

The Catholic Record.

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

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HOUSE OF CONFUSION

NO TRIAL UNLESS RECTOR CLEARLY GUILTY

New York, Feb. 2.—The Rev. Dr. Percy Stickney Grant, rector of the Episcopal Church of the Ascension, is not to be brought to trial for heresy as a result of his recent sensational sermons which have been interpreted as a denial of the divinity of Jesus Christ. Announcement to this effect is contained in a letter addressed to Dr. Grant by the right Rev. William T. Manning, Episcopal Bishop of New York.

After taking the Ascension Rector severely to task for his "words and actions" for years past, the Bishop's letter reads:

"Let me then state clearly the reason why you are not brought to trial so that no one can misunderstand the position of the Church in this matter.

You are not brought to trial because you refer in remissive and vague and ambiguous language instead of clear and explicit. Your statements are so phrased that they cast doubt upon the Church's essential faith and imply your own disbelief in it, while not quite fully and clearly stating this. Even though the faith of the Church may virtually be denied and doubt cast upon the most essential belief, a court ought to be convened only when this denial is in terms that are clear and free from ambiguity.

WHERE RECTOR STANDS

"You, therefore, stand in this position: you have by your own utterances caused grave doubt in the mind of the Church at large as to your belief in the deity of Our Lord Jesus Christ. You have been given opportunity to remove this doubt but you have not done so. You have made your reply to me in words which fail to make clear your belief in this essential truth. There for the present the matter rests."

The controversy between Bishop Manning and Dr. Grant started with the latter's sermon on December 14 in which he said the consecration of churches is an inheritance from witchcraft, and cast doubt upon the belief of educated men in the clergy in miracles and in the divinity of Christ. Bishop Manning wrote to Dr. Grant asking him to either state his acceptance of the doctrines of his church in "clear and unmistakable language" or to resign from the ministry. Dr. Grant answered the bishop but did not recant and he has given no intimation of any intention to resign.

In the Bishop's second letter he had the following to say regarding Dr. Grant's activities in the past: "I do not wish to say anything that is unnecessary or that is needlessly severe, but in view of your reply to my letter it is my duty to tell you truthfully what the situation is in which you have placed yourself before the Church. This is not an isolated incident. It does not stand alone. For years past your words and actions have given grave concern to the bishops of this diocese and to the Church. By your advocacy of easy divorce you have shown your contempt for the law and the teaching of the church of which you are a minister. In terms offensive and shocking to Christian believers, you have cast doubt upon the teachings, the services, and the sacraments of your church as you did in your recent sermons."

"By your own utterance you have seemed to the church to deny the essential faith for which she stands. The suggestion that this is a difference between 'low church' and 'high church' is merely an attempt to confuse and obscure the true point at issue. There is here no mere issue between parties of the church. The real issue is that of belief in the power and God-head of Jesus Christ and here all parties in the church are at one."

A story printed in the New York Times asserts that six of the wealthiest parishes in the city support Dr. Grant and that a split in the membership of the church would imperil the success of the projected drive for a \$15,000,000 fund for the Cathedral of St. John the Divine. The Times' story reads in part: "As a result of the controversy with the 'advanced' churchmen precipitated by the Ascension Rector's outspoken sermons and the Bishop's demand that he retract or resign, factions have been formed and the Bishop's opponents claim six of the wealthiest city parishes have lined up against his policies."

"No one could be found who would vouchsafe an opinion whether there would be open opposition to the drive or a lukewarmness over it, but the Bishop's plans for it and split in church harmony were spoken with one tongue."

Suggestions have been made during the past week that, instead of the heresy trial which the Bishop has now indicated will not be held, there may be what is known as a "withdrawal of confidence"

on the part of Bishop Manning. This would mean that the Bishop would refrain from visiting the Church of the Ascension for the administration of Confirmation or for "Episcopal visitations" and that he would have no intercourse whatsoever with the congregation while Dr. Grant remained as rector. Under the laws of the church, the Bishop cannot be required to visit the church for three years. In effect, it is explained this procedure would amount to a limited form of an interdict.

ATTRACTS WIDE ATTENTION

That the controversy is attracting attention outside of New York is indicated by a letter printed in a New York paper from a man in Quebec in which the point is raised that heresy from the Episcopalian viewpoint may consist of going to either of two extremes, extreme liberalism or extreme imitation of the Catholic Church.

"In what way," asks the writer, "is Dr. Grant with all his absurdities, more guilty of conduct prejudicial to the good of the Church than the clergy of the Church of St. Mary the Virgin, who cheerfully celebrate the Roman Mass, hear confessions, conduct requiem Masses for the dead, etc., all of which are distinctly contrary to the doctrines and articles of religion of the Episcopal Church, and moreover, do this apparently with the connivance of the Bishop of the Diocese?"

NEW ENGLISH JOURNAL

London, Feb. 2.—The first number of a new Catholic journal, Catholic Truth, which is published by the Catholic Truth Society, has made its appearance.

Well printed on excellent paper, this latest addition to the stock of Catholic journalism will serve as a medium for communication between members of the Society. The journal will appear monthly at a cost of six cents.

Cardinal Bourne contributes a letter to the first issue, in which His Eminence expresses the hope that the new journal will be a means of holding together the members of the Society, which has grown so rapidly during the past two years.

Hilaire Belloc contributes a striking article on the title "Catholic Truth," and there is an article on "Bad Popes" by the distinguished Jesuit scholar Father Thurston. There is a section designed to counteract calumnies against the Catholics and the new monthly covers a good deal of interesting ground.

ENGLAND WELL-DISPOSED

London, Feb. 2.—A Catholic Prime Minister for England, in the future, who will introduce Catholic principles into our public life, is what Mr. Parkinson, the venerable Rector of Oscott College and head of the Catholic Social Guild considers to be among the possibilities.

That day has not arrived yet, but if Cardinal Bourne's view of the present outlook is accepted England may be on the threshold of a great movement towards Rome and the Catholic Church.

"There is a fact," said Cardinal Bourne recently, "of which perhaps some are not quite so cognisant as I am myself; but I believe it is a fact, that never in the history of this country, since the religious disruption of the sixteenth century, has there been a greater spirit of readiness and willingness to listen to those claiming to be Catholics because they have taught and are teaching in every part of the world and have carried on that teaching in every generation as long as Christianity has existed."

ANTICLERICALISM WANING

Paris, Jan. 18.—The Law of Separation having given the municipal government ownership of the churches, the use to which these buildings may be put must be decided upon by the Municipal Council.

THE CONSTITUTION OF MEXICO

CONGRESSMAN SHOWS HOW IT OUT-LENINS LENIN

In our last issue we mentioned the expulsion from Mexico by President Obregon of Mgr. Filippi, Delegate Apostolic, for having taken part in outdoor religious ceremonies. The act elicited a denunciation from Mr. Hudspeth of Texas, in the American House of Representatives. Mr. Hudspeth pointed out that the confederacy clauses in Article 27, affecting American owned property, which constitutes the obstacle to recognition, is not there by chance. He called the attention of the House to other provisions "out-Lenin" Lenin, confiscating church property in the name of the State, and suppressing religious freedom, in harmony with the Communist theory upon which the document is drawn.

"I say this," declared Mr. Hudspeth, "that the property of churches and religious institutions is, under this constitution, confiscated and declared the property of the nation. Some of my colleagues look a little sceptical at this unusual and astounding statement. I will read the exact language, and let you draw your own conclusions. Before I do, let me state that it was my understanding that this constitution of 1917 was patterned largely after the Bolshevik constitution of Russia. I do not know that to be a fact, but I do know that the true theory of Bolshevism is diametrically opposed to all religion and all religious exercises. Now, read this constitution as to ministers of religion, as to religious meetings, as to schools under religious institutions, and as to churches acquiring property, and draw your own conclusions."

"No ministers of religious creed shall, either in public or private meetings or in acts of worship or religious propaganda, criticise the fundamental laws of the country, the authorities in particular, or the Government in general; they shall have no vote, nor be eligible to office, nor shall they be entitled to assemble for political purposes."

"And in pursuance of this clause in this constitution, in the State of Oaxaca, in the southern part of the Republic, the number of ministers of religion has been curtailed to six in the entire State, having a population of at least half a million. The humblest citizen of our country can criticise its laws and its rulers without let or hindrance, but a minister of the Gospel cannot do so in Mexico. If he does, he goes to jail. And you will find in other parts of this remarkable document that only a Mexican by birth can be a minister of any religious creed in Mexico nor can any minister vote, hold office, or assemble for any political purpose."

Much has been said of the national pride which prevents the Mexican Government from modifying Article 27 or declaring it non-retroactive, but in view of the Bolshevik character of the constitution as a whole the conclusion is justified that President Obregon either does not want to modify Article 27 or is afraid to propose it for fear of stirring the wrath of the Radicals. There is not much doubt that it is the view of the United States Government that it is the latter reason rather than the former which stands in the way of adjustment.—The Catholic Times.

MILTON AND SEDULIUS

Dr. George Sigerson, recently nominated one of the Senators of the Free State of Ireland, has made an important literary discovery, according to Right Hon. Augustine Birrell, writing in The Sphere. The Senator has published a book entitled "The Easter Song: Being the First Epic of Christendom by Sedulius, the First Scholar Saint of Erin," and claims that Milton was greatly indebted to Sedulius for thoughts, words and phrases in "Paradise Lost" and "Paradise Regained," and that where "he diverges from Sedulius he sinks sadly."

Sedulius was an Irishman, born about A. D. 374, who left his native shore early in life and never returned. He was a great traveller and became famous as a scholar and teacher in Rome and Athens. It was in Athens that he composed his Latin epic poem, "Carmen Paschale," which was published A. D. 494, and which was at once a great success. It consists of five books, the first being introductory and the second telling of the expulsion of our first parents from Eden, the advent of death and the decadence of the human race, afterward redeemed by the birth of Christ. The remaining books relate the history of our Lord. In the second book is a passage in which "Dr. Sigerson's enthusiasm has discovered the frontal verse of 'Paradise Lost' and the germ of 'Paradise Regained.'"

Dr. Sigerson translates it very closely as follows:

The first of Man, by ruthless serpent cast,
From Eden's flowerful seat, woeful,
at last
In lures of pleasant taste drank bitter death,
Nor he alone, presumptuous cause of wrath,
Fell 'neath the mortal law, but all
The sequel race who all in him began.

"Dr. Sigerson," writes Mr. Birrell, "seems to me to make it also certain that our blind Maecenas had at one time before he had lost his sight glanced over the Carmen Paschale in one or another of its numerous editions. It is an amazing thing that, so far as I remember, none of Milton's editors—Newton, Todd, Mitford, Masson, or his best biographer, Mark Pattison—mentions Sedulius, though they concern themselves with other and far less well-known predecessors, to whom they trace indebtedness."—The Toronto Globe.

K. OF C. BOGUS OATH

CIRCULATORS ARE TO BE PROSECUTED FOR LIBEL

An aggressive campaign to oppose the organized propaganda directed primarily against the Knights of Columbus, principally by agents of the Ku Klux Klan and similar organizations, has been launched by the K. of C., according to a statement by Supreme Advocate Luke E. Hart, of St. Louis.

"This campaign," said Mr. Hart, "is purely a defensive act to further the cause of harmony between all citizens of the country, of whatever religious denomination. It is a fact that a violent wave of religious prejudice is sweeping the country, mainly as the result of organized bigotry, the organizers of which, it is evident, are actuated by mercenary motives."

"Since the infamous oath falsely attributed to the fourth degree membership of the Knights of Columbus first made its appearance, there has been no more vigorous circulation of this oath in different parts of the country than there is today. On the face of it, the fake oath is an insult to the intelligence of even the average prejudiced person. It is a fantastic conglomeration of the worst things in Eugene Sue and other writers of diseased fancies."

"So widespread is the circulation of this foolish and malicious document that Supreme Knight James A. Flaherty and the Knights of Columbus supreme board of directors have been led to take drastic measures to check its circulation. For the first time we have offered substantial monetary rewards to anybody who can prove that the alleged oath is part of any authentic ceremony of the Knights of Columbus. Five separate deposits of \$5,000 have been made in five Texas banks, each \$5,000 payable to anybody who, within sixty days, can deliver proof to unbiased judges that this alleged oath is genuine."

"The Order is not only thus challenging its vilifiers; but as Supreme Advocate, acting by direction of the Supreme Knight, it is my duty to initiate prosecution of persons against whom evidence has been secured that they are circulators of the bogus oath. One of these persons was recently convicted in Texas for this criminal libel, and at the instance of Supreme Warden David F. Supple another was recently convicted in San Francisco. Suits will be entered at the earliest possible moment against printers and publishers of the bogus oath in certain other cities throughout the United States."

"So regularly is this oath revised that it would appear to be a flourishing industry. Copies of the oath, the evidence shows, are retailed for ten cents each, and sold in job lots at varying prices. The printers of this wretched forgery usually advertise in their catalogues a comprehensive list of anti-Catholic publications, the very titles of which reek of obscenity."

"Early in the organization of the Ku Klux Klan it was demonstrated that recruiting agents of the Klan made use of copies of the K. of C. bogus oath. The root of the evil goes back to the time when the bogus oath was used against a Catholic in a Pennsylvania political campaign, subsequent Congressional investigation of the campaign resulting in the oath being printed in the Congressional Record. Now copies of it contain the legend, from the Congressional Record, which, to the uninformed or unintelligent, gives the spurious document an air of genuineness. The alleged oath was simply an exhibit of evidence in the Congressional investigation."

"We do not hesitate to call upon every member of the Order, upon every Catholic and upon every broad-minded fellow-citizen, no matter what his religious denomination, to aid us in running down the circulators of this malign libel. In several test cases the circulation of this oath has been demonstrated to be criminal libel, conviction carrying with it sentence of fine and imprisonment. In the past, the Knights of Columbus have been satisfied to obtain conviction of the culprit or culprits involved and then to ask mercy for the convicted. But this clemency appears to have failed in its object of demonstrating that the Knights of Columbus were not animated by a vengeful spirit

CATHOLIC HOLLAND'S MISSIONARY WORK

Writing from Haaren, Holland, to the workers at Maryknoll, the Rev. G. Bradsma reports.

"We are 2,000,000 Catholics. In the various mission fields abroad are 1,018 priests, 410 brothers and 993 sisters; in the mission houses in Holland 247 priests, 219 brothers and 128 sisters are active. There are 49 mission houses in Holland and in the mission 20 Dutch bishops and 4 Prefects Apostolic."

"The Association for the Propagation of the Faith, the Association for the Infancy, Opus S. Petri for the native clergy, the Unio Cleri Pro Missionibus and a number of other associations are prospering in Holland."

"We should be desirous of making the truth better known and zealous in advancing the Kingdom of God among men. If every Catholic were to spend a moderate sum of money each year in distributing excellent Catholic literature among friends, acquaintances and others not of the household of the Faith, what a wonderful amount of good would be accomplished."

"Parochial and diocesan societies of every kind might laudably undertake, in addition to their regular duties, serious efforts to encourage the reading and distribution of good Catholic literature."

"We earnestly urge upon all we have done before, the encouragement and the support of the Indiana Catholic, which, for many a year, has fought bravely and well in the forefront of the battle for truth."

"JOSEPH CHARTRAND, Bishop of Indianapolis."

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CATHOLIC NOTES

London, Feb. 5.—The Gregorian calendar is now in vogue in Greece, according to advices received here. The adoption, which has been anticipated for some time, was made effective February 1.

San Francisco, Jan. 29.—Mrs. Mae Ella Nolan, widow of the late Congressman John I. Nolan, who was elected last Tuesday to fill the vacancy created by the death of her husband, is the first Catholic woman to be elected to the Congress of the United States.

Paris, Jan. 18.—Brother Sebastian, of the Brothers of St. Gabriel has been elected Superior General of the Congregation at the chapter just held in Brussels. He succeeds Brother Martial, who died in Liverpool in May 1922.

The Rev. John M. McRory, O. M. I., one of the best known Missionaries in Canada and the United States, died on the 9th inst., at the Oblate Novitiate, Tewksbury, Mass. He preached many Missions in various parts of the diocese of London and conducted the annual retreats for the clergy and religious Communities on more than one occasion.

St. Louis, Mo., Jan. 27.—The formal dedication of the new building of the St. Louis Jesuit University's Institute of Law at Grand and Lindell boulevards took place Monday evening, during the reception given by the faculty and officers of the Institute to the alumni, their friends and families.

