occupations to interest the peasant in his spare time: choral societies,

musical and dramatic societies, moving pictures, etc. To provide amusements for the inhabitants of

remote villages is considered the

whelming attraction of industrial

best means of neutralizing the over-

towns.

WEEKLY IRISH REVIEW IRELAND SEEN THROUGH

IRISH EYES Copyrighted 1922 by Seumas MacManus SPEECH DELIVERED BY TERENCE MACSWINEY AT CORK

There has come to my hand a rather precious gem that is well worth giving to American readers— and well worth preserving in the scrap-books of Irish-American readers. It is the speech—a remarkably fine speech, typical of the man's beautiful thought and lofty purpose—the speech delivered by the immortal hero, Terence MacSwiney, when, in March 1920, he stepped into the bloody breach, and accepted the Lord Mayership of his pativo the Lord Mayorship of his native city of Cork. His predecessor, Thomas MacCurtain, had a few nights before, been assassinated in his home, under the eyes of his wife and sister and little babe—assassinated by masked British emissaries. It required a daring man to take the post. Cork called upon Terence MacSwiney, and Terence MacSwiney, knowing that he was walking to his doom, readily accepted. The speech of acceptance, which he made at the Cork inauguration, was never reported nights before, been assassinated in inauguration, was never reported in the papers at the time. It was not considered discreet to publish such reports, then. The manuscript of the speech, however, was pre-served, and I give it here. He spoke as follows :

This is not an occasion for many words, least of all a conventional exchange of compliments and thanks. The circumstances of the vacancy in the office of Lord Mayor governed inevitably the filling of it. And I come here more as a soldier stepping into the breach than as administrator to fill the first post in the municipality. At a normal time it would be your duty to find the Councillor most practised and experienced in public affairs. But the time is not normal. We see in the manner in which our late Lord Mayor was murdered an attempt to terrify us all. Our first duty is to answer that threat by showing ourselves unterrified, cool and inflexible, for the fulfilment of our chief
purpose—the establishment of the
independence and integrity of our
country—the peace and happiness
of the light Perublic. To that and of the Irish Republic. To that end I am here. I was more closely associated than any other here with our late murdered friend and colleague, both before and since the opening of the IrishWar of Independence, in prison and out of it, in a common work of love for Ireland, down to the hour of his death. For that reason I take his place. It is, I think-though I say it-the fitting answer to those who struck him down (applause). Following from that there is a further matter of importance, only less great; it touches the efficient continuance of our civic administration. If the present aggravated persecution by our enemies could stop us volun-tarily in the normal discharge of our duties, it would help them very materially in their campaign to overthrow the Irish Republic, now established and functioning accordestablished and functioning according to law, notwithstanding the English army of occupation. I feel this question of the future conduct of our affairs is in all our minds, and I think I am voicing the general view when I say that the normal functions of our Corporate body must proceed, as far as in our power lies, uninterrupted, that that efficiency and integrity of which our late civic head gave such brilliant promise. I don't wish to sound a personal note, but this much may be permitted under the circum-stances—I made myself active in the selection of our late colleague for the office of Lord Mayor. He did not seek the honor, and would not accept it as such, but when put to him as a duty he stepped to his place like a soldier. Before his election we discussed together, in the intimate way we discussed everything, touching our common work since an Easter-week when we lay together under the ene-mies guns. We debated together what ought to be done and what could be done, keeping in mind, as in duty bound, not only the ideal line of action, but the practicable line at the moment as well. That line he followed with an ability and success all his own. Gentlemen, you have paid tribute to him on all sides. It will be my duty and steady purpose to follow that line as faithfully as in my power, though no man in the Council could hope to discharge its functions with his ability and his perfect grasp of public business in all its details and as one harmonious

whole. (applause.) 'I have thought it necessary to touch on this normal duty of ours,

city in a new zeal, and because of our initial act, we had dedicated it to the Republic, and formally attested our allegiance, to bring by our administration of the city glory to our allegiance, and by working for our city's advancement with for our city's advancement with constancy in all honorable ways in her new dignity as one of the first cities of the Irish Republic, to show ourselves eager to work for and if need be, to die for the Irish Repub-

'I would recall some words of mine on that day of our first meeting after the election of Iword Mayor. I realised that most of you in the minority here would be loyal itizens of the Irish Republic if the English army of occupation did not threaten your lives, but that you lacked the spirit and the hope to join with us to complete the work of liberation so well begun. I allude to it here again because I wish to point out again the secret of our strength and the assurance of our final victory. This contest of ours is not on our side a rivalry of yeargeages but one of endurance. vengeance, but one of endurance it is not they who can inflict most, but they who can suffer most who will conquer—though we don't abrogate our function to demand and see that evil-doers and murderers are punished for their crimes. But it is conceivable that the army of occupation could stop our functioning for a time, then it becomes a question simply of endurance. Those whose faith is strong will endure to the end and triumph. The shining hope of our time is that "I shall be as brief as possible. the great majority of our people are now strong in that faith.

"To you, gentlemen of the minority here, I would address a work. You seem to be hypnotised by the evil thing—the usurpation that calls itself a government. I ask you again to take courage and hope. To me it seems—and I don't say it to have the courage and hope. To me it seems—and I don't say it to hurt you—that you have a lively faith in the power of the devil, and but little faith in God. But God is over us, and in His Divine intervention we have perfect trust. Anyone surveying the events in Ireland for the past five years must see that it is approaching a mirrole how over it is approaching a miracle how our country has been preserved during a persecution unexampled in history, culminating in the murder of the head of our great city. God has permitted this to be to try our spirits, to prove us worthy of a noble line, to prepare us for a great

and noble destiny. "You among us who have no vision of the future have been led astray by false prophets. I will give you a recent example. Only last week in our city a judge acting for the English usurpation in Ireland, speaking in the presumptuous manner of such people, ventured to lecture us, and he pagan sentiment: 'There is no beauty in the liberty that comes to us dripping in innocent blood.'

"At one stroke this English judge would shatter the foundations of Christianity, denying the beauty of that spiritual liberty which comes to us dripping in the Blood of Christ crucified, who by His voluntary

"The liberty for which we today strive is a sacred thing—inseparably entwined as body with soul with that spiritual liberty for which the Saviour of man died and is akin to the sacrifice on Calvary, following far off but constant to that Divine example, in every gen-eration our best and bravest have died. Sometimes in our grief we cry out foolish and unthinking 'The sacrifice is too great But it is because they were our best and bravest they had to die. No lesser sacrifice would save us. Because of it our struggle is holy our battle is sanctified by their blood, and our victory is assured by their martyrdom. We, taking up their martyrdom. We, taking up the work they left incomplete, confident in God, offer in turn sacrifice from ourselves. It is not we who take innocent blood, but we offer it, sustained by the example of our immortal dead and that Divine example which inspires us all for the redemption of our country. Facing our enemies, we must declare our attitude simply. We see in their regime a thing of evil incarnate. With it there can be no parley— With it there can be no parley— any more than there can be a truce with the powers of hell. This is our simple resolution.
"We ask for no mercy, and we

will make no compromise. But to the Divine Author of mercy, we appeal for strength to sustain us in tion, that we may bring our people victory in the end. The civilised

we began the year—to work for the city in a new zeal, and because of are overwhelming and final. His occupations to interest the peasant judgment is now surely hanging over the Empire of our enemies the words of the the words of the prophet who heralded the doom of Babylon have a new and prophetic application in his hour: 'Oh, thou, that dwellest by many waters, rich in treasures, the end is come for thy entire destruction

SEUMAS MACMANUS, Of Donegal.

RURAL RELIGIOUS PROBLEMS

Paris.—The "Feast in Praise of the Christian Earth" was the original name given to the ceremony just held at Chartres under the direction of the poet Louis Mercier and some of the most noted of the young French writers of today, in honor of the annual convention of the Catholic Association of French Youth. The name is also of French Youth. The name is also symbolical of the work to be taken up by the organization during the

coming year. The ceremony opened with a collective prayer to call forth the blessings of God on the Earth. Eloquent speeches, poems and songs of lofty inspiration and perfect execution invited Christians here below to love the beauty of the below to love the beauty of the fields and woods, not only for the joy they give, but because their beauty is a reflection of the infinite beauty of God, and to see in the humble peasant one of the most powerful artisans of earthly splen-

The object of the annual convention of the Catholic Association of French Youth is not merely to bring together delegates from every portion of France for the purpose of reporting on the general vitality and progress of the organization and its propaganda. It is at the same time an invitation for the deep and fruitful study of some particular form of duty incumbent upon the younger Catholics of the

Last year the Congress studied:
"The duty of Catholics in combating the weakening of the professional conscience." This year the program was devoted to the "Examination of the Role of Catholics in Agricultural and Rural Life." This subject appeared pay Life." This subject appeared particularly opportune in view of the urgent need of action in regard to the material, moral, and religious situation in the country districts which have been depopulated by war and thoroughly worked by Socialist propaganda.

The program was prepared in conformity to the returns from a questionnaire sent to the different branches of the organization in every part of the country. More than 400 answers were received, and these form a remarkably accurate and detailed file of information on the agrarian question in

The most striking points brought out by the answers to these questionnaires are as follows:

During the last few years the number of small properties in France has increased and a large laborers have become owners of the land they work. Two great evils which is the inspiration and founda-tion of all just government. Be-cause it is sacred, and death for it rate and the labor crisis which have caused an influx of immigrants of doubtful morality and irregular habits. A hopeful sign is the progress of professional organiz-ation and a decrease in anti-clericalism and superstition. The sound common sense of the French peasant does not appear to be greatly affected by Socialist propaganda.

CONCLUSIONS REACHED

With such a well-defined basis the arguments heard during the congress were of the greatest interest. peasants, directors of syndicates, ization" or confiscation, or has lost rural engineers, chaplains and young parliamentarians all taking and economic conditions. The food part in the discussions. The follow-ing conclusions were reached by the American Relief Association, unanimous accord:

First of all, while expressing earnest wishes for the improvement of the material life of the peasant, the Congress declared that the greatest importance was to be attached to the parishes. It declared that Catholics must encourage the wageearners to own their own property.
The material improvement of housing conditions for farm laborers is also advocated together with an increase in the number of agricultural syndicates composed of owners and world dare not continue to look on laborers. Professional representa-indifferent while new tortures are tion should be demanded more

The resolutions passed by the Congress were placed under the protection of Our Lady during a solemn service celebrated in the Before the final benediction a

large meeting was held for the delegates and was attended by the Mayor of Chartres and several deputies. The late President Paul Deschanel, who had expected to attend, expressed his regret, being prevented by what proved to be his last illness. One of the principal speakers of the occasion was Abbe Groult professor in the University speakers of the occasion was Added Groult, professor in the University of Montreal, who was given a remarkable tribute.

TASK OF THE FUTURE

The closing address was pronounced by Ambroise Rendu, deputy from Toulouse:

"In the thirteenth century," he said, "on the site of the Cathedral of Chartres which had been burned, the Beauceron population erected the wonderful edifice we see today, in the name of Christ and Our Lady. In the name of Christ and Our Lady, the Association of Catholic Youth will build on the old soil of our nation, devastated by so many scourges, the edifice of new France in which future generations will find shelter in the peace and prosperity which will be recovered in rich and fecund life."

SOVIETISM

RUSSIAN REFUGEE TELLS OF MISERY

Reports from Russia regarding the imposition of sentences of death on Orthodox bishops and priests for alleged resistance to the Soviet Government's order "requisition-ing" gold and silver vessels and other property belonging to the Russian Greek Church, and dispatches from Genoa relating efforts made by Pope Pius XI. to obtain a guaranty of religious liberty in Russia, add interest to a letter just received by the National Catholic Welfare Council from a Russian woman who fled from her native country a few months ago.

This woman, who is not a Catholic. requests the assistance of the Immigration Department of the Welfare Council in effecting the escape of her relatives from Kieff, where they are living in the utmost wretchedness. She is now in Philadelphia. Because of the risk which publicity might bring to her kin in

PRIVATIONS OF CULTURED CLASSES Russia to mitigate are pictured by the Welfare Council's informant, who obtains her facts from persons who are at once the witnesses and the victims of the general distress. People of the highest culture, including prossors in the universities of Russia, are undergoing the greatest privations, according to reports received by this woman refugee. In addition to the sufferings due to lack of food, clothing and fuel, the Russian population is afflicted with diseases, principally typhus. Even meager earnings of those who can find employment are further reduced by the rapid and progressive depreciation of the Russian ruble

All the property and other possessions of the Russian "intelligentsia" have been swept away by "nationalthis woman says, is hardly more than a temporary palliative.

Speaking of the distress experenced by some of her former friends in Kieff, the informant of the Welfare Council writes:

progress of morality and the development of religious life in the "A steady stream of letters conditions of living in Kieff. One of the teachers (of higher mathematics) is heroically struggling to keep alive a family of nine—himself, three feeble women and five children. Three of these children are the orphans of murdered relatives. He teaches mathematics in several schools, works in a cigar factory, gives private lessons in the touch on this normal duty of ours, though—and it may seem strange to say it—I feel at the moment it is even a digression. For the menace of our enemies hangs over us, and the essential, immediate purpose is to show the spirit that animates us, and how we face the future. Our spirit is but to be a more lively manifestation of the spirit in which

WHAT IT COSTS TO LIVE

"But flour is (or was on March 3 two million rubles a poud (40 pounds) and potatoes 700,000 rubles a poud —and hard to get at that. This is just a sample of what is going on in each family, and almost each has been increased by orphans of dead brothers and sisters. Another of our teachers, head of the department of Russian literature and language, writes: 'We receive language, writes: We receive our salary about three months in arrears, and then only 30 per cent. marvelous Cathedral of Chartres of it, so that when we do get it, it which overlooks the richest plains is not worth much. In a word, my of France and constitutes the grandest and most perfect testimony to the Christian art of the Middle Ages.

Is not worth much. In a word, my monthly salary and that of Lucie (also a teacher) together are hardly sufficient to provide one meal for our family."

The Welfare Council's correspondent draws attention to the last fact that the postage on a letter from Russia to the United States had increased from 1,000 rubles in December, 1921. to 62,5 0 rubles in April, 1922. This is taken to indicate the rapidity with which Russia is traveling to bankruptcy and economic and political chaos.

PROTESTANT PLAN

TO TEACH SCHOOL CHILDREN RELIGION

Washington, D. C .- A movement of nation-wide proportions to rearrange the time schedules of Public schools so that children of all religious denominations may re-ceive regular religious instruction has been inaugurated with the powerful backing of Methodist Episcopal, Baptist, Presbyterian and other religious bodies.

Initial action has been taken by the Malden (Mass.) Council of Re-ligious Education, Inc., in petition-ing the Malden School Committee to excuse from schools for certain study periods, high school children of parents who so wished, that they might receive religious instruction in the Malden School of Religious Education. The request has been refused by the school committee, but the leaders of the movement are now preparing to take it up with greater force in the hope of having their program for the religious in-struction of children in school hours in operation at the beginning of the

MANY CITIES EXPERIMENTING

Meanwhile, it is pointed out that from 200 to 300 cities in the United States are experimenting with the subject of religious instruction of Públic school children on school days. Among these are New York, Detroit, Grand Rapids, Milwaukee, Houston, Toledo, Rochester and Malden. Protestants of this last city have been giving religious in-struction to school children on week days for some time, but always outside school hours.

The proposed new plan has been endorsed by a committee on education which claims to represent thirty-three religious denominations and sixty-seven State and pro-vincial associations with a membership of 23,000,000, the result of a fusion of Protestant agencies meet-Conditions of the sort that the ing in Chicago last February for the into a movement to secure the "spiritual literacy" of the childood of America.

Dr. Walter S. Athearn, of the School of Religious and Social Service of Boston University, shairman of the committee and the

"The real issue." Athearn, "is the attitude of the Public schools towards the religious groups who do not fit in the parochial school system of the Roman Catholics. The separation of Church and State is a fundamental American principle and no religion is taught in our Public schools. The Roman Catholics insist on teaching religion in their own way. Both Roman Catholic and Jewish children are taken out of Public schools for religious ceremonies, saint's day, fast day, holidays, and so forth. The children of Protestants who do not make similar de-mands are thus left either without eligious education or are obliged to take it at fag ends of the day. this way, academic subjects, social sciences, biology and so forth have encroached upon religion and crowded it into the background."

VIEW OF EDUCATION COMMISSIONER

Malden Protestants have been giving religious instruction to children for some time, but always outside of the regular school hours. They are conducting an organized grade school of religion with trained teachers, but experience has proved that taking children at the end of the day was not the best arrange-ment for either the children or the The fact that 250 standard colleges have united in defining a unit of religious teaching which be accepted as one of the fifteen college entrance units, has been one of the factors that has prompted

under church auspices, during the

Dr. Payson Smith, Commissioner of Education for Massachusetts, has questioned whether any school board of the State can legally release any student from school for the purpose of religious education.

BELFAST MURDERS

GOVERNMENT NOTIFIED THAT CATHOLICS ARE BEING EXTERMINATED

There is no peace yet in Belfast.
The death-roll for the past week reached 14. The actual number of homes looted or burned since July 21, 1920 is 337. Of the 10,000 Catholic workers deprived of work only 1,000 are Sinn Feiners. Plainly therefore the way are actually the second of the same of t therefore the war or extermination policy is directed against Catholics

One Catholic district was besieged for seven hours. Two Catholic women in the district were shot dead. Orangemen entered the business premises of a Catholic who was ill in bed. They first hacked the unfortunate man with hatchets. Before leaving they fired several shots into the lifeless body.

The Belfast Catholic Protection Committee sent a talegrape to Man

Committee sent a telegram to Mr. Churchill and Mr. Chamberlain, members of the British Cabinet, in

the following terms:
"Belfast Catholics being gradually but certainly exterminated by murder, assault and starvation. Their homes burned, streets swept by snipers, life unbearable, military forces inactive, special police hostile, Northern Government either culpable or inefficient. Your Government saved the Armenians, Bulgarians. Belfast Catholics get-ting worse treatment. Last two days here appelling?" days here appalling.

days here appalling.
Father Laverty, President of the
Catholic Defence Association, in a
letter in the London Times put the
cold facts before the British people. In part his statement was:

"More than 200 Catholic homes

have been burned or looted, hun-dreds of Catholic families have been ompelled to abandon their homes or business premises, or both, under threat of death, numbers of respectable Catholic people have been assassinated in their shops or private residences. Several unoffending Catholic women have been shot dead at point blank range. Men have been asked their religion on the public streets and range. Men have been asked their religion on the public streets, and, on confessing they were Catholics, shot in broad daylight. A father who was certainly not a Sinn Feiner and five sons have been taken from their beds and shot in their drawing their beds and shot in their drawing their dayling aurious house who room during curfew hours when only government forces had access to the streets. Quite recently one of our priests had a most miraculous escape, six or eight revolver shots being fired at him beside the shots being fired at him beside the Church to which he is attached. Worst perhaps of all, a merry band of innocent Catholic children at play have been deliberately bombed, five of them dying as a result, ten

or twelve being more or less seriously wounded." He points out that the six-countourpose of throwing their weight to make any serious attempt to pro endure persecution that is a dis-grace to humanity. Not a man has yet been punished, nor, he believes, even arraigned for any of these crimes. Expelled workers had to depend for the support of themselves and their wives and children on the generosity of America and

> HOLY FATHER URGES ITALIAN UNIVERSITY WOMEN TO JOIN CATHOLIC UNION

In a recent letter to the President of the Women's Catholic Union of Italy, Cardinal Gasparri, Papal Secretary of State has made known the desire of the Holy Father that the Organization of University Women of Italy should form part of the Women's Catholic Union. The

letter says:
"The Supreme Pontiff could not fail to realize the supreme necessity of preserving the unity and compactness which have hitherto per-vaded the entire Catholic action of Italian women, rendering effica-cious in realizing the sublime aims it has chosen, namely individual perfection and the Christian restoration of society.
"In order to satisfy the exac-

tions of university life and at the same time harmonize in an organic manner the laudable activity of Catholic University Women with that of the great family which has taken the name of Unione Fem-menile Catolica Italiana, His Holi-ness has deigned to decide that in

CATHOLIC NOTES

Cologne, May 1.—The Metropolitan of Kieff is authority for the statement that in the period from 1917 to 1920 the Russian Bolshevists killed twenty two bishops, hine of whom were barbarously tortured before they were finally put to death.

Paris, May 4.—On May 7, Msgr. Florent de la Villerabel, Bishop of Annecy, will lay the cornerstone of the basilica which is to guard the relics of Saint Francis de Sales, Bishop of Geneva, and Saint Jeanne Francis de Chantal, foundress of the Order of the Visitation. The relics of the two saints are now kept in the chapel of the Visitation at Annecy. The beginning of the work will coincide with the third centennial of the death of Saint Francia de Sales. Francis de Sales.

Paris, May 4.—On April 23 Msgr. Chapon, Bishop of Nice, blessed the monument erected to the memory of the 82,500 chasseurs of the French army, the "Blue Devils" who died during the Great War. Marshal Petain, the hero of Verdun went to Nice especially to attend the cere-mony. Msgr. Chapon was assisted by Msgr. Cabanel, well known in America as a lecturer, and who was chaplain of a division of chasseurs during the War. The ceremony was preceded by a Solemn Requiem service in the Church of Notre Dame.

