

The Catholic Record

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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SPEECH DELIVERED BY TERENCE MACSWINEY AT CORK INAUGURATION

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 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 in the papers at the time. It was not considered discreet to publish such reports then. The manuscript of the speech, however, was preserved, and I give it here. He spoke as follows:

"I shall be as brief as possible. 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 Councilor 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 untrifled, 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 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 Irish War 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 voluntarily 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 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 circumstances—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 enemy 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, 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

we began the year—to work for the 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 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 Republic.

"I would recall some words of mine on that day of our first meeting after the election of Lord Mayor. I realised that most of you in the minority here would be loyal citizens 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 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 the great majority of our people are now strong in that faith.

"You, gentlemen of the minority here, I would address a word. 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 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 miracle how our country has been preserved during a period 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 uttered this 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 Sacrifice on Calvary delivered us from the dominion of the devil when the pall of evil was closing down over the darkening world. "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 which is the inspiration and foundation of all just government. Because it is sacred, and death for it is akin to the sacrifice on Calvary, following far off but constant to that Divine example, in every generation our best and bravest have died. Sometimes in our grief we cry out foolish and unthinking words. The sacrifice is too great. But it is because we were our best and bravest they had to die. No lesser sacrifice would save us. Because of our struggle is holy—our battle is sanctified by their blood, and our victory is assured by 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—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 our battle, whatever the persecution, that we may bring our people victory in the end. The civilised world dare not continue to look on indifferent while new tortures are being prepared for our country, or that they will see undermined the pillars of their own governments and the world involved in unimaginable anarchy. But if the rulers of earth fail us, we have yet sure succor in the Ruler of Heaven, and though to some impatient hearts His judgments seem slow, they

never fail—and when they fail they are overwhelming and final. His judgment is now surely hanging over the Empire of our enemies; 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

By M. Masland

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 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 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 splendor.

OBJECT OF THE ASSEMBLY

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 present time.

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 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 France.

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

During the last few years the number of small proprietors in France has increased, and a large number of farmers and farm laborers have become owners of the land they work. Two great evils have been generally recognized, namely the decrease in the birth-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 organization 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, rural engineers, chaplains and young parliamentarians all taking part in the discussions. The following conclusions were reached by 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 progress of morality and the development of religious life in the parishes. It declared that Catholics must encourage the wage-earners 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 laborers. Professional representation should be demanded more than ever, and the desire was expressed to see in addition to the Chamber and the Senate a "professional assembly" charged with debates on corporative interests; the members to be elected from the various trade bodies.

Other resolutions concerned the intensifying of religious life in the

country districts and the creation of 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 best means of neutralizing the overwhelming attraction of industrial towns.

The resolutions passed by the Congress were placed under the protection of Our Lady during a solemn service celebrated in the marvelous Cathedral of Chartres which overlooks the richest plains of France and constitutes the grandest and most perfect testimony to the Christian art of the Middle Ages.

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 of Montreal, who was given a remarkable tribute.

TASK OF THE FUTURE

The closing address was pronounced by Ambrose 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, 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 "requisitioning" 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 Russia her name is withheld.

PRIVATIONS OF CULTURED CLASSES

Conditions of the sort that the special Mission is going to Russia to mitigate are vividly 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 professors in the universities of Russia, are undergoing the greatest privations, according to reports received by this woman's refugee. In addition to the sufferings due to lack of food, clothing and fuel, the Russian population is afflicted with diseases, principally typhus. Even the 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 "nationalization" or confiscation, or has lost its value under existing political and economic conditions. The food and clothing being distributed by the American Relief Association; this woman says, is hardly more than a temporary palliative.

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

"A steady stream of letters from former colleagues keeps me pretty well informed concerning the 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 homes of wealthy Jews in between, and sweeps chimneys as often as he can procure the job. How remunerative all this is can be judged from the fact that an hour's instruction gives him 400,000 rubles, the schools \$75,000, and the cigar factory 2,000,000 a month, respectively.

WHAT IT COSTS TO LIVE

"But flour is (or was on March 3) two million rubles a pound (40 pounds) and potatoes 700,000 rubles a pound—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 our salary about three months in arrears, and then only 90 per cent. of it, so that when we do get it, it 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 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 national proportions to rearrange the time schedules of Public schools so that children of all religious denominations may receive 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 Religious Education, Inc., in petitioning 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 instruction of children in school hours in operation at the beginning of the next school year.

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 Public 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 instruction 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 provincial associations with a membership of 28,000,000, the result of a fusion of Protestant agencies meeting in Chicago last February for the purpose of throwing their weight into a movement to secure the "spiritual literacy" of the childhood of America.

Dr. Walter S. Athearn, of the School of Religious and Social Service of Boston University, is chairman of the committee and the originator and leader of the movement.

"The real issue," said Dr. 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 demands are thus left either without religious education or are obliged to take it at far ends of the day. In 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 arrangement for either the children or the school. The fact that 250 standard colleges have united in defining a unit of religious teaching which will be accepted as one of the fifteen college entrance units, has been one 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

under church auspices, during the High school course.

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 837. Of the 10,000 Catholic workers deprived of work only 1,000 are Sinn Feiners. Plainly therefore the war or extermination policy is directed against Catholics as such.

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 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 getting worse treatment. Last two 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, hundreds of Catholic families have been compelled 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 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 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 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-counting government stands by and fails to make any serious attempt to protect Catholics who have had to endure persecution that is a disgrace 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 the world.

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 pervaded the entire Catholic action of Italian women, rendering efficacious in realizing the sublime aims it has chosen, namely individual perfection and the Christian restoration of society.

"In order to satisfy the exacting demands 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 Femmine Cattolica Italiana*, His Holiness has deemed it expedient to conform 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."

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

CATHOLIC NOTES

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

Paris, May 4.—On May 7, Msgr. Florent de la Villere, Bishop of Nancy, 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 Nancy. The beginning of the work will coincide with the third centennial of the death of Saint Francis de Sales.

Paris, May 4.—On April 23 Msgr. Chapon, Bishop of Nice, blessed the monument erected to the memory of the 82,000 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 ceremony. Msgr. Chapon was assisted by Msgr. Gabanel, 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 work of the local St. Vincent de Paul Council for more than twenty-five years. His resignation is due to increased duties in wider fields.

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 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 associations dealing with higher education. Bishop Shahan and Dr. Pace are representatives of the National Catholic Educational Association.

St. Louis, May 8.—The Rev. Timothy Dempsey, famed nationally as an arbitrator in labor disputes, settled his thirty-ninth strike here last week, when he brought to an end the deadlock between the union carpenters and the Master Builders' Association, thereby permitting work to begin on a \$15,000,000 building program. The deadlock had lasted for several weeks. A scale of \$1.10 an hour was 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 establishment 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 accompanying the gift, Cardinal Gasparri, Secretary of State, writes: "His Holiness, fully realizing the abuse, unfortunately too common, of alcoholic drink, leads, is pleased with all those works which tend not only to prevent the spread of this harmful vice, but also with such as tend to combat it energetically to the great advantage of society. His Eminence Cardinal Logue, and Archbishop O'Donnell have also sent valuable gifts to the bazaar committee."

