

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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THE POWER OF PRAYER

I have lived my life, and that which I have done
May He within Himself make pure;
But thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer?
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—TENNYSON

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE MURDER-MADE-EASY ACT

Though the Great War, which we were so often assured was "a holy war" waged for the purpose of ending all wars, was successfully concluded more than a year and a half ago, and the heaven-sent League of Nations founded to bring salvation to the world and forevermore prevent the wrong from doing the slightest injustice to the weak, the English Government, without a single objection from any one of the other holy warriors, has carried on in Ireland a campaign of frightfulness only equaled by the Turk in Armenia. And that campaign is now climaxed by the new Murder-made-easy Act, passed by the British Parliament for the ravaging of Ireland. It is to wipe out all that is good and worthy in Ireland—every young Irishman, who is guilty, or even suspected, of the crime of believing that Ireland is entitled to the same right of self-determination as Belgium, Poland, or Czechoslovakia. In this heavenly era which all the hypocrites were assuring us was to reign upon earth when the one enemy of justice, the Hun, was defeated, it is monstrous to find that all the holy warriors of the world look on quiescent, without raising a finger, or even a voice, against the vilest crime that the world has known in a hundred years—the crime of this Murder-made-easy Act which is now in force in Ireland, and which is to be persevered with till Ireland is bled white, her spirit broken, and she is deprived of the flower of her children.

"BRITISH PEACE, INDEED!"

In preparation for the atrocious work which is to be performed in Ireland under the Murder-made-easy Act, retired English Army officers of the Junker order, were for some months back, being enrolled in England for service in Ireland, on the distinct understanding that each of these in his own district in Ireland was to be given an absolutely free hand to wreak English Junker vengeance upon the hated Irish rebels. Some of them did not even wait for the Murder-made-easy Act to come into force. Colonel Crowther, who had military charge of the district in South Leitrim, is an instance in point. With a band of soldiers he raised a meeting of the Irish Industrial Commission where the official Secretary, the very able writer, Dorell Figgis, a Protestant Nationalist of Dublin, was gathering information regarding the mineral and agricultural resources of that portion of Leitrim. He arrested Figgis, tried him on the spot by drumhead court-martial, and sentenced him to be immediately hanged—for the crime of conspiring with others to develop Ireland's resources! Crowther denied the condemned man's request to see a chaplain. During the interval while the rope was being procured, at the last minute the intervention of the clerk of the British Crown for the district (one of the civil authorities who feared terrible reprisals) Crowther was reluctantly induced to desist from his purpose. He spared the man's life, with regret, and said that if he had the military control of all Ireland, he would hang every 6-Sinn Feiner of the land, and have British peace established in the land, within a few months. British peace, indeed!

A CHANGE OF FRONT

And while Ireland is now left a prey to a couple of thousand such scoundrels as Crowther, who are empowered by the laws to burn, hang, and shoot just as they wish, Lloyd George is delighted to have the attention of the world distracted from the most fearful crime of a century, by having the Dominion Home Rulers and other Home Rulers hold conferences and conferences, and parley with him upon the question of Irish Self Government "within the Empire." Almost all the leading southern and western

Unionists are tumbling into a Home-Rule movement and though, a few years ago, before the young men of Ireland took things into their own hands, these people were bitterly opposed to any thing approaching Home Rule for Ireland, they are now almost unanimously telling Lloyd George that the so-called Home Rule Bill he was putting through Parliament is nearly liberal enough to satisfy them. An entirely new Bill, they say, giving the Irish people complete control "within the Empire" in all Irish affairs, including taxation and customs and excise must be offered. It is a significant thing that the Sinn Fein struggle has, in a couple of years, converted these bitter anti-Home Rulers into such thorough Home Rulers as refuse to accept for Ireland a Bill upon the pre-war so-called Home Rule which John Redmond and his followers named as "the great charter of Irish Liberty." And it is to be remembered that combined with these southern and western Unionists who clamor for Dominion Home Rule, are a large, influential, representative body of Ulster Unionists, who have turned anti Carson, and have, by the Sinn Feiners' struggle, been made to see at least that Ireland can not be ruled from the British Parliament.

BELFAST BOYCOTT STILL GROWING IN FAVOR

The Anti-Carsonites, who are developing in Orange Ulster, and beginning to clamor for Home Rule for Ireland, are composed of three elements; one part being those who, through honest conviction, have become convinced that Ireland should be ruled by Irishmen; another part being those who have come to hate Carson and his policies just because they found that after he had used them as tools to serve his purpose, he had no scruple about throwing them overboard when they were no longer of use to him; and the third part, our Belfast business men who, though a few years ago led the shouters who shouted "Ireland for the English," are now being made to realize by many of their customers, in the South and West, that, since they choose the English in preference to the Irish, they had better look to England to support them and their business. For the Belfast boycott is still growing in favor throughout Ireland. The latest noticeable development of this movement is the action of the General Council of Irish County Councils. Of the thirty-three County Councils of Ireland twenty nine of them, meeting in Dublin, have, in the first place, unanimously recognized the Dail Eireann (Irish Parliament) as the supreme authority in Ireland; and next, because of that driving all Nationalists out of employment there, they unanimously adopted a recommendation to Nationalist Ireland to cease paying a cent to support any firm that aided this movement, and all Belfast banks lead money to shut out Nationalists from their employ. This recommendation of the General Council of Irish County Councils will give a big impetus to the Belfast boycott—incidentally will soon bring another rush of Belfast merchants into the Home Rule movement.

A DASTARDLY WEAPON

Coincident with the passing of the Murder-made-easy Act the Irish in Birmingham have discovered that in Oldbury, a Birmingham suburb, the manufacture of poison gas has begun on a large scale and is being feverishly pushed forward. They have conveyed the intelligence to the Dublin newspapers, so that if, as seems likely, this newest Christian weapon is to be used against Ireland also, the Irish people may be prepared for the worst. One of the correspondents writing on the subject says that an Englishman who has to do with the manufacturing of the article has now triumphantly proclaimed: "We are now going to settle the Irish Question once and for all."

A GLORIOUS VICTORY OVER THE DINGLE DONKEY!

Archbishop Mannix said that the great victory of the British fleet over a poor Australian clergyman was probably its greatest victory since the battle of Jutland. The British Army may now proudly proclaim that the Battle of Dingle (County Kerry) was the most glorious victory won by the land forces of Britain since Halg, putting his back to the wall, kept pushing that wall to the rear for ten days and nights. The battle of Dingle was fought quite recently. An English squire there, at two o'clock in the morning, observed a suspicious object approaching—either a Sinn Feiner or the devil. He called for "Hands up" but as his command was not complied with began firing all the ammunition. The whole English army stationed at Dingle were immediately routed out of their bed, and began firing all their ammunition, along with him. The terrible firing, or battle, or whatever the great achievement may be called, lasted from two a. m. till four a. m.

and then ceased. With the coming in of daylight they surrounded the position, the enemy, and their mathematicians were sent forward to count the dead, wounded, and prisoners. And they found—one dead donkey! As the wicked animal had pervertedly refused to put up his hands at the command of the English sentry, all lovers of justice agree that he richly deserved his fate. The bad Sinn Feiners of Dingle are suggesting that a special medal should be struck for decorating the undaunted Britons who won the signal and glorious victory over the donkey of Dingle.

SINN FEIN UNDERTAKES POTENEN RAIDING

In addition to the many other activities of the Sinn Fein Volunteers in policing Irish districts, they have now taken up potent raiding. Potենen has harmful effect upon the young men of the neighborhood in which a potենen still is working. Sinn Fein doesn't mean to permit any of its young men to become demoralized. One of the latest reports of potենen raiding is from the County Monahan, where the Sinn Fein Volunteers raided four of these mountain distilleries, seized a large quantity of material, and of machinery, and destroyed them. They also arrested and fined heavily the men who were engaged in the work, and made them give solemn promise not to repeat the offence.

SEUMAS MACMANUS, Of Donegal.

conditioned by external pressure. The coercion courts will doubtless prove good recruiters for its cause. If Sinn Fein is impossible to the core, then it is the plain duty as well as the obvious tactics of the Government to prove it so. This can be done for an Irish Home Rule constitution by setting up a statutory convention and by withdrawing a Home Rule Bill that is dead before its birth and a Coercion Bill that will certainly create more crime than it crushes. If the Government is so eager to save the democratic Constitution of Poland from the grip of dictatorship it has no excuse for preferring court-martial to Parliament in Ireland. It is no sort of statesmanship that, in the face of coercion, a proved failure, and refusal to state clearly the Dominion offer, because there is a chance that intransigent Republicanism will reject it.—The Manchester Guardian, August 18.

"A GREAT NAVAL VICTORY"

DR. MANNIX REFUTES SLANDERS BRITISH PRESS RIDICULES LLOYD GEORGE'S PANIC-STRICKEN POLICY

Archbishop Mannix was landed at Penzance on Monday, having been removed from the Baltic by a destroyer before midnight on Sunday night. He refused to leave the Baltic until an officer placed a hand upon his shoulder. He then went down the gangway with his secretary. He was handed two documents, from the Commanders-in-Chief in Ireland and Great Britain respectively. These forbade him to visit Ireland and the three cities Liverpool, Manchester, and Glasgow.—The Manchester Guardian, August 18.

London, Tuesday.

Among the miscellaneous works of mercy—they are many, as everyone, but especially the sick and poor, know—practiced by the Sisters of Nazareth is that of providing temporary lodgings for acolytes passing through London. That is why Dr. Mannix, the Archbishop of Melbourne, is staying at the Hammer-mill house of the Order, a very considerable pile of red brick buildings, from out of which the chapel stands conspicuously, in the Hammer-mill Road. In one of the modest parlours Dr. Mannix received me today. He was obviously very weary, as he well might be after an Odyssey which few modern archbishops are called on to experience. A tall, thin man with rather deep-set eyes and the face of a scholar and ascetic, he was clothed in a long, closely fitting soutane edged with scarlet and with scarlet buttons; a biretta of the same colour rested on his mass of grey, curly hair.

The Archbishop, though very courteous, was plainly not inclined to talk long, but he replied at some length and with great frankness to the special points I put to him. His attitude in regard to Ireland he felt it unnecessary to go into. That at any rate, as he observed, there was no misconception about, and he had stated and restated it. In brief, it was that the Irish people themselves and no others had the right to decide the destiny of Ireland. What I asked for a more definite statement was the charge that was made against him of hostility to England.

"That," he said, "is not true. I have no hostility to England or to any other country. What I desire with all my heart is peace everywhere, and particularly in Ireland, and I hope to see it. But it can only come in one way, and that is by the way of justice to Ireland.

UNFAIR QUOTATIONS

"I attribute this charge to the misrepresentations of English newspapers and especially in America. I made dozens of speeches there in which I laid down the very principle, that peace between England and Ireland could be obtained by justice to Ireland and in no other way, and that I desired this peace. Not a word, so far as I can find, of this essential part of my argument was ever published here. But when I went on, as I was bound to do, to comment on the injustice done by England to Ireland, it was carefully selected passages from this part of the argument that were telegraphed."

I called the Archbishop's attention to a phrase attributed to him, which attracted a good deal of attention here, in reference to the enmity between England and the United States.

"There again," said Dr. Mannix, "is another illustration of the same thing. I had to point out how ill-advised, as well as wrong, was the attitude of England to Ireland because it involved not only the loss of Ireland's friendship but that of America. This country has not given America much reason to be friendly to her. To begin with, England made war on the American people on exactly the same grounds as she quarrels with Ireland, and there has been and is continually growing a

trade rivalry between the two countries that might be dangerous to the peace of both. There has been war before between them, and there might be again. I do not desire hostility between them. But the way to friendship with America, as with Ireland, is by doing Ireland justice. From this argument also the correspondents have only selected the passages that suited them."

A reference to the attacks made on him by Mr. Hughes brought a shade of stiffness into the Archbishop's demeanour. "Mr. Hughes is going to have enough to do to look after himself," he said. "He only got into power by a majority of one or two, and now he has lost that. He is responsible for introducing a sectarian spirit into Australian politics, and I am afraid he will do it again next time."

But does the sectarian spirit count for much in Australia?"

"Not with the people, but it has a certain limited value, and that is why he will use it."

The impression with which I took my leave of Dr. Mannix was that of a very clear-headed, sincere man with a great deal of force of character and perhaps a touch of obstinacy. "I hope we shall see you in Ireland after all," I said by way of farewell. "I hope so too," he said.

Editorially The Manchester Guardian says:

THE MANNIX AFFAIR

The Government has added one more foolishness to its dealings with Ireland. The refusal to allow Archbishop Mannix to land in Ireland was in mid-ocean and to abduct the Archbishop on a destroyer to prevent his landing at Liverpool was an action which at once exalted Dr. Mannix into a martyr's throne and can only feed the flames of anti-English feeling in America and Australia. Under some obscure clause of D. O. R. A. the military authorities have prohibited the Archbishop from landing in Ireland or from visiting Liverpool, Manchester, or Glasgow, on the ground that his presence would be calculated to spread disorder. The interview that Dr. Mannix has given since his mysterious arrival at Penzance, notably that to a representative of the Manchester Guardian, show his political attitude to be much less violent than the cabled messages from America have made it out to be. It would surely be wiser for the Government to regard him as a potential pacemaker rather than as a dangerous enemy.

The same journal has this further comment and criticism under the title "The Terrible Archbishop."

THE TERRIBLE ARCHBISHOP

We fear that whatever imp of comedy prompted the Government to come to the Archbishop of Melbourne to inconvenience must now be shaking its sides at his success in making us all look rather foolish. The notion that any good could be done, or any harm kept from, by not letting a middle-aged divine visit his mother in the county Cork was foolish to begin with, even on the assumption that the clergyman was a red-hot hater of England. It now turns out that the heat of his hatred was much overrated. In fact the officials who made the blunder seem to have relied for their information upon garbled extracts cabled to London by his long-making correspondents of sensational paper—or else upon the judgment of Mr. Hughes, the Australian Premier, who differed vehemently from the Archbishop's view of the question of desecration, and who is somewhat famous for getting his facts out of his feelings instead of getting his feelings out of his facts. Still, the Archbishop is no doubt a Sinn Feiner and goes through the form of speaking of England and Ireland as countries officially foreign to each other. The pity is that, however little his opinions may correspond with the real interests of Ireland and England, our Government should expose and our unoffending navy to undeniably effective episcopal shaft, as well as lay ridicule, by setting it to chivy this amused prelate about the British seas and maroon him on the coast of Cornwall, much to the increase of whatever anti-English influence he might otherwise exercise among Irishmen. As a further detail of this folly the Archbishop is said to have received a solemn notice warning him off Manchester and Liverpool, as if our tender Lancashire minds were in special danger of perversion by the turbulence of the new Becket. Last touch of all, to finish off the sorry comedy, this notice is said to be signed by Sir Henry Wilson, of the War Office, himself an imperceptibly discreet occasional excursionist into Irish politics and, like the Archbishop, not always on the side of law and loyalty. Even now, if the Government of Ireland had any sense, it would whistle off all its detectives, apologize to the navy, and wherever the Archbishop went or whatever he did, look the other way as hard as it could.