Cleveland, May 13.—More than ten thousand delegates and visitors are expected to gather here when the Knights of St. John hold their thirty-fourth international convention, June 18 to 22. Fifteen hundred members of the organization, and 2,500 members of the Ladies' Auxiliary are making preparations to receive the visitors. Henry A. Leusch, K. S. G., a brigadier general of the Knights of St. John, is chairman of the executive committee for the convention.

Washington, D. C. May 18.—
Judge William H. DeLacey, for
eighteen years head of the Society
of St. Vincent de Paul in the District of Columbia has resigned as
president of that organization.
Judge DeLacey is treasurer of the
National Conference of Catholic
Charities and has been active in the Charities and has been active in the work of the local St. Vincent de Paul Council for more than twenty-five years His resignation is due increased duties in

Washington, D. C., May 12.— Right Rev. Thomas. J. Shahan, rector, and Right Rev. Monsignor Edward A. Pace, dean of studies, of the Catholic University of America, have been elected vice-chairman and member of the chairman and member of the executive committee, respectively, of the American Council on Education. The election took place at the Cosmos Club here last Friday. The Council is composed of the representatives of the national associasentatives of the hational associa-tions dealing with higher education. Bishop Shahan and Dr. Pace are representatives of the National Catholic Educational Association.

St. Louis, May 8.—The Rev. He points out that the six-counties government stands by and fails as an arbitrator in labor disputes, settled his thirty-ninth strike here tect Catholics who have had to last week, when he brought to an building program. The deadlock had lasted for several weeks. A scale of \$1.10 an hour wannounced by Father Dempsey announced by Father Dempsey as the union wage. It is said that Father Dempsey found the dispute the most difficult labor situation he has had to handle, by reasons of the columns of briefs and arguments he was called upon to consider.

Denver, Colo., May 3.—Members of the executive board of the National Council of Catholic Men, with Admiral W. S. Benson presiding, completed a two days' session here this evening by voting to undertake an intensive campaign in behalf of Catholic colleges and for the extension of the parochial school system, by pledging support to the estab-lishment of a Catholic college for negroes, and by committing the organization to financial aid for Catholic welfare work among the Mexican residents of El Paso, Texas. It was decided to hold the next national convention of the Men's Council in Washington, D. C., on September 18 and 19, 1922.

Dublin, May 8.—His Holiness, the Pope, has sent an old oil painting of himself to the administrator of Dundalk, County of Louth, as a gift for a bazaar in aid of the new Temperance Hall in that town. In a letter accompaning the gift, Cardinal Gasparri, Secretary of State, writes: "His Holiness, fully realizing the ness has deigned to decide that in conformity with the general rules hitherto followed, it is held expedient that all women's organizations devoted to Catholic action shall continue to be affiliated with the U.F.C. I., including the Organization of University Women " of the factors that has prompted the request that pupils of all religious faiths be excused from the high schools long enough to enable them to earn one unit of college credit the officers. It including the Organization of University Women."

The letter provides for the election of a special Vice-President to head the University groups. The election will take place this fall.

CHRONIC BRONCHITIS

HAY FEVER

SUFFERERS

BUCKLEY'S 2-Bottle Treatment

Over 10,000 Canadians Freed from Misery of These Diseases.

You, too, can get relief from your sufferings.

MURPHY & GUNN

Solicitors for The Home Bank of Canada

and CATARRH

THE WILDBIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XXII—CONTINUED "That is a pity, for the signora is terrible when she makes up her

mind."
In the meantime Herr Harfenspieler had arrived at the Castle to give Fan her lesson, and found the signora alone, bending with fever-

"At work again, signora," he said, entering. "A large canvas this time; and, ach himnel! an ambitious subject also!" "Thank you for you

The signora winced at the word ambitious. "One is not necessarily ambitious when one longs to do something great," she said, pettish-

"Then you still expect to do something great?"

something great?"
"You are severe, maestro."
"I am honest, fraulein. Raphael,
Francia, and their kindred are
dead. It is folly for a little woman in the nineteenth century to dream that their mantle has descended on her."
"Has the fountain of genius, then,

been sealed to the world for ever-

'Genius is of many hues and textures, signora. There is much beautiful work being done in this day; yet the genius whose mission it was to bring the smile of Divinity before mankind, that genius is vanished from the earth." "I have prayed over this picture, Herr Harfenspieler."

"And prayer is never lost," said the musician, drawing his bow across the strings of his violin. "But the spirit bloweth where it listeth; and the answer to your prayer will shine out of the eyes of he next anemones you paint."
"Is the picture such a failure,

'It is a handsome woman masquerading as a madonna. There is much of your own grace scattered about the whole, but the heavenly message is wanting in the faces. Look in the mother's eyes; she knows as well as we that she is only

With a bitter cry the signora seized her brush and blotted out

both the faces. The Harfenspieler was a little startled at her vehemence. "I am sorry," he said, "but perhaps it is for the best. That picture would have tortured you more a month

artist, weeping.
"Let us solace ourselves with music. I will play you one of Mozart's divine movements. How have struggled and fretted to val it! But let us worship only

what is true!"

He touched the violin and played like one inspired, his dark eyes glowing, his gaze fixed far away, till the signora had sobbed herself into a more peaceful mood. When he ceased, she took up the picture and placed it with its face to the

"My friend," said the Harfen-spieler, taking her hand, "forgive me. You and I are so much alike me. You and I are so much anke that I deal with you as I deal with myself. Now, let us get to our real work. Where is the child who is to give voice to our thoughts?"

She went out into the Park two hours ago. She was in too joyous a mood, too full of her young life to git down here quietly with me."

You and he were once on an

about alone?"
"Since I have been at yonder painting, yes," said Mamzelle.
"But what then? She loves her liberty, and she will meet no one in the Park, except the children of her friend Nancy, or Captain Wilderspin. You have been neglecting your

duty, signora."
"What do you mean, mein herr?" "His lordship's heir is a person of many attractions, and he admires our little girl, as who could help

"You fear," said the signora, turning pale, "that she may become the lady of Wilderspin, instead of the singer who is to give our message to the world."

"That is one danger," said the Harfenspieler. "But even should that be escaped, harm may be done. Our child has a fervent heart, and

Our child has a fervent heart, and she must put it all into her music. A broken dream might be a sad disturbance to her career.

"But her heart is with her people," gasped the signora, appalled at such a view of things.
"We have blotted them out of her memory," said the Harfenspieler, sadly, "only, it seems, to prepare the way for a more complete frustration of countries."

tration of our plans. "Your imagination runs away with you, mein herr," said the signora, trembling.
"You have sat here, fraulein,

impiously trying to steal fire from heaven while you neglected your only duty-endangered the chief hope, the real work of our lives."
"Pardon, maestro, pardon. I will
instantly go in search of her."

CHAPTER XXIII FAN'S PROPOSAL

While Herr Harfenspieler lec tured the signora over her painting, Fan and Captain Rupert continued their walk homeward through the

"The signora is terrible when she makes up her mind," Fan had said, laughing, and Rupert answered:

half promised to tell me more about yourself, if she were not by."

"I should be glad to talk to any-one about my old friends and my long ago," said Fan. "Nobody here, but you would listen to me." but you, would listen to me."
"Let me listen to you, then. I am longing to hear."

Then Fan began her little history, and told him all she remembered about her childhood. Her simple recital fell on the ear of the man of the world less like the details of real experience than like a tender idyl, the creation of a poet's fancy; and he became more in love with

"Thank you for your beautiful onfidence," he said, with a tremor confidence," he said, with a tremor in his voice and an unusual mist in

his eyes, "Tis I who must thank you. It has done me good to be allowed to

From the review of her past Captain Rupert passed quickly to the consideration of her future. "Do you intend to obey my uncle, and go upon the stage?" he asked,

I cannot but obey, he is so good to me. Besides, I have a reason of my own. For becoming a public singer?'

"Yes,"
"You desire the excitement, the freedom?" said Captain Wilderspin, regretfully. "Or you are willing to make a fortune?"

"None of these motives are any-thing like mine, though it is true I have a wish to be independent. But I will tell you what I hope. When I am a famous woman, as they say I am to be, Kevin will hear about it, and come to me."
"Ah, of course, Kevin!" Captain

Wilderspin frowned and then smiled. And what do you think he will look like when he comes?"
"Only like himself," said Fan, her eyes flashing, "I don't want him to look like anyone else."

"I shall make her hate me!" thought Captain Rupert. "Yet I must try to awake her out of this childish dream. Forgive me," he said, gently. "Why do you attribute unkind meanings to me? I cannot be your friend, I cannot accept your confidence, without asking you to look the truth in the

What truth? There is always something cruel when people talk like that about the truth."

I do not want to be cruel. Captain Wilderspin paused; but he was a man of his word, and he had promised himself that Fanchea hence than it is torturing you now.
"It is true," said the poor little, that having first ventured to wound her he might afterwards be able to cure and console her. "Will you answer me a few questions?" he said. "Kevin was twelve years older than you. He was a fullgrown young man when you saw

> "Where had he received his education ?

At the school." The village school of an obscure I am late.
mountain district? He had no Her loo

other means than this of informing his mind. No." faltered Fanchea, remem-

bering that Kevin had always been dull at his books.
"He was then an uneducated

laborer toiling at his spade; and what do you think seven or eight what do you think seven or eight years of such a life as you describe, fishing, digging, associating with his fellows, have done for him? You and he were once on an equality, and you had many pretty thoughts between you; but circum-thoughts between you; but circum sit down here quietly with me."

You and he were once on an equality, and you had many pretty stances lifted you, a child, out of the state in which you were born, while they left him, a man, in his original condition. He has probably now got a peasant wife and children, and, whatever he may have once promised to be, they have by this time dragged him down to the ordinary level of such husbands and fathers as dwell around them. Imagine his sun-burned face; features and expression coarsened by the years that have passed by since you saw it, his rough, clay-soiled hands, his rude brogue, his uncultivated manners and ignorance of all the refinements of living. Believe me, if you ever become a famous woman, and he then comes, as he probably may, to claim you, you will not find him one with whom you could bear to associate."

Fan had kept her gaze fixed on her companion's countenance from the beginning of this speech, and as he proceeded her eyes became darkened and her mouth set with grief. When he finished, a thrill of pain passed

over her face, and she turned away quickly to hide her tears. "Fan, little Fan," said Rupert, tenderly, "I have hurt you; I have made you weep. Forgive me, listen

"Go away," said Fan, angrily You have broken my heart."

great sob swallowed her last d; and Captain Wilderspin thought from her distress that her mind had assented to the truths of

n my life!

ing to overwhelm you with the bitterest disappointment. Fanchea, listen to me and do not speak as if there was no other love for you but what lives in a dream. A hundred such Kevins could not love you as I love you. Nay, do not look so "Of an illusion that is threaten-

you fancy to go, and do whatever you please. To make you happy shall be the object of my life, and I shall be amply repaid if you will only give me the best love of your pure little heart."

Captain Rupert's manner and Captain Rupert's manner and ner, the signora saw Fan flitting up words became more impassioned as and down in the twilight between he saw the glow of surprise gradu-ally fade in Fanchea's face and pale, perplexed, half-frightened change into the chill of regret. As he finished speaking and stood by er in extreme agitation waiting for her answer the girl raised her eyes wistfully to his. She was deeply touched; grateful for his tenderness, and amazed at his devo-tion. Yet in spite of the warmth of feeling he had roused, there was something that warned her to keep herself apart.

You are very good to me," she said, humbly; "very kind. But it would not be right."

Why would it not be right?" "Because I want to find-my friends." She would not mention Kevin again after what had been said about him. "If I were to—do said about I im. "If I were to—do as you wish, I should have to give them up. They would be nothing to you; and if I were ever to meet them, you would be ashamed of them."

So far from that, I promise you, on my soul, that I will give you every assistance in seeking them. 1 make it my duty to find out that obscure mountain you call Killeevy, and we will visit it together and know all that is to be together and know all that is to be known about your friends. If Kevin is in the world we will bring him to the front, and I will get as him to the front, and I will set no limit to the bounties you shall bestow upon him and his."

Fan's eyes widened and shone while her ears took in this tempting promise, and her eyes fixed on Captain Rupert's face assured her of the earnestness of his meaning. But at this interesting moment an interruption occurred; the signora's silver ringlets appeared streaming on the breeze; the signora, with a face full of dismay, was seen face full of dismay, was seen coming rapidly towards them. Forewarned as she was, she had perceived from a distance that some unusual conversation was being held, and stood breathless and agitated between her charge and Lord Wilderspin's heir.

"Oh, heaven!" she thought, looking from one to the other. something serious has been said.

Her looks were so wild that Fan forgot everything else in anxiety

"Has anything dreadful hap-pened?" she asked, throwing a supporting arm round her little "I do not know—I hope not," ammered the signora. "Herr

is the matter with them, except that one wants his pupil and the

other his nephew and heir. She fixed her eyes on Captain Rupert as she uttered the last words with emphasis; but he did not wither up or sink into the earth.

"And this is what you were coming to tell us," he said, smiling.
"And you ran so fast that you lost your breath. It was not wise of you, signora. You have made yourself unwell. Be good enough to take my arm that I may support you to the house."

The signora groaned, but acquiesced; and Fan followed musingly,

with her eyes on the ground.

A pleasant, social evening fol-Our friends met at dinner, Lord Wilderspin's burly form at the head of his board. Captain Rupert was in high spirits, and his lordship looked with surprise at his whilom, languid nephew. Herr Harfenspieler, glad of the return of his old friend, had almost forgotten his momentary uneasiness about his pupil, and Mamzelle, seeing Fanchea so quiet and undisturbed, hoped that no great harm had been done after all. Only the old lord himself noticed a new and indescribable expression in Fanchea's face.

mind had assented to the truths of the picture he had drawn.

"I cannot go away," he said, "without your forgiveness. I would not have hurt you but in the hope of setting you free."

"Free!" cried Fan, piteously.

"Of all that is beautiful and bright in my life!"

"She is looking nale; and as old."

"She is looking pale; and as old as myself," said his lordship, glar-

"That is why you are afraid to say all you think before her. You half promised to tell me more about yourself, if she were not by."

"I know that wou liked me yery see and heard it in my face and heard it in my tooice. You must have known long ago how I have loved you."

"I know that you liked me yery see and heard it in my faces at the board, he was startled by something in that of his nephew which he had no way expected to ago how I have loved you."

"I knew that you liked me very much," said Fanchea, abashed, and forgetting her anger, "but not so much as this."

which he had no way expected to see; and he in his turn surprised that gentleman by leaning across the table and saying in an undertone:

much as this."

Q"More than this; more than you can imagine, you simple child; more than I can prove to you, except by a life-long devotion. I would not bribe you to be my wife; but look captain wilderspin!"

The brusque words and scowl neither disconcerted nor annoyed bribe you to be my wife; but look bribe you words and see the bring smile. He returned his uncle's and saying in an understance in the captain wilderspin!"

The brusque words and scowl neither disconcerted nor annoyed bribe you to be my wife; but look is the captain wilderspin !"

The brusque words and saying in an understance in the captain wilderspin !"

The brusque words and scowl neither disconcerted nor annoyed bribe you to be my wife; but look is the captain wilderspin !"

The brusque words and scowl neither disconcerted nor annoyed bribe you to be my wife; but look bribe will be a supplied to be a supplied round you, Fanchea, and see the home that I am able to provide for your future. You need not appear upon the hated stage, where I have always felt that I could not bear to see you; but you shall go wherever aware of this by-play but them. selves, for the signora and her pupil were attending to Herr Harfen-spieler, who had improved the occasion by delivering a lecture upon idleness In the drawing-room, after din-

> pale, perplexed, half-frightened look in her face which had caught the attention of his lordship.
> "My child," she said, "there is something strange about you. You look as if you had got a shock."
> "So I have, Mamzelle."

"What, can it have been since the morning?" said the signora, in great agitation. "I hope Captain Wilderspin has not been saying anything foolish. Military men are

so peculiar."
"He is very good, but I am greatly surprised. He wants me to marry him, Mamzelle."
The signora gave a little shriek.
"You would not like it?" said

Fan. tremulously. "Like it! My dear, do you know what you are saying? The idea is simple madness. You are only a poor protégée of his lordship, and he is Lord Wilderspin's heir."

"Then it really could not be?" said Fan, with a long sigh of relief. Mamzelle mistook the sigh for one of pain, and her kind heart smote her.

"How dare he be so cruel?" she musingly, and with an air of trouble.

It cannot be-if what you say be "Oh, me, oh, me! what a mess we have made of our affairs!" "Do not grieve, Mamzelle; indeed, I am quite satisfied."

Good, obedient child," mured the signora, a little disap-pointed in spite of herself. She could not have expected to find her wild gipsy maiden so tame in a matter where her affections were concerned.

I must not leave you under a mistake. If I were to marry Cap-tain Wilderspin, it would only be for the sake of something he promised me.'

The signora's heart grew cold. "A title, diamonds, or what other gew-gaw?" she asked, severely. "Nothing of that kind," said Fan,

with a sad little smile, "and yet something that you would not approve of. I will not vex you by even mentioning it."
Herr Harfenspieler here appear-

ing, the conversation was at end; and Fan's voice was soon pealing through the room, and her heart present move and had so far made unburdening itself of some of its longings and perplexities by means that business might pick up with

smile. He had begun to suspect the cause of the lady's wildness.

"No, Captain Wilderspin; it is not their way," said the signora, recovering her dignity.

"They are not ill?" asked Fanchea.

"No," said Mamzelle; "nothing is the matter with them, except Thoras are cortain lines to be There are certain lines to

"You mean that no man is to dare to fall in love with her?""
"Exactly. Such conduct would be inexcusable."
"Why?"

"Why - why - why? What a question to ask. The world is full of reasons why. Because in the first place she is only a child."

"A girl of seventeen cannot long remain a child, no matter how peculiarly she may have been brought up, no matter how simple she may be in herself."

'I intend her to remain a child till it pleases me to introduce her to the world.

Suppose Nature has undermined your plans; is it fair to rob her of her woman's inheritance of love?"
"Her woman's rubbish! Confound it, Rupert! To think of you coming to talk to me like this; you who were always the first to sn who professed to have no belief in that kind of thing.

"I believe in it now. A child (as you say) has taught me. Excuse me, uncle, for trying your patience so severely. I do not wonder you are surprised; I have been aston-ished at myself."

"You mean to say that you have

"You mean to say that you have fallen in love with this girl, who has been practising her music in my house? I am determined to make her

my wife."
"You audacious jackanapes!"
"Come, come, uncle; a man is not a jackanapes at thirty-five."
"He may be a jackanapes at a

"He may be a jackanapes at a hundred. How dare you come here to rob me behind my back?" His lordship put his hands behind him and glared from under his eye-TO BE CONTINUED

QUARTER'S WORTH OF FLOWERS

Before they had been in the city a month the Grahams realized that they had been unfortunate in the choice of a location. They had debated about a place further down town, but this had been recommended by the agent as having once been a flower shop and this fact. been a flower shop, and this fact, coupled with the big difference in rent, naturally influenced their choice. But if it ever had been a good place for a florist it was so no longer. Too far out of the down town radius, it was yet not far enough to appeal to suburban patronage. Thus people who liked select the flowers they buying rode merrily down town past the Graham Flower Shop, nor paused for even a glance at the glowing window. Harriet always arranged the window and took great pride in making it attractive.

"But it might as well be in the wilds of Africa, for all the attention any one pays to it!" she said bitterly one evening.

Her brother gave a sharp glance at her tired face. "Oh, I wouldn't ger thet." he made evening draw! Her brother ga. "Oh, I would at her tired face. "Oh, I would say that," he made answer, drawlingly. "Don't forget the little ingly. "Your window is a cachem," he woman in gray. 'Your window is a gem today, Miss Graham,'' he mimicked, And Harriet smiled as he wanted her to.

However she went on to remark that one swallow didn't make a summer, though the little old lady's admiration was refreshing.

"She certainly loves flowers.
She spends half an hour or more every day talking about the plants and looking at the cut flowers before she buys her little quarter's worth

and toddles away."
Walter nodded. "Yes, and in the way most of the time too. If she wasn't such an intimate friend of yours," with a grin—"I'd have told her where she headed in long ago." "Yes, you would," derided Harriet "You like her as much as Harriet "You like her as much as I do. I've heard you giggling back there when she says something

funny."
"It's her amazing curiosity. When she asked you the other day how much profit you make on that faded bunch of violets you sold her, almost went up in smoke

Harriet laughed and said, "She s a tartar for questions. But she's dear nevertheless. I wonder who she is? she never seems to hear me when I ask her her name, and I'm not sure whether the deafness is intentional or accidental.

But Walter's interest in the old lady was exhausted and he changed the subject. Matters of more gripping importance demanded their attention, and having diverted Harriet a little he was ready for business. Things were growing rather serious for the Grahams, who had left a prosperous business in a small town for the allurements of a big city, only to find that in a sense they had exchanged their birthright for a mess of pottage. They had sold their Wooster place with its good will, so they could not go back even if they were inclined; and they had, foolishly enough, leased this room for two years. They might re-lease it and move down town, a plan that presented some difficulties, since they had already spent a good bit in the present move and had so far made the present move and had so far

I'd have dependable customer.

"Looks more like a hoodoo to me," growled Walter as he said good night.