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 feverish face over her picture.
"Ah, entering," said Fan, "a large canvas this time; and, ah, Himmel! an ambitious subject also!"
The signora winced at the word ambitious. "One is not necessarily ambitious when one longs to do something great," she said, pettishly.

"That is why you are afraid to say all you think before you. You half promised to tell me more about yourself, if she were not by."
"Should be glad to talk to anyone about my old friends and my long ago," said Fan. "Nobody here, 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 the speaker than ever.

astonished. You must have seen it in my face and heard it in my voice. You must have known long ago how I have loved you."
"I knew that you liked me very much," said Fancha, abashed, and forgetting her anger, "but not so much as this."
"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 round you, Fancha, 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 should not bear to see you; but you shall go wherever 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 words became more impassioned as he saw the glow of surprise gradually fade in Fancha's face and noticed the pale, perplexed, half-frightened look in her face which had caught the attention of his lordship.

from one to another of the faces at the board, he was startled by something in the face of his nephew 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:
"This is only a child, do you see, Captain Wilderspin!"
The brusque words and scowl neither disconcerted nor annoyed Captain Rupert, nor did they make him smile. He returned his uncle's fierce glance with a meaning look that seemed to say he knew all the circumstances and had thoroughly made up his mind. No one was aware of this by-play but themselves, for the signora and her pupil were attending to Herr Harfenspieler, who had improved the occasion by delivering a lecture upon idleness.

A QUARTER'S WORTH OF FLOWERS
By Helen Moriaty
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, 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 no longer. Too far out of the downtown radius, it was yet not far enough to appeal to suburban patronage. Thus people who liked to select the flowers they were 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 might as well be in the wilds of Africa for all the attention any one pays to it! she said bitterly one evening.

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 abruptly:
"I'm afraid you're not a very good business woman, my dear."
"Why, what—what do you mean?" stammered the florist, staring.
"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—"

FREE TO ASTHMA, CHRONIC BRONCHITIS, HAY FEVER and CATARRH SUFFERERS
BUCKLEY'S 2-Bottle Treatment
Over 10,000 Canadians Freed from Misery of These Diseases.
BARRISTERS, SOLICITORS
MURPHY & GUNN
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which brought prosperity to the Grahams and made their Flower Shop the center of much interest and activity.

"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 bunch every morning."

DEAR DUBLIN

A DELIGHTFUL IMPRESSION OF THE IRISH CAPITAL

By Father F. Finn, S. J. (The Boys' 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 train 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 suitcase, helped me to dispose of my traveling bag, and somehow or other succeeded in getting my suitcase stored away, though it involved the readjustment 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 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 gait. 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 on what I 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 genuflected. Really, I, a total stranger, felt at once, that I was in the midst of friends. This levee lasted till my javie 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, admitted 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 1869 baptized me. "Surely," I thought "this is a happy 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 progress 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 do commonly absorb those of his tender years would miss the opportunity of saluting me. No doubt his playmates called his attention to the oversight. However that may be, there would presently sound upon my charmed ear the patter of rapid feet followed 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 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 great 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 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.

During my stay in Dublin I said Mass at nearly every altar at mass-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 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 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 has a beautiful spire that points its heretical finger towards heaven, exhorting all the little tatterdemalions 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 clock ornaments. This clock helps all the inhabitants to be on time for Mass at St. Xavier's. But St. 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 around it, vehicles of all sorts jog by; but no one goes in, no one comes out. St. George's—stolen, no doubt, as nearly every 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 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 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.

SUCH FAITH!

One day, I remember, I gazed down upon the congregation from a small loft reserved for the Jesuit Father. The service had come to an end, and the worshippers were leaving slowly and as if loath to me, with a certain reluctance. Right below me, in one of the nooks in which this cozy church abounds, was mounted on a pedestal a beautiful statue of Christ which suggested to me touchingly the sweet line of the Dies Irae "Quarens me sedisti lassus." They call it The Agonizing Christ. One by one worshippers came and pleaded their cause before it. One by one, on completing their petitions they would rise and tenderly kiss the sacred foot which projected. Finally a dear little girl approached in her unsullied faith, and, no doubt, with her own agony. At the end she got upon her toes, reached forth her tiny hand, touched the foot, then kissed the part of the hand that had made the contact. Amen. Was there ever such faith in Israel? To come back to my first impression—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.

A closely cognate impression was their love and reverence for the priest. To the Irish the priest is a man of God; and because of that they reverence him. Also, to the Irish he is the man who has suffered with them, endured with them, fought with them, and been, through the centuries, their close and loyal partner in their scanty joys and epochal sorrows. If the Irish priesthood is not a holy generation, if the Irish priest is not the best friend of the Irish layman, 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 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 counts for. They are honest, temperate, moral, and in their married lives so conduct themselves that the Roosevelts of today must love them. They marry early. Large families are the rule. Children abound there just as divorce abounds with us. While there I heard a story which is at once funny and edifying.

An old lady of the Province of Quebec celebrating her one hundred and seventh birthday was moved by the rupture of so unusual an occasion 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, just within a month of his sixtieth birthday. Anyhow, if she had not brought them up, at any rate 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 greeting me. Going along the streets of Dublin I felt that I was radiating happiness, a happiness that showed itself on seeing 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 not 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 precision, the discipline of long and laborious practice. 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 part of the body fails to come into the picture at all—at least so far as 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 beggars were so graceful that in the delight of dancing they gave delight, untouched by criticism, to all the spectators. There was a little girl there, aged 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. In my heart I acclaimed her as the finest dancer I had ever seen. The child charmed me. Leaving that convent I had a sense of regret that I should probably never see her again.

AN INCIDENT The weeks passed, during which I went here and there through Ireland. Just two days before leaving the land of faith I happened to wander "lonely as a cloud" about the streets of Dublin. Worthwhile, if I remember aright, was rewarded by a splendid vision of daffodils; I too had my garden. 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 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 communicant; so were her two sisters. The oldest sister, at home 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 suddenly swoops down and hits you between the eyes. But when I called upon the little miss to dance all her timidity left her. We were in one of the parlors of the Gardiner Street Jesuit residence. There was no piano there, no musical instrument of any kind. But that made no difference. The older sister hummed an Irish air, and the little one gave me a performance that in the United States of America would have brought an Irish-American audience to its feet. Of course she got

her Sacred Heart pin; 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 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 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 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 public.

