

The Catholic Record.

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

VOLUME XLV.

LONDON, CANADA, SATURDAY, APRIL 14, 1923

2322

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

PENSION FOR ARTHUR GRIFFITH'S FAMILY

The Dublin Parliament has made provision for the widow of Arthur Griffith, for his little son and little daughter, and also for his sister. It was unanimously voted to set aside one thousand pounds a year to be divided between all four—five hundred pounds per year for the widow during her lifetime, two hundred pounds each for the little son and little daughter until they reach the age of twenty-five years, and one hundred pounds a year during her lifetime for Miss Francis Griffith, Arthur Griffith's surviving sister. Of course Griffith left no money when he died. He never had any money. Out of whatever work he was engaged in, he never made more than a bare subsistence. For twenty years he never knew the luxury of living on a pound a week. There were many weeks in his lifetime in which he was thankful to have one third of that amount.

"IRREGULAR" TAXES AND FINES

The outlook for marriages seems discouraging in the County Sligo—fort appears that whenever it is rumored that a bachelor is about to get married, he is honored with a midnight visit from armed men who desire to collect a marriage tax. A small farmer named Grady, living at Moygara, was supposed to be about to get married, when three armed men called upon him to collect five pounds for the privilege. He denied the intention of getting married, and he also denied having any money in the house. Next night, twenty armed men called upon him and demanded twenty pounds of a marriage fine. It was only when he swore, upon his knees, that he had no money and that he was not going to get married, that the unwelcome party left. To prevent the marriage market in Sligo from being closed down altogether, the women there will have to arm themselves and supply bodyguard to every brave bachelor who proposes to take one of them to wife.

POOR CHANCE FOR IRISH TOBACCO

Some weeks ago I wrote hopefully about the prospect for tobacco growing in Ireland—too hopefully I fear. Now comes forward one of the biggest Irish tobacco men, Mr. R. G. Goodbody, the Dublin tobacco man and cigarette manufacturer, to dash our hopes. He says that tobacco growing in Ireland paid very well as long as the government was subsidizing it by paying fifty pounds an acre. Then it was gold mine. But he says the government cannot continue throwing away money thus, and that without the subsidy, tobacco raising in Ireland is not a paying proposition. Moreover, the Irish raised tobacco lacks gum, a thing that is absolutely necessary. The excess of rain in Ireland, it appears, washes away the gum, and thus ruins the flavor of the tobacco. Mr. Goodbody also spoke of the cigarette industry. In the first place, he advised that young people should not be permitted to smoke cigarettes or pipes until they have ceased growing—because this stunts growth. He said the manufacture of cigarettes was a highly technical work, and required very skilled labour to use machinery. Each machine turned out over 400 per minute and 67 million were consumed in Ireland per week, consuming upward of 130,000 lbs. of tobacco. Three tons of snuff were also consumed weekly. Touching on the growing of tobacco in this country, he declared it could not be grown successfully, and it would be waste of money subsidizing it. He had tried it for ten years without success. It grew well to all appearances, but when cured under any conditions it lacked very much the properties of American tobacco.

WILLIAM O'LEARY CURTIS

Literary Dublin has lost, by the passing away of one of its most picturesque and most lovable personalities, William O'Leary Curtis, poet and prose writer, and lifelong nationalist and worker for Ireland. He was laid to rest the other day in Tallaght Cemetery. With his death goes one more link with that generation of brave pioneers whose labours brought the nation back from the brink of extinction to the full promise of renewed life.

His life covered a span of sixty years, and to many it is difficult to realize the revolution that has been accomplished in that period. Most of those who worked for the regeneration of the nation during that eventful period were his intimate friends and acquaintances. A student of literature and history, a man of gentle, attractive character, constant in friendship and consistent in principle, his death will be felt with deep regret by those who knew him and realized his worth. The grave has claimed another true Irishman in O'Leary Curtis.

William O'Leary Curtis was a litterateur and patriot all his life. His knowledge of the poets was unrivalled, and a very tenacious memory enabled him to retain all he read. Apart from the poets his great study was Irish history. He knew his Davis, Duffy, and Mitchell by heart, and at a moment's notice could quote Flood, Grattan, Molyneux and Swift "off the reel!" He first came into prominence at the time of the Parnell split, when with many other young Nationalists he threw himself into the fight on the side of the "Chief." It was at that time, too, that Arthur Griffith came into active political life. The two men had, temperamentally, little in common, but in the struggle they cemented a great friendship. They both became attached to the newspaper that Parnell had announced his intention to found but did not live to see published. But the routine of journalism did not suit Curtis' temperament, and he soon severed his connection with the press. O'Leary Curtis was an intimate friend of John O'Leary, the veteran of '48 and '65. O'Leary had a great affection for him, and the two used to consort constantly in O'Leary's home, talking history and poetry. He was also a great friend of Dr. Sigerson, who held O'Leary Curtis in great esteem. He knew and was well acquainted with all the chief Irish writers of his time, with Yeats and Russell, with Stephens and Sigerson, with the historians, poets, essayists, and critics of the last half century. His own literary output was small, but he was always nearly an invalid, and continued and sustained effort seemed to be beyond his physical powers. During Easter Week, 1916, he acted in the area above O'Connell Street as an ambulance attendant, and suffered accordingly. He was taken into custody and his case was one of those cited in the House of Commons by Mr. John Dillon in his indictment of the methods of Maxwell. Later he was arrested and placed on trial for a speech delivered in County Longford, and was sent to prison for a period which further weakened his naturally feeble constitution.

THE PROSPEROUS NORTH
The Belfast wee Parliament is in danger of getting into deep waters financially. The Minister of Labor, Mr. Andrews, addressing the Parliament, presented a dismal report on the economic conditions prevailing in Ulster. He made a gallant attempt to lighten the sombre color of this picture, but the facts were too patent to be hidden by lime-wash. He told the "hard-headed legislators of the Wee Parliament that 50,000 unemployed persons existed in the Six Counties on a dole contributed by the taxpayers, employers and employees. The total cost of this item in N. E. Ulster during the year ending December 31st, 1922, amounted to £1,700,000, and to make up this total they had to borrow £380,000 from Great Britain. He also revealed the startling fact that the Board of Guardians in the area under the control of his department has been giving relief to over 1,000,000 persons. He suggested that there had been abuses in the administration of this relief, but still 1,000,000 paupers or semi-paupers in "prosperous Ulster" requires more explanation than Mr. Andrews seemed prepared to give.

The new Customs Barrier erected by the Dublin Parliament is creating a great deal of worry in Belfast and inspiring some heart-searching. Sir James Craig dislikes the barrier very much and he says it erects a fence between the Northeast and the rest of Ireland. An Irish correspondent writing in the advanced liberal organ, the New Statesman of London, however, properly answers Sir James. This writer says it is futile to argue as Sir James does that "without this barrier there would be no partition." Belfast is as well aware as Dublin that the barrier is not a cause, but a consequence. The Northern Parliament cannot have it both ways. If it is resolved to exit loose from Ireland it must not expect the Free State to forego revenue legally due to it in order to make smooth the path of Belfast traders. To prevent the erection of a Customs barrier something more is needed than the sort of sentimental appeal to which Sir James Craig has hitherto confined himself. The Free State is prepared to collect its own revenue as a result of a dispute as to the basis of apportionment of Irish Customs between the Northern and Southern Governments. There is little doubt that a concession would do much to ease the situation, and it is evident that in the long run some arrangement for a Customs Union will have to be devised in the interests of all parties.

AN OLD ACQUAINTANCE
The fact that the public statues of Dublin are about to be overhauled, and un-Irish chaps taken from their pedestals brings to the fore an anecdote in connection with the statue of William of Orange, in College Green. Some years ago a County Down farmer, on his first

and only visit to Dublin—it was an involuntary one, as a witness in the Four Courts—was shown the Dublin statues one by one as he took his first walk across the city. "Who's that fella on the chimney?" he asked, looking up at Nelson. But of Nelson he knew nothing. "Who's the big fella?"—referring to O'Connell. Aye, he had heard of O'Connell. He shook his head over Sir John Gray, William Smith O'Brien, Moore, Burke, Goldsmith, and Grattan—his mind was a blank. "Who's this square looking chap on the horse?" he asked casually, evidently by this time tired of the whole lot. "Do you not know who that is, Robert?" he was asked. "Naw, how could I?" "Why, man, that's King William." "What?" cried Robert: "King William—King William the Third?" Gazing steadily up at the Dutchman, reverently lifting his hat from his head, "Thank God," he said solemnly, "I've seen a face a'know!"

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MIXED MARRIAGE PACT BEFORE COURT

Kankakee, Ill., March 26.—The Illinois Supreme Court will be called upon to decide whether or not a pre-nuptial agreement involving the religious training of children resulting from a mixed marriage is binding even after both parents are dead.

The question will be brought to the Supreme Court as a result of a ruling of Judge H. F. Ruel, who in a circuit court hearing here decided that the twin children of Mr. and Mrs. Irvin Sorenson, who under a pre-nuptial agreement were to be brought up Catholics, should be raised in that faith. The mother, a Catholic, died at the birth of the twins and the father's death occurred shortly afterwards.

After the death of the father, the maternal grandparents, who are Catholics, sought possession of the children, as did also the paternal grandmother, who is an Episcopalian. In holding that the children should be given into the custody of the mother's parents, the court said:

"For a court of justice to disregard such a sacred obligation would open the door to irreparable injustice and grave fraud. The death of the parents makes the agreement none the less binding than if they were living. It makes no difference that the education provided for them was to be Roman Catholic. An agreement entered into under like solemn circumstances to baptize the children and raise them in the Episcopalian faith, or Presbyterian or any other denomination would have the same binding force and effect.

The paternal grandmother will appeal the case to the Illinois Supreme Court and it will constitute the first Illinois test case on the validity of a pre-nuptial contract.

There is no known case of a court of last resort having passed upon this question although legal authorities are agreed that there have been numerous cases of courts of local jurisdiction having to decide such questions.

THE KING AND THE POPE

London, March 12.—The extreme wing of English Protestantism is much agitated over the prospective visit of King George and Queen Mary to Rome and their official announced intention to make a formal call on the Pope.

Like many other Governments, the British Government maintains two representations in Rome; the British Embassy on the Via Veni Settembre, which is accredited to the Italian Court, and the Vatican Legation, which is accredited to the Holy See. According to present plans, the English Sovereign will drive from the Vatican Legation to pay his call on the Pope.

HIGH ANGLICANS PLEASED

It would be unfair to English Protestantism to say that the Protestants are opposed to the Rome visit, since it is only a small and noisy faction that is trying to work up an opposition. Indeed, among certain of the High Anglicans there is a secret satisfaction that their King is to call with all ceremony on the Pope.

Apart from a few scantly-circulated sheets, whose whole agitation consists of Pope-baiting, this attempt to work up a sensation has fallen absolutely flat as far as the secular press is concerned. Indeed one of the provincial journals has administered a nasty rebuke to the instigator of the agitation, a notorious mischief-maker named Kenist.

This sort of thing, as a policy, has been dead for years. The nastiest thing ever said to this kind of agitator was said by one of the Yorkshire Tory journals, when an agitation was begun at the time Edward VII. visited the Pope. Not only was it got politically for the English King to visit the Pope, said the Tory paper, but it was eminently fitting that the Head of the Church of England should call on the Head of the Church of Rome. After that the Protestants were left without an argument.

KING EDWARD'S VISIT

The forthcoming Royal visit will differ, in its kind, considerably from that made by Edward VII. The late King detested the Low Churchmen and the puritanically-minded Protestants. Most of his friends were either Catholics or else High Anglicans, and although there must have been a certain amount of personal sympathy in the late King's heart, his visit to the Pope was entirely informal and non-official.

With George V. it is different. There is no question of personal feeling in the matter; but when the Pontiff and the King meet their relation to each other will be that of one sovereign ruler to another, since it is as an independent ruler and sovereign that the Pope receives the British Minister who is accredited to the Court of His Holiness.

A NEW PASSION PLAY IN CALIFORNIA
BROTHER LEO'S PLAY, "ECCE HOMO," WINS PRAISE OF CRITICS
The production of "Ecce Homo," the new Passion Play written by Brother Leo, F. S. C., professor of English literature at St. Mary's College and given twice at the Plaza Theatre, San Francisco, after its successful premier in Oakland, is regarded by local critics as marking a distinctive contribution to the constantly growing dramatic literature of the Passion.

SARAH BERNHARDT'S GIRLHOOD FRIEND

Paris, March 26.—Death, against whom Sarah Bernhardt has waged a losing fight, was hovering near and about 8 o'clock the famous actress appeared to realize that the end could no longer be postponed. She signified by motions her desire to see a priest and Father Risser was summoned. The patient could no longer speak, but slight pressure of her fingers on those of the priest and barely perceptible inclinations of the head, showed her intention and endeavor to make responses. She received Extreme Unction and shortly afterwards lapsed into a state of coma. Shortly after 8 o'clock she expired.

So in her last conscious hour, Sarah Bernhardt turned for fortification to the Church, which, as a schoolgirl she had desired to serve as a nun. She has told, in her "Memories Of My Life" of the family conference at which she pleaded to be permitted to remain at the convent and ultimately become a member of the Community whose members had been more to her than her own family.

"I will be a nun, I will," I exclaimed. "I know that Papa left me some money so that I should be married, and I know that the nuns marry the Saviour. Mamma says she does not care, it is all the same to her; so I won't be vexing her at all, and they love me better at the convent than you do."

Her wishes were overruled and she was sent to the Conservatoire. France gained a great actress and the child gained fame as a woman. But the memory of those early days among the nuns never left her, and to the end of her life she bore testimony to the goodness and self-denial of those whose patience never faltered and whose love alone could conquer the fits of wilfulness and the outbursts of anger of her childhood.

"Ah, what an adorable woman she was," she writes of Mother St. Sophie, the Mother-Superior. "I adored her as a child adores the being who has entirely won its heart, without knowing, without reasoning, without even being aware that it was so, but I was simply under a spell of an infinite fascination. Since then, though, I have understood and admired her, realizing how unique and radiant a soul was imprisoned under the thick-set exterior and happy face of that holy woman. I have loved her for all that she awakened within me of nobleness. I love her for the letters which she wrote to me, letters that I have read over and over again. I love her also, because, imperfect as I am, it seems to me that I should have been one hundred times more so, had I not known and loved that pure creature."

THE DIVORCE MENACE

New York, March 17.—Declaring it is time for churches of every denomination—Catholic, Protestant and Jewish—to agree upon common action for the preservation of the home in the United States, Bishop William T. Manning of the Episcopal Church, said in a Lenten sermon yesterday that the system of monogamous marriage is rapidly being abandoned and that the nation has almost reached a condition of "legalized free love."

In speaking of "The Present Crisis With Regard to Marriage in the Home" Bishop Manning said that "to allow men and women to live together for a time and then with legal sanction on trivial and frivolous grounds to separate and form new alliances as they please, is in principle to abolish marriage, and to adopt a system of legalized free love. And this is the system which we have now almost reached. It is a simple fact that as a nation we are rapidly abandoning the principle of monogamous marriage," he said. "The proportion of divorces to marriages in our country has reached figures that are appalling. In our country as a whole there is now one divorce for every eight marriages, and in some of our States there is one divorce for every two or three marriages."

The Bishop then spoke on the methods used by some wealthy persons in obtaining quick legal separations.

"SUCH JOY AMBITION FINDS"

(By Hector B. McKinnon)
(Staff Correspondent of the Globe)

Ottawa, March 16.—Seldom in legislative halls is there struck in these cold days the warm human note of personal reminiscence. Individualism is caught up and lost in the austere impersonality of Parliament, and men, as creatures of flesh and blood, speak seldom of themselves.

Today, however, there rose in the House of Commons one who dared to pluck the heartstrings of his fellows. Hoey of Springfield—a plain, unpretentious Progressive, and no orator—in concluding his remarks on immigration, let fall, without dramatics or a solitary gesture, these simple sentences:

"I can remember an immigrant who came to this country some fourteen years ago. When he arrived in the city of Quebec he had not \$35, which, at that time, it was necessary for him to have in order to land. By his ingenuity he evaded the immigration authorities, and, after long search, he secured a job—washing and stretching hides—in a Montreal tannery owned by a Scotman. The old employer said to him: 'The work is difficult and onerous, but the wages are high,' and he received for his work in that tannery \$7 a week. He saved in that two months enough money to take him to Fort Francis in New Ontario. He obtained a position at \$400 a year, where he worked for two years, and saved enough to enable him to take a five-year university course."

"We sometimes hear of men living on one meal a day. This particular immigrant lived for four days on one meal. I remember that on one occasion he lived for five days on one meal, and in the last six weeks of the year in which he graduated he lived for ten cents a day."

He was denied the privilege of writing home to his parents, because he did not have the money for postage. He graduated and is today a member of the Dominion Parliament. He is still in his thirties, and by no means a physical wreck."

He had finished—or nearly so—before Parliament and the galleries realized that the young Irish immigrant lad was the one known now as Hoey, M. P., and with understanding came a spontaneous outburst of applause that continued for several moments.