Hoodoo or mascot, she was on hand early in the morning, always peering around with bright inquisitive eyes, chatting with cheerful inconsequence, and talking about flowers with a loving that delighted Harriet. loving intelligence

that delighted Harriet.

"Very few people who buy flowers know as much about them as you do, Mrs. Gray," she said to the old lady on one occasion. Harriet had begun to call her new friend Mrs. Gray, "because I have to call her something, you know," she said to herself whimsically. "And if Gray doesn't suit her I won't know what does. For she has gray hair, a does. For she has gray hair, a gray dress and veil, and most likely a gray life from the way she tries to brighten it with a poor little bunch of flowers every day!" If the little lady understood the name "Mascot, eh?" she murmured,

she accepted it without a demur.
"I love them," she had answered Harriet simply. She was especially partial to wild flowers, it appeared. "I had a garden once," she went on rather absently, "and one corner rather absently, "and one corner was devoted entirely to wild flowers. I'm afraid," with her gentle smile, "they got a little bit tame in time.

I prefer them wild, don't you?' "Well, did you ever try to tame a wild grape vine?" the young florist wanted to know.
"They're very well as they are,"

"They're very well as they are," was the quick response. "They make very nice swings. Let me see," musingly, "what bit of all this beauty shall I choose today?" looking over the flowers for all the world, as Harriet used to think, as though she could buy American Beauties if she wanted to. Together they would go through the merry little farce of choosing, merry little farce of choosing,
Harriet helping her to the extent
that she usually carried away
nearly twice the value of the
quarter she laid on the counter.

Well, Harriet sold all her Easter
lilies and every other plant and
flower in the house was sold too by
Saturday night. This was a prelude
to a continuous and growing trade

She always thanked the girl gently but quite as though she were getting her money's worth and no more, and thus Harriet was all the

more surprised one morning when the old lady said to her, rather "I'm afraid you're not a very good business woman, my dear."

Why, what—what do you an?" stammered the florist, 'Just what I say," tersely

"Just what I say," tersely.
"That is, if you treat everybody like you do me."
"But I don't!" Harriet blurted out before she thought how it would sound. "You see," reddening.
"I've come to look upon you as a friend rather than a customer "Very kind of you, my dear, but
"'shaking her head, "poor business policy, I'm afraid."

Harriet gave a sharp sigh and said mournfully, "Oh, don't worry, Mrs. Gray, I could run a business successfully—if I had the business. We've done it before—my brother and I. But here—"

"Isn't business good?"
"Bad," laconically. "If it doesn't pick up soon I don't know what we'll do."

The old lady gave an impatient exclamation. "Why didn't you tell me so, for goodness sake? Every time I asked you you said husiness was good."

siness was good."
'I know. You have to say that, you know, to keep up your own courage. And besides success brings success. If you do a big business people naturally think there's something superior about

your goods. Is that so?" her hearer asked meditatively, eyeing Harriet with shrewd, bright eyes. "And you're not doing very well. . . . M-m, tell me about it my dear, if you don't mid." don't mind."

And because Harriet felt in need of sympathy she told briefly how disappointed they were in the change they had made and how despondent her brother was growing over the failure of their business to

"Of course, it's chiefly due to the location," she wound up. "The agent stung us, all right, by telling us it was a live neighborhood. Now, I'm due for a big loss on my Easter lilies. Walter warned me about the number, but I planned on immense sales to make up for other losses. Oh, well!" she shrugged

resignedly.
"But why will you lose on them?" the old lady asked curious-"We'll have to wholesale them.

The few people that come in here wouldn't buy all I have in a month. Dear me, that's too bad !" The old lady pulled thoughtfully at her "So you think the agent stung you, do you? That remains to be seen. . . . I'll take fifty

to be seen. of those lilies myself. "You will?" Harriet stared at her, embarrassed. She did not know whether the old lady was joking or had suddenly lost he mind. "Why, that—why that—

"Fifty," repeated the strange old lady firmly. "And maybe more, for myself, you understand, Mrs. Bryan Clay? At least they're not

a she remembered the daily quarter's fit if I lost my little lady. She's worth of flowers. . . . It must be a mistake. . . . Well, she'd

to make sure 'Did you say Mrs. Bryan Clay?' she asked evenly, reaching for an

order blank. "Yes," giving the address
Then she went on very quietly, " could have helped your business long ago if I had known you needed it. But I suspect you thought I was only an inquisitive old lady, didn't you?" the old eyes twinkling at Harriet's confused protest.

"You're most awfully kind, Mrs. Clay!" declared Harriet earnestly. "I never thought you inquisitive, only interested. And you don't know how much you cheered me, coming in like that every day. Why from the first I called you our mascot." She smiled deprecatingknow how much you cheered ly, wondering if the great Mrs. Clay would like the appellation. It was clear at once that Mrs. Clay

smiling at the girl's flushed eager-ness. "Well, my dear, there comes

a time in your life when being a mascot is more interesting than it sounds. Do you know, I had a suspicion that everything wasn't going as well as it might, though yo were always so brave and brightwere always so brave and bright—and overly generous," shaking a monitory finger. "Yes, you were. You thought, 'Here's a poor old body who loves flowers. I'll just give her a few extra for her poor little quarter.' Eh? And you took as much trouble with me as if I was gring to huy an expensive plant." going to buy an expensive plant."
She stopped to laugh a little and shake her head at the girl reproaching her gently. "But I wish you hadn't been so proud, or secretive, or whatever it was, for I can throw some good business in your way, like to see young people get on. . ."
Well, Harriet sold all her Easter

Send 10c. to cover packing and postage for trial package. W. K. BUCKLEY LTD., Mfg. Chemists Dept. 2 , 142 Mutual Street, Terente. BARRISTERS, SOLICITORS

Episcopal Corporation Suite 53, Bank of Toronto Chambers LONDON, CANADA Phone 178

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, KO Cable Address : "Foy

Telephones { Main 461 Main 462 Offices: Continental Life Building ORNER BAY AND RICHMOND STR KTE

DAY, FERGUSON'& CO. es E. Day BARRISTERS mes E. Day hn M. Ferguson seph P. Walsh TORONTO, CANADA.

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES

Harry W. Lunney, B.A., B.C.L., Alphonsus Lannan, LL B. CALGARY, ALBERTA JOHN H. MCELDERRY

BARRISTER. SOLICITOR NOTARY PUBLIC CONVEYANCER

to Loan Telephone 1082-HERALD BLDG. ROOM 24 GUELPH, ONT.

> ARCHITECTS WATT & BLACKWELL Members Ontario Asso.
> ARCHITECTS

Sixth Floor, Bank of Toronto Char LONDON ONT. DENTISTS

DR. BRUCE E. EAID Room 5, Dominion Bank Char Richmond and Dundas Sts.

Westervell-School

EDUCATIONAL

A Business College of Strength and Character St. Jerome's College

Founded 1864 KITCHENER, ONT.

REV. W. A. BENINGER, C. R., President FUNERAL DIRECTORS

John Fergusen & Sons 180 KING ST.

Telephone - House 373 Factory 548

E. C. Killingsworth FUNERAL DIRECTOR Open Day and Night 389 Burwell St. Phone 397

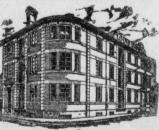
87 YONGE ST., TORONTO PHONE MAIN 4030

nennessey

PERFUMES

LOUIS SANDY

CUT FLOWERS



GORDON MILLE Habit Materials and Veilings SPECIALLY PRODUCED FOR THE USE OF

RELIGIOUS COMMUNITIES BLACK, WHITE, AND COLOURED SERGES and CLOTHS, VEILINGS CASHMERES, ETC.

Stocked in a large variety of widths and qua LOUIS SANDY Mills, STAFFORD,

- Luisandi, Stafford. P

which brought prosperity to the Grahams and made their Flower Shop the center of much interest and activity. As for Mrs. Clay, she seldom missed a morning call, still buying a quarter bunch of posles which she bestowed, as Harriet learned now, on a blind man down the street.

"He used to be a gardener," she explained, "and the bouquet delights him. He holds it in his hand all day and of course it soon withers. That's why I get him a fresh burgh every morning."

fresh bunch every morning."

Harriet said softly. "It's a beautiful thing to do, Mrs. Clay—"

"Tush!" frowning. "You know it isn't worth mentioning. A quarter's worth of flowers!"

"Ab but look what it meant to

"Ah, but look what it meant to me!" murmured Harriet, smiling at her friend.

DEAR DUBLIN

A DELIGHTFUL IMPRESSION OF THE IRISH CAPITAL By Father F. Finn, S. J. (The Poys' Priest

A ROYAL RECEPTION She is no longer "the most distressful country that ever yet was seen." However, I did not reach that conclusion until I had been several days in Holy Ireland. My impression began when I took the from Liverpool to Holyhead. When I entered my compartment it was apparently filled with passengers. One young man, without saying a word, relieved me at once of my large suit case, helped me to dispose of my travelling bag, and somehow or other succeeded in getting my suitcase stored away, though it involved the readjust-ment of all the luggage in-the compartment. Then, having seen to it that I was comfortably seated he effaced himself. This energetic and silent young fellow was an Irishman. But it was when I arrived in Dublin that this first impression was years earn sensibly deep impression was very sensibly deepened. Of course I took a jaunting car—a side-car they call it over there—and swept out of the station in state. As we turned into the street a group of about ten men raised their hats as one. And that was only the beginning of the most royal reception ever accorded me. As we passed along one would think it was the order of the day for every man on the streets to salute. As for the little boys, they nearly all added a grin to their salutation; and if, as was often the case, any one of them happened to be without a head covering, he "raised his hair" in my honor. Women bobbed and curtsied, some little girls and curtsied, some little girls genuflected. Really, I, a total stranger, felt at once, that I was in the midst of friends. This levee lasted till my jarvie stopped his prancing steed—by the way, the horses in Ireland, so far as my experience goes, never prance—in front of the Jesuit residence in Gardiner Street. And then, ad-mitted into the house and shown into the parlor, my eyes fell upon a three-quarter length portrait of Father Bannon, S. J., the priest who in 1859 baptized me. "Surely," I thought "this is a happy omen."

worshippers at these shrines. But on that occasion—and in fact all during the progresses I made in Dublin—there was nothing to show that any other religion than the Catholic was known. "God bless you, Father," cried most of the children as they saluted me. Sometimes, as it happened, a little boy engaged in such occupations as docommonly absorb those of his lied faith, and, no doubt, with here worshippers at these shrines. But to me touchingly the sweet line of the guarens me sedisting the Dies Irae "Quarens me sedisting with more steps and more life than I had ever seen in any Irish dancer. In my heart I acclaimed her as the finest dancer I had ever seen. The child charmed me. Leaving that ing their petitions, they would rise and tenderly kiss the sacred foot which projected. Finally a dear engaged in such occupations as docommonly absorb those of his commonly absorb those of his lied faith, and, no doubt, with her tender years would miss the own agony. At the end she got tender years would miss opportunity of saluting me. doubt his playmates called attention to the oversight. How-ever that may be, there would made the contact. Amen. Was presently sound upon my charmed there ever such faith in Israel? To ear the patter of rapid feet followed come back to my first impression presently by their owner as he overtook me, wheeled, raised his hat, exclaimed: "God bless you, Father," and still trotting, circled around me and disappeared. These little Irish boys run like profesaround me and disappeared. These little Irish boys run like professionals—full tilt, and forearms raised at right angles to their elbows. Women called blessings on me, and nudged their babies in arms to notice the priest. As it happened, I reached Ireland on the eve of the First Friday. St. Francis Xavier Church on upper Gardiner

Street was the scene of greet the scene o Street, was the scene of great activity. Everybody was going or Street. Was the same activity. Everybody was going or had gone to confession. I had often wondered at the crowd of penitents in our church of the same name in Cincinnati, and I same name in Cincinnati, and I the best friend of the Irish layman, then the great Lincoln was wrong, and you can fool all the people all the time. thought that nothing like it could be found outside of the United States. Gardiner Street caused me to change my mind and to break into a new wonder. I am told that on the First Fridays at our church there about five thousand Communions are received.

I said Mass in St. Xavier's the next morning and received a new e priests therewere giving Communion from two altar railings and from five or six altars. Besides the main altar there are two side altars where each morning a large ciborium is brought. In addition to this, at the other side altars, those who wish to go to Communion notify the server, who at the Offertory tells the priest how many small hosts are to be consecrated. Masses are going on from seven o'clock every quarter of an hour, I believe; and every priest has a little congregation of his own. ciborium is brought. In addition

During my stay in Dublin I said Mass at nearly every altar at seven-thirty. Seven or eight times I celebrated at the side altars, where there was a ciborium of consecrated hosts. The number of communicants on week days at

these altars averaged over ninety.

There are no ice-cream sodas in Dublin. Well, the people there go to confession as blithely as we Americans call for our chocolate sodas. In the sacristy the little servers plump down on their knees before any Father not otherwise engaged and confess without the least embarrassment. I had not, in fact, been in Dublin two hours before I felt convinced that if Our have been content to say, "Amen I say unto you, I have not found faith so great in Israel," but, as I judge, would have added, "nor such faith in all the world."

A CONTRAST

Near St. Xavier's stands a nobler edifice, St. George's Church. It edince, St. George's Church. It has a beautiful spire that points its heretical finger towards heaven, exhorting all the little tatter-demalions of St. George's Square to raise their hearts on high. In its beautiful steeple is a clock, occasionally wrong, but much oftener more correct than the church it comments. This clock church it ornaments. This clock helps all the inhabitants to be on he for Mass at St. Xavier's. But George's Church, standing in all its grandeur of architecture, looks down upon St. George's Court and seems to say with dumb eloquence, "I'm lonely as lonely can be." Children pass it by the thousands they play account it webicles. sands, they play around it, vehicles of all sorts jog by; but no one goes in, no one comes out. St. George's tolen, no doubt, as nearly every non-Catholic Church of any account non-Catholic Church of any account in all Ireland is stolen—stands in Dublin like a Russian in a London mob—the faces, manners and language of those about him are utterly unknown. I have been informed, indeed, that there are services in St. George's, and that there is a congregation, but this there is a congregation; but this transcends my experience. How different it is on the next square, where stands open from early dawn till darkness, St. Francis Xavier Church of Gardiner Street. That church is never empty. Men and women, boys and girls—little fellows barefooted—walk in at any time with the familiarity of faith

SUCH FAITH! One day, I remember, I gazed down upon the congregation from a omen."

After supper I ventured forth upon the streets alone. Now there are many and beautiful Protestant churches in Dublin, and, I am credibly informed, there are worshippers at these shrines. But on that occasion—and in fact all during the progresses. small loft reserved for the Jesuit Fathers. The service had come to the own agony. At the end she got No upon her toes, reached forth her tiny hand, touched the foot, then it was the stupendous faith of the Irish people. And that impression was confirmed in a thousand ways during my stay of one month and two days in the Isle of Saints.

and loyal partner in their scanty

For the first time in my life I was able to see for myself how and whether Catholicity entered into the lives of those who professed it. Quebec is a great Catholic centre; and the men and women there show in their lives what Catholicity of the Gardiner Street Jesuit residence. There was no piano counts for. They are honest, tem-

An old lady of the Province of Quebec celebrating her one hundred and seventh birthday was moved by the rapture of so unusual an occ sion to make a speech. She said sion to make a speech. She said:
"I have two things to be grateful to God for. First, I am grateful to be alive at the age of one hundred and seven. Second, I thank God that I have succeeded in bringing up twenty-two of my children."
Undoubtedly there was a fly in the amber. I can fancy her thinking of her fourth boy, cut off untimely at the age of eighty; and of her youngest girl, cut off in the flower of her youth when she was barely seventy; and her little Benjamin, called hence in the dawn of life, Lord were to come to that city of geniuses—think of Swift, Burke and Sheridan, to name the best known born there—He would not they had died, we may be sure. fortified with the sacraments of the Church. Well, the French Canadian is a good Catholic. He too takes off his hat to the priest. But I am compelled to say that I have not seen any French-Canadian face light up with love and joy on greet-ing me. Going along the streets of Dublin I felt that I was radiating happiness, a happiness that showed itself on seeing me—me, a priest— on the faces of tender youth and

failing years. "WHEN THE HEART IS YOUNG " If you want to make an Irish child happy, give him a medal or a Sacred Heart pin. This latter emblem of devotion, by the way, is worn freely and extensively by both sexes and all ages. If you see a young man with set features, dreamy eyes, and a sort of countenance which suggests idealism, you may safely wager that he is a Sinn Feiner If you look at his coat you will also see that he is wearing a Sacred Heart pin. For one of these pins, which you can buy for about ten cents, any child in Ireland will do anything. It is a rich reward for any labor, however arduous. I had hot been in Dublin three days when Father Phelan, a Jesuit of Gardiner Street, took me to a convent in one of the poorest districts of Dublin for the closing exercises of a girl's school conducted by the Sisters of Mercy. One of the pleasantest hours of my life was spent at that humble school. There was dancing, and it was all Irish dancing. These dances were performed mainly by little girls from seven to ten years of age. Upon my word, I never saw such dancing. It had at once the "first fine careless rapture" of the song of a robin and the precistime with the familiarity of faith and love. When they want a confessor one is summoned. The applicant may be a bareheaded, bare-legged lad with trousers abounding in revelations. No matter; he gets his confessor. At eleven o'clock on every day of the week the church of Gardiner Street is filled with worshippers. I estimate there are from ten to twelve hundred in attendance at the Mass said at that late hour.

The finished product was a dance abounding in vitality and joy, and without a trace of sex. Now that I am upon the question of Irish dancing, I who love to admire everything Irish must for the nonce point out the particular rift in the Irish dancing lute. The feet do all the work; the upper in their standards, but the heads of the moving-picture corporations are beginning to consider men of this type as available candidates indicates the existence of a healthy public opinion, which should by all means be fostered. The patrons of the theater have been, and are, easier in their standards, but the heads of the moving-picture corporations are beginning to realize that this laxity is not extended to the silver screen. It is now becoming clear that the dancing is concerned. As a the dancing is concerned. As a result most jig dances look awkward from the waist up. However, in the case of these little girls this was not so. The blessed little begans was not so. gars were so graceful that in the delight of dancing they gave delight, untouched by criticism, to all the spectators. There was a little beginning and women connected with the business, but it is mainly significant in revealing an awakall the spectators. There was a little girl there, as ed ten, who bore upon her tiny person a number of medals, won in various contests. She performed a hornpipe or jig with more steps and more life than I had ever seen in any Irish dancer.

The weeks passed, during which I went here and there through Ire-Just two days before leaving rewarded by a splendid vision of daffodils; I too had my garden. daffodils; Suddenly I came upon a woman and three girls, the youngest of whom was my little friend of the feet touched with Celtic magic. I addressed the family. They were all delighted. I told the little girl that if she called on the following morning at Gardiner Street and danced for me I would give her a Sacred Heart pin.

And on the next morning at the hour indicated, she was there—she hour indicated, she was there—she and her sister, just turned fifteen, graduated from a commercial course and looking for a position. The little girl was, I judged, sweet and unspoiled. When I talked to her she answered me in whispers—that was her reverence, reverence for the priest. She was a daily then the great Lincoln was wrong, and you can fool all the people all the time.

CANADA AND IRELAND

It has been my good fortune in the last few months to see two peoples living according to the laws and spirit of the Catholic Church—the French-Canadians and the Irish.

For the first time in my life Laws the superpretural in Iroland and spirit of the Catholic Church—the French-Canadians and the Irish. keeping house, dreams of becoming a nun. And the little dancer in her gracious whisper confided to me that she too looked forward to the day when she could consecrate her life to God. Every now and then the supernatural in Ireland sudlife to God. Every now and then the supernatural in Ireland sud-

her Sacred Heartpin; and there were two hearts, I have no doubt, that beat then with an exquisite bliss-her own little heart, and that of Him whose pin she so joyfully clasped upon her waist.

I walked home with these children, and with them visited several

churches on the way. I think it was at their own parish church that we parted. As we were entering we met three women coming out. One of them politely accosted me and called my attention to the babies they were carrying. These were three babies just fresh from the new birth of baptism; three little children of God and heirs of heaven; three little baby boys, triplets; three future Sinn Feiners.

After our visit to the church I bade farewell to the two little colleens. May I see them again—never on this earth—in a place very like the place where we parted, the like the place where we parted, the great difference being that Him whom we found sacramentally hidden in the church we shall then see face to face "in the nurseries of heaven."—The Queen's Work.

AN EFFECTIVE CENSOR

By edict of Mr. Will S. Hays, a series of films, exceedingly valuable when rated in terms of dollars and cents, has been removed from the market. Not all the comment aroused by this action has been favorable. Since the man responsible for the films has been acquitted by a jump of his poen acquitted. by a jury of his peers, say the critics, he should be allowed to continue in his work. Mr. Hays admits that the comedian was found not guilty on a charge of murder, but adds that the testimony showed him to be a low, vulgar fellow, whose moral standards are wholly unacceptable to the American

The point raised by Mr. Hays is delicate. In some respects, the world is a hard, if at times hypocritical, judge. Men and women, themselves not models of propriety, usually demand propriety in external conduct from all who figure prominently in the public eye. So well known is this fact, that, for years, the politicians have refused to nominate for public office any man, regardless of his ability, if grave charges affecting his moral character can be sustained. It is certainly true that a man may be personally corrupt, but an incorruptible judge, and it is conceivable that a lawyer of dubious honesty can be an upright executive. Yet millions, upon whom the prosperity of the moving picture business depends, are demanding clean actors as well as clean films.