The point raised by Mr. Hays is delicate. In some respects, the world is a hard, 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 the refusal of the politicians 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 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 greeted with applause by thousands of decent men and women connected with the business, but it is mainly significant in revealing an awakened conscience on part of the responsible executives in the moving-picture world. No longer can they afford to put up with the whims of moral degenerates who happen to "screen well." The contracts which for some months have been conditioned on certain "stars" keeping out of the police courts and well within the demands of the civil law now receive an additional sanction. The prospects for a complete house-cleaning in a business which daily affords a means of amusement to millions of Americans is exceedingly bright. If Mr. Hays will now go farther, and insist upon the elimination of all improper films, he has it in his 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 Congress in Rome next month. The motto of the Congress approved by His Holiness, Pope Pius XI., is "The Peaceful Kingship of Our Lord in the Holy Eucharist." To bring all men beneath the peaceful yoke of Christ, the following considerations are to be dwelt upon. Peace for the individual. In the intellectual order this depends on the certainty which faith in the Mystery of the Altar brings to all other dogmas. Peace of mind is born of this certainty. Holy Communion nourishes and increases this peace by nourishing and increasing faith and the certitude proper to faith. In the moral order this peace depends upon the reign in the soul of grace, and of all the virtues and the gifts of the Holy Ghost issuing from grace. Holy Communion

nourishes and increases the growth of grace and all virtues. Peace in the family circle. Holy Communion strengthens the grace of the Sacrament of Matrimony, enabling husbands and wives to fulfill their duties, to support without impatience the burden of the home, and binds the members of the 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, 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, 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

and voices in Eucharistic thanksgiving, the equality of the rich and the poor, the old and the young, the great and the humble at the altar rail is the greatest means in the world to arouse and to vitalize these virtues.

Peace in the nation and between nations will be promoted by the example 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 unity of faith, under one Shepherd.

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.

Mirth is the medicine of life. It cures its ills and calms its strife.



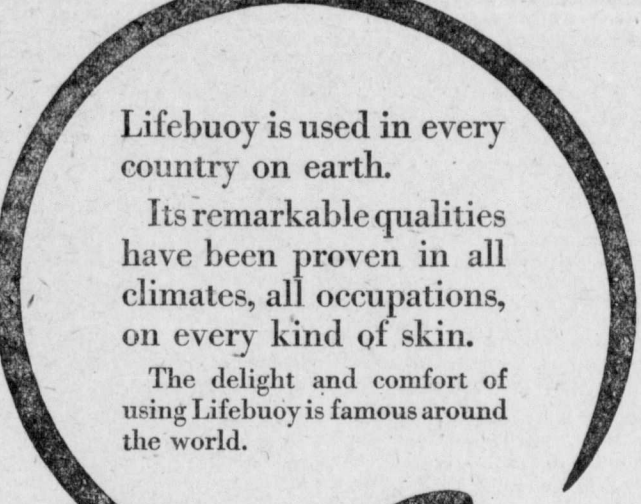
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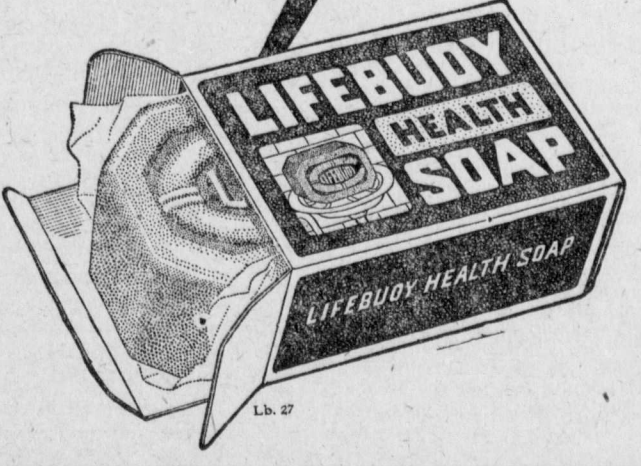
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VOTES FOR WOMEN

The Globe in a short editorial, "Votes for Women," in its issue of May 10th, 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 a 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.

UNWARRANTED ADVICE

In the recent Pan-American Woman's Congress in Baltimore a statement was made, it is said, by Lady Astor that the Catholic Church is opposed to Woman Suffrage. She also is said to have advised her Catholic hearers that if they wished to advance they must push something out of the way, implying that the Catholic Church must be destroyed if it stands in the way of progress, as defined by Lady Astor.

Both Lady Astor and Mrs. Catt 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 passing 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 representative government has no guarantee of continuing to last beyond an allotted span of years. But Lady Astor may rest assured that the Catholic women of the world, whether they are in favor of Woman Suffrage or not, in matters in which the Church has a right to speak and direct, will listen to the voice of the Church and follow her advice. It would not be inappropriate for her to remember Macaulay's returned traveller sketching the ruins of St. Paul's from a broken arch of London bridge, while the Catholic Church, still young and vigorous,

DOWN BY THE SEA

The following letter deals with a subject so vital to the Catholics of the Maritime Provinces that we think it should have a place in the 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, the first two years would be retained by existing colleges in addition to high school work. Each federated college would be free to retain its present name. Degrees would issue in the name of the Maritime University; but, in the case of degrees in Arts, the college attended by a graduating student would also be named in the diploma.

Will this scheme be adopted? The Protestant denominational 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 locate in another Province. The Catholics are discussing the subject very seriously. I do not intend to state the arguments pro and con in this letter; but there is one objection which it is important to consider. It is urged that, if Catholics entered the federation, they would thereby make themselves responsible for any false teaching carried on in the University. Strictly speaking, they would make themselves responsible for any false teaching which they could constitutionally prevent and which they failed to prevent. Beyond that there would be no responsibility. In the University of Toronto there are Catholics on the Board of Governors, in the University Senate, and a federated Catholic College; but I have never heard of troubled consciences on that score. I presume the same may be said of the Western University, whose centre is in London, Ontario. There are Catholics on the Boards of Governors of certain State Universities in the United States. One of them recently prevented the appointment of a professor on the ground that a book published by him was anti-Christian. I do not know whether the University of Manitoba has Catholic Governors; but it certainly has four affiliated denominational colleges, including the Jesuit College of St. Boniface. Catholics are not held responsible for all the bad laws enacted when they are a minority in the Cabinet and the Legislature. In England the Catholics are united with non-Catholics in a social service association which secures the passing of social laws and amendments, and not all the laws advocated are such as the Catholics can approve; but they do not hold themselves bound to withdraw from the association on that account. They do exert successfully a moderating influence, and this is their justification. In his Life of Newman the late Wilfred Ward has a comment on this subject of university education, which will serve as a fitting close to this letter:

"Newman's views received the sad justification of experience both in Ireland and in England—that to act on ideal principles, with little or no attempt to forecast accurately what was practicable, was to court failure."

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

CORPORATIONS AND CO-OPERATION

BY THE OBSERVER

It seems probable, if not inevitable, that the commercial and industrial operations of the future, when 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; there is nothing inherently bad, or dangerous, about a corporation. When large numbers of people act together, they must be bound together in some legal form; upon some legal plan; the law must shape and define the form and the extent of their joint action; and that means, and is, incorporation.

I have written often and much about the co-operative system because I believe that system promises 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 co-operative 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 purchases during all that time went to those who sold me the goods. As to the quality of the goods and the price I had nothing to say; I could refuse to buy, or buy from one dealer in preference to another; but I could not go to a dealer and say: "I want an explanation of this or 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 makes a profit on its sales to me; like any other corporation. But there is an important, a vital difference. I had the right to become a co-operator in this Society in either of two ways, or in both. I could pay in one dollar and buy whatever I chose to buy for cash. Every three months the books are made up for the purpose of paying dividends. My purchases would then be reckoned up; and I would receive a dividend on that amount at the rate the Society's profits enabled it to pay. In other words, every purchaser shares in the profits of the business.