Archbishop Mannix caps the climax of the fun poked at British Government by referring to his capture as "a great naval victory."—E. C. R.

POLISH BISHOPS APPEAL TO WORLD

DECLARES THAT BOLSHEVISM WILL CONQUER THE WORLD IF POLAND YIELDS

The Polish Hierarchy has made an appeal to all the Churches of the world asking for help for Poland.

The Bishops address themselves specially to fellow Catholics in every part of the world, and in calling on them for help say:

"It is not we alone who are menaced. Far from being the goal, Poland is only the point of departure for the Bolshevist conquest of the world. If Poland yields, Bolshevism will inundate the whole world with its devastating waves."

The appeal of the Polish Bishops to the country to enlist with the volunteers aroused scenes of great enthusiasm. On an appointed day the people flocked in crowds to attend special Masses celebrated on behalf of their country, and extraordinary scenes were witnessed as the recruits marched in procession through the streets of Warsaw. The Bishops first of all called on the people to offer their worldly goods; now they have called on them to offer their personal services, and their lives if it should be required of them.

A letter from Cardinal Kakowak was read in all Churches of Warsaw on Sunday, asking the congregations to join in a solemn procession to invoke a blessing on the army defending the country.

The call was responded to by nearly 100,000 men, women and children, who headed by bishops and priests, marched through the principal streets of the capital, and on Sunday evening singing hymns. Sometimes a detachment of soldiers on their way to the front marched briskly past the religious procession.

It has been announced that Msgr. Ratti, the Apostolic Nuncio at Warsaw, has decided to remain at the capture of the city by the Russian forces.

A report from Rome on Tuesday says that the Pope has addressed a letter to the Catholic bishops throughout the world ordering special prayers for Poland. He reminded them of the Holy See's special attachment for Poland which, as well as the whole of Europe, is now threatened. Cardinals, bishops and diplomats attended a special service for Poland in Rome Sunday.

CATHOLIC NOTES

One of the most remarkable places of worship in the world is the chapel in a coal mine near Swansea, Wales, where for more than half a century daily for prayer. The chapel is situated close to the bottom of the deep shaft, and here during meal times the oldest miner is generally to be found addressing an earnest and attentive congregation.

The press association, which carried stories to the effect that there had been sniping from the tower of the Redemptorist Monastery in Belfast, has apologized unreservedly to Rev. John Kelly, the rector, for its false charge. The monastery was the centre of a vicious attack on Catholic quarters, and Brother Michael Morgan was killed.

Dublin, August 1.—In September or October next Ireland will send out sixteen missionaries, with Bishop Shanahan at their head, to Southern Nigeria. In January last sixteen missionaries of the Holy Ghost Order on their way to Africa perished in the disaster that befell the Afrigo in the Bay of Biscay. Already Ireland has replaced them. Never in the history of Africa have more than this number set out together for the same mission field. The Bishop is now appealing for funds to enable him to carry on his work.

That war has its financial triumphs not reaped by soldiers is patent from the recent Government report stating that there has been an increase in American millionaires since 1917. 20,000. Men who have incomes of \$50,000 according to Government classification are millionaires. Of the twenty-eight richest Americans about one-half reside in New York State. Officials of the Internal Revenue Department estimate that there are 16,000 men who have incomes of \$50,000 to \$750,000. The official announcement of this increase in concentrated capital will not help toward stabilizing industrial conditions.

St. Louis, Mo., August 16.—Sister Mary Dominic, pharmacist at St. John's Hospital, in this city has been notified by the Missouri Pharmaceutical Board of Examiners that she has received the highest grade of all candidates taking the pharmaceutical examinations during the fiscal year ending August 31. As the highest ranking candidate, Sister Mary Dominic is awarded the annual prize of a year's paid membership in the Missouri Pharmaceutical Association. Sister Dominic has been head pharmacist of St. John's since receiving her State license last year and for four years previous to that time was assistant pharmacist at St. John's.

The beautiful altar-piece by Girolamo da Libri, which formed a great feature of the famous staircase at Hamilton Place, situated a few miles outside Glasgow, has recently been bought for New York by an important gallery. The altar-piece, about 15 feet high by 6 feet wide, shows the Blessed Virgin and Child enthroned under a tree, three singing angels at their feet, while to right and left are portraits of members of the Castiere family, two on either side representing saints. A peacock sits on a leafless branch of the tree, and the Mantegna-like background is a hills-set town by the coast. The altar-piece was painted prior to 1626 for the Church of San Leonardo, near Verona, where in 1474 Girolamo da Libri was born.

London, July 10.—The Rev. Richard Philip Garrod, S. J., died on Wednesday, July 7th, at Petworth. Father Garrod, who was forty-six years of age, was a convert, having been received into the Church in 1896. He was an M. A. of Oxford University, and after serving on the teaching staff at St. Francis Xavier's, Liverpool, for some time, was ordained to the priesthood in 1912. He had the gift of literary expression in a high degree, and was widely known as a writer, especially of school stories. Amongst his works are "The Man's Hand," "The Boys of St. Battis," "A Fourth Form Boy," and "The Black Brotherhood," the last three stories of life at a Catholic day school.

Paris, July 29.—On Donoumont Hill, where 400,000 soldiers fell, and where 300,000 bodies hastily buried in the course of furious battles, shall never be identified, a parish priest of the Meuse, who was a military chaplain during the War, the Rev. Father Noel, has permanently established his residence to stand his watch amongst the dead. He will say Mass every day for the souls of the soldiers on the very spot where they fell. In the near future, on the highest part of the battlefield, near the Fort Donoumont, a great basilica is to be built. The cornerstone of the basilica was laid by Cardinal Dubois in the presence of Marshal Petain. There the Holy Sacrifice shall be celebrated forever, for all who lost their lives in the battle of Verdun. An immense ossuary intended for all the unidentified bodies is to be erected in the vicinity of the Cathedral.

IRELAND AND POLAND

"ENGLAND'S HYPOCRISY" AND LLOYD GEORGE'S FLAGRANT INCONSISTENCY

In the Polish debate on Tuesday night Mr. Lloyd George could not resist the temptation to score off the Labour party by dwelling on the anti-democratic views of Bolshevism. By asking of the Labour leaders, "Are you also among the dictators?" he made light of their rigid determination to save Europe from war. It was a debating point and nothing more; but even as a piece of Parliamentary paragonage it seems feeble enough, when we turn our eyes from east to west. For while the Premier's right hand has been busy signing strong and blameless decisions against Soviet dictatorship in Poland his left hand has been signing military dictatorship for Ireland. What can he expect the average Irishman to make of his keen susceptibility about the rights of Polish nationalism and of his refusal to regard Irish nationalism as anything but dangerous fanaticism? The old tag about English hypocrisy becomes inevitable. Indeed the new coercion courts might well be part and parcel of the Communist machinery. Both forms of dictatorship are professedly impermanent, but despots die hard. Lenin's proclamation that his tyranny is only designed to free the Soviet Russia over the transition period, and the Government excuses coercion on the ground that it is temporary. But the real question is whether this breaking up of laws is necessary at all. The world has had sufficient anarchy blended with autocracy for the last six years, and is coming round slowly but certainly to the view that what we need is less penitentiary despotism and more courageous law-making. In Lord Parke's letter on the subject of coercion which we publish today there is a significant phrase—progressive constitutionalism. The fruits of dictatorship at home and abroad have not been so sweet that we can lightly write off such a policy as useless.

The defence of the coercionist is to ask the constitutionalist for the remedy against anarchy. That sort of answer is never of much value, and in this case it is particularly futile. For at this moment all the parties of order, to which category the Tory supporters of Carsonism can scarcely claim admission, have reached a quite unprecedented union in their constructive Irish policy. Southern Unionism, Liberalism of both persuasions, and Labour are closely linked in support of the proposals put forward by the Irish Dominion League. Most important is the growing realization that the Irish problem is financial as well as national. The grant of fiscal autonomy has never been officially and unequivocally offered to Ireland. The economic side of the present Home Rule Bill is believed to be unworkable, and the Imperial contribution is galling in principle and crushing in fact. The case for a clear financial out has been stated by influential Liberals of the Coalition, and whether Ireland accepted or refused the idea of a voluntary contribution for Imperial defence, it would be an obvious economy to cut wide Irish experience that if the Sinn Fein leaders were faced with a clear-cut offer of fiscal and political autonomy within the Empire and then declined to listen there would be plenty of other Irishmen with sharper and more willing ears. The Irish Republican Brotherhood is not Ireland, and its power in Ireland is

CATHOLIC RIGHTS THREATENED

SITUATION GRAVE FOR CHURCH IN PALESTINE SAYS CARDINAL BOURNE

Addressing the National Congress of the Catholics of England at Liverpool recently, Cardinal Bourne declared that the situation for the Catholic Church in Palestine was extremely grave, despite the assurance given Christians by the British administration. Zionists, he declared, are attempting to gain political control and interfere with the legitimate rights of Christians in Palestine, and are backed by unlimited funds. He pointed out that they are buying all the available lands of Palestinians who were impoverished by the War. Furthermore, Zionists are lending money to Jews at a rate of interest less than one-third charged Christians and Moslems, who are being squeezed out. The Cardinal quoted recent letters to show that Zionists are fast acquiring economic and financial domination.

Another danger pointed out by the Cardinal was that many Protestant sects, particularly of American churches, have large funds at their disposal and, through their schools, are subverting Catholic children.

The Cardinal called for the constitution of the commission ordered by the League of Nations for settling the rights of ownership of the Holy Places, particularly established Catholic rights dating centuries back. He proposed that the British Government admit the English-speaking ecclesiastics residing in Palestine to diplomatic access to the authorities for presenting Catholic views, and finally suggested that the Government give all nations in Europe and America representation in the guardianship of the Holy Places, which do not belong to the Government of Palestine alone, nor to England alone, but which are the heritage of the entire Christian world.

Referring to the former German missions in British dominions, the Cardinal said that the authorities were doing their best to meet the situation, but efforts made to stir up feeling in other countries makes improvement unnecessarily difficult.

Cardinal Bourne's speech was the outstanding feature of the congress which held its session in St. George's Hall, Cardinal Gasquet, Archbishop of Whitehaven of Liverpool, the Catholic Lord Mayor of Manchester, and other prominent prelates and laymen attended the congress.

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BY MRS. INNES BROWN

CHAPTER IV.

Early the following morning the Countess de Woodville's French maid, Louise, arrived at the Abbey. Madge was to accompany the three young ladies and take charge of them as far as London. The house was not so thronged upon wings...

Poor little Madge! her memory flew back to the happy days of her early childhood - days that to her now appeared so long ago. She pictured to herself her grandfather's stately home amongst the Scottish hills...

As the shades of evening lengthened and the rooms were beginning to darken, a loud and solemn bell was heard to ring. It never sounded except to announce the presence of the Lady Abbess whenever she wished to see or speak seriously to any of the young ladies.

Marie, being the eldest, was the first to be called. She walked with a fast-beating heart to the first classroom, where, seated in state, sat the Lady Abbess. Her fine face wore a firm and solemn expression...

Many times she was discovered lying on the mat outside her grandfather's door, where she had crept in the vain hope that he would call for her, but where, poor child, she had sobbed herself to sleep instead...

Often Madge shuddered now as she thought of the change that gradually came by year came upon that once happy home. The number of servants was diminished; many of the fine old rooms were closed, locked up...

Little wonder then that of late, as the poor girl sat silently apart from the rest of her companions, allowing

her memory to dwell upon the cherished scenes of her childhood, contrasting them with the mysterious troubles upon which she was entering - little wonder, I say, if often the hot tears forced themselves through her long slender fingers as she hid her face in her hands and shrank with timid dread from the unknown.

But a good wise friend was at hand. Lady Abbess knew the world, and also understood the little hearts she had to deal with, feeling sure that little Madge was not the one to flinch from any task - no matter how difficult - if once undertaken.

So day by day of late she had drawn the girl apart, talking to her gently but firmly, not endeavouring to hide or lessen the sorrows before her, but urging her to accept it as from the hands of God, to forget herself for others, and wait with loving confidence for the hour when God should remove the heavy trial, and blessing her would throw upon her soul its return for her faith and constancy.

Thus by degrees the girl's tears were dried. The sacrifice of herself into the hands of God to suffer and endure whatsoever He willed was made, and already her spirit feels brave and strong. Once more the dimples press her rounded cheeks, and a look of resolute endurance lights up the blue grey eyes as she whispers to herself, "I will be both son and daughter to my mother, and God, I feel, will help and bless me."

The three friends clung more than ever together this last day at their girlhood's home; their hearts filled with mutual love for one another, and sorrow at parting from all the friends they loved so well. Yet hidden in the depths of two of their hearts at least lay secrets they scarcely cared to discuss together - to wit, Marie's longing to return, and Madge's dread of the trials in store for her.

As the shades of evening lengthened and the rooms were beginning to darken, a loud and solemn bell was heard to ring. It never sounded except to announce the presence of the Lady Abbess whenever she wished to see or speak seriously to any of the young ladies.

Three hearts were set fluttering, and three pairs of eyes looked excited, as our little friends vainly endeavored to smooth their ruffled appearances; for well they knew the meaning of that bell.

It had always been the custom in this, as in many other convents, for the Abbess to call each child separately to her and speak her last words of warning or advice ere she left her care for ever; and so many times had her words and warnings proved true that what she said at such times was almost looked upon as prophetic.

did your childhood. Take care that the home fireside is so bright and cheerful, that your brother, attracted by its genial warmth and glow, will not care to seek for pleasure from other sources. Visit the poor and the sick in their homes, and rest assured that God in His own good time will call you to Himself, if it be His holy will.

Marie's sobs had ceased now. A few more kind and loving words of encouragement did the Lady Abbess speak; then stooping, she kissed the fair brow, and continued - "Now go! and God bless you, child. Write to me in all your troubles, and I will try and help you. Above all things, pray unceasingly for the grace to do God's holy will, and never forget that you belong to Him. Tell Beatrice to come."