Paris, Jan. 18.—A Catholic family house has been opened in the city of Arras for the benefit of the Belgians living there. The house has club rooms, a library, etc. It is intended as a meeting place where the six thousand Belgians living in Arras can get in touch with each other. A Belgian priest has been appointed chaplain for the colony.

Cleveland, Feb. 5.—Catholic Daughters of America in this city have contributed \$3,500 for the maintenance of the Girls' Catholic High School which has an enrollment of 400. This society makes an annual contribution for this purpose. It was given the maintenance of the school by Bishop Joseph Schrembs as its principal work at a reception tendered the Bishop a year ago.

Paris, Jan. 25.—Candidates for the "Certificate of Pedagogical Aptitude" who have taught in the Public schools for five years are exempt from the necessity of taking the written examination, according to a decree of the Minister of Public Instruction. To the inquiry replied that the teachers of both Public and private schools may benefit by the dispensation under the same conditions.

New Orleans, Feb. 5.—More than 250 youths between the ages of thirteen and eighteen were initiated as members of the first class of a newly-organized junior unit of New Orleans Council, No. 714, Knights of Columbus here last week. The new junior organization will be known as William F. Davitt Council in honor of the Rev. William F. Davitt of Wilmansett, Mass., the Catholic chaplain who was the last officer of the American forces to be killed in the World War.

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CARROLL O'DONOGHUE

CHRISTINE FABER

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

CHAPTER V. MRS. CARMODY

A mile distant from the cottage in which dwelt Nora McCarthy and Clara O'Donoghue, there stood one of the better class of Irish country cottages...

"I never had an aisy moment with him, an' I'm afraid I never will. The Lord betune him and harum, but where can he be at all? Six months this very day since I laid eyes on him..."

"Mother, mother! did you think I was dead? Sure I'm not—I'm here, your own Tighe, back again..."

"Well, there he is, my son! I was thinkin' an' plannin' an' prayin'—yes, mother, on many a night when I'd look up to the stars an' away to the say that parted me from old Ireland..."

"You omadhaun! what else is it I'd mane?" "Sure how could I love that, when my education just stopped short of the power of bein' able to write at all..."

"Come back, Tighe, my son! I will listen. Sure my heart was breakin' while you was gone, an' every day I fixed yer room the same as if you slept in it the night afore..."

"You omadhaun! what else is it I'd mane?" "Sure how could I love that, when my education just stopped short of the power of bein' able to write at all..."

made straight for the part they mentioned, mesel' an' Shaun, an' a'ther a few days I kem to a fishin' village. I tould the people a story about mesel' that won them completely, an' Shaun, what with his tricks an' his affection, he took their hearts intirely...

"At last good luck kem in my way. Shaun and mesel' saved one of the fishermen's children from drownin' one day whin a big wave was carrin' it away foreinst us, and the poor father was so thankful that he said there wasn't one thing he would not for me..."

"'Faith, said I, 'there's one thing that if you'd do it for me, I'd be the happiest man alive.' 'An' what is that?' he asked, 'but to get me off to Australia...' 'I'll do it,' he said, 'if I'm a livin' man...' 'An' he was as good as his word, mother: he tuk me to England himself, in his own little fishin' smack, an' by spakin' a word for me here an' there among some of the sailors that he seemed to know purty well, afther awhile I found mesel' shipped for Melbourne as one of the hands, though the soorach knowlege I had of what that meant—faith it was as an omadhaun in airnest I tuk the place, an' they had more spout out of me than they iver got work..."

"It'd take too long, mother, to tell you all that happened afther I reached Melbourne—how by dint of beggin' an' blarneyin' I made me way across the country till I kem an' ax God to help me..."

"Well, there kem a night at last when we stood together outside the prison walls, an' afore mornin' we wor out on the ocean. There wasn't wantin' friends to help us, an' though the hue and cry was raised, we landed safe in Ireland, an' we're here for the last three days, down at Hurley's where the boys meets, watchin' the signs of the times, an' waitin' to know what to do..."

"The mather is for stayin' an' takin' his chance agin with the rest of the lads, but they've raised the sarch for him, and moreover, they're scourin' this very part of the country in such a hot way that it'll be better for him to lave at once. Some of the boys that'd die to save him coaxed him to fly the country intirely, an' I begged him on me two knees to go. It wasn't one bit o' use; he won't stir a foot till he's seen Miss McCarthy..."

"Tighe sprang from his seat. 'By the powers, mother, you don't name that Morty Carther is deceavin' the mather.' 'I do that same; an' more betokened, there's many a black story tould about him lately...' Tighe folded his arms and dropped his head upon his breast; he was evidently in very troubled thought. His mother did not disturb him, but continued to dry her eyes and to shake her head..."

"Well, he said at last, as if speaking to himself, 'it'll onnarve him intirely whin he hears this.' Lookin' up, he continued in a different tone: 'Go to him any way, mother, an' tell him the mather'll be at Father Meagher's as soon as the night is rightly settled; an' now good-by; mebbe you'll see me afore long, an' mebbe it'll be awhile afore you'll lay eyes on me agin; but don't recieve me in the scoldin' way you did this evenin'...' He caught her in a quick, hearty embrace, and was gone before she had recovered from its effect..."

CHAPTER VI. A NEW HOME

All that Father Meagher's tender, priestly heart prompted he did to make the two orphans welcome and happy in his humble, but neat and cheerful home; and both girls

having repaired to the little chapel, and there laid their griefs at the foot of the sacred altar, returned to the priest's house, at least quite resigned, if not comforted. There were no more tears on Nora's lovely face, and Clara's heightened color alone betrayed her excited thoughts...

"Sure I know how hard it is," spoke up pretty Moira Moghnan, Father Meagher's niece and deft maid-of-all-work, a merry, impulsive girl, who had no care beyond the charge of her uncle's simple household...

She had shown the ladies to their apartment, and with the privilege of long and intimate acquaintance, she had entered, and stood toying with her apron-strings while they put off their outer garments. "Didn't I feel dreadful bad, when Tighe went off the way he did, he pursued; an' don't I keep hopin' an' prayin' that he'll come back soon, and—"

Without waiting to finish her sentence, she bounded down the stairs, and in a moment they heard her in excited and joyful conversation. When she returned, her eyes were all afever, her cheeks glowing; she danced up to the two ladies who were sitting together...

"Oh, I have such news for you, such news! I begged Tighe's mother to let me tell you. Mr. O'Donoghue is back from Australia; he's in Drommacool now, and he'll be here tonight to see you both; an' Tighe is home; he was at his mother's this afternoon. Oh, my heart will burst with joy!"

Nora McCarthy became deathly pale, and away for a moment in her chair as if she would faint, while Clara half started from her seat and looked in a bewildered way at the speaker. Then both girls turned and gazed at each other. They seemed to realize at last the full, glad purport of what they had heard, and throwing themselves into each other's arms, they burst into happy tears...

They would learn the story from Mrs. Carmody, Tighe's mother, and they repaired to the little parlour where the old woman excitedly told her tale. Expatiating on Tighe's "wonderful natural smartness" in managing the escape, and making many an amusing digression and embellishment, she gave at length the substance of Tighe's story; and she thought herself well rewarded when both ladies kissed her and mingled their happy tears with her own...

Father Meagher entered in the middle of the exciting and joyful scene, and the glad tidings were told to him by every voice at once. His kind old eyes grew moist with the emotion he could not suppress, and his delight at the prospect of so soon beholding the escaped convict was as keen as that of the two young ardent hearts beside him; but his manner was not entirely free from anxiety; Nora saw it, and she whispered, while Clara was engaged with Mrs. Carmody: "You foresee danger, father. Carroll will incur a great risk by coming here; perhaps you have heard something while you were out..."

The priest replied in as low a tone: "A company of soldiers have arrived at Casey's, and they seem to be bent on something; now that I have heard about Carroll's escape, and his intended visit here, I fear their arrival has to do with him." "Nora's face blanched. 'Oh, father! he must not come here; we will send him word of the danger.' Father Meagher shook his head. 'If he is in Drommacool now, as Mrs. Carmody says, he is already in the danger; but probably there are those about him who will watch for and warn him; besides we know not to what precise place to dispatch a messenger. Cease your alarm; God, who has so well aided and protected him thus far, will not abandon him now. Pray, my dear child, and all will be well.' There was hardly need of the admiration, for her heart was incessantly sending up petitions for him about whom every fibre of her being had wound itself, and now, as she turned away that her fear might not communicate itself to Clara, her lips were faintly murmuring: "Oh, my God! save him..."

itself, and peered eagerly forward. It was that of a man of slender stature, with a head sunken between his shoulders, and covered with an abundance of thick, shaggy black hair. "My God!" sobbed Nora, confident that she had no listener save Him who was inclosed in the little tabernacle, "accept the sacrifice I have made of myself; I do not ask to be ever his wife, I do not ask to be spared any suffering in this world, but I beg thee to spare him—he is so young, so good. Save him from this danger that threatens, and then do with me what Thou wilt. Thou knowest how much I owe to him and his—his dead father, his loving sister. Oh, my God! save him!"

The listener in the back of the church stood erect, placing his hand behind his ear, as if to catch more surely the words which floated to him; but he was silent afther that burst, and in a few minutes she left the chapel. The strange man walked forward to the altar; with that peculiar, quick, half-bend of the body with which the Irish peasant recognizes the presence of the Blessed Sacrament, he bent his knee as he neared the humble little chancel rail, and began to strike his breast with his hands. "O God! what brought me here at all, when I know I'll have to do it; I'm in his power, and he'll squeeze the heart's blood out of me. She said in her prayer that she didn't ask to be spared suffering for herself, but if she knew what was coming to her—oh God! how can I do the dirty work?"

He beat his breast more violently, and dropped to his knees, bowing his head till his face well-nigh touched the floor, and his scalding tears mingled with his dust. There was a sound of some one entering, and hastily rising, he departed. Buoyant, impulsive Clara, reveling in the expectation of being once more folded to her brother's heart, steadily put aside every fear that came for his safety; he had escaped from Australia, he was there in Ireland near them; and what though a price was upon his head, and keen scouts abroad to secure him, he had eluded them all thus far, and the trusty friends who had already aided him would effect, as they intended to do, his final escape to America. Thus Clara assured herself, and she went about the little house assuring Moira, and chatting with Mrs. Carmody in such a merry, hearty mood that Father Meagher studied all the more to conceal his anxiety from her.

Moira was equally mirthful, and Nora looked at the happy pair and tried hard not to let the gloom of her own sad, longing heart throw any shadow upon them.

TO BE CONTINUED

AND HATH EXALTED THE HUMBLE

Rose Martin in The Missionary

The story of Bathildes, a little English slave girl, reads as a romance or fairy tale; but the most authentic chronicles of that far off time (about the year 680) prove it fact and not fancy. The usual fashion of the world is to trample virtue under foot, or if exaltation is permitted, it is a swiftly passing glory; with Bathildes this was not so, which was due perhaps, not only to the admirable character of the maid but also of the man who loved her.

Clovis II, young King of the Franks, experienced many difficulties throughout his reign. Turbulent nobles were ever making trouble, and the men known as "Mayors of the Palace" were beginning to encroach on royal privileges. Yet at the French court, sanctity was held in high repute; but without mediocrity. There is something of importance I wish to know," he said as he stood beside her. There was a moment's silence; the girl's blue eyes rested inquiringly on the King's face. Then Clovis nodded as though satisfied.

"The King strode forward. 'Wait,' he commanded, sharply. She turned at his voice, surprised, but waited, obediently. There is something of importance I wish to know," he said as he stood beside her. There was a moment's silence; the girl's blue eyes rested inquiringly on the King's face. Then Clovis nodded as though satisfied.

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of their lowliness; for heroically, lovingly, then and through all her life, she practiced deepest humility. From girlhood, her childish prettiness blossomed into beauty; then praise and admiration were freely bestowed. But it was soon obvious they were distasteful to her. Many an admirer turned away, abashed before the level glance of her serene eyes; ardent speeches faltered into shamed silence, before the courteous weariness in the girl's face, when she was forced to listen to such things.

At first Bathildes hoped to win her freedom by faithfulness to duty, as did many other slaves—and then to return to England; but as the years passed her very purpose changed. Her home had been destroyed, her people scattered; and she had become attached to this place. Meanwhile ardently, she loved her position as slave, for it meant humility. She had also opportunities for kindness and service among her fellow slaves. Often she longed to go to the young King and tell him of the hard things endured by slaves, but that, because she was even now before the King, she could not do; and then the poor—so many came crowding to the palace gate, begging for food and she was allowed to distribute among them food that would otherwise have been wasted.

One night there was to be a banquet in the great hall of the palace. Erkenwald was making all arrangements, though the King would preside, and bishops and nobles would be present. In the midst of preparations the mistress of slaves was stricken desperately ill. Without the least hesitation Erkenwald appointed Bathildes to take her place. Everything was proceeding satisfactorily. The servants under Bathildes, obeyed her with alacrity; but presently Bathildes discovered, by some oversight that a platter of venison, which should have been before Erkenwald, had been overlooked, so she carried it herself into the banquet hall.

The King was somewhat moody that night, he was being pestered by every one to marry, and all the nobles had favorite ladies to suggest. Erkenwald, too, he supposed, would suggest a preference soon. He glanced toward the Mayor—and it was at that moment a pair of beautiful shapely hands placed a platter before Erkenwald. The King's pleased glances lifted from the hands to the face of Bathildes, fair, holy, sweet, with downcast eyes. Wistfully Clovis considered, if only some Princess, suggested as a bride for him, had a face like that, what a joy it would be to love and win her. His eyes followed the girl as she left the hall. Not a man present but noted the King's glance, and drew his own conclusions. Bishop Owen breathed a prayer, but he knew the maid and her goodness—believed, too, in the King's goodness. Erkenwald was thoughtful; the girl was his property, surely something of advantage to himself was pending. A certain Duke shrugged indifferent shoulders; after all, a little love affair would not effect the alliance he had in view for Clovis with a Princess of great possessions. Another noble, outwardly grave, laughed in his heart; apparently the King was not aware that this girl was as cold, as inaccessible, as mountain snow.

The banquet was over, most of the nobles were gone, but the King, as though desiring confidential speech with him, drew Erkenwald aside into an alcove at one end of the hall. Presently came Bathildes, supposing the place empty, desiring to make sure the tables were entirely cleared, before she distributed the basket of food she carried to the poor who waited outside.

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mission of Erkenwald he said he must consider the matter for a time, but he simply told Clovis of her request.

One day, as Bathilde turned from the palace gate, after distributing some food to beggars, she found the King beside her.

"There is a favor I would ask of you," he answered, smiling, "but you may speak first."

"I wish to go away, my King, back to the country whence I was taken," she pleaded, tears in her eyes.

"He leaned over her, his dark thin face close to hers, the glowing eyes, searching—reproaching."

"Is it that you are afraid of me?" he questioned.

"And the favor I came to ask of you is, that you become my wife, and queen."

"She cried out in dismay, 'I am, you know it can not be—slave as I am.' 'Slaves can be freed,' he reminded her."

"But your friends, the world, your rank," she cried, tremblingly. "Good Christians renounce the world," he told her, soberly.

"The Church keeps preaching at me that its glory passes."

"She smiled at his reasoning. 'The Church would not approve such unworldliness as this.'"

"He laughed gaily. 'Yet even now I come from Bishop Owen who approves my choice of a wife.'"

"She shook her head. 'He is too holy to presume to judge in such matters.'"

"The King grew suddenly stern. 'Surely it is better to follow laws of holiness than worldliness. Well will it be if in one kingdom of the world merit, not rank or riches, be given first place; obeying the Lord Christ's behest, in the exaltation of the humble.'"

"He waited, but apparently she was still unconvinced. He caught her hands in a strong grasp and forced her to look at him. Then: 'I love you and you love me,' he said, softly, 'it is not enough?'"

"She answered, 'More than enough,' and thus she surrendered. So they were married; and according to the chronicle the court applauded. Possibly the nobles were relieved that no one among them was honored. An increase of power to any of the great houses would inevitably lead to envy and discord; yet with some uneasiness they waited and watched as Bathilde took her place, the highest lady of the realm. But she did not change, she was gentle and humble as ever; more devoted to the poor, whom now she could relieve more lavishly, and Clovis gave them over exclusively to her."

"There came a day of great rejoicing in the palace, and in the King's arms was laid a new-born babe, a man-child."

"You have given me an heir," the King said as he knelt beside Bathilde's couch, holding in his arms, most awkwardly his little son. "Why may I give you in return? Anything in my realm you may ask."