GOOD WOMAN'S MEMORY
HALF MILLION FOUNDATION ESTABLISHED BY HUSBAND
Chicago, April 2.—A half-million dollar foundation in memory of his wife and daughter is the noteworthy gift of Mr. Frank J. Lewis, a Catholic of this city. The foundation will be in the form of a fund, designed to continue the educational and philanthropic works carried on by Mrs. Lewis, who succumbed to influenza a few days ago.

Mr. Lewis' generous act is prompted by desire to perpetuate and to associate himself with the good works on which his wife had set her heart. It had been in contemplation by Mr. Lewis and his wife for several years.

CATHOLIC NOTES

The Golden Rose, traditional emblem of the special esteem of the Pope, is to be conferred this year upon the Queen of Spain.

Columbus, March 30.—The anti-provincial school bill introduced by Representative Brenner in the Lower House of the Ohio Legislature has been killed. If the bill had become a law all children of school age would have been forced to attend the Public schools.

Calcutta, March 8.—The Oblates of Mary Immaculate and the missionary world in general has sustained a severe loss by the death of the Right Rev. J. A. Brault, Bishop of Jaffna in Ceylon. Bishop Brault was particularly noted for his work in behalf of the good press.

Lower California was evangelized by the Jesuits who established 18 missions between 1697 and 1769. Upon the expulsion of the Jesuits in 1767, the Franciscan Fathers took charge. To them belongs the honor of founding the great mission system of California proper. The leader of this gigantic work was Father Junipero Serra.

London, March 22.—An ancient missal was discovered by workmen a few days ago, when excavating on land close to the Cistercian Priory at Staplehill, in the county of Dorset. The missal was found among the twisted roots of an old oak tree, and it is believed to be a relic of the olden days when the persecuted Jesuits said Mass in the open air under the tree.

Pittsburgh, March 30.—Georges Desvallieres, the outstanding figure among the painters of religious subjects in France, is coming to America as the guest of the Carnegie Institute of Pittsburgh. He has been elected by the French Advisory Committee of the twenty-second International Exhibition of Paintings at the Carnegie Institute as a member of the Jury of Award.

London, March 22.—Rev. Francis G. B. Sutherland, who was ordained to the priesthood in Clifton Cathedral by the Bishop of the diocese, and has been appointed to a curacy in the ancient city of Salisbury, was for many years an Anglican clergyman, working in the submission to the Catholic Church was made at Downside Abbey in 1919.

London, March 28.—England is stirred to the depths by feelings of wrath and horror because of the sentence of death passed upon Archbishop Zedliak and Mgr. Butskavitch by the Bolshevik tribunal at Moscow. This action is considered here as a challenge to Christianity and all classes and creeds are united in one vast protest against the Moscow government's lust for blood.

Milwaukee, March 30.—Announcement is made by Mrs. Wilhelmine S. Keppler, delegate of the German Women's Union, that Frau Hedwig Dransfeld, president of the Catholic Women's Council of Germany and Frau Helena Weber, chairman of the Committee on Civic Rights and Duties of Women, International Women's League of Rome will arrive in America some time next month to give a series of lectures. Both of these ladies have been members of the Reichstag since the revolution and each is an accomplished speaker.

Rome, March 29.—A decree deciding the beatification of Sister Theresa of the Child Jesus was read a few days ago, and the date for the ceremony of beatification was fixed for May 27.—Cardinals Vico and Billot the Charge d'affaires of the French Embassy to the Vatican, and several Bishops were present when the decree was read. Mgr. Giulio Sabat, procurator of the Priests of the Sacred Heart of Jesus, in a brief address, commented upon the rapidity of the progress of the cause of beatification in the case of Sister Theresa, which, he said, was in harmony with contemporary conditions of life.

CARROLL O'DONOGHUE

CHRISTINE FABER

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

CHAPTER XIV.

CORNY O'TOOLE

Captain Crawford was a manly specimen of the English officer; dashing, genial, fun-loving, prone to good nature, proud of his profession, devoted to his country, ardent, generous, brave, he won with little effort the confidence of his superior officers and the enthusiastic affection of his men; but no one of these praiseworthy qualities could eradicate or diminish a fierce hatred against those of the Irish who dared to foster a thought of rebellion toward the English government, such he would crush with ruthless hand, and no measure enforced for their submission was too severe for his approval. He hated the very name Fenian, and he hailed with delight every scheme for the capture of the devoted fellows. Yet his purse was often open to relieve cases of destitution accidentally brought to his notice, and his laugh was ready and hearty at any snail of Irish wit or exploit of Irish cunning, even though the victim of both might be himself.

For Tighe a Vohr he conceived a peculiar fancy; the fellow's true humor, his laughable simplicity, his apparent frankness, and the ardor with which he seemed to serve his new master, all made the latter regard him with something akin to affection, and he was disposed to treat Tighe with more than ordinary favor.

Tighe, with his natural sharpness, divined all this before he had served a fortnight in his new capacity, and it required little effort on his part to act in a manner which should increase the officer's regard for him. On the day subsequent to his delivery into Mr. Garfield's hand of the letter written by Corny O'Toole, and supposed to come from the Widow Moore, Tighe, busy in the officer's private apartments, was chucking to himself as he mentally saw again the quartermaster's expression of countenance when he read that remarkable composition. Indeed, the soldier's face had afforded a wonderful study; astonishment, perplexity, a mixture of triumph and pleasure, some disappointment, and a long, wondering look at Tighe, which the latter endured without a muscle betraying his inward mirthful convulsion, all had succeeded each other on the countenance of the astounded and bewildered quartermaster.

"Isn't it to yer satisfaction?" Tighe had asked when the soldier's eyes had turned from his face to the letter again; and the mystified fellow had replied:

"It is, and it is not; I can't understand it; it seems a strange way for a lady to write—so different from our English girls." "Yer English girls?" Tighe had burst in; "didn't I tell you afore that there was no comparison betune them? no more than there is betune a well-bred filly an' a cantherin' jackass. It's the slap an' the dash that our Irish women want an' not the aisy-go'in' ways o' yer English girls."

"What did she say to you?" the befuddled quartermaster had asked; and Tighe had answered:

"Is it the loike o' me you'd have to stand afore a lady loike her? it's aisy to see you're not rightly mannered in yer country; if you wor, it's not such a question as that you'd be puttin' to me," inwardly exulting as he saw the quartermaster bite his lip; "sure I giv the letter to the servant to take to her, an' she was out, as I told you afore, but when I wint agin the servant had the answer ready. An' now if you'd loike to have me compose another letter for you—"

"No," had been the decisive reply, "I'll wait awhile first."

"Well," Tighe had replied, "whin you're ready, yer honor, I'm at yer service; an' you nadn't be afeerd to thrust me, for I'd sooner cut the tongue out o' me mouth than tell one word so daacent an' nice-spoken a gentleman as yerself; but whin Mistress Moore becomes Mrs. Garfield, an' you're happy an' thrivin', mebbe thin you'd remember poor Tighe a Vohr."

And Tighe, as he now distinctly thought of all this, could hardly restrain an outward chuckle, but at that moment Captain Crawford entered the room with another officer; it required but one look for Tighe to recognize in him the same who had conducted the arrest of Carroll O'Donoghue—Captain Dennier. He was not afraid of recognition by the captain, being confident that the latter had obtained but passing glances of him on the night of Carroll's arrest, and he felt that his present dress would prove an effectual disguise; but, in order to be respectful, he passed to an inner room, where he feigned to be very busy. Never, however, were his wits so keen. He managed adroitly to leave the door between the apartments ajar, and to cause his duties to take him frequently to the spot. Captain Crawford was evidently heedless of Tighe's vicinity, for he continued a conversation with Dennier which seemed to have been commenced before their entrance.

"Yes," he said, speaking warmly, "Lord Heathcote must surely give credit to you for this success; you certainly have been quick and clever about it."

Captain Dennier did not reply; he seemed absorbed in gloomy thought.

"What are to be the next moves?" pursued the speaker, looking somewhat anxiously into the face of his friend.

Captain Dennier replied in a low voice, but not too low for Tighe's overhanging hearing:

"Lord Heathcote's arrival here is expected daily, and this Mortimer Carter, the same who has been supplying information to the government for some time past, is here, waiting to deliver to his lordship a valuable paper, a paper which he has told me crimiates not only this unfortunate prisoner, O'Donoghue, but which contains the most conclusive evidence against the unhappy wretches who were arrested the other day at that attack on the barracks."

That piece of information worked strangely on the eagerly listening Tighe. His face lengthened itself, and his eyes grew in size till they threatened to burst from their sockets.

"Be me sowl," he said mentally, "that's our Morty Carther he means."

"Then," continued the speaker, "the prisoner will stand his trial."

There was a touch of sadness in the last tones that struck unpleasantly on the ear of Captain Crawford. Striking his hand on his knee, he said in his hoarse way:

"Upon my honor, Walter, if I didn't know you as I do, I would say that you sympathized with those Fenian scoundrels."

"No," was the reply, "I love England too well to sympathize with any rebellion against her; but I cannot help feeling for the spirit which through all oppression is still defiant. My heart quivers at the sight of a distress I meet so often, and I have found so much that is noble and kindly in the Irish character that I find myself often pitying where previously I was wont to condemn."

"By Jove!" laughed the surprised, and yet amused, Captain Crawford, "we shall have you transferring your allegiance, and commanding a Fenian raid before long; what will my sister Helen say to that, I wonder—your were her model, you know. Oh, don't color so, Walter; it will be all right one day, I suppose; only one of her last counsels to me was to make you my study. I wonder if she would approve of my imitating your conversion to the side of the Irish, and Fenianism to boot. Perhaps you would even emulate that daring scoundrel, Captain O'Connor; they say he is marvelous in the matter of disguises, and report has it that he has been in the very heart of a surrounded district, enrolling for this d—d Irish Republic, and perfecting his plans under the very eyes of the government officers."

"I admire his gallantry and his fealty to his cause," replied Dennier with sparkling eyes; "thus far he has shown wonderful skill and courage, and doubtless, if his last bold movement had not been checked, it would have brought more serious results to England than the scare it gave her."

"Scare!" repeated Crawford, throwing himself back in the chair he had taken, and laughing loud and heartily, "why the way those wires worked sending alarm messages to headquarters, and the manner in which the troops were rushed off, was enough to make O'Connor himself laugh when he heard of the commotion he had created."

"Yes," replied Dennier, "and his mirth would be all the heartier if he knew how Horseford is taking to himself the credit of having stopped the rebellion down here."

Crawford straightened himself in his seat, saying eagerly:

"Ah! you probably hold the opinion about that that I do."

"Perhaps: my theory is that the failure at Chester has had more to do with the comparative cessation of the rebellion all over Ireland than all Horseford's boasted soldierly skill and executive ability."

"You are right," answered Crawford, thoughtfully; then, as if glad to change the subject, he said with a sudden alteration of voice: "I have not told you about my new valet—a perfect specimen."

"Oh, begorra!" muttered Tighe, "I'm in for it now; they'll have me out the exhibition, and mebbe that devil of an officer would remember after all that he seen me in Dhrommacool." Quick as thought he seized the blacking used for his master's boots, and smearing different parts of his face with it, he fell to polishing the first shoe he could find.

"Tighe!" called his master.

Tighe appeared in the doorway, shoe and brush in hand, and his head hanging down in well-feigned confusion. "If you'd be a fther excusin' me, yer honor; I'm not persintable."

Captain Crawford laughed, and even Captain Dennier's grave countenance relaxed into a smile at sight of the besmeared face smothered by a shock of curly brown hair now in tangled disorder from the frequent running of Tighe's fingers through it.

"Very well, Tighe, we accept your apology," said Captain Crawford; and Tighe, with a bow which he had learned from an itinerant dancing master, and which provoked another mirthful burst from his master, and a more animated smile from Captain Dennier, returned to the room he had left. He could hear, even while he pretended to be noisily engaged, Captain Crawford detailing in most ludicrous fashion the circumstances of

his first meeting with Tighe and Shaun; but although the captain's own laugh rung out with infectious merriment, it seemed to produce little of the same effect on his companion; grave, silent, the latter's thoughts appeared to be far, and unpleasantly away.

"Egad, Dennier!" broke from Captain Crawford at last, "you are a changed man since you came to Ireland. On my honor, I shall begin to surmise that you are really contemplating going over to the Irish."

Captain Dennier smiled, but he did not reply, as if he deemed the remark too trifling to deserve an answer.

"Come, old fellow," resumed his companion, "you were wont to give me your confidence; confide in me now, and tell me the trouble."

The earnestness, the affection in the tones seemed to rouse and to touch the young officer. He replied with unwonted spirit:

"On my soul, Harry I wish I could tell you; I cannot even explain it to myself; it is a nameless something which has seemed to press upon my spirits from the moment that I set foot in Ireland. It may be that Lord Heathcote's manner to me has increased it. You know, owing to my absence in India, I did not see him for a long time; since my return, however, our interviews have been somewhat frequent, and the close of every meeting is only to leave me more discouraged, more unhappy, more perplexed with myself than I was before."

"And yet," replied Crawford, "you have been the envy of half the titled young fellows in London, because of that very interest which Lord Heathcote has always taken in you. You have told me repeatedly that you owe everything to him."

"I do; the claims of no common gratitude bind me to him. Of my birth and early history I know nothing save that I have been told how both my parents died before I was well ushered into the world, and that happening to reside on his lordship's estate, and having been brought to his notice by some servant rendered to him by my father, he took singular compassion upon me, an unclaimed orphan, found a nurse for me, caused me to be educated, and I know that he has procured for me all the appointments I have ever held. Thus you see how much his interests ought to be mine; and they are. I have striven to show by my conduct in every particular that his kindness was not misplaced, that the boy for whom he so nobly provided was not an entirely unworthy recipient of his bounty; but his demeanor to me when we meet proves that he thinks otherwise. His coldness chills me, his taunts at my ill success sting me, and I have often felt like flinging my commission at his feet, thanking him for the past, and betaking myself to some far distant scene."

"No, no, Walter," said Captain Crawford, "do nothing so rash. Wait: things are becoming brighter; you have achieved success now in the capture of this Australian convict, and his lordship must at least in that recognize your ability."

"But that which harrows my soul most," resumed Captain Dennier, "is a singular overmastering impulse to love this cold, stern man; it springs up at every sight of him; it haunts me in my dreams, and this is why I am such a puzzle to myself." He leaned his head upon his hand, and yielded again to gloomy and abstracted thought.

Tighe, still brushing vigorously at boots that had been polished and repolished, was as vigorously thinking and planning.

"I must find a way for depriving" said Carther of that paper, an' I'll have to be motherin' quick about it. The first thing'll be to find out where the ould wretch kapes himself. I haven't seen tail nor hide o' him since I kem here; a' thin there's Father Meagher, an' the young ladies distracted wid grief in Dhrommacool, an' waitin' for me to go back an give them news; an' there's the master himself that I haven't found the manes o' communicatin' wid yet. Maybe the saints deliver us, but it's the power o' business I have on hand, well, whin the paper is got from ould Carther I'll attend to the rest."

TO BE CONTINUED

SMILES

By Florence Jones Hadley

There are smiles that make us h-a-p-p-y, there are smiles that make us b-l-i-s-s-e-d, and Tom Burlingame, marching to the house in time to the words and music of the popular song, wore the smile that always made those around him happy.

Marcia Burlingame, his wife, frowned as she caught the sound of the refrain, and there was no answering smile as she dropped her work of sewing on several missing buttons on Tom Junior's coat to put the finishing touches to the table, for Tom was always in a hurry to get back to the office, and she must see that his meals were promptly on time.

"Why must Tom always be singing that song?" She felt her lips tighten as she hurried about her work, not turning to answer his cheerful greeting as he entered the door, with the always sure question at that hour, "Dinner ready?"

Somehow that song irritated her, antagonized her, made her feel as

if it were sung for her especial benefit. Well, he could smile, for he had no such worries as she had to contend with. She used to smile, and very easily, but now there were not many causes for smiles. And she guessed if the one who wrote that foolish song had her troubles, he wouldn't find it so easy to take his own medicine.

Tom turned, after giving his hair a quick brush, and reaching out a long arm, enveloped his wife fondly in his arms.

"Well, little lady, how goes everything today? Busy as a bee, as usual, taking care of her good-for-nothing family," smiling. Then, "Why what's the matter?" as he noted the sober face pressed against his arm. "Anything wrong, honey?"

With a sigh she slipped out to place a forgotten dish on the table, answering moodily: "Oh, no, nothing. That is, nothing new."

Arranging the places at the children came noisily in from school. Tom watched her, his own merry smile vanishing as he did so, giving place to a sigh as he seated himself at the table.

"There are smiles that make us h-a-p-p-y," and Thelma, the oldest daughter, aged sixteen, her cheeks flushed from walking an extra block out of her way just to be with her chum, Vivian Morris, a little longer. There it was again—that song that grated on the nerves of the worn and weary woman!

Quickly finding her place, the girl began chatting of the morning's activities, only to be interrupted by the entrance of Bud, a young man of fourteen, with the usual good opinion of himself belonging to that age. "Bud" was Tom Burlingame Junior.

"There are s-m-i-l-e-s that make us h-a-p-p-y," and he tossed his cap with accurate aim to it's hook as he hurried to find his place with the rest, his voice filling the small room, and causing Thelma to cover her ears with her hands, much to the delight of the singer, while his mother set her teeth together to keep back a sharp rebuke for his method of making good cheer.

