

And mayhap e'en think me daft—I can welcome that cross, oh, my Jesus dear,

If Thou catch the kiss I waft.

In the dead of night when I wake from sleep

I think of Thy vigil for me,

And the love of my heart goes speeding, dear Lord,

In the kiss I waft to Thee.

To Thy earthly Home, my last kiss I'll waft

As the Angel of death summons me—

May I hope in that hour, oh my Jesus dear,

For the Kiss of Peace from Thee?

—Mary L. McIlharney

RELIGIOUS REVIVAL IN FRANCE

It is gratifying to learn from the well-known English writer, Father Martindale, that there is a strong religious revival among the educated young men of France. During a visit to Paris in February Father Martindale had the opportunity to observe this revival in certain educational quarters and he speaks enthusiastically of it in the current number of the Inter-University Magazine. Describing one of his days in the French capital, he says:

"The best moment was the morning visit to the Secretariat of the Conferences—Ingenieurs in the Rue St. Honore, where we lectured to about eighty members of the Ecole Polytechnique, most of them engineers. There would have been twice that number had not the year just closed, and all the older students recently departed. It was here that we touched as with our finger the change of spirit in France. It is most noticeable precisely in these big independent or semi-government establishments like the Polytechnique, the Ecole Centrale, and so on. In the former, where ten years ago you could not so much as wear your uniform if you went to Mass, without being utterly boycotted by students and professors alike, the great majority of the students now openly practice their religion; confessions are heard by the chaplain of the Association in the school itself—he sits on a bench in one of the big rooms and the men line up, arms folded, in a long queue, waiting their turn just out of ear-shot. We have seen the like nowhere, save in Ireland. The association was begun, be it noted, in a retreat, and is recruited by retreats. The men govern themselves, and govern well. We tell no secrets; but the statistics of those who not only make their Communion week-

ly, but make a quarter of an hour's meditation daily, would amaze you."

As a result of this purification of the sources of intellectual life in France there will spring up in that stronghold of Masonry a more verile Catholicism. Masonic persecution has done its worst; it can go no further. The reaction had already set in before the War, and it has been accelerated by that soul-wreaking catastrophe. It will not be long, if the present evidences are not belied by time, before the title of Eldest Daughter of the Church will not be applied to France in derision.

There are signs that the religious revival which is now moving the heart of France is also stirring the other peoples of Europe. In a recent lecture, in Wales, on "The Present Position of the Church in Europe," Mr. Hilaire Belloc, with his usual clarity of vision, dwells on this spiritual phenomenon with consoling hopefulness. "The tide has turned," he declares. "This reversal in Catholic fortunes was accelerated by the great War, but would have come anyhow. There is a general reversion to Catholic culture, and of the Catholic Church to the position which is its due as the driving force of our civilization. For European civilization was created by the Catholic Church, and in the absence of the Catholic Church it would decay."

Continuing, Mr. Belloc makes it clear that everything the world looks upon today—save the ugly—is the product of Rome's pagan civilization, converted and vitalized by Catholicism. With many setbacks, the general trend in Europe is toward the restoration of a Catholic Europe as a whole.—Catholic Union and Times.

THE ETHICAL BASIS OF WAGES

Father Cuthbert, O. S. F. C., in Catholic World

The primary principle from which we must start is that the product of industry is the joint property of all who are engaged in the industry; consequently the distribution of wages and profits—and we may add, taxes—must have regard to this right of property in the product. Thus, though the State in return for the protection it affords an industry, has a right to a share in the product, it cannot in justice so tax an industry as to prevent a fair share of the product falling to the other partners concerned. Equally as between these other partners, the capitalist, the employer, and the worker, regard must be had by each to the other's inherent right of property in the concern. Hence, although it is impossible exactly to determine the limits of each one's share, yet it may normally be assumed that an increase in the value of the product, gives a just right to an increase both of wages and of profits. Equally does a decrease in product or the value of product, mean a decrease in what can be justly claimed. But both increase and decrease must, in justice, be shared proportionately by all the partners.

Any individual, for the sake of a greater good, may divest himself of his natural right, but no individual or community may take them from him against his will or to his injury. There is no Christian charity where justice is denied. To feed the poor, whilst at the same time denying them their right to earn their living by their labor, is no Christian fellowship, but a mere covering up of an essential act of tyranny; and it is just that line of conduct which has given the word "charity" so sinister a meaning amongst the honest poor. Precisely the same fallacy as that which underlies this so-called "charity," is at the root of many communistic theories: the worker is to be given the sop of higher wages and a better material condition, whilst his real freedom as a man is to be taken from him; he is to be held in servitude by the State or communistic society instead of by the private owner; but it is servitude all the same.

The only proper function of a State or society is to protect the individual and common rights of its members; as soon as it oversteps the limits of protection and assumes to itself the rights which belong inherently to the individual, it becomes a tyranny; the common life thus created is not fellowship, but servitude, and that is true whether the form of government be aristocratic or democratic: the substance remains the same by whatever name it is labeled. To some extent, the workers are already aware of this truth; hence, the reaction against the old collectivist theories. If, at the present moment, the worker still leans towards systems which deny the right of property, it is because his own right of property in his labor and in the product of his labor is still largely denied him; and until that right is more widely recognized and conceded, Christian fellowship and the neighborly charity which it implies, will continue to bear the sinister meaning of the "charity" he rebels against. The due recognition of his fundamental rights as a human worker is the first step towards the spirit of good-will and fellowship, in which an industrial economy will be built up such as the Christian Faith demands.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

NINTH SUNDAY AFTER PENTECOST

TEMPTATIONS

"Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it." (1 Cor. x. 13.)

How wonderful is the spiritual power that God's grace brings to us. We were born "children of wrath," our souls were stained with original sin; we were not fit then for a place in God's kingdom. But when the waters of regeneration flowed over our foreheads, there came to us a new birth, and we were at once made children of God, with a right to inherit a place in heaven. Our souls were cleansed and adorned with a God-like purity, and within them was infused the habit of faith, with the possibility, as we would grow into consciousness, of gradually increasing sanctifying grace within us.