"She smiled: 'I am thinking of your realm, Clovis,' she answered. 'Since I have been Queen many things I have seen that could be improved from the religious standpoint. Monasteries and convents should be founded, but above all, simony should cease in the Church.'"

"It shall," he announced, "but my time is so taken up with defending my kingdom at present I could not manage these affairs properly; so I give them to you. Bathilde, henceforth religion in this realm is under your care."

"Many things concerning my kingdom I have already given into your hands, beloved wife," he said. "And you only know the other things I meant to do, so now I give the whole realm into your hands. You must be Regent. Guard their inheritance for our sons; guard against the nobles and the mayors of the palace, threatening our power as kings. All the things we planned to do accomplish, Bathilde, if you can, and God be with you always."

"Then he was dead. And Bathilde took up the strenuous task laid upon her, with wonderful results, for the nobles did not, as she feared, refuse to acknowledge her regency. She dared give the long delayed order that no Christian should be a slave. The holy Bishop St. Owen was her friend and adviser. In turn, she aided him in his efforts for bettering the Church. Meantime the boy prince was growing, and at last—at last, young Clovis was ready to reign. Then Bathilde told him the secret she had kept in her heart so many years. Vainly her son pleaded against her resolve. She believed he no longer needed her; that prayers might avail now more than her presence. So at Chelles, four leagues from Paris, she entered the convent under the Abbess St. Bertilla, and was distinguished from the other religious only by a greater humility. She died in 680, January 8th, on which day we celebrate her feast as a saint of the Catholic Church."

FRANCE AT VATICAN

Paris, Jan. 12.—Reports from Rome state that at the New Year reception at the Embassy of France to the Holy See, M. Cambon, Charge d'Affaires, in the absence of M. Jonnart, made some important statements on the subject of the rela-

tions between France and the Vatican.

He spoke first of the mutual good will of the two powers, and after remarking that the French government had introduced a bill permitting "the glorious company of Saint Sulpice to return to their traditional home," and another bill granting the authorizations requested by a certain number of religious congregations, he added: "I may affirm, furthermore, that the friendly measures taken by our government are numerous and that they will contribute to the further development of mutual confidence between the Republic and the Holy See."

In closing his address, M. Cambon paid a tribute to the new French Cardinals, Msgr. Charost and Msgr. Touchet, and then offered a toast to the health of the Pope and the President of the Republic.

ORPHANED ARMENIAN GIRLS

NOW UNDER CARE OF POPE IN CASTELGANDOLFO

Rome, Dec. 27.—On the morrow of their arrival, I went to Castelgandolfo to visit the Armenian orphan girl refugees, now guests of His Holiness, in the magnificent historical palace, once summer resort of the Roman Pontiffs, at present transformed into an abode of love and charity for the desolate survivors of one of the darkest tragedies of a nation that history records.

Twenty-two Armenian nuns of the Immaculate Conception accompanied from Constantinople 280 Armenian orphan girls, whose ages range from eight to eighteen and who come from various localities of Asia Minor. Some of the refugees walked weeks and months to reach Constantinople, often hiding to avoid armed groups or isolated brigands.

Two hundred and eighty of the refugees are Catholics, the others of the Greek and Armenian Schismatics. The Pope helps all of them regardless of religious denomination.

TERRIBLE EXPERIENCES

Some of these children saw both father and mother killed. Three of them had to hide beneath the bodies of their parents to save themselves from being tortured and massacred. These three waited three days to escape from the place of destruction and to fly through the burning and deserted countryside until they found their way to Constantinople.

The Nuns had eighteen Mission Houses in Asia Minor, which have all been destroyed. Thirteen Sisters have been martyred. The Sisters, thinking that the Mother Superior, now at Castello, had perished prayed for her as for a departed soul. Sister Candida walked during three months, or her way to Constantinople, where she arrived quite unrecognizable, her feet swollen and bleeding.

Some of the children now at Castelgandolfo suffered tattooing of their faces by the Turks, the tattooing being sometimes regular and sometimes fanciful. One little girl has three stars on her face, two on the cheeks and one on the chin.

The types of these children are most varied, some are dark with sparkling oriental eyes while others resemble Italian women. Some are well dressed in ample black wraps and white collars, others are dressed with the misfit clothing of charity.

Amongst these unhappy girls, there are former millionaires' daughters and daughters of poor peasants, equalized today by adversity.

Father Iskander, who was Director of the Orphanage at Constantinople, and who has dedicated all his life to the orphans of his country, speaks in appalling terms of their terrible sufferings and of the probable fate of the Christians in the Near East. Should war break out, he adds, there would be, without doubt, in Constantinople and in all Asia Minor a general massacre. The European troops would have to withdraw and then the Turks would give vent to their brutality. The venerable priest does not weep, but the tone of his voice is full of a grief more eloquent than tears.

The journey of the refugees from Constantinople lasted exactly one week. The party embarked on Monday, December 11, and arrived at Castelgandolfo the following Monday night.

Up to Smyrna, the journey was rather a rough one; but after three days rest in that port to allow for the shipping of goods to America, the voyage continued in lovely weather which lasted until the refugee ship docked at Naples.

Apart from enjoying the beauty of the sky and sea, the poor orphans were comforted by the kindness and cordiality of the officers and crew who vied with each other in sympathy and interest towards the poor girls. The officers allowed the refugees the run of the ship. The steamer stopped at Naples on purpose to land the whole party. At Naples the refugees found awaiting them a special train the Italian Railway Company thoughtfully had placed at their disposal with a reduction of 75% on the fare. This train with its passengers arrived at Castelgandolfo Monday evening at 10.30.

The Nuns and orphans were most kindly greeted at the Palace, some of their girl-friends, whose fate was similar to theirs and who had pre-

ceded them a few days before, participating in the welcome.

BUSTLING SCENE AT CASTLE

The next day, when I visited the refugees, was a day of strenuous work and bustling life in the big severe papal palace. Eleven cars from the railway station of Albano conveyed the few belongings each refugee had brought from Constantinople, and three other cars arrived from Rome with the remainder of household goods and furniture necessary for these guests of His Holiness.

When the cars stopped in the big court of the papal residence, all the refugees surrounded them. Very soon parcels, handbags, and other luggage were unloaded. Each girl looked for her own things and hastened to carry and place them near her own bed.

The great hall of the Swiss Guard, the adjoining rooms, the lobbies above the papal apartment are crammed with rows of children's beds. There are five rows in the Hall of the Swiss Guard, the beds numbering over one hundred.

Alone, or in groups, the girls shake down and arrange mattresses and pillows, fixing up their few belongings. They have tidied up their things, and themselves too, and walk about, sedately conversing. Meanwhile the nuns superintend, direct, correct. Each sister is surrounded by a group of chattering children, who unceasingly question and the sister answers with infinite sweetness and unlimited patience.

VISIT OF POPE'S REPRESENTATIVES

So the morning passes, but the afternoon is marked by excitement. Eminent Prelates from the Vatican have come to inspect, they bring from the Pope a message of welcome and a blessing for the orphans who now are the Pope's wards. The chief of the visiting prelates is Monsignor de Samper, who is in charge of the papal palace and who is entrusted with all the organization for the guests of His Holiness.

With him are Msgrs. Borgognini-Duca, Secretary for Extraordinary Ecclesiastical Affairs and Msgr. Pizzardo, Substitute of the Secretary of State. His Holiness desired the three Prelates to go that same day to Castello to see personally that all was duly arranged and these Armenian refugees should be well cared for and that nothing should be wanting for their needs.

The Prelates were met by Father Iskander, who accompanied the orphans to Rome, by Sister Olympia, (the Mother Superior) and other Armenian Sisters of the Immaculate Conception. The children are all present and bow their thanks. Not a few of them can speak French and Italian. One recites in our language a short address of homage and gratitude for the Holy Father. The Prelates are visibly moved.

Then the girls withdraw returning to their occupations and the Mother Superior remains with the Prelates. Then they go to inspect the rooms allotted for the refugees after which they sit in one of the Halls of the Papal apartment to settle final arrangements concerning the welfare of these four hundred girls.

The Papal Palace of Castelgandolfo served once before as a refuge for the orphans, victims of the Marsican earthquake, at the beginning of the reign of Benedict XV. But then the orphans numbered 180, whereas these fresh guests number nearly 400. The needs are consequently much greater, but all have been provided for, thanks to the activity and good will of the Heads of the Vatican Departments.

"When it was known," Father Iskander told me, "that the Holy Father was going to receive in his own house the orphans from Constantinople, there was a universal cry of admiration and unlimited gratitude. It was in the darkness of misfortune a vivid ray of hope, opening a new horizon for so many young lives which otherwise would have been plunged into an abyss of misery."

WAR RECORD OF FRENCH CLERGY

DETAILED STATISTICS ARE NOW PUBLISHED

Paris, Dec. 14.—Statistics which have been published giving the number of priests and religious mobilized in France during the great War, together with the number who received decorations and the total of those who laid down their lives, offer an instructive reply to critics of the great part played by the French clergy during the historic struggle.

The figures were published by the Documentation Catholique, and they are given in detail by dioceses. They show the number of clergy mobilized during the whole four years of the conflict, while the number of those decorated and killed makes an imposing array of statistics which abundantly indicates the splendid share taken by the French clergy in the winning of the War.

According to these detailed statistics, 23,413 members of the parochial clergy were mobilized during the struggle. Among these there were 11,856 citations in orders, and 7,759 were the recipients of decorations for their heroic services. It is instructive to record that 667 received the distinction of the Legion of Honor award, which is the highest that is given to officers.

GRAND TOTAL IMPRESSIVE

The military medal, which is the highest award given to enlisted men in the service, was won by 1,165 of these clergy. The Medaille des Epidemies was presented to 465

of such utterances as that of Dr. Herbert Spencer Jennings, director of the biological laboratories of Johns Hopkins University, who, in speaking at the joint celebration in honor of the Catholic scientists, Mendel and Pasteur, this month under the auspices of St. Louis University, pointed out that evolutionary theories of Darwin have been discredited by the findings of the Catholic monk, Mendel and predicted that it will be upon Mendelism, rather than upon Darwinism, that the progress of organic evolution in the future will be based.

The resolution adopted by the Council here declares that the body is convinced that "any legislation attempting to limit the teaching of any scientific doctrine so well established and so widely accepted by specialists as is the doctrine of evolution, would be a profound mistake, which could not fail to injure and retard the advancement of knowledge and of human welfare by denying the freedom of teaching and inquiry which is essential to all progress."

The resolution affirms that "So far as the scientific evidence of the evolution of plants and animals and men are concerned, and there is no ground whatever for the assertion that these evidences constitute a 'mere guess.' No scientific generalization is more thoroughly supported by thoroughly tested evidence than is that of organic evolution."

The evidences in favor of the evolution of men are sufficient to convince every scientist of note in the world. Those evidences are increasing in number and importance every year.

The theory of evolution is one of the most potent of the great influences that have thus far entered into human experience; it has promoted the progress of knowledge, it has fostered unprejudiced inquiry and it has served as an invaluable aid in humanity's search for truth in many fields."

Adversaries of the stand taken by the Council see in the resolution a rather weak attempt to bolster up a cause that is constantly losing ground. Particularly is the resolution regarded as an effort to counteract the influence of the criticism of the inadequacy of the teaching of Darwin's theory of natural selection voiced by Professor William Bateson of England at the meeting of the association held last year in Toronto.

As pointed out by Sir Bertram Windle in the N. C. W. C. Editorial Sheet of last March, the discoveries of Abbot Mendel had changed the mind of Professor Bateson. That these discoveries are assuming an increasing importance in their effect upon scientific thought has been apparent during the past year as pointed out by Professor Jennings.

Professor Jennings explained how Mendel's work, ignored by men of science, had remained buried for thirty years and indicated that by showing that "99% or more of the variations that Darwinism had relied upon as a basis for evolutionary changes, are not such, but are recombinations of enduring genes, Mendelism effected tremendous breach in the structure of Darwinism; at times it seemed to have brought the entire edifice quite to the ground. Certainly it has left the problem of evolution and its method in a far different position from that which it occupied before; a position, which, superficially at least, is much weaker, a defensive rather than an aggressive position."

Justification of Dr. Jennings' characterization of the defensive position of scientists who still hold to an absolute teaching of evolution as a fact is claimed by the opponents of such teaching as a result of the resolution passed by the Cambridge scientists.

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priests who served as army nurses during the War, and 113 priests won foreign decorations.

The impressive total of 3,101 priests died on the field of honor.

In addition to this record of the clergy considered above, splendid records were made among the members of religious orders. It is now recorded that 9,218 members of religious orders and societies were mobilized. Participants in this division won 4,237 citations, and 2,555 were decorated for remarkable services. Of them 228 received the award of the Legion of Honor, 398 the Military Medal, and 85 the Medal of Epidemics. In this department the number of those who died on the field of honor was 1,517.

The statistics give the grand total mobilized as 82,599, with 16,093 citations, 10,414 decorations, and 4,618 dead.

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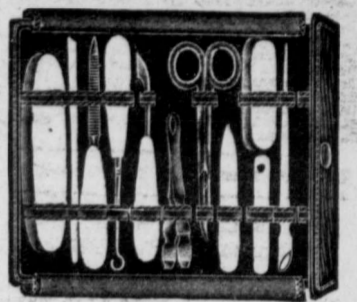
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If we love our neighbor we should help him to come to a knowledge of the truth and save his soul. If we have an ardent desire of our own salvation, we should be anxious to avail ourselves of the spiritual privileges granted by the Church to the members of the Society for the Propagation of the Faith. These are precious and numerous. Two-thirds of the population of the world live in Pagan lands; 400,000,000 in China; 800,000,000 in India; 200,000,000 in Africa; 70,000,000 in Japan; 30,000,000 in Oceania and other countries. The light of Faith is being carried to those peoples who sit in darkness and in the shadow of death; China has 2,000,000 native Catholics; India 2,400,000; Africa 1,000,000; Japan 160,000; Indo-China 1,000,000; and there are about 2,000,000 native converts in other Pagan countries. There are now 15,000 Priests, 4,000 Brothers and 40,000 Sisters from every Catholic nation in the world consecrating their lives to the conversion of the heathen. God is blessing their work; fifty years ago in China and Japan there were but 300,000 Catholics, today there are over 2,000,000. The harvest will be greater in every part of the world but for lack of missionaries and lack of means. There is not one of us who is not able to do his or her share in contributing the necessary means to sustain the work of our devoted men and women who consecrate their lives and work to missions in the heathen world. The organization of the Society for the Propagation of the Faith is extremely simple. To become a member it is necessary to recite daily for the missions one "Our Father," one "Hail Mary," and "St. Francis Xavier pray for us," and to contribute at least five cents monthly to the general fund. Ordinary members contribute five cents a month; Special members fifty cents a month; Perpetual members \$40, once for all, or in instalments within one year. As the Society is ordinarily organized in parishes, the usual method for gathering the contributions is to form the associates into bands of ten, of whom one acts as a promoter. These offerings are turned over to some local or diocesan director and finally forwarded to the general committee. The foregoing facts are eloquent; we know they will carry the Holy Father's message direct to the hearts of our readers. The slacker or shirker for the sake of five cents a month is a pretty cheap Catholic. And yet five cents a month from every Catholic would aid enormously the work of the mission fields and greatly extend the Kingdom of God on earth.