"Never was so hungry in my life," and he began hastily attacking the food before him, grinning mischievously at his sister, who had relapsed into dignified silence, at his outburst.

"Had the worst old time ever in mathematics this morning. By the way, we finished the old book today, and that calls for a new book tomorrow. How's that, Dad?" smiling triumphantly. Mother dropped a dish nervously, while her lips again set themselves in the straight line of despair.

Books, again, and the bills this month already so large!

"That reminds me, Mother," and Thelma spoke casually, as of any ordinary matter, "I spilled ink all over the front of my dress this morning, and I had to wear it that way all forenoon. Maybe I wasn't mortified to death! So, now, I shall have to wear my best dress to school and get a new one to take its place. I am tired of this old thing, anyway, so I should worry! Just look!" spreading out the skirt as she spoke. Her mother gasped.

"Oh, Thelma, why can't you be more careful? I don't see how we possibly can get you a new dress now, with so many bills to meet. It is something all the time," her voice eloquent with despair. "We ought to have more money—then she stopped as she caught the expression of pain and embarrassment on her husband's face. Well, he ought to be in some business where he could make more money. Other men—well, she couldn't help her thoughts, if she did have to keep them to herself, and the sigh that spoke volumes relieved her somewhat for not telling her husband that he was, somehow, to blame for things. Tom plainly read her thoughts.

"It is too bad, honey, that you must be worried so all the time. I know I ought to be making more money, but times are very dull just straight through here. They surely will be better, before long." Oh, Tom was the original optimist, and she had heard that for so long!

"But we shall pull through all right, in time," smiling bravely, "so let daughter have her dress. I guess I can stand the extra burden," laying his hand fondly on hers.

Dinner over, Tom hurried back to the daily grind that he went through with so uncomplainingly that his wife never dreamed how it wore on her. For was there not borne to her, as he passed on the street, the sound of his voice singing, "There smiles that make us h-a-p-p-y, there smiles that make us b-l-i-s-s-e-d." As she stopped involuntarily, her face flushed and a tender look crept into her eyes. Poor old Tom, so cheerful, so brave, and his burdens were the same as hers, even heavier. He had to see that the daily food was forthcoming, he had to meet the bills, to provide everything that was theirs. Poor dear fellow—and she had thought that hers was the grievance alone!

Little Rita, who had been chattering like a magpie as she ate her dinner, rose and, dancing around the table, began, "There are smiles that make us blue," her childish treble making havoc with the time. Turning to her mother, as she thrust her hat on her sunny curls, she asked: "Mamma, what are smiles that make us blue? I think smiles should be happy, just as the song says. I don't see how folks

can smile 'less they are happy and make folks happy, do you, Mamma?"

Mother was puzzled for an answer, when Bud rose to the occasion. "Why, Sis, I guess the smiles that are blue are those that come when folks hear their biddie sing. It makes them smile, and it makes him blue when she catches them at it. At least that is what the fellows at school say when they hear me warble. Yep, I guess those are the deep, dark, navy-blue kind of smiles," and jamming his cap on his head sidewise, away he ran singing, followed by Thelma and little Rita.

But the little girl suddenly turned back for the good-by kiss which she had almost forgotten, and seeing the worried look on her mother's face, she threw her arms around her neck, declaring: "Mamma, I think the blue smile is the one you give Papa sometimes when you talk 'bout spenses and things. But Papa's smile is the happy kind, isn't it, Mamma?—the kind that makes us all happy, too," and away she ran, leaving a sting in the mother's heart.

The burdened woman's face showed a mixture of feelings. What a sermon from such a tiny, wise preacher! Then, overcome, she dropped down on a chair, sobbing out her remorse and penitence. Poor Tom how she had added to his burdens instead of being the help-mate she had promised to be! And he could smile in spite of all!

Then she too smiled, as she thought of his fondness for that song. "And he never could carry a tune," she criticized fondly, "not even 'Yankee Doodle.' But I don't know as that matters as long as the words satisfy. I know I would rather him sing, without a tune, than to hear the finest opera. So, now!" and she sprang up and began to clear away the dishes.

As she passed the mirror, she stopped, horrified.

"Why, I never knew my face was so solemn, so sad, as if I had nothing but trouble. And I have so much to be glad about—the dearest husband in the world, the best children, if they do make lots of expense, and a good home. As Bud says, I should worry! Maybe other men do make more money than Tom does, but I know how he makes his, and I should rather be poor forever than to have my husband gain riches in questionable ways." She flew about her work, the tired lines in her face vanishing as she communed with herself.

"Why, I guess I am pretty well off, after all, and from now on I am going to make a pleasanter place for Tom and the children. I shall show my appreciation by matching smiles with him when he comes home tonight—and every day hereafter. I do love his tuneless songs, after all, better than Mendelssohn's 'Song Without Words,'" laughing. And as she placed the last dish in its place, she was singing, unaware of it as she worked, "There are smiles that make us happy."—Rosary Magazine.

THE LITTLE SWALLOW SISTERS

FRENCH CABINET COULD NOT EXPEL

By Francois Veulliot

The diocesan Curia of Paris has opened preliminary hearings for the beatification of the founders of an order known locally as the "Little Swallow Sisters." Outside of Paris and in many parts of the world, they are known as the "Little Sisters of the Assumption, Nurses of the Poor."

The Little Swallow Sisters are one community that has never been disturbed and this in face of the fact that twenty years ago at the time of the general expulsion by the Combes government, they went quietly on with their work and did not even ask for authorization to remain. This, of course, was a direct infraction of the law and the government decided to expel them. The expulsions were to begin by closing the houses of the Order in Grenelle and Levallois Perret. Labor quarters with a strong Socialist majority. At the first warning of danger, the working men of the districts, of their own accord, rose in a body and mounted guard around the convents. The authorities did not insist, and the sisters have never been disturbed.

FOUNDRESS A WORKING GIRL

The foundress, whose biography has just appeared at the time of the preliminary hearings for her beatification, was a little working girl of Paris, as frail and homely in body as she was strong and radiant in heart and mind. Born of poor parents, in the heart of the capital, near the Saint Sulpice quarter, she eked out a living as a seamstress. Her name was Antoinette Fage. In 1860 she was thirty-six years old. The Lady Tertiaris of Saint Dominic, revived by Lacordaire—another of the religious revivals of the nineteenth century—having observed her virtue and prudence, asked her to direct an orphanage which they had just founded. Antoinette Fage accepted, believing that she would find in this work an outlet for her devotion. But God was saving her for an apostolate still more vast and more penetrating.

A few years later a religious of the Assumption met her. He was Father Pernet. The Assumptionists are another of the creations of

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our epoch, with their pilgrimages, their missions and their propaganda work. Father Pernet, a disciple of Father d'Alzon, the founder of the Order, labored among the poor and his devotion to them inspired him with the desire to win them through kindness. He had dreamed of a congregation of nuns who would work among the poor, taking the place of the mother of the house when she was sick or absent. He had found two young girls of the working classes to carry out his plan, but only one of them was willing to persevere, and the other was not capable of directing the new Order. With the second sight of the saints, Father Pernet judged that Antoinette Fage had the necessary qualities, and he therefore called her. At the first invitation the humble working girl, who had become the directress of the orphanage, protested, believing that to nurse the sick and take charge of other nuns was not at all her vocation. The Assumptionist insisted, and Antoinette finally consented, as a matter of obedience.

This was in 1864. Ten years later the Sisters of the Assumption established in the labor quarters of Grenelle, with branches in the Batignolles district, at Saint-Roch and in the labor faubourg of Levallois-Perret, received the official approval of the Cardinal Archbishop of Paris. In 1883, Antoinette Fage, who had become Mother Mary of Jesus, died in odor of sanctity, surrounded by her daughters. The Order then had new houses at Belleville, in the heart of the revolutionary center, at Sevres and Creil, in the suburbs of Paris, and in one of the thickly populated suburbs of London. In 1901 the Order received the approval of Rome. At that time the sisters numbered 400, and this figure has increased remarkably in the past twenty years. Today the Order is established not only in various parts of France and England, but in Italy, Belgium, Ireland, the United States and the Argentine Republic.

The chief characteristic of the Little Sisters of the Assumption, and the one which has made them so popular, is their admirable disinterestedness in the service of the poor. They take their places at the bedside of sick and unfortunate workmen, and not content with acting as nurse, they take charge of the household, going to market, preparing and serving the meals, cleaning the house and caring for the children. Two strict rules, to which no exception has ever been made, govern their activity; they serve only the needy poor, and from the poor they accept nothing, not even a glass of water.

These little servants of the poor were founded by a humble working girl. Today, many women of noble race and great fortune serve among them, all hidden under the uniform veil.

ASSISTED BY "LADY SERVANTS"

Without preaching except by example and devotion, these modest and alert little "swallows" do wonders. When they presented their Constitution to Rome in 1897, they could already report 10,000 marriages rehabilitated, 800 abortions, 1,000 baptisms of adults, and 5,000 First Communions. These figures have been more than doubled since then. Three lay societies have been established in connection with the Order, the "Dames Servantes" or Lady Servants, who assist them in caring for the poor, and who provide relief or do other work which the Sisters cannot do; the "Fraternities" or groups of men, several thousand in number, who have been converted or strengthened in the Faith through the efforts of the Sisters, and a confraternity of mothers called the "Daughters of Saint Monica."

A few months ago the Superior General of the Society died. Her funeral assumed the character of an occasion for national grief. Huge crowds of working men, voluntarily giving up half a day's pay, escorted the coffin of the "little sister" through the streets of Paris, and mingled with many notables of the political world, such as M. Duval-Arnould, deputy and Chairman of the Labor Committee of the Chamber; M. Louis Dubois, a former cabinet minister and now Chairman of the Reparations Committee, both of whom are "decurions" of the Fraternities in the Assumption, and who consider it an honor to be servants of these little servants of the poor.

A COURSE OF ETHICS FOR THE PUBLIC SCHOOLS

Exclusion of training in ethics from the Public schools is deplored by Dr. Charles W. Eliot, President Emeritus of Harvard University, in the course of an article entitled "An Assay of American Democracy" which appears in the latest number of the New York Times Current History.

Dr. Eliot points out the need of educational reform and indicates several improvements which he declares are in the minds of thinking people. He writes:

"Doubtless the most important of all these improvements in the Public schools is the introduction of the instruction in the principles and aims of universal ethics. The present exclusion of training in ethics from all Public schools is one of the most unfortunate results of the toleration in religion which was embodied in the Constitution of the United States

and of the multiplicity of religions and Christian sects strongly represented in the American Commonwealth. A feasible mode of giving instruction in universal ethics in the free school is yet to be invented.

"Several experiments on this subject are already being tried; but none of them seems promising, and particularly none of them is likely to take any effect on that large proportion of the American population which remains unchurched. The problem is to select a body of material for ethical instruction which Roman Catholics, the various Protestant denominations and the Jews can agree upon for use in the schools, this material to include selections from the Scriptures, stories, fables, hymns and other poetry, drama and music.

"Self-appointed committees in various parts of the country are already at work on this problem; and there is no better field for philanthropic and patriotic endeavor."

FRENCH GOVERNMENT AND MISSION ORDERS

RECOGNIZES VALUE OF THEIR WORK IN FOREIGN FIELDS

By M. Masland
Paris Correspondent, N. C. W. C.

As announced in a recent cable to the N. C. W. C. News Service, the French Government has submitted to Parliament bills authorizing the legal existence in France of four religious orders:

1. The Society of African Missions of Lyons.
2. The Society of Missionaries of Africa (White Fathers).
3. The Congregation of French Franciscans for Foreign Missions.
4. The Society of Missionaries of the Levant.

The text of these bills has just been handed to the deputies of the Chamber. The bills are signed by the President of the Republic, M. Poincare, the Minister of Foreign Affairs, and M. Manoury, Minister of the Interior.

PROVISION FOR AFRICAN MISSIONS

The bill dealing with the Society of African Missions of Lyons states that: "The services rendered by this Society have long been appreciated by the Government, which at one time employed its missionaries in the course of some delicate negotiations with Behanzin and the King of Porto-Novo, and which views with favor the development of its establishments and works."

The African Missions have establishments in the United States, among the colored people of the States of New Jersey, Georgia and Louisiana. In Africa they have 310 priests and 35 coadjutors, and occupy eleven vicariats or prefectures apostolic in Dahomey, Togo, Nigeria and Egypt.

The request for authorization presented by them to the Government calls for twelve establishments: a great seminary at Lyons, a country house attached to this seminary to permit the future missionaries to acquire physical strength, four apostolic schools, a training school for lay assistants where postulants may learn agriculture and gardening, a sanatorium, a retreat house, and three offices at Marseilles, Paris and Lucoing.

As for the Society of Missionaries of Africa, known as the White Fathers, the bill recalls the fact that this society, which was founded by Cardinal Lavignier, renders admirable services to French expansion in Northern and Central Africa and in Syria.

At the present time the White Fathers occupy 133 stations, with 425 missionaries, throughout Northern Africa, in the Sudan and even in Uganda.

The Government also recalls the fact that it has entrusted to this Order the guardianship of the Basilica of Saint Anne, at Jerusalem which is the property of the French State, and of the seminary for the Greek Melchites which is attached to this basilica.

The White Fathers have requested legal authorization for twenty-six establishments: their headquarters at Maison-Carree, near Algiers; a novitiate, a hospital, a sanatorium and seven establishments of various kinds in Algeria; three apostolic schools in France, an office in Paris and an office in Marseilles.

GOVERNMENT INTEREST IN FRANCISCANS' WORK

Concerning the Franciscans, the bill says:

"The Government is interested in the maintenance and prosperity of their Missions in Morocco, in the Orient, in China and Japan, and believes it advisable to grant authorization for the twelve establishments requested by them as a basis for their foreign missions."

After pointing out that the request of the Franciscans has been given the warmest approval by Marshal Lyautey, who appreciates particularly the services rendered by them in Morocco, the Government proposes that the Order be permitted to open twelve establishments in France; a headquarters in Paris, two maritime offices, one in Marseilles and the other in Bordeaux, nine juvenates, and scholasticates, to some of which houses for retired missionaries will be attached.

The Franciscans intend to bring back to France the French novices who are still living abroad, notably at Fribourg, Switzerland. They also hope to accommodate in their

houses in Paris and other university centers foreign religious who desire to follow the courses of the colleges and institutions for higher study.

A few members of the former order of Friars Minor, or Capuchins, have requested legal authorization to establish in Lyons a new order to be known as the Society of Missionaries of the Levant, the object of which will be to supply the needs of the missions formerly assigned to the French Capuchins of Constantinople, in Syria, Mesopotamia, Abyssinia, the British East Indies, Seychelle Islands, Canada and Brazil, as well as those missions which may be entrusted to them in the future.

The French Capuchins occupy 65 residences abroad, serving 186 churches and chapels. They direct 4 seminaries, 9 colleges, 28 schools, 63 orphanages, 10 hospitals, 1 leprosarium, 10 dispensaries. Their influence reaches a Catholic population of over 500,000 souls in the midst of a pagan population of more than 13 million souls.

PRAYER FOR LEVANT MISSIONARIES

"It cannot be denied," the bill states, "that these missions help not only to extend the use of our language, but to win for us numerous and faithful sympathies."

"The Government of the Republic has never failed to grant subsidies to the Capuchins for their work in foreign lands."

"France can never forget that she has reaped, particularly during the War, the harvest of so much activity and so much devotion. The missionaries of the Levant will be valuable auxiliaries in the development of our influence abroad, and it is therefore advisable to facilitate their task by granting them the means of training their recruits in France under the conditions provided by our legislation."

The Levant Missionaries will be authorized to maintain in France their headquarters, a novitiate and a general office at Lyons, a general office at Marseilles, 18 novitiates, scholasticates and houses for retired missionaries in various parts of the country.

Before being submitted to the Chamber for approval at a plenary session, the four bills will be examined by the Committee on Foreign Affairs, by which it is practically certain that it will be given favorable consideration.

CARDINAL O'CONNELL

DEPLORES SPIRIT OF EXTRAVAGANCE

His Eminence, the Cardinal, addressing the members of the Guild of the Infant Saviour spoke in part as follows:

The idea that has sprung up in the New World of drawing a fine line of demarcation between the residential districts of the wealthy and the slums of the poor is unworthy of the Christian Catholic ideal. It gives a cold statistical outlook to the wealthy, and certainly does not draw the hearts of the poor nearer to the longed for approach in love and mutual confidence. Europe presents a more evenly balanced picture, because the rich and poor give shoulder to shoulder. Thus the social problems of the wage earner are constantly in the eye of the upper classes and the solution of these problems come about more expeditiously, from the spirit of understanding which exists between the classes and the masses.

This aloofness which exists between the rich and poor in this country, through complete segregation of each in its respective domain, has given rise to the erroneous idea among the poorer classes that capitalists are hard hearted. Yet the capitalist is a generous minded man, if properly approached for aid and if the situation is explained. The American capitalist is among the most tender hearted of men. It is wrong to represent him as being otherwise.

There is and has been evidenced, however, over the length and breadth of the world a recklessness to which I wish to refer on this occasion. It is found among all classes, both rich and poor, and calls for effective remedy.