We never would have grown to manhood or womanhood had we not gradually developed the powers of mind and body that were latent within us. The means necessary for our growth to maturity were used, and the effect, unless some destructive power intervened, necessarily followed. We know that now, in order to conserve it, we must continue to use appropriate means, and to avoid what we feel would endanger it. How sad to note in the world today the number of those who have disobeyed this law and consequently are physical wrecks. They are deprived of health, strength, and happiness; and in most cases these physical blessings they have lost never can be regained.

Now, in order to preserve our spiritual life and to increase its strength and intensity, there are means that necessarily we must use. God has pointed them out to us after having supplied them. We know what they are; our Church instructs us in this respect, and our conscience should guide us in their use.

As there are many dangers to our physical development and conservation, so also are there many to our spiritual development. We know that undue exposure will endanger our physical well-being; we realize that our food must be good and wholesome so that our bodies may get the proper nourishment; we also are aware that the water we drink should be as pure as possible, lest through it disease germs enter our bodies, and we fall victims to some terrible sickness or malady. We need not mention other dangers known to all, and to which people in general realize if they expose their bodies carelessly and continuously they will become wrecked in health.

The dangers to our spiritual life are called, principally, temptations. Every Catholic is well acquainted with the meaning of this word. We all should know where open temptations exist, and we should be prepared to meet them when they spring up unexpectedly. They are the dangers that beset us on our march toward heaven, and, unless we use all the means God has provided us, they will be the cause of our deviating from the straight and narrow path. The fight against temptations never must cease; we must wage war on them within and without, and we never should think that we have the enemy under our complete control. As dangers face us daily in our temporal life, so do temptations come before us in our spiritual life. We must nourish our bodies daily, to keep strength and health in them; we should strengthen our souls, not only daily, but always, at every conscious moment, in order to preserve intact our spiritual life.

The Epistle of today tells us that God is with us in our fight. "God is faithful, who will not suffer you to be tempted above that which you are able." We must remember, however, that God acts with us as we deserve—namely, as creatures endowed with free will, which means co-operation with His graces. God does not help us unless we, in this matter, make use of the means He has given us. Hence, we must be active and energetic, thoughtful and well-meaning, prayerful, and submissive to His divine will.

God expects us to avoid all the temptations we possibly can: "Let no temptation take hold of you but such as is human."

If unnecessarily we expose ourselves, as unfortunately many do, reasonably we can not expect help from God. "He who loves the danger shall perish in it."

Let us, as good earnest Christians, summon sufficient courage to shun any person, place, or thing that would be a cause of temptation to us. It is sometimes very difficult, but our spiritual life and happiness depend upon it; if we fail to do it, we risk our right to heaven. The temptations we can not avoid, God helps us to fight if He finds us prayerful and willing to practice mortification to some extent at least; if He finds us good members of His Church. Are we such? Do we act accordingly? If not, we will be shipwrecked.

"If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.—Cardinal Manning.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS THE LATE BENEDICT XV.

THE CHURCH IN LATIN AMERICA

Never has the Church in Latin America been in greater need of our prayers than at the present time. For a number of years, and especially since the close of the War, Protestant ministers have been flocking to those countries in hundreds, eager to root out of Latin Americans that most precious legacy from their ancestors, the Catholic Faith, and to win them over to "fair and free" Protestantism.

That alone, however, would not be subject for alarm, were the condition of the Catholic Church in Latin America favorable enough to guarantee her triumph. Unfortunately this is not the case. For, generally speaking, the conditions under which the Church is forced to toil in Latin America are such as to make reflecting persons fear that the Catholic Church may lose the hold she still has on those nations.

To begin with, the Catholic Church in Latin America, as in every other land, cannot exert her beneficent influence on individuals or on nations unless she is what she ought to be, namely, an essentially vital society. But she cannot be a vital society unless she gets her life from the Sacraments, and these in turn presuppose the existence of a proportionate Catholic priesthood to administer them. The Church, therefore, cannot continue her influence on the Latin American countries unless the number of her priests keeps pace with the increase in population. And this is the first thing we have to ask God, while praying for the Catholic Church in Latin America: that He may give her numerous vocations to the priesthood.

Up to the beginning of the nineteenth century, to have one or more sons priests was the greatest honor as well as the greatest ambition of every Catholic family. But since that time an unfortunate custom has established itself of sending young men to Europe for their education. In the Universities of Germany, France and Spain, they sat at the feet of the "super-men" of the nineteenth and twentieth centuries; and these took care, along with their professional teaching, to instill in the minds of the Latin American youth false ideas about all things Catholic,—that the Church is the most benighted of human organizations, that Catholic priests are the most dangerous members of civil society, the greatest hypocrites the world has brought forth.

Returning to their native land with such convictions, they entered political life, rose to the highest government offices and then began to persecute the Church. As a result the history of the Church in Latin America for the last century is one of ceaseless persecution. She has been robbed of whatever was her own; her schools have been closed; her Religious Orders banished again and again, her priests insulted and defamed. In many Latin American countries today a young man who heeds God's call to the priesthood not only brings down upon him the scorn of the irreligious and the hatred of the anti-Catholics, but is even looked on with pity by many educated men who call themselves Catholics, men who in their inmost minds entertain the ludicrous as well as slanderous idea that the Catholic priesthood in their countries is a sort of degraded profession, which none but the unpromising, ignorant, and uncouth enter.

Exteriorly, of course, respect and courtesy are still shown by Latin Americans to their priests; but unmistakable evidence is found that their interior esteem and veneration are slowly declining. The fault, however, cannot be imputed to the priests; insulted and persecuted as they have been, these Latin American priests are still, as a rule, men of God, devoted to the fulfillment of their duties, full of zeal for the spiritual welfare of their flocks. As, however, owing to the bitter persecutions, their position in civil society has nothing attractive in the eyes of the world vocations to the priesthood are not only not encouraged but in many instances positively, whether directly or indirectly, discouraged. This explains why, in Latin America, there are many large villages where a Catholic priest is not seen even once a year; many towns and even cities where the two or three priests are altogether inadequate for the needs of the Catholic population.

