MOST IMPORTANT DOCUMENT

FULL TEXT OF INDICTMENT OF RUSSIAN CLERGY

(By N. C. W. C. News Service) For weeks preceding the "trial' of Archbishop Cepliak, Monsignor Budkiewicz and other Catholic ecclesiastics, the Russian Soviet authorities and their supporters in other countries conducted a vigor-ous campaign of propaganda to convince the civilized world that the accused were to be tried for fomenting a counter-revolution and not for any action taken in their capacity of spiritual shepherds. Subjoined is the actual indictment read at the "trial." Readers have read at the "trial." Readers have opportunity to judge for themselves whether the carefully circulated assertions of the Russian propagandists had any basis in truth, whether, on the other hand, this document is not itself an indictment of the Red leaders who placed the prelates and priests on trial. The indictment as read to the Court

THE INDICTMENT

Case No. 34 imputing to Citizen Cepliak and the others the crimes defined by articles 63 and 119 of the Penal Code, and to Cicizen Charnas the crimes defined in article 77 of

The October Revolution, in fully liberating the workers from the yoke of the capitalist class and from the power of proprietors and of capitalists, has destroyed alle the political forms of class domination over the workers. Still it could not destroy in the same measure and with the same ease the pressure exercised by the intellectuals and in particular, the Revolution could not combat quickly and destroy the influence that these ruling classes exerted with the aid of the Church as a special social organization of exploiters and a special means for exploiting the workers.

Belonging by their social position to the class of capitalists and proprietors, the representatives of the church hierarchy of all confessions were utterly unable to treat the October Revolution otherthan it was treated by the capitalist and proprietary class generally, i. e., as a thing com-pletely hostile. Deprived together with the other ruling classes in virtue of the expropriation of land holdings of their former economic power, cast with the rest out of the of their former life as a political ruling class, they have political ruling class, they have still retained in their hands, though considerably weakened, their influence as representing Religion and they have set about to profit by this power and this influence to their former position and to fight the power of Sovietism. This latter purpose was rendered easy for them by the fact that the Soviet protocols there were found at the same time documents showing the retaining the scriptive of the Roman Catholic power, taking into consideration the weight of religious prejudice of whole centuries on the conscient whole centuries on the consciences of the workers and considering that whole centuries on the consciences of the workers and considering that these prejudices could not be dissipated and destroyed by material force alone, undertook to fight against the yoke of Religion solely by propaganda and by showing at "The Chronicle of the Archbishop" in the consciences of documents belong: The Instorical doc by propaganda and by showing at the same time to the workers the Mohilev, acts of fraud of the representatives Cepliak to the Catholic parents of of the clergy in the cases where the diocese of Mohileff; etc. such actions were discovered, e. g.,

Soviet power in as far as by these laws the Government regulated the relations of the Church with the State. By the Decree of Separa-tion of Church and State and of Church and School (January 28, 1918) and by the later decrees and enactments regarding the exposition of relics and the removal of articles of value from the churches (Feb. 23, 1922) the Soviet Government demanded: (a) The immediate ecclesiastical property; (b) the cession of the same possessions, including the buildings belonging to the Church and the church edifices themselves, to groups of believers on the conditions laid down by the Soviet power; (c) The surrender of the privileged position the principle of teaching religious beliefs in the schools; (d) The surrender of the official role of the Church in the re-hearing of civil actions; (e) The exact inventory of ecclesiastical property and the handing over of this property to government agencies for fighting famine when necessary. Obedience to these demands was consequently being faith with the Government decrees obligatory.

CREATION OF SENTIMENT A CRIME

Seeing that the former bishops can not fail to profit by their

requirements of the agencies of the Government based on the law; and (b) the complete removal of the sphere of actions bound up with religious beliefs from all suspicion of politics or of the depreciation of the activity of the Government and of its laws. Every other manner of presenting the question by over-stepping the limits indicated above, should be imputed as a crime.

With a view to preventing crimes of this kind the agencies of political observation (Ve-Tchke Ka and later Gue-pe-Ou) were obliged to take measures indicated by the law, regarding members of the ecclesiastical hierarchy as they regarded all other citizens without exception.

During the search made according to these directions, in April 1920 in the city of Petrograd by the agents of Ve-Tchke Ka in the house of Citizen Poussevitch, Stanislaw Antonivitch, were found the rough drafts of the protocols of meetings of Roman Catholic clergy held in different places in the city of Petrograd between Dec. 18, 1918 and April 6, 1920. While these protocols, written in Polish, are only unofficial sketches, from their contents one can conclude that during these meetings of the Roman Catholic clergy, official protocols were drawn up, for at almost every one of these meetings the protocols of the preceding conferences were read and confirmed, still even from these sketches one can judge of the purpose of these meetings and of the persons who participated. these meetings were present: The Archbishop of Mohiley, Edward Ropp; the Archbishops (at the time Bishop) John Cepliak; the Prelates Anthony Maletzky and Constantine Pudkingies. Pudkiewicz, the priests Antony Vassilevsky, Yodavalkis, Edward Yassilevsky, Yodavalkis, Edward Younevitch, Joseph Matoulianisa, John Troigo, Leonidas Fedoroff, Lucian Hvetzko, Ivitzky, Baltrou-chis, Peter Yanoukovitch, Stanislaus Eismont, Paul Hodnevitch, Dominic Ivanoff, Tchaevsky, Barkovsky,

Dmovsky, etc. These drafts of protocols relate

the displaying of relics.

Consequently, having declared in the Constitution full liberty of religious and an anti-religious propaganda, the Soviet power presented as an ultimatum to the clergy of all confessions one clergy of all confessions one honest, firm and the separation of OVERT HOSTILITY CHARGED 1918 on the separation of the Church and State and of Church and School, and toward the instruction regarding the execution of this decree, published as a development of this same decree on Aug. 24 of the same year by the National Commissariat of Justice. The Roman Catholic clergy having assumed toward the Government of Workers and Peasants an attitude hostile, immediately directed all their efforts toward the opposing the execution of these decrees. The clergy protested principally against the articles of the decree which destroyed the economic power of the Church and the means of retaining and strengthening their influence down by the Soviet power; (c) The surrender of the privileged position of certain forbidden sects based on Church, declaring this to be the property of the people, which for-bade the representatives of religious beliefs to teach these latter (religious beliefs) in the schools. y of During the meetings they discussed the in detail all the questions and their plan of action regarding existing

fighting | circumstances. Comparing the dogmas of their accept these latter, they worked out methods of opposition and of resistance. The path indicated by the clergy resolved itself into

ful by opposing communist propa-ganda. This was not purely relig-ious propaganda, the liberty where-of was decreed by the Constitution, but the terrorizing of wavering and ignorant Catholics by threatening them with excommunication if they joined the communist party. Also, in the meeting of January 8, 1920, at the motion of the priest Hvetzo, the content of the priest Hvetzo,

the question was discussed whether Catholics may belong to the communist party and it was decided that that was impossible. It was then decided that it "is necessary to purchase the Bolshevist publications in order to explain to Catholics the real intentions of the Bolshevists and to struggle in the pulpit against the Bolshevist poison." At the same time the Bishop charged the priest lyitzky with the composition of a memorandum on the question of communism to be read at the follow-

ing meeting. At the meeting of January 28, 1920 the priest lvitzky read the memorandum on the attitude of the Church toward communism and the author of the memorandum urged that those who should seek mission to join the communist party ought to be "carefully advised of the prohibition of membership in that party and of the consequence of such membership." And also, the priests ought on each occasion to explain to the Faithful the danger that threatens them.

ORGANIZATION DISCUSSED The situation reported above and

the Bishops' manner of acting show that for them the purely religious question was most closely bound up with the questions of political struggle, for which the purely religious propaganda was but a means. The later activity of these same persons, shown by the documents found, have completely confirmed these first surmises. From general discussions those at the meetings passed to measures of organization, with a view to creating an organization large, obedient, imbued with anti-soviet politico-social spirit. At the meeting of March 27, 1919, there was discussed the question of the regulation of parish committees in the diocese of Mohileff; and the result of this meeting was the letter of Archbishop Ropp of April 2, 1919, under the title of "Chronicle of the Diocese of Mohileff." In this letter was indicated the necessity of creating parish committees to settle the The following questions were to be taken up by these committees: (1)
The taking under their protection, after an inventory, of the property of the Church; (2) the defense of the churchs and of their property against anti-religious movements. against anti-religious movements, persecutions and government seizure; (3) In case of government demands it was proposed to sign an agreement to use the church property in the attempt to avoid inconvenient demands. To secure uniformity of action on the part of the separated committees and to organize defense and aid for the central government of the diocese, each parish committee was to choose two members who should form part of the Archbishop's Central Committee. The Central Committee should attend to the direction and control of the action of the parish committees. On the basis of this circular of Archbishop Ropp was planned the activity of the parish committees and of the Central Committee at Petrograd and its environs with the explanation that these parish committees and the Central Committee temporary institution, and are intended to last during the Revolu-

until the establishment of settled order in Russia. (t. 11 At the meeting of Feb. 18, 1920, exchange of opinions, it was decided that the purpose of the ate the action of the parish comregulation for the Central Committee and for the parish committees, after has classed all actions of this sort as criminal and by a special article (119 of the Penal Code) has forbidden (119 of the Penal Code) has forbid parishioners the questions under discussion, "to pass from the

anyone to profit by religious prejudices with a view to destroying the Soviet power or resisting its demands and its orders. From this point of view each action of the

Following upon this, a change of tactics and the change to the offensive was proposed by the priest Budkiewicz in a document written by his hand under the title "The Matter of the Signature of the Agreement to Present Condithe Agreement to Present Conditions," in the following manner:
"The fundamental principle on which the Metropolitan based his decree that one might sign the socalled agreements and contracts regarding the churches and ecclesiastical property, with reserves, was that the present government will be of short duration and that con-sequently the results of the signing will not have time to appear. Probably Monsignor wrote Budkiewicz would have decided otherwise if he had forseen how long Bolshevism was going to keep on in Russia. Since Bolshevism has continued to the present and there is no telling how long it will continue, we have no legal warrant for concluding the agreements without the permission of the Holy See, except fictitious agreements, signed by our parishioners. . . The reasons for not signing are sufficiently known to us all. For the laity, it is enough to know that they are to answer the Bolsheviks that to sign such an agreement

is against the rules of our Faith and that those who sign it are deprived of Communion and excommunicated from the Church. . . . Moreover, in view of the political combination one must remember that just now the Bolsheviki will not desire to close and confiscate the churches. It is one thing to exert pressure in the affair of signing the agreements and to demand that Catholics submit to the decrees, and to close the churches is another. It is a serious matter and at the present moment they appreciate the opinion of Europe. The refusal to sign the agreement has this good side, that we shall not be bound by

any obligation, and the Bolsheviki will give more consideration to the Catholics who resist than to those who yield. (t. II I. 31)." All the considerations were stated by the priest Budkiewicz at the meeting of the clergy on Feb. 28, 1920 (t. III. 31). The transition to the offensive, consequently, was contract and also in the other cases, expressed not in the signature to the most practicable manner of the contract, that is to say, in the accomplishment in one form or another of the demands of the Soviet Government, but in the appeal to the direct refusal to accomplish them. The detailed analysis of this document shows:

(1) That the considerations that dirthe political situation, and that the power of the Soviet Government they were thereby excommunicated power of the Soviet Government they were thereby excommunicated and their furnishings, are con-Oberdorfer 10,000 lire for a blind and not its rapid weakening, as had been expected in the beginning, calls for more decisive measures at the present moment; (2) That the final aim of all the political activity was to fight the Soviet Government and not to defend freedom of conscience; (3) That the means of this struggle was the provoking of conflicts between the people and the Government and in a form which, appearing as the lawful desire of the Faithful (the refusal to sign the contract), would lead to violent acts on the part of the Government, like the closing of churches, and by that even creating an anti-Soviet counter-revolutionary agitation.

MGR. BUDKIEWICZ' PAMPHLET In a manner still more detailed and more concrete the same Bud-kiewicz announces the measures Committee proposed by the clergy in his other by Canon pamphlet entitled "The Historical and the Central are not recognized by Canon Law but are called into being by the needs of the times, are a by the needs of the times, are a linstitution, and are linstitution, and are linstitution, and are linstitution. andum contains the summary of all the measures of the Government regarding the Church from the end of the year 1917 to about the begin-ning of 1920 and shows how the Roman Catholic clergy reacted to the acts of the Government of Workers and Peasants (t. II I. 86, 87). Thus after the publication by ate the action of the parish committees for the defense of the churches from persecutions. At the meeting of Feb. 18, 1920, during the discussion of the question of committees, it was decided that there was no need for a special accordance which was to be circulated among the parishioners and the local councils regarding the use of the churches and after the publication to the churches and after the publication by the Narkomiust of the instruction containing the form of contract which was to be circulated among the parishioners and the local councils regarding the use of the churches and after the publication by by the Council of Petrograd of the obligatory regulation, published which Bishop Cepliak proposed the final plan of action for the parish committees with the pastor at the head, in order to make known to the churches to present the inventory of their property and to surrender the parochial registers to the Department of Justice, the Dean of

bishops having for its object the exciting by religious propaganda among the workers of a movement or even of a sentiment against the Soviet or against the Government, was held to be a crime against the Revolution and penal. The position of the bishops from this moment could be only—(a) submissive execution of the laws and of the Government these workers, one of which we care of the Revolution and penal. The position of the bishops from this moment could be only—(a) submissive execution of the laws and of the Government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements based on the laws and of the requirements based on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements of the agencies of the Government hesed on the laws and of the requirements of the agencies of the church; and that the signature of the parishoners who were to receive from attempt to organize a protest of the parents against the arbitrary action of the Polish pedagogical section, to attempt to organize a protest of the parents against the arbitrary action of the Polish pedagogical section, to attempt to organize a protest of the parents against the arbitrary action of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, to attempt to organize a protest of the Polish pedagogical section, tract, corrections in conformity with the spirit of the Church; (c) If the authorities will not consent to corrections, the parishioners may sign the contract, but they must declare that they have yielded to force in signing, with the explana-tion, however, in the spirit of the corrections indicated above where the contract is considered as a legal fiction; (d) Not to surrender church property of their own accord, but to await the demand of the authorities. In the meantime, to make every effort to save such property from confiscation (in general to adopt the policy of delay); more-over the priests are to keep a copy of the registers of the parish outside the church and to send another to the Consistory. When the authorities demand the registers,

The same document cites the following facts: (18) At the beginning of August the contract of 'Vassilievsky Ostrov' was signed with the consent of the Archbishop without reservations; (19) shortly afterwards, at the instance of the dean, the reunion of the parish priests took place (at the first Rota) when it was decided that the contract could not be signed; (20) some days later the reunion of the "Cen-tral Committee" together with the priests was held, at which, Canon Law and the opinion of the Archbishop having been taken into consideration, it was determined not to yield in the matter of signing the contract and to send to Moscow the protest of the "Central Com-mittee" and the parochial committees. The drawing up of these protests was entrusted M. Novitzky and a date was fixed for adopting the protest of the procedure was to make delays, to protest, etc. It was likewise protest, etc. It was likewise decided that the "parish priests" should be very careful that their parishioners who signed the contracts, did not go further than was required for the protection of the Church. After signing the contract from the Church. .

In the same category of docu-ments, showing the attitude of the

nierarchy toward the Soviet author-

ties, is the circular letter of Arch-

bishop Cepliak, dated September 12,

1919, in which he states and explains the fundamental principles could not be handed over to any and the spirit of Canon Law, and points out the position of the majority of the parish priests and the sacredness and inviolability of the goods of the Church. In this circular he says: "just as, in general, everything that bears the name of Church property is under the sacred and inviolable dominion of the Church, so above all is this the case with regard to the objects used in Divine worship, such as the Church edifice, the sacred vessels, the bells, etc., because—(1) these things have already been designated by their donors for the service of the Church; (2) they are sacred, that is, they have been set aside from secular purposes. In view of all this, it is equivalent to appropriating them and handing them over to illegal hands, to make any contracts or other acts, having them in view, without the permission of the ecclesiastical authorities, and is not only a violation of the rights of the Church in regard to these to the treaty of Riga with Poland, objects, but is a profanation of them, in which Catholics, i. e., the parishioners, can take no part. As to the inviolability of these objects, that is sufficiently guaranteed by Canon Law. As to the property of the Church, inasmuch as they have been given exclusively to the Church by various persons, they are the inviolable property of the Church. In consequence the Archbishop and the Central Committee have already protested against the nationaliza tion of ecclesiastical property and now, if it takes place, the parish-

Their tactics were attended by complete success. The contracts were passed, either with reservations offered by the clergy, or they were not signed at all. Thanks to this, the clergy as a matter of fact acquired the possibility of influencing by their ideas the masses of the people; by their organization they strengthened this influence and thus retained the power of administering the goods of the Church according to their pleasure.

The contracts, first entered into by proceeding all the aburches of Petrograd. nearly all the churches of Petrograd in accordance with the instruction N.K.J. of the 24th of August, 1918, nearly all the churches of Petrograd in accordance with the instruction N.K.J. of the 24th of August, 1918, were actually broken subsequent to the change of opinion of the Roman Catholic clergy on this question. A Catholic clergy on this question. A LL. D. at the commencement exerlarge number of Catholic citizens cises of St. Mary's College next presented to the correspondence department of Ispolkoms a declara-tion of their resignation from the Church councils and others went to Poland; for these reasons the contracts hitherto passed lost their value and the orders of the government, that the Churches were to be given over to the management of the parishioners, remained inopera-tive. In view of these circumstances, the organizations created by the clergy were useless and ceased to function. This is the reason for the cessation of the the reply is to be made that they have been sent to the Consistory." regular reunions of the clergy in April 1920.

The situation, however, became

critical in 1922 and all the subsequent events show that the hierarchy, encouraged by their initial success, not only did not give up any of their pretensions, but even straightened themselves in their position. The occasion for rendering the question more acute came, on the one hand, from the decree of the Soviets of the 23rd of February, 1922, dealing with the seizure of the title deeds of the churches, and on the other hand the new together with the registration of religious societies in connection with the creation in December 1921, after the Ispolkoms of Petrograd, of precincts for registration. These two questions, almost coincident in point of time were resolved into one-the question of the relations of the Church with the Soviets, and in this, as in other, questions, the members of the Church undertook the offensive Shortly before the promulgation of for adopting the protest of the assembly in conjunction with the "Orthodox" groups. (30) As a matter of fact, it is quite clear that, in the question of signing the contract and also in the other cases.