There is a widespread wave of squandering, of extravagance, of reckless living. Our own beloved country has not escaped it. Parents should be the first to give good example in the matter of thrift founded on honest industry, and the last to set an example for the growing youth of prodigal and foolish expenditure. Such a course of proper direction both in the matter of individual thrift and public conservation will stem an evil that today is threatening not only the economic but social well being of the nation.

Visualize, for example, the appalling disaster of Russia. Before the revolution, there was a long continued nightmare of debauchery, of extravagance. Christian charity toward the poor was practically unknown. We must not be surprised that such conditions have brought about war and suffering, such as the world has not witnessed before.

Discontent among the working classes will grow greater in the hardships they are called upon to bear, if the wealthy continue to spend recklessly before the eyes of the workers. Things might come to such a pass in this country as they did in Russia, when the people rose in revolt against the excesses and debauchery of the rich.

Establishing Christian charity in the home, inculcating it in the hearts of the children, will curb the present day tendency to riotous living, and absolute waste of money on frivolities of dress and amusement.

Going through the gestures of religion and being affiliated with numerous guilds, societies or clubs will never amount to anything in the life of anyone, unless the person so situated has alive in her heart the fire of divine charity.

HISTORIC FACTS OF WOESTE'S LIFE

A BELGIAN STATESMAN'S STRUGGLE FOR FAITH

The papers publish some letters of the deceased Carlo Woeste, Minister of State, in Belgium, written when he was only sixteen or seventeen years old. These are of great interest because they treat of his conversion to Catholicity and of the bitter struggle he had to sustain the respect of his relatives; disclosing the financial order and the moral order which oppose themselves to the choice of his state, and showing especially the firm purpose, the conviction and the noble carrying out throughout his entire long political career, of working for Jesus Christ and His Church.

Treating of this eminent personage, who was for a long time the head of the Catholic party and the most forceful defender of the rights of the Church in Parliament, these letters of his youth have produced here great edification.

The letters are addressed to a friend of childhood, in a religious sentiment from which Woeste found the consoling support, which he had lost from his own family.

The religious of whom he often spoke in his letters was P. Delecourt, whose picture Woeste had always before him on his work table.

WOESTE'S LETTERS

Carlo Woeste wrote at the time of his conversion:

"All is ended, my good E—I am a Catholic! Oh, how sweet this word is for my conversion! How many things it signifies! the most consoling and most reasonable dogmas, the practices and duties dearest to finish, the most efficacious remedies to the soul. Oh, how good is the Saviour to have shown me the light, to have chosen me among so many heretics and blind men, to have given me entrance, notwithstanding the grave obstacles, into the true Church. This man compassionately took me by the hand, dispelling my errors, fears he solicited from me all confidence in him and he never deluded me; he told me to leave all with him, and the consoling thought sustained me many months; shunned by so many people, he told me to seek refuge with him, to always hope for the good; it was for my spiritual fortune, and in moments of discouragement, it sustained me, and instilled more deeply greater courage. Finally, the great day was coming near, and long from letting myself be downcast, I always aspired greatly to become a Catholic; the vigil had prepared me, and I hoped that God had blessed my efforts to merit His grace and to receive it worthily.

"Yesterday, towards 11, I took a little nutrition to be able easily to abstain the following day.

"God did not permit that every day fears should assail me.

"My father arose late, and as he was present at breakfast, I was able to fast easily; later, he went out towards 9:30 and did not know at all that I had gone out. I went to the convent at 10; I found the good priest, and the ceremony commenced a short time after; functioning as god-father was a lay professor of the College. I believe it to be useless to describe all the ceremony by which I became a child of God and of the Church; anyway, if you so wish it, I will narrate a little. After the baptism I went into the chapel where I received Jesus; there was no Mass. It is superfluous, dear E—to describe my joy and my happiness.

"I found indeed in the end, the father, an excellent guide and tolerant. He showed me a tenderness which cannot be found but among the priests. My gratitude will be eternal, and for reward, I made him my confessor.

"And also for you, dear E—my gratitude is so great that I can never repay you; you co-operated to sustain me with your good advice, you made the first step easy when I went to find the priest, and then your prayers called forth the benediction of God on me. All that I can give today is a living friendship and a limitless devotion. It is a sad thing that we must be held apart for some time, but that is no reason to silence our reciprocal sentiments, but will be the contrary."

OVERCOMING OBSTACLES

Carlo Woeste encountered grave difficulties with his family by complying with his new religious duties. In speaking of the opposition of his father, he wrote:

"It was a year ago Christmas day, dear E—that my father found the letter of M. V., an event very terrible in the first moment, but which brought me happiness in my conversion; a year after, more or less, happened another very fatal event. I was from Communion; thoughtfully I mounted the stairs, when unexpectedly father came out of a

room on the first floor; I was there no use of avoiding him. He saw me and asked suddenly: 'Where have you been?' Reticient, astonished, not knowing what to reply, I said, 'I have been to see how the weather is.' 'You do not say the truth,' he replied. 'Very well,' I added, 'I have been to see the illumination in church; does that displease you?' He did not answer me.

"He had scarcely ascended, with grief in his heart, when he called me and questioned me with forceful words in the following way: 'I am not inclined your way; think of what you do; you are the sorrow of your father, of your mother and of your sister; I made a vow at the time of your baptism to bring you up in the Protestant religion, and will keep it, even to the hour of your emancipation; think well of what you do; and he left me with these good words.

"Here then, good E—this is what happened. If there is anything which you can reply to the impression which this sad event has produced on me, it is only the sorrow to have lived such a short time after having received Our Saviour; but God is merciful and I hope will pardon me.

"Tell me, E—what you would do in my position? think of my situation? There are times in which man is not himself, when turbulence pervades his heart. Once again, am I capable as I am reputed? Tomorrow or the day after, I shall go to the priest; ask this best friend who represents my fortune, his advice and seek his comforting counsels.

"I accept with joy the new proof which the Saviour has sent me, and only deplore that through my fault a fault happened; I accept it and await patiently the day when, God permitting, I will seek to consecrate myself to Him for the rest of my days. I shall remain a Catholic, no matter what comes and I shall pray so much to Our Lord to allow me the grace of perseverance, with greater fervor to go on to the end. If there is one thing which preoccupies and disturbs me, it is the fear to see my father spying on me, and of being impeded in complying with these religious practices, so sweet and so consoling in the Catholic religion. What do you think? Jesus Christ who through His goodness has called me to the Catholic faith, will not refuse me the grace of practising it, through my and your prayers. Confiding in Him and hoping in Him, I place myself in His hands and repeat endlessly; 'God is always my custodian.'

"I will admit, I was imprudent, I was wrong to hear three Masses in the morning; but after the month of August, I shall go to Communion once a month, without father knowing it and permit me, dear E—to ask once again: Pray for me."

NUN DESCRIBES FIGHT TO AID POOR

Various groups of Irish women are playing an increasingly important part in the development of the nation and not the least among them are the communities of Irish religious, who as in the days of St. Brid, are intellectual as well as spiritual leaders of their people.

The difficulties against which these consecrated women are often forced to strive, are well illustrated in the work that is being attempted by the Sisters of Mercy of St. Edna's Convent at Spiddal in County Galway, which is in the united diocese of Galway and Kilmacduagh.

The convent is situated in a corner of the world where Gaelic traditions are still strongest, where there is still preserved the primitive less tradition of the Gaelic tongue and where the people, though of the poorest, rank with the hand-somest in physique and the most courtly in manner, of all Ireland.

"Such hard work it is for mere existence among the rocks and stones," writes Sister Mary Magdalene, the superior, in describing the work the nuns are endeavoring to do. "The people are a fine hard-working people, but there are no industries, not even a glove factory and the land cannot be called real land. The sea is near but there are no boats. One man possesses a little galley and he goes out to fish on fine evenings. Gathering turf is the nearest approach to an industry and some years they got good prices for it. But this year times have been so hard.

"Our sisters came here ten years ago at the invitation of the parish priest. He had hoped that the sisters could start some work to help the girls of the district, and they in turn would help conditions in the little cabin homes. We have tried very hard, but we are always handicapped for lack of something with which to start. We are anxious to build and have rooms where the girls could be taught knitting—a place where we could possibly develop a small factory for jerseys, scarfs and other things, and from which our girls could derive a little income.

After years of striving Sister Magdalene, despite disappointment, still has hopes of success for her work. The history of her efforts is the history of many similar communities of Irish nuns, which, while molding the spiritual ideals for the Irish children are constantly striving to better material conditions;—often in parts of the land where even nature seems to conspire against the people.



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Mrs. M. A. McNeill, Caanan Sta., N.B., writes:
"I was troubled for years with terrible backache, resulting from kidney disease. At times in each month I remained in bed, the pain was more than I could stand, and to walk was almost impossible. I used about \$50.00 worth of other medicines, but with little results. Now I am completely better, after using only five boxes of Dr. Chase's Kidney-Liver Pills.

Dr. Chase's Kidney-Liver Pills
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desirable or necessary in civil than in military life. As a further illustration of the educational value of scouting we quote one more extract:

As showing the honor amongst the boys, Sir Robert mentioned that at a camp of 8,000 at Richmond, England, two years ago, standing at the entrance gates was a table on which were piled all the articles which had been picked up around the camp...

No one will deny that the author of so effective a supplementary training deserves a place amongst educators of the first rank.

for the child was the experience of other human being through literature. The Bible was not only a part of English literature; it was the greatest part of it.

But, he tells us, we are precluded from using this great literature effectively as an educational force because "it has unfortunately happened that the Bible has been adopted as the text-book of religion by all Christian churches.

"The result is that in the hands of one man it will always be considered that when he is preaching or teaching from the Bible he is entering upon a propaganda on behalf of his own belief.

This is a frank admission of "the simple but terrible reasons" why the Bible, as Hebrew literature, can not be used educationally as Sir Henry would have it used.

The Old Testament as preparing the way, as foretelling by type and prophecy, the coming of the Redeemer of mankind seems to be a mere incident in the great Hebrew literature which called for no comment from this lecturer on the place of the Bible in education.

Indeed in the very lengthy report of his address we find not even an allusion to the Christ Who gives unity, purpose and meaning to the whole Bible.

So long as Christian Churches retain a remnant of Christianity Sir Henry is likely to find his "simple but terrible reasons" hold good.

SOVIET RUSSIA IS BITTERLY ANTI-RELIGIOUS

Sir Paul Dukes, a journalist, traveller, and former member of British Secret Service, in a lecture in New York the other day said: "This persecution of the Catholics is the natural sequence of the consistent policy toward the Church that the Bolsheviks have held from the start.

Now that Lenin is dying it appears that Trotzky and Bukharin are the omnipotent dictators of Russia. Bukharin, editor of the Pravda, taking for his text Karl Marx's axiom: "Religion is the opiate of the people," thus explains the position and the duty of Communists:

"It is the task of the Communist Party to make this truth comprehensible to the widest possible circle of the laboring classes. It is the task of the party to impress firmly upon the minds of the workers, even the most backward, that religion in the past and even today has been one of the most powerful means at the disposal of oppressors for the maintenance of inequality and the exploitation of slavish obedience on the part of the toilers.

"The very idea of God and supernatural powers arises at a definite stage in human history and at a near definite stage begins to disappear, as the childish notion finds no confirmation in practical life and in the struggle between man and nature.

"There is some unaccountable affinity," Sir Henry declares, "between the minds of the English-speaking peoples and the minds of the race which produced the Bible."

Sir Henry linked up the Bible with education in this way: Education was the preparation for life and the best preparation

have proclaimed to be "the hope of the world" these anti-religious principles are sedulously inculcated; any sign of religious weakness is cause for expulsion.

Deeply religious as the mass of the people are, the Government dare not attempt wholesale suppression by force. In Moscow, writes the correspondent of the Chicago Tribune, "you see in one ancient church devout worshipping and in another a new movie with hilarious laughter at the antics of an American comedian.

In Italy also there are signs that the persecution is finishing at least the phase which has afflicted the Church for the last fifty years or more. The Fascist movement is not yet in all respects fully defined; but one can perceive that at least the power of Freemasonry in Italian politics is for the time being broken.

In France also there is a relaxation of the persecution by unbelieving politicians. The game is not regarded by them as finished; but they are very mild at least comparatively.

We have seen articles in newspapers in which Soviet zeal for "education" is praised as progressive and enlightened. But the only education that is permitted must be impregnated with downright atheism and communism.

NOTES AND COMMENTS

THE EDITOR of the interesting "From the Office Window" department of the Toronto Globe describes in a recent issue a "novel necktie," the property of an Orangeville subscriber.

THE CHURCH IN EUROPE

The lot of the Church is persecution. She has always been persecuted. There is no country in which she has not had to endure trials and sufferings inflicted on her by men who deluded themselves with the idea that they could break and destroy her.

A TANGIBLE reminder of the new national life and era of development upon which Ireland has now fully embarked is a series of paragraphs in the Commercial Intelligence Journal of our own Department of Trade and Commerce, descriptive of the Irish Free State.

the Church was attacking, and doing so under the cloak of protecting them against the Church.

These thoughts are occasioned by reading that one of the latest assaults on the Church is about to be abandoned. Political attacks on the Church have always been abandoned sooner or later; but oh! what a great deal of harm they do while they last.

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In France also there is a relaxation of the persecution by unbelieving politicians. The game is not regarded by them as finished; but they are very mild at least comparatively. The motives for the relaxation of the attacks upon the Church in France seem to be mixed and doubtful; but the relaxation itself is a fact.

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change, however, being made for the present from the existing tariff. That changes will occur, and that at no distant date, goes without saying. The Free State's first concern is to create stability in the working of its dear-bought constitution.

Duties and Drawbacks.—Customs duties will be charged, drawbacks paid and exportations from bonded warehouse allowed in accordance with provisions of the Customs Acts.

Transshipment and Transit.—The ordinary regulations will apply to goods imported at ports in Great Britain and Northern Ireland and consigned to the Free State.

Modified Import Examination.—Dutiable goods exported from the Irish Free State under bond from the importing ship's side, or from a bonded warehouse or on drawback, will be admitted into Great Britain or Northern Ireland subject to a modified import examination, provided that there is annexed to the relative import entry, whether prime or warehousing, a certificate from the Customs and Excise officers in the Irish Free State, giving full particulars of each package as ascertained by such officers at the time of landing or shipment, removal from warehouse, or examination for drawback, as the case may be.

As THE following also is of special interest at the present time we make no apology for reproducing it: A term in common commercial use, says the London Times Trade Supplement, and one now much discussed among business men is "the United Kingdom," or, as it is sometimes briefly set out, "U. K."

Hardly tolerated or violently persecuted under the Czarist regime, the Church in Russia, Zingarelli writes, had to take up the struggle against Bolshevism at a most unpropitious moment.

CONVERSIONS OF ORTHODOX

While the Orthodox Church was torn by schism which was resulting in many Orthodox priests neglecting their religious duties, the resistance offered by the Catholic clergy against the irreligious encroachments of Bolshevism was much greater and stouter than that put up by the Orthodox body.

WOULD NOT SUBMIT TO CENSORSHIP

On this ground they refused to permit their sermons to be censored in advance, would not agree to the restriction of the teaching of the catechism to children, and declined to dispose of churches or objects used in religious worship without the consent of the Holy Father.

than a temporary measure for the protection of shipowners and merchants, pending a final settlement of the whole question of the term "United Kingdom."

THE MANNER in which the Catholic Church or its institutions are made responsible for the misdeeds of all sorts and conditions of men, is illustrated by a long news item in a Toronto paper headed "Monk Proclaimed International Spy, etc., etc."

Special Arrangements.—The following arrangements are temporary, and are intended to facilitate trade in dutiable goods at the outset of the change. The Irish Free State will make the same concessions in respect of goods imported from Great Britain or Northern Ireland, and officers of Customs and Excise in Great Britain and Northern Ireland will give certificates of the kinds explained, for presentation to the Irish Free State officers.

AGONY OF THE CHURCH IN RUSSIA

Dr. Frederick Funder, the Vienna correspondent of the N. C. W. C. News Service, has obtained advance information concerning the contents of a book written by the Italian author Italo Zingarelli, in which the latter discusses the trials of the Catholic Church in Russia and the martyrdom and imprisonment of many of its clergy.

By Dr. Frederick Funder

In the near future the book "L'Agonia dell Bolshevismo" by the Italian writer Italo Zingarelli, will be published by the Treves Co., of Milan. Thanks to the kindness of the author, I am able to give summaries of several of the most interesting chapters which deal with the efforts made by Bolshevism to destroy religious forces working among the Russian people.

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The Schismatic clergy, on the contrary, long ago ceased to teach religion, to deliver sermons, or even to administer baptism or solemnize marriages, unless official sanction for the latter had been obtained.

petition and make themselves responsible for the church.

TO BE OFFER TO SOVIET
In an attempt to come to a friendly arrangement with the Bolshevik government, the Pope has declared his willingness to buy back the objects of worship of which the Catholic churches have been robbed.

Archbishop Baron Bopp, of Mohilew, has been released from prison and together with eighty of his priests has been exiled from Russia by the Soviets. The Catholic Bishop of Petrograd has been confined on two occasions in the prison of Spalernaj and is now involved in legal difficulties because he agreed to a manifesto of the Pope protesting against the confiscation of Church property.