How, then, shall they believe Him of whom they have not heard? And how shall they hear without a preacher? Without priests, therefore, in a fair proportion to the number of Catholics, the life of the Catholic Church in Latin America is seriously threatened.

But there is something else, the remedy of which should be the constant aim of our prayers to the Sacred Heart in the month of August. That is the low vitality of the faith in the hearts of not a few Latin American Catholics. The great majority of those peoples are Catholics. Catholics were the Spaniards, Catholics were the Portugueses who civilized those countries; Catholic, too, the heroic missionaries who instructed them

in the Christian Faith. Their schools and universities, their hospitals, their institutions of credit, their art, their literature, their science, their very laws and governments, all were the ripe fruit of that Catholic Faith, which even now is the admiration of all civilized nations and the pride of Catholics the world over. With such a rich legacy, therefore, one would think that the present day Catholics of Latin America should be, if not the most, at least among the most, staunch guardians of the fruitful Faith they have inherited. But here, perhaps, we might have another proof of the old saw, "What lightly comes, lightly goes." And just as they were not called upon to make sacrifices for the establishment of the Catholic Faith in their countries; just as most of their splendid cathedrals were built for them, without their aid; just as their schools, seminaries and universities were in times past sumptuously endowed and had successfully passed the period of struggling infancy before the present generation came into being; just as it had become a tradition that the Church would do everything for them; in the same way they have grown up with the idea that it is the duty of the Church to care for them, not for them to work for the welfare of the Church. And so we find a widespread attitude of apathy and unconcern towards a Divine Institution that one hundred years ago was a magnificent achievement of Catholic Faith, but which the incessant pounding by the waves of persecution may soon reduce to a tottering mass, whose collapse would carry away with it the very foundations of Latin American culture.

It is not enough for Latin Americans to be aware of the dangers threatening the very existence of the Catholic Church in those regions; at least of all should they belittle the Church on account of the shortcomings that may have been noticed in her organization. They should set to work; they should see to it that there are seminaries, amply provided with everything needed to turn out good, efficient and cultured priests; that there are schools and colleges well equipped and numerous enough for the Catholic education of their children; that their pastors are esteemed and respected; that the laws are fair and that the will of the Catholic majority is obeyed, not trampled under foot by pigmy tyrants and knavish minorities. All this can be achieved if they show more of that plucky, manly faith which "neither death, nor life, nor angels, nor principalities, nor powers" have been able to overcome.

Such, finally, is the present position of the Church in Latin America that well educated Catholics there must either rally at once and present an unbroken front, or they will be swamped under the onrush of anti-Catholic forces. In practically every Latin American country, Freemasons are in power; and remember that Latin Freemasonry means war, and war without quarter, on all that bears the name Catholic. Communists of all breeds and tongues are winning over to their anarchical ideas the rabble by thousands and thousands, peons from the farms and laborers from the cities. The peons are awakening; they have been aroused by the virulent propaganda of Latin American Bolsheviks. Unless the Catholics, confident in the justice of their cause and the protection of their God, strongly resolve to defend their rights, the deadly work will soon be complete. Protestants of all shades and dilutions of doctrine, but especially the rabidly aggressive Methodists, are in full campaign against the Catholic Church. Strong in the millions of mighty dollars at their disposal, they are flooding Latin America with Protestant schools, Protestant churches, Protestant literature and Protestant ministers. How will it be possible for the Catholic Church, under the battering of these combined elements, to hold her ground if Catholics remain passive, hiding in the seclusion of their homes, and passing the time for action in bewailing the viciousness of the assault, the lack of strategy in the defendants, the inferiority of the weapons at the disposal of the Catholic Church? It is certainly hard for them to organize themselves as the circumstances imperatively demand. Their countries are torn by revolutions. But if we pray that an era of peace may soon open for them, there is still hope that the Church in Latin America will again shine forth in all her former splendor and again be able to exert that influence to which were due all the glories Latin America can boast of.

Let the whole world see that just as the United States are so jealous for the observance of the Monroe doctrine, so Catholics the world over are eager to help their Catholic brethren to regain their full freedom of conscience for the greater glory and honor of the Catholic Church.

EDWARD DE LA PEZA, S. J.

A real capacity for friendship is about as valuable an asset as a man or woman can have. It is a gift that which is beyond the capacity of mere usefulness. The friendliness that has pure good nature for its foundation will make for the possessor a welcome in any society.

THE LOVE OF GOD

Those who have learned to love the Divine Heart are taught day by day to appreciate more and more the wondrous love that was manifested towards the human race when Our Lord instituted the Holy Eucharist. They learn, too, to form a right estimate of the coldness and indifference with which Our Lord is treated in this Sacrament of His Love, and they are inspired with a desire not merely to cultivate a tender affection in their own hearts, but to spread the devotion to all mankind.

Attendance at the daily Mass and Communion if possible, or a daily visit to the Blessed Sacrament, reading spiritual books, are means by which we may foster devotion to the Blessed Sacrament, and by the influence of our example bring others to a closer union with God. To numberless Catholics in our day the reproach of Our Lord might truthfully be repeated: "There hath stood One in the midst of you whom you know not." So many act as if they were unaware of the Sacred Presence patiently waiting in the tabernacle to receive the homage and love of His children.

His return to us on our altars at Mass, at Communion, is not simply that we might worship, but that the need we have of sweetness in religion might be amply supplied. We must approach His presence, gather about Him, for the refreshment of our lives, to break down the hideous monotony of our work, to add the brightness of love to the gray streets and grayer skies. Not holiness alone, but the beauty of holiness is required to bind our hearts, our whole souls to God. The child, which with its wistful trust demands protection, asks for something more than strong defense; it needs also the warm welcome of love. And in so far as we all children we need the gentleness and mercy of God to be made manifest, else we shall be too frightened to go on. If religion is to mean much to me, I must approach the altar of the sweetness of God that giveth joy to my youth.