The door had scarcely closed on Marie, ere it opened quickly to admit the bright face and graceful figure of Beatrice. She anticipated a little excitement and pleasure in this last little tête-à-tête.

Sliding in an easy kneeling position by the side of the Abbess, she took one of her hands in hers, and looking up saucily, inquired, "Please, Mother, with what armour am I to clothe myself, in order to be impervious to the attractions of the wicked world?"

"Be serious, Beatrice, if you can for a few moments," spoke the Lady Abbess firmly; "it may be the last time I shall ever speak to you alone."

In an instant the merry wilful eyes were serious. "Dear Mother, you know I was only joking!" "I know it well child; still there is something I would say to you ere you leave my care for ever - something I would wish you to remember. You have a beautiful home, my child; friends who love you tenderly and well; every luxury that money can produce will doubtless be yours.

"The lamp on the table shed an uncertain, flickering light; shadows caused by the drapery of the Abbess's veil were cast upon her calm, still countenance; her eyes, always so large and expressive, seemed to catch and reflect back the rays from the lamp, and shone with more than their usual brightness, whilst they were fixed with a steady look as if gazing into futurity. Somewhat of an artist by nature, Beatrice looked in admiration at the face above her. She little knew how much of grace and beauty she added to the picture herself, kneeling as she did with her fair face upturned and her slender form so gracefully bent.

Slowly Lady Abbess released her hand from that of the girl's and placing it gently and firmly on the shapely head beside her, continued - "Beatrice, note my words. I do not wish damp your spirits, but do not give your whole heart to the world, dear child. It is not so true or so bright as it appears to be; it will demand much from you, but little, or so little, will it give you of worth in return! If the time should come that God would demand much from you, O child, give freely then, for He will return it to you a hundred-fold!"

The answer came in a puzzled tone. "I will try to do as you say, Mother, but fail to understand clearly what you mean." "Perhaps not now, dear, but when the time arrives you will remember my words, and know then what I mean, and how to act. By the way, I must not forget to tell you that Father's request expressed a wish not to say adieu. Poor man, he feels the parting with you all very keenly. Write to him, Beatrice, he will be most pleased to hear from you; he is getting old, and likes to feel that his child is on the brink of his sometimes."

side, what poor mother can suffer I surely can endure!" "A gentle, patient sufferer has your mother been for many years, but the love and care of her little daughter will be a ray of comfort from heaven itself to her. And now tell me candidly, dear child, what are your feelings regarding your father?"

"They are difficult to define, knowing so little of him now. I do. You see he often left home for long periods at a time, and on his return would be apparently cross and weary, so that he seemed to care that mother only should be near him, and shut him self up in his studio. Of course, that sanctum my children were never allowed to enter. So the time went on until my school life began, and now when I think of him, it is almost as of a stranger."

"Well, child, you will doubtless see some of him now; but whatever happens, remember that he is your father, and you must respect and honor him in that light at least."

A curious expression passed over the girl's face, but she answered simply, "I will not forget your advice, Mother."

"And now, child," continued the Abbess, with both the girl's hands clasped tenderly in hers, "if it is no use trying to hide from you that your prospects in life are not what they once were; but face it bravely, dear, because God will it, and never lose sight of the fact that you are still a lady, and that as such you will be yours one more, and others will never of itself lower you one iota from that dignity. Look at the little family of Nazareth; where, before or since, was there ever such a combination of dignity and poverty combined? You are only asked to share a little in their lowliness. O child, I feel that you will be blessed in return; not always will these dark clouds hang over your path. God is very merciful, and He will not try you beyond your strength. When you least expect it, peace and rest will be yours once more, and my dear little Madge's heart will be purer and better for having passed through the fiery furnace of sorrow. Now," added the kind Abbess, "I am going to impose a little task upon you, and it is this: write to me as often as you possibly can, and as a favor I ask that you will not hide your troubles from me. There is a chance that I may be able to assist you; at least, whilst you are struggling, dear, we can pray for you, and well you know that both you and your mother are very dear to us!"

"Not dearer," said the girl fervently, "than you are to us. You are the one true earthly friend to whom we can turn, no matter in what disgrace or trouble life may plunge us."

"Prove your words, dear child; and if ever a time should come when your mother feels free and able to travel, bring her to see her old friends here. I feel certain it would do her good!" "I promise faithfully to do so," replied Madge.

"And now," resumed the Abbess, with something of a tremor in her own voice, whilst her hand stroked kindly the heavy chestnut tresses, "take care of your own health, child, for I do not consider you at all robust. Nay, do not look so inordinately, but mark my words. Without very great care your strength will give way; your generous spirit will urge you further than your bodily strength can follow, and, unless you keep it in check, an utter collapse will be the result. So, for the sake of your mother, if for no other reason, be careful of your health."

For answer Madge smiled one of her rare sweet smiles, one that revealed so much of the noble spirit within. "May God bless you, dear child, with His choicest graces and blessings; may He guard and keep you, and the Queen of Heaven watch over you now and always," so saying, for the third time that night, the kind Abbess stooped and kissed tenderly the young girl beside her, then remarking that it was getting late, they both rose and walked towards the window. Immense masses of clouds had by this time collected together, and looked black and threatening against the light background of sky, lit by the setting sun.

BACK TO GOD

The hotel was not the usual scene of gaiety, for the invalid was dying. The boarders stayed quietly in their rooms and the maids passed noiselessly through the halls, sometimes stopping at the door of the sick room to peep through, so as to ascertain the condition of the dying man.

The invalid's room was indeed the scene of death. On the spotless bed lay a man of middle age. His skeleton form and wasted cheeks, besides the difficulty with which he breathed, showed that consumption was claiming its own.

A child of perhaps five summers knelt by the bed with her little face nestled in the dying man's arms. On the other side of it stood the priest who had just administered the last rites of the Church, and by him was the doctor who knew the condition of the sick man was beyond his skill.

The only noise was the loud ticking of the great hotel clock, which, to the watchers at the bedside, sounded like the death summons. At last the dying man opened his eyes, smiled tenderly at the child in his arms and tried to rise and speak, but fell back and all was over.

Slowly and tenderly the coffin was lowered. With a startled cry the child sprang from the doctor's arms, her pale face making a striking contrast to the little black dress which she wore. When she reached the grave and saw the coffin gradually sinking, with another piercing cry of "papa" she fell forward and would have struck the casket had not the doctor caught her in his arms.

That night when all at the hotel had retired to rest and the bustle and noise in the town had ceased, little Ruth, who had been put to bed in a little room on the third story, finding sleep impossible, stole quietly to the door, which she found locked.

Then going to the open window she looked out into the night. Had Ruth been older she would have thought herself in luck, for a fire escape could be easily reached from the window. Stepping fearlessly out she looked cautiously about her and slowly descended. About five feet from the ground she stepped and, with little difficulty, the new-made mound. Then she threw herself with heart-rendering sobs on the beautiful flowers which decked the grave.

The tired horse which came slowly down the hill bore two weary travellers in the uniform of the North. Their merry talking had ceased and they rode in silence. It was with joy they entered the town of C-, for there they would rest. "I say, Clayton," said the younger of the two men, "we are nearing the graveyard. Do you remember," he added, when we were youngsters we were afraid to pass it for fear of seeing ghosts?"

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TO BE CONTINUED

GENERAL INTENTION FOR SEPTEMBER

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THE WELFARE OF FARMERS

The spirit of the League is vigilant; its sympathies are world-wide; nothing affecting the welfare of souls in any state of life or in any class of human society will find it indifferent. This month it is the brave farmer, the horny-handed tiller of the soil, who is to be the object of our prayers. The farmer has a well defined place in the scheme of God's Providence; he is an important cog in the machinery of human affairs; peace and happiness and national prosperity depended upon the assiduity with which he carries on his work, and he has a right to the good will and prayers of our millions of members. Poets in the past have sung and writers have praised the nobility of his labors, for they well realized that without the farmer this world would be a desert. More interesting still, the "man who went out to sow his seed" expressed professional noble enough to be used to illustrate some of our Lord's sublimest doctrines.

One of the reasons why anxiety is felt for this class of men is because unhappily nowadays too many of them are failing to appreciate the role they are called upon to play in this world. For a number of years it has been remarked both in Europe and America that a new orientation is taking place. The noble task of cultivating the earth, which God made fertile expressly for man, is losing its attractions. The trend of population is away from the open country towards town and cities, and large industrial centers are growing larger every year at the expense of agriculture, the key to the welfare and happiness of mankind.

This tendency would seem to be accentuated since the War, when thousands of returned soldiers, bringing back with them from France the lessened sense of responsibility, feel that they can no longer live "far from the madding crowd." The close companionship cultivated in the trenches, and shared in danger as well as in victory at the seat of war, is still fresh in their memories, and they must have this companionship, where it only can be had, that is, amid the noise and distractions of large and populous centers. They refuse to accept the solitude of the country because it is unattractive to them, they seek the drudgery of farm life as something beneath them, they despise the noble career pursued by their forebears, and they drift to the cities.

Nay more, so strong and restless is the current which has set in towards towns and cities that it is affecting all classes of country folk. Notwithstanding the pleadings of pastors who scent moral dangers, and of social economists who predict failure and hardship, even the sons and daughters of farmers are quitting the homesteads on which they were born to be swallowed up in city life. In the mad quest for artificial pleasure at the expense of real happiness, the ties of years are broken without a quiver; the open air, the freedom of the fields, the joys of real living, are cast aside for the allurements of the cities. Nature's own haunts, whose horizons are bounded by forests and the clouds of heaven, are abandoned by thousands who prefer to breathe the pestilential air of cities and live cooped up between walls of bricks and mortar. This tendency bodes no good for the future. Farms are lying idle in all our Provinces, or only half tilled, because there are none to do the work; vast acres of the soil, which is man's chief source of well-being, are resuming their wild and primitive aspect.

And yet cases may arise when necessity will oblige young birds to fly away from the old nest. The exigencies of modern life, even of commercial enterprise, may lure large numbers to the great centers, where opportunities are awaiting them. Poverty may force others away from their farms; men and women may have to go elsewhere to seek a livelihood which an arid and ungrateful soil refuses them. These are circumstances which must often be considered, and which should prevent a writer from being too sweeping in his judgments. In such cases no one should find their flitting unreasonable or deny them the right to live.

Unfortunately a motive less noble and less praiseworthy is often at the bottom of these migrations; namely the opportunities afforded in large centers for squeezing as much artificial enjoyment as possible into this short life. There was an age when the passion for pleasure tyrannized only over the well-to-do and over those who could afford the luxury of change. But nowadays the masses are affected. Our boasted modern civilization ignores the simplicity and the humility of the Gospel, and the country home and the farm which were good enough for generations of brave ancestors cease to be good enough for their up-to-date sons and daughters. Forgetting that all work is honorable, even work on the farm, those young shoots prefer the life of the cities. For the sake of amusement which may be had in plenty, they prefer to plod on day after day in factories, or peg away at typewriters, or measure cotton over counters in big

departmental stores. To their shriveled-up minds their grinding, slavish occupations are more attractive and more honorable than following a plow, or hoeing the corn-hills, or bringing the cows home from pasture.

Treason is a crime, and it has been asserted, not without a show of reason, that the abandonment of farms is treason to one's nation. It is a well-known economic truth that the greatest source of material wealth is not in factories or in shops, but in the soil. Industry transforms, commerce exchanges, but it is the soil that produces; nothing can replace the treasure which the soil gives out; it alone furnishes the raw material which the captain of industry manipulates and the merchant prince disposes of. When the soil is not cultivated the supplies of life's necessities are not equal to the demand, exports diminish, imports increase, taxes and tariffs eat up profits, nations become impoverished. Let the plow cease to turn the sod, let the farmer hang up the scythe, and our wealthiest cities would soon become cities of the dead.

But treason to their nation is a consideration which has little weight with the farmer's modern son and daughter. What appeals to them is the bait of pleasure and enjoyment which large centers hold out to them and which allures thousands of them from the farms. The glamor of the city, its brilliant streets and avenues, its theatres and picture-shows, its thousand and one varied and artificial ways of diversion, all gotten up to kill time, one of God's best gifts to man, are contributing to the depopulating of our rural districts. If the country lad and lassie who have yielded to these fascinations were frank with themselves and would consult their better judgment, they would be the first to regret the healthy innocent enjoyment they have left behind. People brought up in cities do not know any other kind of life, but those who have abandoned the country are able to realize by bitter experience what a vast amount of misery lies hidden under the glamor of city life. Hard work may be the lot of "the man with the hoe," but one does not escape hard work by coming to a city to live; and foolish is the one who would exchange the game, the dust, the smoke, the noise and bustle, for the fresh air and the peace and quiet of country life.

To the physical disadvantages of city life one should add the dangers to the soul. While it may be true that facilities are offered in cities to Catholics to attend to their religious duties and to practice virtues, the facilities for becoming vicious are also abundant. The moral corruption in our large centers of population is a matter which is giving serious thought to those who have the responsibilities of governing them. This does not mean that everything in the country is rose-colored, but relatively speaking there is assuredly less vice and sin there than in the city. The reason may possibly be that life in the country is calm, silent, recollected; there, it would seem, the voice of reason, which is the echo of the voice of God, is more easily heard and more readily heeded; and where reason reigns there virtue more easily flourishes.

Unhappily day-dreams are dispelled only after the cruel realities have been felt. How many are there who have abandoned their homes on peaceful farms who now bitterly repent the freedom and independence that once were theirs. They have learned when it is too late that the city is not alluring as it looks from the outside. But the current has set in and the victims are moving cityward in vast numbers, willing to have their day-dreams dispelled only after they have experienced the bitter realities. The thirst for pleasure and liberty, the taste for adventure, or possibly the visions of fortune, continue to drive them into foolish enterprises which too often end in failure.

What remedy may we suggest to stem this current? Evidently if one wishes to retain young people on farms it will not suffice to praise the country, or the limpidity of its streams, its clear air, the agreeableness of its nooks and vistas, the greenness of its meadows, the songs of its birds, and so on. All these, even taken cumulatively, make a poor argument and fail to impress youths who have felt the lure of the city. Usually farmers are not poets, but very many of fact parsons, to whom nature and her moods make little appeal. In this practical age some suggestion how to multiply dollars and cents would undoubtedly be more welcome. It should be impressed on them from their earliest years, that theirs is a noble calling, and they should be urged to carry on it nobly. They should be taught to farm, not haphazardly as they only too often do, but in a skilful way; they should have the advantages of lessons in agriculture and in everything pertaining to farming. Experimental farms, agricultural colleges, the delivery of courses in scientific farming, would give farmers a deeper interest in their profession; it would show them how to augment their revenues and make them realize that they are the most independent of men. Unhappily our educational departments and universities are more intent on turning out lawyers and doctors than on training those who are the bone and sinew of the nation.