EXTENT OF SPOILIATIONS
Confiscation of the treasures of the Orthodox Church marked the climax of the religious struggle in Russia. The following figures give an idea of the extent of these spoliations:

In Tombow 496 pood of silver (a pood is 16 kilos) and 9 pood of gold were seized; in Tulk, 774 pood of silver, 15 pood of gold, 580 rubles; in the famous Madonna Ibrastones; in a Moscow has been robbed of all its treasures consisting of pearls, brilliants and emeralds of great value; in Petrograd St. Isak's Cathedral was robbed; the Cathedral of Kasan has been despoiled of its silver tabernacle which was a gift of the Don Cossacks after a victorious campaign in 1812.

BISHOPS' PROGRAM
HAD A DEEP AND WIDE INFLUENCE

Credit for having "materially influenced the formation of the Protestant Interchurch World Movement, whose principal activity was the investigation of the Steel Strike," is given to the Social Reconstruction Program of the National Catholic War Council in an "Analysis of the Interchurch World Movement Report on the Steel Strike," written by Marshall Olds.

Mr. Olds makes the statement that "In July, 1919, a certain organization within the Catholic Church made a general announcement of a policy which undoubtedly materially influenced the formation of the Industrial Relations Department.

In a supplementary note by James E. Craig of the Interchurch World Movement referring to the mention of the influence of the "organization within the Catholic Church" on the Industrial Relations Department, the volume says:

"This is inaccurate, the first step towards an Industrial Relations Department was taken at a general committee meeting in Cleveland, May 3, 1919. Formation of a department came as a matter of course, and it was partly in existence before the Catholic Report became public."

Officials of the Social Action Department of the National Catholic Welfare Council point out that the Reconstruction Program, known as the Bishops' Program, was issued on February, 1919 and not in July, as indicated in the book, and that therefore, there is every justification for the assumption that it influenced the formation of the Industrial Relations Department.

This is borne out by a later note by Stanley Went of the Interchurch World Movement, which says that "Nevertheless there is no doubt that the Catholic manifesto served as a great stimulus to the I. W. M.'s industrial activities.

POLISH ORTHODOX PROBLEM

Warsaw, March 19.—The trial of the Archimandrit Smaragd Latiszenko, charged with the murder of the Orthodox Archbishop George Jaroszewski, Metropolitan of Warsaw-Frague, will be held in April. In view of the close connection which the case has with the attempt to set up an autocephalous Orthodox Hierarchy in Poland, there is great interest in the proceedings.

WAR MADE NEW PROBLEM
Recognition of Poland as an independent nation as a result of the Great War changed the status of the Orthodox Church in that country to a very considerable extent. The Polish government did not relish the idea of having a foreign Patriarch, particularly the Patriarch of a nation traditionally inimical to Poland, exercising any authority over subjects of the new Polish state.

Moreover the Patriarch of Constantinople is not to be compared with the Pope so far as authority over the churches of the Eastern Orthodox communion is concerned. The Patriarch's status can be described best as "primus inter pares." As a consequence of this status we have had the establishment of the Russian, Armenian, Serbian, Bulgarian and Roumanian, and other autocephalous Orthodox churches. In Poland after the Russian Revolution, the staunchest advocate of a Polish Orthodox Church was the late Archbishop Jaroszewski who had been named Metropolitan by the Patriarch of Moscow. He had formerly been Archbishop of Minsk, during the War he was at Charkow, and after the revolution he went to Rome and from there ruled the entire Orthodox Church in Poland.

His fiercest adversary was Archbishop Eleutherius of Vilna who carried his opposition to such violent extremes that he was suspended by the Metropolitan, confined to a cloister for a time and finally exiled by the Polish government. Several other Bishops who supported Archbishop Eleutherius have also been disciplined. At the time Archbishop Jaroszewski was assassinated he was waiting only to secure the endorsement of the heads of the other autocephalous Orthodox Churches before declaring the establishment of an independent church in Poland.

He was killed February 8, 1923. It is alleged that his murderer was animated by a desire for personal revenge because he had been suspended and disciplined by the Metropolitan for disobedience. The theory has also been advanced that political considerations had something to do with the murder.

ROUMANIAN BISHOP PROTESTS REFORMS

SAYS THEY PRACTICALLY CONFISCATE PRIVATE PROPERTY

A strong protest against the so-called "agrarian reform" in Roumania has been voiced by the most Rev. Julius Glattfelder, the Bishop of Csanad, in a pastoral letter to his clergy. Bishop Glattfelder protests against this so-called "agrarian reform" on the following grounds:

1. It involves a confiscation of private property as no provision is made for adequate compensation. 2. It is directed against the Catholic Church which has been supporting numerous schools, almshouses and hospitals from the proceeds of landed church property and also defraying a large part of the expense of the ministry from this income. 3. Many Catholic families will become paupers and forced to leave the land.

So-called "agrarian reforms" everywhere have resulted in a considerable decrease in the yields of the lands. "When, in 1918, the fever of revolution rose to its highest," wrote Bishop Glattfelder, "I stood up against the mighty ones of that time and protested against the violation of rights then intended. Now, however, after the legal order has been established, must I be silent? Earthly power comes and goes, but God's word, which he proclaimed on the Mount of Sinai in the midst of thunder, is eternal. Its presentation is our priestly holy inheritance and our duty, of which we are proud."

It is pointed out that under the misleading name of "agrarian reform," there has taken place in Roumania, as well as in Yugoslavia, Czechoslovakia and Poland, a distribution of great landed property which in fact represents confiscation. The basis of this so-called "reform" was the impetuous demand of soldiers and small farmers for an allotment of arable soil. The great social contrast brought about through the existence of large States had to be cleared up. But this "reform" under legally carried through under pressure, infringing the principles of private property acknowledged by the whole civilized world, that private property can be expropriated only with complete compensation. The compensation given by the government for the land has been so small that it amounts to complete seizure. In the former Hungarian empire now annexed to Roumania, and chiefly inhabited by Catholics, from two to five cubic meters of wheat—and in the case of episcopal property less than one-half that amount—were fixed as the equivalent and final price for a yoke of land, which is about an acre and a half.

In Czechoslovakia and partly in Yugoslavia, the parceling out of the great landed property tended to curtail the estates of national minorities, but in Roumania, it is asserted it is directed against the Catholic Church, supporting numerous schools, almshouses, hospitals and other institutions. It would mean that Catholic charity funds, education funds and those devoted to public worship, representing hundreds of millions and securing the independence of the Church, would be lost without asking the permission or hearing the opinion of the proprietors of the lands. A large number of Catholic families would become paupers and be forced to leave the land.

In his pastoral letter, Dr. Glattfelder points out that he, of his own accord, has divided a third part of his own estate into lots. But he objects to an expropriation that is equivalent to confiscation of 97% of the lands. The landed property of the Catholic Church in Roumania, which is in question, is equivalent to 511,478 yokes, or more than 70,000 acres. The property belongs to the Roman Catholic diocese of Grosswardein, the Roumanian diocese of Csanad, Szatmar and Grosswardein, and the Greek dioceses of Karlistad-Fogarash and Haydu-Dorog. It also represents a part of the property of the Grosswardein, Csanad and Transylvanian Chapters of the Cathedral, of the Abbey of St. Jacob, the Praemonstratians in Jaszovar, the Friars Minor, the Basilians, the Minor Conventuals and the Brethren of Charity. The estates of the Hungarian fund of worship and that of the Roman Catholic worship fund in Transylvania are also involved.

It is shown that the so-called "agrarian reform" everywhere has resulted in a considerable decrease in the yields of the land. Roumania at the time of the War, was one of the first flour-exporting countries. Its exportation today is less, although its territories have been almost doubled. The export of wheat has, in fact, almost stopped, only maize being worth exporting for foreign trade. The new owners of the cheaply acquired soil, unable to cultivate it skillfully, consume the greater part of the crops and thus the reform, intended to increase the wealth of the country, actually becomes the cause of increased poverty.

MEMORIAL TO NOTED APOSTLE OF COLORED RACE

ST. BENEDICT'S MISSION TO HAVE NEW HOME IN MEMORY OF FATHER STEPHEN

According to present plans St. Benedict's Catholic Colored Mission is soon to develop into an institution which, if not in magnitude, at least in scope and purpose will rival the famous Tuskegee institute founded by Booker T. Washington. It is the culmination of the plan, long cherished by that noted apostle of the colored people, Rev. Stephen Eckert, O. M., Cap. a plan he had dreamed to carry out this very summer, but which he did not live to see accomplished, for death overtook him in the midst of his labors for the betterment and welfare of his beloved colored children.

But although called to his reward at the very threshold of a great undertaking—his life's dream—the erecting of a modern, up-to-date school building, he nevertheless took with him the hope that others would be there to "carry on" the good he had begun, will continue to grow, yes, his death, so untimely to mortal reckoning, has given a new impetus to the fulfillment of his dream. A Memorial Institute to the memory of good Father Stephen is to be erected in the near future as a lasting monument to his genuine love for the colored race, a home where the boys and girls who called him "Father" and loved him as such, can enjoy all the advantages of a solid education and thus fit themselves to occupy an honorable position as citizens of this great country and useful members of the community.

FATHER STEPHEN was the founder of St. Benedict's Boarding School for colored children, now located at Ninth and Prairie Streets, a work to which he devoted every moment of his time and every ounce of his energy, because he saw in it the practical solution of the problem confronting him. For this undertaking he labored unceasingly in conversation, sermons and lectures, traversing the whole Middle and Northwest and also Canada, his very last sermon being for the benefit of the race which he loved, with the heart of an apostle, and which he sought to elevate by affording an opportunity for education and training such as was given at St. Benedict's School and Mission, his life's work and the monument to his foresight and zeal.

The new Memorial Building will be designed to accommodate about 200 children and its cost is estimated at \$200,000.00. It will also serve as a Day School, a Day Nursery, and eventually a Trades School will be included, so as to afford every opportunity for giving the boys and girls a thorough education and training. It will also serve as a Social Center for the colored population of the city, and thus form an important factor in providing means for the betterment of the social conditions of the colored population. The instruction given in the school will be identical with that imparted in other schools, and those of the graduates who are desirous to continue their studies, will attend the Cathedral High School. Thus the colored children are to have every opportunity of educating themselves and fitting themselves to become useful citizens, which is not so much a privilege but a right of which they have been deprived too often in the past.

That was the one principle which Father Stephen championed fearlessly, the principle of fair play and justice to all regardless of race, creed or color, a truly American principle. And because Americans believe in that principle, the Capuchin Fathers in charge of the Mission are hoping that the generous spirit of the community will help them to make Father Stephen's dream come true and to erect a Memorial Institute worthy of that apostle's memory and a credit to the American people.

And now the Capuchin Fathers in charge of the Mission are planning to fully realize Father Stephen's dream and erect a modern school building as a Memorial to him, and are relying upon the generous spirit of friends to accomplish the undertaking. For about a year the Mission conducted a Day School, but it was soon realized that to do more efficient work for the children, a Boarding School would be necessary. Father Stephen accordingly purchased several dwellings in the vicinity with the money he had solicited from generous friends and on mission tours, and so laid the foundation for St. Benedict's Boarding School for colored children, the only institute of its kind in the Northwest, and well and favorably known throughout the Union.

Such houses men may build for themselves, and such lives may they live in them, and that at last calm shall be breathed upon the sea of lawless passion, and the winter of the world shall be changed into such halcyon days that the birds of the air may have their nests in peace, and the Son of Man where to lay His head.—John Ruskin.

JUDGMENT OF THE FRENCH COURT

Paris, March 23.—A cable to the N. C. W. C. News Service reported recently that the 176 priests of the diocese of Montpellier, veterans of the War of 1914-1918, had won their suit against the paper Le Petit Meridional which, quoting incorrectly from a speech made by former Minister Painleve, spoke of the clergy as "slackers in black robes." The decision reached by the court contains some interesting statements. They are as follows:

"Whereas this passage of the report of the speech attributed in this form to an orator who had occupied one of the highest offices in Parliament caused great surprise everywhere and aroused the legitimate indignation of ecclesiastical circles; and whereas Catholic papers and reviews had just published under the title 'Roll of Honor of the French Clergy in the War' some eloquent statistics showing that (it is well to recall the fact) out of 32,699 mobilized priests or religious, 4,618 died for France, 9,378 won the croix de guerre after having received 16,000 citations, 895 were decorated with the Legion of Honor and 1,593 with the Médaille Militaire; and whereas all, priests and soldiers, are justified in considering themselves as affected by the qualification of their conduct during the War, it would be inconceivable that the interested parties should not have the resources of defending themselves against a malevolent rumor which is too often circulated."

"Whereas the expression 'slackers' applied to mobilized priests, all of whom did their duty, and some of them magnificently, does them the greatest injury, this injury is still further aggravated by the personality of the speaker to whom it was attributed."

The sentence, however, takes into account the fact that the Petit Meridional made reparation, to some extent, three weeks later, by acknowledging the fact that it had quoted M. Painleve incorrectly, and by printing in heavy type, in a prominent place, the statistics in the honor of the French clergy. The 176 priests, in order to show that they wanted nothing but moral reparation, asked only for one franc each for damages. The court granted this request, making special mention of this "laudable moderation." The Petit Meridional was fined twenty-five francs and costs, and was ordered to have the sentence printed in all newspapers of the district at its own expense.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION VERSUS EXTENSION

We recently featured the social enterprises of the Presbyterian Church in Canada as given in the "Report of the Board of Home Missions and Social Service," 1921-22. The amount spent on these activities totaled about \$693,575. Our object in putting these figures and facts before our Catholics is, to show them the zeal and enthusiasm of Presbyterian Protestants for the spread of what we know and hold to be heresy and contrary to the true doctrine of Jesus Christ; to point out that a great measure of this heretical zeal and enthusiasm in social and religious work—and Protestants hold the two may not be consistently separated—is expended upon Catholics and that a certain percentage of Catholics are attracted to Protestantism and leave the Catholic Church because of this philanthropic and religious activity on the part of non-Catholics; to stir up in Catholics a sense of responsibility based upon the charter and constitution of the Catholic Church, given to us by the Great Shepherd of our souls; to endeavor to impress Catholics and make them realize that their Catholicity must not be a selfish religion, but abounding and superabounding with love for God and for the brethren—our weaker brethren, especially—within the household of the faith.

With the same object in view we turn this week to a study of the religious enterprises of the Presbyterian Church in so much as they effect our Catholic people in Canada. We draw our information from the same authentic source, the Annual Report of the Board of Home Missions of the Presbyterian Church for the year 1921-22.

WORK AMONG NON-ANGLO-SAXONS
The Report says: "The mission work of the Presbyterian Church among non-Anglo-Saxons, affects more or less closely, about one-seventh of the population in Canada. While in no sense adequate, and in many instances very ineffective, yet the total influence has been far-reaching. The attitude and thought of a wide circle of people have been influenced at least indirectly. The customs and habits of centuries have been materially changed and the 'Bondage of Fear' has been overcome in the lives of the most adventurous."

Canadians constitutes about one-seventh of the population of Canada, and finally, that Presbyterianism, Methodism and every other Protestant "ism" of the "57 varieties" are doing their utmost to destroy Catholicity in the souls of these people and are pouring out hundreds of thousands of dollars in the effort.

The natural increase of the newcomer from Europe is stated to be four times as rapid as the increase in English-speaking communities. "It is not difficult," says the Report, "to see that before many years in the Prairie Provinces at least, the people of British extraction will be in the minority." "This will be no calamity," says the Report, with affected generosity, "provided the newcomer and his children learn to adopt the ideals of British justice and freedom and to accept the simple teaching of the Gospel of Jesus Christ." This, of course, means that in order to Canadianize the poor Catholic immigrant he must first be stripped of his Catholicism and then compelled to wear the rag and tatters of Protestantism—the wet nurse of infidelity. To Canadianize, in the Protestant mind, means to decatholize.

TO BE CONTINUED
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WEEKLY CALENDAR

Sunday, April 8.—St. Perpetuus, Bishop of Tours, governed that see for thirty years. He was noted for his veneration of the Saints and he deeply respected their relics and adorned and enriched their shrines. In his last will he declared the poor his heirs and remitted all debts due his estate.
Monday, April 9.—St. Mary of Egypt left her father's house in her youth in order that she might sin without restraint. For seventeen years she lived a life of shame in Alexandria and was then miraculously brought to a realization of her wrong-doing during the celebration of the Exaltation of the Holy Cross. She retired into the wilderness where she lived for almost fifty years doing penance.
Tuesday, April 10.—St. Bademus, martyr, was a rich and noble citizen of Bethlapeta in Persia. He founded a monastery near his native city which he ruled with great virtue. He suffered martyrdom during the persecution of the Christians under King Sapor.
Wednesday, April 11.—St. Leo the Great, was consecrated as Pope in the year 440. He ruled the church at the time it was menaced by the incursions of the Vandals and the Huns and by the Nestorian and Pelagian heresies. At his intercession Attila and his Huns turned back when they had Rome within their grasp. The Saint died in 461.
Thursday, April 12.—St. Julius, was chosen Pope on the 6th of Feb. 337. He reigned for more than fifteen years, most of which time he devoted to attempts to put down the Arian heresy. He finally triumphed in the General Council at Sardina in Illyricum which declared St. Athanasius and Marcellus of Ancyra orthodox and innocent of charges made by certain Arian bishops, deposed several of the latter and framed twenty-one canons of discipline.
Friday, April 13.—St. Hermenegild, martyr, was the son of Leovigild, King of the Visigoths. He was imprisoned by his father because he refused to accept Arianism and won his martyr's crown in prison.