The catholic elegan a circular order, assembly in conjunction with the articles of value in the churches, Archbishop Cepliak, evidently already informed of the decree which was to appear on the contract and also in the other cases. the decree for the confiscation of the articles of value in the the Catholic clergy a circular order, which was to regulate the conduct of the deans of the churches in the case of misunderstandings in the matter of their relations with the government and the other institutions. Among other things, in opposition to all the laws on this bject made by the Government of sidered as the inalienable possessions of the Church for the very reason that most of these objects are sacred and destined exclusively for the glory of God and the spirit-ual welfare of the faithful. On this account the articles mentioned above could not be handed over to any (20 or more), because those who wished to transfer them had no right to do so, not being the owners of these objects; likewise separate groups of the faithful could not be authorized to take charge of them ; it followed then, in regard to these things, that no arrangements, con tracts, inventories or audits, made by persons without special authorization, could be tolerated, still less the alienation of these objects with

out the express permission of the ecclesiastical authorities. In case illegal authorities should demand a course of action contrary to Canon Law, appeal from them must be made to the decree concerning the separation of Church and State authorities could not interfere in the internal life of the Church and could do nothing that would violate the consciences of the faithful: (b) cieties and those made up of person of Polish nationality, the independent organization of their private, religious life and the use of church property. (t. II. 9.

THE DECREE OF CONFISCATION On the 23rd of February 1922 the decree confiscating the articles of value was published. In regard to this decree, which was provoked by the frightful social calamities of the country, famine being prevalent throughout the greater part of the Republic, Archbishop Cepliak gave a fresh proof of this hostile attitude by refusing to submit to the pre-

CONTINUED ON PAGE FOUR

CATHOLIC NOTES

The opening and blessing of Sacred Heart Church, Petite Cote, Ont., in charge of Rev. M. Baillar-geon, P. P., will take place on June 17 at 10.30 a.m., and administration of the Sacrament of Confirmation at 7.30 p. m., His Lordship Right Rev. M. F. Fallon officiating.

Rome, May 14.-The dates announced for the consistories to be held in Rome this month have been changed. The new dates are 23 for the secret consistory and May 25 for the public consistory. previously announced were May 28

cises of St. Mary's College next month. Father Finn's stories have made the historic western college internationally known.

New York, May 7.—The College of St. Francis Xavier in this city, one of the most famous Catholic institutions in the United States, is faced with the prospect of having to close its doors permanently unless the present diamond jubilee campaign for funds is successful, it was announced here by the committee in charge. The committee's objective is \$500,000.

Cologne, May 2. — Monsignor Testa, the Papal Delegate who had been investigating conditions, in the Ruhr district, is expected to conclude his mission in Germany during early part Monsignor Testa has already left the Ruhr and has gone to Berlin, where he is expected to consult with Cardinal Pacelli, the Papal Nuncio. Ouluth, May 21.—Ten thousand children from the Catholic schools of Duluth will participate in the May Music Festival which will be held this week in the Curling Rink which has a seating capacity of 6,000. Wednesday evening will be given over entirely to the pupils of the two high schools and the six grade schools conducted by the Benedictines.

Portland, Ore., May 14.—Gover-nor Walter M. Pierce of Oregon, who was elected last November with the support of the Ku Klux Klan, recently visited Mount Angel College, conducted by the Benediccontege. Conducted by the benedictine Fathers. Governor Pierce spoke at a meeting of the Marion County Federation of Community Clubs in the school auditorium and afterwards visited the College proper and the handsome parish church. A special musical number, "Welcome to Mount Angel," was composed for the occasion by Father Dominic, O. S. B.

Cologne, April 23.-To Dr. Charles Oberdorfer, professor of religion in Cologne, who has been for many years a close personal friend of the Pontiff, Pius XI. recently said the lower classes," said the Holy Workmen and Peasants, these circulars made it clear to the Catholic ected to the heart of the pupil; ;—in clergy that ecclesiastical property, the more advanced classes they especially the articles used for should be directed to the pupil's for the tubercular children of

Paris, May 12.—The propaganda committee of the Diocesan Committee of Paris, which is composed of a certain number of priests and prominent laymen, at a recent meeting held under the chairmanship of the Archbishop, decided to publish lists of the theatres and moving picture houses to which parents may safely take their children. The directors of certain establishments will also be visited and urged to modify their programs. An energetic lecture campaign will also be initiated to inform parents of their duties in

London, May 14.—The Belgian church in London, dedicated to Our Lady of Hal, has been presented with a beaten silver ciborium by the clergy and people of Hal in Bel-gium. There is an interesting connection between this new Belgian church in London, and the ancient parish in Belgium, after whose famous statue of Our Lady of Hal the London church is named. Ancient Hal, which has just given a ciborium to London, possesses and uses to this day a very fine silver monstrance, which was given to the church at Hal centuries ago by Henry VIII. of England.

New York, May 5.-What was, perhaps, the largest body of Cath-olic boyhood gathered together at one time, took part on Monday in the Loyalty Day Parade, which was held along Fifth Avenue. At least 18,000 Catholic youths made up the Catholic Division which was headed by the Boys' Brigade, followed by by the Boys' Brigade, followed by Boy Scout troops connected with Catholic institutions, Catholic Settlement Houses, pupils from the seventh and eighth grades of par ochial, schools, and delegations from five great institutions, the largest coming from the Mission of the Immaculate Virgin and the Catholic

"But what, Mr. Carmody?" The glistening eyes were fastened unpleasantly on Tighe's face.
"Mr. Maloney,"—Tighe took a step forward, and assuming an expression indicative of severe mental distance.

tress, he said in a lower tone than he had previously used: "I heerd somethin' today that med me feel purty bad iver since; an' all the way down here I've been houldin' an argymint wid mesel' whether I ought to tell you or not; it was in a saycret it was revaled to me be a sayviet it was revaled to the be a sarvint o' one o' the spoortin' min; it consarns you, Mr. Maloney, but I'm loth to tell, for mebbe it's none o' me business afther all; an' I'm aqually loth to kape it, for thin I'll be lockin' et an honest men loike

repate what I say."
The large form knelt abjectly be-The large form knelt abjectly before Tighe, while Shaun, close by his master's side, stood sharply watching; at the first grasp of Tighe's hands by the miser the dog had sprung from a comfortable couch which he found on an old rug to Tighe's side, and he only waited further demonstration of force. to Tighe's side, and he only waited further demonstration of force toward his master on the part of the

"Well, the saycret is this," said Tighe: "Joe Canty is to be arristed for debt; he's been thryin' to stave off his creditors till the race would be over, but there's one crusty old chap that has a grudge agin' Joe, an' he's detarmined to take it out o' one. He's goin' to wait till the very mornin' o' the race, an' it's betune a couple o' peelers poor Joe will foind himsel', instead o' the back o' yer horse."

"I'll win the money for yer backers, Mr. Maloney; do you think I'm not able? thrust yer moind back, an' see if you can remimber me iver losin' a race that I was engaged in, even wid the best spoortin' min to the fore. Don't I know ivery inch o' the country they're goin' to ride nixt Tuesday, an' can't I judge a horse from his snaffle to his fetlock? How and

ly; "the matther is an plain as a, b, c,—ayther take yer risks wid Joe Canty to find him arristed on the mornin' o' the race, an' yer horse, av coorse, withdrawn (for it would be too late thin to change things, an' thim that's bet on the other horses'll be only too glad o' the evint, for it'll be somethin' in their favor, an' you may be sure it isn't for yer intherests they'll he carin' the same that the part I prescribed for you' are favor, an' you may be sure it ian't for yer intherests they'll be carin'; you can do that I say, or on the other hand you can jist put Joe Canty off whin he comes down here cardy an' willin', Mr. Maloney, to do all that? no hesitation now, but spake up loike a the hart light have him looked at till the mornin' o' the race, he'll think you're a bit cracked, mebbe, or the loike, but what odds'll that make as long as you've some one to ride him that'll secure yer money? An' for that matther, I can go to him wid a message from you, biddin' him not to come down here, that the horse'll be ready for him on the mornin' o' the race, an' that he dorse have him afore; that'll kape him from in
There was no solicitation this fine to return, and Tighe, with Shaun at his heels, was soon taking afore; that'll kape him from in
Meathcote, eying him coldly, and the part I prescribed for you. Are you quite ready an' willin', Mr. Maloney, to do all that? no hesitation now, but spake up loike a the part I prescribed for you. Are you quite ready an' willin', Mr. Maloney, to do all that? no hesitation now, but spake up loike a the part I prescribed for you. Are you quite ready an' willin', Mr. Maloney, to do all that? no hesitation now but spake up loike a media on his breast.

"Regarding the paper containing information of the Irish Republic which I gave by your order to Captain Dennier."

"Yes," answered old Ned, as if the monosyllable was choked out of him.

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"Yes," answered old Ned, as if the medals on his breast.

"I can go to him wid a message from you, biddin' him not to come down here, that the horse'll be ready for him on the mornin' of the presents when the one to be crushed, or that was the one to be crushed, not the roundhouse, alone, wi

CARROLL O'DONOGHUE

CHRISTINE FABER
Authoress of "A Mother's Sacrifice," etc.
CHAPTER XXI.—CONTINUED

"But what, Mr. Carmody?" The glistening eyes were fastened unpleasantly on Tighe's face.

"Mr. Moloney", "Tighe took a ston.

"Mr. Moloney", "Tighe took a ston.

"Mr. Moloney", "Tighe took a ston.

"Thin, on Tuesday nixt. evenin'. Thin, on Tuesday nixt, when Mr. Joe Canty foinds himsel' on the way to the jail, I can sthand for ard to take his place; be rayson o' havin' me name booked they can't object, an' I can make it appear how I'm a frind o' yours, an' couldn't sthand by an' let you be thrated in such a manner as that; an' niver fear but ivery one o' the bettors on our side'll be ready to back me. Now, understhand, Mr. Maloney, it's no intherest o' moine one way or the other—it'll nayther I'm loth to tell, for mebbe it's none o' me business afther all; an' I'm aqually loth to kape it, for thin I'll be lookin' at an honest man loike yersel' losin' hapes o' money."

"Losing heaps of money!" the miser wildly repeated, and his giant frame trembled like as aspen; he clutched Tighe's hands with his bony fingers. "Tell me, Mr. Carmody; what did you hear?"

"Och, what'll I do at all, at all?" delivered assertions. Tighe had a cried Tighe, in well-feigned dis-dim idea that his arguments were

cried Tighe, in well-feigned distress; "och, why did I spake an' it a saycret; sure I'll only be gittin' mesel' in throuble!"

"Tell me, Mr. Carmody," re
delivered assertions. Tighe had a dim idea that his arguments were very illogical, but he trusted that he volubility and rapidity with which they were delivered would so becloud the old man's brain as to "Tell me, Mr. Carmody," repeated the miser, tightening his trembling grasp of Tighe's hands." which they were delivered would so beloud the old man's brain as to leave him with little power of trembling grasp of Tighe's hands. trembling grasp of Tighe's hands.

"Will you kape the saycret too,
Mr. Maloney, if I tell you—will you
swear afore Heaven that you will
niver revale it, no matther what
comes or goes?"

"I will, Mr. Carmody; I'll do
anything for you, only tell me."

"Thin down on yer knees an" while at the same time he was impressed with Tighe's forcible and

old man, to spring at the latter's throat,

"I swear —,"said Tighe solemnly.

"I swear in the latter's yer soul moight burn foriver in hell's fire if you revaled a syllable o' what I tould you? An' for what lese'd you be writin' to Carther for? 'Iswear,—'' repeated the kneeling man, in a voice that shook as yer bit o' money from bein' thricked out o' you, that's not sayin' that much as did his powerful frame.

"Afore Almighty God, an' all the angels an' saints this noight,—"

Again the trembling repetition

Again the trembling repetition from the miser.

"That I, Ned Maloney, will never revale to man nor mortal a syllable o' what Tim Carmody is goin' to tell me; if I do may me sowl burn in hell's fire foriver!"

It was all faithfully repeated, and Mr. Maloney was allowed to rise.

"We'll the money at stake that you have, an' he won't be the loser that you will. But there's one condition I was forgettin'"—the last words were owing to one of Tighe's sudden thoughts, and with his wonted quickness he determined to act upon it, though it was shadowed with upon it, though it was shadowed with some misgiving;—"if I ride for you, you'll have to give me the money for the jockey's dress. I can have it med in the town be givin' the order in toime.'

The miser's brow knitted. "I see, Mr. Maloney," resumed Tighe, "you're not satisfied, an' I'll the poor fellow in more ways than not force you; the risk is yer own,

the open doorway. The miser was after him, out on the road, begging him in an abject manner to return. "I will give you a pound, Mr. Carmody," and he fumbled in his

breast. Tighe returned with him to the shop, watching with no slight inward satisfaction the dirty leather snaffle to his fetlock? How and iver, Mr. Maloney, I'll have no more to say in the matther; you're bound to kape the saycret, an' as for the rest, you can plaze yersel'. I'll be here in the mornin' for the horse."

"Stay a moment, Mr. Carmody," besought the miser, "give me time to consider the matter."

"There's no considerin' to be "Tighe kalf impatient."

"There's no considerin' to be to consider the matter."

"There's no considerin' to be to consider the matter."

"There's no considerin' to be to consider the matter."

"There's no considerin' to be to consider the matter."

"There's no considerin' to be to consider the matter."

"There's no considerin' to be to consider the matter."

"There's no considerin' to be to consider the matter."

"There's no considerin' to be to consider the matter."

"Now, Mr. Maloney, I'll be here down here afther that do you act the part I prescribed for you. Are you quite ready an' willin', Mr. Maloney, to do all that? no hesita-

hasty strides toward his mother's humble home. with one stone," he murmured to himself; "I'll see mother, an' thry

if I can't put in a good word for Corny O'Toole; it will rise the spirits o' the little man, an' kape him me constant frind; an' faith, mebbe I'd need him agin' in the way o' writin' or the loike."

CHAPTER XXII.

CARTER VISITS DUBLIN Mortimer Carter was desperate. The fact that his perfidy seemed so well known to both clergymen caused a horrible fear that through united efforts something might occur to intercept or destroy his plans. He chafed at the bare possibility, and as he walked the narrow confines of his temporary lodging after his meeting with the little party from Dhrommacohol, he muttered to himself, with the savage and threatening look of a wild beast disturbed from its

minute after! She turned her face away from me today; I am a traitor and a worm in her sight!" He clinched his hands and paced the room with quicker strides. "Oh, to bring her proud head down! but it shell be brought down and the it shall be brought down, and that will be shot in the venture, and that will be quicker for me than to wait "The secret of those years ago,

will be quicker for me than to for his hanging."

He ceased walking, and standing by the low mantel, folded his arms upon it and gave himself up to moody thought. Captain Dennier's manner to him on the occasion of their last interview had been protected from the control of many a doubt and fear;

your lordsnip, nas are governed it, and I should not have known this now but for the gossip of the barracks—" He paused.

"And that gossip?" demanded his lordship; "what did it reveal?"

"Your singular interest in the value of ficer, an interest that expenses the control of the ductive of many a doubt and fear; he regretted, also, having given the Fenian document to that officer; he could have cursed bitterly for not being himself the bearer of it to Dublin; then, the promised reward—there was an ambiguity about even Lord Heathcote's assurance to him which did not point so surely to the compensation as the traitor desired. What if on the completion of his web of meshes! the thought was maddening, and goaded to an extremity to Heathcote had repaired after his last visit to Tralee; he would see that high military official, and have a distinct settlement, as well as an assurance that the paper which he had given to Captain Dennier had been received by the proper authorities. He remembered the race for which he had entered Ned Maloney's

will foind himself, instead o' the back o' yer horse."

The miser's glittering eyes were distended till they seemed twice their size, and his wide mouth, partially open, disgustingly revealed his yellow teeth.

Tighe continued: "if you want to take the chances o' Joe Canty's arrist, Mr. Maloney, an' let things go on as they are, why, well an' good—I'll' have nothin' more to say; good—I'll' have nothin' more to say; or ide for you will only be throuble on the back o' yer horse."

Again he turned to depart, and he had almost reached the door of the little shop when the old man hurried after him.

"One moment, Mr. Carmody; how much money will this dress cost?"

"Oh, the matther o' a pound or so," answered Tighe, looking as if the were very unwilling to be longer go on as they are, why, well an' good—I'll have nothin' more to say; and the provided in his mind, he hastily wrote the note which he subsequently intrusted to the boy who had almost reached the door of the little shop when the old man hurried after him.

"One moment, Mr. Carmody; how much money will this dress cost?"

"Oh, the matther o' a pound or so," answered Tighe, looking as if the every unwilling to be longer door, it is an interested as Morty was himself, were sufficient to guard the interests of all concerned. He would be obliged to break his promise of bringing the horse up to Tralee, but old Maloney could do that himself, or failing to the could trust the animal to the groom for the journey. These points settled in his mind, he hastily wrote the note which he subsequently intrusted to the boy who are the continued of this come from murried after him.

To BE CONTINUED

DUFFY

Duffy a bout of the revelation of this come from murried after him.

To BE CONTINUED

To BE CONTINUED

Duffy a bout of the new shift were lounging to break his promise of bringing the horse up to Tralee, but old Maloney.

To BE CONTINUED

Duffy a bout of the revelation of this come from murried after him.

To BE CONTINUED

Duffy a bout of the revelation of this come from mur dhrop it all now, Mr. Maloney; to tride for you will only be throuble another rider for yer horse, I'm yer man!"

The miser started back as if the suddenness and unfitness of the proposition had overcome him. Tighe followed him, assuming an energetic, independent air.

"I'll win the money for yer "I'll win the money for yer haskers Mr. Maloney; do you think that I'm givin the matther reflection, it'll be best for me not to do even in', Mr. Maloney."

He turned quickly and shot out of haskers Mr. Maloney; do you think that I'm givin the money for yer good even in', Mr. Maloney."

The miser started back as if the suddenness and unfitness of the proposition had overcome him. Tighe followed him, assuming an energetic, independent air.

"I'll win the money for yer haskers Mr. Maloney do you think the money for yer haskers Mr. Maloney do you think the latter message simply stated his intended absence from the truncation of the twenty minutes wait for the duently intrusted to the boy who was injured by the overthrown gig, didn't think o' it afore, but now that I'm givin' the matther reflection, it'll be best for me not to do it. Agin I bid you a very good even in', Mr. Maloney."