There is another way; the one I followed. Any man may pay in any sum he pleases; (there may be a limit; I do not remember.) I paid in fifty dollars. That sum was put to my credit as share capital; to which I am entitled to interest, if the business earns it. I was then entitled to buy goods on credit up to fifty dollars. When I reach that amount, I must pay my bill or lose my share capital which is taken to pay it. The natural thing to do is to pay my bill and leave the share capital where it is; then I can again buy on credit up to fifty dollars. Any other amount will do, ten, twenty, &c. And, as I have already explained, no such payment is necessary; all one has to do to become a co-operator and to get the benefit of the dividend is to pay in one dollar and buy goods; and then he shares in the Society's profits; his share being calculated on the amount of his purchases at the rate of dividend declared by the Society.

In my own case this has worked out as follows: I paid in fifty dollars, which bears interest. Every three months I have received a statement showing the amount of my purchases; which I can check up with my slips on my book. I have received every three months an amount equal to 10 per cent. on my purchases of meats, and about 12 per cent. on my other purchases. That is my share of the Society's profits. I have also the interest on my share capital; provided I do not use it to cover my purchases instead of paying cash for what I buy.

This dividend may be taken in cash; in goods; or added to the share capital. I have allowed the Society to give me credit for it on account of my purchases. But there are co-operators who make it a practice not to draw the dividend but to add it to their share capital; and thus they come, in time, to have a considerable holding in the Society; thus exercising thrift in a healthy and easy way.

But someone may ask: Suppose the Society fails. Well, suppose it does! I shall speak of that again.

NOTES AND COMMENTS

"EUGENICS," says Chesterton, "is a thing no more to be bargained about than poisoning"—an affirmation that should be taken to heart by the faddists of two continents.

IN KEEPING with his own record as a mountain climber, Pope Pius XI. has wired his good wishes to the expedition which this summer will attempt the ascent of Mount Everest. Colonel Strutt, who is in charge of the expedition, is an old friend of the Pope's, and has been his companion in many Alpine 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 romancer 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 pains to assure his audiences that 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 the Faith of his youth—that Faith which if faithfully adhered to would have been his secure anchor against the self-delusion which seems to have now completely engulfed him.

MR. DOYLE was inclined to be severe on what he termed the "opposition of the clergy," whom he charged with condemning the Spiritist cult without investigation. In his present frame of mind it is evidently not occurred to him that so far as the Catholic clergy are concerned their solemn warnings on the subject are not born of the impulse of the hour, but of many centuries of experience in the guidance of souls—an experience that has proved beyond dispute the unequivocally harmful character of this dabbling with the forbidden and the unknown, and its exceeding danger to the average mind. When Conan Doyle can claim the merest modicum of that experience he may have some title to sit in judgment. As it is, in the estimation of much wiser men and on his own published admissions, he has gone to the very limits of credulity.

IRISH PRIMARY EDUCATION DIRECTS THOUGHTS TO THE LAND

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 subordinate position. An official explanatory note in the new programme states: "Our primary education as well as being Irish in outlook should also be such as to turn the minds and efforts of the bulk of the pupils in rural schools towards the land of Ireland and the great agricultural industry on which for generations to come the economic life of the nation will be based. In selecting literature for reading in the schools, books which tend to develop the pupil's interest in the land, in the pleasures of country life, in the production of crops, in the rearing of herds, should, where available, be given an important place."

THE WRITER of the article in question lays it down as an axiom, which is really self-evident, that a man who, being a Mason, pretends also to be a Catholic must be either a bad Mason or a bad Catholic, and

IRELAND IN PERIL

CENSURE BY HIERARCHY

The Derry Journal, April 25

A statement of the first importance 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 humiliation. Wherever we turn our eyes, to the North or the South, we see our dear country torn by un-Christian feuds and factions that have brought us to the brink of ruin. Nothing but the good sense and solid virtue of the body of the people has saved us so far from general anarchy and civil war. Unfortunately the general public could up to now only look on with helpless anguish and shame while everything that was dear to them—social order, life and property, national dignity—was being hacked to pieces by senseless military contentions and operations. The great national question of the Treaty is a legitimate question for national discussion and debate. In that big question every Irishman is entitled to his own opinion—subject, of course, to truth and responsibility to God. We, too, hold very definite and decided views upon that important issue; but we do not mean to obtrude them on anybody—disinterested though they are on a disinterested and conscious love of Ireland's welfare. Like the great bulk of the nation, we think that the best and wisest course for Ireland is to accept the Treaty and make the most of the freedom it undoubtedly brings us—freedom for the first time in seven hundred years; but we recognize that this is a national question to be settled by the national will ascertained by an election carried out in the ordinary constitutional way.

"It is the nation as a whole, and not any order or class in the nation, that must decide it. Any other principle means national chaos which any man who truly loves Ireland will risk for no motive whatever; and the cause of all our present scandal and turmoil in the unconstitutional policy of certain leaders who think themselves entitled to force their views upon the nation, not by reason, but by fire-arms.

"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, and which, as Bishops and pastors appointed to safeguard Christian morals, we cannot allow to pass without solemn censure and reprobation.

"Foremost amongst those principles is the claim that the Army or a part of the Army, can, without any authority from the nation as a whole, declare itself independent of all civil authority in the country. The Army as a whole, and still more a part of the Army, has no such moral rights. Such a claim is a claim to military despotism and subversive of all civil liberty. It is immoral usurpation of and confiscation of the people's rights. More than any order in society the Army, from the very nature of its institution, is the servant and not the master of the nation's Government; and revolt against the supreme authority set up by the people is nothing less than a sacrilege against national freedom. As to the organ of supreme authority in this country at present, whatever speculative views may be held upon the subject in practice, there can be no doubt, as long as Dail Eireann and the Provisional Government act in unison as they had hitherto done.

"We beg the young men connected with this military revolt to consider religiously our solemn teaching on this fundamental maxim of the social position; otherwise they will involve themselves and their 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 paricides 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 heinous 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 their innocent homes, rather than poison their lives and load their consciences for eternity with such a grievous responsibility. If their passion for an Irish Republic is wisely conceived, their day will come in God's good providence.

"We repeat that the legitimate and constitutional way to settle this national question—the one road to peace and ultimately to a wider 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; for in the meantime not only are life and property insecure and demoralization spreading, but the economic security of the nation stands in imminent peril, with its concomitants of unemployment and hunger.

"We can hardly believe it possible that the 'Military Executive' are in earnest when they claim the right,

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"We can hardly believe it possible that the 'Military Executive' are in earnest when they claim the right,

they like, to suppress the election by force of arms, to shoot their own brothers, 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 byword among the nations?

"This whole system of military despotism is detestable and unbearable to our people, who regard it with horror and disgust, and are beginning, because of it, to abhor the very name of men who 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 by the operation of these fatal principles."

"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 heard 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 gone 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 support the people in the assertion of their rights, and to win our young men, so truly loved by us all, from evil tenets and evil ways."

"Lastly, we appeal in the names of God of Ireland, and of the National Dignity to the leaders on both sides, civilian and military, to meet again, to remember old fellowship 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 the 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 Lordships 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 found anywhere in a Christian State."