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Backache is the outstanding symptom of kidney disease. Women often make the mistake of attributing other causes and overlook the derangement of the kidneys until serious developments have made it difficult to obtain permanent relief.

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

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Newfoundland Representative: Gerald S. Doyle, St. John's.

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REV. GORDON BATTLE, ordering twenty copies of the book for his friends, writes, "I wish every American would read this delightful book and learn Ireland's wonderful story. It is a contribution of permanent value to historical lore."

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The Catholic Record
LONDON, ONT.

CHATS WITH YOUNG MEN

MISUNDERSTANDING

They seem as very trifles, yet they have a pow'r malign; They enter, oft unnoticed—as it were—without design;

A barrier forever puts some heart far from our own; Along life's dismal highway now one's path is lone;

THE HEART OF HUMANITY

The casual observer, looking down upon an upper-story window of one of our mammoth buildings, observes a sea of human faces,

During a period of industrial depression like to that which we are experiencing today, the indications of care, of doubt and distrust are plainly written in the faces of hundreds whom we meet in our daily walk of life.

with his old classmate, nor too great to condescend to a kindly interest in his affairs.

The odd member of the class, who had timidly knocked at the rear entrance of the President's imposing home, came out at the front entrance with shoulders squared and head erect.

In story and witticism the evening wore on—and the President arose to speak. Calling each man by name, he recalled the old-time qualities and touched the heart-strings which bound them to one another in fraternal love.

Where neglect and disinterestedness on the part of others had but hardened the man who was a failure, sympathy of the heart won out.

This simple and true tale of a small group of busy professional men recalls the familiar story of One Who, leaving the flock in safety, went out over the far hills in search of the sheep that was lost.

There are rifts in the clouds of gloom that seem to overhang a civilization tottering to destruction. Such gleams of brightness beyond are the beckonings of hope to a discouraged world.

OUR BOYS AND GIRLS

A BOY'S MOTHER

My mother, she's so good to me! She was good as I could be, I couldn't be good—no, sir!

She loves me when I'm glad or mad; She loves me when I'm good or bad; And what's the funniest thing, she says

I don't like her to punish me; That don't hurt; but it hurts me to Her cryin'—an' I cry, an' nen

We both cry—an' be good again. She loves me when she cuts an' My little cloak and Sunday clo'es;

An' when my pa comes home to tea, She loves him most as much as me. She laughs an' tells him all I said

An' grabs me up an' pats my head; An' I hug her, an' hug my pa, An' love him put' nigh much as ma.

MARJORIE'S VICTORY "Uncle Dick," asked Marjorie, looking up from the book she was reading, "what is coincidence?"

"Let me see," replied Uncle Dick, trying to think how to make a simple definition. "When two things happen at the same time that have nothing to do with each other, but seem to have a great deal to do with each other, we call it a coincidence."

Seeing that Marjorie still looked puzzled he started to explain further when a telephone message called him away. As he took down his hat in the hall, however, he paused to say, "I'll look out for a first coincidence to show you, Marjorie, and then you'll understand better."

The next day happened to be Friday, and because there was no one to drive Marjorie to school and because she was not able to walk so far, she was obliged to stay at home.

Mamma and Uncle Dick were very sorry, and they all thought of the two shining coins in Marjorie's saving box that meant two whole years without an absence, and of the third that was to have joined them so soon, for Aunt Mary, who lived in the big house on the hill, had laughingly told Marjorie the very first day she went to school that she should have a sovereign at the end of each year that she was neither absent nor tardy.

When she went to school on Monday morning, everybody was talking about a fire that had occurred the day before, and, to her relief, nobody said anything to her about her absence. She said to herself that she just could not have stood it if anybody had.

Two weeks later the monthly report cards were given out. Marjorie received hers with a sad heart, as she thought of the broken record. She did not even open the envelope until a school companion, Gertrude O'Riordan, had turned off on her own street and she was alone.

But as she glanced over the card something within her gave a great leap. Could she believe her own eyes? There were no marks in the absence column! The new teacher must have made a mistake.

Then came a great temptation to Marjorie. If she should say nothing about the mistake, the record would remain as it was, and Aunt Mary need never know.

All the next day Marjorie struggled with the temptation. She seemed unlike herself.

Friday came again, the last day of school. Marjorie could stand it no longer. Summoning all her courage she came back into the schoolroom at recess, after the others were all out, and sobbed out her story to the good Sister who had charge of the report cards.

"So you thought I made a mistake, did you?" asked the nun. "I'm so glad that you told me, because I can assure you that you are the one who has made the mistake. That day was a very cold one, you remember, and something broke in the furnace for heating the hot pipes early in the morning, so we couldn't have school that day; the room was so filled with workmen and so upset with their tools. We sent word to all the pupils whom we could reach easily, and dismissed the others as they came. You live so far away we could not notify you. I'm sorry this has troubled you so much. You should have told your mother or me sooner."

Marjorie ran around to Aunt Mary after school with her report card, and then fairly flew home to tell her story to Daddy, Mamma and Uncle Dick.

"That's what I call the happiest kind of a coincidence," said Uncle Dick as he heard the sovereign rattle down into the savings box. Now you know the meaning of the word.

"I call it a great victory," said Mamma, thinking of something quite different. But Marjorie understood both.—Catholic Universe.

DAYS OF SOCIAL TURBULENCE

There are rifts in the clouds of gloom that seem to overhang a civilization tottering to destruction. Such gleams of brightness beyond are the beckonings of hope to a discouraged world. The ability to see them makes optimists, wilful closing of the eye to them confirms pessimism. Such a rift that many in the world cannot see because they are not looking in the right direction recently appeared in Spain.