Tralee and the note which he subsequently intrusted to the boy who was injured by the overthrown gig, didn't think o' it afore, but now that I'm givin' the matther reflection, it'll be best for me not to do it. Agin I bid you a very good even in', Mr. Maloney."

Tralee and the uncertainty of the mote which he subsequently intrusted to the boy who was injured by the overthrown gig, do the twenty minutes' wait for the to the boy who was injured by the overthrown gig, and then he rapidly indited another to Joe Canty, which he also sent by hand; the latter message simply it reached Elton, at ten o'clock, where he would be replaced by the overthrown gig, and then he rapidly indited another to Joe Canty, which he also sent by hand; the latter message simply it reached Elton, at ten o'clock, where he would be replaced by the overthrown gig, and then quently intrusted to the boy who was injured by the overthrown gig, and then he rapidly indited another date and the street to take advantage of the twenty minutes' wait for the fast express to pass. No. 3 would be was on the platform, as wa

stated his intended absence from Tralee and the uncertainty of the precise time of his return. To Dublin then he set his face, only to find, when he reached the capital and repaired to the castle, that there were more difficulties in the way of seeing Lord Heathcote than he had anticipated. He chafed at the delay which involved a loss of days and rendered him more desperate and eager. It dawned upon him at last that the difficulties in the way of seeing his lordship were interposed by the latter. The would be replaced by McArdle.

But Duffy was not feeling hungry just now. When he left Elton, forty-eight hours before, there had been a heavy load on his heart. Then he had been out-bound. Now he was on the in-run, only eight hours from Elton and the final admitting of the truth to himself. Katie had been accepting McArdle's attentions with ostentatious favor of late. The evening before starting out, in his presence, she had turned ship were interposed by the latter.

my mind. "Regarding what?" asked Lord Heathcote, eying him coldly, and for an instant toying with one of the cold in the road-master's gang at the same time, and to the same train. McArdle's run was two days West, his two days East; and they shifted at Elton. So Duffy

to fear that there might be foul play with the document."

There was a knitting of his lordship's brows for an instant, and a firmer closing of his rigid mouth; but he made no response. Carter, hurried by his short-sighted eagerness into a remark which should compel some reply from the haughty, impassible being before

him, continued: "Believe me, your lordship, incapable of saying aught which might lessen the affection you bear Captain Dennier; as your—"

'Cease!" the nobleman thundered, bounding out of his chair, and standing before Carter with so stern and commanding a mien that the traitor trembled and shrunk. lair:

"A lifetime in the one pursuit!

I failed with her mother, but by the powers I shall have her, though the devil should have my soul the minute after! She turned her face

"Years have passed since that time," continued his lordship in the same voice; "how have you penetated my secret now—speak!"

The last word was uttered in a still more peremptory tone, as Carter, more peremptory tone, as Carter, wholly unprepared for the anger he had aroused, and vainly wishing he had been silent, stood in cowering hesitation. But that peremptory tone would brook neither delay nor soon. Rick will be prepared to do what I ask him when I return, and if I can succeed in getting Carroll to try to escape again perhaps he and he answered with a painful

tended over years, and the resemblance between his manner and your own—how it was marked by the same sternness and power of command; it flashed upon me then, your lordship, that Captain Dennier

Stop!" almost thundered the nobleman; "never must tongue utter that word! it brings back the treachery he should find that he himself had been caught in the fortunate, that miserable past."

Unhappily excited, despite his evident determination to remain which in calmer moments he would scarcely have proceeded, he determined to go immediately to Dublin.

Rumor had it that thither Lord

been received by the proper authorities. He remembered the race for which he had entered Ned Maloney's horse, but a moment's thought convinced him that that need prove no obstacle to his journey; the preliminaries of the race were all arranged, and Joe Canty, now that he was really secured for the spinal was too good a horseward to see these suspicions "—with an emphasis on the last word, as if he would force the belief upon Carter that the latter's mind, ignorant of the true facts in the case, held suspicions alone—"of yours, to any one else? have you hinted of them to Captain Dennier?"

"No, your flordship; I had too

ship were interposed by the latter himself; then he sent up an importunate card, and after still further delay he was conducted to the nobleman. Dignified and cold to sternness, Lord Heathcote received his visitor; but the latter had forti. his visitor; but the latter had fortified himself too strongly to be abashed by the haughty presence. What if he and Katie had been fied himself too strongly to be abashed by the haughty presence, and having made his obcisance, he responded to the curt:

"Wall Mr Carter, the object of the content of the content of the curt of th responded to the curt:

"Well, Mr. Carter, the object of this visit?" by:

"I have ventured to intrude upon this visit?" by:

"I have ventured to intrude upon this visit?" by:

"I have ventured to intrude upon this promotion had come only a air, and the engineer, looking back, your lordship in order to settle serious doubts which have arisen in was that McArdle had been promoted from the road-master's gang at the same time, and to the same on that road never forgot. An hour

would connect the rails and allow the freight to roll out. Duffy climbed to the top of the last box car and grasped the brake wheel. The vibration became a roar, and the express rounded the curve and rushed upon them, past the siding. Then came the signal, the brakes were loosed, and the long freight started out upon the main track like a huge snake slipping from its

It had been snowing for an hour, soft and sticky, and clinging to whatever it touched. Presently the snow became rain, and a little later the weather dropped twenty degrees and the oozy mass froze into a smooth, solid coating over the tops of the cars.

Old brakemen know what that Old brakemen know what that means—the worst peril in the lives of men who walk freights. Duffy was naturally slow and methodical, and though daring all, careful to a degree. Fortunately, there were few stops or grades that called for extra braking, and for the most part he was able to stay at the rear car brake, and even occasionally car brake, and even occasionally during long runs to slip down into

But as the afternoon grayed into evening and the evening blackened into night, his face grew troubled and anxious. Beyond Elton was a wild country, with sharp up and down grades where the brakes would have to be changed frequently. On that part of the road, in the darkness, a careful man on top of the freight would be in more danger than a soldier facing bat-teries. The old brakeman in charge of the section ahead seemed alive to the peril, for once they approached each other he called across the cars:
"Keep up your sputk, Duffy. If
you can hold on to Elton you may
thank your stars that another goes into the hills. I've been on this road fifteen years, and have only seen ice like this once before, and wa'n't many freights on the road then but lost men. I hate to think what this night's going to bring to some poor fellows!

Duffy had been thinking of the hills ever since the melting snow became rigid, glassy ice, and now the words of the experienced brakeman confirmed his worst fears. If McArdle took the hill trip there would be no use planning life for Katie through him. As for planning help without, if such thoughts occurred to Duffy they were spurned unceremoniously aside. Katie loved McArdle, But what Katie loved McArdle. But what could he do?

Nothing presented itself until they reached Marshall Junction, where the conductor found a tele gram stating that No. 7, down freight, was an hour behind, and that instead of waiting for her there they would hurry on and wait not force you; the risk is yer own, an' I have a clane conscience now; I've discharged me duty loike an honest man, so I'll bid you good evenin'."

I've discharged me duty loike an honest man, so I'll bid you good evenin'."

I've discharged me duty loike an honest man, so I'll bid you good evenin'."

I've discharged me duty loike an honest man, so I'll bid you good evenin'."

No, your clordship; I had too much regard for you; I would let the revelation of this come from the require any supervision; beside, the vourself; it was not my place to would only stop four or five, just would be a five for the five for five

Almost before the freight stopped he was on the platform, as was the conductor.

'Rush the new men out quick!" the conductor yelled. ' must make Norwood on time—Oh, here you are," as the new shift hurried forward, "all but McArdle. Duffy, do you know where he boards? We can't spare many minutes."

"Yes, sir. He has a room just across the street.'

'Well, get him quicker than lightning. The rest of you swing up."

Duffy ran across the station, through the opposite door, then circled round to the rear of the train, coming up on the far side. In two minutes he was standing on the top of a car, with cap tilted rakishly to one side in the manner that McArdle wore his. The con-ductor hurrying back from the telegraph window where he had gone to see if there were later orders, saw the figure with its face turned away.

saw, and opened his throttle.

It was a night that Duffy and all

sty strides toward his mother's amble home.

"I may as well kill two birds ith one stone," he murmured to imself; "I'll see mother, an' thry I can't put in a good word for orny O'Toole; it will rise the pirits o' the little man, an' kape im me constant frind; an' faith, support in the country than with his own, led me

Still unabashed by the increasing square chin.

An increasing rumble was vibrating the rails to the west. Another few minutes and the express would sweep in, make its three minutes' stop, and then tear off into the pirits o' the little man, an' kape im me constant frind; an' faith, sympathies were more with this sympathies were more with this own, led me

Still unabashed by the increasing square chin.

An increasing rumble was vibrating the rails to the west. Another few minutes and the express would sweep in, make its three minutes' stop, and then tear off into the gray eyes and square chin.

That take up your valuable time when there is to me, stigmatizing me as a traitor, and showing by his words that his sympathies were more with this rails of the siding the switch-tender would connect the rails and allow the payment of all Insurance Premiums, the care

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Hennessey

PERFUMES CANDIES

from death. But all his care was without avail. There was a sharp grade where the car-wheels slipp grade where the car-wheels slipp on the icy rails, and where the help of every brake became necessary. Duffy had set his, and was edging across a car to assist a chilled neighbor, when his foot slipped the fraction of an inch. But it was enough for the wind and a sudden lurch to wrench him loose and send him slipping and rolling off the car im slipping and rolling off the car top into the darkness.

When they picked him up and brought him back, the trainmen he was the luckiest man who had ever fallen from a car top under full speed, for he had struck upon a steep embankment and slid a hundred yards down the snow with only a broken leg and some bruises to show for the fall. As he had no people to notify, they took him straight to the Elton hospital, where he would be cared for by the railroad, though Duffy insisted that he should pay his own expenses. There was an odd look of content in his face as the surgeon made the examination. It was a small price to pay for McArdle's life and Katie's happiness.

He was not much surprised the next day to see Katie herself com-ing down between the cots, her face pale and her eyes full of tears, or to have her sink on her knees beside him and press her face close down to his. Katie was loving and impulsive, and of course she was grateful for what he had done. But his heart warmed, neverthe-

eart," she whispered tenderly. Is it that ye are not much hurt? Tell me for true, darlin'. They said 'twas jist a broken leg an' some bruises, and maybe they was tryin' to make it aisy for me. Tell me, an' how was it that you was on McArdle's run? The men say that the conductor told you to tell him, an' McArdle says you never come for him at all at all."

"There was not much time" he answered evasively. "The con-ductor said only a few minutes, an' it was a bad night entirely, an' they would be needin' some one, so I

Katie's tear-dimmed eyes were dangers beset his incautious step and try to catch a thoughtless studying him suspiciously. "Was it for McArdle ye went?" she demanded suddenly, "him that is no friend to ye? It was a bad night entirely, as many a kilt brakeman could tell if he was here, an' everybody knows that McArdle, with his foolish ways, would have been one had he gone. Was it for him,

Duffy's face hardened, and he turned his face to the wall. "No, it was not for him," he answered almost savagely. "It was for you, Katie, darl—" His lips closed upon the word sharply, so sharply that the teeth met them and a dark red line oozed along the grimly shut mouth. Then the mouth quivered, relaxed, and the gray eyes flung wide their lids with amazed inquiry. Two arms were around his neck, a fair, sweet face

LAWYER-PRIESTS

The Supreme Court of Luxenburg has confirmed the decision of the Council of the Order of Barristers of the Grand-Duchy refusing to admit Abbe Majerus, LL. D. to practice before the bar

canon 189, paragraph 3, of the Codex juris canonici, which pro-hibits members of the clergy from practicing law without the permission of their bishop. This ruling is interpreted by the Court as placing a restriction on the "free-dom and independence which should be enjoyed by every lawyer, and as being incompatible with the of the death of the body.

says: "We do not know the state of independence of the legal profession in Luxemburg. We only hope that they enjoy the same formal regret at what had so distance the subject, of really make good the loss. Rather, it was in the nature of a hope that they enjoy the same formal regret at what had so distance the subject, the passions had so in the nature of a swait an unguarded moment assert themselves anew. At formal regret at what had so distressingly taken place. For the Catholic priests. It is apparent that the Luxemburg tribunal is very much less independent than the courts of France and Belgium where lawyer-priests are admitted to practice, and it is the only one which has paid this unusual solicitude for the clergy."

In the same formal regret at what had so distressingly taken place. For the catholic priests. It is apparent themselves anew. Atonement, expiation, and satisfaction ment, expiation, and satisfaction which has paid this unusual solicitude for the clergy."

Madeline Blomart, of France; Miss ment, expiation, and satisfaction which has paid this unusual solicitude for the clergy."

Madeline Blomart, of France; Miss ment, expiation, and satisfaction which has paid that will hold the passions in subjection.

An upright life is a tree in full fruiting. If rain, drought, heat, mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting and miss Yvonne Durt, Belgium.

Prospects for a substantial increase in enrollment for the limits and satisfaction where in the courts of France; Miss ment, expiation, and satisfaction.

An upright life is a tree in full fruiting. If rain, drought, heat, mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting and miss Yvonne Durt, Belgium.

Prospects for a substantial increase in enrollment for the limits and satisfaction are the only chains that will hold the passions in subjection.

An upright life is a tree in full fruiting. If rain, drought, heat, mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting and high winds spare it, will the mature crop fall into the waiting an

a child and he thinks, understands, and speaks as a child. The day will soon come when he will be expected to put away the things of a child

tion of their rights to a hearing.
One of the duties that dawn as childhood is about to pass by is now to be considered. It is the spirit of atonement. It demands as a right to be kept before the mind's eye as a necessary element of man's present well-being and future happiness. On one who is still in the childhood stage of religious accountability, atonement makes no im-pression, for it is like a word in an unknown tongue; to one who hesitates to face his duties, atonement makes no appeal, for it savors of self-denial, sacrifice, and spiritual warfare; but to one who knows that he is answerable to God for his immortal soul, atonement means spiritual warfare, indeed, but spiritual safety as well.

Sin wounds the soul and offends God's justice. Thereby, the sinner becomes an enemy and a debtor. If he repent of his sin, the enmity an' McArdle says you never come for him at all at all."

Duffy raised himself to an elbow. Now he sank back. Katie was excited, and she was loving and impulsive, and they had always been good friends.

"There was not much time" he repent of his sin, the enmity between God and his soul is blotted out as if it never had been; he becomes a dear friend of God, but he still remains, as when he was in sin, a debtor. Moreover, the repentant sinner, having become acquainted with some of the ways of iniquity, knows their attractive-answered evasively. "The conness, which was once a sealed book to his unsophisticated eye, and their attractiveness lies in wait to lure him again from the path of duty to

Atonement means something done or endured or given in expiation or satisfaction. As the evil action of sin is threefold, so atonement comes to our help with a threefold means of remedying, as far as possible, the evil effects of sin. Sin wounds the soul, disobeys God, and inclines the soul to sin anew and thus to make of sin, not a solitary act, but a had habit, or state of reversion from God. In old English law, an animal which had caused the death of a man became by that fact a deodand, that is, it was forfeited to the crown for pious uses, because it had deprived the king of a subject. Let this one example serve to hold the eye of the imagination while we consider the necessity of atonoment amazed inquiry. Two arms were around his neck, a fair, sweet face was pressed penitently sgainst his, and tears were wetting his cheeks.

"Tis a bad creathure I am, having been raised from the dead having been raised from the dead having been raised from the dead."

for a girl when a man is that slow an' stupid she has to do the seekin' an' the speakin'," she said with pitying scorn. "I take back the words I just spoke. "Tis no hero ye are, Duffy, but just a big stupid lad that's faithful entirely."—F. H. Sweet in Rosary Magazine. on unhearing ears, and scenes of ravishing beauty evoke no answer-ing flash from eyes veiled in dark-ness. Such is the death of the body. The soul in mortal sin is not on the verge of that dissolution which hovers about the tomb; for the soul, being a pure spirit and not made up of heterogeneous elements, can-not fall a shattered wreck as does The Tribunal bases its decision on the body when the cold and cruel hand of death rends and disfigures it. But we can understand in some way the ruin wrought by the death

of the body. Dreadful as it is, it presents but a feeble and blurred picture of the ravages wrought by sin in the soul. Therefore, do the spiritual writers tell us that sin wounds the soul unto death; for we

traditional principles and institu-tion of the bar."

Commenting on this decision, the International Catholic Press Agency

"We do not know that the body.

Sin has slain a subject of the King of kings. There must be a decodand, a forfeit. The forfeit which was exacted in the old English law did

GENERAL INTENTION
FOR JUNE

RECOMMENDED AND BLESSED
BY HIS HOLINESS POPE
PIUS XI.

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obligation can be cancelled.

each shall receive his due. Thus are the rights of men respected and protected. Of all rights, are only God's rights, which are infinitely superior to all the rights of all creatures, to be despised and flouted without let or hindrance? To that the last entry in a life given up assert this would be blasphemy. to good works will ever be a mortal assert this would be blasphemy. David sinned grievously. He repented from the depths of his very soul. The prophet Nathan assured him in the name of God and as God's messenger that his sorrow had been accepted and his sin had been forgiven. O, blessed consolation for a heart wrung with sorrow! Yet, mark what follows, for the message is from God by the lips of the prophet. David's child, the object of his tenderest affections, was to be snatched from him by death. to be snatched from him by death.
David's sin had been forgiven.
David's debt to the Divine Justice
was yet to be paid. The first instalment of his atonement, expiation and satisfaction, was the surrender and sacrifice of a dearly beloved babe. II Kings xii : 18, 14).

There is punishment due to sin after the guilt of sin has been forgiven. The prophet Nathan used almost the very words that the children learn today in the catechism class. We learned those words. being admitted to an audience of a great and good ruler, were to ignore he sovereign's presence and busy himself with caressing a poodle, such unspeakable rudeness would not be tolerated for an instant. Sin would dethrone the Lord of lords by exalting some poor mean creature to the place of God. What a debt the sinner heaps up! debt must be paid to the farthing. Repentance changes the time, place, and terms of payment, but it does not follow that, of itself, it wipes out all the debt. David truly repented yet remained a debtor to God's justice.