"The condition of things in Belfast especially is such as must shock any man of Christian feeling or even common instinct of humanity. Not only have Catholics been denied for every twenty months their natural rights as Catholics, but their daily bread and thrown on the charity of the world, but they are subjected to savage persecution which is hardly paralleled by the bitter sufferings of the Armenians."

"Every kind of persecution—arson, destruction of property, systematic terrorism, deliberate assassination, and indiscriminate murder—reign supreme in the streets, and 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 terror."

"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 Agreement entered into and many promises, nothing has been done to check this terrible amount of destruction and bloodshed. The authorities can hardly plead helplessness. They have at their disposal tens of thousands of armed men paid for by the British Government; 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 terror of the lash. Scarcely a single weapon of destruction, firearm or bomb, has been seized from the emissaries of murder; on the contrary, every able-bodied Protestant in the Six Counties is supplied with arms to harass his Catholic neighbors, with whom he had hitherto lived in peace and good neighborhood; 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 dead of night to assist the dying, are held up and searched and

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 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 Catholics, who form only one-fourth 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, 'Anno re gratia,' be said in all Masses when permitted by the Rubrics, and orations intertate 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 intention. As it is good to join prayer with fasting, we invite all the faithful and clergy to keep the second Friday in May (12th) as a black fast 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.

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

PROTESTANT SOCIETY PLAYED 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. Commenting on this news story the St. Louis Post-Dispatch says in an editorial headed "Intolerance on a Rampage," published in a recent Sunday edition:

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

"The objects of this society are to defend and promote Evangelical Christianity cooperation with evangelical churches and to defend American democracy against the encroachments of Papal Rome. This movement is designed to be national-wide and international. It is to be a fight absolutely in the open, and its work will be constructive rather than destructive. It is to be a sustained and permanent effort, working through the various evangelical bodies of this country; and it is the purpose of the organizers to fight the Romanist evil in three practical ways, as follows:

1. By intensive evangelism throughout the length and breadth of the country.

2. By pious publicity, showing them up to the American public, including their own members.

3. By combating them in a political way along the lines employed by the Anti-Saloon League."

"When one considers the growing activity of a large portion of the Protestant churches in politics and their zealous pursuit of law as an aid in compelling universal conformity to their views of personal conduct, the New York movement need cause no surprise. It is but the enlarging circle of the wave of intolerance that characterizes the times."

"Many well-intentioned persons will be deluded, no doubt, but those given to reflection will ask themselves whether the expressed zeal for the preservation of American institutions isn't founded upon total ignorance of the meaning of those institutions. One of our cardinal tenets is that of 'live and let live' with respect to religions, be they Methodist, Baptist, Presbyterian Roman Catholic, Buddhist or Mohammedan. Especially does the Constitution forbid the passage of any act abridging the freedom of religious worship, yet the Evangelical Protestant Society propose 'to use political methods along the lines employed by the Anti-Saloon League' to stamp out Catholicism, ascertain of the Protestant churches, through this league, have tried to banish liquor."

"Is it intended that there shall be a twentieth amendment to the Constitution which shall read:

"Sec. 1. The teaching or propagation of the Roman Catholic faith within the United States and all territories subject to the jurisdiction 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 citizenship."

WHAT A CHRISTIAN BROTHER IS

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

This is a short, friendly message to Catholic men and women, especially to Catholic young men. I want to tell you something about us Christian Brothers, regarding our life and work, to settle a doubt or dispel 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 cherish.

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 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.

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 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 bells call 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 are all 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 when all earthly obligations cease. While 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 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 side of our life.

Up to 1914 the Christian Brothers in Canada were formed into one province of the Order known as the Canadian Province, with Mother House and Training College at Montreal. 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 at 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 on May 15—St. John Baptist De La Salle. He was an educational genius who in several important respects was appreciably ahead of his time. Not even the French Revolution could destroy the institute of the Brothers in France, for after that event they spread amazingly. And not even the pagan laws against religious teaching could destroy the Brothers' influence. During the Great War, thousands of Brothers, exiled to foreign lands, went back to France to fight for the patrie; and more Christian Brothers fell in that fight than members of any other order.

Who become Brothers? Obviously, those whom God calls to our

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 thinking.

We need more such men. Right here in Ontario 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 him and look 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 looks after his health and his 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 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 something 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 custodian of an orphanage school, 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 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 interested 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. MacDonald of Victoria, and Bishop 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 conditions such as prevail in the East. Scarcely any of the priests serving this vast province are without the burden of missions attached to their parishes. In some cases the so-called parishes are nothing more than a group of missionary posts. To aid this territory, the Extension Society 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 \$1,000.00. In spite of the spirit of self-sacrifice of the priests and the superiority of the 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 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 67,600, 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 Vicarates of Athabasca and the McKenzie.

The Vicarates form the northern part of the Province of Alberta and the North West Territories. The McKenzie is a particularly difficult field for the missionaries there have to meet the hardest kind of conditions. Two priests within quite recent times were killed there by the Esquimaux, who proved literally to be cannibals in the trial of the murderers at Edmonton is an event of missionary life of recent years. Alberta generally is, however, a prairie province and calls for chapels in order to bring

together the scattered Catholics who are pouring into that vast country, missionaries for the many posts that are being rapidly created and Mass intentions to keep these men until their missions are established. 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 Athabasca \$2,322.00, and Bishop Breyant, 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 Government 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 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 Mathew 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 generation will see in this large country a growth that will make it one of the 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 twin" 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 numerous 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 Chesterfield 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 mission-aries and missions of St. Boniface \$3,649.00, and the Vicariate of Keewatin \$1,140.20. This province contains 80,100 Catholics served by 3 Bishops and 102 priests.

It is impossible to leave the 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 Brothers are in charge of the institution and have in spite of many serious difficulties, a large class of students. It is hoped that from its walls will go many young men into the ranks of the clergy to serve the 350,000 Catholic Ruthenians scattered through Canada; \$21,632.33 was the sum given to work among those Catholics last year. We regard the interests of these people to be paramount in the problems of missionary Canada.

The rest of the missions side are scattered throughout Ontario, Quebec, 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 churches, schools and missionaries that otherwise could not have been maintained; \$5,950.00 was the amount Extension spent. Hearst, Halleybury, Mount Leno, and 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 Halleybury, \$1,400.00, to Mount Laurier \$1,816.00, to the Gulf of St. Lawrence \$2,053, and to St. George's, Newfoundland, \$200.

In order to cultivate a missionary spirit at home and to provide the means of carrying on the work of Extension, many dioceses take up each year a general collection. The missions of these dioceses benefit by an immediate contribution of 20 per cent of their collection. Last year \$5,488.12 were given in this way through Extension. Another question of great importance is the providing of means to educate students for the priesthood. Last year \$8,500 were allotted for this important necessity.

Our reference last week to the work of the Women's Auxiliary give the splendid amount this zealous organization succeeded in collecting and spending throughout the year. Extension added \$679.98 to their big total of \$30,874.96. How many chapels are models of cleanliness and comfort through

the efforts of our excellent auxiliary!