The Catholic country, secure in its inheritance of the traditions of the faith, has preserved in large measure an isolation from the contagion of modern materialism. Yet some inroads, as was inevitable in such times of world turmoil, have been made in the ideals of the Iberian peninsula. This contagion and the fact that perils are still imminent has urged the Spanish Bishops to issue lately a remarkable document, in which they denounce the perils of the day, and announce that they are preparing to initiate a great social campaign to apply remedies which may obviate the loss of souls redeemed by Jesus Christ, and render abundant the fruit of His teaching in social life.

The perils which the Spanish Bishop denounce are practically the same in Spain as in every country of the world today. As their letter states them these perils are: "Social order and peace are weakened by terrifying ideas and deeds; the family is undermined; the workman suffers; authority is powerless to contend with the vices, ambitions, and vengeance of classes and individuals, while ignorance and weakening of belief are frequent everywhere in society."

Mindful of the tremendous dangers before the nation, the Spanish Bishops have set themselves to offset them. They are heartened in their determination by the symptoms they see around them that a religious, social, and civic regeneration has been the result in Spain of the lessons of the last few years of conflict. Notwithstanding the fact that Spain is not a wealthy nation, that many of her church edifices are in need of repair, the bishops have magnanimously declared that beyond these material needs are needs religious and social which exact immediate remedies, and that they must act quickly for the welfare of human society.

To introduce a new social era into the country founded on the social principles of Pope Leo XIII. is the aim of the Bishops' leaders in Spain. The ends in view in this great Social Campaign are the following: the creation of a social university for the practical formation of youth in political and social sciences, journalism, business administration, and contemporary and traditional studies; the multiplication of Catholic primary and professional schools to prepare the men of tomorrow and to perfect the men of today; the counteraction of false and insidious propaganda in favor of syndicalistic and revolutionary ideas by a well systemized oral and written social and religious propaganda; the establishment of pensions and retreats for the diocesan clergy; and subsidizing and protection of workmen's syndicates and agrarian societies.

Religion and patriotism will both be subserved in this Social Campaign. The King of Spain, a staunch Catholic, has been wholeheartedly behind the Bishops. The late Holy Father Pope Benedict and the present Sovereign Pontiff, Pope Pius XI, have both given the social campaign their benediction and approbation.

With the efficacious help of God, and the faithful co-operation of a Catholic people, the social program in Spain thus initiated by the Bishops is destined to play an important and

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beneficent part in the reconstruction of the world. As the Bishop's manifesto inspiringly concludes: "The times of the Crusades have returned, and the cry 'God wills it' ought to be taken up by the entire nation, in the shop of the artisan, in the cabin of the poor, in the halls of industry, in the bureaus of commerce, in the banquet halls, and in the priestly temples. The contribution of your intelligence, the power of your silver, and above all the valor of your hearts, will crown with success the responsibility of the present hour, and assure the salvation of the nation." The spirit of the great Spanish saints, of an Ignatius, a Xavier, and a Teresa, breathes through this pronouncement, that they did for the spread of the faith and the salvaging of civilization three centuries ago, will be carried on by their successors and compatriots in these days of social turbulence and irreligion.—The Pilot.

abide some months. It would be well if they did so in her spirit. Unfortunately some Catholics during the days of vacation, lay aside their practices of piety. Asistent during the rest of the year in their attendance at daily Mass, in their visits to the Blessed Sacrament, in their reception of Holy Communion, they sometimes lapse strangely from their wonted devotions during the months of their vacation, and it is not so unusual as it should be for them to seek some place of relaxation where the performance even of strict obligations is made, by local conditions, a thing of practical impossibility. What is to be thought of the inconsistency of those who are shining examples of true devoutness during the other months of the year but who never enter the portals of a church during the summer months unless they are forced to do so under the pain of mortal sin? This is all the stranger because it is during these latter months that they need in a special way the fortitude that comes from Divine grace, for phy-

ENGLISH CATHOLIC LABOR UNIONISTS PUT BRAKE ON SOCIALISTS

London, June 30.—Some time ago the Salford Catholic Federation issued a circular to Catholic trade unionists, advising them to withhold the parliamentary support demanded by the Labor Party, and to make other concerted moves as a protest against the adoption of Socialist principles by British Labor.

Another sign of this break-away from the dominating spirits of the British Labor Party is seen in the city of Newcastle, where a Catholic physician, who was elected to the Newcastle City Council under the auspices of the Labor Party, has refused to accept the dictation of the Labor Party as to how he shall vote in the council.

This is a wholesome proceeding, because although the British Labor Party is not primarily a Socialist party, it has allowed itself to be engineered into accepting a Socialist programme, and for all practical purposes the party is a Socialist concern.

The Catholic trade unionists of the Salford diocese, who are far from being a negligible body, as some of their fellow Catholics assert occasionally, have a very clear idea of what they want and what they don't want. They made a brave attempt at the annual conference last year to insert a wedge between Catholic trade unionists and the Socialist faction in the organized Labor Party. The device was not particularly successful, owing largely to opposition from within the Catholic ranks. But the Salford Federation has kept at it, and if by any means its programme should be successful, it would amount ultimately to the founding of a strong Catholic labor movement, though not a party.

OUR LADY IN THE HILL COUNTRY

We have been accustomed from our childhood to trace our Lady's path to the loving-kindness of her merciful heart, and to link this instance of her thoughtful pity with the other instance when at her intercession the Saviour turned the water into wine and saved the bride and bridegroom from confusion. In both cases we find eloquent examples of that imperative impulse so characteristic of Catholic sentiment, to translate Christian charity into act. Quick to see the needs of others, she never failed to respond. Whether it was embarrassment she wished to avert, or pain to solace, or assistance to render, she never hesitated. Her compassion was not satisfied with fruitless aspiration or mere sympathy or cold humanitarianism. Upon all the children of God she turned her eyes of mercy, in them she saw the wounded brethren of Christ; and because she loved Him she loved them; her love for those who were walking in the valley of tears was the overflowing of her love for her Divine Son; if she was powerful with Him she used her power for them; and so it was that she was the Mother of Mercy, in the literal sense as the Mother of the Incarnate Word who was mercy personified, and in the broader sense that the exercise of compassion was as the very breath of her life, the heart of her heart.