The soul of the sinner becomes acquainted with some of the devious ways of the world. It knows what pitfalls abound there, but it may by sin. Three persons are expressly mentioned in Holy Scripture as having been raised from the dead by our Divine Lord. They are we've been sweetheartin' ever since we were children in school, Duffy, an' ye ought to have known. Only ye was so—so slow that I got tired with the waitin', an' whin McArdle came along I thought I could make ye a bit jealous so maybe ye'd speak. An'—an' ye went off to kill yourself for a light head that isn't worth your little finger. 'Tis a hero ye are, Duffy, an' I'm proud o'ye, but I couldn't love ye a bit more. I—I—'' the sobbing grew less, and the face was raised so that sudden reproach flashed upon him through misty eyes. ''Tis shame for a girl when a man is that slow an' stupid she has to do the seekin' and the face was raised on the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having been raised from the dead by our Divine Lord. They are having the edge of memory, and to the edge of memory, and fix its gaze rather on what the world offers to delight the senses, prophet Micheas (vii., 6). Wherever man is there also are man's fallen nature and evil inclinations and passions that may at some time have got out of hand. They are in the very citadel of his soul. Enemies without the castle walls may be kept without the walls, but wherever man is he has to encounter dangerous enemies whom he may hold in check but cannot drive away. They are so intimately united with him that they will leave him when life leaves and not before. They must be watched.

The foundation of morality is The foundation of morafity is based on the supremacy of reason over passion; upright living rests on morality; and holiness of life is the crown of upright living. To give free-rein to passion is to sap the foundations of morality. If this be done and continued in for a time morality is not destroyed. this be done and continued in for a time, morality is not destroyed, indeed, for no human or diabolical craft can sweep it from the face of the earth, but it loses its hold on the sinner's conscience. Even if, through divine grace; the sinner repents and returns to the way of the commandments, his distrust of self. commandments, his distrust of self, his vigilance and his prayerfulness will be tried in the crucible of tribulation; for the passions have learned their strength and simply Atone-

insect enemies which establish themselves on the tree, and attack root and bark and leafage and growing fruit. The vigilance of So feeble is a small child's appreciation of the concord of sweet sounds that, according to his infantile standard, music and noise are synonymous. His appreciation of form and color is equally primitive. For all this, however, his elders make due allowance, for he is but a child and he thinks, understands, and sneaks as a child. The day will obligation can be cancelled.

our Divine Lord and 'came forth from the tomb. Be it remembered, howhich seem to be slumbering calm-which had brought in the spirit. Therefore, the guilty human will which had brought in the spirit of atonement of weakness and lo! the tree stands barren and bare. "They of his own house-hold" have wrought the ruin. It was all that it can offer and 'came forth from the tomb. Be it remembered, which seem to be slumbering calm-backwhich had brought in the spirit of atonement of weakness and lo! the tree stands barren and bare. "They of his own house-hold" have wrought the ruin. It was all that it can offer a child and he thinks, understands, and sneaks as a child. The day will obligation can be cancelled.

Holiness is the crown of an up-right life. The haven is in sight. right life. and speaks as a child. The day will soon come when he will be expected to put away the things of a child and take up the serious affairs of life. Childhood in the religious sense also passes by, and the duties and responsibilities of mature years take their place at the bar of conscience and seek a formal recognition of their rights to a hearing.

One of the duties that dawn as considered. The sinner violated God's holy law. If I wickedly injure my has long as man has the full use of his faculties, he may sacrifice an eternal inheritance for a moment of wicked indulgence; he may commit mortal sin and thereby cast his lot with Lucifer in hell for ever and ever. But, it may be asked, is there still a possibility of failure? Is many years spent in the pursuit of virtue, man will end his life with a spiritual shipwreck? Far be it from us to dogmatize in this matter. However, it seems to us that God's sweet Providence will never permit to good works will ever be a mortal

HENRY J. SWIFT, S. J.

OLD DUBLIN CASTLE TRANSFORMED

Dublin Castle, once the seat of British government in Ireland, has been completely transformed. It now accommodates the various Every sin has this in common, that to some creature of God in a way that God forbids. If a humble suitor for exceptional favors, on bow accommodates the various divisions of the Supreme Court of the Free State. St. Patrick's Hall, one of the most spacious apartments in the Castle, has been converted into a law library. This library is used solely by the barristers of spacetising in the Courts. The used solely by the barristers practising in the Courts. The library in the Four Courts which contained several thousand volumes

was completely destroyed.

Already the Bar has succeeded in accumulating an extensive collection for the new book-shelves.

What were formerly state residental apartments for the use of the British viceroy and his suit are now utilized as law courts and as

officers for the officials connected with the Courts.

The judges under the old regime still officiate. They comprise five Catholics and four Protestants. A comprise is a present sitting. committee is at present sitting in private and considering the future judicial system for the Free State. One of the principal members of this committee is the Master of the Rolls (Mr. Charles O'Connor), a

It is probable that Mr. Hugh Kennedy will be the head of the new Judiciary. He was educated by the Jesuits, and is closely associated with Catholic activities. At present he is Chief Legal Adviser of the Free State.

SERVICE SCHOOL GRADUATES

Washington, D. C., May 7 .- Seven students who have finished their courses at the National Catholic Service School for Women will be graduated at the annual exercises on June 7, according to an announce-

work of parish visiting, it was

seven graduates will be The received by President Warren G. Harding at the White House this week.—The graduades include Miss Madeline Blomart, of France; Miss

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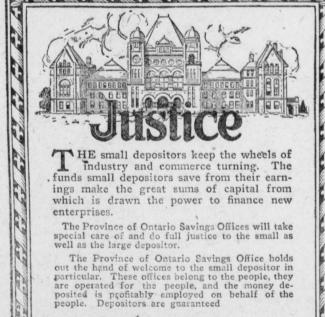


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LONDON. SATURDAY. JUNE 2, 1923

THE INDICTMENT OF THE

CLERGY IN RUSSIA Through the N. C. W. C. News Service we are able to give our readers this week a verbatim copy of the full text of the indictment of Archbishop Cepliak, his Vicar-General and the other priests whose trial so stirred the world a short | gherita : while ago. In addition we have full notes of the testimony at the trial, and many other important and interesting documents which reveal the whole Russian situation. Space does not permit of the reproduction of all of these this week. We thought it better to give our readers an opportunity of perusing the indictment drawn up by the Soviet authorities in which are detailed the whole basis and scope of their charges against the clergy. This indictment of itself will acquit the suffering and heroic clergy of Russia of the lying charge now so assiduously circulated or insinuated that prelates and priests were condemned for political crime. Their course of action throughout was that imposed on them by their sacred office. They defended the right of the Church to hold property, the right to teach, the right, in brief, to exist and to ates in Russia were putting themdischarge the duties of its divine selves in opposition to the relief of mission. They stand forth as the the starving. He said : fearless and heroic champions of religious liberty.

fearless liberalism, had in its sented to it. This was communi-Current Comment, says the Catho- cated to the representative of the under our penal code." lic World, a paragraph which is a Soviet Power Vorovsky. As for the masterpiece of disingenuousness. relief of the starving-I immediatetrial of the Archbishop and his of a circular, to give our part in colleagues is involved in some this relief. In principle, I was far the pulpit of God, of the Prophet is or will be slightly under twenty obscurity." "Fragmentary news from opposing the taking of valu- Elias, but if he begins to tell ignor- years. Now if girls can do this refusing to obey the law confiscating many times, but I would not disheaven and crush you, we shall One thing is certain; we shall famine relief." (Notice the insinua- cause they had been entrusted to hibition of the law to terrorize 'certain ecclesiastical valu- me for safe keeping. ables" needed for "famine relief!") "Desiring to reach an understandof other sects."

dom and to adore fidelity to then?" principle, couldn't recognize spirit- Lawyer Pushkin (who defended shuts out the sky," but for each it. It has no rebuke for the is organized relief." persecutors, and no word for the martyrs but insinuation, innuendo, spread relief service is now being and false accusation. As for the conducted in Russia by our Church, mental attitude that could lead any and it seems to me that this relief well informed journal to credit the deserves great gratitude on our ing a broader opportunity" to any are printed of offerings from ecclesi-Christian Church-we should like astical institutions.' to believe that such an attitude is due to nothing worse than credul- been sent for the starving?"

Such "liberal" attitude will not be so easy to maintain in face of the ernment informed of your request documentary evidence now avail- to the Vatican?"

indictment as will be seen—that the had sent a delegation several times, Catholic ecclesiastics meanly and particularly to Comrade Krassikoff selfishly desired to retain possession to say that there was an acceptable I will always extend any courtesy other unnecessary things. of "valuables" needed for famine formula for the solution of the in my power to any gentleman of relief is seen in its naked ugliness question."

and mendacity in the light of the actual facts.

The following is a copy of a telemissar of the People for Foreign Genoa Conference, by Assistant Right Rev. Mgr. Joseph Pizzardo: From the Vatican, May 14, 1922. Excellency.

"On this occasion I have the honor to inform you that according the Holy Father, the government authorities in Petrograd have insacred and valuable objects of worship in order that the proceeds of their sale may be used for the relief of the starving.

in the care of Mgr. Cepliak. The price agreed upon will immediately be turned over to Your Excellency or to any other person the Government may indicate.

"I beg Your Excellency to let me have an answer on this subject as soon as possible, and to transmit the necessary orders to Petrograd. (Signed) JOSEPH PIZZARDO

For the Secretary of State of His Holiness.'

On May 17, Mr. Cicherin replied as follows from the villa Mar-

'As regards the very interesting proposals contained in the second part of your letter, they were immediately transmitted by me to Moscow and will certainly be examined by the Government with all the benevolence they deserve."

On June 7, 1922, Cardinal Gasparri addressed the following telegram to Premier Lenin:

"I should be grateful to you if you would inform me what reception was given to the proposal of the Holy See to buy valuable objects in conformity with letter addressed to Mr. Chicherin under date of May 14."

No reply was ever received by Cardinal Gasparri to this inquiry. On the third day of the trial Archbishop Cepliak dealt with the claim of the Soviet that the Catholic prel-

"We drew up a formula for an understanding with the Soviet The Freeman, (of New York) power approved by our ecclesiaswhich boasts of its advanced and tical authority. The Holy See con-'At this distance," it says, "the ly published an appeal, in the form Krilenko said: despatches" made it appear that ables for the relief of the starving. "the defendants were accused of The Catholic Church has done this

political matters were deeply within my authority, to aid the nothing to do but to bear your involved in the case," and that the famishing and avoid misunderstanddefendants were "accused of ings. I sent a dispatch to the Holy treasonable activities." And the Father, and I was told in reply that Soviet Government has an apparent | the Pope had ordered that all valupolicy of encouraging opposition to ables be sold and the proceeds given the Russian Church by "opening a over to representatives of the Soviet law and by that law you must a reasonable chance to be included. broader opportunity for the growth Government at the Vatican through die.' the intermediary of Comrade Chi-The hypocrisy of such a paragraph cherin. From this answer of the throughout the world should go up Baccalaureate degree at an age is nauseating, comments the World, Holy Father it is clearly seen that and adds: The truth remains that he did not care for these treasures continual prayer not alone for the the victims are martyrs to a if it was possible to assist the staryprinciple, and that the liberal press, ing. Unfortunately, we have rewhich pretends to admire martyr- ceived no reply. What could I do

ual heroism when face to face with the ecclesiastics)-"And now there

Archbishop Cepliak-"A wide

Pushkin-"How much food has

Cepliak-"Forty car loads." Pushkin-"Was the Soviet Gov-

Cepliak-"The fifth section of

gram sent to Mr. Chicherin, Com. from profanation the sacred vessels troversy along this line." consecrated to God's service, sanc-Adorable Sacrament. Otherwise Secretary of State for the Vatican, the Christian world could not for centuries be moved to so deep and the patient unduly. reverent an interest in the legends

of the Holy Grail. edifices consecrated to God are the to a telegram from Mgr. Cepliak to property of the Church and cannot be alienated without the consent of vent all Catholic worship.

priests were tried, the attitude of benefits sought under the generous religious matters.

Orthodox, Mohammedan or any course, necessary that the Arts Here is a nice position! As for me, future will see this ambition I say that whoever can not substan- realized. tiate the right of ownership, actually, on the spot, that one is hand immediately provided a comnot the owner. The Catholic pre- modious and suitable temporary lates say: 'I took the chalice, I building, Brescia Hall, and plans had it at home. It is my own prop- are afoot for a permanent Arts owner of the property, and not the already secured.

Holy Father who is in the Vatican. also call Baptism RELIGIOUS PREJU- afforded by the fact that the DICE. Penance is also RELIGIOUS other sacraments RELIGIOUS PREJU-

capacity of choosing and discussing, all subjects. we call RELIGIOUS POISON. And we

In reply to the address of Father

Prophet Elias will come down from | wise?

on all, on Catholic, Orthodox, Jew- crowded out. And crowded out it ish, Mohammedan and the rest.

"There is no law but the Soviet

imprisonment, not alone for their poor people "like sheep without a shepherd when the snow and all of the millions of harrassed Russians whose sufferings almost pass human understanding.

THORNTON'S REMEDY

Sir Henry Thornton recently Quebec, Cardinal Begin, a private car on the Canadian National during his tour of Quebec. This courteous Ontario clergyman a splenetic letter to The Globe. The reverend gentleman's disease is common enough; Sir Henry's treatment is somewhat The insinuation-repeated in the Justice knew of it quite well. We To a Gazette representative's inquiry he said :

Not Catholics alone, but men of may wish to travel in this manner, ary parish church. Unnecessary Ages, when a large part of the work century," says a press despatch. any or of no religion can easily irrespective of religion or creed, and luxuries in the homes, even of on those cathedrals which are still And a statement issued by the new understand the keen anxiety to save I do not intend to tolerate any con-

Doctors are agreed that all forms Affairs, while he was attending the tified by the contact with the most of hysteria are best treated in this way, but from none too worthy motives many are tempted to humor

> The sacred vessels and the sacred ASSUMPTION COLLEGE AND need to be replaced. BRESCIA HALL

Four years ago the arrangements the supreme Head of the Church. of the two Catholic Colleges with in this case, with his continued action This year they enjoyed the first and effort for the relief of starving fruits of this extension of degree Russians, is wholly admirable and conferring powers. Fourteen stu-"In this connection I hasten to and untruthfulness of the accusa- from the Ursuline College received these sacred objects, leaving them authorities was effectively to pre- Western Ontario; it is at least the removal of a serious handicap The atmosphere of the judicial hitherto existing. But it is by no the Soviet authorities, and of the sch me of affiliation which makes court is illustrated by these extracts | the University in fact as well as in from Prosecutor Krilenko's address: name the University of Western "Who shall administer the prop- Ontario. There are many universerty of the Church, the representa- ity courses, well-equipped, welltives of the ecclesiatical hierarchy staffed, whichit would be impossible, or those who give to the Church even if desirable, for the Catholic their pennies, earned by the sweat colleges to duplicate. For Catholic of their brow? This is the ques- students to participate in full measure in the great educational "This is why it is of no import- facilities thus offered and placed ance whether it be the Catholic, freely at their disposal, it is, of other Church. According to the buildings of the Catholic colleges canons, the sole proprietor of be located in London. Thus far church property is the representa- Assumption College has not been tive of the Church-the Vatican, able to fulfil this requirement, which is outside of Soviet Russia. | though it is hoped that the near

The Ursuline College on the other erty.' It is clear who is the real Building, the site for which is

A striking evidence of the wisdom "We call this right of the Holy of thus entering into full participa-Father RELIGIOUS PREJUDICE. We tion of the University benefits is Governor-General's gold medal PREJUDICE, and we also call all awarded for the highest graduate standing in Arts, and open, therefore, to the competition of all Arts "We also call all of these acts of graduates, was won by Miss Winthe Church thus in our penal code | ifred Guinane, of Mount Carmel, and we have a right to do it here Ontario, a student of Brescia Hall. in our own country. The use of Miss Guinane, who is but twenty those religious prejudices for the years old, led by a comfortable purpose of killing in the child the margin, with an average of 87 in

It is also worthy of note that four consider it a political act coming of the seven Brescia Hall graduates secured grade A. standing.

It is a remarkable and to our Fedoroff to the court, Prosecutor mind a very gratifying fact that of the forty odd University students "Citizen Fedoroff can speak in at Brescia Hall the graduating age ant people and children that the why can not their brothers do like-

certain ecclesiastical valuables for pose of these valuables myself be- not permit it. To the formal pro never have that eminently desirable leaven of liberal education children, you reply 'I shall do so' amongst lay Catholics so long of the Church. One could conceive new hypocrisy, John," was the and we say: 'We do not permit as the present stupid system But now, says The Freeman, "tardy ing with the Soviet Government. I it." We know how to react against obtains. With Entrance to High news cables have made it clear that was ready to do everything possible, that. Your game is up. You have school at fourteen or fifteen; four years High school, and with four, five or six years of professional "Your religion-I spit on it-as training, the Arts course is simply will remain until the whole course of studies is so adjusted as to give it

The girls of Brescia Hall have From every Catholic heart shown the way, by taking their to the God of mercy and justice a when most of our boys matriculate. But is it altogether the boys' archbishop and priests in solitary fault? Are they not victims of a stupid not to say vicious system?