Archbishop Szepticki, 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 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 incidental necessities of \$2,328.00 brings the grand total distributed to \$162,946.46. 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.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed:

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MASS INTENTIONS

Bryson..... 1 00

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N. S.....

THE POPE SHOWS INTEREST IN GIRL STUDENTS' CLASSICAL COURSE

During the audiences recently granted to Mgr. Baudrillart, the Holy Father, after recalling mutual experiences in Poland, expressed himself in terms of the greatest benevolence in regard to the Catholic Institute of Paris. The question of higher education of women was also discussed. The Pope is deeply interested in the classical studies which are becoming more and more popular among the girls students both in France and Italy.

The Holy Father expressed his sympathy for France and his desire to neglect nothing in his power to maintain union, peace and reciprocal confidence among all classes of citizens.

Mgr. Baudrillart said that he was filled with admiration for the scrupulous manner in which His Holiness seeks information on every subject and his intellectual acumen in dealing with realities, stating that as a historian the Pope had become familiar 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 perpetuity a student in

CHINA MISSION COLLEGE, ALMONTE, ONTARIO

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QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,832 55

ST. ANTHONY'S BURSE

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Previously acknowledged \$2,254 25

BISHOP ADDRESSES THE IRISH TROOPS

Troops of the Free State Government in Nenagh barracks, County Tipperary, were, on their departure for Listowel, County Kerry, addressed by Most Rev. Dr. Fogarty.

The bishop congratulated them on their discipline and said they had his whole-hearted blessing wherever they went. In Kilkenny military barracks the ceremony of blessing the colors was performed by Ven. Archdeacon Doyle in the presence 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 striking proof that they meant to keep blended together Faith and Fatherland and to give religion its proper place in their ranks. It was for the people to decide what form the civil

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

It was the duty of the civil power to devise means to protect the nation against aggression and to 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 men.

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, 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 standardize uncleanliness and make uncleanliness 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."

"Modern psychologists of this sort start out by denying that one has a soul. They leave the realm of the soul and go down to the filth. They claim it is very necessary to know about these things. We have become the most knowing people in the world, old and young, and we have become the most criminal. We pride ourselves on ability to diagnose crime, and we perform 'operations.'"

"Our whole civilization today has to be operated on, because it is shot through with disease. Our learned people say we must probe this wound, and in doing so they are making more wounds, until the whole social body is covered with wounds. I do hope that the Lord will deliver us from this tidal wave of uncleanliness. Would to God that the days when there was sanctity 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 she 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 recent compilation fix the number of Catholics in all parts of the globe at 265,500,000, of whom 29,758,565 live in the various Catholic missionary countries. Included in this total of 29,758,565—regarded as a modest figure—468,000 belong to European races. There are now at work in the Catholic missions of the world 5,837 native missionaries, 7,983 foreign missionaries, 5,270 lay brothers, 21,320 sisters, 24,524 catechists, 17,450 teachers—in all, 82,334 persons. The number of catechisms, that is, those preparing for baptism, at the time of the compilation of these statistics, was 1,517,900.

The Catholic missionaries have 42,963 stations, 28,470 churches and chapels, 147 seminaries for the education of priests, 189 schools for the training of catechists, 409 hospitals, 1,268 orphanages, 1,189 asylums, 214 other institutions, and 62 printing establishments.

The Catholic missions at present have also 5,912 students of theology and 3,688 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 adventure 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 solicitous home training that is the 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 instill 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 lap of folly.—Samuel Johnson

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SUNDAY WITHIN THE OCTAVE OF ASCENSION

FRATERNAL CHARITY

"Dear Beloved—be prudent therefore and watch in prayer. But before all things have a constant mutual charity among yourselves, for charity covers a multitude of sins." (1 Peter 1:7, 8)

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 possesses a heart that is governed by love. As a consequence, all that is accomplished by man may be said to be done through love.

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, 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 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—namely, 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 humanity.

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 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 neighbor. He must love himself ordinarily, otherwise he would yield to what passion, and often even reason, would sometimes seem to dictate, and thus break the bonds of charity. This love for our neighbor must be such that it comprehends all men, and its motive must be the love of God. Otherwise it loses its purity; and, whereas it may be a love that is not sinful—may, even to be recommended—it would not, however, be the love that God demands of us.

How much the world neglects this 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 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 hearts.

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, 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.

As regards love for our neighbor, 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 result 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 gossip. It may be counted today among the causes most de-

structive of brotherly love. It is only on the judgment day that it will be fully known how much wrong the tongue of the critic and 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.

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 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, "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. "Ave, 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 blue.

All the poetry and tenderness of the Celtic nature are infused into the Irish names for her. She is 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 Christmas Eve every Irish door stands open by way of welcome to her who on this night found so many doors closed against her in Bethlehem. But if other evidence of the strength of their devotion were wanting there is always the Irish 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 Sacrament.

INFIDEL DISHONESTY

In his recently published monograph 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 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: "In the adjoining compartment, Marie Lebranchu, hitherto stretched out, scarce breathing, like a corpse, had just raised herself up; she was a tall, slipshod, singular looking 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, and she familiarly spoke of all the great doctors."

"They say that I have one lung done for, and that the other is scarcely any better. There are scarcely any holes you know. At first, I only felt bad between the shoulders and spat up some froth. But then I got thin, and became a dreadful sight. And I'm always in a sweat and cough till I think I'm going to bring my heart up, and I can no longer spit. And I haven't strength to stand. You see I can't

eat. A stifling sensation made her pause and she became livid." "This is the picture," says Father Clifford, "of Marie Lebranchu painted on her coming to Lourdes, on the 20th day of August, 1892." That same day she bathed in the waters of the spring in the grotto. M. Zola was at the Medical Office of Lourdes when she presented herself shortly afterwards, and he thus describes the scene: "All at once the office was turned fairly topsy-turvy by the arrival of La Grivotte (M. Zola's name for Marie) who swopt in like a whirlwind almost dancing with delight and shouting in a full voice, 'I am cured, I am cured.'"

"And forthwith she began to 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 returning to her like a whip stroke lashing the whole body. And now a flaming excitement possessed her; radiant, stamping her feet, she was unable to keep still. 'I am cured, I am cured.'"

"Was this the same girl, whom on the previous night, he had seen lying 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 living 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 mendacious 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 throatful. Her ailment had returned to her with brutal force, victorious over everything."

"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: '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 which the patient suffered during the winter.'"

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, "Well, did M. Zola go to see you in Paris, as he promised?" the girl said: "Oh, dear no! He never came once. And in his novel he makes me have a fearful relapse in the train and sends me to 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

is as well as you or I," M. Zola replied: "What has that to do with me? My characters are my own. I can treat them as I like. I can make them live or die as I please. All I have to consider is the interest of my plot." Comment on this would be superfluous.—Catholic Union and Times.