And yet, true though this be, there is a special significance in the Feast of the Visitation, coming as it does at this time of the year, in that many of her children are following in the footsteps of their mother, and like her are going with haste into the hill country, there to

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CATHOLICS NUMBER 23,000,000 IN U. S.

Washington, D. C.—Following the exposure by Lewis Meriam, formerly of the United States Bureau of Census, of the inaccuracy of the figures on the religious composition of the United States as of December 31, 1916, furnished to the War Department by the Rev. Dr. Walter Laidlaw, Secretary of the Federation of (Protestant) Churches, another non-Catholic of the highest standing as an expert statistician has analysed Dr. Laidlaw's figures and demonstrated their unfairness to the Catholic body.

Mr. E. A. Goldenweiser, statistician of the Federal Reserve Board, not only substantiates the findings of Mr. Meriam (who reported that Dr. Laidlaw had attempted "to put something over" on the Catholics) but does so by somewhat different, although equally conclusive methods. He uses the figures of age and sex distribution of the total population of the country largely to establish the fact that the Catholic total is far in excess of that furnished to the War Department by the secretary of the Protestant Council. Dr. Laidlaw reported 15,721,815 Catholics in the United States. Mr. Goldenweiser declares that a "reasonable estimate of their number is twenty-three million."

The report of his analysis, made by the expert statistician of the Federal Reserve Board to the Rev. John J. Burke, Executive Secretary of the National Catholic Welfare Council, is as follows:

No exact statistics of the number of persons of each religious denomination in the United States are available. The census of religious bodies, published decennially by the Bureau of the Census, gives information about the number of church members and other items relating to church organizations but does not give data as to the number of persons who profess a given faith although not affiliated through membership to the church organization. The latest report on religious bodies by the Bureau of the Census relates to the year 1916. According to this report, out of a total of 41,926,854 members of all denominations in 1916, members of the Roman Catholic Church constituted 15,721,815, or 37.5%. This number, as stated above, includes only persons for whom there is a record of actual membership in the church and certainly does not comprise all the persons of Roman Catholic faith in the United States.

DEDUCTIONS FROM SEX MEMBERSHIP

For partial proof of this statement reference is made to the composition of the Catholic Church membership by sex. Of the total number of Catholics, 12,569,395 were reported by sex. Of this number 6,149,085 were males and 6,420,309 females, the percentages being 48.9 and 51.1 respectively. It is not reasonable to suppose that in the total population of Roman Catholic faith there were more women than men since in the total population of the United States there are more men than women and among the immigrants, of whom a large proportion are Catholics, the ratio of men to women is even larger. In 1910 the total number of males per 100 females in the United States was 96.2 and in 1920, as a consequence of the interruption of immigration by the War, the ratio declined to 104. It is probably safe to say that in 1916, the year to which the figures on religious bodies refer, the ratio was about 105. If we assume that the sex distribution among those for whom it is known, then 51.1% of the 15,721,815 Catholics members were females. This would make a total of 8,093,847 females. To this number of females there would correspond at the United States ratio of 105 males per 100 females—8,485,539 males. Adding these estimated figures of males and females together we obtain a total of 16,579,386 Catholics.

CORRECTION BY AGE

In addition to this correction by sex another correction by age may be made. The report shows the number of members 13 years of age and over and the number under 13 years. Information on this item was available for a little less than 18 million members, but an estimate is made by the Census for the remaining members, the estimated totals being 3,924,409, or 25% of total of 11,797,413, or 75% of 13 years and over. This distribution by age is not in accordance with the general distribution by age of the population of the United States. In 1920 there were 29,587,550 persons under 13 years of age, compared with 76,173,070 persons 13 years of age and over, so that those under 13 constituted 28.8% of those 13 years of age and over. It is safe to say that in Catholic families the number of children was relatively not less than in the general population. The truth is probably the other way. This means that to the 11,797,413 Catholics 13 years of age and over there would correspond not less than 38.8% of that number, or 4,577,896 children under 13, or 652,994 more than are given in the report on religious bodies. Adding this correction for age distribution to the figures that we obtained by making the correction for sex distribution, we obtain an

estimated total of 17,122,380 Catholics, which is the rock bottom minimum of what could be considered as the total Catholic population of the United States. As a matter of fact the correct figure is certainly larger and for these three reasons:

1. In allowing for the proportion of males a ratio was used that is almost certainly lower than the actual ratio among Catholics, because of the fact that among immigrants, a large proportion of whom are Catholics, the ratio of males is greater than among natives.

2. In making the correction by age the ratio of children was also almost certainly too small, as all the existing statistics indicate that among the races which are overwhelmingly Catholic like the French Canadians and the Italians, the number of children per family is larger than among other elements of the population.

3. Because of the assumption made that outside of what may be called building up the families of the reported members through sex and age corrections the membership of the church coincides with the total number of persons of the faith. This assumption is hardly correct, but there are no direct statistics for the United States to disprove it and we are compelled to turn to Canadian sources to obtain additional light on the subject.

LIGHT FROM CANADA CENSUS

The census of 1901 in Canada shows that there were 1,856,019 members of the Roman Catholic Church in that country and 2,299,600 persons of Catholic faith, or at a ratio of 1.64 persons of the faith per one person actually belonging to the church. For non-Catholics the ratio was much higher. There were 852,464 persons belonging to a church other than the Roman Catholic and there were 3,141,715 persons in the population who were not Roman Catholic—a ratio of 3.69 per church member. If these ratios held true in the United States there would be the following number of persons:

Table with 3 columns: Category, 1916, 1920, Per Cent. Total: 122,481,000 100

This total is, of course, exaggerated since there were only 109,248,398 persons in the United States in July, 1922. Thus, according to official reports, the ratio of inhabitants to church members is smaller in the United States than in Canada. This may be due to the fact that the United States census was more elaborate and painstaking, or to the fact that the population of the United States is more permanently settled and that for this reason church affiliations are more thoroughly established. Unfortunately information for Canada by provinces, which might afford a helpful check on this conclusion, is not available.