However, any suggestion, no matter how plausible, is useless unless founded on a loftier motive than

mere selfishness. The supernatural must enter somewhere; for a reason not tinged with the Christian spirit has little influence on passion; only the Christian spirit can move men to do what cupiditas and a bent for pleasure urge them not to do. The Christian spirit will make men understand and feel that uncleaned groups are undesirable factors in the social order, that it is in the designs of Providence that men and women should, as a general rule, fix their abodes in the state of life in which they are born. The Christian spirit teaches men that pleasure and time-killing is not the be-all and end-all of life. This applies to farmers as well as to others. Undoubtedly life in the country has its hours of *otium* and tediousness; solitude may be keenly felt; the amenities of human society may be absent; but these are minor evils when compared with the greater interests that are at stake, the interests of immortal souls. Men must learn how to make sacrifices in this life if they look for a reward in the next. But are many sacrifices demanded of farmers nowadays? Is it true that their homes are the isolated spots they once were? What with good roads, rural mail delivery, eye even telephonic communication, all the advantages of city social life may be had for the asking. In the little conveniences which make modern homes sociable the farmer has nothing to envy in his city brother; unlike his city brother he is not hedged in by people who are often unsympathetic neighbors; he is not harried by the complications inseparable from agglomerations of men; nor are his nerves set on edge day and night by the noise and bustle of streets and avenues. If life in the country has some disadvantages, it also has its compensations.

"Back to the farm" would seem then to be the slogan in these strenuous months of dearth and high prices, if there is to be any happiness at all. Our Lord would seem to have had more tenderness for the man of the soil than for others. He often took comparisons from the life of the tiller of the soil, rarely from the life of the merchant or the capitalist of industry. He spoke of the shepherds and their flock, rarely of the city professions. He was born in the country, and lived the greater part of His life in it. When He died He came to the city, it was to weep over its fall and then to die in it. Is there not a moral to be drawn from all this?

E. J. DEVINE, S. J.

HARD DAYS FOR HOPEFULNESS

Even inveterate opponents have found themselves compelled to own that among Irish people hopefulness of outlook—like to a massive deeply-rooted oak, the many branches of which represented as many varieties of native humour—has long flourished in this country as a prominent racial characteristic despite many depressing and unfavorable influences. This buoyancy and willingness to believe in the approach of "better times" have always had a place in the forefront of the Irish mind, but it is doubtful whether at any prior period in the history of the country such feelings have had, nationally speaking, "less substantial fare to portion" than has been their portion within the past year or two. Month after month the political and social situation has been the precursor of a succession of crises which have become more and more acute as time sped on. Responsibility for these upheavals have rightly been laid at the doors of rulers whose sham sympathy and pie-crust reform alternated with "German plot concoctions," widespread arrests and deportations, prison-detentions without trial, and divers other processes of irritation which have wrought among the population in many parts of Ireland a state of feeling in which the social order is brought perilously near to absolute dissolution. And yet the bureaucratic conspirators survey the consequences of their irritating, blundering, and futile policy with a callous complacency recalling that with which the last of the Czevans, the dreadful incendiary Nero, gleefully viewed from a distance the rush of ravaging flames through the streets of ancient Rome. Most assuredly it requires an abnormally hopeful disposition to confront without anguish or resentment a situation now existing in Ireland, one which cannot last without change for better or worse. The position is all the more distracting because of the bright expectations which were prevalent at the date of the Armistice in November, 1918. The victory of the Allied armies who, it was declared, fought and overthrew Prussianism—who vanquished the upholders of the vicious principle which would make the might superior to right—who paved the way to the attainment of freedom for all nationalities, small as well as large—that victory was loudly acclaimed. A League of Nations newly established to superintend and ensure the administration of justice in the international sphere, raised yet higher popular hopes in Ireland and elsewhere. Since that League entered upon a feeble existence there has been precious little sign of its having changed the traditional conduct of its constituent members. There are no satisfactory evidences that the shady practices which disgraced the old time diplomacy have been recently



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departed from. No, none. The legacy inherited from the Great War differs vastly from what was expected. In May of the present year there appeared an article in the Atlantic Monthly by Mr. Sislely Huddleston, which thus concludes: "Turn where will, one finds everywhere that the War has worsened mankind. Those who speak of the heroic virtues which are born of the battlefield, which are spring, like the Phoenix, out of the ashes of war, are uttering the most stupid claptrap. The dominion of darkness has spread over Europe, and a slimy progeny of cruelty, of bestiality, of egotism, of violence of materiality, has crawled into the light of day—a noisome brood, of which it will be long before we can dispossess ourselves." Unfortunately as regards the effects of the War on several European countries, the above paragraph, repulsive though it is, does not apparently exaggerate. Because, therefore, of the menace of the "atmosphere" which overhangs the greater part of the continent, poisoning many men's minds therein, one would imagine that—if for no other reason—highly placed British politicians having any pretension to possession of the statesmanlike qualities, would, ere now, have shown themselves in their dealings with Ireland, willing, nay, eager, to display in palpable act and fact (not an empty profession, for their words generate only distrust) justice, reason and conciliation. But no. As that influential Antrim man, able captain of industry, and ex-chairman of Harland & Wolff, the Right Hon. A. M. Carlisle, wrote the other day in the Daily Mail, Ireland has been "flooded with mismanagement by Englishmen, Welshmen, and Scotchmen, but very few Irishmen have ever had a real opportunity of taking over the reins," and even at this hour these mismanaging gentlemen do not appear to realize that Ireland "is on the edge of a crater."—The Derry Journal.

WARNS OF ZIONIST PERIL

CARDINAL BOURNE SAYS CHRISTIAN SITUATION IN PALESTINE IS GRAVE

(Special Cable to N. C. W. C. News Service) London, Aug. 2.—A significant speech by Cardinal Bourne, dealing with the religious and political situation in Palestine and the former German missions in British Colonies, was made at the opening of the first National Catholic Congress held since the outbreak of the War. As regards Palestine, the Cardinal said that the situation was extremely grave despite the assurances to Christians given by the British administration. Zionists, he declared, are attempting to gain political control and interfere with the legitimate rights of Christians in Palestine, and are backed by unlimited funds. He pointed out that they are buying all the available lands of Palestinians who were impoverished by the War. Furthermore, Zionists are lending money to the Jews at a rate of interest less than one-third of that charged Christians and Moslems who are being squeezed out. The Cardinal quoted recent

letters to show the Zionists are fast acquiring economic and financial domination.

Another danger pointed out by the Cardinal was in the fact that many Protestant sects, particularly of American churches, have large funds at their disposal and through their schools are subverting Catholic children.

The Cardinal called for the constitution of the commission ordered by the League of Nations for settling the rights of ownership of the Holy Places, particularly established Catholic rights dating centuries back. He proposed that the British Government admit English-speaking ecclesiastics residing in Palestine to diplomatic access to the authorities for presenting Catholic views and finally suggested that the Government give all nations in Europe and America representation in the guardianship of the Holy Places, which do not belong to the Government of Palestine alone, nor to England alone, but which are the heritage of the entire Christian world.

Regarding the former German missions in British dominions the Cardinal said the authorities were doing their best to meet the situation, but that efforts made to stir up feeling in other countries makes improvement unnecessarily difficult. He asserted that the home Government could not control local Governments of dominions in respect to the admission of subjects of former enemy nations against their own judgment. He declared that the Holy See has never contested the right of States to safeguard their own lawful interests or demand legitimate guarantees of missionaries entering their territories.

Cardinal Bourne's speech, which has been widely published by the press, was the outstanding feature of the great congress which held its sessions in St. George Hall, Cardinal Gasequet, Archbishop Whitehead of Liverpool, the Catholic Lord Mayor of Manchester, Alderman Thomas Fox of the same city, and other prominent prelates and laymen attended the congress. A large crowd greeted Cardinal Bourne at the railway station, cheering him en route to the Cathedral.

JOYFUL AND BRIGHT

There is no religion so full of joyousness and brightness as the Catholic Church. Life is dark enough and hard enough as it is; the Catholic faith floods it with light and joy and hope. . . . It is the enemy of morbidity and scruple, which haunts the footsteps of so many who are striving to be good.

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The constable then took off his cap, belt, and sword (bayonet) and laid them on the table saying: "These too, are English. Take them as a present from me and to H— with you—you are a murderer."

Mr. Smyth and C. I. Poer O'Shea immediately ordered the arrest of this constable. Other members of the Listowel force replied that if a hand was laid upon their spokesman "the room will run red with blood."

The constabulary high officials and their military companions then retired from the barracks, of which the police retained possession.

"A RACE EXTINCTION CAMPAIGN"

In making the above statement the constables concerned declare it is made without political motive. Their action, they affirm, is dictated solely by conscience. They consider that proof of "a race extinction campaign" has been placed before them, and they have decided that one line of conduct is alone possible—to protest with all their energy and to bring about the defeat of a diabolical proposal by direct action on their own part and by immediate publication of facts.

Further particulars regarding the revolt among the rank and file of the Royal Irish Constabulary are to hand in the following statement from Killarney, Co. Kerry.

The Divisional Officer of Cork (Royal Irish Constabulary) came to Killarney. The men in the barracks were paraded before him and he gave them a lecture to this effect. That hitherto it had been the practice where a policeman shot with effect to make the matter the subject of an inquiry and the public were provided with all kinds of facilities such as producing evidence, etc. to bring the matter home to the guilty party. Henceforth no such facilities would be provided and no policeman would be held up to public odium by being pilloried before a Coroner's jury or other such inquiry. Furthermore, where a police patrol saw coming along the road a Sinn Féin whom they suspected of intent to attack them, they were to get the first shot in and there would be no further inquiry and no facilities would be provided for such an inquiry. He then chalked a line on the floor and asked any man who was not prepared to carry out these instructions to step out and that he had sufficient money to pay him off on the spot. Five stepped out and the remainder cheered them. The Divisional officer then refused to pay them, and left the station.

"A GIGANTIC FARCE"

THE SEIZURE OF ARCHBISHOP MANNIX

As announced, recently, the British Government made good its threat to prevent the landing of Archbishop Mannix on the territory of the Irish Republic. (Gilbert Chesterton characterizes the "whole Mannix affair as a gigantic farce in which the British Government has played an extraordinary part." "The English publicist cannot see what harm one man is going to do in Ireland.") His views are reported in the New York Times as in part as follows: "Meanwhile the British Government has acted a sort of miracle play to the intense amusement of the rest of the world, playing Herod to Mannix's John the Baptist. Such a thing could never have happened in the eighteenth century, when, had Mannix lived, he might easily have been hanged or assassinated or something equally horrible happened to him, which would never have been advertised. Most of the Irish Roman Catholics take little interest in the political opinions of their priests therefore let Mannix alone. His cordial reception in America was due partly to the large number of Irish-Americans whose welcome was naturally warmer and partly because the average American is brought up to believe that England is a tyrant. This idea needs removing to foster the Anglo-American brotherhood."

MASS MEETINGS OF PROTEST

On August 15 mass meetings were held in London, Montreal, New York and Philadelphia to protest against the coercion act lately passed by the British Parliament and to voice the indignation of freemen everywhere against the imperialism manifested by the action of the British Government in removing Archbishop Mannix from the steamer *Baltic* and preventing his landing on the shores of Ireland. The meeting in London was held in Trafalgar Square and was attended by 8,000 people. Flag of the Irish and American Republics were everywhere in evidence and there was no disorder. The Phila-

delphia meeting was the largest ever held in that city and at the New York meeting 15,000 people crowded Madison Square Garden. The note sounded in each meeting was the same. Speakers voiced the sentiments of the different audiences and the sentiments were the same in London as in New York and Montreal: British imperialism had by overt acts shown its hand. That hand was raised against liberty and justice. It was the duty of freemen everywhere to protest against violations of justice and liberty committed by a government that has just been saved from disaster by the arms of freemen from every nation that had recently fought against imperialism in the World War. Protestant and Catholic, minister and priest, soldier and civilian spoke one message. It was the message of freemen denouncing the acts of tyranny masking behind a government that had perverted the very aims of government and order.—America.

VILE MILITARY OUTRAGES

CROMWELLIAN OUTRAGES BECOMING COMMON

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

Dublin, July 26.—As result of the military occupation, Cromwellian outrages are becoming common. Priests are being held up by the soldiery. While Father O'Doherty of Dublin was on his way to celebrate 7 o'clock Mass he was ordered to halt. Pointing a revolver at him, one of a group of soldiers demanded his authority for being out at that hour of the morning. A boy who was going to serve the Mass was also held up and searched.

A few mornings afterwards a priest on his way home from the church where he had just said Mass was searched by soldiers. This policy has gone as far as sacrifice. The military raided the church at Bellestown in the County of Meath. Desecration of the dead is now almost an everyday incident. A young man was drowned in the river Slaney. The funeral party was held up, the names of the mourners were taken, the coffin was opened and searched.

Three priests motoring to the funeral of Bishop Fogarty's brother-in-law were stopped at Nenagh, County of Tipperary, and ordered to get out of the car. One of them protested. Given the alternative to obey at once or be fired on, they left the car. The commanding officer had searched like pickpockets the houses of prominent Catholics which were wrecked in the course of military raids. Rosary beads have been seized and religious emblems destroyed. A man visited a house at Hollycross, Tipperary, where a friend was lying dead. After recital of the rosary he came away, but had not gone many yards when he was shot dead by a volley from police and military. The house was riddled by bullets. It was then entered by soldiers who ordered the lights in honor of the departed soul to be put out.

The mania for searching has not stopped short of the ridiculous. When Joseph O'Doherty, M. P., a prominent Derry Catholic, was brought before the British court on a charge of collecting for the Dail Eireann Loan, all and sundry attending the court were searched—including the lawyers.

Alarmed for the safety of the monuments of early Christian life in Ireland, the Catholic clergy are intervening before it is too late. Thousands of remains of Irish churches, abbeys, crosses, tombs, express the strength and continuity of the Catholic religion and its influence on national spirit. In self-righteous countries these things are protected by the Government. Anything done to save them here is due to voluntary effort.

The clergy have been the chief guardians of antiquities. Their archaeological works testify their prodigious learning on the subject. As a fresh stimulus the clergy of Ardragh and Clonmacnoise have formed an antiquarian League for their extensive diocese, which embraces the entire county of Longford and parts of neighboring counties. Questioned in the British Parliament as to the need for saving a fine old castle in the district, a cabinet minister said no such structure existed! So it was time for the clergy to grow uneasy.