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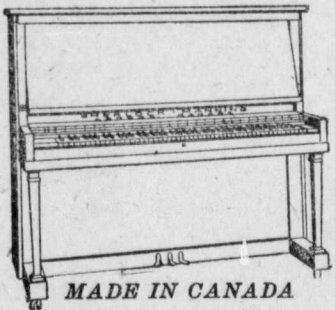
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"My baby's head was covered with hard, red pimples. They itched so badly that she scratched them until they developed into sore eruptions. Her hair began to fall out, and at night she cried and kept me awake. I tried different remedies without relief until I started using Cuticura Soap and Ointment. After one week's use I saw a great improvement, and after using two cakes of Cuticura Soap and three boxes of Cuticura Ointment she was completely healed." (Signed) Mrs. M. De Stefano, 76 Fremont St., Bridgeport, Conn., May 11, 1921.
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Sample Each Free by Mail. Address: "Cuticura, Limited, 144 St. Paul St., W. Montreal." Sold every-where. Soap 5c. Ointment 25c and 50c. Talcum 10c. **Cuticura Soap shaves without mug.**

FREE to wives and mothers of drunkards
a trial treatment of the wonderful SAMARIA PRESCRIPTION. Not an experiment but a proven remedy, used by thousands who claim it to be the only real cure for drunkenness! Science proves that drunkenness is a disease—not a habit. Prohibition legislation cannot cure the unfortunate victim. What he needs is medicine which will make liquor so distasteful that he will hate it, and which will at the same time build up his health. SAMARIA does all this and more. It brings happiness to homes made utterly miserable through drink. SAMARIA is tasteless and can be given in tea, coffee or food with or without the knowledge of the patient. For liberal trial treatment, send three cents to cover postage. **SAMARIA REMEDY CO.** Dept. Q, 142 Mutual St. Toronto

Opportunity!
DENNING'S
Pew Hat Holders
A small, patented device that takes up practically no space, yet assists to a remarkable degree in producing quietness in the church. It eliminates the usual confusion, the stooping, the fumbling and annoyance incident to placing and finding of hats before and after services.

A Big Little Thing Useful Needed and Appreciated
This little Pew Convenience prevents distraction in over 5,000 churches in the U. S. and several in Canada. It is a big aid in promoting concentrated devotion.
We Also Make DENNING'S COMBINATION
Name Frame and Hat Holder
ENVELOPE HOLDERS
RECEIPT CARD HOLDERS
HYMN CARD HOLDERS
PEW NUMBERS
We are preparing to start a branch factory in Canada and would appreciate your order now so we can show Canadian investors that this Particular line of our goods is needed. If we get your order before May 15th we will bill your order from our new Canadian Factory at 20% less than the regular selling price.
DENNING MFG. CO.
1775-77 EAST 87th ST.
CLEVELAND, OHIO, U. S. A.

The Best Interior Finish
for homes, churches, schools, stores, etc.—
Pedlar's Metal Ceilings
Artistic, Sanitary, Fireproof, Durable, Economical.
Catalogue on request.
The PEDLAR PEOPLE Limited
(Established 1861)
Executive Offices: Oshawa, Ont.
Factories: Oshawa, Ont. and Montreal, Que.



Purity does it
Take half a cake of Sunlight, pare it into hot water in your 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 coconut and palm oils blend is the secret of the Sunlight cleansing power.
Buy Sunlight—its purity saves your clothes.
Lever Brothers Limited, Toronto.

CHATS WITH YOUNG MEN

MOTHER

She'll never forsake you, whatever you do; Were you down in the gutter, she'd kneel beside you; Were you covered with shame, she'd stand by your side...

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

Some girls will have nothing to do with the young man who carries his own lunch and wears working clothes, but they will rave over the fellow who wears his one "Sunday suit" every day and eats at a "one-armed" lunch room.

"In many instances the attitude of parents is due to their failure to appreciate the needs of their children. We find parents who feed their young children on coffee rather than milk.

GET "JOINT EASE" FREE!

A Regular 60c Tube. For Rheumatic Pains, Lumbago, Sciatica, stiff, swollen, aching joints and muscles.

SO EASY TO BE WELL AND STRONG

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

805 CARTER 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.

Capital Trust Corporation

Authorized Capital - \$2,000,000.00. Board of Directors: President: HON. M. J. O'BRIEN, Montreal. Vice-Presidents: J. J. LYONS, Ottawa; R. P. GOUGE, Toronto; A. E. FROVOST, Ottawa.

The National Way TO WESTERN CANADA

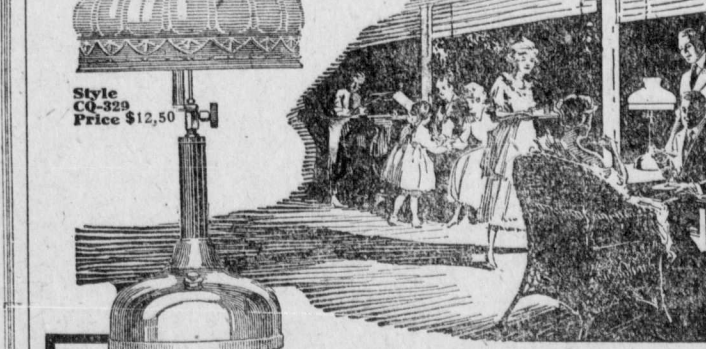
WINNIPEG BRANDON REGINA SASKATOON CALGARY EDMONTON PRINCE RUPERT VANCOUVER VICTORIA AND ALL WESTERN PORTS

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.

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.

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.

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 cabin. Its 300 candle power brilliance assures plenty of pure white light anywhere, anytime—at a cost of less than 2 cents a night.

Coleman Quick-Lite "The Sunshine of the Night"

No greasy wicks to trim, no dirty chimneys to wash. No smoke, no soot, no dripping oil; no odor. No daily filling. Can't spill fuel or explode, even if tipped over. Lights with matches. Makes and burns own gas from common motor gasoline.

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.

THE HOME AND THE SCHOOL

In an article on "The School and the Home" in the April number of the Catholic Charities Review, John O'Grady, Ph. D., describes a certain kind of home that is familiar to every parish priest in the country.

A FORGOTTEN PRINCIPLE

A report on conditions in the coal-fields issued some weeks ago by the Russell Sage Foundation, rightly emphasizes a truth fundamental to all labor controversies. The truth in question is not new. The moral is as always admitted. It was taught with clarity and power in the famous Encyclicals of Leo XIII.

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?

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.

MOTHER OF MINE

When my baby feet first on the gravel path tread, My small hand held tightly the dear ones of thine.

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Coleman Quick-Lite "The Sunshine of the Night"

No greasy wicks to trim, no dirty chimneys to wash. No smoke, no soot, no dripping oil; no odor. No daily filling. Can't spill fuel or explode, even if tipped over. Lights with matches. Makes and burns own gas from common motor gasoline.

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.

A schedule containing as complete a list as is available of the names and addresses of former students of Propaganda has been forwarded to all of the latter whose addresses are on the lists in Rome.

Those whom the form or schedule have not yet reached are requested to get in touch with the "capi-gruppi" (or representatives) that Alma Mater will establish in every country, so it is hoped that no Propagandist will remain whose name will not have been ascertained and enrolled.

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.

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 debt for its establishment.

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 Propaganda properly so-called, which was founded by Gregory XV.

acquaintances and relations which would be helpful in later life.

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.