The action of Mr. Hays will be ened conscience on part of the responsible executives in the moving-picture world. No longer which daily affords a business means of amusement to millions of Americans is exceedingly bright. the land of faith I happened to wander "lonely as a cloud" about the streets of Dublin. Wordsworth, if I remember aright, was power to formulate the strongest possible argument against State and Federal censorship of the moving picture.-America.

PEACEFUL KINGSHIP OF CHRIST

The first message of the Risen Lord to His disciples was a message of Peace. In the Gospel for the first Sunday after Easter the Church presents the story of Our Lord's first appearance to the disciples through the closed doors with the greeting "Peace' be to you." Peace, the desire of the universal world at this time, will be the theme of many a sermon on Low Sunday. As an application of the blessing of peace to all classes of society at this time, it is opportune to consider the program of addresses and conferences for the coming Eucharistic

Communion strengthens the grace of the Sacrament of Matrimony, enabling husbands and wives to fulfil their duties, to support without impatience the burden of the home, and binds the members of the family together in closer union. family together in closer union.

Peace in professional life is fostered by the countless numbers of hours of adoration and the many Holy Communions of professional and charitable associations of Catholics. Peace in parish life is furthered by the growth of confraternities of the Blessed Sacrament hidden ment, binding the members of the parish closer together around a common centre their Blessed Lord in the Sacrament of His love.

Peace in society will come from Holy Mass, the reading and explanation of the Gospel by which the Christ of the Eucharist instructs, encourages and reproaches us, teaching individuals to forgive one another's injuries and to treat all men with justice and charity. These two virtues are the sources of peace. The common approach to the Holy Table, the fusion of hearts cures its ills and calms its strife.

Toothache

Earache

nourishes and increases the growth of grace and all virtues.

Peace in the family circle. Holy Communion strengthens the grace altar rail is the greatest means in the world to arouse and to vitalize

nations will be promoted by the example of Catholic solidarity maniexample of Catholic solidarity manifested by these Eucharistic congresses. For how can nations remain at enmity, or perpetuate petty rivalries, or undertake to oppress others when the example of the Peaceful Kingship of Christ in the Holy Eucharist' is before them, urging all peoples to write of their urging all peoples to unity of faith, under one Shepherd.

Peace which the Lord wished His Peace which the Lord wished His disciples, after the glorious Resurrection Day, He wishes us from His throne in the Tabernacle. Not as the world gives peace does He give it. We have had samples of the world's peace. It is time to try the Peace of the Lord. The program of the Eucharistic Congress gives the text and points the way.—The Pilot text and points the way.-The Pilot

Mirth is the medicine of life.

Rheumatism

Neuritis

Pain, Pain

hese virtues.

Peace in the nation and between



ST. JOSEPH'S HOME

of the SACRED HEART Hospice for Ladies Old Genziemen and Couples The institution is situated in the nices part of the City of St. Catharines, On Chapel in the Home, every day Holy Mass. Mcderate Terms.

For particulars apply to the
Mother Superior, 78 Yate St.
St. Catharines, Ontario, Canada In charge of the Carmelite Sisters. D. C. J

F. E. LUKE

OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO

Eyes Examined and Glass Eyes Fitted



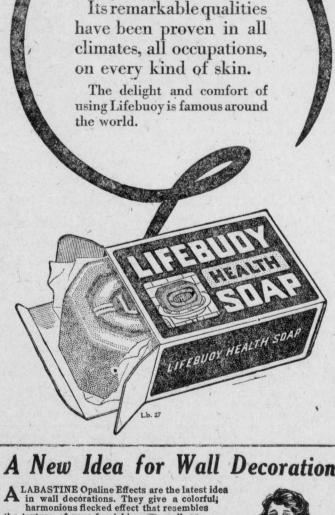


Catholic Mutual Benefit

Association of Canada An exclusively Catholic and Canadian Fraternal Insurance Company FOR MEN and WOMEN Incorporated by Act of the Dominion Parliament. "Adequate Rates, Whole Life and 20 and 30 Years Assessment

Over \$8,000,000 Paid

For further information address J. E. H. HOWISON GRAND SECRETARY 59 St. Denis St., Montreal, P.Q.



WARNING! Say "Bayer" when you buy Aspirin.

Unless you see the name "Bayer" on tablets, you are

Accept only an "unbroken package" of "Bayer Tablets of

Aspirin," which contains directions and dose worked out by

physicians during 22 years and proved safe by millions for

Headache

Neuralgia

Lumbago

Handy Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.

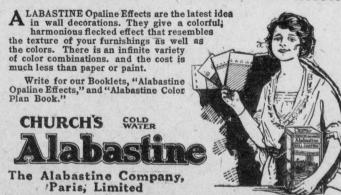
Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Mono-aceticacidester of Salicylicacid. While it is well known that Aspirin means Bayer manufacture, to assist the public sgainst imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

Lifebuoy is used in every

country on earth.

not getting Aspirin at all. Why take chances?

A New Idea for Wall Decorations



5-lb. package, 75c. 21/2-lb. package, 40c.

Paris, Ontario. Winnipeg, Manitobi

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.00. Publisher 2: Proprietor, Thomas Coffey, LL. D. Ed. tors { Rev. James T.Foley, B. A. Thomas Coffey, LL. D. sociate Editor — H. F. Mackin mager — Robert M. Burns. as business letters to the Manager, led Advertising 15 cents per line, nee must accompany the order, atholic Record Box address is required cents to prepay expense of postage ion 50 cents.
or cannot be held responsible for manuscript. Every endeavor will tamped addressed envelopes are enclosed.

The Catholic Record has been approved and
scommended by Archbishops Falconic and
staretti, late Apostolic Delegates to Canada,
the Archbishops of Toronto, Kingston, Ottawa,
tad St. Boniface, the Bishops of London,
Hamilton, Peterborough and Ogdensburg,
N. Y., and the clergy throughout the ased at Murphy's Bookstore.

fontreal single copies may be purchased.

J. Milloy, 241 St. Catherine St. West.

titawa. Ont., single copies may be purtfrom J. W. O'Brien, 141 Nicholas St.

following agents are authorized to

subscriptions and canvass for The

lie Record to Oatholic Record:
General Agents-M. J. Hagarty, Stephen V. James, George J. Quigley, Clarence A. McIntyre. Resident Agents-wiss Bride Baunders, sydney; E. R. Costello, 'He Pender St. West, Vancouver, B. C.; H. Chamberlin, Ottawa West; Mrs. Geo. R. Emith, 283 Mance St., Montreal; Mrs. 'dward McPike, 224 Martin Ave., Elmwood, Winnipeg, Man., John P, O'Farrell, 98 Aberdeen St., Quebec City,

LONDON, SATURDAY, MAY 27, 1922

" UNWARRANTED ADVICE'

frage. She also is said to have racial foundation. advised her Catholic hearers that if they wished to advance they must gested to account for the fact that push something out of the way, women have not the vote in either implying that the Catholic Church France or in Quebec. One is that must be destroyed if it stands in the politicians in power, fearing the the way of progress, as defined by women's vote, refuse to bring in a Lady Astor. Mrs. Carrie Chapman bill to give them the franchise. Catt followed with the statement But this does not seem probable. that the Catholic nations of the It presupposes that women of world were the only ones that French origin are inferior to their refused women the suffrage.

were ably answered by the Baroness De Bisping of Poland, who in the course of her remarks stated that in Poland, a Catholic country, women have the vote and there are eight women members of the Diet. In Italy and Austria, both Catholic countries, women have the vote. In Southern Ireland women also enjoy the right to vote.

Ignorance may be excusable, but for the unwarranted and gratuitous insult to the Catholic part of her audience Lady Astor can offer no excuse. To push away the Catholic Church is quite an undertaking even for the most ardent supporters of Woman Suffrage. It has been tried before. Governments in days gone by have left no stone unturned to destroy her. In the early life of the Church, the mighty power of the Roman Empire was used against her. The Roman Empire crumbled and is no more, the Church survives. In more modern times, Russia, Germany, France and England, each in their own way undertook to destroy the Church. Each failed in the attempt. When Bismarck was or his infamous laws against the Church, a cartoon was published in one of the daily papers where the Iron Chancellor was depicted tugging at a rope securely fastened round the dome of St. Peter's. Behind him in shadowy outline stood Lucifer who said: "No use, no use, I have been trying to do that right from the beginning."

Not only is Lady Astor somewhat behind in present-day information in regard to Catholic countries and Catholic sentiment but apparently she has not learned the lessons of History. Political thought and political systems have been with us from all time. They change as new conditions arise. Systems of government have come and gone. The oligarchy, the aristarchy, the absolute monarchy, the limited monarchy, democracy, all have either played their part or are still playing their part. The Church has seen them come and go, herself unchanged except for the wisdom

and experience that ages bring. Woman suffrage, manhood suffrage or any other system of repre-London bridge, while the Catholic province, the franchise will not be Church, still young and vigorous, withheld from them.

continues her work of moral and social progress.

VOTES FOR WOMEN

The Globe in a short editorial, "Votes for Women," in its issue of May 16th, concludes: "France in Europe and French Canada on this continent, appear to be the lands most strongly opposed to woman suffrage.. The opposition may have racial rather than a religious foundation "

This opposition certainly has not a religious foundation as is proved by the facts stated in the second paragraph of the editorial, where it shows that Catholic countries have extended the franchise to women. There is no opposition between Woman Suffrage and the dogmas of the Catholic Church, nor is it opposed by the Catholic Hierarchy. Since there is no religious foundation for this opposition, the alternative mentioned by the Globe is that there may be a racial foundation for not extending the vote to women in France and in Quebec. The Globe presumes that there is opposition. Opposition supposes two parties, one desiring to obtain the franchise, the other striving to withhold it. If In the recent Pan-American there is a considerable number Woman's Congress in Baltimore a desirous of Woman Suffrage in the statement was made, it is said, by countries mentioned, since both par-Lady Astor that the Catholic ties are of the same race, it cannot Church is opposed to Woman Suf- be said that this opposition has a

Other alternatives must be sugsisters of other races in their in-Both Lady Astor and Mrs. Catt fluence upon the welfare of their country. History does not support such a presumption, and, besides, such an inference would be hotly resented both by the women and men of the French race.

The other alternative, and the one which seems to be the most probable is that the women of French origin do not at present want Woman Suffrage. Speaking of Quebec in particular, this seems to be their

attitude. The French of Quebec are a very conservative people, notwithstanding the fact that they sent a solid liberal delegation to Ottawa. They are adverse to experimenting with policies which may not be for the public weal. They are satisfied with the government of the Province which is well governed. Minorburdensome; efficiency and economy are everywhere in evidence. The French wife and mother would have tions." Such statements would be immediately heeded. But no such conversation has been reported.

One of the arguments for extending the franchise to women was that their influence would have a women of Quebec, taking a survey of the other provinces, where the experiment of Woman Suffrage has not been any great change for the better. The only change perceptible is a more frequent and more flattering appeal to the susceptibilities of the women. The sordidness of politics still remains; the same game of playing upon the weaknesses of the electorate continues. Of course they realize that the exsentative government has no guar- periment is new, and probably are antee of continuing to last beyond awaiting a more extended period of an allotted span of years. But experimenting before they ask for Lady Astor may rest assured that the franchise. At present they are the Catholic women of the world, well content to keep an eye on the whether they are in favor of Woman progress of their sisters in the other Suffrage or not, in matters in which provinces, while performing their the Church has a right to speak and domestic and social engagements. direct, will listen to the voice of the At the same time they are content Church and follow her advice. It to leave the management of affairs would not be inappropriate for her of state to their menfolk, knowing to remember Macauley's returned that if the time should come when traveller sketching the ruins of St. | their active participation in politics Paul's from a broken arch of will be for the betterment of their

DOWN BY THE SEA

think it should have a place in the failure." editorial page. Mr. Editor:

There is much talk at present in the Maritime Provinces about University Federation. Each of the four larger Protestant denominations has one university college; the Catholics have no fewer than five; and New Brunswick has a Provincial University. This makes ten colleges with university powers for one million people. The Carnegie Foundation of New York made a survey of this condition of higher education, and recommended federation, offering to finance the undertaking on generous lines. The federated University would be located in Halifax, this being the largest city and geographically the most central when Newfoundland is taken into account. The constitution of the Maritime University would be somewhat similar to that of the University of Toronto. It would, however, be more denominational. The whole Arts Course would be given in denominational colleges grouped in Halifax. There would be no University College similar to the one in Toronto, and the new University would not be under control of Provincial public authority, being simply a federation of denominational institutions. The professional courses would be conducted under the federated Board of Governors, and each college would have its own Board. Each college would either give the whole Arts Course or only the last two years of it. In the latter case,

colleges will certainly federate, with the possible exception of the Baptist College, the Governors of which are divided in opinion. The indications are that the University of New Brunswick will not enter the federation. It is not easy for a Provincial institution to secure the consent of the Government to market rates; like any other corporlocate in another Province. The ation. It makes a profit on its Catholics are discussing the subject sales to me; like any other corporavery seriously. I do not intend to tion. But there is an important, a state the arguments pro and con in vital difference. I had the right to ities have justice; taxes are not too this letter; but there is one object become a co-operator in this Society tion which it is important to in either of two ways, or in both. consider. It is urged that, if I could pay in one dollar and buy people are happy and contented and Catholics entered the federation, whatever I chose to buy for cash. prosperous. What, then, would be they would thereby make them- Every three months the books are the advantage of an extension of selves responsible for any false made up for the purpose of paying the franchise to the women? There is teaching carried on in the Univer- dividends. My purchases would no doubt that if they wished to have sity. Strictly speaking, they would then be reckoned up; and I would it they could obtain it. There are make themselves responsible for receive a dividend on that amount large families in Quebec, and the any false teaching which they could at the rate the Society's profits constitutionally prevent and which enabled it to pay. In other words, only to say to her husband and chil- they failed to prevent. Beyond every purchaser shares in the dren, "I am not satisfied with my that there would be no responsi- profits of the business. present condition of life. My bility. In the University of Toronto domestic duties are not sufficient to there are Catholics on the Board followed. Any man may pay in any that has proved beyond dispute the why, but while deeming it "unmakeep my interest. The moral in- of Governors, in the University sum he pleases; (there may be a unequivocally harmful character of sonic" to suggest without proof fluence which I exercise for the good Senate, and a federated Catholic limit; I do not remember.) I paid this dabbling with the forbidden that they are unworthy brethren, of my province, I find insufficient. College; but I have never heard in fifty dollars. That sum was put and the unknown, and its exceeding in consonance with the reasons given I wish to exercise a more direct in- of troubled consciences on that to my credit as share capital; to danger to the average mind. When above, he would never vote for the fluence by casting my ballot at elec- score. I presume the same may be which I am entitled to interest, if Conan Doyle can claim the merest admission of a Catholic unless there whose centre is in London, Ontario. cleansing effect upon politics. The appointment of a professor on the to pay my bill and leave the share been tried, concludes that there has Manitoba has Catholic Governors; twenty, &c. And, as I have already man cannot be a Freemason and a denominational colleges, including the Jesuit College of St. Boniface. Catholics are not held responsible his Life of Newman the late my purchases of meats, and about

would also be named in the diploma.

The Protestant denominational

Will this scheme be adopted?

this letter:

in Ireland and in England—that to The following letter deals with a act on ideal principles, with little or cash; in goods; or added to the no one professing the Catholic Faith subject so vital to the Catholics of no attempt to forecast accurately share capital. I have allowed the should be admitted to the lodges. the Maritime Provinces that we what was practicable, was to court Society to give me credit for it on We deem it of sufficiently general

J. K. LADD. St. John, N. B.

CORPORATIONS AND CO-OPERATION

By THE OBSERVER It seems probable, if not inevitable, that the commercial and indus- the Society fails. Well, suppose it trial operations of the future, when | does ! not conducted by individuals, or by a few individuals in partnership, will be conducted on the co-operative plan. Co-operative societies will have to be incorporated; and will therefore be corporations; we may as well be clear on that point; dangerous, about a corporation. by the faddists of two continents. When large numbers of people act together, they must be bound together in some legal form; upon a mountain climber, Pope Piux XI. some legal plan: the law must shape and define the form and the extent expedition which this summer will of their joint action; and that means, and is, incorporation.

I have written often and much about the co-operative system be- friend of the Pope's, and has been cause I believe that system promises his companion in many Alpine well for the solution of many difficulties and problems which now confuse and aggravate the business situation. Perhaps I may be allowed to repeat here a little personal experience of my own, to illustrate what I mean when I talk of the cooperative system.

All my life up to a couple of years ago, I bought what I wanted, as well as what I did not want, in the regular, ordinary shops. Whatever profits there were on my the first two years would be purchases during all that time retained by existing colleges in went to those who sold me the addition to high school work. Each goods. As to the quality of the federated college would be free to goods and the price I had nothing retain its present name. Degrees to say; I could refuse to buy, or would issue in the name of the buy from one dealer in preference Maritime University; but, in the to another; but I could not go to case of degrees in Arts, the college a dealer and say: "I want an exattended by a graduating student planation of this or of that;" because such dealer would have told me it was none of my business.

Two years ago some of my acquaintances advised me to join a co-operative trading society; and I did so. This society is incorporated under the laws of the Province: and in that far is on the same footing as any other corporation. It buys its goods in the open market; and sells them to me at the current

said of the Western University, the business earns it. I was then modicum of that experience he were some "very extraordinary entitled to buy goods on credit up may have some title to sit in judg- reasons' why he should be received. There are Catholics on the Boards to fifty dollars. When I reach that ment. As it is, in the estimation of That such "extraordinary reasons" of Governors of certain State amount, I must pay my bill or lose much wiser men and on his own might at any time eventuate is con-Universities in the United States. my share capital which is taken to published admissions, he has gone ceivable from the Masonic point of One of them recently prevented the pay it. The natural thing to do is to the very limits of credulity. ground that a book published by capital where it is; then I can again him was anti-Christian. I do not buy on credit up to fifty dollars. certain 'Catholic' Freemasons. know whether the University of Any other amount will do, ten, As every Catholic knows, however, a but it certainly has four affiliated explained, no such payment is Catholic at the same time; that by for all the bad laws enacted when one dollar and buy goods; and then adhesion to the Faith and be poputhey are a minority in the Cabinet he shares in the Society's profits; larly identified with it. This truth and the Legislature. In England his share being calculated on the which has always been well underthe Catholics are united with non- amount of his purchases at the rate stood by Catholics themselves, is, it

and this is their justification. In an amount equal to 10 per cent. on cherished misconception. Wilfred Ward has a comment on 12 per cent. on my other purchases. my share capital; provided I do not "Newman's views received the use it to cover my purchases instead sad justification of experience both of paying cash for what I buy.

This dividend may be taken in proceeds to give three reasons why account of my purchases. But interest to reproduce these reasons: there are co-operators who make it Society; thus exercising thrift in a healthy and easy way.

But someone may ask: Suppose

I shall speak of that again

NOTES AND COMMENTS

"Eugenics," says Chesterton, 'is a thing no more to be bargained about than poisoning"- an affirmathere is nothing inherently bad, or | tion that should be taken to heart

> In keeping with his own record as has wired his good wishes to the attempt the ascent of Mount Everest. Colonel Strutt, who is in charge of the expedition, is an old expeditions.

THE CONDUCTOR of a "Bible Class" department in the Methodist Christian Guardian enlarges once more in a late issue on Luther's "discovery of the Bible," apparently quite oblivious that the story is a pure fiction, invented by the fertile mind of the romancist D'Aubigne, often, and very ridiculously called "'the historian' of the Reformation." But truth for its own sake has never been a virtue in a Methodist classroom where anything Catholic was concerned. and consistency is always a jewel.

IN HIS American lectures on spiritism Mr. Conan Doyle is at his own "conversion" to the cult was of slow growth and against an adherent and deep-rooted prejudice. He had for years scoffed at the idea of spirit communication until, having read something on the subject, it dawned upon him that it might be himself that was in the wrong, and he added, "the growth of that idea brought wisdom. What a pity that he did not adopt the same attitude of mind towards which if faithfully adhered to engulfed him.

severe on what he termed the ing any member of any organized Spiritist cult without investigation. of that religion. A Roman Catholic In his present frame of mind it believes in God, but he also believes nothing less than a sacrilege against evidently has not occurred to him in an infallible Church, and that national freedom. As to the organ that so far as the Catholic clergy infallible Church specially forbids of supreme authority in this counare concerned their solemn warnings him to be a Mason." on the subject are not born of the impulse of the hour, but of many centuries of experience in the are Freemasons the writer affirms doubt, as long as Dail Eireann and the Provisional Government act in There is another way; the one I guidance of souls-an experience that he cannot understand how or

WE HEAR from time to time of necessary; all one has to do to his very entrance to the "craft" he become a co-operator and to get the ceases to be a Catholic, even though benefit of the dividend is to pay in he continue a certain outward Catholics in a social service associa- of dividend declared by the Society. is satisfactory to know, at length tion which secures the passing of In my own case this has worked being assimilated in Masonic circles, social laws and amendments, and out as follows: I paid in fifty as an article in the March number not all the laws advocated are such dollars, which bears interest. of "The Square," a Masonic pubas the Catholics can approve; but | Every three months I have received | lication, makes evident. The article they do not hold themselves bound a statement showing the amount of is interesting in itself, and more

THE WRITER of the article in questhis subject of university education, That is my share of the Society's tion lays it down as an axiom, which which will serve as a fitting close to profits. I have also the interest on is really self-evident, that a man bad Mason or a bad Catholic, and place."