THE LOW COST OF RELIGION BY THE OBSERVER

Calculated by the same sort of arithmetic that we apply to our worldly affairs there is nothing in the world so cheap as religion. There is not a community in the Bolshiviki with a policy of "open- part. In the foreign papers lists offered the venerable Archbishop of world which does not spend more money on several unessential things than it spends on religion. Take, for instance, the ordinary town. action brought from a certain The people who live in it spend several times as much to support moving pictures as they spend to support religion. They spend much more for drink and for tobacco unusual and likely to be effective. than they do for religion. They spend twice as much for unnecessary adornment of their persons, "You cay say this from me, that and much more for a number of

Religion is cheap. A few auto-

workingmen, in some cases far the glory of Europe was done as a organization declares the conception exceed the salary paid to the parish simple act of Faith by the people of the Bible as a single inerrant priest. The parish priest is often themselves. one of the lowest paid men in the town. The alms given to the poor is usually a good deal less than is spent for new hats or new neck-ties; in replacing household articles that are not used up and do not

There is enough money spent on were completed for the affiliation the churches of half a dozen dioceses sisted on the handing over of the But the action of the Holy Father the University of Western Ontario. Whether or not the altar of the possibly they noted an improveparish church is bare and shabby ment. our homes are not allowed to lack anything that we can think of for makes clear not only the meanness dents from Assumption and seven their adornment. In fact, our editor of the London Tablet, the clergy are, for the most part, leading Catholic paper in the Enginform Your Excellency that the tion against the clergy, but reveals the degree of B. A. In itself this compelled to give their time to lish language, removes a noted Holy Father is prepared to buy that the real purpose of the Soviet is a great advantage to Catholics of anxious consideration of ways and figure from the Catholic intellectual means of making the ends of the life of England. Under his manageparish meet, in a financial way, when they ought to be in a position high level of scholarship which it tribunal in which the prelates and means the full measure of the to devote themselves to purely

> and sisters to be at our beck and mentary and popular orator in the and failed to present his inventory. call at all times, and we do not want to pay a fair price for their tury. services, whilst we are willing to pay any price that theatres or other amusements may demand of us. It takes a Catholic parish years to pay off a small debt which a shopkeeper or a theatre manager can pay off in a few months. This the Faith, and of the emancipation is the truth, and a truth which is not at all to our credit. We dom of oppression and misgovernprofess to think that religion is the ment under which they had lain so knowingly suppressed the lemost important concern of our long. Like his contemporary principle that all ecclesiastical principle that all ecclesiastical principles to the lemost important concern of our long. lives; we know that it must have O'Connell, however, he was fated State, and in quoting the treaty of a financial support because it has to meet with opposition and misun- peace with Poland they omitted pur to do its work with human means derstanding from quarters from as well as with Divine means; yet which he had the least right to look we are disposed to grumble at for it, and like the Liberator, too, every demand on us for the support died a disappointed man. Ample of the Church while we are cheer- reparation has in the event been fully ready to pay and pay high for the lot of both of these champions wishes, but within the limits anything that ministers to our bodily of Faith and of Liberty, and their comfort or pleasure.

it? Is it not a thing to be heartily far beyond it. ashamed of? We are grudging in the very matter of all matters institution in the world are jammed with people who jostle one another for the right to pay in their money made upon them.

Well, this would have less significance if people were eager to avail Bright. "How goes the old super let us make a comparison in that stitious' editor of the Tablet. matter, and see how the case stands there. Is there any other matter of serious concern to human beings that gets so little attention as religion? If there is, what is it? Is there any other matter which men try to dispose of with a few hurried words night and morning, and a hasty three quarters of an hour

once a week? If so, what is it? Not any of the means of enjoyment. Not amusements. Not business. Not household adornment or personal adornment. All these are matters of continual concern and no day goes by without taking up in the mind of the average man, a great deal more time and thought than religion, prayer and the glory of God take or receive. Religion is not attended to either on its spiritual side or upon that side to which it is necessary to give financial aid, to anything like the same extent as are a score of things which, by comparison, are of no importance whatever.

NOTES AND COMMENTS

A class of schoolboys took charge of the editorial department of a declared, "has passed away and newspaper for one day. Our Winni- with it much of a traditional peg contemporary, the Northwest theology." And so it goes all along Review, thinks it would be interest- the line. President Harding must ing to know if any difference was certainly be the possessor of a apparent to its readers. If we may large fund of optimism, to say cigarettes in this country to put judge from the editorial utterances nothing of imagination. of numerous papers up and down first class financial shape. the country we should say that

ment the Tablet maintained the high level of scholarship which it "An illegal demand, do not present inherited through a succession of editors from its founder, Frederick There is nothing that comes so Lucas, who was a cousin of John cheap as religion. We want priests Bright, England's greatest parlia- tions of the Commission at Yaroslav latter half of the nineteenth cen

Lucas, who was a convert from Quakerism, found in the Tablet a vehicle for his exuberant intellectual vigor, and made it the force it this case, as formerly, the clergy certainly became as a champion of very cleverly distorted the law of the Irish people from the thralnames are now honored wherever This is the truth. Canany one deny the English language is spoken, and Goubispolkom (a Government body) of Petrograd during the course of

SINCE LUCAS' time the Tablet has ing for their aim the arranging of which is the one we ought to be undergone many changes, but has generous in. Can we compliment never lost the high intellectual ourselves on our good sense any character which its founder gave to more than on our generosity? it. Mr. Milburn, who had for recourse to repressive measures, what a difference there would be twenty-five years been assistant to What a difference there would be twenty-five years been assistant to in the condition of our parishes J. G. Snead Cox, succeeded to the in a financial sense if we would editorial chair on the latter's withonly put them on a footing equal drawal, and the highest tribute to that on which we put the which can be paid to him as an theatre or the fashions in dress. editor is that in the judgment of The Church alone has to beg for competent authorities the paper directed. The representatives of the government, when they attempt money. The doors of every other fully maintained its high standard under his gridance.

REFERRING TO the relationship first. The makers of gewgaws for between Lucas and John Bright we the person or the home cannot are reminded of a story told of supply the demand as fast as the their meeting some time after the effective. Nearly everywhere that people call out for more and more. former's conversion. Lucas, like The Church alone has to beg. his cousin was a Member of Parlia-All others are hard put to it to ment, and when entering the House advanced in the meetings of the keep up with the demand that is of Commons one day shortly after his election met Bright in the corridor. "Well, Fred!" ejaculated of Catholics being lax in the finan- quick rejoinder. Bright laughed, cial support of their Church if they and passed on. It is said that he were always ready and eager to retained throughout life the highest give ear to her counsels and willing respect for both the character and to aid in her spiritual mission. But the mental qualities of the "super-

> PRESIDENT HARDING has recently paid what is termed a "high tribute" to the increasing power of the Bible "as an inspired vehicle of the greatest truths," in a letter written to express regret at his inability to attend the annual meeting of the American Bible Society. Michailoff, had notified the parochial 'Whatever mutations may come in the affairs of men," he wrote, "the Bible remains the book of books. . It is winning constantly wider acceptance among men wherever they live as the inspired vehicle of the greatest truths that have been Hvetzko with a group of parishioners revealed to the world.'

THIS SENTIMENT is, no doubt, very admirable as regards the Bible itself, but it can scarcely be called anything but high imagination in regard to its hold upon those who parishioners was held in the church profess to make it the last course and it was decided to consider the of appeal in matters of belief. While the President was writing these words a congress was in giving as the reason of this decision the fact that the Soviet government session in J. P. Morgan's library, New York, discussing ways and affairs in proposing to audit church IN THE parish of Pine Grove, dio- means to deprive the Bible of whatcese of Ogdensburg, N. Y., fifty ever slender threads of authority men, members of the parish, are it still possesses in the non-Catholic engaged in building the new parish world. "Present-day scientific, hall and school, the only expense in- ethical and philosophical theories hall and school, the only expense incurred being for the material. will be employed in rewriting the and pointed out to him the necessity the land in private or public who mobiles cost as much as the ordin- This is reminiscent of the Middle Bible in the light of the twentieth of signing the contract; but the

volume to be, "an unfortunate inheritance from mediaval Europe.' "The old order," it is further

MOST IMPORTANT DOCUMENT

CONTINUED FROM PAGE ONE

scriptions of the Soviet Government. Thus, in reply to the dispatch of the priest Routkovsky (Dean of Yaroslav,) on the subject of the tation of an inventory to the local Commission and the requirements of this body, the Archbishop in his disthe inventory." In compliance with the order of Monsignor Cepliak, the Dean of Yaroslav, the priest Routan act for which he was tried and condemned to a year in prison by the Revolutionary Tribunal

Petrograd (t. 1 8 & 21.) The most interesting feature of this new position of the clergy was their tendency to find a "juridical" basis for their pretentions and in which were in force through the employment of fraud. Thus, in citing the decree for the separation of Church and State, the clergy posely the fact that, after this reaty was made, the Russian Soviet Federated Socialist Republic agreed permit all citizens of nationality to organize their religious activities according to their general legislation of the R.S.F.S.R. Such was the new situation

the last half of the year 1922, havnew contracts with the Catholic parishes, were without results The law could not be enforthe government was obliged to have churches, a move which nullified at once the secret aim of the counterrevolution, viz., the arousing of the masses of the people against the Soviet authoritie the efforts of the Church party were enter the assemblies of the faithful, found no one present or, on the other hand, were accorded a very hostile reception and all their efforts to convince the parishioners of the necessity of signing the contracts in their own interest were inassemblies were held, the Catholics urged the same motives for refusing to sign the contracts which had been Roman Catholic clergy and in the circulars of Archbishop Cepliak, namely, that the Roman Pontiff was the sole administrator of ecclesias property; and at "Much better than the time, they appealed to Canon Law, crisv. John." was the to the decree for the separation of Church and State, and to paragraph of the peace treaty of Riga, -an obvious proof that all these reasons had been explained and urged upon the masses of the faithful by their clergy.

SIGN WITH RESERVATIONS

In the district of Moscow-Narve. an inspection of the Roman Catholic Church of the Assumption of the Blessed Virgin (1st Rota, n. 1) was undertaken and the first contract was signed on November 16, 1919 with this reservation: "temporarily pending the approval of the supreme authority of the Roman Catholic Church, i. e., the Roman Pontiff." The minister of ecclesiastical affairs committee that the inventory would be audited on March 6, a procedure which required the presence of representatives of the group responsible for the church. But on arriving at the church at the time agreed upon, Michailoff found the who prevented him from proceeding, and at length it appeared that the majority of the parishioners who had concluded the contract for the use of the church, had already presented their resignation to the paro-

chial committee.

The same day a meeting of the earlier contract as dissolved and henceforth not to agree to another. was interfering with ecclesiastical property and the administration of the Church in accordance with the regulations of civil law. The same day, March 19, the representatives of the local section of the district of Moscow, Michailoff and Losseff, once

Arriving at the church with the members of the militia, Smirnoff members of the militia, Smirnoff found there about thirty of the faithful and two priests, Routkovsky and Pronsketisse. When the representatives of the government ordered all those present to leave the church the latter refused to with the Darw Vasalkenian of St. Catherine,

kovsky were the first to kneel down. fluence with his people, the latter refused, saying that he could not drive worshippers from the church. The parishioners absolutely refused Consequently after a last notice to to sign contracts, invoking at the the faithful, an armed force was same time Canon Law. Citizen Charnasse, even employed threats directed in a loud voice against the Soviet power and its representatives who were at the hurch, (t. I 1. 63-65, 90-95 et 136.) DIFFICULTY IN CLOSING CHURCHES

Ouchakovsky 22, in the Narvo-Peterhoff District a contract could not be made with the group of parishioners for the Dean of the said church, the priest Eismont, every time that the minister of the ecclesiastical affair of the stated district proposed to him to call a meeting of the parochial of his religion and adding, that he would not permit the "Opritchniks" (police-guards) to meddle with the sanctuaries. In the spring with the sanctuaries. In the spring with the sanctuaries. In the spring of 1922 the dean had said to the minister Kedik: "I shall not edik that he obeyed no one but his superiors and protested against again accompanied seal the church, but this time like-wise he was unable to execute his the keys of the church, and the crowd of parishioners assembled was very hostile toward the govern-ment; a boy having even sounded the alarm. (1.79, 95, 122.

The 22nd, of June, 1922, the

removal of valuable articles from the Church of St. Stanislaus was begun. The process of removal had commenced in the absence of the Dean Jounievitch, who happening in at the end of it, cried out PARISHIONERS ACTED OF OWN ACCORD to the members of the Commission, Viassoff and Kelesnikoff: "Get out of here." In this church the minister of the district, Mitchourine, had tried in vain for several months to organize an assembly of methods of the clergy, but because such steps on the part of Catholics would be in nationalization and use of Church parishioners for at the determined parishioners, for at the determined hour no one came. In like manner Mitchourine could not succeed in finding the priest Jounievitch, who, when Mitchourine arrived while he was saying the office, disappeared at the end of it in the presbytery. The day the church was closed Mitchourine arrived at about ten o'clock in the morning and Joun-ievitch begged him to permit him to celebrate the lest Mass. Having received permission he celebrated until 6.30 p. m. without interrup-tion; then Mitchourine was obliged to have recourse to the police. (t. I 1. 120, 121, 191, et 192.)

While articles of value were being removed from the Church of St. Catharine, June 24th, 1922, the dean Hodnevitch refused to show the place where these objects were hidden. When the minister of affairs of this District, Citizen Kolesnikoff, approached the altar, he found there the tabernacle which he asked him to open for him. Hodnevitch not only refused to do so, but declared that he would not permit the representatives of the government to open it, and that they would be able to do so only after having walked over his dead body. He then addressed exhortations to the parishioners to defend the altar and explained "Parishioners, let us go to pray and defend ourselves, let them pass over our corpses." As a result, in order to avoid a collision with the believers, the inspection of this tabernacle had to be abandoned. (t. I, 1. 101, 192 et 213.)

A NOISY GATHERING

In the Church of the Blessed Virgin, October 28th, 1922, the minister of ecclesiastical affairs when the Solders made those who of the District of Viborg, Citizen Niemenenko, had called a meeting of the parishioners to discuss the question of the election of about twenty of those who could sign the contract for the use of the church. The assembly at which the solders made those who force, a policeman had pushed a sick woman, and he, Charnasse, had on the altar (i. e. the tabernacle), the declared that they would do this only over his dead body. He then said to the congregation present: The Bible is winning constantly officers of the Mass were: Rev. Wilder acceptance among men where-lever they live as the inspired vehicle of the greatest truths that have been revealed to the world."

The Bible is winning constantly officers of the Mass were: Rev. J. Harrigan, Mitre Bearer; Rev. P. McKeon, Crosier Bearer; of the Commissioners Kolesnikoff and the Commissioners Kolesnikoff and the Commissioners to on the altar (i. e. the tabernacle), the declared that they would do this only over his dead body. He then said to the congregation present: Oyster Bay.

The Bible is winning constantly officers of the Mass were: Rev. J. Harrigan, Mitre Bearer; Rev. D. McKeon, Crosier Bearer; Rev. D. McKeon, Crosier

priest declared that such a step was opposed to the teaching of the Cath-Vompasse, presided, was very noisy, olic Church and that auditing of ecclesiastical property was very close to sacrilege. On account of this refusal to sign the contract, the uproarious cat-calls. The parish-Church of the Assumption was closed on December 5, 1922, by a decree of the Goubispolkom of Petrograd, in the presence of the administrative Section of the Moscow-Narve district, Citiens Smirroff (Citiens Smirroff). permit the church to be closed.

(1. 58, 59, 61, 64, 6, I. the church, the latter refused to obey and, falling on their knees, they began to chant prayers. The two priests, Pronsketisse and Rou!-Heart of Mary, with Dean Maletzky When Smirnoff proposed to the priest Hvetzko, who happened to come in, that he should use his influence with his people, the latter of the Russian Greek Catholic

introduced into the church and the soldiers received orders to make those leave the church who did not retire of their own accord. This into the activities of the Roman was done. Some of the faithful Catholic clergy, and to make, cried out in protest and one of them, as a result, the necessary arrests and searches and to prepare a proces-verbal against the culpable parties. To the proces-verbal have been added the documents found at Poussevith's house, as mentioned above, and which have thrown full In the Church of St. Casimir, rue light upon, explained, and made clear the events of 1922. At the cross-examination which he was made to undergo, Poussevitch had declared that these protocols were brought' to and deposited with him

in his presence by the prelate Budkiewicz, or by the functionary of the parochial chancellary of St. Catherine, John Jakobovitch; he no longer recalled which of the two. assembly, refused under various On the same day or on the next, pretexts, invoking the Canon Law during the search made at Pousse

proces-verbal was instituted, as a result of these events, are the the minister Kedik: I shall not permit parishioners to speak to you." On the 24th of July, 1922, Citizen Kedik received from the administrative section of the Soviet of Petrograd the order to close and seal the Church. Upon his and seal the Church Kedik Provided the church of the section of the Soviet of Petrograd the order to close and seal the Church Wedik Provided (10) Trogram (11) Hodnieved district the church Kedik Provided (10) Trogram (11) Hodnieved district the church Kedik Provided (10) Trogram (11) Hodnieved district the church Redik (13) In the section of these events, are the following: (1) The Archbishop nine year district the section of the Soviet of Petrograd the order to close the church (13) In the Archbishop nine year district the section of the Soviet of Petrograd the order to close the church (14) In the Archbishop nine year district the section of the Soviet of Petrograd the order to close the church (15) In the Archbishop nine year district the section of the Soviet of Petrograd the order to close the church (15) In the Archbishop nine year district the section of the Soviet of Petrograd the order to close the church (15) In the Archbishop nine year district the section of the Soviet of Petrograd the order to close the church (15) In the Archbishop nine year district the section of the Soviet of Petrograd the order to close the church (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year district the properties (15) In the Archbishop nine year distric of Petrograd the order to close and seal the Church. Upon his arrival at the church, Kedik found a crowd of faithful in a very hostile attitude, and he did not the Russian Greek Catholic Church (12) Ivanoff, (13) the Exarch of the Russian Greek Catholic Church (16) J. to seal the church. The Eismont had said then to (15) the priest Pronsketisse and (16) (15) the priest Pronsketisse and (16) the citizen Charnasse. These have ane,-student, non-partisan in poli protested the charge made against the closing of the churches. On the 28th of July, 1922, Kedik made their depositions which amount to a them and the first thirteen have made his appearance again accompanied by a representative of the police to been among them no secret or

> cussed. At these meetings, they declare, political questions were not discussed, and the acts of the government in its relations with the Church were not treated, except from the point of view of Canon Law. No one was busy with an

agitation against the government.