The diocese is particularly rich in the vestiges of the past. From the gigantic Danish earthworks still in perfect preservation at Granard, the Viking invaders got their first glimpse of plains that were studded with churches and towers, and found them fair to the eye.

Ireland is now in exactly the same position as Belgium after the entry of the Germans, when for a time two conflicting administrations—the native and the alien—struggled for prestige. The situation might be turned to grim account by criminals. Catholic churches, realizing the fact, have repeatedly turned for aid to the Sinn Féin Government, as being the authority which influences the population. Headed by the Archbishop of Cashel, the Catholic Total Abstinence Federation is moving to see that the crisis shall not lead to liquor abuses. It has thanked the executive of the Irish Volunteers for good work in suppressing "poten" and enforcing the early closing of saloons. Its appeal to the Irish Parliament, Dail Eireann, for more extensive action has

caused the Sinn Féin authorities to serve notices on all saloonkeepers not only restricting their hours on week-days but forbidding them to open on Sundays or Church holidays.

Drink being one of England's chief sources of revenue, the priests and people of Galway have made a vow neither to give nor to take any intoxicants till the popular Government controls taxation. This movement is likely to spread all over the country. Sinn Féin will grapple with the gambling evil next.

BENEDICT XV. AND THE WORLD CRISIS

THE REMEDY FOR SOCIAL ILLS

(The Holy Father has published a *motu proprio* announcing the celebrations for the fiftieth anniversary of the proclamation of St. Joseph as Patron Saint of the Universal Church. This anniversary occurs in December next, and the Pope desires that throughout the entire Catholic world there shall be solemn functions in honor of St. Joseph within the period of the year beginning on December 8 next. The Bishops of the various dioceses will decide the date and method of this sacred function. The Pope grants plenary indulgence to all those who attend the ceremony.)

Moreover, speaking in a general way of the devotions offered to St. Joseph, the *motu proprio* particularly encourages and advises the services of the first Wednesday of the month and of the month of March, which are consecrated in honor of the Holy Patriarch, and trusts that they will be frequented in every diocese. It further specially recommends to the Bishops those communities—such as the Association of the Good Death and the Association of the Passing of St. Joseph and the Dying, whose object is to employ the aid of the putative father of Jesus Christ for the dying.

These prescriptions and recommendations of the Pope are preceded by very suitable considerations in regard to the utility of the Patronage of St. Joseph, especially under present circumstances. His Holiness says that not only is it consoling to observe the increasing devotion to St. Joseph during the past fifty years but it is more necessary to consider this growth in view of the increasing afflictions that are pressing on society. The War, in fact, came at a moment when the mind of man was led astray by the disease of naturalism. It was inevitable, therefore, that the passions, intent on seeking happiness in material welfare, should be exasperated by the duration and bitterness of the conflict; and the more so since scarcity on one side and the gathering of wealth into the hands of a few on the other, added their part at the end to render the passions still more violent.

THE FATAL DOCTRINE OF COMMUNISM

The War thus brought two serious injuries to the foundations of society, a decrease in conjugal fidelity, and in respect to the constituted order. And a natural result of these lesions is the laxity of morals in young women and the fatal doctrine of communism, with the absolute destruction of all rightful relations between the nations, between fathers and children, between the public powers and the citizens. The tremendous consequences of such a state of affairs are already being experienced by a large part of Europe, and are threatening the remainder.

The Pope, after this efficacious description of the situation, recalls the steps He has already taken for denouncing these evils, and especially cites His letters to the Bishop of Bergamo and to the Venetian Episcopate. He then adds that in order to keep Christian workers away from Socialism—than which nothing, He declares, is a greater enemy to Christian wisdom—He proposes that they shall take St. Joseph as their patron and leader. St. Joseph, as a fact, led the life of a working man, and it is for this reason that the Word Incarnate desired to be called the "Son of a carpenter." But St. Joseph adorned this humble condition with the most excellent virtues, with all those virtues indeed that were a necessary part of him who was to be the Spouse of the Immaculate Virgin and putative Father of Our Lord Jesus Christ. It is therefore necessary that all, under the teaching of Joseph learn to consider the good that passes, in the light of that which awaits us in the future life, and to tolerate the disadvantages of our present condition in the hope of celestial rewards.

"THE PROMISES OF SEDITIOUS MEN"

As to the working men in particular, the Pope largely cites Leo XIII, who spoke as follows on the same subject: "In thinking of these things, the mind should be uplifted, and the poor and all those who maintain themselves by the work of their hands should guide their thinking rightly, because, although it may be permitted to them to raise themselves from poverty and improve their condition, without doing injustice, neither reason nor justice permit them to subvert the order established by Divine Providence. It is, in fact, a foolish counsel to exceed in violence and promote sedition, with the frequent result of bringing about worse evils than those it was intended to cure. Let not the poor, therefore, put their trust in the promises of seditious

men, but trust in the example and patronage of St. Joseph and in the maternal love of the Church, which demonstrates every day greater solicitude over their condition."

THE EFFECT UPON SINN FEIN

That is surely common sense. Even an Irish-Australian Archbishop, whatever his views, is an Archbishop, and might reasonably be expected to behave as such. But the Government view appears to be that what Mr. Gladstone once called the "double dose of original sin" present in an Irishman is a quadruple dose in Irish Catholic ecclesiastics.

"As a bishop," went on "Pax," "Mannix would denounce murder, and as Archbishop of Melbourne he would certainly tell us many useful things about Dominion government and the Constitution of Australia. As ex-president of Maynooth, as well as Archbishop, he would be sure to address himself to the minds of Irishmen and not to their passions. Would not that be all to the good?"

ARCHBISHOP MANNIX

THE GOVERNMENT'S POSITION

(Dublin Correspondent of the Universe)

For the past week Ireland has talked of nothing but Archbishop Mannix. It is seven years since he left the shores of his native land within the walls of Maynooth. Known to a limited circle as a great churchman, a great scholar, and a great administrator, he had taken no prominent part in public affairs, had escaped popular applause, and seemed to all who knew him to be the least likely man of eminence in Ireland to be universally hailed as a national hero, eulogized on public platforms, and honored by bonfires and illuminations. Two years before he left Ireland, the most conspicuous of his public acts, bringing his name to the knowledge of the man in the street, was his reception at Maynooth (of which he was president), of King George and Queen Mary. Today he is regarded in every part of Ireland as the churchman most clearly and unreservedly expounding the Republican faith. It would be a very shallow reasoning which would draw from these circumstances any conclusion concerning himself to the personality of the Archbishop. The man in the street would understand it all most understand the whole Irish problem. It is the fate of the Archbishop to illustrate in his own person all the great issues of the case; while the whole attitude of the Government in its regard provides a perfect example of the blindness to essential principles of justice, and the folly in the choice of methods which have made the government of Ireland the failure of which men of every party, however differently they may account for it, are unanimously willing to recognize.

IRELAND UNITED ABOUT GOVERNMENT'S POLICY

It is a remarkable fact that, except for the Ulster Orangemen, every section of Irish opinion condemns the decision of the Government to exclude the Archbishop from Ireland. Catholic and Protestant, Unionist, Nationalist, and Sinn Féin, all perhaps for different reasons, but all equally supported by common sense, are agreed that the decision is mischievous and indefensible. One hears a good deal from time to time of the willingness of the Cabinet to consult and adopt Irish opinion, if only Irishmen would agree together, with a unanimity never found in and never demanded from any civilized country. But in this case even their rare unanimity was clearly exposed and apparent. The Irish Times was as definite on the subject as the Freeman's Journal and the Independent. Even the Chief Secretary, the man most directly responsible for Irish Government, was said to echo the view general in Ireland. Nor was this view confined to Ireland, where even "the Irish friends" are still Irishmen. Englishmen shared in it, and such powerful organs as the Times and the Daily Mail warned the Government of their folly in penalizing the Archbishop only in a decision which could only multiply his influence tenfold. The strongest arguments were employed, and as usual, the most moderate language. In the midst of all this turmoil and resentment, there appeared prominently in the Daily Mail a letter signed "Pax." It was the quintessence of sanity, and the inevitable conclusion of the mind of an Irishman is that the Government which would reject its forcible appeal would reject anything.

ECCLIASIASTICAL ETIQUETTE

The authorship of this remarkable letter is a more or less open secret in Dublin. I shall not make it any more open. But I may say that the writer is believed to be a Catholic of distinction, a man of old family, and not a politician, whose father in his day held high office in the Irish administration, and whose son fell fighting in the War. He is a man of culture and experience of affairs, one of a class more numerous than is supposed, whose prudent and wise advice, if it were ever taken, would save the Irish Government from many blunders, and help in the solution of a problem regarded as insoluble chiefly by those who, from inherited religious prejudice, or personal interest do not desire to solve it.

"Dr. Mannix," said the writer, "is an Archbishop of the Catholic Church. No ecclesiastic would, according to the etiquette of our Church, come into an ecclesiastical jurisdiction not his own to cause trouble, and least of all to add to the already great burdens of the Irish Catholic hierarchy. Surely the

Prime Minister, if he gave himself the trouble of thinking, might have credited Dr. Mannix with not departing from the traditions of his Church and the sacred character of his office."

PRIME MINISTER'S LOST OPPORTUNITY

There are, on the other hand, Irish ecclesiastics who do not accept them at all, and an old colleague and friend of Archbishop Mannix, Dr. Walter MacDonagh, of Maynooth, wrote to oppose the book from which the Prime Minister in the House of Commons found it effective to quote. There is no secret and no novelty about the opinions of Archbishop Mannix. Right or wrong, they are spread in Ireland already as widely as he could spread them; yet he is excluded not only from Ireland but from Irish centres in England and Scotland, and destroyers—for whose employment the taxpayer most foot the bill—are rushed to intercept him, with a zeal that could hardly be exceeded if the object of their precautions were the entrance of Lenin or Trotsky. What should the Prime Minister have done? The writer in the Daily Mail told him:

"Were I the Prime Minister," he said, "I would cable to Dr. Mannix, 'You know how we rule in Australia; it seems in the like task we have failed for 120 years in Ireland. Go to Ireland, talk to the people, talk with the bishops, confer with the local authorities, and with the heads of the Irish interests. The mandate, every, there, too, of our Government is open to you. Go, inquire into everything in good will and honest purpose to promote ancient peace and a new love between England and Ireland, and submit the results to me for the information of Parliament, and you will have the willing and full-hearted co-operation of the English people and of the King and of his Prime Minister.'"

That, no doubt, would displease Belfast. But who can deny that it would be just and wise?

"I DO NOT WANT ANY PUBLICITY IN IRELAND"

And, after all, this terrible Archbishop only wanted peace. He did not come to preach a new doctrine or make himself the centre of excited crowds. On his way to Rome, he was coming to Ireland to see his aged mother. Seven weeks before he left America he wrote to the Bishop of Cloyne:

"I am slowly making my way to Ireland and to Rome. I find that the first available berth is the *'Baltic'*, which sails from New York on July 31st, and calls at Queenstown. I wish for many excellent reasons that my arrival should be heralded in any way. I therefore count upon your hospitality for Dr. Foley and myself as we pass through, and for your co-operation in enabling me to reach Charleville in peace."

And at the same time Dr. Mannix wrote to a priest who was an old college friend of his:

"I have requested the Bishop, and I request you, to keep the date of my arrival quite private. I just wish to drop down at Charleville as soon and as quietly as possible. I am going through a series of public receptions in the United States, but for obvious reasons I do not want any publicity in Ireland at my arrival."

THE PRIEST IN POLITICS

It was, then, the Prime Minister who has insisted on all the publicity. He has got it in full measure, with a resultant condition of Ireland which it may be hoped—though there are different opinions about it—he did not at all contemplate.

Perhaps it may be supposed that we have here only an extreme example of the innate objection of the English mind to the priest in politics. That proposition might be arguable if it were of universal application. But in Ireland it is not. Protestant ecclesiastics, Bishops, Archbishops, Primates, may threaten, and have threatened, violence, as

Archbishop Mannix has not done. They blessed the banners and encouraged the resolve of men who had armed to resist in battle the decrees of King, Lords, and Commons. Yet their reputation in the highest circles in England never cooled a feather. You have here the fundamental fact.

SAYS BRITISH VICE-CONSUL AFFRONTED CARDINAL LOGUE

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

Dublin, July 26.—Piquant interest has been stirred by the revelations regarding the passport visa for Cardinal Logue's departure from Rome. The British officials in the Eternal City refused the visa unless His Eminence would wait on them in person like a petty tripper. When this fact leaked out the publicity caused discomfort in the high circles in England. So a contradiction of the report was immediately sent to London by the Passport Control Officer at Rome. He stated that when the Cardinal's Secretary, Father Ward, called at the Roman office he did not ask to see any responsible official but had been content to take an answer from the orderly or door-keeper, who gave the usual reply that the applicant would have to appear personally.

Father Ward has smashed this official yarn by telling the correct version. He states:

"On June 1, I went to the Passport Office accompanied by Monsignor Ryan, Prefatory Apostolic, presented the Cardinal's card to the Vice-Consul, Mr. Williams, and asked him to visa our passports. He said that the Cardinal must come to the office in person. I protested against dragging the aged Cardinal there and said we were treated courteously at all the other Consulates. He replied that he had his instructions from London and refused the visa. Monsignor Ryan here interjected that the Cardinal's position was recognized at every court in Europe. Mr. Williams retorted that if he were the Pope he would have to come to the office."

Next day the Cardinal attended and his passport was signed in silence by the Vice Consul. Mgr. Ryan corroborates the statement in every detail. He adds that the Italian Cardinals were indignant at the treatment meted out to Cardinal Logue. An exposure of the matter in the House of Commons evoked that sublime explanation about the door porter. It was not a good story. But doubtless the frightened bigot at fault could frame up nothing better in the excitement of the moment.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MISSIONARY SPIRIT

If the Church in Canada has any power or practical influence on the lives of its members, it is due, after God's grace, to the missionary spirit which guided those who founded our dioceses and parishes. The newly appointed prelates and pastors of early days did not have to look far for work upon which to exhaust their zeal. In the new country even elementary need of a church had to be provided. But the point is despite all difficulties the results aimed at were to a great extent realized. What this meant to the early fathers of the Canadian Church history only partially tells. The one outstanding feature of the religious life of the Catholics and their clergy was their constant devotedness to the duty of the hour.