In this connection and by way of comment we cannot refrain from quoting Mr. Chesterton who recently dealt in a general way with the ministers of religion who have no religion, teachers who have nothing to teach. When the nine day's wonder of Dr. Grant's shocking position has subsided, when he has denied everything, and "emancipated his mind," he will subside into obscurity unless and until he can cause another sensation. He will be one of the dreary, creedless negationists who empty the pews before the emancipated pulpit. "I think it is true," writes G. K. C., "that the ordinary Sunday sermon has become rather pointless and sterile. Personally, I should like preaching done by preaching friars; by people trained, and traveling for that particular purpose. But if the sermon has weakened, it is, I think, for the very contrary reason to that commonly alleged. The parson is not dull because he is always expounding theology, but because he has no theology to expound. This is quite as true of bad theology as of good; of things I utterly disbelieve as of anything I believe. The old Scotch Calvinistic sermons kept a very high intellectual average, and intensely interested the Scotch peasants who were trained under them. And this is not so much because theology is necessary to religion, as simply because logic is necessary to theology. Logic is at least a game, and the old Calvinistic preachers played the game... The Scotch peasants went eagerly every Sabbath to see a Presbyterian minister performing like an acrobat. And there was some real thinking because there was some real theology." The Rev. Mr. Grant talks about learning and the sciences as the reason of unbelief. There is a science of which the clergyman should be master but we doubt if he would recognize its existence. "Theology is a science, true or false, and the point applies not only to any other theology, but to any other science. A science is a thing that can be taught to ordinary men; that can be taught by ordinary men. Those who say that religion is more akin to poetry may be right on a certain plane of perfection. But we cannot ask ten thousand country vicars to be all poets. But if there were a real school of theology, we could ask them to be all schoolmasters: Anything like a system can be learnt by any number of normal intelligent men, and can be taught in turn to any type of normal intelligent congregations. Those who say that religion is a sort of prophetic inspiration are asking all these ordinary men to be inspired prophets. But if religion could be practical instruction, there is no sort of reason why ordinary men should not practically instruct." Unless the preacher has a system of belief and practice to talk about, what other theme shall he take save his own vague impressions, and that is, to speak practically, himself. "Now, all the broad-minded business about religion simply means that the parson is to talk about himself, because he is to have nothing better to talk about. He is to give us every Sunday his own hazy feelings about humanity, because he has no moral system to apply to particular human problems." "Now, the old notion of preaching was far more sensible, whether in the days of Puritan divines or of Franciscan and Dominican demagogues. The idea was that a man, having learnt something definite, had something definite to teach. He could give every week, not carefully timed outbursts of literary inspiration, but sections and sub-sections of an already existing moral science. Just as the popular scientist could talk one day about giraffes and another day about germs, so the popular priest could preach one day about infanticide and another day about usury. As one could take one tribe of animals at a time, the other could take one type of man at a time... The exposition of such a system would at least be a great deal more amusing than asking an average man to prove his large-mindedness by talking at large." Dr. Grant has succeeded in making a sensation; a professed Christian, more, a duly authorized exponent of a definite Christian creed, he denies that Christ was or is more than M. Coué or Dr. Percy Stickney Grant. Lots of char-

latans have done as much. But Dr. Grant's sensation soon simmered down to this: an Episcopal minister defies episcopal authority, and episcopal authority dodges and hedges, is very severe and non-committal and warns Mr. Grant to be more careful in the future. THE GREAT TREK By THE OBSERVER While the great powers have been talking about the future peace of the Near East and discussing ways and means of accommodating their differences and interests, a sad story has been unfolded in that same Near East. Greeks and Armenians have been leaving the Turkish dominions, hastily and in fear, seeking safety and shelter in other countries; and at the same time Turks have been leaving other Balkan countries in almost equal numbers, seeking safety and shelter in lands that are strange to them. The total number of expatriates who have thus been transferring themselves to strange and unaccustomed surroundings, is estimated by American relief workers at about two and a quarter millions. One might make some interesting guesses as to what those millions of unfortunate people think of the success of the diplomats and statesmen the past few years in making the world safe for democracy, and the speculation is a very interesting one. But we suppose they do not fully realize the importance of oil fields in the schemes of international high politics. If they know anything of what has been going on at Lausanne, they may have heard of the oil wells of Mosul; but we suppose they can hardly be expected to understand how much more important it is to make Syria safe for France and Mosul for Great Britain than to make the Balkans safe for a few millions of poor devils who feel so little safety that they have thought it better to take the road, to go out on a great trek, to see their women and children fall of hunger and fatigue by the wayside, and to risk the ills that may be ahead of them when they get to their very uncertain destination, than to remain where they are and take their chances of what may be done for them, or done to them, after the oil is set flowing in the direction of London, or Syria is made safe for France. The world has seldom heard a sadder story than that of the migrations made in the last few weeks in the Near East. The human heart has seldom had a more moving appeal made to it than by the picture drawn by American relief staffs, of the great trek from country to country in the late fall of 1922. At Lausanne promises have been made and modified and cancelled and other promises substituted for them, and interests have clashed, and there has been question of the Straits and of the rights of minorities and of the consent of the subject populations, and of oil wells, and of mandates, and of boundaries; but all the while we have seen a grim and positive commentary upon the futility of it all, in the spectacle of the millions of exiles on trek from countries where they know democracy is not safe if it can be said to exist at all. What a commentary upon the beauties and benefits of modern diplomacy; the new diplomacy—which resembles so much the old diplomacy! How the light of the facts of self interest breaks through the mist of sentimentality. For justice, when it is not based upon religious considerations, is a mere sentiment; and being regarded as a mere sentiment, it is not allowed to stand in the way of what the world calls practical considerations, such as oil wells and other commercial assets. All our sentimental justice has not advanced real, genuine, theological justice in the least. The statesmen of Europe have no idea of doing other than has always been done in the past. Nation is playing against nation in terms of dollars and cents. Mark Twain said that dollars and sense do not always go together; and still less do dollars and justice go together when there is question of re-arranging a continent in the best interests of buyers and sellers, and of making the world safe for the money changers. The weary trekkers who have been walking down the hot roads of the Balkans do not, I suppose, dip very deep into the philosophy of all that; enough for them to know that they are in somebody's way, and had better get out of it, it being a sure thing that their throats will be cut

if they do not. Lausanne is only a name to them; though they may be vaguely aware that diplomats have been talking about things that are of interest to somebody if not to them. It would not, for instance, make much change in their point of view, I should think, to hear that the Allies had insisted on their oppressors being kind to them in the future; because they have heard too many shining promises in the past; and they know that soft words and hard deeds often come from the same people. Anyhow, it is a situation full of sad interest for all who make a study of human nature; especially if they have been persuaded that the emotional assurances made during the War of a better world and higher concepts represented a real change of heart amongst men. It is only a few years since a speech of Mr. Lloyd George was cabled to the four corners of the earth, in which he said that "Humanity has struck its tents and is on the march." We wonder whether the wretched trekkers of the Balkans ever heard of that speech. If they did, they may be disposed that so far as least as they are concerned, and to the number of two and a half millions of human beings, Mr. Lloyd George was not a bad prophet. NOTES AND COMMENTS ALL SCOTLAND, irrespective of creed, is excited over the discovery in an obscure corner of the country, of a fifteenth-century "Madonna," which investigation proves to be the work of Gerard David, a Flemish painter of the school of Van Eyck and Memling. The picture, it seems, was picked up in a saleroom for £10, but now reposes temporarily in an Edinburgh gallery insured for £15,000. Time was in Scotland when the picture would have been immediately committed to the flames or transported overseas. The Kirk, of the seventeenth and eighteenth centuries, in the fulness of its Calvinistic fervor would not have tolerated so manifest a token of Popery within the boundaries of the Kingdom. But now, it is seriously proposed that it should find a permanent resting-place in the National Gallery of Scotland. IRELAND as a nation is not to lag behind the rest of the world in the matter of hydro development. Following upon investigation into the water-power resources of the country by the Irish Commission of Enquiry, the Irish Power Syndicate has been organized and steps taken to give immediate effect to the Commission's findings. The new company plans to utilize a portion of the water-power of the Liffey river, and has applied to the Minister of Industry and Commerce for a special order to enable it to acquire sites for power stations and rights of way for transmission lines. THE TOTAL effective horse-power of the Liffey is estimated at 8,800, if the six available sites for generating stations are fully developed. The new company plans the immediate establishment of two such stations—one at Bishopsland and the other at Downing's North, both in County Kildare, and within twenty-five miles (south-west) of Dublin. It is proposed to supply power to authorized distributors along the route of the transmission lines and in the districts of Dublin which do not now have electric power facilities. The possibilities of this new venture are very great indeed and the outcome will be watched with interest by friends of Ireland all over the world. The country possesses many streams adaptable to hydro-electric development, and as time goes on the fullest use will no doubt be made of them. NO MORE vivid or sympathetic appreciation of the Catholic poetess and essayist, the late Mrs. Alice Meynell, has come under our notice than that of a writer in the London Mercury. One or two selections will be appreciated by our literary-minded readers: "There, in her London flat or in the ample library-living-room of her country cottage, she would sit in her corner; a woman with unwhitened hair, very upright and calm. Her skin was withered with age, but her eyes were large and lustrous; at seventy she still gave an impression of youth and beauty. She was usually in black, her only little coquetry a velvet ribbon around her neck. She sat quiet,

Roman dignity in her mien, vivacity, feeling, mockery, sympathy in her eyes; a saint and a sly smoking a cigarette; with a young girl's sensitiveness, an old woman's insight, a man's strength. She listened tolerantly to conversation; but flashed at a word of brutality. Her own remarks were brief; wise, humorous, full of 'the scorn of scorn, the hate of hate, the love of love.' She swooped on the essentials of a character like a hawk on a bird, but she pitied every bird. She detested vulgarity and cruelty; she excused ignorance." AS ESSAYIST and critic, Mrs. Meynell had no superior in her generation, and while the fame of the popular novelist was not perhaps hers she possessed that which was inestimably more precious, the thorough appreciation of the best minds in both hemispheres. The qualities lying behind her critical judgments are brought out by the same writer in a paragraph of rare discrimination: "At the back of all her judgments, invariably convincing, was a mind not merely exquisitely discriminating but uninterruptedly aware of the unseen behind the seen. She, a religious ascetic, practised 'art for art's sake' as ruthlessly as any despairing hedonist of them all; and, naturally fastidious, she had no tinge of niceness or superiority. She was proud to the world, but humble before goodness; she enjoyed small things, but eternity was behind them all." WHATEVER MEN may think of the German attitude to the Reparation problem there can be no feeling in understanding quarters but that of sympathy for the German Catholic clergy. The rapid fall in the mark has placed them in very straitened circumstances. Never at any time well paid, their plight now that the mark has so depreciated, is said to be truly pitiful. The Bishops at their recent conference at Fulda considered plans for increasing the clerical stipends, and a graduated scale of increase was decided on. The difficulty, however, is to raise the money, as the ordinary diocesan funds are utterly unable to cope with the situation. WHAT IS SAID to be the largest single Bible order ever placed in the United States, says a press despatch, has just been given by the American Bible Society to a New York firm. A million and a half volumes of different portions of the Scriptures—the Gospels, the Acts of the Apostles, and the Book of Proverbs—constitutes the order. As these are to be printed in English and Spanish, it is a fair inference that they are intended as ammunition for the several proselytizing enterprises of American sectarians in South America. Prodigality in this matter of indiscriminate Bible distribution evidently keeps pace with decay in belief in the Bible itself on the part of these same sects. It is not necessary to go beyond the daily papers for evidence of this. Meanwhile the Catholic Church maintains with unceasing vigilance her divinely-appointed guardianship of the Holy Book. The Catholic people of South America, so far as this new evidence of misdirected zeal in their behalf comes to their knowledge, must sit back and marvel at the whole affair.

cause matrimony such as is known here preserves in our society the solid prestige of high moral and civil ideals. Every innovation in this sense can be determined as a passing fad, which may become the nucleus of that which constitutes its most precious attributes." Public opinion in the Argentine seems for the most part to support the attitude taken by the former chief Executive. Proponents of the divorce bill are chiefly found among the Socialist and radical elements. Attempts have been made to revive the strength of the anti-clerical forces which suffered a disastrous defeat ten years ago, but these efforts have been unsuccessful so far. RELIGION IS REAL NEED REMARKABLE ADMISSIONS BY NOTED ECONOMIST Washington, D. C., Feb. 5.—Religion, rather than reparations, is the real need of Europe today, according to Roger W. Babson, noted economist, who spoke on affairs, national and international, here last week and stressed the fact that in his opinion only a revival of religion in Europe and America can make for prosperity and straighten out the European tangle. Mr. Babson said that the high cost of living is a religious problem rather than an economic problem. "The security of everybody and everything worth while," said the speaker in the course of his address, "whether a house or a bank-book, whether a pig or a kit of tools, depends not upon Congress or courts, but up on the philosophy and principles actuating our people—in short, upon our religion." REAL BASIS OF TRUE VALUES "We look upon stock certificates and mortgages as though they were of real value. They have absolutely no value of themselves. Their value depends wholly upon the honesty of the lawyers who draw up the papers, on the integrity of the clerks who copy the records, on the honor of the officials who sign the documents, on the courage of the courts which must enforce the claim, and finally on the righteousness of the community, which is the basis of all. Europe needs religion more than reparations." BUSINESS today is at the parting of the ways. Crops are good, wages are fair and money is plentiful. Everyone willing to work is employed, the railroads have more than they can haul, and the demand for goods is excellent. Yet, many able men are fearful of a panic or another collapse. What is the reason for this fear? This fear is due to the knowledge that a great mass of people have the wrong philosophy today. We become extravagant, careless and selfish during good times. We then forget God and feel confident in our own strength; we seek profits rather than service and are interested in consuming rather than producing. Only revival of religion in Europe and America can make good times continue and straighten out the European tangle. RELIGION THE SOLUTION "The solution of our great industrial problems will be brought about only through the development of sound religions. We have been taught to believe that legislation holds the key to the situation. Our experiences of the past two years show clearly that the industrial problem cannot be solved through legislation. The same thing applies to financial, social and all other ills. There is no short-cut solution to any of these problems. The solution will come only through the growth of religion in influence and power. We must rescue the nation from the unscrupulous politician, the selfish promoter, and the shortsighted employer and wage worker. "True religion is to civilization what a compass is to a ship or a steering wheel is to an automobile. As a business man, I urge my associates to get behind the churches. They alone provide the only solution to the great problems facing us. Legislation, labor unions, employers' associations, and all these other things are mere shells of the egg. So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education or banking facilities, but more religion. The need of the hour is true religion." Mr. Babson declared that priests rather than policemen were responsible for the security of the family and that the security of property depended upon preachers rather than bankers. UNBELIEVERS' HOMAGE TO FRENCH NUNS Unjustified criticism raised by a Communist councillor resulted in the rendering of a well-deserved tribute to the hospital nuns of Lyons by the Municipal Council. In the course of a discussion of the municipal budget, a Communist councillor, M. Oddoux, criticized the Sisters who serve in the hospitals. His remarks were energetically denounced. M. Leghouldy, a Socialist councillor, and assistant to the Mayor, paid a definite tribute to the Nuns: "The Sisters are brave and honest women," he said. "I affirm this

LONDON, SATURDAY, FEB. 17, 1923

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

The Propagation of the Faith was the divine commission confided by Jesus Christ to the Apostles. For this He founded His church upon them, promising to be with them to the end of time and to preserve them from all the assaults of evil. Guided by the Holy Spirit of God as promised by its Divine Founder the Church has never failed in her divine mission. There is also that marvellous organization in Rome known as the Congregatio de Propaganda Fide—the Congregation for the Propagation of the Faith, which has under its jurisdiction the Pagan world and such parts of the Christian world that are as yet not fully organized. But it is to the Society for the Propagation of the Faith that we wish at the present time to draw the serious attention of our readers. This is an internal association for the assistance by prayers and alms of Catholic Missionary priests, brothers, and nuns engaged in preaching the Gospel in heathen and non-Catholic countries. A glance at the origin and development of this Society reveals what great work may be done by the humblest of means. In 1820, Pauline Jaricot of Lyons, France, received a letter from her brother, a student at the Seminary of St. Sulpice, in which he described the extreme poverty of the Foreign Missions of Paris. She conceived the idea of forming an Association whose members would contribute one cent a week for the missions. The membership rose to a thousand and the offerings were sent to Asia. In 1822, Father Inglesi, Vicar General of New Orleans, was sent to Lyons by Bishop Dubourg to visit his benefactors and reanimate their zeal. Seeing the success of Miss Jaricot, they thought at first of establishing a similar society for American missions, but decided to unite, instead of dividing, efforts. A meeting of the friends of the missions called by Father Inglesi was attended by twelve ecclesiastics and laymen, and on May 3, 1822, the Society for the Propagation of the Faith was formally established. From this humble beginning the Society spread until it is now established in all Catholic countries of Europe and America, and has distributed to the missionary workers in Pagan lands over one hundred million dollars. Last year, the centenary year of its foundation, the central office was transferred to the Sacred Congregation of the Propaganda where it will be under the direct supervision of the Holy Father. And as Pius XI. declared: "It will be the instrument of the Holy See for the collection everywhere of the alms of the faithful and their distribution among all Catholic missions." The Society was formally established in the United States in 1897; it now has 1,200,000 members who contributed in 1921 \$1,700,000. Why should we interest ourselves in the Foreign missions? We have it on the authority of our Divine Lord Himself that the love of God and love of our neighbor is the essence of the Christian religion. If we have a true love for God we should help the work of the redemption of mankind for which He sacrificed His only begotten Son.

because I have seen them at work. If there are some who are overzealous from the religious point of view, during the last hours of their patients, that detracts nothing from their merit. At the price at which they devote themselves to the sick, I believe very few persons could be found who would do what the nuns do in our hospitals.