ARCHBISHOP EMARD HEARTILY APPROVES

We are delighted and grateful to be able to publish this cordial letter which His Grace Archbishop Emard lately addressed to Reverend Brother Visitor.—College Echoes.
Archbishop's Palace, Ottawa, February 24th, 1923.
Very Reverend Brother,
As the question that most vitally concerns the future of the Church and of society is that of Christian education, we most gladly bless and commend to Clergy and people the work of the Brothers in the Christian schools. In an effort to meet the pressing needs of Catholic education for our boys in this Province, they have established their Training College and Novitiate at Aurora, Ontario, where students are received and trained to become thoroughly qualified and efficient religious teachers.
We hope and pray that this Novitiate may be filled with promising subjects, and, while invoking God's blessing upon the work, we trust that the Brothers may succeed in recruiting many vocations for their Order from among the boys and young men of this Diocese.
I remain,
Very Reverend Brother,
Most sincerely yours in Xto.,
(Signed) J. M. EMARD,
Archbishop of Ottawa.

SEVENTY-ONE YEARS A NUN

London, March 26.—Few religious in any part of the world possessed such a proud record as the venerable Scottish nun, Mother Mary Sales Leslie of the Ursuline order, who has just died at her convent in Edinburgh after having completed the seventy-first year of her religious profession.

Few religious ladies have reached such an advanced age as the deceased nun, although an Anglican nun in London has just passed her hundredth birthday. A member of the ancient Scottish family of the Leslies of Morayshire, the late Mother Leslie was born in 1831 and brought up as a Protestant.

At the age of sixteen she was received into the Catholic Church by the late Bishop Gillis, who was then Vicar Apostolic of the Eastern District of Scotland—it was in the days before the Scottish Hierarchy was restored. Five years after becoming a Catholic the young convert entered the Ursuline Convent in Edinburgh, where she took the final vows in 1860.

Of her two sisters one also became a nun, while her brother was well known as Father E. W. Leslie of the Jesuit Order.

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FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.

SECOND SUNDAY AFTER EASTER

THE FOLLOWING OF CHRIST

"Leave ye an example that ye should follow His steps." I P. II. 15.

Often and often through life we find the way to heaven arduous and difficult. To persevere, bravely doing our best, we need constant help and encouragement. The best of encouragements is the example of those who have gone before us, and who have succeeded. Others have attempted, manfully succeeded, and gained the eternal prize—the Kingdom of heaven. This is the reason why devotion to the saints is such a help to us. Their example bids us take courage. They have succeeded; why should not we? But often self, timid, and irresolute draws back, fearing that such and such an example may not suit us; that we may make a mistake; and then we abandon hope and all alone hesitate to do our best.

In following, however, our Blessed Lord's footsteps, we cannot entertain these doubts and fears. For, first, He left us an example on purpose, "that we should follow His steps." His example! "Behold I come that I should do Thy will, O God" (Heb. x. 7). In trying to follow His footsteps we are not alone. It is not a mere memory of what has been done that is urging us on. For our Lord is alive, all-powerful, like a fond father watching his children learning and attempting to walk. And if we wish to follow Him we must pray and trust in Him, that He will give us the good will to attempt and the strength to persevere. "Our Lord is a powerful protector and strong stay . . . a preservation from stumbling and a help from falling; He raiseth up the soul and enlighteneth the eyes, and giveth health, and life, and blessing" (Ecclus. xxiv. 19, 20). What an encouragement is this to follow our Lord, for He is faithful to reward us. What is the toil and the labor of patiently following His steps—even laden with the cross that He may send us—compared to the everlasting peace and glory? "For the reward of the Lord continueth for ever."

Our divine Lord has left us His example for the very purpose that we should follow His steps; but not for one moment must we dare to trust to ourselves, and imagine that we have the courage and strength to follow Him. There must be hope and trust in Him in our hearts, that will burst forth into prayer, and in prayer is our preservation and success. Remember St. Peter. He prayed and he walked upon the waters, losing hope and trust, he began to sink. When the Apostle saw our Blessed Lord walking on the sea, St. Peter cried, "Lord, if it be Thou, bid me come to Thee upon the waters. And He said, Come. And Peter going down out of the boat, walked upon the water to come to Jesus. And seeing the wind strong he was afraid, and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth His hand, took hold of him and said to him, O thou of little faith, why didst thou doubt?" (Matt. xiv. 28, 31).

Let us lovingly thank our Lord that He has left us an example to encourage and to strengthen us, "to follow His steps." Let us try to learn how practically we can do this. He was poor and lived a hard life; the reputed son of a carpenter, and He helped St. Joseph at his work. He was obedient and subject to Mary and Joseph. He was charitable and kind to all around Him. And when He entered on His public life to teach the way to heaven, He was often misunderstood and calumniated. His own neighbours and kinsfolk at Nazareth were jealous of Him, and tried to kill Him. When He first spoke of the Bread of Life, His disciples murmured, and many forsook Him and walked no more with Him. The chief priests and Pharisees hated Him, and called Him a devil, and tried to stone Him to death. They plotted against Him, and incited the populace, who five days previously had hailed Him as King and Saviour, to turn against Him. "Away with Him and crucify Him!" And yet dying on the Cross He prayed for them, and offered up His life for their redemption. It is this Blessed Saviour that we have to imitate in our own little way. We are not called upon to resist unto blood, but we are, day after day, expected to be silent when provoked, and forgiving when injured. We are told to pray for those who hate us and calumniate us. We have to be contented with our poor and hard lot in this life; and we have to patiently accept the Will of God and the sufferings and heartaches and loneliness and seeming failure of our best endeavors.

Aye, seeming failures! Yes, as the world may judge them and unkind friends around us. But they are not failures in the eyes of our good Father in heaven. If for the love of our Saviour we have thus tried to live, He has blessed every little effort, every kind thought, word, and deed; every prayer that our heart has offered, longing to be faithful and loyal.

Love transforms our life: love of Him, whose example we are striving to follow. It is a work of tedious patience and weary perseverance. And each day's endeavor is only a

step, a little step, nearer to the end. Pray "that you may walk worthy of God, in all things pleasing and strengthened in all patience and long-suffering with joy; giving thanks to God the Father . . . and the Son of His love, in Whom we have Redemption, the remission of sins." (Col. i. 10, 14).

CHRISTIAN BROTHERS IN FRANCE

GOVERNMENT TERMS NOT TOO GENEROUS BUT A GREAT GAIN

By M. Masolani

As announced by cable Catholics have received with great satisfaction the news that the French government has proposed to parliament to authorize the reconstitution of the Congregation of the Brothers of the Christian Schools in France. The bill has just been introduced in the Chamber for examination by the Committees. It bears the signatures of Messrs. Millerand, President of the Republic, Poincare, Minister of Foreign Affairs, Leon Berard, Minister of Public Instruction and Sarraut, Minister of the Colonies.

The congregation will not be authorized to reopen the numerous schools which were directed by the Brothers in France before the passage of anti-religious laws, but it will be permitted to occupy the establishments necessary for recruiting members of the Society to take charge of the schools in foreign lands.

AFTER TWENTY YEARS

Twenty years have passed since the Congregation of the Brothers of the Christian Schools ceased to exist legally in France. The law on associations passed in 1901 through the efforts of Waldeck-Rousseau had made the functioning of religious congregations in France subject to authorization by Parliament. Fifty-four congregations presented requests for authorization at that time, and the discussion of these requests was brought before Parliament in 1903. The Premier, who was then M. Combes, urged the Chamber to reject all requests en masse, and the radical majority granted his desire. Furthermore, a law passed in 1904 deprived teaching orders of the right to maintain schools in France.

Today the government does not propose to abrogate either the law of 1904 or that of 1907. Twelve members of the old congregation known as the "Institute of the Brothers of the Christian Schools" have presented a request for authorization, to found, under the title of "Missionary Institute of the Brothers of the Christian Schools" a new congregation which will carry on its work in the French colonies, protectorates, mandatory countries and foreign countries, and which will occupy in France only such establishments as are necessary for the maintenance and development of its missions abroad, and the French government is disposed to give to this Institute the authorization requested.

As a matter of fact, this has been the policy of the government with regard to several other congregations which have already received permission to reestablish themselves in France. The law of 1901 has not been repealed. The difference is that instead of refusing to grant such authorization, as in the days of Combes, the present Poincare Cabinet has actually invited Parliament to grant it.

In support of the bill concerning the Brothers of the Christian Schools, the government has pointed out the necessity of maintaining in France a sufficient number of establishments to provide novices for the mission schools.

TWO NOVIATIATES RETAINED

All the novitiates of the Brothers, strange to say, were not suppressed in France. An amendment to the law of 1904 made it possible for the Congregation to keep two novitiates, for the sole purpose of recruiting novices for the missions, and a decree of the Council of State, rendered in 1909, confirmed this authorization. There are, therefore, two novitiates in France at the present time, one at Talence, near Bordeaux, and the other at Caluire, near Lyons.

Referring to these two establishments, the bill introduced by the government states: "These two novitiates cannot suffice to supply the personnel of the schools which have increased considerably in number and importance during the last twenty years."

The Brothers of the Christian Schools had, in 1900, 615 schools outside of France. Today they have 774, in which 8,180 teachers give a French education to 193,387 children with a devotion and success which the Government of the Republic acknowledges with gratitude. The average number of French school pupils supplied each year to the pupils of the Congregation is about 250,000. But the shortage of personnel forces the Superior General to leave men of seventy and seventy five years of age in active service, to turn away pupils by the hundreds and even to suppress certain classes entirely, as for example, in the large and flourishing school of Kadi-Keuf, which has 1,100 pupils of various religions, barely 10% of whom are Catholics.

The French Government therefore urges Parliament to authorize the Institute of the Brothers—or Insti-

tute Saint Jean Baptiste de la Salle—to organize in France certain establishments for the service of its missionary schools,—that is to say training schools for recruits, hospitals and retreat houses for the sick, infirm and aged and stations at the ports of embarkation for its personnel and material.

The training schools will be, in addition to the novitiate proper, a scholasticate for higher studies, and a junior, or little novitiate where young boys aspiring to join the Congregation may be received as soon as they leave the primary school and given a professional training especially adapted to their missionary vocation.

SCHOOL OF HIGHER STUDIES

There will be a scholasticate for higher studies at Lille, and twelve novitiates at Paris and in different parts of France and Algeria, three homes for sick, infirm and aged Brothers, at Saint-Omer, at Le Puy and at El-Birr (Algeria).

The Congregation will rent quarters for three of these establishments. For thirteen others it will regain possession of buildings which belonged to the old Congregation of Brothers of the Christian Schools and which have been under sequestration since 1903.

The bill sets the number of novitiates which may be maintained at thirteen, and the number of boys received at 1,800, while the number of professors may not exceed 250. These figures, it is stated, may be raised later, if need be, by special decree of the Council of State.

In short, while the Brothers have not been given full liberty to open their schools in France and give a Christian education to children whose parents may desire it, at least they are benefiting by the new arrangement. Twenty years ago the Brothers were expelled from France as undesirable. Today the Government praises them as good citizens and proclaims the necessity of encouraging them and helping them to train their disciples.

GETTING IN THROUGH THE WINDOW

London, Feb. 16.—Whether Catholics in communion with the Apostolic See of Rome should style themselves simply Catholics, or make use of the title Roman Catholics, is being debated once more in some of the journals of the Catholic press in England. There are some who see no objection to the title Roman Catholic; but the majority prefer to be styled simply Catholics.

But apart from the merits of interests of this particular controversy, it is an extraordinary fact that there are in England at the present time quite an assortment of hyphenated "Catholics," which fact is argument both for and against the prefix "Roman" to Catholic.

First amongst these hyphenates come the "Anglo-Catholics" whose Church has for its legal title the "Protestant Reformed Religion as by Law Established," and who in the United States are known as members of the Protestant Episcopal Church—noting Catholic about either of these titles.

The "Free Catholics" are really Congregationalists, who have elected in one particular church to have a form of worship in which certain Catholic externals are in use. The "Catholic Apostolic Church," which claims to have some eighty churches and congregations in Great Britain, is neither Catholic nor Apostolic; but was founded during the last century by a Presbyterian divine named Campbell, and changed its name from the Irvingites to the more imposing but thoroughly misleading title.

There is another sect of hyphenates calling itself the "Old Roman Catholic Church." This is presided over by a personage styled the Most Rev. Bernard Mary Williams, who calls himself Archbishop in Great Britain, and who surrounds himself with a great deal of borrowed ecclesiastical pomp in an obscure country village in Gloucestershire. This does not exhaust the list of the hyphenates. There is another variety of so-called "Catholic" which flourishes at Oxford, where a person styling himself Bishop of Mercia and known as Bishop Herford presides over a select congregation. These people claim to be some kind of "Roman Catholic" and claim to possess orders derived either through the Jacobite schismatics of India or through the Continental "Old Catholics." There is besides this the congregation founded by the late "Archbishop" Mathew, who had certainly been a priest of the Catholic Church, but who was excommunicated by the Holy See for obtaining episcopal orders through some irregular and unlawful channel. And, in addition, there are one or two wandering "Bishops" who also claim to be members of the Catholic episcopate through some irregular channels.

U. S. EPISCOPALIANS TO ASSIST AT CONGRESS (By N. C. W. G. News Service)

London, Feb. 15.—High Church Episcopalians from the United States are announced to take part in the forthcoming Anglo-Catholic Congress in London, which will meet to celebrate the ninetieth anniversary of the Oxford Movement.

"High Masses" with "Benediction of the Blessed Sacrament" form part of the program, while on

one day during the congress it is announced that "High Mass" with sermons on the Oxford Movement will be held in no fewer than twenty of the London churches.

The Bishop of London has accepted nomination as President of this Congress.

So declares Madame Maria Jeritza, celebrated prima donna of the Metropolitan Grand Opera Company, who has had musical America at her feet since her arrival in the United States and whose concert in the national capitol was the outstanding musical event of Washington in years. Hundreds occupied standing room; hundreds were turned away.

Madame Jeritza's statement that she never goes on the stage without a prayer is perhaps an index to her whole character. In her concert here her manner was not that of an idol of the millions, it was that of a simple convent school girl.

"The most unsophisticated woman that has ever appeared in Washington" said an enthusiastic admirer from the Italian embassy as he watched with undelimited delight and surprise the simplicity of Madame Jeritza's manner as she dropped a typically Viennese curtsy to the audience.

"How do you like her?" he said to a tall, distinguished-looking young man who stood next to him.

"Oh well enough," was the reply. "Well enough," said the enthusiast from the Italian embassy.

"Why, she's marvellous."

"I'm glad you think so. I'm her husband."

Baron Leopold de Popper, Madame Jeritza's husband, is himself a type of the outstanding Catholic of Austria. He is owner of three of the greatest Catholic newspapers in that country.

But a still larger part of the revenue of this noble woman is devoted to the alleviation of the distress of her own people. When Jeritza appeared in Washington she received close to \$4,000 for an hour's work. When she goes back to Austria next summer she will receive \$1 a performance for fifteen concerts in which she will engage. But it will be for her own people that she will sing and Madame Jeritza will be happy.

Madame Jeritza is a convent-bred girl—a real convent-bred girl, not the press agent kind. Her convent training is evident in her every act. She has great devotion to the Blessed Mother and wears in her gown, close to her heart several medals of the patroness of Austria.

Shortly after she arrived in New York, a metropolitan press agent sought to achieve some cheap publicity for her by writing that she had escaped from a convent.

When Madame Jeritza heard this report, she was furious. The result was an instant denial, not however, before some of the Catholic papers of this country had republished the canard.

"I studied in the convent for many years," said Madame Jeritza. "It is true, probably like every other girl who attends a convent, that I would often have liked to run away. But this—this is infamous."

Hard work has been Madame Jeritza's road to world-wide fame and success.

"I know so many artists who will not do hard work, but it must be done if one is to succeed," says Madame Jeritza. "In Austria we have very many fine artists, some of whom now alas are poverty stricken."

FIND EARLY JAPANESE CHRISTIANS' BOOKS

A large number of documents, books, and personal effects relating to early Christian activities in Japan, the property at one time of Prince Mitsukuni Tokugawa, has been found by Marquis Tokujun Tokugawa and will be given to the Tokyo and Mito museums. The works will be of great value to students of Christian history in Japan.

Christian things were burned and believers prosecuted during the time of Prince Mitsukuni Tokugawa who died in 1651, and the Shogun secured this collection from the things seized in all parts of the country. After using it as reference material for his "History of Great Japan," the Prince carefully stored it away in sealed cabinets in a warehouse in Mito, and there, after three hundred years' obscurity, it was recently found by the present head of the Mito Tokugawa family, Marquis Tokujun. The reason for the secret hiding place was the fear that the documents might disseminate Christian truth among people.

Among the books is a copy of the Bible written in Romaji which represents the original sound of the Japanese language. This Bible is one of only two such copies of the Scriptures, the other being owned by Baron Iwasaki. Among the

personal effects are peculiar religious garments which were worn by

the Japanese Christians at the time of the Amakusa rebellion.