CATHOLICS HAVE 21 PER CENT.

While the number of persons per church member in the United States is thus reported smaller than in Canada, there is no reason that occurs to one why this discrepancy should be different to any extent for Catholics and for non-Catholics. If the enumeration of non-Catholics was more thorough in the United States, it may be assumed that the enumeration of Catholics was more thorough to the same degree. In other words, while the Canadian ratios are too high for both groups of people in the United States, there is no reason to assume that the relation between the Catholic and non-Catholic ratios is different in the United States than in Canada, and hence it may be concluded that the percentage distribution of the population by religion is fairly accurately represented by these figures, even though the ratios of population to church membership are not the same. On this basis, the Catholics would constitute 21 per cent. of the population, or on the basis of the latest estimate of population, about 22,000,000. This is at the rate of 1.33 Catholics per one member of the church and appears to be a conservative estimate as it assumes that three-fourths of all the Catholics are church members.

GENERAL CONCLUSIONS

The general conclusions may be summarized as follows: The number of Roman Catholics in the United States is certainly larger than the number of Catholic Church members enumerated by the Census of religious bodies. This number, 15,721,815, would be increased about 1,400,000 merely through the process of building up the families of church members on the basis of age and sex distribution of the total population of the United States. But even the adjusted figure is clearly incomplete, as there is no reason to believe that even substantially all the persons belonging to the faith are included among church members. By comparing the United States figures with those available for Canada, where both the number of church members and of persons professing each faith are available, the conclusion is reached that Catholics constitute not less than 21 per cent. of the population of the United States and that 23,000,000 is a reasonable estimate of their number.

Do what is in thy power and God will be with thy good will.—The Imitation.

MAY A MAN KILL HIMSELF?

Anthony M. Benedik, D. D., in Ameri

No matter what petty circumstantial differences we may find in this brief span of space we call life, the conclusion of it is the same for all of us—peasant or poet, sage or dullard, Croesus or beggar—we shall finally be taken by the grim reaper, death. Life is dear, and the general opinion would seem to be that it is natural to want to live and to dread death. And it is a curious anomaly that when man reaches either extreme of his relations with his Creator, when he attains either to the zenith of hope or drops to the nadir of despair, he longs for death.

St. Paul represents the one extreme in his frequently expressed desire to be dissolved and to be with Christ. A recent tragic occurrence, which but slightly differs from many other such instances, will offer an example of the other class. Some weeks ago a divorcee actress, after a gay party in her apartments, took poison and died. Then one of several college students who were present at the party disappeared, and two days later he was found, also dead by his own hand.

Several letters written by him were found, which state that the actress, who was "the world's finest woman," was not a "society belle of the pleasure-seeking type," but had plunged herself into the gay whirl of revelry and dissipation in order to "kill the moroseness which her life had precipitated in her."

"Defiant of society, too strong to ask for help or sympathy, she had long ago decided how the end should be when her many devoted friends no longer could divorce her from the misery of her own thoughts." And he adds a very significant sentence: "I wondered how she resisted so long the temptation that death really is."

In view of the fact that life and the way in which we live it are extremely important considerations for us, and that they are so important precisely because they are a preparation for death and what follows, it seems that frequent meditation about death should be most necessary. It is an experience that all of us must of necessity undergo. As the Emir Maba found inscribed on the seven tablets of white marble in the City of Brass: "O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries and abused the servants of God and led armies? Death hath come upon them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves."

"Where are the Kings and the peoplers of the earth? They have quitted that which they have built, and people; and in the grave they are pledged for their past actions; there, after destruction, they have become putrid corpses. Where are the troops? They repelled not, nor profited. And where is that which they collected and hoarded? The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it."

The same God who is the Master of life, who brought all things into being, is also the supreme Lord of death. And yet we find so many of His rational creatures, carried away by the "temptation that death really is," crying out, "I will not obey!" and flinging away, wilfully and knowingly, the precious chance for salvation which the possession of life constitutes. Recent statistics, compiled from the records of one hundred American cities, seem to indicate a decrease, during 1920, of some 80% from the period 1910-1914, and a drop of 15% from the year 1919 in the number of suicides, but even now the rate of self-destruction, 12.3 per 100,000, appears to be an indication that something, somewhere, is seriously wrong.

And that something is not hard to find. It is the lack of religious belief which is so widespread in our day. The true Christian concept of life is that it is a period of trial given to us by a wise and kind God, in order that, by serving Him faithfully in the tasks which He places upon us, be the trials which accompany those tasks whatever they may, we may deserve the reward of eternal happiness with Him. And, when He is satisfied with our efforts, He will end that period of trial. And the very fact that life is a time of trial indicates that we must have crosses to bear, just as our Lord bore His cross and set the example that we must follow, for only by adversity can we prove of what mettle we are made.

He who gave us life must also determine death. Christian theology clearly teaches that man has not absolute dominion, but only the dominion of use, over his own life. Suicide, therefore, is a disease of the soul, resulting from a morbid and distorted religious sense, or from a total lack of religion. "Suicide," says the Priest in Doctor Aveling's interesting book, "Philosophers of the Smoking Room," "is condemned by every law, human

and Divine. It is an affront to the Divine nature of man, and contradicts his reason. It is an injury to the social order from which we have no escape. It dares to dispute the ruling of God." Frequently, in fact, it implies a total negation of belief in God. It is a result of that materialistic concept of life which is so well expressed in the "Rubaiyat."

Into this Universe, and Why not knowing, Nor Whence, like Water willy-nilly flowing; And out of it, as Wind along the Waste, I know not Whither, willy-nilly blowing.