"1. For the sake of the fraterna practice not to draw the dividend ity. A Roman Catholic can only but to add it to their share capital; become a Freemason by forsaking and thus they come, in time, to his Church. He must either be a have a considerable holding in the bad Mason or a bad Roman Catholic. He cannot be a good Mason and a He cannot be a good Mason and a humiliation. Wherever we turn good Roman Catholic. A man who our eyes, to the North or the South. leaves his Church, for the sake of Freemasonry, may easily be tempted in different circumstances ruin. to leave Freemasonry for the sake and solid virtue of the body of the of his Church. There exists, for this people has saved us so far from reason, a justifiable doubt as to general anarchy and civil war whether such applicants are ever fit and proper persons to be made helpless anguish and shame while

that Freemasonry will supply him tentions and operations. with what he fancies is lacking in national question of the Treaty is a his Church. This encourages the legitimate applicant to hold exaggerated opinions concerning Freemasonry, to the fraternity.

"2. FOR THE sake of the applicant. A Roman Catholic, who and conscious love of Ireland's knocks at the door of a Masonic fession of religion or practices a accept the he knows that his action will exclude ion. While, as Masons, we hold no question to be settled opinions concerning these peculiar national will ascertained religious rites, as Masons we cannot knowingly assist another to exclude himself from the benefits of not any order or class in the nation, his religion, no matter what opinions that must decide it. Any other we may hold as private individuals principle means national regarding them.

"A Roman Catholic m ay apply for admission to the Fraternity, averting that he no longer conforms to the rules of his Church, and that he does not consider them binding pains to assure his audiences that upon him. To such the answer should be that, while Masonry regards all forms of religion with equal friendly good will, it offers no substitute for any, nor does it welcome applicants who, in order to qualify for admission, have to and which, as Bishops and pastors acknowledge that they have only a appointed to safeguard Christian they profess.

"3. For the sake of neutrality. neutrality in regard to all forms of subversive of all civil lib MR. Doyle was inclined to be neutrality by knowingly encourag-

view, but from the Catholic, never.

IRISH PRIMARY EDUCATION DIRECTS THOUGHTS TO

Dublin, May 3.-The process of re-modelling and improving Irish education has begun. A new programme for primary schools has been issued by the minister for education. The main idea is the remedying of two outstanding defects in the old or British system.

The British programme contained too many obligatory subjects and it placed the Irish language in a subplaced the Irish language in a second ordinate position. An official explanatory note in the new propagates: "Our primary planatory is to leave it to the outlook should also be such as to turn the minds and efforts of the to withdraw from the association on that account. They do exert successfully a moderating influence, have received every three months abuse the minds of many of a great agricultural industry on which for generations to come the economic for in the meantime not only are life of the nation will be based. In life and property insecure and selecting literature for reading in demoralization spreading, but the the schools, books which tend to economic security of the nation develop the pupil's interest in the and, in the pleasures of country is really self-evident, that a man who, being a Mason, pretends also life, in the production of crops, in the rearing of herds, should, where to be a Catholic must be either a available, be given an important that the 'Military Executive' are in earnest when they claim the right,

IRELAND IN PERIL

CENSURE BY HIERARCHY A statement of the first impor

tance to Irishmen was issued from st. Patrick's College, Maynooth, signed by members of the Hierarchy. The Bishops' statement is:
"To every lover of Ireland the present condition of Ireland is a subject of the deepest distress and humilistics. Wherever the statement is the statement of the deepest distress and humilistics. we see our dear country torn by unChristian feuds and factions that have brought us to the brink of ruin. Nothing but the good sense

Unfortunately the general public

could up to now only Masons.

"Further, if we admit a Roman Catholic we confirm him in the idea that freemasonry will supply him. legitimate question for national discussion and debate. In that big question every Irishman is entitled to his own opinion—subject, or with undoubted, undesirable reactions which cannot but be injurious to God. We, too, hold very definite and decided views upon that important issue; but we do not mean to obtrude them on anybody-founded though they are on a disinterested fare. Like the great bulk of the nation, we think that the best and lodge, either renounces his past prospecies of unworthy casuistry, for most of the freedom it undoubtedly brings us-freedom him from absolution and Commun-we recognize that this is a national election carried out in the ordinary constitutional way.

'It is the nation as a whole, and which any man who truly loves Ireland will risk for no motive whatever; and the cause of all our present scandal and turmoil is the unconstitutional policy of certain leaders who think themselves entitled to force their views upon the nation, not by reason, but by

It is painful and sorrowful to us to have to use the language of condemnation; but principles are now being openly defended and acted upon which are in fundamental conflict with the law of God, formal connection with the religion without solemn censure and repromorals, we cannot allow to pass bation.

"Foremost amongst those principles is the claim that the Army or A Roman Catholic again may seek apart of the Army, can, without any authority from the nation as a the Faith of his youth—that Faith admission to the Fraternity, as a whole, declare itself independent of which if faithfully adhered to protest against Rome. He should all civil authority in the country. would have been his secure anchor be told that Freemasonry will not The army as a whole, and still more against the self-delusion which open its doors for any such purpose, moral rights. Such a claim is a seems to have now completely that the Fraternity exercises perfect claim to military despotism and religion and will not break such immoral usurpation of and confiscaion of the people's rights. than any order in society the Army, from the very nature of its instituopposition of the clergy," whom religion to do anything which runs tion, is the servant and not the charged with condemning the counter to the rulings or teachings master of the nation's Government; and revolt against the supreme try at present, whatever specula tive views may be held upon the subject in practice, there can be no

unison as they had hitherto done.
"We beg the young men connected with this military revolt to consider religiously our teaching on this fundamental maxim of the social position; otherwise they will involve themselves and followers in conscientious defects of the gravest character; for when in the prosecution of these principles they are urged to make shameful war upon their own country, they are paracides and not patriots; when they shoot their brothers on the opposite side they are murderers; when they injure public and private property they are robbers and brigands bound to restitution-all sins and crimes of the most beingus guilt.

"It pains us to the heart to think of our fine young boys, with their generous instincts, being mixed up in this network of scandalous and incalculable criminality. In God's name we implore them to return to poison their lives and load their consciences for eternity with such a grievous responsibility. If the passion for an Irish Republic wisely conceived, their day will come in God's good providence.

Ireland—is to leave it to the decision of the nation in a general election, as ordered by the existing Government, and the sooner that election is held the better for Ireland, and for all classes in it; stands in imminent peril, with its concomitants of unemployment and

hunger.
"We can hardly believe it possible
"We can hardly believe are in

they like, to suppress the election force of arms, to shoot their own prothers, and fire upon their own fathers and mothers when engaged in the exercise of their civil rights. What is this but to murder the free soul of Ireland? And what national crime more shameful and wicked and more calculated to disgust the world, and make our fair name a

byeword among the nations?
"This whole system of military despotism is detestable and unbearable to our people, who record it able to our people, who regard it with horror and disgust, and are beginning, because of it, to abhor the very name of men whom but yesterday they loved and gloried in.

"The impressive protest made against it by the Labor world on Monday last commands universal admiration. The protest of Labor is but the first rumbling of a general uprising of the nation against this attempt on the part of a few to trample in the dust our most sacred rights as Irishmen. For the free life of the country is placed at stake the operation of these fatal

'It is for the people as a body to assert themselves and save Ireland, save their own rights, their lives, their property and their homes from wanton violation and destruction. They should make their voices the theard from one end of Ireland to the other. Irishmen all over the world expect it of us that we will not allow freedom of speech, freedom of the press, freedom of election, freedom of civil life in all its branches to be satisfied by a few because they have guns in their hands and foolishly think they are acting as champions of liberty, when they are but digging freedom's grave. We expect the priests, by kindly influence, to supevil tenets and evil ways.

Lastly, we appeal in the names God, of Ireland, and of the National Dignity to the leaders on both sides, civilian and military, to meet again, to remember old fel-lowship in danger and suffering; and if they cannot agree upon the main question, to agree upon two things at all events, and publish their agreement authoritatively to the world: that the use of the revolver must cease, and the election—the National expression of Self-Determination—be allowed to be held free from all violence. The man who fails to hearken to this appeal made not so much by us as by Ireland, will carry with him to the grave an odious and dreadful

responsibility."
Cardinal Logue and the members of the Hierarchy all signed the above statement.

CHRISTIAN FEELING SHOCKED BY BELFAST OUTRAGES A second statement of their Lord-

ships was as follows:

"Deep as is the anxiety caused by the general condition of the country, the feelings of the Bishops are especially harrowed by the terrible state of things prevailing in the North-East Corner. Contrary to the best interests of the nation, to peace and progress, a section of the country has been partitioned off apparently to give us a specimen of model government. If that government is to be judged by results, it must rank more nearly with the government of the Turk in his worst

days than with anything to be "The condition of things in Belfast especially is such as must shock any man of Christian feeling or even common instinct of hamanity. Not only have Catholics been denied for every twenty marks."

Belfast especially is such as must encroachments of Papal Rome. This movement is designed to be nation-wide and international. It is to be a fight absolutely in the open and its work will be onen and its work will be one wi found anywhere in a Christian State. denied for every twenty months their natural rights to earn their bread, and thrown on the charity of the world, but they are subjected to savage persecution which is hardly paralleled by the bitterest sufferings of the Armen-

arson, destruction of property, systematic terrorism, deliberate assassination, and indiscriminate -reign supreme. Catholics shot down on the streets, in their homes or business premises, or wherever they go within reach of the fusillade which makes life hideous and every hour of the day a

"Hundreds of families have been burned out, and hundreds more compelled to abandon their homes or business houses under threat of death, and notwithstanding the duct, the New York movement need Agreement entered into and many cause no surprise. It is but the promises, nothing has been done to promises, nothing has been done to check this terrible amount of destruction and bloodshed. The authorities can hardly plead help-lessness. They have at their disposal authorities can hardly plead help-lessness. They have at their disposal tens of thousands of armed men given to reflection will ask thempaid for by the British Government; selves whether the expressed zeal and still Catholics in the Six Counties cannot have even a shot-gun to protect their crops from the crows. without persecution, and even the institutions. One of our cardinal terror of the lash. Scarcely a single tenets is that of 'live and let live' weapon of destruction, arms to harass his Catholic neighbors, with whom he had hitherto lived in peace and good neighborshood; and they are making good use of the licence to persecute. Men cannot pass along the road by day, and still less by night, without being held up and searched and subjected to ill-treatment. Even priests, who are often called out in the pass along the called out in the pass along the pass alon bomb, has been seized from the the dead of night to assist the dying, are held up and searched and stitution which shall read:

insulted. This shocks beyond expression the feelings of Catholics, who know that these priests are carrying the Blessed Sacrament—in a word, it would look as if there were a design, which is sometimes openly avowed by the wider spirits, to exterminate Catholics from the Six Counties, especially from Relfort Belfast

"Attempts have been made to lay the blame for the horrible condition of Belfast on Sinn Feiners, but no reasonable man will believe that in need of Catholics, who form only one-fourth citizenship. of the city's population, or Sinn Feiners, who form a much smaller percentage, are the instigators or originators of riot, and of which they are always the chief sufferers. Moreover, we cannot forget that long before Sinn Fein was heard of Belfast had gained a notoriety for savage riots and the murder of Catholics in the name of religion. We need only recall the riots of 1864, 1872, and 1886.

"As we are all in the hands of God, Who is never deaf to the cry of prayer and penance, we order as follows until further notice:

"(1) That the Collect for Peace,
'Tanquam pro re gravia,' be said in
all Masses when permitted by the
Rubrics, and orationes imteratae

are to be discontinued.
"(2) That the Litany of the Blessed Virgin Mary be said after public and community Masses on Sundays and week days that God, through the intercession of His Immaculate Mother, may grant us spiritual and temporal peace.

"(3) That the usual May Devotions and the usual family Rosary be offered up for the same inten-tion. As it is good to join prayer with fasting, we invite all the faith-ful and clergy to keep the second port the people in the assertion of Friday in May (12th) as a black fast their rights, and to win our young day in atonement for our sins; and as a day of united intercession we request that our priests would celebrate the Votive Mass for Peace on that morning, and that the faithful young and old, assist on that morning at the Peace Masses for the same intention.

more nor less.

Our life has three sides to it. First of all, we are religious—
"monks," if you will, in the very generic and slightly inaccurate use of that word—men bound by vows of poverty, chastity and obedience same intention. men, so truly loved by us all, from as a day of united intercession we

The foregoing is to be read at all Masses on Sunday, May 7th.

PROTESTANT SOCIETY FLAYED

BIGOTRY REBUKED BY ST. LOUIS NEWSPAPER

Under the heading "United Movement Against Church Launched in New York," the N. C. W. C. News Service sent out recently an account of the formation of the Evangelical Protestant Society which plans to fight Catholicism along political lines similar to those followed by the Anti-Saloon League. Comment-ing on this news story the St. Louis Post-Dispatch says in an editorial headed "Intolerance on a Ramheaded "Intolerance on a Ram-page," published in a recent Sunday

"A number of prominent clergy-men and laymen of New York Protestant churches, including Methodists, Baptists and Presbyterians, have organized a militant associa-tion under the name of the Evangelical Protestant Society, to fight 'Koman Catholic encroachments upon American institutions.' Specifically, the call for charter members

"The objects of this society are to defend and promote Evangelical Christianity cooperation with evangelical churches and to defend open, and its work will be constructive rather than destructive. It is to be a sustained and permanent effort, working through the various evan-gelical bodies of this country; and it is the purpose of the organizers to fight the Romanist evil in three practical ways, as follows:

them up to the American public, including their own members. 3. By combating them in a political way along the lines employed By combating them in a polit-

When one considers the growing activity of a large portion of the

tolerance that characterizes the times. stitutions isn't founded upon total ignorance of the meaning of those with respect to religions, be they Methodist, Baptist, Presbyterian Roman Catholic, Buddhist or Mohammedan. Especially does the

"Sec. 1. The teaching or pro-fession of the Roman Catholic faith within the United States and all territories subject to the jurisdic-tion thereof, is hereby prohibited.

"Sec. 2, The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation?

"So-called Christians who can lend themselves to such a movement are not only in dire need of evangelization themselves but likewise stand in need of instruction in American

WHAT A CHRISTIAN BROTHER IS

(By Rev. Brother Leo, F. S. C.)

This is a short, friendly message men and women, especially to Catholic young men. I want to tell you something about us Christian Brothers, to answer questions often asked regarding our life and work, to settle a doubt or disperse a prejudice that may have existed in your mind when you heard that So-and-So had "joined the Brothers." Ever so many good Catholics fail signally to understand the sort of men we Brothers are, and the sort of ideals we Brothers

May I begin by remarking, quietly but emphatically, that a Christian Brother is not a spoiled cleric? Really, and despite an amusingly general impression to the contrary, we are not men who have tried to become priests and failed. We are We are not priests, we do not want to become priests, because we are convinced that ours is not the priestly vocation. We are simply something different. And there are no priests in our Institute—all Christian Brothers are Brothers, neither more nor less.

and living in community under an approved rule of life. We get up quite early and pray and meditate and hear Mass; and from time to time during the day the bell calls us to the chapel again. That is the religious side of our life.

Next, we are students—lifelong students. Some of us hold university degrees, some of us have studied in Europe, some of us are recognized authorities in certain fields of scholarship. But we all are students. There comes normally a time in our life when we have no more examinations to prepare for and no more degrees to secure; but there never comes a time when the obligation of study ceases for us save that momentous time wherearthly obligations cease. We we live, we live much in libraries and laboratories, for it is needful that we know well and intimately the tools of our trade. That is the

scholarly side of our life. And, finally, we are teachers. A Public school official once asked a Christian Brother, "What sort of teaching do you men undertake?" And the Brother answered, "We teach anything of the male sex."
And we do. The Brothers teach in the parochial schools and they teach in universities; they teach in orphanages and they teach in colleges; they teach in normal schools and technical schools and high schools. And they teach until old

Canadian Province, with Mother House and Training College at Mon-On July 2nd, 1914, the Superior General canonically established a new Province known as the Toronto Province, to look after the educational interests of Ontario and Western Canada. The Mother House and Training College is the De La Salle College, Aurora, Ont.

At the present time the Brothers conduct in Toronto the De La Salle Collegiate, St. John's Industrial School, and the senior boys' classes in St. Paul's, St. Mary's, St. Francis', St. Patrick's and St. Helen's schools; the St. Peter's school, London Ont., and the Catholic High School, Hamilton. Ont. In answer to an urgent appeal from the Church Extension Society and the Bishops of the West, the Brothers have opened their first school there at Yorkton, Sask., in an effort to bring the blessings of Catholic education to the Ruthenian settlers.

The Christian Brothers, more accurately called the Brothers of the Christian Schools, were founded in France in the time of Louis XIV.
The man who established them is now a canonized saint whose feast is observed an May 15—St. John Baptist De less the was an educational genus who in several important respects was appreciably ahead of his time. Not even the

state of life. And, not less obviously, God calls those who are generous and anxious to help others who especially feel a liking for the religious life and for scholarly pursuits, who have the brains and the temperament to adopt a program of plain living and high think-

We need more such men. Right here in Ontario our work is impeded by lack of numbers. Requests are made by Bishops to open new schools and we cannot co-operate with the plans of the Hierarchy, simply because there are not enough of us to go around. Yes, we need more men.

Let me be impertinent, and say to you who read this article: Does this mean you? Are you young and unattached, decent enough to wish to become a religious, brainy enough to wish to become a scholar, generous enough to wish to learn how to enlighten young minds and mold growing characters? Does this particular work of the Church of God appeal to you? It is a big work, an important work, a work bursting with possibilities. Will you take a hand in it?

What return does the Christian Brother receive? In a temporal way, nothing to speak of. His community is a good mother to him and after his health and reasonable creature comforts, but she doesn't usually pamper him. Dignities and honors are not normally his, either, and for the most part he lives apart from the world and of the world unknown. But he is very contented—or ought to be. He has the highest pleasures -those of the mind and those of the soul-in copious abundance, and he has the exquisite joy, not only of engaging in congenial work, but of knowing that his work means some-thing in the world of men and affairs, and something even more in the eyes of God.

All in all, it is a pleasant life, and some of us know it, and we are glad we are where we are. There is a holy joy, an abiding peace, in the heart of the Brother, for, whether he is president of a college or cus-todian of an orphanage clothesroom, he knows that he is about his Father's business. He knows that his life is not a wasted or misdirected life. And a good many men in this world today, if they only knew what we know, if they only tasted the gledness that each only tasted the gladness that comes to them who follow in Our Lord's footsteps would plunge through fire and water to lead our life and share our happiness.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

DISTRIBUTIONS LAST YEAR We gave our readers last week the details of our receipts for the work in which they are all so inter-

ested for the general welfare of the Church in missionary dioceses in Canada and Newfoundland from March, 1921, to March, 1922. We cannot but think that the results will encourage us to greater efforts in the new period we are entering.

In giving the amounts we shall follow for convenience sake the division by ecclesiastical provinces and begin with Vancouver on the western coast. In this section of the Church are Archbishop Casey of Vancouver, Bishop A. Mac-Donald of Victoria, and Bishop Scarcely any of the priests serving this vast province are without the burden of missions attached to their parishes. In some cases the socalled parishes are nothing more than a group of missionary posts. To aid this territory, the Extension supplied funds for missionary works, funds for education of priests, chapels and Mass intentions. Vancouver Archdiocese received \$7,028.82, Victoria Diocese \$6,206.86, and the Vicariate of Yukon and Prince Rupert \$4,000.00. In spite of the spirit of self-sacrifice of the priests and their superiors in this mountainous portion of Canada as well as the loyal support which their people could give, the Bishop of Victoria states in a recent pastoral letter that they could not have carried on the work of the have carried on the work of the Church in their dioceses were it not for the assistance given by the Catholic Church Extension and the propagation of the Faith. We have only one sentiment to express. It is one of regret that we could do no more than we did for the splendid missionaries of British Columbia. The Catholic population is 57,600,

there are 90 priests and 3 bishops.
In the Province of Edmonton we are concerned largely with conditions as they prevail on the prairies. It comprises the Archdiocese of Edmonton, the Diocese of Calgary and the Vicariates of Athabaska and the McKenzie.

The Vicariates form the northern part of the Province of Alberta and the North West Territoria the North West Territories. The McKenzie is a particularly difficult field and the missionaries there have to meet the hardest kind of thousands of Brothers, exiled to foreign lands, went back to France for la patrie; and more literally to be cannibals and the

who are pouring into that vast ary country, missionaries for the many posts that are being rapidly created and Mass intentions to keep these men until their missions are estab-lished. Archbishop O'Leary and the missionaries who serve under him received \$12,728.71, Bishop McNally of Calgary \$6,591.27, Bishop Grouard, O. M. I., of Athabaska \$2,822.00, and Bishop Breynat, O. M. I., of the McKenzie, \$4,725.00. According to the only reports we have the Catholic population is at present 111,500, but we hope to have more complete figures when the census returns are compiled by the Government. They are being served by 225 priests and 4 bishops. We can say with all truth that the increase

say with all truth that the increase of population in Alberta will be marked, that there is a great need of priests for the dioceses there and that the Church is growing rapidly. There is little to be said about the Province of Regina that we have not given about Alberta generally. Archbishop Mathieu of Regina and Bishop Prud'homme of Prince Albert are the only Bishops in the Province of Saskatchewan. They are dealing entirely with prairie conditions. There are missions everywhere, with all races and tongues represented and the priest who serves the Church there is best equipped when he knows as many languages as the apostolic group of Pentecost. The Catholic population is 114,500 and they are served by 214 priests, 2 Bishops and 1 Abbott. This Province, like Manitoba, is far famed for its wheat, and the population compared with the territory, is very small. The present genera-tion will see in this large country a growth that will make it one of most important provinces of the Dominion. The Archdiocese of Regina was given last year \$10, 406.00 and Prince Albert \$6,552.50.