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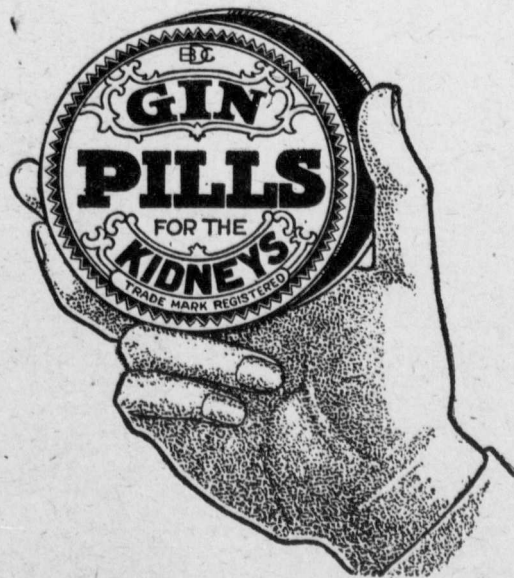
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CHATS WITH YOUNG MEN

ON CHARITY

Oh, be not the first to discover A blot on the fame of a friend; Oh, be not of discord the mover, For hearts may prove true in the end.

We none of us know one another And oft into error we fall; Then let us speak well of each other;

Or speak not of others at all. A sigh or a smile may awaken Suspicion most false or untrue, And thus our belief may be shaken In hearts that are honest and true.

How often the friends we hold dearest, Their noblest emotions conceal? And blossoms the purest, sincerest, Have secrets they cannot reveal.

Leave base minds to harbor suspicion, And small ones to trace out defects; Let ours be a noble ambition To love as our Saviour directs.

STUDY MEN

Some men have within them that which always spurs them on, while some need artificial initiative, outside encouragement.

Some men exert themselves under stern discipline; some respond only to a gentle rein.

Some men need driving; some coaxing. Some need the spur; some the sugar lump.

Some men do their best with work piled shoulder high; some men must have it given them a piece at a time.

Some men thrive on discouragement; some cannot work without cheerfulness.

Study men—the men over you, under you, around you. Study then and learn how to get from each the best that is in him.—The Chair Man.

INACTION

"When the Great Judge shall call us to appear to answer before the tribunal of our own conscience, at the close of life's short day, neither our bashfulness nor our weakness will serve as an excuse for our own inaction. It will be of no use to answer: 'We were nothing and we could do nothing, we were but as a grain of sand.' He will answer 'I placed before you the scales of Time in which the destiny of man is weighed: in the one was good, in the other evil. You were but a grain of sand I own; but who told you that that grain of sand would not incline the balance on My side? You received understanding to discern; a conscience to follow; you had to throw in your grain on one side; you cast it aside and did neither. Let the wind then waft it away! It has been useless to yourself, it has been useless to your neighbor.'—Lamartine.

ARE YOU A BORE?

You may be one without knowing. So be sure that it will not be your fault if you are. Here are one or two tests that will soon show you if you are inclined to be such a dreadful creature as the one we call a "bore."

Do you invariably rattle on in conversation on your own affairs and your own opinions, without allowing your unfortunate listener a moment to express his views? If so, you are certainly on the high road to becoming a first-class bore!

Do you spend so many words and so much time in getting to the point of anything you mean to say that the hearer loses both patience and interest? Again, you are boring him or her.

If you are naturally slow and long-winded, make up your mind to practice saying things brightly and briefly until it becomes a habit. Stop yourself when you find yourself beginning a long story on nothing in particular. Better to be a good listener than a wearisome talker.

Be simple, natural, and to the point, and you will never be called a bore.

ANSWER SATISFACTORY

"You say, madam," said the lawyer to the woman in the witness box, "that the defendant is a sort of relation of yours. Will you please explain what you mean by that—just how you are related to the defendant?"

The witness beamed upon the court and replied: "Well, it's just this way; his first wife's cousin and my second husband's first wife's aunt married brothers named Jones, and they were cousins to my mother's aunt. Then, again, his grandfather on his mother's side and my grandfather on my mother's side were second cousins, and his step-mother married my husband's step-father after his father and my mother died, and his brother Joe and my husband's brother Harry married twin sisters. I ain't never figured out just how close related we are but I've always looked on 'im as a sort of cousin."

"Quite so," answered the lawyer. "Your answer is satisfactory."

"WATCH YOUR STEP"

A man once advertised for a coachman. Three men appeared, all with good recommendations, and it was hard to choose between them. Presently he asked one of them: "If I were to ask you to drive along the edge of a precipice how near would you dare to go?"

"To within a foot," was the answer. He turned to the next. "And how near would you go?" he asked.

"The distance of the thickness of the wheel," the second man said. "And you?" he asked of the third.

"Your honor, I've never tried, so I don't know. But I would keep as far away as you would let me."

Need I say the third man was chosen? And need I say that for people tempted to drive along precipices his advice is the best? Don't be foolhardy enough to drive along the brink of mortal sin. Keep away from it.—Selected.

OUR BOYS AND GIRLS

A MEMORY AND A HOPE

Often 'tis true on my day's horizon, I see in the east the clouds arise; But within my heart I carry a whisper That brings a light o'er the darkest skies.

A memory bright as the golden sunset, A hope as sweet as the fields of May; "I am going to Holy Communion tomorrow, I went to Holy Communion today."

Many a time I am weary of labor, Vexed with a life of work and worry. Tired of giving myself to others, Worn with the fret of this age of hurry.

Then o'er my heart's unquiet waters Comes my Lord's sweet whisper to say, "We shall meet at Holy Communion tomorrow, We have met at Communion today."

Sometimes others are rough and thoughtless, Sometimes it may be hard and cold. I long to pour out on the first quick impulse All the pain that my heart doth hold.

Then my hope and my memory blended, Plead in my soul with a note of sorrow, "Jesus lay on your tongue this morning; Keep your story for Him tomorrow."

All day long, like a ballad burden, Rings in my heart that musical chime. All my minutes swing backward and forward Between the bliss of two points of time.

And I know the grateful heart on the altar Is touched to think my own is gay, Just because He is coming tomorrow, Just because He has come today.

RIGHT REV. NELSON H. BAKER

THE FLOWER OF COURTESY

"He that is courteous at all will be courteous to all," runs an old Gaelic proverb, which has more than a modicum of truth in it.

All of us have seen people who can be beautifully polite to those whom they deem their equals or superiors, but who are rudeness itself in their dealings with those whom fortune has placed a bit lower in the social or financial scale says a recent writer. Yet rudeness to anyone or under any circumstances is the mark of ill breeding just as courtesy is the exquisite flowering of refinement.

Not is courtesy and kindness ever thrown away. Perhaps you may not see any immediate results but the impression has been made and it is not easily effaced. A kind word, a smile, a little act of politeness cost so little and they pay such exceedingly big dividends.

There is another reason for acting the part of the lady, or the gentleman—and by that we mean the real and not the very common, sham variety—and it is a spiritual one. Somehow it would be impossible to even imagine Our Blessed Lady or her Divine Son as ever anything but courteous when they walked this weary old world of ours. It is this thought which Hillaire Balzac has in mind when he coins a new title for Mary and salutes her as "Our Lady of Courtesy." There is constant need of kindness in the restless age we live in, when human hearts are struggling with disappointment, injustice and sorrow, if we can add but a little mite to the sum total of happiness by being considerate and kind, then why not be kind.—Catholic Transcript.

FOR BUSINESS WOMEN AND GIRLS

It is the correct thing to remember—that work is not degradation. That idleness under certain circumstances may be.

That a turn in the wheel of fortune is every day sending patriots to toil and plebeians to ease.

That the Blessed Virgin, the descendant of kings, the mother of the King of kings did not disdain either poverty or work.

That the world respects the woman or girl who always respects herself.

That they must never take the smallest present from their employer. All must be on a strictly honorable business footing.

That to attend daily Mass, when possible, and to receive Holy Communion is what God expects from His children.

That a Handmaiden of the Blessed Sacrament should always wear her badge.

That to be strictly on time in the schoolroom, office, or wherever one's duties call.

To remember that time paid for belongs to the employer and it is injustice to waste it in any way.

To remember that prudence, patience, efficiency and perseverance are virtues particularly desirable in a business woman.

To work only under reputable and honorable employers.

To insist at all times on the respect due to a lady.

To let one's conduct deserve it.

To be courteous and considerate to one's co-workers.

To be scrupulously neat and tasteful in attire.

To avoid jewelry, striking colors, pronounced styles, on the score of good taste as well as prudence.

To bring one's conscience with one when setting out for daily duty.

To take reasonable and proper care of physical health.

To follow the almost forgotten vocation called "Home," if need does not require one to enter the business arena.

To remember a costume can be tasteful and becoming without being expensive.

Never to work for "pin money" or for less than the regular rate.

To remember that one cannot work and be in "Society" at the same time.

To find happiness in home, and friends in good books, music, art, literature, flowers, etc.

To help the poor, and to engage in some charitable work.

To allow no unseemly remarks or conversation in your presence.

To remember you are Mary's child, and a Handmaiden of the Blessed Sacrament and never to say or do anything unworthy of these privileged titles.

Never to forget that man's unhumanity to man is sometimes but a shadow compared with woman's inhumanity to woman.—Southern Cross.

SCHOLARSHIPS

FOR MATRICULATION STUDENTS

The Ursuline College of Arts, London, Ont., affiliated with the University of Western Ontario, offers five partial residence scholarships of \$150 each, and one tuition scholarship of \$50, for competition in Matriculation classes, to be awarded to girl students obtaining highest average on at least six papers of Pass or Honor Matriculation, and fulfilling requirements for admittance to the University of Western Ontario. For further particulars address: Ursuline College of Arts, "Breecia Hall," 556 Wellington St., London, Ont.

GLOBE-CIRCLING MISSIONARY

VISITS THE TOMB OF ST. FRANCIS XAVIER AT GOA. By Rev. Michael Mathis, C.S.C.

Dacca, Feb. 2.—One of the most interesting places of Catholic interest in the Orient is Goa, on the west coast of India, where the incorrupt body of St. Francis Xavier was exposed for a month of public veneration, from his feast on the third of December to the following third of January. One of the veteran missionaries from America to Bengal, Father Hennessy, was my traveling companion from Dacca. The pilgrimage means a journey of more than a thousand miles of railroads, steamboats, and bullock carts.

We broke our journey at Madras, to say Masses at the tomb of St. Thomas and to visit the genial Mill Hill missionaries at the Cathedral. We also stopped day at Bangalore, the diocesan seat of Mysore, one of the largest and most important of the Independent Indian States. Here we met again the missionaries from the Foreign Mission Society of Paris. Like their brethren wherever we met them in the Orient they were the soul of hospitality.

At Bangalore we visited the mission hospital, St. Martha's, conducted by the Irish Sisters of the Good Shepherd, and the dispensaries of the Sister Catechists of Mary. From the point of view of medical relief, the Bangalore diocese is perhaps the best organized in India. Consequently the Bishop, the missionaries, and Sisters were delighted to hear that our Catholic Hospital Association of the United States and Canada is taking up the question of extending medical relief to Catholic foreign missions.

At Bangalore we also met Father Castets, the learned Jesuit professor of St. Joseph's College, Trichinopoly, who is preparing a history of the Church in South India. He was on his way to the Catholic All-India Conference, where he was to read one of the most important papers of that gathering. At the railway station we also met other missionaries from many dioceses. Some were on their way to attend the Catholic All-India Conference.

NATIVE BISHOPS AND PRIESTS

One of the group was a priest from Ernakulam, in Malabar, one of the four vicariates that are administered entirely by native bishops and priests. As he was the first priest of the Syrian Christian (who claim to be the descendants of Christians converted by St. Thomas, the Apostle,) whom I had the pleasure of meeting, I lost no time in worming some valuable information out of him. The fact that Father Hennessy and myself were Americans gave us at once the

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confidence not only of this priest but also of the many Malabar Christians we met later at Goa. To my surprise the Malabar Christians subscribe to Catholic American papers and magazines and are, in a word, in close touch with American Catholic interests.

As I found out later both in Goa and in Malabar the development of the Catholic institutions in America has exercised a determining influence on their own institutions perhaps more so than in any other part of India.

DEVOTION OF PILGRIMS

At almost every railroad station in Mysore we met groups of pilgrims to Goa. The Catholic atmosphere of these groups was most attractive. The pilgrims said their morning and evening prayers aloud, and huddled together at night to suffer patiently the cold of these Dacca highlands.

The closer we approached to Goa the more frequent were the groups, until eventually the returning and the newly arriving pilgrims formed an almost unbroken procession. Each family carried its own babies, cuisine (several brass and earthen pots,) and bedding. The exposition grounds themselves were literally swarming with pilgrims.

Some idea of the numbers may be gathered from the fact that a daily average of 12,000 kissed the feet of St. Francis' holy body. Besides, many pilgrims were obliged to remain in Goa sometimes a week longer than would otherwise have been necessary on account of the erratic schedule of steamboats in the coastal service and of launches which were used to bring the pilgrims to the nearest railway station.

At Goa some found shelter in the porches and courts of grand old churches and in the corridors of tumbling convents, under the trees, and even under the clear sky. As I was trying to catch a few moments of sleep in my room at St. Cajetan's, I could not help remarking the strangeness of babies' voices in corridors which a hundred years ago were trod by silent Indian monks.

My contemplations were often interrupted by strangers who came down from Forsythe's to take their first view of the falls. A short, ruddy, middle-aged gentleman, fresh from Old England, peeped over the rock, and evinced his admiration by a broad grin. His spouse, a very robust lady, afforded a sweet example of maternal solicitude, being so intent on the safety of her little boy that she did not even glance at Niagara.—Hawthorne.

THE CHURCH DEFENDS REASON

Gilbert K. Chesterton, the noted English writer who has recently embraced the Catholic faith, is quoted in an interview with Ivor Nicholson in the New York Times as having declared that there has been a marked decline in adherence to materialistic philosophy during the past few years. When asked if, in his opinion, materialism is the most important of present day evils, Mr. Chesterton replied: "The psychology of the world since the War is a very curious thing. It may be due to fatigue. Certainly a lot of vague skepticism has come to the surface and been confessed. There is not so much dogmatic materialism. When I was a young man the men of my day believed a clockwork cosmos and did not consider that there must have been a beginning to the story. Now I strongly suspect most young men of being agnostic rather than materialistic. They admit in all sincerity that they do not know."

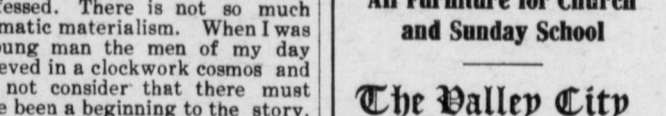
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OBITUARY

SISTER LUCY

Monroe, Mich.—The funeral of Sister M. Lucy of the Sisters, Servants of the Immaculate Heart of Mary, was held from the convent chapel, March 26, Requiem High Mass was sung by Rev. W. R. A. Marron, with Rev. Dr. William Floissac and Rev. James Thornton as deacon and subdeacon. Dr. Floissac preached. Rev. Alphons Bertele and Rev. Frank Pokriefka were present.

Sister Lucy had been a member of the community for twenty-four years, and had been on mission in Cheboygan, Flint and at Holy Rosary and Holy Redeemer in Detroit. During the past winter she had been stationed at the Hall of the Divine Child in Monroe where she died last Friday after a week's illness of pneumonia. She was the daughter of Mrs. Emma Valentin, and the sister of Mrs. Irving Brown, both of Detroit. Two cousins, Sister M. Sylvia and Sister Marie Celeste, are also members of the Sisters of the Immaculate Heart of Mary. Sister M. Antoinette of the Sisters of Christian Charity of Holy Fam's Convent, Danville, Pa., was a aunt and Rev. Theodor J. Valentini of St. Joseph's Hospital, London, a cousin.

SISTER JANE DE CHANTAL

The Divine Reeper culled a Golden Sheaf from the ranks of the Sisters of Providence on Sunday, March 18th, by the death of a saintly member in the person of Sister M. Jane de Chantal—Sarah McAuley.

Fortified by the abundant consolations of religion, this death, so sweet and peaceful, came as a reward of a long religious life full of activity and merit.

Ninety-five years of age and sixty-one in religion! What a long and beautiful career stamped with the Divine seal of love for the aged and suffering!

Sister de Chantal was the fourth candidate to enter the Providence Novitiate, and as might be expected the newly founded Community suffered many privations, still, these sacrifices did not daunt the courage of the brave postulante.

Different and important offices were assigned her, but the works nearest to the heart of this zealous Sister were the service of the sick, collecting alms for the poor, visiting prisoners and teaching catechism.

Her Golden Jubilee was celebrated with solemnity, and on this happy occasion the gifted Jubilarian composed a poem which is treasured by the Community. For more than a decade she was practically an invalid from the effects of an accident; and when sympathy was expressed for her sufferings, she would gaily answer: "It is God's Will and out of heaven I could not be happier."

A staunch adherent to the gracious mannerisms and discretion of the Scotch nation, she proudly claimed Glasgow as her home.

The only surviving relatives known to the Community are cousins, the Misses Conlogue and brothers, Toronto.