The refusal of the parishioners pposition to the dogmas of their property, the registration faith, dogmas which the parishioners knew very well without the aid of the clergy. They themselves maintained the same opinion that ecclesiastical goods and effects were the inviolable property of the Church, and the decrees of the government to nationalize this property were contrary to the dogmas of

As to the dispatch of March 19, 1922, to the priest Routkovsky at Jaroslav, Cepliak declared that this dispatch could by no means be considered as a call to disobey the decrees of the government, but solely as giving a correct idea of Canon Law according to which ecclesiastical goods, being sacred, belonged exclusively to the Church, and to its head, the Pope who alone would dispose of all these possessions of the Church. The priest Routkovsky, when protesting his innocence, declared t. I 1, 205 et 228) that while the congregation was being expelled from the Church of

obeyed immediately. Pronsketisse declared (t. I 1. 209, 227) that while he was saying his prayers as usual at the time of the closing of the church, the representative of the government demanded that everybody should leave the church but that he, Pronsketisse in spite of all this had continued his prayers. Citizen Charnasse had given evidence that on hearing the order to leave the church, he had remained, for some others of the faithful had remained there also. When the soldiers made those who

tion, the following:

(1) John Cepliak, sixty-five years old, native of Dombrovo. district of Bendzine, bailiwick of Petrokoff,—Archbishop, never tried before;

(2) Anthony Maletzky, sixty-two years old, Prelate, never tried before;

before;
(8) Constantine Budkiewicz, sixty-

five years old, Prelate, noble Viteksk, never tried before; (4) Anthony Vassilevsky, fifty-nine years old, noble of Mogileff,

priest, never tried before;
(5) Peter Janoukievitch, nine years old, peasant-priest of the Gover Administration of Vilno, district of order Diana, bailiwick of Mers,—con-demned in 1920 to one year's hard from the church:

(6) Stanislaus Eismont, thirty-five years old, peasant-priest of Minsk, never tried before; (7) Edward Jounievitch, twentyfive years old, priest, commoner of

marriage;
(9) Lucian Hvetzko, thirty-three years old, peasant-priest of the Administration of Grodno, district of Sokol, village of Malicheff; the Suffered trial according to Penal Code p. 121, but the process was annulled by the amnesty of 1922; (10) John Troigo, peasant-priest

of the Administration of Grodno, district of Sokol, village of Proga-

tried before;
(12) Dominic Ivanoff, thirty-nine
years old, priest, noble of the
Administration of Vitebsk, never

tried before;
(13) Leonide Fedoroff, forty-three years old, son of a workman of Petrograd, Exarch of the Russian Greek-Orthodox Church, never tried before

Augustine Pronskatisse,

twenty-six years old, peasant-priest of the Administration of Kovno, district of Chavel, never tried

(16) Jacob Charnasse, seventeen years old, peasant of the Adminis-tration of Kovno, district of Berntics, never tried before, are cited to appear before the Great Tribunal of the R. S. F. S. R. The first thirteen are accused of having formed in Petrograd, from the end of 1918 counter-revolutionary organization, that the assemblies of the clergy having an anti-revolutionary object; Of the 36 wise he was unable to execute his design, for the priest Eismont was absent, and had taken with him the keys of the church, and the assemblies of the clergy had no official character, and at them only questions that were the soviet Government regarding the strictly ecclesiastical were dispersion of the church and State, paragraphic of previous content of the clergy had no official character, and at the soviet Government regarding the strictly ecclesiastical were dispersion of the church and State, paragraphic of the church and state of the clergy had no official character, and at the soviet Government regarding the content of the clergy had no official character, and at the soviet Government regarding the content of the clergy had no official character, and at the soviet Government regarding the content of the clergy had no official character, and at the soviet Government regarding the content of the content ticularly the decree of the Assembly of National Commissioners of the 23rd of January, 1918, concerning the separation of Church and State, and giving additional rules.

In order to obtain their end, the accused appealed to the religious of the Catholics of Petrograd.

ACCUSED OF USING PULPITS FOR PROPAGANDA

They carried on their propaganda marriages, and keeping of other records. In order to justify their criminal conduct they appealed to Catholic Canon Law and wilfully misrepresented the laws passed by the Government; they influenced the religious conscience of the faithful in order to excite hostility towards the Soviet Government. Their conduct worked up the masses in the parishes of Petrograd, and led them to unanimous opposition against the appropriation and use of Church property, the closing of churches, and the seizure of articles of value which took place in 1922 in Petrograd, and this in spite of the manifest opposition of this policy to the legal claims of the government. Such criminal opposition falls under the provisions of the Penal Code, p. 63 and 119.

Furthermore, there are special charges against the following:

Cepliak is accused of helping the above-mentioned organization by issuing a pastoral letter to his the Blessed Virgin on the 5th of clergy protesting against the December, 1922, he was in it saying seizure of articles of value used for his prayers, and the moment he was ordered to leave the church he mission of Church authorities. In reply to a question from the priest Routkovsky of Jaroslav, concerning the inventory of Church goods demanded by the local Commissioner, he answered by telegram, dated March 13, 1922: "Demand illegal. Do not give the inventory." Where-fore the priest Foutkovsky refused to give the inventory,—a crime which falls under the Penal Code, Sec. I. p 77.

Hodnievitch is accused of opposing society on June the 24th, the seizure of articles of value in the church of St. Catherine of Petrograd. When "The

over our dead bodies." In consequence of this, the said tabernacle could not be inspected by the Commissioner. This offence falls under the Penal Code, p. 119.

Jounievitch is accused of having offered resistance on the 22nd of

offered resistance on the 22nd of June, 1922, in the Church of St. Stanislas at Petrograd, when the Commissioners Kolesnikoff and Ivanoff selected articles of value, of having shouted,—"Get away." This falls under the Penal Code, p.

Routkovsky and Pronsketisse are accused of opposition when, on December 5th, 1922, the Church of the Assumption of the Blessed Virgin was closed by order of the Government. In spite of positive order from Citizen Smirnoff, the head of the Administrative Division demned in 1920 to one year's hard of Moscow-Narve, and from the labor for having held burial service representative of the police, commanding all present to leave Church, the two above named, far from obeying the order, prompted the crowd that filled the Church to oppose the Government by falling on their knees in a spectacular Vilno, never tried before;
(8) Theophile Matoulianis, peasant-priest of the Administration of mass of the parishioners. By Kovno, district of Vilkomir, village of Koudarichki, condemned in 1919 by the Tribunal of Regitz for having baptized a child of a mixed enactments of the Government. This falls under the Penal Code, p.

Accusation against Charnasse.-In the same place and under the same circumstances as above, being among the crowd when the police by order of Smirnoff began to expel from the church those who refused to leave, he with others who could not be identified, opposed the action of the Government and moreover, publicly lino, never tried before;
(11) Paul Hodnievitch, forty-two
years old, priest, citizen of the
Administration of Radom, never
Administration of Radom, never
Government and moreover, publicly
insulted its representatives who
were in the church. This falls
under the Penal Code, p. 77.
Government Attorney of the Government Attorney of Great Tribunal of the Republic. ISATCHIK

EMIGRATION FROM GERMANY

Hamburg, April 28.-The great increase in the number of German emigrants has served to increase (14) Francis Routkovsky, thirty-nine years old, peasant-priest of the district of Belostok, never tried of Catholic emigrants, which maintains headquarters in this city Ninety-eight per cent. of the Ger man emigrants, it is estimated, leave for foreign countries by way of Hamburg, as the rate of exchange makes it impossible for them to travel by way of Amster-dam, Rotterdam, Genoa, Trieste or other European ports.

year was 36,527, a high mark. In 1921 there were 23,354 emigrants and in 1920 there were 8,450. figures may be contrasted with those of 19.3, when there were 25,843

Of the 86,000 who left Germany last year, it is estimated that there were 19,000 males and 17,000 females. Fifty per cent. of the emigrants were between the ages of seventeen and thirty. About 11,000 were married and 25,000 unmarried.

Industrial workers and mechanics formed the largest group of the emigrant population, numbering about 11,500. About 8,000 were engaged in agriculture or lumbering. The greater portion of the emigrants went to North America. They were recruited chiefly from Berlin, Hanover and the Rhineland.

RELIGIOUS TRAINING ALL-IMPORTANT

The importance of religious train ing was stressed by Secretary of State Charles E. Hughes in an address made before the Sunday school classes of Calvary Baptist Church, Washington.

The interrogation of the future, ature." said Secretary Hughes, will be, 'are they trained in relig-on?" There is an abundance of instruction in everything else. What the world needs today is religious instruction and the Sunday school represents an important

tion of righteousness, installed by proper instruction, will supply the proper instruction, will supply the majesty and dignity in keeping power upon which the nation will with the solemn entrance of the

BIBLE REMAINS "BOOK OF BOOKS"

paid high tribute to the increasing power of the Bible "as an inspired his inability to attend the one hundred and seventh annual meeting of

society," wrote President Harding, "the Bible remains the book of

"The Bible is winning constantly

On May 24th, the Ursuline College of "The Pines," Chatham, was the scene of an event of unusual interest when was celebrated the 60th anniversary of the religious profession of Mother Mary Theresa McGregor

Ursuline sisters, fired with zeal and tion

as accused are dead, the Archbishop Ropp and the priests Barkovsky and Ivitsky have left the country. (t. I 11, 289).

In view of the foregoing exposition, the following:

This offence falls under the Penal Code, p. 119.

The matter to get at the tabernacle except over our dead bodies." In consequence of this, the said tabernacle could not be inspected by the Commissioner. This offence falls under the Penal Code, p. 119.

DIAMOND AND GOLDEN

JUBILEE AT "THE

PINES"

On May 24th, the Ursuline College

B. Blonde, E Cartier, R. Blonde,

L Burns, Torch Bearers.

A large number of Diocesan Clergy, former pupils, relatives and friends of the Jubilarians were also present to offer congratulations and growth of the price of the pri

tions and good wishes. The singing by the students under the direction of the Rev. Dom Eudine, O. S. B., of Farnborough of Mother Mary Theresa McGregor and the 50th anciversary of that of Mother Mary Agnes Kent. The event is of more than passing import to the Catholics of this province as Proper of Pentecost was readered delicacy of pioneers of Catholic education in purity of tone, with an interpreta-tion of the deep meaning of the It was in May of 1860 that four liturgical text that was deeply devo-trapline sisters, fired with zeal and tion inspiring. The "Credo" inspiring. The



MOTHER MARY THERESA

rich in faith, arrived in Chatham, arranged with alternate verses plain intent on founding an Institution chant and "falso bordone" gave a for Catholic education in that city. The Offertory of them to travel by way of Amsterlam, Rotterdam, Genoa, Trieste or
other European ports.

The number of emigrants last
rear was 36,527, a high mark. In
sear was 36,527, a high mark. In
sear was 36,527, a high mark. In
secrating hereelf to a life hidden in
secrating hereelf to a life hidden in
God vet deveted to the benefit of
The sermon of the occasion was
The sermon of the occasion was
St. Anthony's Bure
the Mass "recto tono" was followed
by the special Jubilee number,
'Jubilate Deo," harmonized in five
parts by Aiblinger and sung with
exequisite beauty and finish of expression.

Annie MacPhie, New Vic-God, yet devoted to the benefit of society through the noble apostolate delivered by the Rev. Father Stanley of education. Mother theresa thus of Woodstock who declared that enjoys the unique honor of being "as the State honors its heroes so the first Religious of any Order to pronounce vows in the Diocese of London. In this long religious lifejourney she has had the opportunity was the first woman to prespopulation, and especially the pro-gress of religion, the increase in the carrying out the orders of her number of churches and convents, and of schools where thousands of young souls are taught the saving truths of salvation and equipped with that training which enables them to cope with life's problems and responsibilities. In these six Following the Mass, His Lordship decades of years she has seen her of the Sacred Heart erected in the mustard seed to the sturdy tree, convent grounds to commemorate from the little cottage on Murray the Diamond Jubilee. During the Street where she pronounced her procession to and from the statue, holy vows to the beautiful Convent suitable hymns were sung. on Grand Avenue which today is on of the foremost educational institu- a program of music and song was tions of Canada, while eleven other houses of the Order have been established in the Diocese of London whose members continue the great apostolate of education begun in 1535 by their holy foundress St.

Angela. The Jubilee of these two veteran Ursulines was celebrated with fitting ceremonies. As the joyous peals from the great bell-tower died away upon the morning air, the procession of Acolytes, Rev. Clergy, Right Rev. Monsignori, and effort to meet that need.

"The work of the school should be honestly dealt with. Either deal with the subjects in the Bible the chapel and proceeded to the must teach boys and girls to do the right thing. Sustained conviction of righteousness, installed in the chapel and proceeded to the sanctuary, while Religious and students sang the beautiful motet ministers of the altar about to offer sacrifice. The Solemn Pontifical High Mass followed, offered by the Right Rev. Bishop, assisted by the Right Rev. P. J. McKeon, D. P., Rector of St. Peter's Cathe-President Warren G. Harding aid high tribute to the increasing the Rev. L. M. Forristal, Professor of Canon Law and Sacred Liturgy vehicle of the greatest truths" in a in St. Peter's Seminary, London, letter written to express regret at and the Rev. J. White, Assistant Pastor of Tilbury. The Very Rev. Dean Downey of Windsor and the Rev. J. Gnam, pastor of St. the American Bible Society.

"Whatever mutations may come in the affairs of men and of human society," wrote President Harding. Wallaceburg, Deacon and Sub-deacon of the Mass. The other officers of the Mass were: Rev.

superiors is well known to all and on this occasion we have assembled to do honor to one who has been similarly eulogized Rev. Mother

At three o'clock in the afternoon

presented by the Students, during which His Lordship conferred the Honors of Graduation upon Misses
Mary Helen Blonde, Mary Cecelia
Houlahan, Lottie Laporte, Marion
Flannery of the College Course,
and upon Miss Helene Corrigan,
A. T. C. M., of the Music Course, and presented the Medals awarded the various departments. The Jubilee Cantata by the Minims was very charming. The Semi-choruses, Vittoria's "Ave Maria," Pales-trina's "O Bone Jesu," and Aib-linger's "Jubilate Deo," all unaccompanied, in four or five part harmonizations, called forth con-tinued enthusiastic applause. The piano and harp numbers were very excellent also, and Miss Helene Corrigan delighted the audience with a "Recitative and Aria from "La Traviata" by Verdi.

Bishop Fallon addressed the graduates and students in that happy, inspiring, and inimitable manner that is characteristic of all his addresses, encouraged them to strive ever onward and upward to the very pinnacle of intellectual attainments and, referring to the "dreams" mentioned in the valedictory remarks of the graduates, asked all to co-operate with his "great dream" for the highest possible attainments along intellectual and educational lines for every boy and girl of his diocese. In congratulating the Jubilarians of the day he spoke with gratitude and apprecia tion of the great work in which the had for over fifty years so nobly assisted and wished them yet many years of peace and happiness in the service of God and in the saving of

Wherein we sin, therein we are punished. Religion brings into accord our intellectual, moral and emotional

HARD FOR AN OLD MAN TO KEEP UP

Washington, D. C., May 7.-The task of the modern pastor who would build a school-house for his parish is not an enviable one, according to the Right Rev. Monsignor James F. Mackin, pastor of St. Paul's Church, who at the age of eighty-five, is embarking upon the construction of a modern \$200,-000 school

"Everybody wants something different in the school," said Mon-signor Macklin in speaking before the St. Paul Parish Council of the National Council of Catholic Men. "First the little boys came around and want to know if the new school is to have a swimming pool. There's a puddle out there two feet deep

"Then the young men come around and want to know if we are going to have a stage from which they can spout Shakespeare. We'll have to build them a stage to

satisfy them.
"Then the young girls come around and want to know if they are going to have a place to 'dawnce.' I suppose the next thing they'll be asking for is a beauty parlor. Maybe they'll want a manicure parlor, too. The best manicure parlor is the kitchen. I saw recently that the girl who won the recently that the girl who won the prize for having the most beautiful hands in the New York contest claimed they were the result of washing dishes.

"The present generation of our young people is traveling so fast that we can hardly keep up with them. It's about all we can do to keep up with the children." keep up with the children.

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SUNDAY AFTER CORPUS CHRISTI

THE HOLY MASS

"A certain man made a great supper The holy Sacrifice of the Mass—the Lord's Supper—is the great, pre-eminent act of our religion. The gospel gives us the very words of our divine Lord: "This is My Body: This is My Blood: do this in memory of Me" (Luke xxii. 19). And St. Paul, to whom the mystery was divinely revealed proclaims. was divinely revealed, proclaims the same great truth: "For I have received of the Lord, that which I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat, this is My Body, which shall be delivered for you; this do for the commemoration of Me. In like manner, after He had supped, saying, This chalice is the new testament in My Blood" (1 Cor. xi.

And this word was received by the Church and believed in, and the Apostles began the sacred rite—the breaking of Bread; and ever since in the Church of Christ the adorable Sacrifice of the Mass—the Lord's Supper—has been celebrated day of the Mass—the Lord's Supper—has been celebrated. day after day throughout the long succeeding ages.

venerable churches tell us of the Holy Mass. The altar was the throne, the church the palace of the King! The art, the skill, the labor of man found their triumph in erecting the noblest buildings for the celebration of the Mass.

Long centuries passed, and there was scarcely an evil whisper breathed against this holy belief,

Is there not a call, a strong and piercing cry from the Sacred Heart for us Catholics, who believe in the Holy Mass, to be more devout, to be more earnest and loyal towards it? Our forefathers bravely risked fines, imprisonment, and even death for attending Holy Mass. And are we, their children, slack and remiss and coldhearted towards the Sacri-fice of the Altar? Even those who never miss a Sunday's Mass, might they not many a time attend a Mass

out of devotion on a weekday?
But, alas! we cannot help but know that there are many who dis-regard and miss the Masses of obligation; through their own neglect and disobedience the Church has been compelled to imitate the Master in the gospel narrative and try to "compel them to come in."

Too often the precept of the Church

intentions—the glory and honor of God; the remission of sins; the salvation of mankind. His love and the efficacy of the effic God; the remission of sins; the salvation of mankind. His love and the efficacy of the offering are the same. It is the want of desire, of love, of willingness to give ourselves to His service and obedience, that limits the power of the blessings of the Holy Sacrifice upon our souls. When we are present let us unite our intentions with those of the Sacred Heart. He died on the Cross, and is offered in the Mass to give His Almighty Father the honor and glory robbed from Him by the sinfulness of mankind. He offers Himself in thanksgiving for the goodness, the unwearied patience in bearing with sinners, and for all the graces and blessings bestowed on us by our heavenly Father. Then He offers Himself, with our souls humbly clinging to Him, as if He were the chief of sinners—for He took all our sins upon Himself—for pardon and for mercy. Did He not say that He would be offered "for the remission of sins"? And that we may persevere wholeheart-edly in His loving service He offers Himself pleading for all the favors and blessings barried with the form of mer. "Behold this Heart which has so loved man." Surely our faith in this glorious mystery of our religion is strong and blessings and graces that we need and implore for the living and the dead.

The Most Rev. Patrick J. Hayes, Archbishop of New York, was the guest of honor at the annual the dead.