The history of the Province of Manitoba has been deeply affected by the Catholic Church there. The "turrets twain" of the fine Cathedral of St. Boniface point still to the heaven to which the valiant men of God who sacrificed their lives on the banks of the Red River called the pioneers of the West. They bring back to memory the days when there was little west of Ontario but the trading posts of the famous Hudson Bay Company, its ambitious rivals and the numer-ous Indian tribes who roamed over the boundless prairies. Today there are in Manitoba two Archbishops, one at Winnipeg, the other at St. Boniface, the northern portion of the province being a Vicariate, which embraces also the territories adjoining the northwest shores of Hudson Bay. At Chester-field Inlet is the well-known and successful mission of Father Turquetil, O. M. I., for the Esquimaux. Archbishop Sinnott received from Extension last year for the work and missions of his archdiocese \$14,296.04, the missionaries and missions of St. Boniface \$3,549.00, and the Vicariate of Keewatin \$3,140.20. This province contains 80,100 Catholics served by

3 Bishops and 192 priests. It is impossible to western territories without mentioning the great work attempted by Extension for the Ruthenians. Their Bishop resides in Winnipeg, but it is at Yorkton that St. Joseph's College has been placed to provide higher education for the young Ruthenian boys. The Christian schools. And they cereal age dims their eyes and stills their voices. Or else—and this is the usual way—they die happily in harness. That is the educational ride of our life.

Of Vancour.

Donald of Victoria, and Bunoz, O. M. I., of Prince Rupert. All of these have many missionary posts. There are few parishes in all three in which there are condimentally the clergy to serve the 350,000 Catholic Ruthensen and prevail in the East. men into the ranks of the clergy to M. M. \$21,632.33 was the sum given to work among those Catholics last problems of missionary Canada.

The rest of the missions aided are

scattered throughout Ontario, Que bec, Labrador and Newfoundland. The largest sum given went to Sault Ste. Marie for work there among the so-called foreign population and to provide missionaries We have been the means of sustaining maintained: \$6,950.00 was amount Extension spent. Hearst, Haileybury, Mount Laurier, the missions of the Vicariate of the Gulf of St. Lawrence conducted by the Eudist Fathers, and St. George's Newfoundland have been benefited chiefly through the supplying of Mass intentions. To Hearst was allotted the sum of \$2,708.00 to Haileybury, \$1,400.00, to Mount Laurier \$1,816.00, to the Gulf of St. Lawrence \$2,058, and toSt. George's, Newfoundland, \$200. In order to cultivate a missionary

spirit at home and to provide the ment in Nenagh barracks, County means of carrying on the work of Tipperary, were, on their departure Extension, many dioceses take up each year a general collection. The missions of these diocese benefit by an immediate contribution of 20 per cent of their collection. In the departure of the contribution of 20 per cent of their collection. an immediate contribution of 20 per cent of their collection. Last year their discipline and said they had \$5,483.12 were given in this way through Extension. Another questions are their discipline and said they had his whole-hearted blessing where ever they went. In Kilkenny miliof great importance is providing of means to educate blessing the colors was performed students for the priesthood. Last by Ven. Archdeacon Doyle in the year \$8,500 were allotted for this presence of the mayor and civil

important necessity.

Our reference last week to the work of the Women's Auxiliary give the splendid amount this zealous organization succeeded in sellecting and services the result of the mayor and civil authorities.

Archdeacon Doyle addressing the troops said the fact that they had invited him to bless their flag showed an earnest and most strik-Christian Brothers fell in that fight than members of any other order.

Who become Brothers? Obviously, those whom God calls to our calls for chapels in order to bring outly, those whom God calls to our calls for chapels in order to bring outly.

together the scattered Catholics the efforts of our excellent auxili-

Archbishop Sczepticki, who visited us last year in the interest of the Ruthenians, received \$500, friends of Father Fraser's China missions sent us \$2,180.53 for the magnificent and apostolic efforts that deviced missions is reliable to the interest of the nation. It was the adduty of the civil power to devise means to protect the nation against aggression and to protect the life, property, and that devoted missionary is making for pagan China, and another group made us the distributors of their united efforts for Irish Relief. The #\$3,194.19 were forwarded by us to the proper authorities. This, with insidental necessities of \$2,328.00 brings the grand total distributed | Church, to \$162,046.46. A great sum, one may think, but very little when we consider the immense territory we have covered and the great and constant needs of our Catholic missions in Canada. missions in Canada.

Donations may be addressed to: T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed:
EXTENSION,

London, Ont. DONATIONS Previously acknowledged \$5,255 98 Promoter, Harbor Grace MASS INTENTIONS

CATHOLIC RECORD OFFICE

Mrs. M. I., Antigonish,

THE POPE SHOWS INTEREST IN GIRL STUDENTS' CLASSICAL COURSE

greatest benevolence in regard to The question of higher education of the world, old and young, and we women was also discussed. The women was also discussed in the world, old and young, and we women the most criminal. We pride ourselves on ability to diagnose ord we perform 'operamore and more popular among the girls students both in France and

sympathy for France and his desire to neglect nothing in his power to

was filled with admiration for the of uncleanness. Would to God that scrupulous manner in which His the days when there was sanctity Holiness seeks information on every subject and his intellectual acumer dealing with realities, stating in dealing with realities, that as a historian the Pope had had as a historian with "critical methods of investigation.'

BURSES FOR CHINESE MISSIONS

PLEASE HELP

To complete the following burses for the education of Missionaries for China. It requires \$5,000 to complete a Burse. The interest on that amount will support in per-petuity a student in

CHINA MISSION COLLEGE, ALMONTE, ONTARIO J. M. FRASER. QUEEN OF APOSTLES EURSE Previously acknowledged \$2,832 55

.ST. ANTHONY'S BURSE Previously acknowledged \$1,348 00 5 00

Previously acknowledged \$389 60 cation of priests, 189 schools for the year. We regard the interests of these people to be paramount in the Previously acknowledged \$2,462 48 other ST. JOSEPH, PATRON OF CHINA, BURSE F. L. M.... BLESSED SACRAMENT BURSE

Previously acknowledged \$849 05 ST. FRANCIS XAVIER BYIRSE Previously acknowledged \$813 80 HOLY NAME OF JESUS BURSH Previously acknowledged \$248 00 HOLY SOULS BURSE Previously acknowledged \$1,889 62

M. T. C., Debec, N. B..... LITTLE FLOWER BURSE Previously acknowledged \$830 04 SACRED HEART LEAGUE BURGE Previously acknowledged \$2,254 25

BISHOP ADDRESSES THE IRISH TROOPS

Troops of the Free State Govern-

tary barracks the ceremony of

troops said the fact that they had

power should take; but in whatever form it was enthroned it was the most important factor in the life of

protect the life, property, and liberty of the subjects. By liberty he did not mean license. What he meant was that every citizen should be guaranteed by the civil power the right to do, without undue interference from anyone, whatever the law of God, the law of the Church, and the law of the land permitted him to do. If that right was interfered with then the people were enslaved and were not free

UNCLEANNESS SPREAD IN NAME OF HYGIENE

Motherhood is honored in the veneration paid to the Blessed Virgin Mary, the model for all Christian women, Most Rev. John J. Glennon, Archbishop of St. Louis, seminded the congregation at the reminded the congregation at the New Cathedral when he preached his regular monthly sermon.

"But we see a teaching today that despises maternity, and tries in the name of—oh, I don't know what—in the name of hygiene to tandardize uncleanness and make uncleanness scientific," said His Grace. "Marriage, they say, is only one of the conventions that can be brushed aside. It has nothing to do, they say, with the uplift of the race, the perfecting of the race And all these things are based on 'psychology,' once the science of the soul

During the audiences recently granted to Msgr. Baudrillart, the Holy Father, after recalling mutual experiences in Poland, expressed himself in terms of the call in the soul and go down to the filth. They claim it is very necessary to know claim it is very necessary to know about these things. We have about crime, and we perform tions

"Our whole civilization today aly.

The Holy Father expressed his is shot through with disease. Our learned people say we must probe to neglect nothing in his power to maintain union, peace and reciprocal confidence among all classes of citizens.

Raudrillart said that he Raudri

protecting the home would return.
"Instead of looking down where the dark dungeons are, look up with Mary as pilgrims of the light. March on under her guidance. May guard us from sin and death in this vale of tears and misery

SOME WORLD CATHOLIC STATISTICS

By Rev. Dr. Wilhelm Baron von Capitaine Cologne, May 1.—Statistics of re-cent compilation fix the number of Catholics in all parts of the globe at 265,500,000, of whom 29,753,565 live in the various Catholic missionary countries. Included in this total of 29,753,565—regarded as a modest figure—463,000 belong to European There are now at work in the Catholic missions of the world 5,837 native missioners, 7,933 foreign missioners, 5,270 lay brothers, 21,320 sisters, 24,524 catechists, 17,450 teachers—in all, 82,384 persons. The number of catechumens, that is, those preparing for baptism, at the time of the compilation of these

42,968 stations, 28,470 churches and chapels, 147 seminaries for the edutraining of catechists, 409 hospitals. 1,268 orphanages, 1,183 asylums, 214 other institutions, and 62 printing 5 00 establishments

The Catholic missions at present have also 5,912 students of theology and 3,638 catechist pupils.

BROKEN HOMES CHIEF CAUSE OF OFFENSES AGAINST MORAL LAW

Broken homes are responsible for thirty-five per cent. of the girl offenders against the moral law. according to the quarterly report of the Illinois Vigilance Association Welfare Department, just made public. Seventy per cent. of these victims come into Chicago from the smaller towns attracted by the desire for employment, by the lure of the stage, by the love of adven-ture or by false promises.

Vicious cabarets, jazz dance halls, and soft drink parlors are the direct cause of the waywardness among them. The appalling youth of these girls, who form a new type in the moral courts, should be a matter of concern for every thinking citizen, says the report.

"Thirty-five per cent. of the girls who come under the charge of the police come from broken homes," the report says. "They have been without the protection of a normal family life and with none of that basis of morality. The widespread immorality in all grades of society is partly due to the failure of the home properly to train children and to instil in them the protective element of a virile religious faith.

For a man to think that he is going to do the work of his life without obstacles is to dream in the

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SUNDAY WITHIN THE OCTAVE OF ASCENSION

What would this world be without love? It certainly would not be a fit place in which to live. God Himself is love. He made the world through love, and so created man that he processes a heart that is that he possesses a heart that is governed by love. As a conse-quence, all that is accomplished by man may be said to be done through

This love, however is not always such as God instilled into the heart of man. It is abused very often, and springs from motives that are sinful. The pure love of God, of our neighbor, and of our self is supplanted in the hearts of many by a degrading unphedied sensing a degrading, unchecked, sensual love. Man guilty of this becomes worse than the animals. His higher nature does not play its part in his life; its very dictates are absolutely

disregarded.

What is the love recommended by Peter? Primarily, it is love for God
—that love which makes man a true child of God. It is love for our Maker, our Preserver, and our final Reward when life is over. Through this love—pure and elevating—man recognizes God for what He is; in all God's actions toward him, he sees the love of a kind parent for a child. Through this love he serves God—professing that he owes this service to God, because of the fact that God created him. St. Peter had in mind this greatest of all love when he told his people to have

love above all things. In the second place, St.
Peter intended to include a
well ordered love of self.
Through it we recognize our dignity as human beings endowed by God with some of His greatest gifts nay, made to His very image and likeness. He did not, however, intend that love of self which is inordinate and is generally called vanity. A proper love of self is rather an upholding of the dignity of the human race; and through it we should make every effort to develop the gifts God gave us, and become true, real specimens of perfect

St. Peter, however, adapting his St. Peter, however, adapting his Epistle to the needs of his people, spoke principally of love for the neighbor—that love which is so difficult in many instances, and which demands so many personal sacrifices of us. It can be asserted with all truth that he who loves his neighbor as God recommends is as neighbor as God recommends is as near being a perfect man as the world can produce. And where we see such a man, we need not hesitate to conclude that he loves God above all things, and loves himself in a manner pleasing to God. Were this not so, he could not love his neighbor as himself, for it is only the love of God that will urge him on in the face of the unworthiness and ingratitude of so many—and give him the strength to love his neigh-bor. He must love himself ordinately, otherwise he would yield to what passion, and often

How much the world neglects this threefold love! And even when it threefold love! And even when it is not altogether absent from the lives of many, how very often it is stripped of its perfecting and beautifying qualities! There is the class of people who say that they love God; and so they do love Him, to a certain extent. But how little this love seems to influence their lives, and how slightly they seem to be interested in it! As a rule, they attend church on Sunrule, they attend church on Sundays, recite a few prayers perhaps at night, but nothing more. This love does not help them to bear the misfortunes and sufferings of life. They give way to human grief, and do not conform to God's will. Where such is the case, the pure love of God is not strong in their

When we consider self-love, we are shocked at the pride and vanity of such great numbers of people. What is the motive behind the use of all the artificial makeup we see about us? What is it that urges people to become slaves of style, Marie Lebranchu, hitherto stretched

their very demeanor. As regards love for our neighbor, there is also much to be desired. great doctors. there is also much to be desired. There are thousands of causes existing today that destroy this part of the virtue of charity. It is the falsehood that is circulated; it is the insult that is offered; it is the jealousy that exists in the heart—yes, it is even the suspicion that we have of another. One of the most powerful weapons against charity in this respect is the tongue of the gossiper. It may be counted today among the causes most de-

who now know no love.

IRELAND'S LOVE FOR MARY

In Ireland, where the ages of faith have never come to an end, the entire country may be said to be a shrine of Mary. The fire that Patrick kindled on the Hill of Slane has not only never flickered nor gone out, but with the centuries it has only gained in intensity. The Faith took root in Ireland without persecution or bloodshed, but it has been kept only at a price of a prolonged martyrdom, and the Irish love for Mary has no small share in their perseverance.

When the Irish received Christ they received His Mother, even as John received her and the two heve

they received His Mother, even as John received her, and the two have never been separated in their hearts. "God and Mary save you" is the greeting to one another, "God and Mary go with you," their farewell, "Mr got the previous night, he had on the previous night. "God and Mary go with you," their farewell, "My soul to God and Mary," pray the dying in their last hour, "May God and His Mother protect you and may you never know want," is the beggar's

blessing.

Here as elsewhere she has her churches and her holy wells, but here every house may be called her sanctuary. Every home has an altar in her honor, and from innumerable Irish hearths through the innumerable long years has gone up night after night the sound of the rosary, the "blessed beads."

The Irish beads are worn thin from use. "Aye, I'm at the beads," said an old woman to the author of "Down West," "They're me whole dependence, till sometimes I do wonder if it's not too free I'm makin', takin' the attention of the Blessed Mother so often from her Son."

Every church has its angelus bell, and at its sound all activity ceases; the men at work in the fields, the women in the house, the children at their play, fall on their knees and greet Mary with Gabriel's greeting. "Mary of the graces" is invoked at rising and on going to rest, on sitting down to meals and when covering the fire for the night. Children are lulled to sleep to the sound of her name and committed to the protection of her mantle of

All the poetry and tenderness of the Celtic nature are infused into the Irish names for her. She is Myden dheelish the darling Virgin, Myden dheelish the darling Virgin, the Banner of Peace, the Blossom of the Patriarchs, the Palace of Christ, the Ladder of Heaven. Her own name of Mary they hold so sacred that in the form of Muire it is reserved for her alone. At least one daughter in every family is baptized in her honor, Maire, but none save sinless Mary is called Muire.

The Month of May in Ireland witnesses such an outburst of fervent devotion to Mary that she seems almost to be walking visibly among her children, and on Christ-

love for the purity, Mary's virtue, as manifested in the multitude of chaste wives, of consecrated virgins, and the cohorts of her sworn Knights, the priests of Irish blood, the glory of the Church of her Son.

—The Sentinel of the Blessed Sacra-

INFIDEL DISHONESTY

In his recently published mono graph on "The Logic of Lourdes," the Rev. John J. Clifford, S. J. furnishes a striking instance of the dishonesty to which infidel writers sometimes have recourse in order to discredit the supernatural claims of the Catholic Church. In this case

the Catholic Church. In this case the infidel writer is the well-known novelist M. Zola. In his book on "Lourdes," Zola describes the miraculous cure, at that famed shrine of our Blessed Lady, of a young woman named Marie Lebranchu. In a realistic manner he pictures the patient prior to the cure:

people to become slaves of style, even when it is contrary to Christian modesty? What is it that causes many to parade the streets, while their home or family is neglected? The answer to all these questions is the same—inordinate love for self. These people, too, are conscious of all this. It is seldom that they do not show it in their very demeanor.

Marie Lebranchu, hitherto stretched out, scarce breathing, like a corpse, had just raised herself up; she was creature of over thirty, with a round ravaged face, which her fuzzy hair and flaming eyes rendered almost pretty. She had reached the third stage of consumption. For five years past she had been making the rounds of the hospitals of Paris. five years past she had been making the rounds of the hospitals of Paris,

structive of brotherly love. It is only on the judgment day that it will be fully known how much the gossip-bearer has done.

These words of St. Peter, "Above all things have a constant, mutual charity," could not be spoken at a more opportune time than today. Let the guilty one heed them and mend his ways, for if he continues along his sinful path, his place in the other world will be among those who now know no love.

eat. A stifling sensation made her pause and she became livid."

"This is the picture," says Father ("This is above la say ou or I," Mhat to do wi

fairly topsy-turvy by the arrival of La Grivotte (M. Zola's name for Marie) who swept in like a whirlwind almost dancing with delight and shouting in a full voice, 'I am

cured, I am cured.'
"And forthwith she began relate that they had first of all refused to bathe her, and she had been obliged to insist and beg and sob in order to prevail upon them to do so. And then it had all happened as she had previously said it would. She had not been immersed in the icy waters for three minutes-all perspiring as she was, with her consumptive rattle, before she had felt strength return-ing to her like a whip stroke lashing

on the carriage seat, coughing and spitting blood, with her face of ashen hue? He could not recognize her as she now stood there, erect and slender, her cheeks rosy, her eyes sparkling and buoyed up by a determination to live, a joy in liv

ing already."
These two pen-pictures of the girl, one before and the other after the bath, are both faithful to facts. But M. Zola, the infidel, was unwilling to draw from them the inevitable inference. On the contrary, he attempts to discredit the miracle by a dishonest piece of fiction. Describing the girl on her return trip, as the train drew near to Bordeaux, he injects this dramatic but mendacions incident

"Sister Hyacinthe turned quickly and caught La Grivotte in her arms. A frightful fit of coughing, however, prostrated the unhappy creature upon the seat and for five minutes she continued stifling, shaken by such an attack that her poor body seemed to be cracking and reading. Then a red thread oozed from between her lips and at last she spat up blood by the throat-ful. Her ailment had returned to her with brutal force, victorious

"Dramatic indeed," says Father Clifford, "but a lie made out of whole cloth. The facts are quite the reverse. A year later the girl journeyed back to the grotto to return thanks for her cure. She presented herself at the medical office. The following is the official report:

report:
"After a first bath in the piscina (last year) Marie Lebranchu felt suddenly well. At the examination made at the medical office with the greatest care, no trace could be found of the serious disease from which she had suffered. Since then the cure has been permanent in spite of an attack of influenza from the winter.

seems almost to be walking visibly among her children, and on Christmas Eve every Irish door stands be the love of God. Otherwise it loses its purity; and, whereas it may be a love that is not sinfulnay, even to be recommended—it would not, however, be the love that God demands of us.

M. Zola had promised to visit the girl afterwards in Paris where she lived, but he did not keep his promise. In reply to the question, open by way of welcome to her who open by way of welcome to her who open by way of welcome to her who open by among her children, and on Christmas Eve every Irish door stands open by way of welcome to her who open by way of welcome to her who open by way of welcome to her who open by among her children, and on Christmas Eve every Irish door stands open by way of welcome to her who open by way of welcome to her who open by way of the reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, "Well, did M. Zola go to see you in this night found so many doors closed against her in Bethlehem.

But if other evidence of the strength of their devotion were wanting the reply to the question, by the girl afterwards in Paris where she lived, but he did not keep his promise. In reply to the question, "Well, did M. Zola go to see you in Paris, as he promise. In reply to the question, open hy way of welcome to her who open hy way of welcome to her who open hy way of welcome to her who o M. Zola had promised to visit the

hospital to die."
When Dr. Boissarie, president of the Medical Bureau, taking the novelist to task for his lie, said : "How did you dare to make Marie Lebranchu die? You know very well that she



Purity does it

Take half a cake of Sunlight, washer and stir into a rich suds. Put in the clothes and operate the washer. Later. rinse them thoroughly, and your clothes will be beautifully clean and snowy white.