Today we have turned to the establishments of our forefathers who saw that the future had in store for the Canadian people many benefits denied them. What now is our plain duty? We are faced with the problems of a nation—a young nation it is true—but one at least full of life and energy and hope. Is it wonderful if we should see the clergy and Catholic laity of today affected by the atmosphere in which all live? The great problem is of course to direct rightly an energetic people. To the south of us we see a Catholic population striving with the problems of the day. They are certain to affect much good and as with all human works to manifest the existence of the common frailty of our nature. The danger for us is that we may attempt more than we can successfully accomplish.

We must however never forget to build upon the solid foundations of Christian teaching. When Our Lord was asked which among the commandments was the greatest He answered, "Thou shalt love the Lord thy God, with thy whole heart and with thy whole soul, and with all thy strength and with all thy mind; and thy neighbor as thyself. This do and thou shalt live."

We see the Christian ideal of life indicated in this instruction. Practically it had worked out in various ways but the great idea is this: that the life of the Church as portrayed in her practices should as far as possible exercise a potent influence on the customs of every diocese and parish. Frequently we read that there exists with us a parochialism that is deplorable. Doubtless the critics who advance the claim are thinking of those who wish to benefit, in their own immediate needs, those under their care to the exclusion of others almost entirely. In this sense the criticism has value yet we must

reflect that the parochial system has sowed the seed of time against all criticism and the Church has flourished through that system. Rather is it not evident that it is in that system that the perfection of the Church and her life be manifested and maintained. Some are called to a life of prayer and penance in a high degree. These are the contemplatives the successors of the great saints of the past. Through their work the devils who flee alone at prayer and fasting are overcome. Others give their lives over to perform the works inspired by piety but necessary to the daily lives and needs of the general membership of the Church, others serve in the ordinary ranks of the clergy and others still fulfill the command of Christ "Go, preach the Gospel to every creature." No parish or diocese can afford to neglect any of these phases of Christian endeavor though it is evident that in practice they may vary in form. The important part to note is that they are all practically emphasized by Christ Himself.

Missionary work is an essential to a living Church. "I am the vine you are the branches." Yes, branches bringing forth fruit and giving life to new growth. No parish can be outside the essential needs of the universal Church and the missionary spirit must then take its legitimate place. We cannot neglect it unless we ourselves are in primitive conditions. Let us ask ourselves what are we doing to fulfill the command of Christ. Do we aim only to gain the most common things? Are our aims no higher? If they are not we can well rest assured that our Christian life will not rise high nor be very powerful. Are we trying to do our share in the missionary life of the Church, the first appeal beyond our own confines? If we are not, why not? Let us endeavor to join our forces with the zealous leaders of the Church who see in God's command their own, their only guide. Develop the missionary spirit and aid the missions.

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

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS

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FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue. China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily. A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

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FIVE MINUTE SERMON

BY REV. M. BOSSAERT

FIFTEENTH SUNDAY AFTER PENTECOST

WE KNOW NOT WHEN, HOW AND WHERE DEATH WILL OVERTAKE US

The thought of the young man on his bier, of whom we read in today's Gospel, arouses very serious and profitable considerations in our minds. We are reminded of the solemn truth that each of us, sooner or later, will be, as he did, on a bier ready for burial. Yes, the hour will come, when the Angel of Death will lay his hand upon us, and our hearts will cease to beat, and our limbs will stiffen; the hour will come for the bell to toll, and for our bodies to be carried to the grave. We know not when this hour will be; our own experience and Holy Scripture both teach us that it is hidden from us, but no reasonable person can possibly doubt that one day he will have to die.

1. We know not when we shall die: "No man knoweth when his end shall be," he is aware that he will die, and that every step brings him nearer to the grave, but he cannot tell when death will overtake him, whether by day or by night, whether soon or at some distant date. Our Divine Saviour often told His disciples that they would not know at what hour the Lord would come, and bade them be vigilant. No position and no age afford security against death. You will be convinced of this truth if you go into the churchyard and read the inscriptions over the graves; every age is liable to death.

2. We know not how we shall die:—what will be the manner of our death. Death presents itself in many different forms; some die after a long illness, others suddenly; some receive the Sacraments of the Church, others are deprived of all spiritual assistance; some linger on for years, in constant expectation of death, others pass away without a moment's warning; some die in an easy death, others suffer a terrible agony. Yes; death comes in many different forms, and we know not how it will come to us.

Where we shall die is equally uncertain; but there is no place in the world where death cannot find us out. "If I take my wings early in the morning, and dwell in the uttermost parts of the sea," even there will discover me; nowhere can I be safe from him, neither in town nor country, neither on mountain nor in valley; neither in a palace nor in a cottage; everywhere I am within reach of His powerful hand and of His shaft. One man dies at home, another abroad; one in his bed, another amidst the waves of the sea; one in church, another at some place of amusement; nowhere is safety to be found; death may meet you as you play, as you eat, or as you are about to commit some sin; you know not where you will die.

3. We shall all die. Almighty God Himself said: "Thou shalt return to the earth out of which thou wast taken, for dust thou art, and unto dust thou shalt return." This is undoubtedly true; we shall all die, although we know not when, how or where. Is it not, therefore, wise for every man to live as if he were never likely to die? or let his heart cling to this wretched world, when that poor heart of his will perhaps soon cease to beat? Is it not the height of folly to be anxious about ensuring one's happiness in this life, and to forget eternity? What shall we say of a man who devotes all his energy towards emulating his hour of death and making his life after death unspendably miserable? Or of one who spends his short span of life here in shameful sins and lust? How terrible will be the remorse and despair of such men, when they realize too late that death has them in his grip! Let us never act thus foolishly, but often think of death. This thought will stimulate us to sow as we hope to reap in eternity, and to lay up treasures "where neither rust nor moth doth consume, and where thieves do not break through and steal." Because we do not know when, where and how we shall die, let us no longer delay, but break at once with the world and sin, so that henceforth we may seriously prepare for a happy death. Amen.

A noteworthy illustration of the stupid unfairness of the Monitor towards Catholicism is found in a contrast of statements which are taken from consecutive paragraphs in the Joan canonization article. In one paragraph this statement is made: "In other words, it was recognized that the Vatican is going to exercise considerable political influence in Europe and that the influence may be directed against France if France is not on the spot to negotiate, to intrigue, and to defend her own policy with regard to those regions. Without representation she would be at a disadvantage and the Pope would have an advantage."

PROPAGATION AND DEFENSE OF CHRISTIAN PRINCIPLES

Read the following and ponder the matter deeply. Cardinal O'Connell says: "A Catholic paper is as much a necessity as a church. It is as much the duty of every priest, in his diocese to stand for it, aid it, and work for its widest diffusion among the people as it is to build and support a school. It is all for the same purpose, object and aim—the propagation and defense of Christian Catholic principles. Our Holy Father, acknowledged as a pontiff of superior human wisdom and practical good sense, has voiced all this in words which leave no doubt in the mind of the true priest. 'In vain will you build and teach and preach, until you support and diffuse a Catholic paper.' These, in brief are his very words. The priest who, after hearing this, still remains inactive, ready only to offer criticism, is unworthy of his office. It is as if the soldier in the face of attack

stopped to quarrel over the varnish on his rifle."

FRANCE AND THE VATICAN

The Christian Science Monitor seldom overlooks an opportunity to vent its venom against the Catholic Church. Its prejudice is so great that its reason and judgment are biased to an extent which less astute. For instance, in a recent issue the Monitor has a lengthy article from Paris on the French policy in regard to the Vatican, in which it seeks to use the canonization in Rome of Joan of Arc to make capital against Catholicism.

The canonization of the Maid of Domremy, it is asserted, was decreed as a means to "recover ancient papal prestige in the politics of Europe." The fact that the first steps towards the canonization of Joan were taken many, many years ago—long before the French Government adopted its hostile policy towards Catholicism and exiled Catholic religious orders from France—is completely ignored by the Monitor. Undoubtedly it was ignored in the expectation that the public's ignorance of the fact could be relied upon. The Monitor said:

"A big bid for political power is being made and it is by means of the Joan of Arc canonization and celebration that this bid is to be furthered. Naturally, in France, the ceremony is taken as a compliment to the country of which Joan will be the patron saint. The people are impressed and even the most anti-Roman Catholic Republicans find themselves tongue-tied in view of this appeal to national sentiment."

The impression sought to be conveyed is that the canonization was undertaken to influence political sentiment. How ridiculous is this insinuation when it is known that the first steps for Joan's canonization were taken as far back as 1869? The Monitor would scoff at Papal infallibility, but seemingly would accept the idea of the Vatican's omniscience. Unless he were able to see the future, how could the reigning Pontiff in the late sixties divine the political questions the Church would have to confront in France fifty years later and take action which would enable Pope Benedict, in the Year of Our Lord, 1920, to meet these difficulties with a canonization which would "be a big bid for political power."

When Combes & Co. were in control of the French Government and made war on the Church and the religious orders they sought to justify their course by allegations that the Church was seeking to undermine the Government. The War and the conditions which have followed the War have proven how preposterous the charges made by Combes & Co. were. During the War the French army was commanded by Marshal Foch and Marshal Petain, both Catholics, and among the greatest division commanders were Generals Gouraud, Castelnau, and Mangin, also Catholics. France's chief dependence in her darkest hours was on her Catholic captains. Moreover, when the War was ended and the anarchists and syndicalists threatened the stability of the French Government, the support which the Government strongly needed to sustain it was obtained from the Roman Catholic labor element, which refused to be a party to the destructive policy of the atheistic extreme Socialists.

The Christian Science Monitor in its article admits the aid given by the Catholic workmen to the Government in the time of industrial stress, although it attempts to distort the motive which prompted it. It says: "The issue of the election was Bolshevism for which the Socialists were said to stand, and conservatism (conservatism of a rather extreme kind) for which the Bloc National stood. In their fear of Bolshevism, even the old Republicans and some of the Radicals accepted the co-operation of the Roman Catholic parties (such as that which calls itself Action Liberale) and are to a certain extent committed to the Roman Catholic programme."

The fact is, as is well known to all who have followed the news of the labor troubles in France, that while the Catholic organization stood firm for all of the professional demands of their class they refused to become parties to violence against the Government. For this patriotic stand they were highly commended by the French Premier.

"The very next paragraph of the article begins with this statement: 'The Vatican has lost much influence during the War because it attempted to hold the balance too carefully between the belligerents.'"

Of course, if the Vatican lost power during the War it would not be in a position now "to exercise considerable political influence in many parts of Europe." It is impossible to lose power and to increase influence at

the same time except in a Christian Science Monitor article designed to bring discredit on the Catholic Church.

The whole purpose of the Monitor's prejudiced article in the Joan canonization is to spread the idea that the Vatican canonized Joan of Arc as a sop to French sentiment in the hope of improving the relations between the Vatican and the Government of France. If the Monitor had any disposition to be fair it might have seen in the gratitude of the French people for the spirit of the Catholic soldiers, many of them priests formerly exiles; in the inspired service of Catholic generals, and in the spirit of the Catholic workmen during the industrial stress following the War, the real reason why the French Government, of its own initiative, sought to atone to the Church by honorable amends for past unjust persecution.—Catholic Standard and Times.

DIVORCE-MADE-EASY

NEW MEASURE THAT DEFIES DIVINE LAW

(By "M. C. L." in Catholic Herald)

At the third reading of the Divorce-made-easy Bill the Archbishop of Canterbury was asked whether he believed that if the innocent party in a divorce for adultery re-married, he or she would commit adultery, and his Grace answered "No." Thus the Ecclesiate of the Established Church of England accepted divorce in the case of adultery, and would allow the innocent party to marry again, though such a union is distinctly forbidden by Our Divine Lord. "Whoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery." (St. Matthew xix. 9.)

"Whoever shall put away his wife and marry another, committeth adultery against her; and if the wife shall put away her husband and marry another she committeth adultery." (St. Mark x. 10-11.)

"Every one that putteth away his wife and marrieth another committeth adultery; and he that marrieth her that is put away from her husband committeth adultery." (St. Luke xvi. 18.) It is perfectly clear from those words that the husband cannot marry another as long as the wife whom he has put away is living, and the same applies to the wife. No State, no head of any sect, no civil court or judge, can alter a decree that cannot rule a positive prohibition of God. There is a divorce allowed by the Catholic Church, but it does not touch the essence of the marriage tie, which is indissoluble, lasting until the death of one or the other.

For grave reason the Church permits the married couple to live apart, but maintains that they are still married, that they are united by a bond which only death can sever, and consequently may not enter into any further matrimonial alliance. The law of the land may decree that the innocent party is free to marry again, but the Church, the guardian of the Sacraments, the witness and interpreter of the Scriptures, says that he or she is not free, that such freedom is forbidden by Christ in the New Law; and her teaching is the truth, it is what her Founder taught, and what was taught in the Apostolic age. One of her great theologians has written that the sacramental bond remains, though the husband and wife have separated and joined themselves to others; "as long as they live the bond of marriage lasts, which neither separation nor union with another can undo." And St. Thomas Aquinas: "Nothing supervening on matrimony can dissolve it. As long as both parties are alive, neither may seek fresh matrimony."

The Church cannot admit any claims of the secular power to interfere in a matter which affects the souls of her children, the sanctity of the Christian home, and the well-being of society. She has always opposed the marrying again of divorced persons. In these days, it would seem that when a husband is tired of his wife, or she of him, they have simply to supply a certain amount of evidence—a stay at a hotel with another person, for instance—to be able to withdraw from the existing alliance, and take up another that is, for the time at least, more congenial. Whilst this may be just and reasonable to free the innocent party from a union which has been violated and dishonored by the other contracting party, it is outrageous to make of a sin the way of freeing a person from the matrimonial bond, to form a new alliance, that also may be set aside sooner or later. Our Divine Lord raised marriage to the dignity of a Sacrament, and for the honor and sanctification of Christian marriage He was pleased to honor the marriage-feast at Cana with His presence, and then to work His first miracle. The Sacrament of Matrimony is an antitype of His union with His Church. "He has but one Church as His Holy Bride, which He has loved, for which He has died, for whose sake He spent Himself to the end. Even so, a man can have but one wife, whom he too should cherish, on whose behalf he too should sacrifice himself. The Church loves and serves and is true to Jesus Christ her Lord. There we have a perfect model for the Christian wife." "That which God hath joined together let no man put asunder." Those are the words of Christ. His Church repeats them through the ages. "In every truly Christian home the Sacrament of Matrimony, with the stability which

is due to the bond that death alone can sever, remains another of the works of Christ, yet another proof of His Divine power." In "the present distress," and in view of the famine's attitude, it is comforting to find in a popular novel a more exalted estimate of marriage obligations than prevails amongst too many. The heroine in a fury of jealousy leaves her husband, and denounces him to a friend; who reminds her that she also took the vows of matrimony, and if her husband has not kept his, neither has she. "If he had a bodily ailment, you would nurse him with patience and care and devotion, and pray for his recovery. But you have no desire to heal an ailment of his soul. You took him for better or worse," you said; but you really meant only for better." You won't bear any of the 'worse.' Does the prayer which Christians should say daily ever cross your lips, and if so, do you really want to be forgiven as you forgive others, which seems to be not at all?" There is matter for meditation in those few sentences.