The Most Rev. Patrick J. Hayes, Archbishop of New York, was the guest of honor at the annual the dead.

how our hearts would yearn to be present at the holy Sacrifice. It is the test of a true Catholic! Where is our faith if we are not impelled to be present at Mass as often as we can, even at inconvenience and when can, even at inconvenience and when an effort is required to enable us to attend? Where is our hope? Do we ever think of and wish for heaven, and yet not use the best means of all to secure it? Where is our love, if we forget or begrudge to spare the time to attend? Love nailed the Victim to the Cross; love brings Him down upon our altars morning after morning to be offered for us. And where is a secondar has recently completed a remarkable piece of work which proves the magnificent professional conscience of Science of Sci morning after morning to be offered for us. And where is our love unless it brings us here to our knees to praise and thank and bless our Saviour in return? Our Lord longs may well serve as their model.

stage.

'It is a genuine pleasure to me to sense the fact that there is so great an organization in your profession which is not ashamed to link

FIVE MINUTE SERMON to be remembered, to be loved, to be thanked: He loves to see us around Him, making humble amends for those who never think of Him; and

It is now nineteen centuries since Christ walked visibly in His humanity among the sons of men in the fields of Galilee and Judea. It is nineteen centuries since the Jews brought forth their sick for the shadow of Christ to fall upon them as He passed and to heal them. It is nineteen centuries since Christ went about visibly doing good. And then the Jews took that same gentle and loving Christ and cruci-fied Him. And Christ died, and was buried, and on the third day He rose again and after forty days He rose again, and after forty days He returned to His Father.

God the Son became man to redeem and save us. He came from heaven to communicate Himself to us, and the primary idea of the Incarnation is Emmanuel—God with us. "The Word was made flesh and dwelt amongst us." Our Divine Lord first dwelt with us in the lowly cays at Bethleberg larger. lowly cave at Bethlehem; later on He dwelt at Nazareth, and when He began His public ministry He went about among the people, and Ancient proofs still exist that the Mass was offered in the Catacombs in the days of persecution; and the ruins still existing of ancient and the last dark home of our mortal-type of the catacombs and sorrows. Even when the end came, Christ in the grave shared the last dark home of our mortal-type of the catacombs. ity. "And My delights were to be with the children of men."

When Christ ascended to His Heavenly Father the work of the Incarnation had been complete, if tainly come down upon earth; but He remained for a very few years comparatively, and these comparatively, and these years spent in a very remote country, far breathed against this holy belief, this centre of our worship. Nigh four hundred years ago heretics arose, who denied the divine Presence of Christ in the Holy Eucharist. Their churches, the stolen temples of the ancient faith, became no longer a home, for He did not dwell there for Whom they had been built. The cold desolation of those empty edifices! The altars no longer needed for sacrifice; the tabernacles destroyed, for the Lord had been driven forth!

Is there not a call, a strong and of incompleteness in the work of the Incarnation vanishes. "Behold, I am with you all days, even to the consummation of the world." This was the promise of Christ, and most effectually has He fulfilled it.

Emmanuel—God with us. This is the central idea of the dogma of the Incarnation perpetuated for us in the Sacrament of the Holy Eucharist-Corpus Christi-Body of Christ. By taking together these two mysteries, viz., the Mystery of the Incarnation and the Mystery of Corpus Christi, the Mystery of the Real Presence, we gain the grandest and sublimest idea of God's dealings with His creatures.

Corpus Christi is, then, the treasure of the Church, and was_recognized as such by the Church herself been compelled to imitate the Master in the gospel narrative and try to "compel them to come in." Too often the precept of the Church and the solicitations of the priest are all in vain.

This knowledge should add earnestness to our devotion in attendance at Holy Mass. Devoutly let us renew our faith. The Sacrifice of the Mass is the renewal of Calvary. The same divine Victim becomes present at the consecration; offers Himself for the same dotted with glorious cathedrals and to mized as such by the Church herself from the very beginning. Under the stress of persecution, the infant Church was compelled to betake herself underground with the treasure, and here in the catacombs the Holy Sacrifice of the Mass was offered. When times of persecution passed away, the Church came forth again into the light, and her first care was to provide fitting becomes present at the consecration; offers Himself for the same dotted with glorious cathedrals and to ennoble all that they offer her.

IRISH TEMPERANCE PROGRAM

IRISH TEMPERANCE PROGRAM

A minimum programme, as a stepping stone to more drastic reforms, has been adopted by the light, and her first care was to provide fitting becomes present at the consecration; offers Himself for the same dotted with glorious cathedrals and the consecration of the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the very beginning. Under the stress of persecution, the infant the verself of the was compelled to betake herself on the verse of persecution that the verself of the stress of persecution, the infant the verself of the stress of p

and blessings and graces that we need and implore for the living and the dead.

If we only gave ourselves a little time, a serious moment, to think, how our hearts would yearn to be present at the holy Sacrifice. It is country, we have the great satisfaction of knowing that with those present we are atoning in some measure by our love and faith for the many outrages, offered to Christ in this Sacrament of love.—Truth.

ST. FRANCIS DE SALES

A French scholar has recently

M. l'Abbe Francis Vincent, professor of literature in the Catholic Faculty of Angers, who those who never think of Him; and at each Mass learning ourselves to love Him, trust in Him, and be grateful to Him more and more.

THE FEAST OF CORPUS CHRISTI

CHRISTI

THE FEAST OF CORPUS has already published a work on Saint Francis de Sales the Director

CHINESE TO BUILD NUNCIO A HOME

A committee of sixteen represen-tative Catholic Chinese laymen has recently made a very noble and gracious offer to His Grace, Archbishop Celso Constantini. In the name of all the Catholics in China, have petitioned His Grace to accept a residence which shall be worthy of his dignity and the Church which he represents, and which shall be the gift of all Catholic China. For this purpose, these ardent Chinese laymen have asked His Grace to consent to a nation. this purpose, these ardent Chinese laymen have asked His Grace to consent to a nation-wide subscription—not that the necessary funds are difficult to obtain, but solely that each and every Chinese Catholic may share in this gift and thus assure His Grace that every Chinese home extends a welcome to him, and that all the Chinese Catholics are as united in their love for the Holy

Grace to express his choice in the location and the design of the dwelling that is to be his; but with child-like simplicity, it has put forth the wish that Pekin might become the place of his abode. The reasons they give are, that Pekin is to China what Rome is to the Church; it was in Pekin that Christianity was first established in China, and it is in Pekin that China can best do honor to the representative of Rome. to the representative of Rome.

In reply to this beautiful and touching offer of the Chinese Catholics, Archbishop Constantini has said that he is most happy to come to live among them in Pekin. He recalls another noble letter written to the Holy See by a Minister of State at Pekin, in 1621, in which the same devotion and reverence were expressed as now. He refers to that herioc missionary, Bl. Odoric de Pordonone, his fellow-citizen, who also made Pekin his home.

His Grace insisted, that if the house be built, it should follow the lines of Chinese architecture. The Catholic Church, he said, is at home in all climes, among all peoples, and it has always been her way to see and use the best that she finds among the nations that welcome her into their midst, and to ennoble all that they offer her.

stores in the country.
The annual drink bill of Ireland

The Most Rev. Patrick J. Hayes, Archbishop of New York, was the guest of honor at the annual luncheon of the Catholic Actors' Guild held in Hotel Astor. Fifteen hundred persons, comprising many of the most noted forward of the of the most noted figures of the theatrical, business and social life of the nation, were Present. Brandon Tyman was toastmaster.

Archbishop Hayes, in his address, said that he always had a shepherd's prayer in his heart for the members.

said that he always had a shepherd's prayer in his heart for the members of the theatrical profession.

"Our stage folks are always in the spotlight," he asserted, "and therefore it is easy to have their lives misinterpreted and their motives questioned. Some say that the stage has no ethics in the present era, but I want to remind the ent era, but I want to remind the critics of the profession that stage ethics are identical with the ethics of the individuals who people that

"My Hands Trembled and I Could Not Sleep"

Mr. Thomas Honey, Brantford, Ont., writes:-



When I began taking Dr. Chase's Nerve Food, I was so nervous that when I picked up a cup of tea my hand would tremble like, a leaf, I could not sleep well, could not remember things, and there were neuralgic pains through my body. After taking seven boxes of Dr. Chase's Nerve Food, however, I am in perfect health."

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the name of its religion with its art. Religion is a basic need of man— he can't escape it. Men have tried science and education and other

industry. So well has this Hays done his work of purifying the industry and those in it, that recently Jackie Coogan came to New York and remained for a whole month and there wasn't a breath of scandal connected with his stay."
Irvin S. Cobb, in his address

bemoaned the fact that it was not Will Rogers made one of the most humorous speeches of the occasion. "The last time I was at the Astor ballroom," said Rogers, "it was at a banquet for another notable safe for hypocrisy."

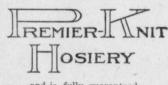
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CHATS WITH YOUNG MEN

THE SACRED HEART Dear Sacred Heart, we give to

The year that lies before us-Each ray of sunshine on our path. Each shadow looming o'er us; The busy hours of every day, The silent hours of sleeping, We bring them all to Thee this

morn, And place them in Thy keeping. Each thought that in our minds

will rise, Each word that we'll be saying, In busy ma t, on dusty road, Or near the altar praying.
Each dream beside the glowing fire,
Each impulse high and holy
To battle for the glorious Right,

To help the weak and lowly.

The springtime with its rosy hopes, The summer with its glory, The autumn with its fading flowers, The winter drear and hoary-When sunshine seems forever gone, When all our joys seem ended, When pain and sadness, loss and grief.

Within our hearts are blended.

We give Thee all, dear Sacred Heart,
The dark hours and the bright ones, The noble deeds, the petty fears, The wrong words and the right O! bless them with Thy beauteous

grace, And strengthen our endeavor To toil for Thee, to die for Thee, To live with Thee forever.

THE SACRED HEART

On the Feast of the Sacred Heart the Church brings vividly before our minds our Lord and Saviour Jesus Christ under the most pathetic symbol of His love, His adorable Heart. That throbbing Heart That throbbing Heart which suffered for us has come to symbolize the love which Jesus has poured out upon us. On this day we render homage and reparation to a love which comes from a Heart

at once human and Divine.

That Almighty God should not only ask for our love, but yearn for it is a mystery which we can never understand. His whole life from understand. His whole life from the Crib to the Cross was one great appeal to be loved by us. But even that appeal failed to elicit the response that He desired. So, in these latter days He revealed His greater desire for love under the symbol of His Sacred Heart.

The devotion to the Sacred Heart has done much to rekindle the light of faith and the flame of charity in an unbelieving and an unloving world. Coldness and indifference have melted beneath the warmth of this devotion; the hatred and contempt of the enemies of religion have been repaired in great measure by the fervent acts of love and reparation, by the more frequent Holy Communions, and by the visits to the Blessed Sacrament, which have followed upon the spread of

this devotion. It is destined to fulfil a great mission in our days, to renew the face of the earth. When hatred and distrust are playing such havoc with nations and individuals, when men are uncertain as to what new struggle the morrow may bring, when society is in such dire need of reconstruction and regeneration what more inspiring message can come from Heaven to earth and the words and the example which come to us from the Divine lips on the feast of the Sacred Heart, "Behold feast of the Sacred Heart, "Behold the Heart which so loved men."— Boston Pilot.

HOME SWEET HOME

In the back city street the organ grinder takes his stand, figure once familiar, becoming more and more uncommon in our day. He is a comparatively young man. His face is ruddy above its dark pallor; his hair is jet black. He wears a soft dark hat that has weathered many storms of summer and winter, pushed far back from his brow. His velveteen coat is patched with material of a different fibre and color. He is somewhat weary, for he has carried about his heavy burden all day long, trudging through hot and dusty streets, meeting disappointments and rebuffs. But his heart is light because he knows that the children love him and look forward with eagerness to

There is nothing new within that magic box, old and battered and discolored. The few airs that he grinds out are the old old airs. The tone of the instrument is now little more than a pitiful attempt at harmony, a whinning creaking semblance of music. But to the eager little ones who flock about him, as of old the children of Hamlin flocked about the Pied Piper, it is beautiful beyond compare. Hardly has the first melan-choly wheezy strain wafted on the breezes when there is heard the pattering of baby feet on the pavements. Windows are thrown open. Tired faced women lean out and smile down on the gallant man who takes off his ragged hat and bows

his appreciation of their homage. From the old discolored box come forth the accents of things that are past, once loved, perchance loved still by the dwellers in the back street of the city. Faces hard and street of the city. Faces hard and sordid take on a gentle and kindly air; faces tired and discouraged again look hopeful Heavy lines are ironed out by the compelling Heart of love! in Thee confiding, accents of the music, sweet, yes, to We shall learn to do Thy will;

certain to be repeated over and over if you but had patience to wait through the brief and ancient

Thee,

Let us live and die in Thee!

-ELEANOR O. D.

repertoire.
What thoughts, what memories does it bring to the wrapt listeners? To the mother, leaning from yonder sweet and wholesome and even gay. It brings to the surface of her tired soul something of hidden sweetness and makes her feel more kindly sentiments toward her little world

of the back city street. To the old man smoking his pipe in yonder doorway, to him whose span of life is nearly rounded out, it suggests the peace and grace and quiet contentment which he knew in simply boyhood days. Home . . . home today in the city has lost something of its sacred associa-

tion, its hallowed signification. Home has not much more meaning than has the theatre, the public instance especially stands out in my halls, the sidewalks, the parks, a own memory of many experiences room in a lodging house, for many. Nor has the stone apartment, rigidly set with its intimates in unvarying row. No grass, no trees, no flowers bloom here. Space is devoted to money-making. Every foot of available ground has been utilized. Flowers you may find in the florist windows. For trees you may go to the public park nearby. For vegetables, for orchard, you must seek the nearest fruit stall or the public market. Home has lost something of its meaning to the something of its meaning to the country as a whole. The refrain of the old old song recalls sweet memories of peace and content-

The one hundredth anniversary of the first singing of "Home Sweet Home," soon to be celebrated brings forcibly to our minds associations that are peaceful and hallowed. This touching refrain, suggested to the composer, John Howard Payne, by the song of a peasant girl strolling in an Italian market place with basket of fruit and flowers, has become dear to the hearts of all our countrymen.

The humble organ grinder, standing in the dusty street, is hardly aware of the mission that is his Some may scoff at him, may him an idler. But is it so? For he is a wanderer, far from home. Day by day sees him taking his tedious route. with heavy instrument strapped to his shoulders. In the rains and heats he plods along. Now and then he is rewarded for the music that he brings into dusty human lives by the pennies of the poor. But a mission is his. What causes that tall aristocratic stranger, passing on the opposite side of the street, to pause suddenly and stand to listen? It is the old and remembered refrain of the song: "Home Sweet Home." It kind, I'll let you know. Now you opens vistas stretching along the country of the Past. Absorbed in cares, perplexities, ambitions that age men quickly and bring no peace to the soul, he is brought back to his innocent care- Get out of here. free boyhood by the refrain of the old song.

And what of the musician if such he may be called? There steals into his eye, perchance, the expression of such a yearning, suggested by the moaning of the music, the words of which he would be the most of which he would be the most of which he would be the most of which he would be the music, the words of which he would be the most of which he would be the music, the sacred Heart, I answered gently:

"Money? You have no money to give me. You are dying with a contagious disease, with a disease that people dread. When the doctor words of which he would hardly understand in our foreign tongue. In spirit he sees again the land of his birth, its pleasant vineyards comes, she stands there at the contagion. When the nurse the contagion when the doctor for the doctor for the contagion is the contagion. streets, its wayside shrines of the Madonna dear to his childlike heart. How much he sees, we may not know. Suffice it to say that the thought of home, the yearning for home, overtakes all men at some period or other.

Those who take passage on a great steamship which is to bear them far across the ocean, are accustomed to strain their eyes for a last glimpse of that loved land-scape which holds the first affection of their hearts. It is only when the last faint semblance of shoreline has vanished, swallowed up in mists, that they turn reluctantly away and face the new world that lies is their returns the results and the results are the swallows in their returns the results are the results and the results are the results as the results are the

lies in their pathway.

Home is ever the dearest spot on earth to men, be their condition what it may. No other spot can awaken such good desires, such hallowed impulses or incite men to nobler things. Therefore the preservation of the Christian home in all its integrity and unity should be the dear ambition of those who desire the welfare of the individual as of the nation.—The Pilot.

OUR BOYS AND GIRLS

THE SACRED HEART OF JESUS Hear the heart of Jesus pleading : Come, and sweetly rest in Me, With a peace and joy exceeding, Meek and humble ever be; In My Heart serene and holy. All your selfish cares resign,"— Dearest Jesus! meek and lowly. Make, oh! make our hearts like

Thine! Purer than the lily's whiteness, Fairer than the fairest snows, In the beauty and the brightness Of your souls, I seek repose; Calmly keep your hearts before Me, From the stain of passion free,"— Heart of Jesus! we implore Thee, Make, oh! make us pure like Thee!

the ears of the humble listeners, as a grand Symphony.

"Be it ever so humble there's no We shall bless Thee, and obey Thee, place like home!" It was ever the favorite air of the old hand organ, Sweetest Heart! we humbly pray

-ELEANOR C. DONNELLY THE TENTH PROMISE

The Sacred Heart glows with love for those who strive to make others casement, unkempt, with hands know and appreciate this beautiful roughened by hard and constant toil, perchance it suggests thoughts of her girlhood when life was of Christ is the symbol of the boundless love of our Saviour for men.
To those who are devout to His
Sacred Heart, Christ promises
special marks of His love and that
He will bestow a large blessing on
all their undertakings, To His priests, He promises special success in their work for souls. "I will give to priests the gift of touching the most hardened hearts."

Every priest who has been zeal us in the formation of active ous in League Centres and in making known the richness of the Sacred Heart can tell how this promise has been fulfilled in his work. One One with the Tenth Promise.

It was a wild winter's night. A freezing wind was driving a heavy fall of snow in a blinding whirl down the street and full into my face, as I trudged on through mounting drifts to the great hospi-The white-robed nurse, a non-Catholic, met me at the door of the contagious ward. Though not then of our holy Faith, it must have been her solicitude for the spiritual welfare of our Catholic dying that brought her later the grace to enter the one true Church. She helped me out of my heavy, wet overcoat and into the long white gown worn by all who enter the contagious

"Father, I am sorry to bring you out on a night like this, especially as I fear that you will not do much for this tramp who is dying. When I spoke of calling you, he cursed me

"Which bed is it," I asked, as I buttoned up the long white gown and put my stole over my shoulders. Alcove 16. Fortunately there

is no other patient there. I walked slowly to Alcove 16. It was not with a presumptuous confidence in my own powers that I faced this battle for a human soul. It was with a prayer :

Sweet Heart of Jesus. You have promised to give to your priests, if they strive to be devout to Your Sacred Heart, the gift of touching the most hardened hearts.