The rich cocoanut and palm oils blend is the secret of the Sunlight cleansing power. Buy Sunlight - its purity save your clothes.



in Insurance for yourself, why not for your children also? Our Children's Weekly Premium Policies

(Easy to Get-Easy to Keep) are Educational Courses in the Value of Early Insurance.

London Life

Insurance Company Policies GOOD AS GOLD" Head Offices-London, Canada

LONDON OPTICAL CO

Have Your Eyes Examined

"HORN BROS WOOLLEN () For Splendid Service GET OUR YARNS, BLANKETS AND WOOLLEN CLOTHS

LINDSAY The Horn Bros. Woollen Co., Limited ONTARIO

We also BUY WOOL. Ship us any quantity—one car or fifty cars.
We need it all.

Sanctuary Oil

(Eight Day Oil)

"PERPETUO" Brand Used in all Churches in Rome

Sold in 5 gallon containers and bulk in barrels. Prices quoted on We can also quote favorably on specialty food products such as Macaroni, Olive Oil, etc. Send for our complete price list.

PASTENE & CO., Limited

340 St. Antoine St. Montreal, Que.



Always Good

Every time you buy "SURPRISE" you get a big, bright, solid bar of the highest grade household soap.



A.Piano Makes Its Home With You

It is there for all time to come—it embodies itself into your life, becomes an important fixture in your daily routine.

That's why you should make sure the piano you buy is the best piano you can get for your home.

The Sherlock-Manning, truly a home piano, is "Canada's Biggest Piano Value". It is an instrument true to tone, a piano of faultless construction, a rare piece of beautifully finished furniture that's why it makes its home with so many lovers of good music.

> SHERLOCK-MANNING
> 20th Century Piano The Piano worthy of your Home

Hear it at your nearest dealers, or write direct to us for prices and handsome Art Catalogue.

Sherlock-Manning Piano Company

LONDON, CANADA

Casavant Freres CHURCH LIMITEE Organ Builders

ST. HYACINTHE

Pate & Vaughan

TRUCKING ADELAIDE STREET, LONDON W. H. VAUGHAN



Itched Badly. Baby Cried At Night. Cuticura Heals.

"My baby's head was covered with My baby's head was covered with hard, red pimples. They itched so badly that she scratched them until they developed into sore eruptions. Her hair began to fall out, and at night she cried and kept me awake. "I tried different remedies without relief until I started using Cuticura Soap and Ointment. After one week's use I saw a great improvement, and use I saw a great improvement, and after using two cakes of Cuticura Soap and three boxes of Cuticura Ointment she was completely healed." (Signed) Mrs. M. De Stefano, 76 French St., Bridgeport, Conn., May 11, 1921. Conn., May 11, 1921.

Use Cuticura Soap, Ointment and Talcum exclusively for every-day

SAMARIA REMEDY CO.

Opportunity! **DENNING'S Pew Hat Holders**

Big Little Thing



and Appreciated

Useful

Needed

We Also Make DENNING'S

Name Frame and Hat Holder **ENVELOPE HOLDERS** RECEIPT CARD HOLDERS HYMN CARD HOLDERS PEW NUMBERS

We are preparing to start branch factory in Canada and wo reclate your order now so we can show hadian investors that this Particular of our goods is needed. If we get in order before May 15th we will fill ur order from our new Canadian ttory at 20% less than the regular transfer of the contraction of the contraction

DENNING MFG. CO. 1775-77 EAST 87th ST. CLEVELAND, OHIO, U. S. A.

The Best Interior Finish Pedlar's

Metal Ceilings

Artistic, Sanitary, Fireproof, Durable, Economical

The PEDLAR PEOPLE Limited (Established 1861)
Executive Offices: Oshawa, Ont.

CHATS WITH YOUNG MEN

MOTHER

She'll never forsake you, whatever

Were you down in the gutter, she'd kneel beside you; Were you covered with shame, she'd stand by your side, And the hurt in her heart for your

you lose every test,
So the least you can do is to give
her your best.

And love you and nurse you through thick and through thin;

And though she may suffer through what you have done,
She will never forget or desert you,

So long as she lives you are sure of a friend On whom at all times you may

You may wound her by sinning, and hurt her with shame,
Should you fail to be true, but she'll love you the same;
So remember, my lad, as you stand in life's test,

That you owe to your mother your

finest and best.

The Searchlight

LIFT YOUR HATS

Of the many simple and beautiful professions of faith, expressions by which we openly declare our belief, such as the sprinkling of Holy Water, Sign of the Cross, rising to our feet at the reading of the Gospel, etc., what is more touching and inspiring than the lifting of their hats by men as they pass the church? The very act is a recital of the Apostles' Creed—"I believe," as plainly as if the words were spoken. Do our Catholic men fully realize this privilege which is their in making this simple and beautiful profession of Faith?

The man going or coming from his daily toil, the business and professional man, the student and little school boy should lift his hat. Think of all open acknowledgments of Christ in one day by the simple act of lifting the hat. It is a sight to touch a heart of stone and cause the angels in heaven to smile. Boys, lift your hats.

THE MAN WHO KNOWS IT ALL The man who knows it all is the Like Mary, the Mother of God's man who is likely to make the big-gest failure. When you find someone who does not need to be taught, whose knowledge as he believes comprehends all needful things,

can't see the value of mingling with others and exchanging ideas, you may be sure that he is a man dangerous to go along with.

But when you run into the man whose attitude is that of an explorer for information bearing upon his work, who is conscious of the fact that even in his sphere of experience and observation others have some things he does not know, and whose attitude is that of a seeker for new goals in his line of work, then one beholds the man who will take his graduate degree

Have conceit about your superior knowledge and dry rot will set in.
Healthy growth will come where failures as often and fully as I expect others to be lenient with a spirit of humility.

THE OTHER FELLOW AND YOU Have you ever noticed? When the other fellow acts that way, he is ill-tempered"; when you do it, its "nerves." When the other fellow is set in his way, he's "obsti-'; when you are, it is just

When the other fellow doesn't like your friends he's "prejudiced"; when you don't like his you are simply showing that you are a good judge of human nature.

When the other fellow tries to

treat someone especially well, he is "toadying"; when you try the same thing, you are using "tact." thing, you are using "tact."
When the other fellow takes time

to do things, he is "dead slow"; when you do it, you are "deliber-

When the other fellow spends a

When the other fellow spends a lot, he is a "spendthrift"; when you do it, you are "generous."

When the other fellow holds too tight to his money, he is "close"; when you do, you are "prudent."

When the other fellow dresses extra well, he's a "dandy," when you do, "a duty one owes to accident."

When the other fellow runs great risks in business, he is "foolhardy when you do, you are a "great

financier."

When the other fellow says what he thinks, he is "spiteful"; when you do, you are "frank."

When the other fellow goes in for music and pictures and literature, he is "effeminate"; when you do, you are "artistic."

BANISH WORRY

It is said that worry is a great shortener of life. We have all seen sufficient evidence among our friends and relatives to know that this statement is true. One great writer has said that "worry is rust on the blade." Now, if this disease is so fatal, it is time that we found a cure for it. Some persons in their thoughtlessness or in their lack of knowledge can only say, "Forget It," when they find a person worrying. This may be effective in many

cases, but the individuals afflicted with the insidious "worry disease" would rather be shown a way out of gloomy dells into which their indulgence in worry has cast them.

Worry in most cases is caused by exhaustion or overwork. Unless it is checked in time it becomes a habit, a most difficult one to overcome. The best thing one can do when one's housework, office work or store work gets on one's nerves, so to proceed in the rest the hody. sake she would hide.

She will stick to you, lad, though you lose every test.

She will stick to you, lad, though the wight of the body must be increased before one can acquire you lose every test,
So the least you can do is to give
her your best.
All others may quit you and mock
at your fall,
But your mother, undaunted, will
come at your call.
She will follow you down to the
deep depths of sin;
And love you and nurse you through
And love you and nurse you through

been annoying you, and try to develop a joyous disposition.

Lack of fresh air causes a feeling of fatigue, and fatigue in turn of fatigue, and fatigue in turn breeds worry. You can, therefore, see the necessity for filling the lungs with sufficient fresh air dur-ing the day. Very few persons living in cities spend more than one hour in the fresh air every day. Since such is the case, effort must be made to bring fresh air indoors. When you feel freshul or worried. When you feel fretful or worried, stand by an open window and indulge in deep breathing. You will be surprised to find how this will brace you for some time to come. A walk across country will drive away the blues. Try it.—The Echo.

a department store. Usually, however, disillusion does

OUR BOYS AND GIRLS

MOTHER OF MINE

(By Young Priest on Morning of First Mass) When the light of this world first shone on my head, Twas you who caressed me, mother

of mine. When my baby feet first on the gravel hath tread My small handsheld tightly the dear ones of thine.

When to the Creator my first prayer was spoken, Your soft tones accompanied the

voice of thy son. school days began you cherished each token spoke of the triumphs my studies had won.

And so through the years ere manhood begun Your love and devotion stood ev'ry

And now, when this morning, for the first time I stand A priest at God's altar, with power that's divine,

To be my protectress, dear mother

NINE "I WILLS"

will study the language of gentleness and refuse to use words that bite and tones that crash. I will practise patience at home

lest my testy temper break through unexpectedly and disgrace me. I will remember that my neigh-bors have troubles enough to carry with high honors.

Have conceit about your superior without loading mine on them.

and build healthy lives by service. I will be a friend under trying tests and wear everywhere a good will face unchilled by aloofness. I will never gloat over gains but

amass only to enrich others and so gain a wealthy heart. I will gladden my nature by smiling out loud on every occasion and by out-looking optimistically. I will pray frequently, think good things, believe men, and do a full day's work without fear or favor.

POSING AND MAKING-BELIEVE

Why do so many girls ignore level-headed, and well-paid skilled workmen who go to work in their "second-best" clothes, and why do they so eagerly accept the attentions of some white-collar posers who dress well but earn little and

are not over-intelligent?
The answer might take the form of another question: Why do so many young men "pass up" the sensible home-girl, who would make

a good housekeeper, and take such a fancy to the fluffy-ruffle, frivolous and gad-about type of girl?

Discussing the first case, the Catholic Citizen of Milwaukee quotes an exchange as follows:

"It is enough to make one's heart."

'It is enough to make one's heart ache the way foolish girls will pass by splendid, hard working men and choose insignificant little nobodies for their life partners; and all because they won't take the trouble to look below the veneer of fine

And Life (a professedly humorous paper), has this skit:

"She took two weeks to choose her winter hat. Ran here and there and tried on this and that. The matter of her hose and lingeries tried long as weighty things. was studied long as weighty things should be. And when it came to gowns, she pondered o'er each tuck and ruffle, bias, flounce and gore.

"Debated well the style of skirt and sleeve:

She picked a husband in one moonlit

Some girls will have nothing to do with the young man who carries his own lunch and wears working appreciate the needs of their children. We find parents who feed dren. We find parents who feed

nis own lunch and wears working appreciate the needs of their children. We find parents who feed their young children on coffee rather than milk. We find parents who pay no attention to the physical phenomenon is the circumstances that so many girls, and young men, too, wish to give the appearance of heing what they are not. Clothes being what they are not. Clothes represent gentility and prosperity to undiscerning persons; to disrepresent gentility and prosperity to undiscerning persons; to discriminating people, who dress well but do not over-dress, they are a matter of taste and comfort. Expensive clothes popularly are associated with the possession of considerable means. Lacking these means, and most likely the ability to receive them both sever recent to to secure them, both sexes resort to the camouflage of dress.

Many a farce and moving picture comedy turns about the plot of a hard-working sales girl saving every penny that did not go into clothes for a two-weeks' vacation at some supposedly fashionable summer resort. There she meets a dashing youth who has all the appearance of an heir to millions and talks like a big promoter. She for her part assumes the air of one accustomed to move in select circles. Both are profoundly impressed. Both are profoundly impressed. The week after her return the girl meets her hero dispensing liquid refreshments at a soda fountain, while he, perhaps on the following while he, perhaps on the following day, discovers his heroine back on her old job at the glove counter in a department store.

of their elders, particularly of parents. On the other hand, the latter should not try to enforce viewpoints and rules of conduct that have no other merits than that they were once in vogue. Many parents fail to impress their children with sound and sane counsel, because along with or independently of the latter they insist on things that are really antiquated and not altogether reasonable.—The Echo.

THE HOME AND THE SCHOOL

In an article on "The School and the Home" in the April number of the Catholic Charities Review, John given Son,
Unselfishly rendered was all for your best.

O'Grady, Ph. D., describes a certain kind of home that is familiar to every parish priest in the country. "Many parents," he says, "are over-indulgent with their children, and as a result of over-indulgence the children become very selfish. They are inclined to measure every-I praise Him who sent thee, so noble and grand, develop a strong aversion to hard work which very soon appears in

their school work.
"When parent "When parents gratify every whim and fancy of their children they very soon lose all control over them. We have frequently come in contact with parents who have lost fields issued some weeks ago by the control over their twelve-year-old children. 'What can we do,' they have exclaimed, 'they won't mind any longer?' In studing these cases we invariably found that the parents preven placed early restraint. parents never placed any restraint taught with clarity and power in on the children. They never paid the famous Encyclicals of Leo XIII. failures as often and fully as I expect others to be lenient with mine.

I will cure criticism with commendations, close up against gossip and build healthy lives by service.

I will be a friend under trying tests and wear everywhere a good who have developed habits of lying, stealing and also vicious sex

Every parish priest is also cannot, of course, be confined to the acquainted with the other kind of miners, although, as Leo XIII. has home which the writer describes as

follows:
"We find some parents who are eause of the unusual toll and danger their children. They will not permit them to share in the ordinary amusements and pleasures of a child. Children who are dealt with in this way will not acquire those helds acred; even the worker himself, except for stated periods and self, exce habits of independence which are so necessary for their development. They easily become eccentric, they do not get along well with other do not get along well with other children, they take offence easily, they are unpopular, they will not do good team work, and will never system, still largely prevalent,

school life. They naturally compare their lot with the lot of other children. As they grow older, they are inclined to resent the severity of their parents and may develop a strong dislike for them. Every social worker has come in contact with children who have broken away from control of homes where they were treated with too much severity. We find

How seldom we find the happy mean between these two extremes! mean between these two extremes:
Indulgence and severity both have their place in the home, but they should be ruled by sound reason.
It is unreasonable indulgence or unreasonable severity which is harmaners of the abild the severy right of the employer must ful to the character of the child. be likewise respected. But at the To know how to maintain a proper present time there is no danger that balance between indulgence and severity requires first of all an adequate insight into the peculiar needs of the child. And hence the writer says:

parents make no effort to see to it that they prepare their school

children in the school work. They may wonder why their children's marks are so low, but they rarely think of interviewing the teacher or

a department store.

Usually, however, disillusion does not come so quickly, but only after marriage, when it is too late.

Unworthy ideals, false standards of life's real values are responsible for these tragedies in married life. To inculcate worthy ideals and induce the youth of today to reckon with the realities of life is the task of their elders, particularly of pagents. On the other hend, the influence of their associates, to their failure to prepare home work, to mental defectiveness, or to their failure to appreciate the value of education. A frank talk with the teacher will enable the parents to discover the precise difficulties which their children are experiencements. ing and will point the way towards the solution of these difficulties.

The difficulties of the child in school are very generally the first symptom of a partial or complete breakdown in its home life. It may mean that the parents are indulgent or too severe in dealing with the child, it may mean that they neglect its physical and moral

welfare. The writer would certainly have failed to mention another great cause of juvenile ruin if he had omitted to add parental neglect to the two causes already explained. Many an adult, looking back upon the early years of his life, must ruefully realize that, like Topsy, he simply "growed up." It usually happens that this parental neglect is caused by some vice that robs the home of peace and happiness and casts the child upon the street where the seeds of evil are first sown in its tender heart. The bad example of parents is one of the most potent of the causes juvenile delinquency. — Cath Union and Times. delinquency. - Catholic

A FORGOTTEN PRINCIPLE

which make a living-wage morally

impossible. The principle of a living-wage cannot, of course, be confined to the pointed out, these workers should receive especial consideration because of the unusual toil and danger necessitated by their occupation. under 'extraordinary conditions, cannot divest himself of this right, just as he cannot agree to work become leaders.
"Too much severity in dealing with children frequently defeats its own purposes. Children must associate with other children in their he was forced out of the factory or the mine because of broken health, a substitute could be easily obtained. Under this system, practically the sole responsibility acknowledged by the employer was to pay the lowest wage possible.

So long as this system is suffered

to continue, it is obvious that in-dustrial warfare will continue. In this dispute, as in all others, it is with too much severity. we had with too much severity. we had that such children present as difficult problems as children of homes to a premature peace, that nothing is settled until it is settled right. Reasons of expediency may prompt a truce, but a permanent peace can present time there is no danger that these will be neglected.—America.

> He who is not satisfied with a little is often happy with less.

GET "JOINT EASE" FREE! A Regular 60c Tube.

A Regular OUC 1 ube.

For Rasumatic Pains, Lumbagg, Scistics, stiff, swollen, aching joints and muscles.

Wonderful for Neuritis, Just rub it in and watch the pain and trouble disappear.

"JOINT EASE" is better than mussy old plasters and liminents that stain and bilster. For free 60-cent tube (only one to each family) address, with 10c in stamps or coin to help cover mailing costs. H. P.Clearwater, No. 65-B St., Hallowell, Maine.

WELL AND STRONG

Take "Fruit-a-tives" The Wonderful Fruit Medicine

805 CARTIER ST., MONTREAL "I suffered terribly from Constipation and Dyspepsia for many years. I felt pains after eating and had gas, constant headaches and was unable to sleep at night. I was getting so thin that I was frightened.

At last, a friend advised me to take "Fruit-a-tives" and in a short time the Constipation was banished, I felt no more pain, headaches or dyspepsia, and now I am vigorous, strong and well."

Madam ARTHUR BEAUCHER. 50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.



Strength

Strength of muscle does not indicate strength of nerves. On this account many people who look healthy enough suffer from nervous troubles and cannot understand what is ailing them. Sleeplessness and irritability are among the early symptoms. Indigestion and tired feelings soon follow.

Read this letter from an On-

Mr. W. L. Gregory, Charles St. E., Ingersoll, Ont., writes: St. E., Ingersoll, Ont., writes:

"I had been troubled for quite a while with indigestion. At times there would be a twitching of the nerves of my stomach; and I also found it difficult to get a good night's sleep. I am a moulder, and owing to the nature of my work my system became run-down. I took a treatment of Dr. Chase's Nerve Food, and found great benefit from this medicine. They did me a great deal of good. I have not been bothered at all with indigestion since, and can sleep of good. I have not been bothered at all with indigestion since, and can sleep much better. I have recommended Dr. Chase's Nerve Food to many of my friends, as I think it splendid for any-

one run-down and needing a tonic."
Dr. Chase's Nerve Food, 50c a box, all dealers, or Edmanson Bates & Co., Limited, Toronto

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



For Your Dainty Silk Blouses

For your daintiest blouses, the pretty things you do not wish to trust to a washing with ordinary soap, use Lux. The thin, white, silky Lux flakes, specially manufactured by our own exclusive process instantly dissolve into a bubbling lather as harmless to fine fabrics as pure water itself. If a silk can be washed in clear water alone, it is safe in delicate Lux suds.

Lux is unrivalled for washing fine articles and is sold only in sealed packages—dust-proof! LEVER BROTHERS LIMITED

Capital Trust Corporation

Authorized Capital - \$2,000,000.00

Board of Directors

President: HON. M. J. O'BRIEN Renfrag

A. E. PROVOST J. J. SEITZ

M. W. TOBIN, M. P. GORDON GRANT, O. B. BUGH DOEKNY

JOSEPH GOSSELIN. 32 T. P. PHELAW

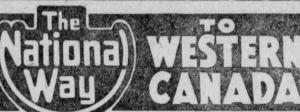
F. J. B. RUSSILL Toronto COL. D. R. STREET J. B. DUFORD Ottawa COL. L. T. MARTIN Renfrew

J. J. McFADDEN

J. F. BROWN Toronto

E. T. B. PENNEFATHER Manager Toronto Branch -THOMAS COSTELLO

OUR CHIEF WORK IS EXECUTOR OF WILLS Free advice given on all financial matters. Call on us or write to 10 Metcalfe St., Ottawa, or to Temple Building, Toronto



WINNIPEG BRANDON REGINA

P. V. BYRNES

W. H. McAULIFFE

SASKATOON PRINCE RUPERT CALGARY EDMONTON

VANCOUVER VICTORIA

AND ALL WESTERN POINTS

CHOICE OF ROUTES

Leave Toronto 8.45 p. m. daily, Standard Sleeping Car Toronto to Winnipeg via North Bay and Cochrane. Through Tourist Sleeping car Toronto to Winnipeg on Tuesdays, Thursdays, Saturdays and Sundays.

Leave Toronto 10.35 p. m. "The National" Mondays, Wednesdays and Fridays via Sudbury and Port Arthur. Solid through train with Standard and Tourist Sleeping cars, Coaches, Colonist car and Dining Car Service. Connection at Winnipeg for all roints West

For full information, reservations, etc., apply to R. E. RUSE, C.P. & T.A., Cor. Richmond and Dundas Streets, London, Ont.