One of the most curious and interesting customs of Rome is the annual accademia polyglotta, held at the College of Propaganda, and from this occasion the students of the national colleges of 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 to Propaganda.

AMERICA'S DEBT TO HIERARCHY
TIMELY TESTIMONY AT THE CONSECRATION OF RIGHT REV. BISHOP PINTEN

On the occasion of the consecration 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 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.

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.

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 mobilized.

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.

BISHOPS OF THIS COUNTRY ALERT

"In a country like ours, swayed by the surges of passionate sentiment, what justification has any man 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.

GREATER TEA CONSUMPTION IN GREAT BRITAIN

The reduction of the English duty on tea by four pence a pound will undoubtedly result in greater consumption on the part of the public of Great Britain, which is now by far the largest tea consuming country in the world.

OIL PORTRAIT OF CARDINAL XIMENEZ GIVEN TO C. U.

Washington, May 16.—A contemporary oil portrait of Cardinal Ximenez de Cisneros, chancellor of Castile, confessor to Queen Isabella and one of the most famous churchmen of the Middle Ages, is among recent gifts to the Catholic University.

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 professed against militarism and urged the strict maintenance of peace and order.

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

DEAGLE.—At Bear River, P. E. I., on Easter Monday, April 17, Mrs. Peter Deagle, aged eighty-three years, May her soul rest in peace.

SULLIVAN.—At her late residence Centre Street, Whitby, Ont., on Thursday, May 4, 1923, 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.

FOR SALE.
KNIGHTS OF Columbus edition of the Catholic Encyclopedia, one quarter leather binding, only three volumes ever unwrapped, (for examination). Fifteen volumes and index 10 x 7 inches. Cost \$150. Sell for \$120. Apply Box 328, CATHOLIC RECORD, London, Ont. 2275-4

YOU AND YOUR BOY

"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."

This man's experience is not uncommon, but very likely, he brought on his own troubles and cares. Perhaps if he had cultivated a companionship with his son when the little fellow's character could have been moulded rightly, the boy would now be more inclined to follow the father's advice.

Catholic Charities close to fifty per cent. of which goes to the institutions 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 broadcast from Westinghouse station K Y W to an estimated number of two hundred thousand radio patrons within five hundred miles of Chicago.

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. McGorty, general chairman, and former Judge Michael P. 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 \$100,000. University students, many of whom are working their way through school, averaged in contributions \$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 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 tongue with them. The Irish soldiers fought bravely and one of their Commanders, Major O'Reilly, was highly complimented by the enemy. The Irishmen taken prisoner 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.

EDUCATION

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.

ARE YOU AWARE THAT "SALADA" TEA

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.

Wood, Gundy & Company

Montreal Winnipeg Toronto London, Eng Telephone Main 4280

Don't Throw Your Old Carpets Away.

No matter how old, how dirty, how dilapidated, tie a rope around them and send to us to be made into The Famous VELVETEX Rugs

Reversible—Will wear a lifetime—Prices reasonable. We have hundreds of recommendations from satisfied customers.

Canada Rug Company 98 CARLING STREET, LONDON, ONT. Established 1907 Phone 2485

THE HOME BANK OF CANADA

It is our painful duty to have to record the death of one of our most distinguished citizens and skillful 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. in this district, where he has labored over twenty-three years.

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

HELP WANTED

COOK general wanted. Four in family. No laundry work. Good wages. Apply to Box 328, CATHOLIC RECORD, London, Ont.

CHILDREN FOR ADOPTION
HOMES wanted for the following children: two boys, brothers, aged twelve and nine years; two girls, aged nine years. These are all nice bright children, who by their company and later by their assistance will repay any generosity extended to them. Applications received by William O'Connor, Children's Branch, 151 University Avenue, Toronto. 2274-4

TRAINING SCHOOL FOR NURSES
MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be sixteen years of age, have one year of high school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo Ohio. 2116-4f

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 of the Master of Novices, Presentation Brothers' Novitiate, Longwood, P. 2272-12

REPRESENTATIVES WANTED
REPRESENTATIVES required in every town and village in Ontario to place an article of merit with Druggists, Grocers, Tobacconists and General Stores to solicit business from friends and acquaintances. This is a genuine opportunity to materially increase your income. Cash outlay not necessarily required. Write the Arthur Newman Company, 82 Richmond St., East, Toronto, Ontario. 2275-4

WANTED
WANTED maid for general housework. Must be able to clean, cook, sew, and iron. Small family; no children. Good home for right person. Apply to Mrs. Wm. Sheppard, 42 Douglas Ave., Windsor, Ont. 2272-4

WANTED
WANTED a teacher of English Literature for boys in Arts Course, in Montreal, Canada. Roman Catholic, experienced in teaching and holding degree from University of Quebec. Good standing. Good salary to right man. Apply to Rev. General J. Mocheane, Pastor, St. Patrick's Church, Montreal. 2275-4

Mission Supplies

Newest and Best on the Market 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

and promoters of Garden Parties, Fairs, etc. We supply very latest attractions. Big money getters, viz. Punch Board, with 70 pieces merchandise brings \$75, cost \$12 to \$15. Shooting Galleries complete with Gun, 200 pieces of merchandise and 300 pieces merchandise, only \$20. Good for take-in of \$10 to \$20. Also Ring, etc. Illustrated Photos giving full particulars, and latest price books. Merchandise Mailed Free. J. M. Ryan Supply Co., P. O. Box 272, St. John's, Nfld. Newfoundland letter postage 5c.

Missions

We carry all the requisites necessary for supplying Missions given by the Carmelites, Franciscans, Jesuits, Paulists, Passionists, Redemptorists, Vincentians, etc. Our terms are generous; our goods specially selected.

W. E. Blake & Son, Ltd.

123 Church St. Toronto, Canada

MEMORIAL WINDOWS STAINED GLASS

English or Continental design. L. YON GLASS CO. 41-3 CHURCH ST. TORONTO ONT.

AGENTS

We are direct importers from Hamburg and Japan. Wonderful invention weather outfit, tells weather conditions correct, retails \$1.75. Beautiful China handkerchiefs, 12 inches high, appeal to ladies, sure sale at \$1.50. Sample either \$1 prepaid, bungalow clock retails \$3, sample \$1.50. Lowest price in dozen lots; you will be always first with best agencies propositions. You deal with us, J. M. Ryan Supply Co., Manufacturers and Importers, P. O. Box 272, St. John's, Nfld. Newfoundland letter postage 5c.

MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa, until noon, on Friday, the 18th June, 1923 for the conveyance of His Majesty's Mails, on a proposed Contract for four years, 6 times per week on the route Mull No. 1, R. R. from the 1st October, 1922 next.

FIRST COMMUNION GIFTS

Parents desirous of giving their Children some Souvenir of Their First Holy Communion We offer a white moire finish gift covered stamped prayer-book illustrated with pictures of the Mass with its blue cross and the white crystal gold plated rosary—the two complete for 50c. Postpaid or one padded cover washable white prayer book, illustrated with pictures of the Mass, beautifully embellished on front, 192 pages, and one gold plated white crystal rosary, one gold plated 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 123 Church St. Toronto