HIGHER EDUCATION

IN THE MARITIME PROVINCES

In the following series of articles the question of University Federation in the Maritime Provinces will be treated by a competent contributor from that part of Canada. The subject affects very intimately our large circle of subscribers down by the sea, and cannot fail to be of interest to many elsewhere.—E.C.R.

ARTICLE I.

University Federation is not a new thought in Nova Scotia. As was pointed out in the last number of the Dalhousie Review it is one hundred years since, in some form or another, the project was first discussed in this Province. It is, however, with the present scheme of Federation and with the events leading up to it that I shall concern myself in these articles.

In 1915 a conference of representatives of Maritime Colleges requested the Carnegie Foundation for the Advancement of Teaching to investigate educational conditions in these Provinces. This request was endorsed by the Education Department of the Nova Scotia Government. The War, however, intervened and it was not until the Fall of 1921 that the investigation was made by Dr. William S. Learned of the staff of the Carnegie Foundation and Dr. Kenneth C. M. Sills, President of Bowdoin College, Maine. It may be well at this stage to say a word about the Carnegie Foundation for the Advancement of Teaching, and a word about the Carnegie Corporation. The two are closely allied in purpose.

The Carnegie Foundation for the Advancement of Teaching was established by the late Andrew Carnegie. It has two objects as stated by Dr. Clyde Furst, its Secretary. These are "educational inquiry and the payment of retiring allowances to college professors and pensions to their widows." The resources of the Foundation are stated by Dr. Furst to be \$29,000,000.

The Carnegie Corporation was established in 1912 and its objects are, among other things, to give money to deserving colleges. It has \$125,000,000 at its disposal. It was natural that the Colleges of the Maritime Provinces should cast longing eyes upon these millions. "At various times during the past ten years each of the principal higher institutions of the Maritime Provinces of Canada has applied to the Carnegie Corporation for financial assistance." So speaks Dr. Henry S. Pritchett, acting President of the Carnegie Corporation. It seemed to the Carnegie people that the whole situation should be studied, and so Drs. Learned and Sills visited the Maritime Provinces in October and November, 1921, visiting our higher institutions of learning, discussed problems with our educational authorities, and finally in May, 1922, issued their well-known report "Education in the Maritime Provinces of Canada." This report undoubtedly constitutes the most comprehensive and the most accurate inquiry that has ever been made into our higher educational system.

The report deals with elementary education, secondary education and higher education. It takes up each of our Maritime Colleges separately, reviews its history and considers its present condition. It then takes a general view of the whole field and says: "It is evident from the general survey already presented that facilities for higher education in the Maritime Provinces are scattered and comparatively ineffective in spite of the fine individual performances of scores of teachers. . . . Six small colleges doing identically the same work are effectually dissipating their energies and sacrificing the chief opportunity which the region possesses for contributing in a distinguished manner to the life of the Dominion."

present characteristic of the different groups, and would make full use of the admirable moral contributions for which they are now justly distinguished." (Learned-Sills Report, p. 35.)

THE PLAN OF FEDERATION PROPOSED

While the Learned-Sills Report sets out the goal, it does not attempt arbitrarily to point out a certain path to the goal. It leaves the details to be worked out by the colleges concerned. In the endeavor to agree upon a plan of federation representatives of the Maritime Colleges, of the three Provincial Governments and of Newfoundland, met in Halifax in July, 1922. Committees were appointed and plans were discussed. A second conference was held in Halifax on October 24th, and a third conference on December 12th. At the December conference a plan of federation was adopted, but it was distinctly stated in the plan itself that the plan was tentative only and was not in any way binding upon any University or college unless and until submitted and agreed to by the Board or Governing body of such college. Some of the sections of the report are not relevant here, but I should like to quote those parts of the report which will likely interest your readers.

Sec. 6. "Such constituent colleges moving to Halifax, shall retain each its name, its endowment and property, its charter and its governing body."

Sec. 9. "The University might presently embrace the following constituent colleges:

- (a) Acadia University (Baptist).
(b) King's University (Church of England).
(c) Mount Allison University (Methodist).
(d) Presbyterian College.
(e) Roman Catholic College.
(f) A Non-Denominational College.
(g) Dalhousie University (Non-Denominational).

(b) Provision will be made for the addition of acceptable colleges of other religious or secular bodies.

Sec. 11. (1) The University shall presently have faculties of:

- (a) Arts and Pure Science.
(b) Law.
(c) Medicine.
(d) Dentistry.
(e) Applied Science.
(f) Agriculture.
(g) Pharmacy.
(h) Forestry.
(i) Education, etc."

Sec. 14. "The University shall confer all degrees except in Divinity. (By Section 43 it is provided that the name of the Student's College, as well as that of the University, shall appear on his diploma.)"

Sec. 33. "The Constituent Colleges shall be responsible for the discipline of the students enrolled with them, except in such matters as are of University importance which shall be under the Senate."

Sec. 36. "Each denominational constituent College may give such instruction to its Divinity students as it sees fit; it may also require all other students enrolled with it to attend chapel or other religious exercise."

Sec. 47. "(a) There shall be one curriculum in Arts in all federating colleges.

(b) The responsibility for teaching English, Latin, French and Mathematics of the first and second years shall devolve upon the Constituent Colleges.

(c) The University only shall teach the subjects of pure Science.

(d) All other subjects may be taught by the University and or by the Constituent Colleges as determined by the Senate, provided, however, that Philosophy, Psychology, Economics, Pedagogy and History may be taught by the Constituent Colleges."

Sec. 61. "(a) Each Constituent College shall be responsible for the erection of necessary residences, lecture halls, chapel and other buildings, on a site acquired by each institution."

Sec. 62. "Each Constituent College shall continue to control all trust funds and property vested in their respective Boards or other trustees or authority on their behalf, and there shall be no merger or consolidation of funds." (An exception to this Section is made by Section 32 which requires each College to hand over to the University their library collections, except in Divinity, and their scientific apparatus and collections for the teaching of Pure or Applied Science.)

Sec. 67. "The federating colleges shall fix their own charges for board and lodging in residences conducted by them."

Sec. 73. "That this memorandum be submitted by the various representatives to their respective Board of Governors or other approving authority for consideration and acceptance, or otherwise."

Sec. 74. "That a committee . . . present the result of the deliberations of this Conference to the Carnegie Corporation with the request that the Corporation inform the Committee in what manner and to what extent it may be willing to aid financially the whole project."

tion to state definitely what financial aid it is prepared to give for the matter to be placed squarely before the Colleges and organizations concerned.

While St. Joseph's College, Memramcook, N. B., was not represented at the conference, several representatives spoke of the desirability of having a French College in the new University and in this connection referred to St. Joseph's specifically. The following resolution was then moved by Rev. Mr. Thomas (Mt. A.) Kinross, Principal of Pine Hill:

"Resolved that the Acadia population of the Maritime Provinces be invited to consider the possibility of including an Acadia College in the proposed University Federation and that St. Joseph's College, Memramcook, be requested to take the lead in the consideration of this matter."

PRESENT QUESTIONS

Such are the main outlines of the history of the movement up to the present, and of the plan of Federation proposed. Of course the plan is not binding on any college nor is it unalterable. But it will undoubtedly be, in substance, the plan finally adopted. The question for us to decide now is: Are we willing to go in to the Federation under such a plan and with financial assistance from the Carnegie Corporation? That is the question to which we shall soon have to give an answer.

What considerations should govern us in deciding upon an answer? There are many, but it seems to me that they may be grouped around two simple questions, namely: (a) Is there need for a change in our system of higher education? (b) Is the proposed change satisfactory?

I shall deal with the first of these questions in my next article.

AUSTRIAN RELIEF FUND

Bishop's House, 90 Central Ave. London, Ontario, Canada. Feb. 10, 1923.

Editor CATHOLIC RECORD:

Will you kindly give space in your columns to the following acknowledgments which I have received of the Austrian Relief Fund?

Yours faithfully, M. F. FALLON, Bishop of London.

Vienna, Jan. 9th, 1923.

Your Lordship: I have to acknowledge the receipt of your letter of Dec. 11th containing cheque for \$10,000 for relief in Austria. How shall I thank Your Lordship in a proper way for this great help which is indeed directly the deliverance from the greatest distress for our charitable institutions and monasteries? No day passes without a cry for help from some of these institutions. The gift will be distributed among the seven dioceses of Austria, and I shall remember gratefully Your Lordship and all the benefactors in my holy Masses. I thank you also for the 3,834 stipends for Masses (\$3,834) which are a great help for our clergy suffering such undeserved distress.

I remain most truly yours in Christ, (Signed) F. G. CARDINAL PIEPL, Archbishop of Vienna.

Linz, Austria, Jan. 16, 1923.

Your Lordship: The Catholic Women's League has experienced very great joy in hearing through its President of the extraordinary goodness manifested towards the needy poor in Austria and of the generosity with which the Catholics of Canada have responded to your appeal. The Catholic Women's League very sincerely offers its heartfelt thanks for the generous assistance rendered to our poor fellow-countrymen by the gift of \$10,000.89 in Canadian money.

At its meeting on Jan. 15th, The Catholic Women's League unanimously decided to have fifty holy Masses celebrated for the intentions of our Canadian benefactors. Our Spiritual Director, Mgr. Dr. Lohninger, has undertaken to have these Masses offered as soon as possible. We all hope most earnestly that, through the efficacy of the Holy Sacrifice, many blessings will flow upon those who have shown such generosity in the relief of the Catholic people of Austria. We desire Your Lordship to receive on behalf of the Catholic Women's League the assurance of our unbounded reverence and endless gratitude.

(Signed) FANNIE STARBERGER, President. IDENKA ATTEM, 1st Vice-President. ELIZABETH DEUKSE, 2nd Vice-Pres.

FRATERNAL CHARITY IN IRELAND

John McCormack, the Irish tenor, has volunteered to give two concerts in Dublin for the benefit of the St. Vincent de Paul Society and the Mater Hospital, the latter, one of the leading institutions of the country. The funds of the Hospital and the Society have been depleted because of the unusual demands made upon them during the past few years and recently the hospital was forced to borrow money to carry on its work.

Writing from the United States to announce his intention to give these two concerts the famous tenor expresses the hope that this "little act of charity might inspire all the people of my motherland to a great act of fraternal charity."

All of the proceeds from the two concerts will be given to the Hospital and to the St. Vincent de Paul Society. The day after announcement of the concerts was made all available seats had been sold, even before the tickets had been printed. The demand was not decreased by the fact that, in view of the charitable purpose of the entertainment, the prices for seats are seven times the usual figures.

FRENCH WRITERS CONDEMN IMMORAL BOOK

Paris, Jan. 18.—Having been dropped from the Legion of Honor for having written an immoral work, the writer, Vic. or Marguerite, has now been spurred by the Société de Gens de Lettres, a group of all French literary men.

M. Marguerite had requested this society to protest, "in the name of freedom of writing" against the recent decision of the Council of the Legion of Honor expelling him from that body.

The Committee of the Société de Gens de Lettres, after devoting its last meeting to the study of the matter, refused to make a protest. A resolution was adopted stating that when a citizen consents to become a member of the Legion of Honor, he thereby obligates himself to submit to the authority of the Council of the Order which alone is qualified to make pronouncements on questions pertaining to the honor of its members. The resolution further stated that the freedom of writing is not threatened by the measure affecting M. Victor Marguerite, and adds that the society holds that one of its highest prerogatives is that of watching over the moral interests of the corporation, and the concern for the prestige of France thought not only in France but abroad.

These considerations are not at all flattering for M. Marguerite. The action of the Société de Gens de Lettres, is all the more significant when it is remembered that only a few years ago M. Victor Marguerite was the president of the society.

GIBBONS INSTITUTE

SEN. RANDELL'S ADDRESS TO NEGRO AUDIENCE

Speaking at a carnival held for the benefit of the Cardinal Gibbons Institute, Senator Joseph E. Randell, of Louisiana, recalled the part played by Abraham Lincoln during the anti-Catholic Know-Nothing agitation of the forties and praised the stand taken then by the martyred president. Describing Lincoln as "the man who is considered by many as the greatest mortal the world has ever known," the Senator said:

"You have all read of the 'Know-Nothing' movement of the early forties, when convents were burned and Catholics were put to death by very bitter bigots. At that time Mr. Lincoln was a young man and in 1844, in the city of Springfield, Ill., he introduced a resolution in the State legislature, and spoke in favor of it, declaring that the Catholics of America were entitled to the same protection of the Constitution and laws of America as the Protestant citizens. Wasn't that an honorable sentiment? Catholics are entitled to the same protection of the law as the Protestants. Why not? Did not a Catholic discover this country? Did not Catholics help develop this wonderful country of ours and are there more loyal and devoted citizens in America today than the Catholics?"

REFUTING A SLANDER

Adverting to the oft repeated calumny that Catholics owe an allegiance to the Pope that supercedes their loyalty to the civil government the Senator declared: "Some people say that we owe our first allegiance to the Pope, rather than to President Harding and the governors of our respective States. My friends, you know that the Father of Iniquity himself never uttered a greater slander than that. You know that no man can be a good Catholic without being first a good citizen of the land in which he lives, whether he be a citizen of autocratic Japan or cruel Turkey, or of our own free United States. He owes allegiance to his own land—to his own country—he must obey the laws and constitution of his own country. Our Blessed Lord said, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's,' and the Catholic Church teaches us to obey and honor and respect the laws of the land and the flag of our country, and to obey the Church in spiritual things. Speaking about obeying the Pope in temporal things, let me remind you of the recent World War when millions of Catholics in Austria and Germany fought as fighters against the Catholics of Italy and France and Belgium and Great Britain and the United States, killed one another by the thousands. Were they yielding allegiance at that time to the Pope, who was a citizen of Italy?"

The Senator praised the work that has been done for the advancement of the colored race in the United States at Tuskegee and Hampton Institutes and declared that the same kind of work will be done at the proposed Gibbons Institute. He expressed his gratification at having been made one of the trustees of the latter institution. He called attention to the fact that the Cardinal Gibbons Institute is not to be exclusively for Catholics. "It is for all the colored boys and girls of America," he said. "It reaches out to all. It is opened for the education of all throughout this land and it is not even confined to America."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

GET INTO THE MISSION LINE FOR 1923

The Catholic Church Extension Society, encouraged by the improvement however slight in our general conditions, intends to do everything possible to make of 1923 an outstanding year in the history of Home Mission work.

Our need for help in the educational program with which we are identified is beyond all dispute the most important. We require money in the worst way for our College at Yorkton and for our students destined for the missions. Christ commanded His Church to teach the world, it is our duty to see that She is enabled to do it.

Many of those who read our pages little realize what it has cost us to place at Yorkton a college for our Ruthenian Catholics. But we took that courageous step with the well-grounded hope that it would be the means after God of providing for these people both priests and teachers. Extension has done for them all that should be required for any people. We started them by means of this institution in the Catholic life of the country and hoped that this new centre of Catholic activity would introduce them to all that was best in the present and encourage them to improve the future. This attempt on our part should meet with the warm approval of every Catholic and his very best support. The Ruthenian Catholics are a valuable group and the Church will fail in her mission here in Canada if through any fault of our own they

are neglected. Though they number about 300,000 they are unfortunately for themselves in rather scattered groups in the country, but that very condition forced us to adopt the plans we did. The Christian Brothers have faced the hard task of teaching the young Ruthenians and fitting them for the positions they are certain to occupy in Canadian life. They are doing all they can to co-operate with the Bishop and priests of these new Canadians.

We venture that there is no problem receiving more attention from the Holy Father than the religious problems of the Russian people. As Cardinal Ratti, the present Pontiff, when Nuncio to Poland was brought face to face with the enormous difficulties of these peoples. Perhaps many Catholics in Canada are unaware that Archbishop Szepietki when he made his last visit to Canada and had shortly before this been released from the prisons of Russia where he had suffered for the faith begged us to give some Ruthenian teachers to the schools of Galicia and even the Ukraine. Every Catholic in Canada will realize that help to keep the faith among our Ruthenian Catholics is no matter of secondary importance. Apart from any other consideration what would the loss of 300,000 Catholics not mean to the Church here in Canada?