A WARNING TO PARENTS

LAX PARENTAL TRAINING IS RESPONSIBLE FOR LOWERING OF MORALS

The President of Yale University at the recent commencement exercises said:

"It is astonishing how much faith many parents have that Divine Providence will bring up their children. They are becoming more and more indulgent. There is no longer insistence on the sacredness of the moral code. When something is twisted in a boy's life, if he gives you his full confidence, you may be practically sure that his trouble can be traced to some peculiarity, neglect, or blindness in his home training. Unfortunately, the training of parents is not always negative; the blind indulgence of worldly ambitions is too characteristic of the American family."

"As I sit in this office I suppose that I see fathers and mothers at their best. Anxious, loving, interested in the welfare of their boys; even the most worldly of them are at the moment real parents, willing to undergo any hardships for the future of their children. Far too often, however, their blind indulgence shows. They want their boys to enjoy an easy and pleasant success. They accept moral delinquencies with little more than a formal protest. When a boy is called to this office for reprimand I do not infrequently get the reply, 'But, sir, they don't say anything to me when I do that at home.'"

"It is a more subtle influence, I believe, that is bringing about the decay of the national conscience. It is the acquiescence of parents to the loosening standards of morality. In that fact we face a dangerous and terrifying prospect. The children of today are the parents of tomorrow. Will they in turn acquiesce to continually lowering standards? What will then be the result? So-called modern 'liberty' is fast approaching license. It seems to me at times that the very core of our civilization is at stake."

"The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of unscrupulous conduct. The children of today are the parents of tomorrow. Will they in turn acquiesce to continually lowering standards? What will then be the result? So-called modern 'liberty' is fast approaching license. It seems to me at times that the very core of our civilization is at stake."

"The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of unscrupulous conduct—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation-wide and world-wide."

"Such tendencies are perhaps more easily observed in the young, and the change was at first more noticeable in young girls than in men, and I am convinced that it has come about gradually during the last few years, and largely because of the influence of the dancing craze, the automobile, and the moving picture. The parents of the country were not courageous enough to take a definite stand against the increasing gaiety, and hence the result."

"About eight or nine years ago the popular vogue of the 'new dances' commenced. Right then was the beginning of the lowering standards. At first the more conservative parents were obtuse but gradually they acquiesced until not only do we have the dance craze developed to its fullest, but we have various other evils in its train. Chief among these are the appearance and activities of the modern girl and the growing popularity of the 'public dance hall.'"

"The morals of the college man have, I think, been in the past well above the average. I believe this still to be true. That does not argue well for the morals of the rest of the country. We are approaching a moral crisis, nor do I think we can avoid it by educating."

"There was a time when I thought that we must teach in college first and foremost the learning of books. In these days I would bend every effort to the making of good citizens, and by a good citizen, I think I mean 'a man who is master of himself, earns his own living' and as far as possible in doing it is of benefit to his fellow men."

Catholic educators have pointed out time and again that education without moral training will lead to anarchy in morals. Characters and responsible minds are to a great extent the result of a religious training. The neglect of that side of education has given us a generation of moral anarchists, men and women who are law unto themselves. Therefore the present decline in morals

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and ideals. Catholic parents have it in their own hands to give their children a complete education, a real education, by sending them to a Catholic institution of learning.

DECAY OF ANGLICANISM

That the decay of faith in the Anglican Establishment has, during recent years, been fairly rapid as the decline of the Protestant churches in this country is evident from the fact that many of the Anglican churches, even in London itself, are now empty of worshippers. The Liverpool Catholic Times comments on this condition and incidentally gives the reason for it. It says:

"The paucity of worshippers at the Anglican churches of the city of London has for years been the subject of occasional comments in the press. What has been taking place throughout the country has also happened in London city. Protestants having rejected fundamental truths of Christianity and quarrelled continually on questions of doctrine, the people have fallen from doubt into indifference and the churches have been emptied. Appointed by the Anglican Bishop of London to consider the question of the status of the city churches from the ecclesiastical point of view, commissioners recently decided that no less than nineteen of the forty-seven churches were useless, that they should be demolished and the sites sold and that the money expended in their maintenance and derived from the sale of the sites should be paid over to the Central Board of Finance of the Church of England as ecclesiastical trustees. The recommendations of the commissioners have met with a good deal of opposition and a recent decision of the House of Commons, accepting moral delinquencies with little more than a formal protest. When a boy is called to this office for reprimand I do not infrequently get the reply, 'But, sir, they don't say anything to me when I do that at home.'"

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United States, to found "churches" the Nonconformists inaugurated Congregationalism; the Oxford Methodists covered the land with their conventicles; Whitfield and Wesley turned Dissenters; and during more recent years we have the interesting spectacle of High Churchmen and Low Churchmen, Broad Churchmen and No Churchmen, Extreme Ritualists and Rationalists, contending against the Bishops and the law courts. The Establishment which must, as time goes on, become worse confounded. The Church of England must die; she is now showing the first signs of the approaching dissolution.—Catholic Union and Times.

BADLY IN NEED OF RELIGION

Evidence is rapidly accumulating to prove that our national morality is badly in need of the stimulus of religion. A cursory glance at the daily papers must suggest the reflection that since the War there has been a startling increase in delinquency. This is especially true in regard to delinquencies from the part of the youth of the country. The increasing number of wayward boys and girls is a striking illustration of insufficient moral education. As long as the nation is content with forming the intellect without training the will, and without developing the moral sense by the aid of religious principles, we may expect to find a continuance of juvenile delinquency.

Catholic parents have been taught to consider their children as a sacred trust committed to them by Almighty God for the purpose of training them not only to be good citizens of the State, but especially to be Christians, children of God, and heirs of Heaven. For twenty centuries the Church has led her children around with principles of religion and morality which she has received from her Divine Founder. For that very reason the Church has stood as the perennial guardian of morality in every nation of the world, and the impregnable barrier against the inroad of irreligious principles.

Where these principles have been inculcated by Catholic parents into the hearts of their children, and where the children have correspondingly adhered to the training that they have received, there have been few evidences of juvenile depravity. But on the other hand where this training has been neglected or derided, as it has been in the materialistic philosophy of life current outside the Catholic Church, the harvest of immorality and crime has been appalling.

It is gruesome to read the sordid details of this or that horrible crime. But after all these are but symptoms of the disease that is deep-seated in our national life. Morality and religion go hand in hand. You cannot expect to have a moral nation without first having a religious nation. And the first requisite for developing religion in a nation is to place religion in the hearts of the children.

The Church is the only agency today that recognizes this fundamental truth. Theorists, alarmed at the symptoms of immorality, and vainly striving to stem the flood by ethical culture, marquerading under the name of religion, should study the methods of the one agency that through ages has kept morality in men and nations. Such a study will furnish them with the ingredients necessary to rebuild our tottering civilization on the firm foundation of religion and morality.—The Pilot.

One has many little trials to bear from others, and also from one's own natural character and disposition. It is sometimes our own thoughtfulness of mind, etc., that makes us feel low spirited and weary. We must fight against that as long as we live, and never give way to discouragement in anything.

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CHATS WITH YOUNG MEN

TOMORROW

There are wonderful things we are going to do. Some other day. And harbors we hope to drift into. Some other day.

Catholic Bulletin

A SUCCESSFUL DEFINITION

An enterprising firm offered a prize of \$250 for the best definition of the word "success." The winner was a western woman, who submitted the following: "He has achieved success who has lived well, laughed often, and loved much."

GOOD CHEER vs. DRUGS

There is no drug which can compete with cheerfulness. A jolly whole-hearted sunny physician is worth more than all the remedies in an apothecary shop.

Dr. A. J. Sanders says: "The power of cheerfulness to do good like a medicine is not an artificial stimulus of the tissues, to be followed by reaction and greater waste, as is the case with many drugs; but the effect of cheerfulness is an actual life-giving influence throughout a normal channel, the results of which reach every part of the system."

SAINTS IN THE WRONG PLACE

An Irishman walked up Fifth Avenue, New York, dropped into a Presbyterian Church and immediately went to sleep.

"We are about to close up," said that functionary, "and I'll have to ask you to go now."

"What talk have you?" said the Irishman. "The cathedral never closes."

"This is not the cathedral," said the sexton. "The cathedral is several blocks above here. This is a Presbyterian church."

The Irishman set up with a jerk and looked about him. On the walls between the windows were handsome paintings of the Apostles.

"Ain't that Saint Luke over yonder?" he demanded.

"It is," said the sexton.

"And Saint Mark just beyond him?"

"Yes."

"And, still farther along, Saint Timothy?"

"Yes."

"Young man," demanded the Irishman, "since when did all them turn Protestants?"

WHAT DO YOU DO WITH YOUR MARGINS?

You can not read a man so well during his busy hours as by what he does after supper, or from the closing hour of business to bedtime.

You can not gauge his character so well by the money he spends for necessities of the living of his family, as by that little surplus of money which is left after the necessary expenses are paid.

What does he do with his spare money, that margin left over from business and from living expenses? What he does with that margin will throw a wonderful light upon his character.

THE LITTLE HUNTER

This "crank" class is legion. Most of us come under this heading at one time or another. Many will object to so broad and sweeping a statement, but the fact that some of us don't realize the situation doesn't prove the contrary.

No matter how much alike two persons may be, there are some things in which they differ. This happens to be one of the causes which produces a crank. One person in a thousand may be fortunate enough to be decidedly popular and pleasing in many ways, while there isn't one in all this wide world, who hasn't some redeeming feature in his or her make up.

These "cranky" creatures, to which most of us, though perhaps unwittingly, belong, are to some extent, bodily sick and mentally ill. For, just as the body is subject to countless ailments, so the brain offers a fertile field for a still greater variety of mental germs and microbes.

A crank in general, is a person who has all kinds of excuses and reasons for harboring "bugs" of his own, but forgives, or will not admit, that others may claim the same privilege. A crank is forever "on edge" about something which annoys him, and for this reason he may quite unconsciously get "on the nerves" of another who may be a proved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.

Unfortunately, so many of us are fond of harping on our "dignity" and our "official" position of "authority," just as if these accidental distinctions carried with them a hereditary privilege or right, to inflict our "over-zealous" and "inspired" whims, on those whom we choose to call our "inferiors."

The everlasting "don'ts" and complaints of those who are inclined to be "finicky," exact and proper, though well meant, are not always taken with good grace. It might be well for most of us to cultivate the art or hobby of "chucking" and laughing at our own conceits and follies. This may help us to "smile off" the sharp corners which bother us in our daily contact with others, and thus contribute our personal mite in making things more pleasant for all concerned.

OUR BOYS AND GIRLS

THE BOYS WE NEED

Here's to the boy who is not afraid to do his share of work; Who never is by toll dismayed, And never tries to shrink.

The boy whose heart is brave to meet All lions in the way; Who's not discouraged by defeat, But tries another day.

The boy who always means to do The very best he can; Who always keeps the right in view, And aims to be a man.

Such boys as those will grow to be The men whose hands will guide The future of our land, and we Shall speak their names with pride.

All honor to the boy who is A man at heart, I say; Whose legend on his shield is this, "Right always wins the day."

DISTRACTIONS AT PRAYER

St. Bernard, being one day on a journey, was joined on the road by a peasant, with whom he entered into conversation. Whilst chatting together the saint asked the peasant about other things, if he loved God.

"Ob, as for that, Father I think I love Him with my whole heart."

"Do you often pray to Him, and do you try to pray with attention?"

"Ob, yes, Father I never have any distractions."

St. Bernard saw well that the man did not know what it meant to be

Benny cry." And her gentle hand smoothed back the yellow curls from the troubled brow.

What wonder if a look of tender compassion came into the nun's soft brown eyes, as she gazed down upon the patient sufferer and thoughts of that darkened, sunless life that had never known the joys of a mother's love!

The man's face brightened. How he did enjoy Sister Gertrude's stories. And she had such a fund of them! But Benny always liked stories about the martyrs best.

"Please, Sister, yes! And Sister—who was Blessed Theophane? Was he a martyr, too?"

"Yes, Benny, Blessed Theophane was martyred away off in Tong King. If you listen, I will tell you all about him." Then in simple words she told him the story of Blessed Theophane—how he lived and suffered for the love of his Heavenly Master, and how those for whom he loved and labored inflicted on him a cruel death.

The child's blue eyes were filled with tears when the Sister finished her story. "O Sister, if I could only do something for God like that!"

"Don't, Benny, you mustn't speak like that. You can do something for God and bring just as many souls to Him as Blessed Theophane did."

"Offer Him all your present and future sufferings as you have those of the past, and when your back is hurting mark, just say: 'Dear Jesus, you know how I am suffering; but I offer it all to you for the conversion of those poor souls in heaven lands. And please, dear Jesus, bring them all to Heaven.' Then when you come to die, Benny, God will take you home and show you your rich harvest."

A radiant smile lit up the thin face. Benny felt that he could sleep now.

"I won't keep you any longer, Sister. 'Twas good of you to come, and God and His dear Mother will thank you. Good night, Sister!"

"Good night, Benny, and may God's angels watch over you!" And Sister Gertrude, raising the crucifix of her rosary, pressed it for a moment to the burning lips. Then, withdrawing quietly, she passed out into the silent corridor.

"O Doctor, tell me please will he die? Can't anything be done to save his life?"

Dr. Craigin saw the anguish in Sister Gertrude's face and he pitied her. He shook his head sadly.

"Nothing, Sister, God wants him now."

Benny stirred. The pale lips were moving. "Dear Jesus—you know how I am suffering. But I offer—all to you—for the conversion of those poor souls in heaven lands. Please, dear Jesus, bring them all to Heaven."

The little frame quivered, the eyes opened wide with intense agony, the dew gathered on the sunken face, but not a cry not a complaint escaped the drawn lips. With an effort, Benny picked up his little crucifix and kissed it tenderly. Then his eyes rested on those dear friends he loved so well, and who loved him in return. Yes, there was Father Boyle, his inseparable companion during all his sufferings, but where was the pleasant, winning smile that ever shone upon his kind face? The doctor, too, seemed sad. And why was Sister Gertrude crying—his own dear Sister Gertrude? Oh, yes, he knew—he was dying! But they mustn't feel so bad. And he tried—oh, so hard—to smile.