A cloud of sorrow hovered over the entire Institute today for the withdrawal of an exemplary co-laborer, who taught its members many valuable lessons in humility, charity, abnegation and patience in suffering.

Let us hope that all whom Sister Chantal has helped on earth, for nearly a century, will form her glorious escort to the Foot of the Throne where God crowns holy souls with everlasting bliss!

SISTER M. THOMAS

The Angel of Death made a very unexpected visit to St. Michael's Convent, Belleville, on Monday, March 26th, and culled from the small community one of the cherished members in the person of Sister M. Thomas. Truly has Our Lord said "Be ye always ready, for you know not the day nor the hour."

Sister had been enjoying her usual good health until Monday afternoon when she spoke of having a severe pain in her chest. Medical aid was immediately summoned and although the attack did not seem serious she dismissed her class and returned to the convent which is but a short distance from the Academy where she expired shortly after her arrival.

In the sudden demise of Sister M. Thomas the Sisters of Providence, Kingston, have lost one of their most loved and devoted Sisters. However, the members of her own Community are not the only ones who will mourn her loss as during her long years spent among the little ones of Our Lord's flock, she had endeared herself to a great number of children, who will never realize how much they will miss by her removal from their midst.

Sister seemed to have a special talent for the training of little children and was often heard remark how dear the little ones were to Our Blessed Lord. She delighted especially in preparing the children for their First Holy Communion and her little classes at St. Michael's Academy will long remember the lessons given for that most important event of their whole lives.

She was exceedingly kind to the poor and suffering and many are the acts of charity which preceded her to the Great White Throne.

Her life for the past thirty-two years was devoted to the works of charity performed by the Community being thus a long preparation for that summons which finally came on Monday evening.

Sister M. Thomas was born on Wolfe Island, and received her early education in the city of Kingston, where she entered the Providence Novitiate at the age of seventeen. She was the daughter of the late Terrance Murphy and is survived by three brothers and four sisters.

The funeral took place on Wednesday from the Chapel of Our Mother of Sorrows at the Mother House, Kingston, where Requiem Mass was sung by His Grace Archbishop Spratt, assisted by many priests. The sympathy and gratitude of pupils, parents and friends was expressed in many ways but especially by the large number of spiritual offerings for the repose of her soul. May the Divine and loving Heart of Our Risen Saviour admit her soon to the eternal enjoyment that reward which He has promised to all who forsake father, and mother, home and loved ones for His sake. May she rest in peace.

JAMES E. BROWN

James Emmanuel Brown was born at Port Hill, P. E. I., on January 28th, 1846, being the son of the late William Brown and Henrietta McArthur. After a few years spent at school he accepted of such occupations as occasion offered, being a different time mail driver, county sheriff, local carpenter, and builder.

In 1877 he purchased from the heirs of the late Stephen Gillis the property at Bayside on which he was to build his home. In 1880, he married Margaret Ellen, daughter of the late Capt. Hugh McDonald and Cicely McIntyre. Capt. Hughie was a nephew of the late Bishop McIntyre, as well known in Eastern Canada during the latter part of last century. Of this union were born eight children; William F. and H. Justin, Pittsburgh; Dr. John B., Boston; J. Alphonsus and Raymond J., Bayside; Mrs. Joseph D. McLellan and Mrs. Linus C. McDonald, Cross Rivers; and the youngest, Hattie C., now Sister Saint Marie Raymond of the Cong. de Notre Dame, Montreal.

By the practice of thrift, honesty, and perseverance the late Mr. Brown, with the assistance of his esteemed life partner, built and equipped such a home as is today the pride and comfort of his family. Though his chief interest was in his home yet he never allowed selfish notions to prevent him from entering any undertaking which was for the good of the whole community. For upwards of twenty years as trustee of St. Patrick's Church, he discharged the duties of that high office with vigor and success, while for an equally long period as Secretary-Treasurer of the Grand River Dairying Co., he held the esteem and confidence of all with whom he came in contact. A man short of speech but long on reflection his judgment carried that weight which mature consideration gives. Though not taking an active part in public life for some years yet his mind remained as bright and his judgment as clear as during the height of his physical powers and many sought and gladly received from him the counsel which they required.

His death on the night of March 24th, 1928, was like his life—quiet and peaceful. He died fortified by all the consoling rites of the Holy Catholic Church.

His funeral on March 27th was largely attended. Solemn Requiem Mass was sung by the pastor the Rev. John A. McDonald, assisted by Rev. John J. McDonald, Summer-side as deacon; Rev. F. L. Conolly as Wellington, as sub-deacon; and Rev. M. Monaghan, Miscouche, as master of ceremonies. The pallbearers, all life-long friends of the deceased, were: Messrs. Frank Gillis, Venontus Morrison, James McIntyre, Cornelius McLellan, Joseph R. McIntyre and Henry Thompson. His body was laid to rest in St. Patrick's cemetery, Grand River, there to await the resurrection of the just. May his soul rest in peace.

MRS. JOHN COOGAN, SR.

Cobourg World, March 22. Just a year to an hour from the time that Mr. John Coogan, foreman for many years of the Cobourg World, passed away, his devoted and well beloved mother, Mrs. John Coogan, Sr., entered into rest at her residence, Tweed St., on Thursday evening. It was a singular coincidence that her death should occur almost at the same hour as did her son's. Mrs. Coogan had been gradually failing for a year or two and for the past few weeks had been confined to her bed practically all of the time. On Thursday afternoon about four o'clock she took a turn for the worse, and gradually sank until her death.

Mrs. Coogan was a woman of good education and judgment. She took a keen interest in the affairs of the town, and of her country as well, and even after she had passed the eightieth milestone, delighted in perusing her daily paper, and learning the news of the day. She was a woman, also, who looked well to the ways of her own household, and was a most devoted and wise mother.

Mrs. Coogan was one of the town's oldest residents, and because of her alert mind, keen interest in people and events, and a remarkable memory, she could recall and relate

much that was of interest in the civic history of Cobourg. To her was accorded the privilege of watching Cobourg grow from a village to a town of importance historically and educationally. Genial and kindly in her ways, she was a good neighbour and a kind friend, and as such was highly regarded.

Mrs. Coogan, (Anne Moran), was born in Queen's County, Ireland, in 1837, and was the only child of the late Mr. and Mrs. Peter Moran. She came with her parents to Cobourg in 1840, and was for eighty-three years a resident. Mr. Moran erected the house on Tweed street, that has been her home during almost all that time. She married John Coogan, a well known and respected citizen, who predeceased her by sixteen years, passing away in 1907. Their home was bereaved by the death of two young sons during the earlier years of their married life, and later, in her widowhood, a great grief came, just a year ago, in the death of her son, Jack, who had remained with her in the home, and cared for her declining years. Surviving their mother are one son, James of New York, and three daughters, Sister Irene of St. Joseph's Convent, Lindsay, Mary, Mrs. Charles Carroll, Hamilton Tp.; Nellie, Mrs. John Grosjean, Haldimand Tp.; and also her daughter-in-law, Mrs. John Coogan, Jr., and the latter's little children, Jack, Margaret and James.

NEW BOOK

"My God and My All." A Prayer Book for Children. By Rev. F. X. Lasance, Author of "My Prayer-book," etc., size 4 1/2 x 3 inches, 288 pages. Large type with illustrations. Black or White Cloth, plain edges, gold side title, 35 cents.

Turning his attention this time to the little folk, Father Lasance, the well-known author of "My Prayer-book," the most popular Manual of Devotion, has with his rare spiritual discernment brought together a collection of prayers which appeal in a special manner to the hearts and minds of children and which will serve to train them in systematic devotion and also inculcate in them a love for the Church's own prayer. Thus the Rev. Author, recognizing the great supernatural value of indulgent prayers, and solicitous that children should at an early age form the profitably spiritual habit of frequently reciting such, has included a selection of indulgent ejaculations suitable to the child mind, easy to learn and retain. Simple prayer-poems, easily memorized, infuse into the religious educational development of children, are also included.

This beautiful child's Prayer Book with its graceful and generous sized type so needful to the eyes of children, its handy form, its attractive illustrations specially those relating to the Holy Mass and substantial binding in a variety of styles to suit many tastes, is offered at prices remarkably low for such a handsomely made book. Father Lasance has crowned all his efforts in the writing and compiling of prayer books with this labor of love for the little ones and has appropriately named it "My God and My All," which was the favorite aspiration of St. Francis of Assisi.

For sale at the CATHOLIC RECORD, London, Ont.

INVOCATION OF SAINT ON NEW GOLD DUCAT

Prague, March 14. —Czechoslovakia is to have a new gold coin, struck with the arms of the Republic. This is not an innovation, but rather a restoration of the ancient gold currency which was known as the "ducat." When the bill approving the new currency was passed by the Chamber, Deputy Myslivec, of the Popular Party, recalled the glorious past which will be represented by the new ducat, for like the ancient coin which revives, it will bear the image of the national patron saint, with the inscription "St. Wenceslaus, let us not perish, neither we nor our descendants." The first ducats will be struck at Kremnice, (Slovakia) at an early date.

The bill providing for the new gold ducat was one of the last legislative measures introduced by the late Minister of Finance Rasin, who died recently as the result of wounds inflicted by the communist Soudal, and to whose ability and sagacity Czechoslovakia owes the defence that she has escaped the general bankruptcy from which so many nations of Europe are suffering.

DELCASSE'S LAST WORDS

When M. Delcasse, former French Minister of Foreign Affairs, died suddenly at Nice, a few days ago, he was just leaving a concert and medieval mystery play which had been given at the Bishop's residence. The papers tell at the end of the concert M. Delcasse remarked to the director of the players: "If Paradise resembles what you have just shown us, one wants to die."

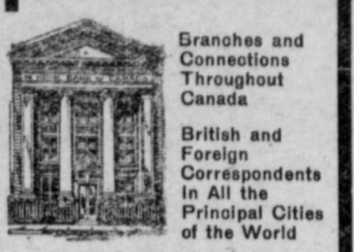
These were his last words. As he was crossing the garden of the Bishop's residence he fell to the ground, unconscious, and was picked up dead.

It is interesting to recall the fact that M. Delcasse was a member of the Combes cabinet and that the last act of his life was to attend a

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concert given for Catholic work, just as his last visit was to Msgr. Capon, Bishop of Nice.

It must be admitted that personally M. Delcasse was never a militant anti-clerical even though, as Minister of Foreign Affairs, he was involved in the rupture between France and the Vatican. In any case, the former struggles are so long past and so deeply deplored even by many who led them, that no one was astonished to see the auxiliary Bishop of Paris give the absolution over the former minister of a government which prepared the Separation.

CARETAKER WANTED

GOOD reliable man wanted in country parish. One capable of taking care of furnace, lawn and barn. Apply Box 26, CATHOLIC RECORD, London, Ont.

TRAINING SCHOOL FOR NURSES

MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Directors of Nurses, Mercy Hospital, Toledo, Ohio.

AGENTS WANTED

AGENTS to sell Dr. Boyer's Toilet Soap—Toilet Articles—Home Remedies. Men or women can do this work and earn from \$2 to \$75 per week. Whole or spare time. Territories assigned. For further particulars apply to Boyer Manufacturing Co., Dept. 56, Toronto, Ont.

AGENTS WANTED

AGENTS—men or women. Sell knitting yarn the article most in demand. Everywhere in knitting. We supply sample card of nineteen shades of the best two ply and four ply knitting yarn on the market. This yarn is specially adapted for use on knitting machines. We allow large profits and supply your customers free with printed instructions for knitting popular, up-to-date garments. This helps you make sales. Write for sample card and territory. Donald Manufacturing Company, Dept. 132, Toronto, Ont.

SOME AMERICAN PROTESTS

The Association of Reform Rabbis of New York have addressed a protest to M. Tchitcherine concerning the proposed imposition of the death penalty on the Catholic prelates. The cablegram signed by Rabbi Dr. Samuel Schulman of the Temple Beth-El, reads:

"The Association of Reform Rabbis, New York, pleads in the name of humanity and mercy that Governments do not execute ecclesiastics."

Feeling in official quarters in Washington is inclined to the opinion that the animus of the Soviet authorities against the Archbishop and other members of the Catholic clergy springs from the fact that they are Poles and is an illustration of the tortuous methods pursued by the communists to further their political ends.

New York, March 30.—Archbishop Platon, Metropolitan of the Russian Orthodox Church in North America, called formally at the residence of the Most Rev. Patrick J. Hayes, Archbishop of the Catholic diocese of New York, to express regret and grief because of the sentences of death passed by the Bolshevik tribunal upon Archbishop Zeplosk and Mgr. Butchkavitch. The meeting was arranged at the request of the Russian Metropolitan and is believed to establish a precedent for the United States.

A statement issued after the meeting by W. W. Bouimistrow, Secretary of the General Board of the North American Archdiocese of the Russian Orthodox Church, says: "Metropolitan Platon wanted to express his sympathy by a brotherly visit. Archbishop Hayes received the Metropolitan most graciously, the two Archbishops shaking hands warmly. The visit lasted half an hour and was most fraternal. Our Metropolitan told Archbishop Hayes of how heartily he was over this terrible sentence of an Archbishop of which Mr. Hayes belongs and expressed the most profound grief that he could do nothing in Russia, as he was not of the Bolshevik party."

At Archbishop Hayes' residence, reports of the meeting were confirmed by his secretary, the Rev. Dr. Stephen A. Donahue.

CARDINAL LOGUE AGAINST A FIXED EASTER

Dublin, Mar. 26.—Cardinal Logue is emphatically opposed to a fixed Easter. A fixed Easter would, he says, completely upset the Calendar and Feast days. He admits that the Gregorian Calendar needs revision in some slight matters. In the course of further observations on the subject, he said:

"The laws for Easter have existed since the beginning of the Church and I would have nothing whatever to do with any movement to change the laws."

DIED

CANNING.—In Chatham, Ont., Feb. 23, 1928, Thomas Canning, aged ninety-eight years. May his soul rest in peace.

Vices are of different kinds, but the fruit of them—trouble, disorder, confusion—are alike.

FARM TO RENT

100 ACRES good land in every way suitable for farming, good markets, roads, etc.; fall wheat and ploughing, Norfolk County. Immediate possession. Apply to Box 15, Chatham, Ont.

CHILDREN FOR ADOPTION

GOOD Catholic homes wanted for five little girls, ages 8, 9, and 10 years, and for four boys of the same ages. There is a brother and sister, ages 8 and 1 years, who would fit well into one home. Applications received by William O'Connor, Children's Branch, 181 Victoria Ave., Toronto.

FOR SALE

HARDWARE business in thriving town in Saskatchewan, German Catholic Community. Splendid opportunity. Address Box 282, CATHOLIC RECORD, London, Ont.

FARMS FOR SALE

A FARM of 200 acres, 60 cleared, good frame house and barn, near main road, close to river and lake, within three miles of Church and Separate school. If interested, write immediately to Box 27, Kearney, Ont.

OLD CARPETS MADE INTO RUGS

OLD carpets made into beautiful reversible rugs in Oriental effects; rag rug weaving a specialty. Write for price lists. Phone Gerrard 7604. Veteran Rug Weaving, 2227 St.

WANTED

JANITOR wanted for city church and house. One who understands steam heating preferred. Brick house in ambitious young woman. References required. Address Box 460, CATHOLIC RECORD, London, Ont.

HOUSEKEEPER wanted for small family composed of one lady and two gentlemen. One with some knowledge of French preferred. Please apply to Box 388, CATHOLIC RECORD, London, Ont.

A PROMISING girl, eight years old, wants home with Catholic family. Write Box 363, CATHOLIC RECORD, London, Ont., for particulars.

WANTED a middle aged woman to assist with house work in London. Good home for one who is accustomed to children. Applying references and wages wanted to Box 367, CATHOLIC RECORD, London, Ont.

AGENTS WANTED

AGENTS to sell Dr. Boyer's Toilet Soap—Toilet Articles—Home Remedies. Men or women can do this work and earn from \$2 to \$75 per week. Whole or spare time. Territories assigned. For further particulars apply to Boyer Manufacturing Co., Dept. 56, Toronto, Ont.

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AGENTS—men or women. Sell knitting yarn the article most in demand. Everywhere in knitting. We supply sample card of nineteen shades of the best two ply and four ply knitting yarn on the market. This yarn is specially adapted for use on knitting machines. We allow large profits and supply your customers free with printed instructions for knitting popular, up-to-date garments. This helps you make sales. Write for sample card and territory. Donald Manufacturing Company, Dept. 132, Toronto, Ont.

POSITION WANTED

EXPERIENCED priest's housekeeper would like position as housekeeper or companion. Address Box 266, CATHOLIC RECORD, London, Ont.

COMPETENT widow with daughter desires

a position as priest's housekeeper or cook in a hospital or convent near an academy where daughter can board and finish her studies. Apply Box 356, CATHOLIC RECORD, London, Ont.

POSITION as travelling salesman or clerk in

general store business. Address Box 284, CATHOLIC RECORD, London, Ont.

EGGS AND BABY CHICKS

S. C. ANCONA (Sheppard & Glen Strain). Day Old Chicks 20 cts. each. Eggs \$1.50 per 15. \$7.00 per 100. Breeders selected from 1200 hens. Ancon exclusively. Housed in fresh air houses. Established 1916. The Wales Poultry Yards, Wales, Ont.

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