From the missionary Bishops we received appeals equally necessary for their young clergy. "I desire to make application," writes a western Prelate, "to the Catholic Church Extension Society for the sum of two thousand dollars (\$2,000) to help defray the expenses of seminarians for this diocese. I would be pleased, were it possible, to be able to educate these students without applying to your society which receives so many calls for aid, but I find it altogether impossible to meet the expenses of seminarians alone this year." My difficulties," writes another, "have been brought about especially by the expense I have had to incur, in order to provide the large Polish population in this jurisdiction, some priests of their own nationality and language. The Poles, scattered far and wide over the Province, were neglected, through lack of priests, and their faith was in grave danger of being lost. I saw that something had to be done, and done promptly, if this catastrophe was to be averted. I need not tell you what excellent Catholics these people are and what a dire loss to Catholicity it would be, both now and in the future, were they to drift from the fold, with all their children. I concentrated, therefore, upon this weakness in our line, and I think I can say that I was fairly successful, for last year I obtained six Polish priests, of whom four were young men and American born. I have three more young men in the Seminary, of the same nationality. These will fill the gap for the time being and will assure to every Polish settlement in the Diocese the visit of a priest from time to time.

"But this extraordinary effort has not only depleted my exchequer, but left me considerably in debt. Notwithstanding my best efforts and some generous gifts from inside and outside the Diocese, I still owe the sum of \$1,664.90 to Seminaries for the board and tuition of my seminarians last year. Nor have I a cent to meet the expenses for the current year, which will amount to \$2,000."

These are fair examples of the general condition of the missionary Bishops. Do Catholics believe for a moment that they can afford to sit idle while there is solid foundation for such appeals? If we do not care for our missions we will lose them as sure as the sun shines. Priests who have gone through the sections where they have had no predecessors tell us, as one did in a recent letter, that the Catholics in these places are fast losing their faith. It is beyond the resources of any of these dioceses to meet their obligations under the pioneer conditions that so generally prevail. A little from each of our Catholic thousands would solve the difficulty. We sent out thousands of letters of appeal. What became of yours? Why not send us something, if you have not done so already, to provide for our missions? We need your help badly. Mail us a donation. Let not the month pass without taking your place in the missionary line of 1923. God calls you to do this work for the Church at home, the immediate interpreter of God's Holy Will to you and the source of all spiritual life to your children.

WEEKLY CALENDAR

Sunday, Feb. 18.—St. Simeon, Brother of St. James the Less, was a nephew to St. Joseph and the Blessed Virgin and therefore a cousin of the Saviour. He governed the Church of Jerusalem about forty-three years. In the year 107, at the age of one hundred and twenty years, he was condemned in Palestine to be crucified. He died after suffering the usual tortures for several days.

Monday, Feb. 19.—St. Barbatus, Bishop, was born in the territory of Benevento toward the end of the pontificate of St. Gregory the Great. He became Bishop of Benevento and did much to root out remnants of superstition in that State. He died in 652.

Tuesday, Feb. 20.—St. Eucherius, Bishop, was a member of an illustrious family of Orleans. He became Bishop of Orleans upon the death of his uncle Suavaric. Later he was banished by Charles Martel because he reproved that ruler for stripping the churches of their ornaments to defray military expenses. He died in 743 at the monastery of Sarcelin.

Wednesday, Feb. 21.—St. Severianus, Martyr, Bishop, was martyred in about the year 452 because as Bishop of Scythopolis, he resisted the Eutychian heresy.

Thursday, Feb. 22.—St. Peter's Chair at Antioch. By many Saints it is attested that before going to Rome, St. Peter founded the see of Antioch which was then the capital city of the East. St. Leo says we ought to celebrate the chair of St. Peter with no less joy than the day of his martyrdom, for as in this he was exalted to a throne of glory in heaven, so in his chair he was installed head of the Church on earth.

Friday, Feb. 23.—St. Peter Damian, born in 988, after studying at the University of Parma, joined the monks at Font Avellano. He was an adviser of seven Popes and was created Cardinal Bishop of Ostia. He withstood Henry IV, of Germany and labored in defence of Alexander II, against the anti-Pope whom he forced to yield and seek for pardon.

Saturday, Feb. 24.—St. Matthias was elected to take the place of Judas to complete the number of the Apostles. He was noted for the rigor with which he practiced mortification of the flesh.

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Capitalizing Brains

is what makes Big Business.

Is there anyone in your employ whose death would deprive you of a valuable asset, or cause the financial depression of your concern?

The greater our cross, the greater is our gain; the more deprived suffering is of consolation, the purer is it; the more creatures are against us, the more closely are we united to God.

Protect The Risk With Business Insurance

If your own brains are the chief support of the business, protect your business by insuring your brains.

Write us or see our Agent for full particulars.

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BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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

Rev. J. M. FRASER, M. A., F. C. S., China Mission College, Almonte, Ontario

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Previously acknowledged \$912 04 Sherbrooke Friend..... 5 00

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Do not attempt to cover over your failure with a mass of words. Face rather the unadorned facts of the failure as it would be, and resolve that it shall not be.

The greater our cross, the greater is our gain; the more deprived suffering is of consolation, the purer is it; the more creatures are against us, the more closely are we united to God.

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Is there anyone in your employ whose death would deprive you of a valuable asset, or cause the financial depression of your concern?

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Protect The Risk With Business Insurance

If your own brains are the chief support of the business, protect your business by insuring your brains.

FIVE MINUTE SERMON

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

FIRST SUNDAY OF LENT

HELP IN TEMPTATION

"Behold angels came and ministered to Him." (Matt. iv. 11)

The gospel tells us today how our divine Lord suffered Himself to be tempted by the devil. It was for our sakes that He did so. Each one of us, that we may be worthy to win heaven, must be tried, and assailed, and pass through the conflict. We must face this fact—we shall be tempted by the devil. It is not within anyone's power to escape temptation. The misery of it may welligh overwhelm us. Our self-love will be crushed, for we did not think that we were so vile as the spectres of temptations around us would make us think. We find oftentimes that, when we have resolved to do our best, temptations are the most importunate. Yes, it is true, we are tempted by the devil.

In our misery, when thus tempted and tried, how often do we make a great mistake. We have not the sense of children. In fear and danger, children cry for help; we forget there is One near us, with His angels ready to assist us, and only waiting to be invoked. "Lord, save us, or we perish." "Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high-priest before God, that He might be a propitiation for the sins of the people. For in that, wherein He Himself hath suffered and been tempted, He is able to succour them also that are tempted" (Heb. ii. 17, 18). "For we have not a high-priest Who cannot have compassion on our infirmities; but One tempted in all things as we are, without sin" (Heb. iv. 15).

Our Blessed Lord accepted the ministrations of angels after His temptation to teach us that we are not alone in our misery and our danger. To be tempted is not a sin; but to trust to ourselves to be able to resist and overcome is presumptuous. Pride goeth before a fall. To come out of the conflict unscathed needs help, and help is at hand if we humbly invoke it. The angels are our guardians to assist us in our struggle with their fallen brethren. If the fallen angels hate us because we are Christ's, and our angels are anxious to shield us from evil and ruin for that very same reason. A prayer can summon them to the rescue. To forget their assistance, to venture to stand alone and defend ourselves single-handed from evil, is to imperil our souls. We are bound to pray for help in grave temptation. To fall into sin is our own fault; always our own fault. We could have been saved from the sin, if we had prayed for assistance. The angels are with us wherever we go through life; in every occurrence, in every danger they are at hand. Our passage through the temptations of life is not a forlorn hope; we have our leaders, our friends, our guardians around us. But alas! how often are they forgotten and ignored. Temptations seduce us. Careless souls even love the danger; foolishly disregarding the imminent and eternal consequences.

With what an occupation have the ministering angels been entrusted by God! They first have to arouse us to be afraid of evil; to wish to escape it. Instead of fearing sin, we turn a deaf ear to the promptances which the angels prompt our consciences to urge upon us. We are reluctant to turn from the evil suggestion; the wicked companion; the occasions that we know will be our ruin. It is not that the angels are remiss in their endeavors; it is all our own fault yielding to our sinful desires, clinging to bad habits that will be our eternal ruin.

Pray that the angels may not grow weary of us, and that their divine Master may not recall them from their rejected ministrations. How faithful they have been to us! They are interested in us and devoted to us, because we are destined to be their brethren for all eternity. They rejoice over every soul they can save, for each one is another soul redeemed by the precious Blood of our Lord, and rescued from eternal loss.

This life is a time of trial and temptation; but to be forewarned is to be forearmed. We must not cowardly give way, though we have to face the combat, for we are not alone. Remember we can instantly summon assistance. Imitate the great St. Antony, the model of those who are tempted. He tells us that his weapons were the sign of the holy Cross and the most holy name of Jesus. That sacred name, that blessed sign, would bring us instant help. "God is faithful. Who will not suffer you to be tempted above that which you are able" (1 Cor. x. 13). He will send His angels to defend you, to drive away the enemies of your soul. Temptations would be robbed of their terror, they would be vanquished, if we only remembered to invoke and trust. We must learn this lesson in life—the lesson to remember and pray; for as death approaches, temptations may be more powerful and deadly. The good habit of prayer will then spring to our rescue. The angels will redouble their vigilance. Not only our own prayers, but the prayers of the Church for the dying will be our safeguard. The priest

before he anoints us bids the evil spirits to be banished, and the angel of peace to stand by us; and he prays the Almighty Father to send His holy angel from heaven to guard and protect and defend. Happy indeed will be the death of one who has trusted in the angels in the days of his warfare. He will have endured temptation bravely; his fidelity will have been proved, and his consolation then will be that the angels will come forth to meet him, and bear his soul to receive the crown of life.

ROBBER GANGS LOOT GERMAN CHURCHES

By Rev. Dr. Wilhelm Baron von Capitaine, Cologne, Jan. 15.—Increase in the number of sacrilegious robberies throughout Germany is causing great alarm among church authorities.

Recently a particularly daring robbery took place in Cologne in the Church of St. Mary in the Capitol, which is situated near the Cathedral on a spot which in Roman times was given over to the Capitol, and in the later Christian era was occupied by the palace of Charles Martel.

Some one who gained entrance to the church in the morning after Mass, stole a very valuable and highly ornamented bishop's cross, which was studded with precious stones, and the lunette of the monstrance, which was also richly adorned. In addition, the culprit walked off with a small statue of an angel, done in silver and gold, and of great value.

A reward of fifty thousand marks has been offered for the return of the stolen articles, but there is small hope of their recovery, as very little success has attended efforts to recover the immense number of articles stolen from churches in recent months.

Judged by the frequency of robberies of churches, there seems to be an organized ring of criminals who specialize in stealing church property. The high price of such metals as gold, silver, copper and lead causes the temptation to steal and unquestionably a great many young people, who heretofore have led honest lives, have been led into crime by the lures set out for them by dealers in metals.

Telegraph wires have been cut from churches, the lead has been stolen from roofs and spires, bronze chains and brass lanterns have been carried off and iron crosses have been taken by the dozen. While these robberies are serious, they cannot, of course, compare with the large number that are sacrilegious in character and which include the theft of chalices, ciboriums and other precious vessels given over to the service of the altar. Nor are these thefts confined to the large cities; towns and villages report alarming numbers of daring church thieves to be at work.

Mausoleums of royal and noble families are not exempt from the frequent reports of coffins being opened and all valuable metals within stolen. In some cities, many old and venerable monuments have been destroyed, among them the celebrated Bismarck and Germania statues in Berlin.

NON-CO-OPERATION IN INDIA AFFECTS TEA PRICES

The doctrine of non-co-operation preached by Chandi, has had serious results on the tea industry in India—the largest tea producing country in the world. Natives under Chandi's leadership, have hindered, blocked and passively opposed British rule and authority, which made it extremely difficult for Tea Planters to secure adequate numbers of coolies to pluck the tea, and once plucked, the Natives have employed every means possible to hold up shipment. The result is that there is a shortage amounting to approximately 80,000,000 lbs. in the world's supply of tea. Prices are rising, and all indications point to still higher figures in the near future.

CROAT DEPUTIES MAY ATTEND PARLIAMENT

By Dr. Frederick Funder, Vienna, Dec. 18.—The so-called Croatian Bloc, composed of sixty-one members of the Yugoslav Parliament who have never taken their seats in that body, is now considering a resolution which will call for a reversal of their policy of isolation and will make them an important element in political life at Belgrade. Inasmuch as this bloc represents the solid body of Croatian Catholics, nearly 3,000,000 strong, their presence in the central Parliament, if they decide upon such action, will insure greater consideration and protection for Catholic interests than has hitherto been the case.

There will undoubtedly be a complete shift in the political line up of the various factions in the Belgrade Parliament, if the Croatian Bloc decides upon active participation in national political affairs. While there is no large party in the national legislature just now which has a definite program for the promotion of Catholic interests—indeed the Croatian deputies themselves have been elected on nationalistic rather than religious lines—never-

theless, the fact that Croats are being constantly attacked for standing in the way of Serbian nationalism and Orthodoxy, will tend to make the Croatian deputies vigilant in defense of Catholic interests. The fact that the national existence of the Croats is inseparable from their Catholic religion and culture, is the reason for the bitter attacks constantly directed against Catholicity by the dominant Serbian parties. For this reason, no Croatian deputy can fail to defend the Catholic Church if he is anxious to preserve the rights of the people of his own nation.

CROATS UNIT IN RELIGION

Croatian Catholics can look forward to active participation in the affairs of the Belgrade Parliament, with all the more composure because their nation is an absolute unit in matters of religion. Attempts to form in Croatia a so-called "National Reform Church" similar to the Czecho-slovakian Schismatic sect, have failed. The priests, Vidacic, Domkovic, and Cerowsky, who headed the movement for the "Reform Church" have been excommunicated by the Holy See and they are now deserted by their former followers.

The wisdom of the proposed re-entry of the Croatian bloc into national politics is indicated by the fact that there appears to be a systematic effort on the part of the dominant parties to crush Catholicity in Yugoslavia. Although the number of Catholics in Yugoslavia is only a little less than the number of adherents of the Serbian Orthodox Church, the former are allowed to exercise very little influence and in many instances are complaining because of alleged governmental injustices. Societies composed of school children have been suppressed, numerous Catholic schools have been closed, the Bishops are forbidden to have any direct communication with the Holy See, several Catholic feast days have been declared abolished in Croatia and Slavonia, and Orthodox feast days have been instituted in entirely Catholic parts of the country. In addition to these hindrances, the State, acting under pretence of carrying out agrarian reforms, has confiscated Catholic Church property without touching that of the Serbian Orthodox Church. Also discriminations against the Catholic Church are apparent in the national budget.

Hitherto the Croatian deputies have refused to take their seats in the Belgrade Parliament, their object being to protest in that manner against the centralist constitution of the nation which, they claim, infringes upon the rights of national and religious minorities for the benefit of the Serbian nation and the Orthodox Church. With the Croats absent, the defense of Catholic interests at Belgrade has devolved upon a few delegates representing the Catholic Slovenes, who, being in a very small minority have had comparatively little influence. Considerable doubt has been expressed from the beginning as to whether or not the Croatian Catholic deputies would be able to carry their point by means of their absent protest. It has been pointed out that those who are absent are always considered in the wrong. Also on many occasions it has been clear that had the Croats been present they would have been able to decide important issues in conformity with Catholic interests. In their absence their enemies have had a comparatively easy time of it.

The Yugoslav State has a total population of 11,810,000. This total includes: 5,500,000 members of the Orthodox Church; 1,400,000 Mohammedans; 200,000 Protestants; 60,000 Jews; 50,000 members of various small sects, and 4,600,000 Catholics. Of the Catholics, 2,800,000 are Croats.

DOCTRINE OF CHURCH ON PROPERTY

The Department of Social Action of the National Catholic Welfare Council has announced the publication in pamphlet form of three important papers by the Rev. Dr. John A. Ryan, director of the Department on "The Christian Doctrine of Property." One of the papers, that on the suggested limitation of capitalist property, has already received considerable attention from Catholic social workers abroad and has been published in French and Italian. The first paper has the same title as the general subject and in addition to the treatise on the limitation of capitalist property the pamphlet includes "The Church and a Better Social Order."

The first paper is historical in character beginning with the pronouncements of Christ Himself as found in the Gospels and passing on to the saints and the doctors of the Church and ending with the pronouncements of Cardinal Manning and Pope Leo XIII.

The doctrine of property embodied in Christ's teachings did not condemn the private ownership of goods but merely required their right use, according to Dr. Ryan. These doctrines he says, are not explicitly stated but are chiefly deductions from Our Lord's insistence on the intrinsic sacredness of human individuals, and the fundamental equality of all men.