"I'm going soon!" The weak voice faltered. "Up there!" He looked out of the window up at the blue sky. "Please don't feel bad, because I'm going to be so happy." He started violently. Look! There! See! Jesus—and Mary—with them! See! Jesus—and Mary—with them! See! Jesus—and Mary—with them! See! Jesus—and Mary—with them!

A slight tremor shook the encausted form. A sigh—a gasp—a long breath, and then. The night had come for the little harvester. His day's toll was ended. Henry was dead.—The Field Star.

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AERONAUTICS DUE TO MONASTERIES

HOW MONKS SOLVED AIR FLIGHT PROBLEMS

The general reader knows little of the great labors and successes of the monks of the "Middle Ages" in the solving of the problems of aerial navigation. Science was then perhaps too young to carry out to realization the suggestion of such writers as Albert the Great and Francis Bacon, concerning conquests of the air, which were considered nothing short of prophecy, and the hand and brain of the mechanic, largely devoted to triumphs in sculpture, painting and architecture, had few inducements to try to fashion anything like an aeroplane.

Albert of Saxony, an Augustinian monk, in his commentaries on Aristotle, maintained that since fire is lighter than air it would be possible to be carried upwards, if a sufficient quantity of the ethereal substance could be enclosed in a globe. And Francis Mendoca, a Portuguese Jesuit, in 1628 embraced this theory, as did also his German confrere, Caspar Schott; both, however, added some original observations of their own which are not without worth, at least for the history of science.

But it was only in 1670 that the first real scientific approach to a solution of the problem was given to the world in the "Flogosma" del Arte Aerea of the Jesuit Francis Lana, which was published at Brescia. The principles here outlined are both original and sound. Lana suggested that four copper globes of the lightest possible weight and thickness be constructed from which all air should be displaced. These balls should measure 25 feet diameter and one two hundred and twenty-fifth of an inch in thickness, and thus their assensional powers would be 12 000 lbs.

This would amply suffice to lift the four balls into the air, and with them a boat and sails, which latter would serve as propellers.

Of course it was soon pointed out that no globe of the desired size and lightness could be constructed sufficiently strong to support the weight, nor yet to sustain the enormous pressure of the globes from within and the atmospheric pressure from without. And so the theory was rejected. It is only in our day that Lana has received the full meed of praise to which he is entitled for his sound principles and startling originality.

No other written discussion on aeronautics worth mentioning followed upon that of Lana until 1783, when Joseph Galien published an anonymous brochure of eighty-seven pages on the subject of Avignon. By some curious fate, Galien has been set down as a Jesuit by so sharp a bibliographer as Charles Somervogel, the continuator of the De Backer brothers' history of the writers of the Society of Jesus.

Galien was born in 1699 at Saint Paulin, in southern France. He entered the Dominican Order at Le Fay, not far from his home, and studied philosophy and theology at Avignon with such success that as early as 1726 we find him professor of the former in the convent of Bordeaux. For two years he taught the same subject in the University of Avignon, and later on was in the same place.

He published some learned works on philosophical subjects, and also a brochure on electricity which deserves to be studied at this day as one of the first and ablest discussions of the question. In 1755 he published anonymously a work on meteors, lightning and aerial navigation, which work he himself styled an amusement "physique et geometrique." But he was taken quite seriously by his contemporaries, so much so that two years later he re-edited this work over his own name under

the caption, "The Art of Falling in the Air."

MANY SHREWD HINTS

This booklet of the Avignon professor contains many shrewd hints. Galien shows in many places that he knows whereof he speaks. But he must certainly have been joking when he suggested the building of an airship larger than the City of Avignon. Perhaps he was only trying to make ridiculous the scientific self-sufficiency of his contemporaries. That seems to be the best explanation of the book. He is simply poking fun at the men who think that there is nothing in nature which cannot be mastered and fathomed; and yet he does not speak as one who disbelieves the possibility of the aerial feat.

And hence we need not be surprised that Joseph and Stephen Montgolfier, who invented the balloon several years later, borrowed ideas from Galien as they did from Priestley's "Experiments Relating to Different Kinds of Air." The Montgolfier brothers were neighbors of Galien's, and must have consulted him. Probably they learned from him not to trust themselves to the mighty chariot, for Stephen never left terra firma, just as Galien and Joseph only made one ascent.

In our own day Padre Bianco, a Spanish Dominican, has discovered some new things in aeronautics and has secured patents for at least two of his inventions.—Rev. T. M. Schweitzer, O. P., in Baltimore Catholic Review.

CAN A CREEDLESS AMERICA BE MORAL?

In an excellent paper contributed to the August Atlantic Mrs. Katharine Fullerton Gerould holds so steadfastly to the "old ways" that she maintains that "the lack of religion" is "more responsible than war, or movies or motor cars for the vulgarity of our manners and the laxity of our morals" today. She continues:

"The type of religion by which we were for the most part influenced in America did not necessarily give us manners, but it did necessarily give us morals. It called certain things sins; it stuck to the Ten Commandments. It forbade exploitation of the senses. . . . Many of my friends are not religious at all, although they are moral. But they were nearly brought up in strict religious forms; and while their brains have been carded dogma, their characters have none the less been molded by a fairly firm Christian ethic. But social conditions in a modern democracy change so rapidly, that a code with no eternal sanction is a weak reed to lean upon. We are enduring more and more in America the influence of people who have broken deliberately or violently with all religious law; and you cannot knock away the props and still keep the structure."

You cannot make the Ten Commandments potent by mere dwelling on their inherent felicity. If there is no Divine command back of them, they lose all power over the man who finds it more satisfactory to break them. . . . Take away the hope of heaven—take away much more, the fear of hell—and you are going to be left with at best, an attitude of mere politeness toward the Commandments; an attitude, at worst, of contempt or hostility."

To all Catholics, happily, the foregoing sound reflections are commonplace, but it is decidedly refreshing to find a high principled non-Catholic like Mrs. Gerould boldly recalling those old truths to the Atlantic Monthly's readers. Catholics thoroughly realize, of course, that a people's good morals owe their permanence and consistency to a Divine sanction which is proclaimed by an authoritative teacher, and that the atheistic State is rushing to inevitable ruin. It is the strength of this conviction that enables American Catholics to maintain our splendid parish school system and make cheerfully great sacrifices in order to safeguard the Catholic education of our boys and girls. In so doing we likewise show ourselves to be the truest lovers of our country, for there is no graver menace to American liberty than the spread of irreligion. Nothing will carry our youths and maidens safely through the moral perils symbolized by "the war, the movies and the motor car," except a living faith in the God of infinite mercy and justice who punishes the contemners of His law and rewards its observers. But as this is the basic truth that the Catholic Church authoritatively, in season and out, teaches all her children, the moral regeneration of our nation would seem to lie largely in the hands of its Catholic citizens.—America.

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GENERAL CHAPTER OF OBLATE ORDER

AMERICAN PRIESTS LEAVE TO ATTEND CONFERENCE AT ROME IN OCTOBER

Members of the Missionary Oblates of Mary Immaculate from the four corners of the earth, from the North Pole to Africa, will attend the general chapter of that order to be held in Rome the first week of October.

Four American priests will take part in the chapter. They are the Very Rev. Terence W. Smith, of Washington, and the Very Rev. E. Lecourtois, of New Orleans, respectively, the northern and southern provincials of the order in the United States, and the Rev. James N. Quinn, of San Antonio, Texas, and the Rev. J. H. Racette, of Fond du Lac, Wisconsin.

The reports which the delegates to the convention will carry from the different parts of the world where the Oblates of Mary Immaculate labor promise to form an enduring record of courage and devotion to the cause of Christ.

Another of the missionaries who will be in attendance is Bishop Breynat, of the Vicariate Apostolic of Mackenzie often known as the Bishop of the North Pole, under whom eighteen Oblate priests and thirty Gray Nuns are laboring among the Indians and Eskimaux.

The work of Bishop Breynat and his band is only a small part of the missionary labors carried on by the Oblates among the millions of souls scattered from Hudson's Bay to British Columbia and from the forty-ninth parallel of latitude to the Arctic Ocean.

In their work of building up the missions in this land of privation and hardships, many of the priests stationed just within and beyond the Arctic Circle, were obliged to remain sometimes for a whole year without bread or flour, often subsisting for months on a diet of uncooked and unsavory fish; sometimes even reduced to the extremity of sustaining life for days with the feeble nourishment derived from tallow candles.

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CAUSE OF BISHOP NEUMANN

ANONIZATION OF PIONEER MISSIONARY ADVOCATED

Resolutions that the title of "Our Lady of the Blessed Sacrament" be recommended to the Holy See for consideration as worthy of a place in the liturgy of the Church, and that the causes of the canonization of the Venerable Peter Julian Eymard and the Venerable John Neumann be zealously promoted, were adopted at the closing session of the regional congress of the Priest's Eucharistic League, which concluded its thirty-fourth annual convention in Philadelphia recently.

Hundreds of priests from points east of the Mississippi attended the congress, which was marked by impressive religious ceremonies in St. Peter's and Paul's Cathedral in Philadelphia that the devotion of the Forty Hours was held for the first time in the United States, having been introduced by the former bishop of the See, the Venerable John Neumann, and spreading eventually to all the parishes in America.

In his address of welcome, Archbishop Dougherty pointed out that it was in St. Philip's Church in Philadelphia that the devotion of the Forty Hours was held for the first time in the United States, having been introduced by the former bishop of the See, the Venerable John Neumann, and spreading eventually to all the parishes in America.

The House of Commons cheered this reply, and Cooke sat down, having deservingly got what he asked for.—Catholic Bulletin.

HOLLAND ENACTS LAW TO MAINTAIN PRIVATE SCHOOLS

The Dutch Chamber of Deputies, by a vote of seventy-five to three, has finally approved of the educational bill, providing for State support of private schools, which was introduced more than a year ago by the Minister of Science and Arts, Dr. De Visser. The adoption of the measure is a complete triumph for the Catholics of Holland, who have struggled for fifty years for an equitable education law.

The measure just adopted confers upon private primary schools, the three first grades of the secondary schools and upon all institutions preparing teachers for these classes of schools the same rights to support from the public treasury as were heretofore solely enjoyed by the State schools. All private schools must be built and maintained out of the public funds just as the State schools are. Their teachers, inspectors, employees, are to receive the same salaries as their colleagues of the Government institutions and when disabled by sickness or old age all are to be pensioned on equal terms, whether they served the Commonwealth in a State school or denominational school.

WELSH BISHOP IS DESCENDANT OF MARTYRS

Cardiff, August 20.—The Catholic Bishop of Monavia, Mgr. Mostyn, who sits in the ancient seat of St. David, has just celebrated the silver jubilee of his consecration to the episcopate.

The Bishop is a member of a noble Welsh family that has preserved the faith unbroken through the centuries of persecution, and at the family seat of the Mostyns at Talacre the red light has burned before the Blessed Sacrament for centuries.

Mgr. Mostyn can claim among his ancestors three confessors for the faith who were raised to the altars by Pope Leo XIII. These martyrs are the Ven. Philip Howard, earl of Arundel; the Ven. William Howard, Viscount Stafford and the Blessed Margaret Pole, Countess of Salisbury, who suffered death for the faith under Henry VIII. Blessed Margaret Pole was mother of Reginald Pole, Cardinal of the church and the last Catholic Archbishop of Canterbury, who was sent from Rome to reconsecrate the English nation to the church in the reign of Mary Tudor.

HOW A COOTE BITES

ENGLISH MEMORIAL TO IRISH HEROES CAUSES DEBATE

A neat set-back was administered in the London House of Commons a few days ago to Mr. W. Coote, member of parliament for South Tyrone, a bigoted champion of political Protestantism, who returned only a short time ago from a somewhat unenviable mission in the United States.

Getting up in the House with the obvious aim of making mischief about the proposed memorial to the soldiers of the Irish regiments, which is to be placed in Westminster Cathedral, Mr. Coote asked the Secretary of State for War whether he was aware that a circular had been issued under the patronage of the Duke of Connaught and other military personages, soliciting funds for the erection of a memorial to the men of the Irish regiments who had fallen in the War.

The burden of his complaint, as Coote was at some pains to show, was that the memorial was to take the form of decorations in a "Roman Catholic chapel in a Roman Catholic cathedral in London." Coote maintained that half the men who fell were Protestants, and therefore the Secretary for War should take steps to see that the proposed memorial should be unsectarian in nature.

The War Secretary disagreed with him, and said that it was a matter for the individual subscribers, and not one in which the War Office should intervene. Coote stuck to his guns, and with righteous indignation asked the minister if he was aware that men in the highest positions in the British army were engaged in propagating a circular, appealing to the friends of the Protestant soldiers in Ireland who have fallen to support this Catholic memorial. "Will they be allowed," he asked wrathfully, "to go on in their capacity as British officers in high offices in the army?"

Evidently they will be allowed to go on, for Mr. Churchill replied very sharply to Coote that a campaign to raise a Catholic memorial to Catholic soldiers who died fighting for the country is not one which to say the least, calls for any sort of interference on the part of the War Office.

The House of Commons cheered this reply, and Coote sat down, having deservingly got what he asked for.—Catholic Bulletin.

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elementary and normal school buildings and those in course of construction or contracted for at the time of the passage of the bill. That item alone means an annual expenditure for the State of \$5,200,000, for the gross estimated value of all these buildings is reckoned to be \$90,000,000. They are not all, however, the property of Catholic parishes or institutions. Many are owned by Protestant organizations, for in Holland, among the members of the Dutch Reformed Church, are to be found so staunch defenders of the denominational schools as among Catholics.

The educational measure has been pending in the Chamber since December 6, 1919. It was favorably reported by the committee shortly after it was introduced but later met the determined opposition of the Socialists and Progressives. The Catholic Parliamentary Party, supported by the Christian National Party, finally overcame practically all opposition.

Efforts to secure the enactment of an equitable educational law have been made by the Catholics of Holland since 1868. Joncessions were reluctantly made to private schools in the course of time, and since 1912 denominational schools were given State support. The municipalities, however, continued to discriminate against the private schools and contributed only toward the support of the public schools.

The enactment of the De Visser law now places the private schools on the same plane with the public schools. No other country has an educational law that provides for such complete equality as that of Holland. The law has evidently been drawn with a sincere purpose of according perfect freedom of conscience to the youth of the land in respect of religious and secular education, and of removing any possible ground for complaint on the part of Catholics.

It is well to be proud of your faith, but do not imitate the Pharisee who boasted that he was not like other men, and looked upon the poor publican on whom the God of mercy took pity.—Cardinal Mercier.

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