Where do we come from? Why are we here? What are we going? Unless the heart of man, illumined with the light of faith, learns the answer to those all-important questions, it is useless to expect that he will have the moral courage to bear without complaining, without struggling fretfully, the trials and hardships which take so large a part in every life. And when the difficulties become so great as to overbalance the materialistic pleasures of existence for those destitute of the great gift of faith, what is more natural than that they should destroy that existence, lacking belief, as they do, in any responsibility to a Power above themselves?

For "the suicide is only a coward at best." Here, as in every other vital problem of life, a return to religion is the remedy. Only belief in an all-wise God who does everything for the best, however harsh His judgments may seem at times to our short-sighted vision, can give the soul that moral bravery it needs to face the trials of life in such a manner that death will not seem terrible, but a pleasant release from the bonds which keep us from our true home.

THE SACRAMENT OF UNITY

The Blessed Sacrament is the most touching token of the abiding love of Our Blessed Saviour. It is heaven let down upon our earth. It makes each and every one of our churches the rallying point of all who are in Christ. During His earthly life it was His mission to draw men to Himself by His teaching and miracles. In the Blessed Sacrament He draws all His children to the altar, where in a real democracy of faith He shares His good things with them with a divinely generous hand. At the present time, when the hearts of men are sorely divided by hatred and prejudice, the action of the Blessed Sacrament in accomplishing a Christian solidarity cannot be left out of account. The doctrine of Our Blessed Saviour's presence in the Eucharist and the participation of the faithful in the Lord's body must weld humanity together more solidly than all the preaching and action of social reformers and social uplifters.

St. Augustine tells us in a pregnant sentence that just as the Sacred Host is made up of many grains of wheat ground into flour, so the Blessed Sacrament gathers individual Christians into the solid unit of one supernatural family. It is for this reason that Holy Communion at a common table is not only effective of the union of men, but also symbolic of it.

Who that has felt of the Lord's Body with His fellow at the Communion table can with easy conscience nurture hatred or cherish bitterness? What tongue that has been moistened with the Blood of the Lamb can gather under it the poison of envy, jealousy, detraction?

Just now, when men are still suffering from the bitterness engendered by the War, and chafing under the galling inequalities of modern society, it would be well for them to approach more frequently the Lord's table. Holy Communion will easily accomplish what all our international conferences and our national reform measures have so far failed to register. Men cannot be reformed *en masse*. Just as Christ cured the individual cripple and the individual invalid, so, too, through the Blessed Sacrament will He cure the individual souls who make it an upstanding factor in the great work of social regeneration. If we are to have unity amongst men, it can only be through Christ, who acts most potently upon the individual heart through His Sacrament of Unity.—Rosary Magazine.

DIED

McCoy.—At Ottawa, Ont., on May 13, Charles McCoy, beloved husband of the late Matilda Savage of Templeton, who died March 29. May his soul rest in peace.

Sheehan.—At Brigus, Nfld., on July 7th, fortified by the rites of Holy Church, James Sheehan, in his seventy-ninth year, leaving a widow and one son to mourn their sad loss. May the Sacred Heart of Jesus have mercy on his soul.

McCloy.—At Hotel Dieu Hospital, Windsor, Mrs. John McCloy, of Sandwich, formerly of Cayuga, aged fifty-two years, two months and two days. May her soul rest in peace.

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EXPERIENCED teacher wanted for Brantford Separate school, holding second class certificate. Ideal condition. State salary expected, with references. Duties to commence Sept. 1. Apply to Frank Waller, Sec. 275 Park Ave., Brantford, Ont. 2282-2

EXPERIENCED teacher wanted holding second class certificate for Catholic Separate school, No. 2, Bromley. Salary \$1.00 per annum. Duties to commence Sept. 1922. Apply to M. J. Breen, Secretary, Saginaw, Ont. R. R. 3. 2284-4

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TEACHER wanted for C. S. S. No. 1 Cornwall, holding a second class professional certificate, one with an agricultural certificate preferred. Apply stating qualifications and salary to Angus H. Chisholm, Sec. Treas., R. R. No. 2, Northfield Sta., Ont. 2281-1

TEACHERS wanted, holding second class Ontario certificates for Catholic Separate schools, Port Weller, Ont. Duties to commence Sept. 1st. Salary \$800 per annum. Apply to George Corbett, Sec. R. R. 1, Clinton P. O. 2281-3

TEACHERS wanted for Separate Schools at St. Ste. Marie. Salaries \$900 to \$1,000 according to qualifications and experience. Apply to V. McNamara, Secretary, St. Ste. Marie, Ont. 2282-2

TEACHER wanted for R. C. Separate School, No. 6, Trenton, Ontario. Good salary, one-half mile from church and boarding house; holding second class certificate, to commence Sept. 1st. Apply stating salary and experience to Thomas Begley, Sec. Com. P. O., R. R. 2, Ont. 2282-2

WANTED two lady teachers for St. Catharines Separate School. State experience and salary expected. Apply to Secretary, Separate School Board, 32 Church St., St. Catharines, Ont. 2281-1

TEACHER wanted for Bamberg Separate School, holding second class certificate, with Agriculture preferred. Duties to commence September 1st. Apply to George Corbett, Sec. R. R. 1, Clinton P. O. 2281-3

TEACHER wanted for Separate school section No. 16, Kenyon, Apple Hill, Ont. Duties to commence after holidays. Apply stating qualifications and salary expected to A. L. McErdmott, Sec. Treas., Apple Hill, Ont. 2282-2

WANTED Catholic teacher holding 1st or 2nd class certificate for C. S. S. No. 1 Corniac, duties to commence after summer holidays. Apply stating salary and experience to John R. Kitts, Sec. Treas., Corniac, Ont. 2283-1

WANTED professional teacher for S. S. No. 2 Pusich, 3 miles south of Guelph on Hamilton Guelph highway. Duties to begin after summer holidays. Address Jno. Walsh, Sec. Treas. R. R. 2, Guelph, Ont. Phone 1282-2

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