The most striking recognition of the claims of all men to the bounty of the earth, asserts Dr. Ryan, is

found in the early writings of the Fathers of the Church. They express very definitely, he maintains, the belief that the superfluities of the rich are the necessities of the poor.

When some thirty-five years ago, says Dr. Ryan, this doctrine was reiterated by Cardinal Manning, he was denounced as an anarchist by the papers of the day. While Pope Leo condemned State ownership of all instruments of production, he asserts, he did not reject State regulation of private property.

In discussing the attitude of the Church today toward the economic problems involved in the treatise, Dr. Ryan asks:

"Why should the Church take any attitude toward a social or industrial system?"

"What are her lines of approach to industrial problems?"

"What pronouncement has the Church actually made concerning a better social order?"

The third paper is devoted to an answer to these questions.

The treatise on the suggested plan for a limitation of capitalist property was originally contributed to "Scientia," an Italian magazine dealing with social problems.

TO REGULATE "MOVIES"

Protests against lax enforcement of censorship laws for motion pictures have finally resulted in the Dublin Corporation asking the Free State government to take over the task of motion picture regulation. In the movement for enforcement of the censorship laws the Press Social Guild and the Catholic Vigilance Association have taken the lead.

At present the laws provide that licenses shall be issued for the exhibition of those pictures only

which have been approved by the official censor. This rule has never been enforced in Dublin, however, and many of the pictures which are of such character that they are considered harmful particularly when viewed by the young. Pictures glorifying crime and treating

indecently as a rule of life, have called forth vigorous protests. One result of the activities of the Catholic Vigilance Association has been the Irish newspapers have ceased to publish filthy details of English divorce cases and the sale of objectionable literature has been curtailed.

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THE PENITENT

My heart was sad and weary,
Grief's weight upon me pressed;
Life's way had grown so dreary
And I was so distressed.
My conscience oft would scold me,
As tearfully it told me
With sin there was no rest.

Her counsel I resisted
And went my lonely way—
The course grew rough and twisted
And gloomier each day.
Peace fled and left no token,
And with a heart nigh broken,
I knelt and tried to pray.

Awhile no word I uttered,
So dark my history's scroll;
At length, "My God," I muttered,
"Have mercy on my soul."
And as I looked toward heaven,
The clouds above seemed riven,
By Sorrow's tears that stole.

I silenced Pride's behavior,
And sought Humility;
Then heard the gentle Saviour
So sweetly calling me,
I harkened and He told me
His mercy would enfold me—
And lo! my soul was free.

—W. R. DUBOIS

ILLITERATE ENLIGHTENMENT

The late Father Vaughan once told about overtaking an elderly navy on the Derbyshire moors, and they walked and talked together for many miles. The navy told him that he had started life, when ten years old, "fating wheels." His food was bread and cheese with fat bacon. He earned a shilling a week. He had had no schooling and no religion. He had never entered church or chapel in his life. When he passed out of his teens he joined a gang of navvies. "In them days," he said, "no minister of religion ever came near a navy; he was put down as a hell-bound devil." Yet, said Father Vaughan, that navy was a really religious man. He told me that he could neither read nor write, and that Nature was his library. As he travelled north and south of England seeking work he noted how the flowers of the field came round in orderly succession, how the crops grew and ripened, and how the seasons followed each other. "No mistake about it," said my friend, "there is a somebody at the back of all this, and 'im I call God." Then my four-score old friend told me that there was no show ever he had seen to beat the starry heavens. He asked himself who could have hung out so many millions of lights high up in the sky without a blaze and a fire which might have burnt up the earth to a cinder. Turning to me this rough man of the soil said: "Sir, am I not right to believe there is a God, and an almighty clever one to do all these jobs without a fault or a mistake?" The preacher continued. But what enchanted me most in my friend came last. I ventured to ask him if we ought not to be intensely grateful to God for making even the world so beautifully fair? Did he know what was meant by sin? He answered me that he had made out all about it in his own way. Then he told me that when he slept out in the cold and damp he got crippled with rheumatism, and he said to himself, "it serves you right," and that was the end of it; but when he did a pal a wrong he felt that there would have to be a reckoning up, and that he could not make wrong right unless the Almighty God said he was overlooking it. In the illiterate navy, who could neither read nor write, I found Science, Philosophy, and Religion united in triple alliance. He put to shame many a man with a University scientific education.—Catholic Bulletin.

A LENTEN THOUGHT

Life is a struggle to escape from pain. It is the quest for happiness. The motive of every thought, word and action of life is to obtain happiness. The desire for happiness dominates every man. Its pursuit turns man hither and thither, leads him to evil as it leads him to good, urges him onward in spite of disappointments and failures. The human soul like the magnetic needle may oscillate to this side and to that, yet it eventually seeks the pole of happiness.

Darkness and light are not more opposed to each other than the maxims of the world and the teachings of Christ. The world says, "Blessed are the rich." Christ says "Blessed are they who laugh." Christ said "Blessed are they that mourn." The world says, "Blessed are they who receive honor and fame." Christ said "Blessed are they who suffer persecution for justice's sake." But in one thing the world and the Gospel are in perfect agreement. Ask the world why man was created and the answer comes back, "Man was made to be happy; this is his right, and anyone who interferes with this right is a tyrant." Turn to the Gospel and put the same question and the answer is the same, "Man was created for happiness; this is the end of existence."

The world and the Gospel agree in this that men were created to be happy. But where will man find happiness? Here the world and the Gospel part company. The world's answer is that man will find happiness on earth, that to imagine another life beyond the grave is folly, "Eat, drink, and be merry, for tomorrow you die," is its

maxim. The Gospel tells us that a preme craving of the human heart for happiness cannot be satisfied on earth. Life is a journey not a goal, a contest, not a prize, a place of exile, not a true home. Death is but the beginning of a life in which true happiness will be found.

The means which the world and the Gospel propose to acquire happiness are also divergent. The world offers riches, comforts and luxuries, as means to achieve the conquest of happiness. But the best experience of mankind has shown that the things do not bring happiness but rather increase man's trials, augment his cares, and sow with thorns and thistles the path he must traverse. On the other hand the Gospel teaches that the path of suffering is the road to happiness; temperance, self-denial, poverty of spirit, purity of heart, humility, meekness, charity, forgiveness of injuries, the patient endurance of the sorrows of life, the practice of all virtues, the fulfilling of all duties—these are the means that will bring happiness.

Which of these teachers is right? Unhesitatingly the Catholic chooses the side of infallible truth, rather than that of error, the teachings of Christ rather than the maxims of the world. There are those today who claim to be the vindicators of human rights who preach the doctrine of earthly happiness. They are but repeating the false promises that the world has held out in all ages to her votaries. Those who promise to give man the happiness he craves on earth are betrayers of hope. They cannot give it. True happiness is Eternal.—The Pilot.

OUR BOYS AND GIRLS

OTHERS

Lord help me to live from day to day
In such a self forgetful way,
That even when I kneel to pray,
My prayers shall be for others.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for "Others."

Let self be crucified and slain
And buried deep; and all in vain,
Its efforts be to rise again
Unless to live for "Others."

And when my work on earth is done
And my new work in Heaven's begun,
May I forget the crown I've won,
While thinking still of "Others."

"Others," Lord, yes, "Others!"
Let this my motto be,
Help me to live for "Others"—
For then I live for thee.

SING A SONG OF SIXPENCE

You all know the old "Sing a Song of Sixpence." Have you ever read what it meant? The four-and-twenty black-birds represent twenty-four hours. The bottom of the pie is the world; the top crust is the sky that over-arches it. The opening of the pie is day-dawn, when the birds begin to sing, and surely such a sight is "a dainty dish to set before the king." The king who is represented as sitting in his parlor counting his money, is the sun; while the gold pieces that slip through his fingers are golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight. The industrious maid, who is in the garden at work, is the king—the sun—has risen, the day-dawn, the clothes she hangs out are clouds, while the bird which so tragically ends the song by "nipping off her nose" is the hour of sunset. So we have the whole day in a pie.

SAY YOUR GRACE BEFORE MEALS

A good old Christian custom which nowadays appears to be more "noted" in the breach than the observance, was that of saying grace before and after meals. Very many twentieth century Christians would be benefited by some such lesson as King Alfonso of Aragon once gave his courtiers. Observing that they did not ask a blessing before their meals or return thanks after them, he invited a beggar to the royal table, forbidding him most strictly either to make a bow on entering the dining hall or to express his gratitude on departing. The beggar obeyed orders, and went away without word or sign of thanks. The courtiers were highly incensed at this lack of good breeding, but the king checked their complaints, saying: "Is not this exactly how you yourselves act towards your Heavenly King? You neither ask a blessing nor return thanks, and accordingly He has much more reason to be indignant with you than you have to abuse that poor mendicant."—Santa Fe Catholic.

HOW BIRDS LEARN TO SING

A wren built her nest in a box on a New Jersey farm. The occupants of the farmhouse saw the mother teach her young to sing. She sat in front of them and sang her whole song very distinctly. One of the young attempted to imitate her. After proceeding through a few notes its voice broke, and it lost the tune. The mother immediately recommenced where the young one had failed, and went very distinctly through with the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing

the song as long as it was able; and when the note was again lost, the mother began anew where it had stopped, and completed it. Then the young one resumed the tune, and finished it. This done, the mother sang over the whole series of notes a second time, with great precision, and a second of the young attempted to follow her. The wren pursued the same course with this one as with the first; and so with the third and fourth. This was repeated day after day, and several times a day, until each of the birds became a perfect songster.

HE NEVER SPOKE AGAIN

A ventriloquist, who had a worthless dog and no money, hit upon a clever scheme to convert the former into the latter, and, going into a restaurant, took a seat, the dog sitting on the floor beside the chair. When the waiter came the ventriloquist turned to the dog with the query: "Well, Jack, what will you have?"

The waiter nearly collapsed when he apparently heard the dog answer: "A ham and beef sandwich."

Then he turned to the proprietor: "I say, guv'nor," he exclaimed, "there's a dog over there that can talk."

It immediately struck the proprietor that such a dog could draw customers, so after hearing the animal talk he began bargaining for him. The dog, during the haggling over the price, begged in so realistic a manner not to be sold that the restaurant keeper became the more determined to have him, and at last agreed to the ventriloquist's price of \$20.

As the trickster started for the door with the money, the dog inquired: "Have you really sold me?"

"Yes, Jack, I've sold you," was the reply.

"Well," said the dog, "mark my words, I'll never speak again."

NEW LAMP BURNS 94% AIR

BEATS ELECTRIC OR GAS

A new oil lamp that gives an amazingly brilliant, soft white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading Universities and found to be superior to ordinary oil lamps. It burns without odor, smoke or noise, no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal-oil).

The inventor T. T. Johnson, 218 Craig St., Montreal, is offering to send a lamp on 10 days Free trial, or even give one Free to the first user in each locality who will help him introduce it. Write him today for full particulars. Also ask him to explain how you can get the agency, and without experience or money make \$250 to \$500 monthly.

FEARS WORLD RUSHES ON TO DESTRUCTION

ARCHBISHOP OF BOSTON SAYS ONLY THE SAVIOUR CAN RESCUE HUMANITY

The Boston Pilot

Cardinal O'Connell, addressing nearly 5,000 men at the Holy Name Society demonstration in the Cathedral, Boston, said that never was a time more opportune for invoking the name of the Saviour and of His principles. His Eminence spoke in part as follows:

"WORLD IS DRIFTING"

"This solemn gathering in honor of the most holy name of Jesus, intended to glorify the son of God is certainly a most appropriate way for us all, priests and people alike, to begin the new year.

"Blessed be the name of Jesus. We meet to add perpetual glory to Christ and to keep fresh in our hearts and in our minds the worth and the value of that holy name, not in mere vain glory, for we well know that merely pronouncing the sacred name, even in reverence, is not enough. It means far more than that. It means that we must be true and faithful to the doctrines of Christ and obedient to His commands.

"Oh, if ever the world needed to be reminded of what we owe to Christ, or all that Christ has done for humanity, surely it is in these days of confusion and universal disorder. If there ever was a time in the history of the world when the beauty of His doctrine should stand forth luminously to guide those in whose hands are the destinies of nations, surely it is today.

"Where is the world drifting to and how? Where is this all leading up to? Only a few days ago I read, and doubtless you read, that in Russia, Russia that was once called Holy Russia and not without reason, that in that land, now bereft of government order industry, where even civilization trembles, in a few days the leaders, the demagogues, were rushing the people on to destruction and parading the streets in the sacred vestments of the priests and holding holy relics in mockery. They are all to be burned in public places as a sign of utter contempt for religion, God and Christ.

WHY SHOULD WE BE SHOCKED?

"We are startled. The world is shocked to hear such infamous propositions even mentioned! Well, why should it be so shocked? Does the name of Christ really mean

Confidence

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anything to them any more? Has it not become a word of mockery? True, the nations still call themselves Christian, but it is easy to say the word Christian, what does it mean? If it means anything it means or ought to mean that in these nations and these countries and in these laws which govern the nations and the leaders who control the people there should be at least the knowledge of the doctrines, principles of Christ, His faith and His law.

"How much of that still remains over the so-called civilized world? On the contrary, we see in action the natural deductions, the results which come from doctrines which certainly are not those of Christ. We see great avarice, pride, conceit and a stupid and false nationalism which refuses to recognize the human brotherhood of all men and nations; and under this leadership, not only Russia, but the whole world seems to be rushing to destruction.

"And if these false doctrines of communism and of excessive Socialism, I mean Socialism that has gone astray, not the true Christian principles which are the highest kind of social doctrines, but the false Socialism, has been the gospel held up to the people by their leaders, what wonder finally they are working out to their logical conclusion. Since Christ is no longer a reality, He must be a mockery! Since religion has lost control, it hold upon the hearts and minds of men, why not turn the signs of religion? It is logical enough.

But, Oh, the horror of such a thing. What will there be left? Where is the world rushing in its mad blindness today? And all so unnecessary. Christ the Prince of Peace is still with us. His laws are clear and easy; if selfishness, personal ambition, or national ambition or greed are to take the place of that law, the conclusion remains that Christ has vanished from His own world which He has redeemed by His precious blood, and the name of Jesus is no longer glorified, but despised.

"Ask the Father," are the words of Christ. "Whatever you ask in My name I will give you." Oh, let us ask the Eternal Father through the power of our Blessed Lord and Saviour Jesus Christ to save the world, to save Russia and Europe. Oh, but most of all our own beloved country, to save it from the horrors of false doctrine, the horrors of an echoing spirit of hell, whose murmurings we already begin to hear.

THE RUSSIAN SITUATION

"Oh, my dear men of the Holy Name, this is no mere gathering of sentiment. The glory we offer to Almighty God by repeating reverently His Holy Name is no mere formality. It means that unless we keep the love of that name alive we shall perish, all order and law will soon vanish from the earth, all constitutions will follow where the king's have gone. Unless religion is in the hearts of the citizens of a nation the laws mean nothing. Who will enforce them today in Russia? Only the bayonet. When religion goes, only one thing can follow logically—the bayonet. When Christ's religion is gone, there is nothing left but slavery. We see it today.

"So, my dear men, let us beg of Almighty God by the power of the Holy Name of Jesus that He grant peace again to the world, that He enlighten the hearts and minds of men to realize His word and His laws; and you, dear men, keep the Holy Name fresh and clear and burning brightly in your hearts. It is the only thing between you and slavery. Christ came to redeem the world, to bring freedom to man, and now we see them turning away the Liberator and binding themselves hand and foot in slavery.

TEXAS MODIFIES OREGON LAW

Austin, Tex., Jan. 19.—The Baker compulsory school bill, introduced recently in the lower House of the Texas Legislature, differs in some respects from the constitutional amendment on the same subject recently adopted in Oregon. In the Baker bill some ostensible concessions in favor of private institutions are made.

Baker says that he incorporated provisions which some opponents of the bill in Oregon said would be acceptable to them. The bill would make the law effective at the next regular school term next September. The penalty clause provides that each day a child is kept out of school constitutes a misdemeanor offense on the part of the parent or guardian responsible.

As an offset to the section extending the authority of the county

superintendent into the private and parochial schools, the bill also extends the free text book act to these schools.