Canad an National Railways

Flour Milling Shares Are Advancing

If you read the papers you will have seen that the Shares of Milling Companies have recently shown a steady advance.

The reason for this is the fact that the Flour Milling Industry has come through the greatest period of business depression without affecting its earning powers or reducing its dividend rates.

In the case of the Coreland Flour Mills, Limited, the business since the Mill commenced operations has exceeded all expectations. Orders are far ahead of the expected—the quality of the Flour is excellent and they are milling at a cost-per barret considerably under the original estimate.

All of which helps to make for good dividends on the Common Shares, now being given away as a bonus to buyers of the 8% Preferred Shares.

And, Remember, the Maple Leaf Milling Common Shares which are now worth about \$136 each were originally bonus Shares

Our offering of Copeland Milling 8% Preferred Shares at the present price of \$100 with 30% in Common Shares is now largely subscribed. We recommend you to buy soon if you wish to be certain of securing an allotment.

Write immediately for Prospectus

BANKERS BOND COMPANY LIMITED



Just the Thing for Your Lake Cottage!

You'll find the Coleman Quick-Lite-Lamp the brightest, cleanest, most dependable light for your summer cottage or mountain cahin. Its 300 candle power brilliance assures plenty of pure white light anywhere, anytime—at a cost of less

eman "The Sunshine of the Night"

The Coleman Lamp Co., Ltd. 1561 Coleman Building

THE COLLEGE OF PROPAGANDA

CALL ISSUED TO ALL FORMER STUDENTS BY ALMA MATER

Rome, May 2.—The newspapers connected with the National Catholic Welfare Council News Service have been requested by the Rector of the famous Missionary College of Propaganda, Rome, to lend their assistance to a world-wide effort to put every living graduate or student of the Propaganda in touch with his Alma Mater. The College of Propaganda will celebrate in the year 1927 the three hundredth anniversary of its founding, and as a remote preparation for this highly important event Alma Mater the college annual, is making a special move to enroll every living Propa-gandist. As the students and graduates of this great college are scattered throughout all parts of the world and are members of practically every race and nation under the sun, this universal enrollment is a tremendous task and the Catholic press has been called upon to lend its aid to make it successful.

A schedule containing as complete a list as is available of the names and addresses of former students of Propaganda has been forwarded to Propaganda has been forwarded to all of the latter whose addresses are on the lists in Rome. A form has also been sent to each of these known Propagandists, which, after being filled in with the required information, is to be returned to Person The information requested. Rome. The information requested is the names and addresses of those whose names and addresses of those whose names do not appear on the schedule. It is requested that all these forms be filled in as speedily as possible and returned to Alma Mater as this census will be closed, not to be reopened, on October 31, 1922. As a result of the census the college authorities hope to establish a permanent directory through which communication with Alma Mater will be made much easier especially with regard to the send-ing of the annual which it is desired should reach every Propagandist. It is hoped that this directory will be published January 1, 1923.

Those whom the form or schedule have not yet reached are requested to get in touch with the "capigruppi" (or representatives) that Alma Mater will establish in every country, so it is hoped that no Propagandist will remain whose will not have been ascertained and enrolled. It is hoped that the names of the American representatives will soon be announced by the College of Propaganda.

THE ORIGIN OF PROPAGANDA

The history of the College of Propaganda begins in the seventeenth century. The necessity of communicating with new countries then recently discovered, and of carrying on and directing Catholic work in such countries was a principal reason for its founding. Another reason was the new system of church government through congregations adopted during the counter-Reformation. The defense and propagation of Catholicism during this period suggested to the Holy See the establishment of a complete system of administrative departments to each of which was given some special branch of Catholic interests. The propagation of the Faith was a matter of such vital importance as to demand for entire congregation. England and Holland were not only striving strenuously and successfully for commerce and colonial expansion in all parts of the new worlds opened up by discoverers and explorers in America, Africa and Asia, but were as well strongly bent upon spreading the doctrines of Protestantism. These efforts had to be met by Rome, and at the same time Rome had to exert itself to regain as many as possible of the souls detached from its communion in the European lands wrested from it by the Reformation.

It is to the Discalced Carmelites, a religious order mainly devoted to cloistered prayer and mystical contemplation, but which through its Friars was also devoted to missionary labors, that Propaganda owes a chief debt for its establishment. It was the Carmelites who vigorous-ly urged the Holy See to found the congregation, and the General of the Order at that time was a member of the first congregation.

The present congregation grew out of the commission of Cardinals who from the time of Gregory XIII., (1572-85) to 1622 exercised the functions which in 1622 came into the hands of the Congregation of the hands of the Congregation of Propaganda properly so-called, which was founded by Gregory XV. The seminary of the Propaganda, the Collegium Urbanum, named from its founder, Urban VIII., was founded August 1, 1627. The impulse given to the growth of ecclesiastical seminaries by the Council of Trent had produced excellent results, not only in the main centres of Catholicism but also throughout the vast provinces also throughout the vast provinces directed by Propaganda, especially because of the national colleges, established at Rome, such as the German, English, Scots, Greek, Maronite, and others. But Urban also recognized the need for a central seminary for the mission where young priests could be trained not only for countries possessing no national college but also for those endowed with such institutions. For it was very desirable to have, in every country, priests educated at an international college where they could acquire those personal

WORLD-WIDE WORK OF COLLEGE

The territory of Propaganda, itself, the spiritual cultivation of which during the years since 1627 has been the chief task of the students of the College, was, as a general rule, understood to be coterminous with those countries that were non-Catholic in government. There have always been exceptions to this rule. For example, Russia has always been exceptions to this rule. For example, Russia has always been cared for by the Congregation for Extraordinary Ecclesiastical Affairs, since it has always been necessary to treat all Russian affairs through governmental channels. The United States was under the jurisdiction of Preserved with 100% when the Propaganda until 1908, when the plan of entrusting to Propaganda only those countries of Europe and America where the hierarchy is not established was adopted. Catholics of the Oriental Rite are subject wherever they are to Propaganda. Through delegations, dioceses, vicariates, prefectures, simple missions and colleges, Propaganda governs immense multitudes all around the world in Asia America Europe students go to Rome to the famous college in the Piazza di Spagna to be trained. Many of the national colleges at Rome send their students to the College of Propaganda to attend the lectures, among them the American College, though since 1908 these national colleges are for the most part not subject directly

One of the most curious and interesting customs of Rome is the annual accademia polyglotta, held at the College of Propaganda at Epiphany to symbolize the world-wide unity of the Catholic Church. At this accademia the students of Propaganda recite poems in their mother tongues, representative of nearly all the races and nations under the sun. There is always an attentive and interested audience to

listen to this medley of languages.

Many great saints, martyrs,
scholars, missionaries, cardinals,
prelates and church officials are enumerated on the annals of the College of Propaganda, and from it to all parts of the world, for three centuries, has radiated the ife and spirit of the Church of Christ.

AMERICA'S DEBT TO HIERARCHY

TIMELY TESTIMONY AT THE CONSECRATION OF RIGHT REV. BISHOP PINTEN

On the occasion of the conse cration of the Right Rev. Joseph Gabriel Pinten as Bishop of Superior, an eloquent tribute to the labors of the American hierarchy was paid by Archbishop Dowling, the preacher of the occasion. "The outstanding fact of our

"The outstanding fact of our short history," he said, "has been the vigor and the courage and the daring of our bishops. Had they not faced conditions in a new way, had they, as a body, persisted in regarding their tasks with the outlook of any old world bishop, no matter how saintly, no matter how learned, they would have proved themselves recreant to their charge, and but poorly served the Church. They heard, thank God, and heeded the Apostles' word to rule the Church in which the spirit of God had placed them. With everything to do, they set themselves to the task—ungrateful and fatiguing, though it was—of building up the study. material fabric of the Church, of acquiring buildings for worship, for Christian education, for all the works of Christian charity. They labored under the compulsion of saving their own from proselytism, from indifference, from irreligion. They have done much, but they have only begun their Herculean have only begun their Herculean task. What use will all our build-ings be to us if in twenty years or more they shall be empty, if we do not now succeed in the far more difficult work of building a Catholic viewpoint in the hearts and minds of our teeming millions.

NO STATE CHURCH HERE

"There are none but the bishops of the land to do this work. They cannot hope, as the bishops of the other lands once were permitted to do, that the whole machinery of government will be put at their service. Even were such a consummation conceivable, they do not desire it, for well they know the fickleness of majorities, the instability of a public opinion which is based on no fixed principles. Against them are ranged the surviving bigotries of the old reformation period—the added suspicion of these without religious offliation.

thought that many within the fold, lured into the comfortable inertia

acquaintances and relations which would be helpful in later life. be recalled. In exile and in poverty, they waited long years in vain be recalled. In exile and in poverty, they waited long years in vain—princes and prelates in whose veins ran the proudest blood of France. Yet, France rejected them and even under the Concordat declined to receive them back in their own terms. Had they but known in 1750, yea, even in 1770, the storm that was gathering against them, how differently might not the history of the Church have been written! written!

BISHOPS OF THIS COUNTRY ALERT "In a country like ours, swayed by the surges of passionate sentiment, what justification has anyman to feel himself secure? With a shout and a cry and a slogan, the old order which was but of yesterday is swept away, and we begin to build all things new. Our national indifference to principles, as if they difference to principles, as if they sayored of dogmas, makes every new policy advocated more summary in its finality and increases the dangers of those, who like our-selves, conceive of life and death as a whole and center our universe on the Living God. The bishops on the Living God. The bishops of this country, for the most part, awake, alert if not alarmed, recogseas. And from all these places the students go to Rome to the famous college in the Piazza di Specia.

> GREATER TEA CONSUMPTION IN GREAT BRITAIN

The reduction of the English duty on tea by four pence a pound will undoubtedly result in greater con-sumption on the part of the public of Great Britain, which is now by far the largest tea consuming country in the world. This increased demand will tend to raise the present abnormally high market, and an increase in cost of teas throughout the world may be expected.

OIL PORTRAIT OF CARDINAL XIMENEZ GIVEN TO C. U.

and one of the most famous church-men of the Middle Ages, is among recent gifts to the Catholic Uni-

versity.

The portrait, although four hundred years old, is perfectly pre-served and is probably the only one of its kind in the new world.

Cardinal Ximenez had a particular interest in America during his life and was one of the first prelates to organize a band of missionaries for its evangelization. He drew up a code of instruction for the natives and used every effort to shield them from oppression and convert them to the Catholic faith. He took to the Catholic faith. He took especially strong measures to repress slavery. He was not only a

great churchman and statesman but a warrior, as proved by the fact that he himself took the field at the head of an army in 1509, and took the Moorish city of Oran by assault. Cardinal Ximenez is particularly remembered for the foundation of the University of Alcala in 1504 and

glot Bible, which was published in 1517 after the prelate had devoted fifteen years and a small fortune to its preparation. It had been seen as the present situation, has had a wonderful effect. The manifest of the Labor Party calling for the contraction of the Labor Party calling for the contraction. its preparation. It had a great influence on subsequent Bible "In the name of the workers of

Isabella regard his services that he was appointed chancellor of Castile of the civil life of the nation with; was appointed chancellor of Castile in 1495 and on the death of Ferdinand he was made regent of Spain, being responsible for the transfer of the seat of the kingdom from Guadaloupe to Madrid, a choice confirmed by subsequent rulers.

The portrait given to the University is the gift of the Rev. Dr. William F. McGinnis, of Brooklyn.

EDUCATION

Millions of dollars are being raised by the Catholics of Illinois for Catholic educational purposes, in several State-wide campaigns to which the people are responding loyally. A number of educational institutions are the beneficiaries. Among these religious-educational movements are the following:

Fund of \$1,000,000 being raised for the Catholic Foundation of the University of Illinois, originated by the Knights of Columbus and in which the Knights, the Catholic Knights of America, the Ancient Order of Hibernians, and the Catholic Order of Foresters are Order of Foresters, are

mobilized. Fund of \$500,000 for the University of Notre Dame in which alumni of the South Bend institution in Chicago and Illinois are taking a leading part.

"I can do nothing with that boy," a father was overheard to say the other day. "He won't listen to me, and does just as he pleases."

Catholic Charities close to fifty pe cent, of which goes to the institu-tions which are educational as well as charitable in their nature.

The radio has been brought into play in two of those appeals, Rev. Father Burns, opening the Notre Dame drive Monday evening in an appeal by radio arranged by the Chicago correspondent of the N. C. W. C. News Service, and broadcasted from Westinghouse station KYW to an estimated number of two hundred thousand radio patrons within five hundred miles of within five hundred miles of Chicago. Several weeks ago Rev. Father Kirley, President of St Viator's College made his appeal

over the radio.

The campaign for the Catholic Foundation at the University of Illinois is just being started. A corps of more than a hundred speakers was gathered at a dinner at the Hamilton Club last night by former Judge John P. McGoorty, general chairman, and former Judge Michael F. Girten, chairman of publicity, and organized to tell the story of the Catholic Foundation before meetings of the fraternal bodies all over the State between now and June 25.

Already Champaign County, in which the University is situated, a county with scarcely 1,000 Catholic families, has initiated its campaign with subscriptions of more than a 100 Co. University students many \$100,000. University students, many of whom are working their way through school, averaged in contri-butions \$75 each.

DUBLIN MAN RECALLS HIS EXPERIENCES IN ARMY FIGHTING FOR PIUS IX.

Paul Kelly, a Dublin shipwright, one of the remaining three or four survivors of the Papal Brigade survivors which left Ireland in 1860, recently gave an account of his experiences. He told how, despite Dublin Castle proclamations, about 1,500 men got away to fight in the Pope's army. The contingent with which he went travelled by Antwerp, through the German States to Berlin, thence to

Vienna and Ancona.

In Vienna they were met by Marshal Nugent of the Austrian Army who discoursed in the Irish Washington, May 16.—A contemporary oil portrait of Cardinal Ximenez de Cisneros, chancellor of Castile, confessor to Queen Isabella was highly complimented by the enemy. The Irishmen taken prisoners were released after three weeks. Their people at home chartered a ship to bring them back. In Cork and Dublin they were on their return accorded a public reception by the citizens.

> LABOR PARTY HELPING TO CLEAR ATMOSPHERE IN IRISH POLITICS

The political outlook in Ireland is somewhat brighter. There is less danger of an armed clash than there had been. The Civil population and all organized bodies such as labor, farmers, ratepayers, teachers, chambers of commerce have protested against militarism and urged the strict maintenance of peace and order. The action of the National Executive of the Irish Labor Party in bringing about a general stop-page of work for one day as a pro-

"In the name of the workers of Ireland we have highly did Ferdinand and the growth of the idea that the out responsibility to the people that military men may commit acts of violence against civilians and be immune from prosecution or punishment; that the possession of arms is the sole title to political author-

To enable the people of Ireland to demonstrate in the most effective and peaceful manner they ordered a general stoppage of work for one

The Labor Party is made up, with very few exceptions of Catho-lic workers. It favors stable gov-ernment and amelioration of labor conditions. There is an extreme left wing, numerically small and without influence in the councils of the Party. On the day of the strike a proclamation was posted in Dublin declaring that a Workers' Republic had been established and calling upon the workers to form Soviets in every town and village. This pro-clamation was promptly repudiated by the executive of the Labor by the Party.

YOU AND YOUR BOY

leading part.
Fund of \$500,000 for St. Viator
College, near Kankakee, Illinois,
which a committee of Chicagoans

ARE YOU AWARE THAT

Natural Leaf Green Tea is put up and sold in sealed packets in the same form as the famous Black Teas of "Salada" brand.

Get a Packet You will like it.

Bonds of Canadian

Provinces Cities Towns and Townships

These are the types of bonds described in our new Bond List. If you are in the market for investments, or plan to invest within the near future, this list should be of value to you.

> Write for it. It is interesting.

Wood, Gundy & Company

Winnipeg

36 King Street West Toronto

London, Eng

Telephone Main 4280

Don't Throw Your Old Carpets Away

The Famous VELVETEX Rugs

SEND FOR FOLDER 46 We pay express both ways on large orders. One way on

Canada Rug Company 98 CARLING STREET,

OBITUARY

DOCTOR T. F. FLAHERTY

It is our painful duty to have to It is our painful duty to have to record the death of one of our most distinguished citizens and skilful doctors, the Doctor T. F. Flaherty, brother of P. C. Flaherty, 140 Mill Street, London, Ont., who died of apoplexy on Sunday morning the 7th inst. The doctor was widely known in this district where he known in this district, where he has labored over twenty-three years. Most charitable and kind to all, he was loved and esteemed by all irrespective of creed or race. He was born fifty-three years ago in Thorndale, Middlesex Co., Ont. He leaves his wife and four children to mourn his loss. One of his sons is at present a student in St. Michael's College, Toronto. His funeral took place on Wednesday, the 10th inst., and was admitted by all to have been the largest funeral ever seen in Massey. The pall bearers were prominent members of the Catholic Order of Foresters, of which the doctor was ever a devoted member. Father

McMenamin, Parish Priest of Massey, sang his funeral Mass and accompanied the body to the grave. DIED

Connelly.—At Kennicott, Ont., on May 9, Miss Catharine Ann Connelly. May her soul rest in peace.

DEAGLE.-At Bear River, P. E. I. Sullivan.—At her late residence Centre Street, Whitby, Ont., on Thursday, May 4, 1922, Mrs. Mary Sullivan, widow of the late Timothy Sullivan, in her eighty-fourth year.

May her soul rest in peace. MacDougall.-At Vankleek Hill, May 9th, Mrs. Hugh R. MacDougall, wife of H. R. MacDougall, lumberman. Funeral on Thursday morning, from her late residence, Main Street to St. Gregory's church. May her soul rest in peace.

If you are suffering from a bad man's injustice, forgive him, lest there should be two bad men.—St.

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

Quotations for Bonds

Current quotations for Government Bonds, and other forms of securities, are available at all times from the Bond Department at the Home Bank.



Branches and Connections Throughout Canada

British and Foreign Correspondents in All the Principal Cities of the World

Fourteen Branches in Middlesex and Elgin Counties

The most accomplished way of using books at present is to serve them as some do lords, learn their titles, and then boast of their acquaintance.-Swift.

WANTED DOCTOR—Young man, wishes to hear of town of four thousand, or larger, needing Catholic physician, Address Box 327, Catholic RECORD, London, Ont. 2276-1 AGENTS WANTED

100% profit selling our household Quick easy selling repeater. Good st earned by agents willing to work. card for information. Special Prof P. O. Box 623. Ottawa, Ont. RETREAT FOR LADIES

The Annual Retreat for Laddies (young and elderly) will open at Loretto Academy, Niagars Falls, Canada, at 8 o'clock on Friday evening June 30, and close on the morning of July 4. Those wishing to attend should write early to Mother Superior. GOOD general servant wanted. Must have references. No laundry work. Highest wages. Apply, Mrs. F. E.

Parnell, 305 Central Ave., London, Ont.

Callaghan's Tours

To Ste. Anne de Beaupre

Combining a Visit to Montreal, Quebec and Montmorency Falls Fare from Toronto, 8 Day Tour, \$68. From Kingston \$54.50

Boat Leaves Toronto July 3rd, on 1st Tour RETURNS TO TORONTO JULY 10th

10 Day Tour to Murray Bay, Tadousac and the Saguenay, \$92.00

Personally Conducted. All Expenses Included WRITE FOR BOOKLET TO

J. J. CALLAGHAN, 613 Wellington St., London, Ont.

Phone 708

HELP WANTED COOK general wanted. Four in family. No laundry work. Good wages. Apply to Box 324, CATHOLIC RECORD, London, Ont.

CHILDREN FOR ADOPTION

TRAINING SCHOOL FOR NURSES

RELIGIOUS VOCATIONS BOYS and young men who have a religious vocation and who are desirous of devoting themselves to the service of God and the education of youth in the Presentation Brothers' Order can now be admitted. For further particulars apply to the Rev. Brother Provincial or the Master of Novices, Presentation Brothers' Novitiate, Longueuil, P. Q. 2832-12

REPRESENTATIVES WANTED

WANTED a teacher of English Literature for boys in Arts Course, in Montreal, Canada,

Mission Supplies

Candles Send for Price List

VOTIVE STANDS From \$50,00 up PARISH CENSUS RECORD CARD SYSTEM

J. J. M. LANDY 405 YONGE ST. TORONTO

IMPORTANT TO CLERGY

Missions

W. E. Blake & Son, Ltd. 123 Church St. Toronto, Canada



AGENTS



MAIL CONTRACT

SEALED TENDERS, addressed to the Post-naster General, will be received at Ottawa ntil noon, on Friday, the 16th June, 1922 for the conveyance of His Majesty's Mails, on a promoced Contract for four years, 6 times per

FIRST COMMUNION GIFTS

922. D. J. McLEAN, Post Office Inspector

Souvenir of Their

First Holy Communion we offer a white moire finish gilt covered stamped prayer-book illustrated with pictures of the Mass with 95 pages, and one white crys tal gold plated rosary – the two complete for

50c. Postpaid padded cover washable white prayer illustrated with pictures of the Mass, fully embellished on front, 192 pages, ne gold plated white crystal rosary, one lated scapular medal, the three complete

for \$1.00

We have other novelties in articles suitable for Holy Communion, ranging from \$2 to \$25. W. E. BLAKE & SON, Limited