THE OBJECTIONABLE SECTION

Section 4 of the bill, which is the one that is expected to arouse bitter opposition in sections of the State, is as follows:

"The county superintendent of the county in which such private or parochial school is located, or the superintendent of the independent school district, town or city in which same is situated, or in any of said units in which child or children are taught, if taught by parents or private tutor, shall have the right, and it is his duty, quarterly, to go into such private or parochial school, or into the home of such child or children, if taught by parent or private tutor, and conduct an examination of such child or children in the curriculum of the Public schools of the same grade, or at the option of such superintendent he may request the presence of such child or children at some place he may designate for such examination, and if upon examination he should find they are not being taught in the same curriculum prescribed for the Public schools of the same grade, or that their advancement in such is inferior to the work of the same grade in the Public schools, it shall be his duty to require their attendance upon the Public schools in the same manner as is now or may be hereafter required by law, and a willful failure of the parent or the one standing in his place to comply with the order of such superintendent to require such child or children to attend such Public school, shall be punished as provided by law for such parents or those standing in their place for refusing to send their child or children to such school as is required by law."

BILL MAY FAIL IN SENATE

There is some chance for the enactment of this bill in the lower House of the legislature, but there is doubt of its enactment in the Senate. Failure to pass in the Senate would mean the death of the bill. The bill is to be strenuously opposed by the Catholic and Protestant private schools of the State.

A Senate bill which would require teaching of the Bible in the Public schools, proposes to compel its teaching for fifteen minutes at the opening of the day's session in all Public schools of the State. The passages to be taught are left to the choice of a committee of pastors and clergymen provided for in the bill. The bill does not designate the Bible to be used, that being left to the committee of ministers. This bill has been favorably reported by the Senate Committee on Education.

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BISHOPS' COMMITTEE TO AID IN APPEAL

ADMINISTRATIVE BODY OF W. C. TAKES IMPORTANT ACTION

Chicago, Jan. 20.—At the meeting of the Administrative Committee of the National Catholic Welfare Council at Loyola University, it was unanimously voted to support the Catholic Church authorities and their defence of their constitutional rights and liberties, recently invaded by the adoption of an amendment to the State law compelling all children between the ages of eight and sixteen to attend the public schools.

FULL ATTENDANCE OF COMMITTEE

All of the members of the Administrative Committee were present, namely: Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, Most Rev. Austin Dowling, D. D., Archbishop of St. Paul, Right Rev. P. J. Muldoon, D. D., Bishop of Rockford, Right Rev. Louis S. Walsh, D. D., Bishop of Portland, Maine, Right Rev. Joseph Schrembs, D. D., Bishop of Cleveland, Right Rev. Edmund F. Gibbons, D. D., Bishop of Albany, Right Rev. Thomas E. Molloy, D. D., Bishop of Brooklyn.

There were present by special invitation Most Rev. Alexander Christie, D. D., Archbishop of Oregon City, Right Rev. John P. Carroll, D. D., of Helena, and Right Rev. Michael J. Gallagher, D. D., Bishop of Detroit. Rev. John J. Burke, C. S. P., General Secretary of the N. C. W. C., Rev. John F. Fenlon, S. S., Secretary of the Administrative Committee, Right Rev. Msgr. Edward A. Pace, D. D., of the Catholic University, and Rev. James Ryan of the Educational Department of the N. C. W. C.

Archbishop Christie and Judge John P. Kavanaugh of Oregon gave all the facts about the adoption of the law, the methods by which it was imposed, its meaning, and the effects immediate and remote upon the whole system of education, property, and public welfare in Oregon, and indirectly, upon other States, especially where similar laws have been, or are likely to be proposed.

The presentation of facts was admirably made by Judge Kavanaugh and ably discussed by Judge O'Brien of St. Paul and Judge Halley of Detroit.

LAW SUBVERSIVE OF RIGHT

It was the firm conviction of all present that the Oregon law, drawn up and passed under conditions and by methods almost unbelievable, is a direct and vicious attack upon the fundamental liberties in State and Nation, upon liberty of education, parental rights, the rights of children, and property rights. It was also their firm conviction that it is contrary to the constitution of the United States and the spirit and traditions of the country from the Declaration of Independence down to the present time.

The Administrative Committee voted unanimously that this legislation directly affected the freedom and vital interests of all education in private schools and academies all over the country; especially in the schools where religion is taught as a basic principle or fundamental study.

The special form of test or repeal, it was agreed, was to be fixed by the authorities in Oregon. The Administrative Committee of the National Catholic Welfare Council is to have the chief part in formulating the ways and means to carry out the measures agreed upon.

All present felt that the sense of justice and conscience of the American people would never approve nor tolerate such legislation.

OTHER MATTERS ACTED UPON

Other important matters were taken up and discussed during the meeting. They were:

- 1. How far there should be any kind of affiliation with the various movements for peace and for military expansion in our country.
2. The question of amendments to the Federal or State Constitutions on child and other welfare work and the various legislative proposals affecting the interests of liberty, education and charity.
3. The preparation of pamphlets or leaflets on the great questions of education and social welfare, now debated by all classes and clubs, so that all may know just what the Catholic Church teaches and does not teach on such matters and how truly and fully the Catholic teaching is in harmony with the right American principles of government and sociology, and demonstrating how far away from right Christian principles and spirit much of our modern teaching and legislation is drifting.
4. The readjustment of the National Catholic Welfare Council and its various Departments in harmony with the Decree and Instructions of the Holy See, and for greater simplicity and efficiency; to fix the true and specific spheres of influence in which the Adminis-

trative Committee of the N. C. W. C. is and has been duly authorized to speak and act in the name of the Archbishops and Bishops, who formed and now constitute the voluntary Association, called by themselves and now known as the National Catholic Welfare Council, this last word being distinctly understood in the canonical sense of "conference," and in no way to be considered as synonymous or identical with the canonical word Council, which is an assembly of all the Bishops, called by the Holy See, and having legislative power. Indeed it was thought most probable that the term "conference" would be finally chosen by the Bishops as preferable to the word Council.

5. The question of placing before the American public the true position of the Catholic Church on education and emphasizing among other points that the Catholic Church does not oppose and never has opposed a "Public School System" of education as within the right and duty of the Civil Government, and indeed worthy of praise from all classes of citizens and beneficiaries. But since the Civil Government does not see its way to widen or broaden its system of elementary education so as to provide Christian religious instruction and training in harmony with the right and duty of parents towards their children, as England, Scotland, Ireland, Belgium, Holland, Germany, some of the Provinces of Canada, notably the Province of Quebec have so well done, the Church authorities and people feel bound in conscience to provide such education in their own schools and in such schools maintain in all fundamental branches of knowledge, civics and patriotism standards equal at least to those of the best public schools of the country. That this, in fact, has been done, is testified to by the best judges in the more important cities and towns of the United States.

6. Several minor matters, affecting the Departments of Education, Legislation, and Publicity, and the conducting of the various bureaus at Washington were discussed and definite directions given thereon by the Administrative Committee of the N. C. W. C.

The meeting of the Administrative Committee extended over two days. The members of the Committee were quartered at Loyola University, which is located ten miles out of Chicago.

OBITUARY

ALICE JOSEPHINE SAVAGE

The death occurred on Sunday, January 14th, 1923, at her home, 228 Brant Ave., Brantford, Ont., of Alice Josephine, youngest daughter of Mrs. Mary Savage, widow of the late Arthur Savage. The deceased was ill only a few days and the announcement of her demise will come as a shock to her many friends. While her interests were confined almost solely to her home, her church and to charitable works, friends who knew her intimately realized her excellent qualities.

The deceased, besides her mother, leaves to mourn her loss, three sisters, the Misses Helen and Annie and Sister Benedicta of St. Joseph's Community, Hamilton; and four brothers, Edward, Rev. Father Savage, Oakville; Frank, Montreal, and Dr. Jos. P. Savage.

The funeral was held on Tuesday morning to St. Basil's Church, where Solemn Requiem Mass was celebrated by Rev. Arthur Savage of Oakville, brother of deceased, with Rev. Father Ferguson, pastor of St. Basil's, deacon; Rev. Father Doyle, Galt, sub-deacon, and Rev. Father Crimmon, Brantford, master of ceremonies. Rev. Fathers Padden and Dogorski, Brantford, were also present in the sanctuary.

There was a very large attendance at the church. Interment took place at St. Joseph's cemetery, Brantford Rev. Father Padden officiating at the grave.

The pall-bearers were Messrs. Edward and Frank Savage and Dr. Jos. P. Savage, brothers of deceased, and Messrs. Wm. Comerford, John Ryan and Dr. S. B. Stinson. R. I. P.

SAMUEL J. HENDERSON

There passed away on Jan. 7th, 1923, after about one week's illness of pneumonia, Samuel J. Henderson in his fifty-third year, at his late residence, 88 Brock St., Woodstock, Ont.

Mr. Henderson was born in Ingersoll and was a son of the late Andrew Henderson and grandson of the late Col. Henderson of North Oxford. He was one of the pioneer automobile dealers of Woodstock and was engaged in business until a short time ago.

He was a charter member of the Knights of Columbus of Woodstock also a member of the Catholic Order of Foresters and Holy Name Society. He took an active part in all the work of St. Mary's Parish, and as a token of high esteem in which he was held, Father Stanley in praying for the sick of his congregation the Sunday morning before his death, asked every one to storm Heaven with their prayers for Mr. Henderson. He said he was a good man and spoke of his family of lovely children by whom he was sorely needed. He was a most kind and loving father and husband, a man of great moral courage and cheerful disposition.

Five little ones to miss his care are under ten years of age, Catherine, Helen, Agnes, Nora and baby Patricia five weeks old. Also Sam Jr., Marie and Jack of Woodstock, Edward of Detroit and Sister Electa of St. Joseph's Community, London. He also leaves three brothers, Dr. James Henderson of Ingersoll, formerly of Detroit, C. L. Henderson of Brantford and Andrew A. Henderson of Vallejo, California; also three sisters, Mrs. Harry Clark, Vallejo, California, Mrs. C. J. Mitchell, Brantford, and Miss Katherine Henderson, Grimsby, Ont.

His deathbed scene was most edifying, his soul being fortified by the rites of our Holy Religion, the prayers of the dying read and Father O'Neil repeating the sweet names of Jesus and Mary in his ears, while surrounded by his children and heart broken noble wife, brothers, sisters, nephews and nieces. The daughter he gave to Religion (Sister Electa) was by his side, clasped his hand holding the lighted taper and bending over said, "Are you happy, Father?" he bowed his head and smiled his happy answer.

Father O'Neil was with him until the last and also Sister Catherine and their prayers mingled with those of his good wife and family and loved ones around his bed pleaded for him before God's Throne and white robed Angels conducted him thereto.

CATHOLIC SOCIETY NOTES

C. W. L. CONVENTION IN LINDSAY

The Annual Convention of the Petroro Diocesan C. W. League was held in the Parish Hall, Lindsay, Tuesday, Jan. 30th, with a splendid attendance of delegates from the different sub-divisions.

Mrs. B. J. Gough, Diocesan President, presided during the afternoon and after the opening prayer delivered the address of welcome. The Convention was honored with the presence of Miss Guerin, of Montreal, National President. She spoke a few words of the great work being done by the "Sisters of Service" and their great need of help and cooperation. This appeal received the promise of liberal donations from each sub-division.

Miss Jones, of Montreal, Executive Secretary, was also present. His Lordship Bishop O'Brien of Peterboro attended the Convention, and gave an interesting talk on subjects of vital import to the League. Miss O'Connell, of Peterboro, was elected as delegate to the next Dominion Convention to be held at Halifax in June.

The afternoon's programme closed with the election of officers which resulted as follows:

- Diocesan President—Mrs. B. J. Gough, Lindsay.
First Vice-President—Mrs. Lalonde, Cobourg.
Second Vice-President—Mrs. Wm. Young, Ennismore.
Third Vice-President—Mrs. N. E. Phelan, Peterboro.
Recording Secretary—Miss Margaret Heffernan, Peterboro.
Corresponding Secretary—Miss F. Corkery, Lindsay.
Treasurer—Mrs. G. J. Elmsley, Lakefield.

The next Annual Convention will be held at Cobourg during the summer. At the close of the Convention a dainty lunch was served by the Diocesan President, Mrs. B. J. Gough.

GOLDEN WEDDING

Fifty years ago the eleventh of this month (Feb. 11th, 1873) Mr. and Mrs. Daniel Heenan, Schomberg, formerly of Tottenham, Ont., were married in St. James' Church, Colgan, by the Rev. Father (Dean) Harris.

Mr. Heenan was born Aug. 11th, 1847, at Tottenham, Ont., and Mrs. Heenan on Nov. 17th, 1852, in County Tipperary, Ireland. Their many friends wish them years and years of health and happiness.

DIED

MULVILLE.—At Westport, Ont., on Tuesday, November 28, 1922, Michael E. Mulville. May his soul rest in peace.

PIGGOTT.—At Colgan, Ont., on Saturday, January 27, 1923, Patrick Piggott, aged sixty-five years. May his soul rest in peace.

MARRIAGE

MCDONALD-MCDONELL.—At St. Andrew's Church, St. Andrew's West, Ont., January 25th, 1923, by Rev. A. A. McKee, John A. McDonald of Martintown to Mary Kate McDonell, daughter of Mrs. W. H. McDonell.

Hedged in by the iron bars of circumstances as surely as a bird within his cage, it remains for the individual to choose whether he will beat his wings against the bars until he dies or take his place serenely upon the perch ordained for him—and sing.

WANTED For Catholic rectory in Ontario town, two beds—one to take charge of kitchen and do the cooking; other to look after rooms; two relatives or two friends preferred. Apply stating wages with references to Box 322, CATHOLIC RECORD, London, Ont. 2314-3

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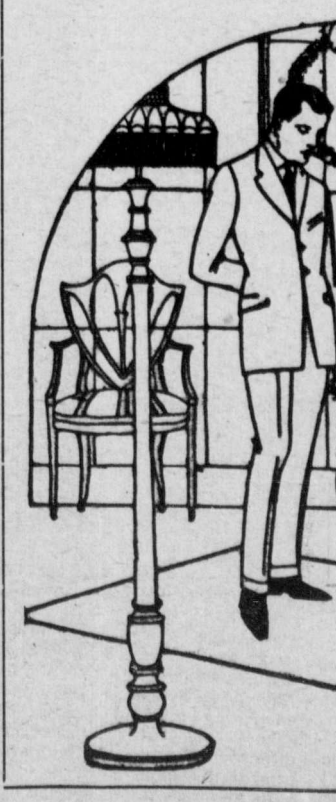
AGENTS WANTED Agents sell Dr. Bovel's Toilet Soap, Lakefield. Women can do this work and earn from \$25 to \$75 per week or spare time. Territories allowed. For further particulars apply to Bovel Manufacturing Co., Dept. 55, Toronto, Ont. 2307-17

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Robert B. Mantell as Brutus in "Julius Caesar" Grand Opera House, London, Monday, Tuesday and Wed., Feb. 15, 21, 22.

One of the most important announcements of the theatrical season is the engagement of Robert B. Mantell and Genevieve Hamper who will appear at the Grand Opera House for three nights, Monday, Tuesday and Wednesday, beginning Monday, February 15th, in a series of Shakespearean plays. It has been several years since this noted tragedian has been in London. But those who will recall his splendid performances, know full well the treat in store for those who have not seen him since. This is probably the best known of all poetic dramas and a "shock" Mr. Mantell depicts this famous character with a wonderful felicity. In his early scenes he presents him as a dignified and impressive patriot, brooding about the perilous condition of his race and indignantly cutting as it wrongs of his race and indignantly in biting just and satire. At the end of the fourth act, he shows a shyness, bereft of his self-control, and is shown in a scene of all through the crafty Judge, standing with less, but with a world of expression radiating from his features. Miss Hamper plays "Portia" with much skill and charm, and as the woman, a jurist does an effective rendition of the "Quality of Mercy" speech. On Tuesday evening, "Macbeth" will be given with Mr. Mantell in the same part. This is said to be the finest performance of Macbeth in London. In this character, he appears as no mere villain, but as a man obsessed a mind diseased and a victim of ambition. Miss Hamper throws all her emotional power into her impersonation of the wicked "Lady Macbeth" at the Wednesday matinee they will present "As You Like It" and it is certain, a more fascinating record never returned through the "Forest of Arden" than Miss Hamper. As the cynical Jacques, Mr. Mantell takes every advantage of the public welfare, gives us another of those life portraits he seems to have the power to create. Miss Hamper, as the wife of Brutus, in the drama of her appeal to him to "Make me acquainted with your cause of grief" is tempered with a solicitude born only of a heroic sympathy. Each play is given a careful production. Two baggages as being necessary to transport the scenery and effects for this engagement.

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