I must trust to Your grace and not to my words to win this soul."

I was at Alcove 16. There was

no doubt about it. A pair of sunken, though flashing, eyes glared at me from a dark, emaciated face.
"Who asked you to come here?

may go and leave me in peace I spoke kindly to him, but he turned angrily: You priests only want money, ney. It is only money, money! money.

With a fervent inward prayer to the Sacred Heart, I answered

comes in, he stands there at the foot of your bed because he fears When the nurse laden with olives, its mulberry I am a priest and you say that I want only money

Was it an inspiration from the Sacred Heart that made me slide my right arm under his pillow and then hold his head in my arms?

"You have no money to give me, but you can give me tonight either your soul or your disease. Which will you give me?" and I looked down into those sunken eyes.

There was a change. The hardness had gone from them. There was a soft tenderness as he looked up at me, a protest in his voice.

"Why are you taking this foolish

"Receive, brother, the Viaticum of the Body of our Lod, Jesus Christ, and may He guard thee from

to life everlasting."

Before I left, I blessed my own

I saw you tonight hold that vagabond's head on your arm. You must never, do such a foolish dangerous thing again." in American life will have their foundation in experiments that have been successful during the past two decades abroad.

laughed gaily at her scolding and, as I went out into the driving blinding snow, I found myself sing-ing aloud with joy an old Spanish shepherd song, for another stray sheep had come home to the fold. -Charles J. Mullaly, S. J., in The Messenger.

A HEART ALL OF LOVE

There is no more powerful emo-tion known to the human heart than that of love. Passions in the soul are aroused by various motives: fear, anger, hatred and all the other ebullitions from the center of the rational soul possess a power to sway the individual in one direction or another. Love is far stronger than these, for it is constructive and creative, while other emotions frequently tend towards destruc-

Love is to a great extent disinterested: it is self-effacing while appearing to be exclusively selfish. It centers the affections on its object with a force that resists every attack: it loses itself in the enjoyment of that object and become oblivious to all else.

Another trait of this wonderful quality is that it is expansive, or as philosophers say, it likes to com-municate itself. Not content to remain in the heart alone, it over-flows and engulfs its object with the strength of its yearning. This tendency stops at no barrier, it vaults over even the portals of death and remains in the heart as a

motive power for continued action.

Human leve is the admiration of poets and thinkers of all ages. moves men to deeds of daring; it holds motherhood up to the gaze of mankind as the exemplar of love in its highest form here below; it starts wars and it causes them to cease; it impels men on to heroism of the highest type and, when distorted, it sweeps them away in the seething maeistrom of passionate seething maeistrom of passionate. seething maelstrom of passionate

The heart of Christ is the center of divine love. Assuming human form, God poured into that heart the wealth of His affections for replied in the affirmative. Then man. There must be something the stranger asked: "How long have when God so loves it. We often love for surface qualities; God sees fast lover: His affection does not precipice to precipice. In fact, the thought the unity of North further this human creature drifts South could be brought about. away the more ardently does this magnificent Lover seek after him. For this purpose He has ordained sacraments and Church and ministers and devotions and grace in order to win back the wayward.

Can anything be greater than this unconquerable love? It brought Christ down from Heaven death of torments, even though He well knew that such infinite love Continuing, Mr. MacNeill writes: well knew that such infinite love would be spurned by countless numbers. Merest gratitude should inspire us to reciprocate such un-speakable tenderness. The month of June is dedicated to the respond to the call and prove to the Radeemer that He has not loved us in vain? It is a direct question

CATHOLIC SOCIAL ACTION

The most important step The most important step yet taken by American Catholics towards the shaping of a definite working program of Catholic social action that will effectively meet the and unity for all Ireland. industrial problems of the day is expected to result from the Catholic Conference, on Industrial Problems was a soft tenderness as he looked up at me, a protest in his voice.
"Why are you taking this foolish chance of getting my disease?"

Conterence, the industrial Proplems to be held in Milwaukee June 27 and 28. A selected list of 2,600 captains of industry, labor leaders and sociologists, including priests

world."

And, then, I asked him point by point the story of his life. I told him of the mercy of God and that

Catholic groups that have been Hission Society. Father waish said the first comprehensive attempt to it was believed that the firing upon the convent was accidental and that none of the immates were injured.

He told how missionaries sent into and love.

The Sacred Heart fulfilled the Tenth Promise and I heard his confession. As I turned to give him the Body of Jesus Christ, his eyes were riveted upon the uplifted Sacred Host and I heard to give him the Body of Jesus Christ, his eyes were riveted upon the uplifted Sacred Host and I heard his conference, which will be taken up one of the important point to committee representing the various nations seemed to the captives are usually released when it is found that no ransom will be paid. Father Walsh suggested that policing the country by a committee representing the various nations seemed to the captives are usually released when it is found that no ransom will be paid. Father Walsh suggested discussion at the conference, which will be taken up one of the important point. were riveted upon the uplifted Sacred Host, and there were tears in those sunken eyes, tears of sorrow for the past.

"Receive, brother, the Viaticum of the Body of our Lo d, Jesus The local conference will follow the sorrow of the Body of our Lo d, Jesus The local conference will follow the sorrow of the Body of our Lo d, Jesus The local conference will follow the sorrow of the Body of the Important points set for the Important points se

Christ, and may He guard thee from the malignant enemy, and lead thee to life everlasting." in many respects the example set by the Catholics of Italy, France, Spain, Germany, England and Canada in dealing with industrial beads and gave them to him to help him to keep near Mother Mary.

As I was leaving the ward, the nurse was at the door with carbolic soan alcohol and towel for my discount in dealing with industrial meaning with industrial relation to the point. The manner in which industrial problems have been met by those of their own faith in other soap, alcohol and towel for my dis- countries has engaged the serious infecting.

Father, when will you priests can students of these problems and learn that you must not go unnecesarily close to contagious patients? solutions set forth for application

past two decades abroad.

The Most Rev. Sebastian Messmer,
Archbishop of Milwaukee and the
Right Rev. Peter J. Muldoon, Bishop of Rockford and episcopal chairman of the Department of Social Action of the National Catholic Welfare Council, will attend the conference local arrangements for which are now being made by the Francis Haas, Ph.D., of Francis Seminary. Father Haas will be one of the speakers at the Conference. Notable among the other distinguished sociologists who other distinguished sociologists who will address the sessions are the Rev. Dr. John A. Ryan, Director of the Department of Social Action of the N.C. W. C., the Rev. William A. Bolger, C. S. C., of Notre Dame University; John Fitzpatrick, president of the Chicago Federation of Labor; Matthew Woll, vice-president of the American Federation of Labor; John Woll, president of the International Glass Blowers of the International Glass Blowers, and Professor David McCabe of Princeton University.

ORANGEMAN RECALLS

BLESSING OF PATRIOT WHO DIED FOR IRELAND

During the acute period of the controversy over Home Rule, prior to 1914, Thomas MacNeill took an active part in the work of the Ulster volunteers and the Orange Institution. Soon, however, he came to realize that the unity and peace of Ireland were essential. He recalls in an article recently published how on an occasion he spent an evening in a Belfast hotel impressing upon a member of the late Irish Party the view that unity could be achieved by moral force.

A stranger in the room listened

"I understand from your remarks that you have some connection with

"How long have you held these views on unity?"

Mr. MacNeill explained that the taking of the Orange oath and his association with the Ulster volunteers had led him to study seriously the interior man with all his weaknesses and frailties and treasons and meanness; and yet He loves man with an undying longing. We frequently change our affection from one object to another, and for trivial reasons: Christ is a steadfast lover. His effection does not receive the control of fast lover: His affection does not should work for national unity. thought the unity of North and

The stranger then said : "I, too, have thought of this.
Would to God I could believe the
unity of Ireland were achievable
on the lines you indicate."

The stranger's parting words to him were "God bless you!" Four years later Mr. MacNeill learned that the stranger in ques-

'Here you have the case of an Orangeman receiving the blessing of the man who created Easter week because that man realized of June is dedicated to the that I had the good of Ireland at Sacred Heart. Shall we, will we heart. Similarly Southern Protesheart. Similarly Southern Protestants can earn the blessing of their countrymen, North and South, by taking steps today to ascertain how which each one must answer in his own person.—Catholic Bulletin.

Catholic Bulletin.

Art they can serve the cause of peace. I appeal to them in the name of God and for the love of country to come forward now and test the truth of my assertion that the ultimate unity of their

country lies in their hands."

He appeals to the Southern Protestants to undertake the task of mediation and to assist to the utmost of their ability towards finding a permanent basis of peace

CHINESE BANDITS FIRE ON CONVENT

Ossining, N. Y., May 18. - The Catholic convent at Yeong Kong, China, was fired upon recently by "Foolish chance? Because, as a priest, I want your soul. It is a chance that every priest will take to win your soul to God. You spoke of money. Your soul is more precious than all the money of the world."

"Foolish chance? Because, as a supersons, has been invited to China, was fired upon recently by the Conference. The most distinguished Catholic writers and students in the field of social action will be speakers at the sessions.

The meeting is expected to mark distinguished. The meeting is expected to mark distinguished." Mission Society. Father Walsh said it was believed that the firing upon

He told how missionaries sent into China by the Catholic Mission In had brought Christ with me to strengthen him to meet death calmly, like the repentant thief on Calvary, sorrowful for the past and trusting in God's promised mercy and love.

The Second Heart fulfilled to Catholic groups that have been studying the social problem during the thirty years that have elapsed society are frequently captured and held for ransom, saying that the famous encyclical on "The Conditions of the Working Classes." The and love.

The Second Heart fulfilled the first found that no ransom will be paid. Father Walsh suggested

If men knew their nothingness they could never be proud.—St. Catherine of Siena.

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Society is the Saviour's herald in our land. This Society, as the Apostolic Letters of its institution prove, has been constituted the official guardian and helper of the home-mission fields in Canada and

home-mission fields in Canada and Newfoundland. Its President is directly appointed by the Consistorial Congregation.

Therefore of Extension may be said, "Behold I send my angel before thy face, who shall prepare the way before thee." Like John the Baptist she is the great voice crying out to all Catholics in Canada, "Prepare Ye the Way of the Lord, make straight His paths." Lord, make straight His paths." In our distant mission fields she walks before the face of the Lord-to give knowledge of salvation to his people—to enlighten them that sit in darkness and in the shadow of death. By the help she offers to the struggling missionaries, by the vocations she has developed and nursed to fruition, by the Chapels with which she has dotted the Western plains, by the prayers her members offer daily to God for the missionery gays the Catholic missionary cause, the Catholic Church Extension Society is blazing the way of the Lord beyond our Great Lakes where Canada is still in the making. For the way of the Lord on earth is the way of His Church. So to every Catholic Canadian the work of Extension—as the word itself implies-should stand in the Church of Canada and Newfoundland as the very realizaion of the great prayer of the Master, "Thy Kingdom Come." Yet, the voice of Extension, like

that of the Baptist, is crying in the wilderness. The response it meets with through the length and breadth of our vast Dominion is faint. Like the voice of many waters when the ocean tide is at its crest, its pathetic and repeated Monday May 28 St Germany May that of the Baptist, is crying in the crest, its pathetic and repeated appeals, week after week, beat against the shores of our heart, break in upon the placidness of our every-day life. Frantic signals of distress are flashed from Extension Headquarters, telling us that thousands of souls have lost their course on the high seas of life in our great West. How many Catholics pick up the message and answer the call! The Ruthenian issue alone is, in our mind, the most ringing abellence flore in the ringing challenge flung into the face of Canadian Catholicism. The future of the Church out West is deeply involved in it. And yet, response has Extension met

that nobody seems to care!"
Should not the plundering of our Catholic heritage by unscrupulous proselytizers awaken in the soul of every thoughtful Catholic Canadian every thoughtful Catholic Canadian at least that feeling of an immense, even if suppressed pity? One has only to scan the columns of The Catholic Register, its official organ, and catholic Register, its official organ, the columns of the Catholic Register, its official organ, the columns of the Catholic Register, its official organ, the columns of the catholic Register is a called to the catholic Register in those who obtained the catholic Register. The catholic Register is a called to the catholic Register. at least that reven if suppressed pity:
only to scan the columns of The Catholic Register, its official organ, which tabulates the donations from all over Canada, to be convinced that these appeals of Extension go unanswered by entire sections of the country. There are indeed laudable exceptions. Very often the poorest Dioceses are the best contributors to the Great Catholic Apostolic endeavor. But these exceptions are the bright spots on the landscape and they only help to land the landscape and the landscape and they only help to land the landscape and the landscape and they only help to land the landscape and the landscape and the landscape and the landscape and the landscape and

responsibilities to our home-missions, wrong are our methods in dealing with them. This is, in our humble estimation, the summing up of the case under study.

THE WANT OF CATHOLIC OUTLOOK

The acute realization and faithful discharge of our responsibilities are in direct relation to the con-sciousness of the moral obligations are in direct relation to the consciousness of the moral obligations that awaken them and prompt them to action. The vision of today is the reality of tomorrow. The clearer the vision, the deeper the conviction and the stronger the action. The rushing waters that generate human power and drive the wheels of life into lasting action spring from the fountain of limpid thought. But water never rises higher than its level.

The official and only authorized motion pictures of "His Holiness Pope Pius XI., filmed by the Moral and Educational Cinematographic Institute San Marco of Rome, by the sovereign and benevolent concession of His Holiness," will be the attraction at the Grand Opera House, commencing Monday, June 4th, with daily showings, afternoons 2:30, 4:00; evenings, 7:30 and 9:00 p. m. The

general nature which to a certain degree are responsible for the deficiencies we deplore. The original dimness of the minds eye in religious matters; the drifting clouds of passion which often blot out the landscape of the Spiritual world or at least wipe away world or at least wipe away gradually the sharpness of its contours and the definiteness of its

THE CATHOLIC CHURCH
EXTENSION SOCIETY
OF CANADA

THE VOICE UNHEEDED—WHY?

I.

The Catholic Church Extension
Society is the Saviour's herald in some land. This Society as the correct and apathy imputable to the community as a whole and the World," "The Gigantic Remains of the Glorious Palatine," and newspaper writer.

Remains of the Glorious Palatine," and newspaper writer. In his usual sprightly and appeal-instory and legend, 'The Holy Host Carried Through the Streets of Rome," "Court of the Belvidere," while presenting food for reflection will be conscience of the individual. What prevailing and irresponsible attitude of disinterest and apathy imputable to the community as a whole and the World," "The Gigantic Remains of the Glorious Palatine," In his usual sprightly and appeal-instory and legend, 'The Holy Host Carried Through the Streets of Rome," "Court of the Belvidere," "The Court of S. Domasco," "The World The Court of S. Domasco," "The Flaming Cross on the Tomb of the of disinterest and apathy imputable of disinterest and apathy imputable to the community as a whole and the World," "The Gigantic Remains of the Glorious Palatine," In his usual sprightly and appeal-instory and legend, 'The Holy Host Carried Through the Streets of Rome," "Court of the Belvidere," "The Court of S. Domasco," "The Flaming Cross on the Tomb of the Galilean Fisherman," and others, distinct the modern magazine and newspaper writer.

In his usual sprightly and appeal-instory in the Carried Through the Streets of Rome, "Court of the Belvidere," The Court of S. Domasco, "The Holy Host Carried Through the Streets of Rome," "Court of the Belvidere," The Court of S. Domasco, "The Holy Host Carried Through the Streets of Rome, "Court of the Belvidere," and newspaper writer.

In his usual sprightly and appeal-instory in the Carried Through the Streets of Rome, "Court of the Belvidere," and the World, "The Holy Host Carried Through the Streets of Rome, "Court of the Belvidere," and the World, "The Glorious Palatine," In his usual spright to the community as a whole and traceable, we believe, to a lack of

leadership. This social fact accounts for the inconsistency of a people always Catholic in belief, yet frequently un Catholic in action. This want of Catholicism in action is reflected among many Catholics in Canada absence of interest, sympathy and co-operation for our home

because our perspective is not true next week. and our horizon obstructed. G. DALY, C. SS. R.

Donations may be addressed to:

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WEEKLY CALENDAR

May 27.-St. Mary Magdalen of Pazzi was born in Florence in 1566 of an illustrious family. She persuaded her parents to allow her to embrace the relig-

Monday, May 28.—St Germanus, Bishop and Abbot, was known as the glory of the Church in France during the sixth century. Chosen to fill the See of Paris he was noted for his charity and by his eloquence converted King Childebert who founded many religious institutions and gave large sums for charity. He died in 576

Tuesday, May 29.—St. Cyril, Martyr, while still a boy, suffered martyrdom at Caesarea in Cappadocia during the persecutions of the third century. He was burned at the stake.

Wednesday, May 30.-St. Felix I. Yorkton Ruthenian College?

Confronted with these facts we are prompted to repeat the words of Elihu Root, "The pity of it all is that nobody seems to care!"

Fope and Martyr, succeeded St. Dionysius in the government of the Church in 269. During his reign Paul of Samosata, Bishop of Antioch, was excommunicated for Should not the Church in 269. of the Trinity and the Incarnation. When the persecution of Aurelian broke out St. Felix was among

POPE PIUS XI. IS SHOWN IN MOVIE

ROMAN CATHOLICS WILL FIND MUCH INTEREST IN THIS FILM

what is, therefore, accountable for the lack of vision among the great number of Catholics in Canada as regards their duties to the mission field? It is not our intention to insist on the causes of a general nature which to a certain degree are responsible follows.

World," "Inside of St. Peter's,"
"The Vatican Palaces and Gardens (exterior and interior)," "One Family—One Father," "The Pope's Plea for World Peace," "St. Peter's Square and Basilica," "The Hippodrome of Domitian," "Capitol to the Coliseum," "The Place of Execution and the Altar of Thousands of Martyrs," Catacombs of St. Calixius." "Atop of Michel contours and the definiteness of its lines; the heavy mists of wealth and pleasure that narrow the horizon to selfish pursuits and becloud the stern realities of human life; the suffocating and oppressive heat of what we call "business," and the Coliseum," "The Castle of human life; the suffocating and oppressive heat of what we call "business," The Cross Rules Rome or Domitian, "Capitol to the Coliseum," "The heavy mists of wealth and pleasure that narrow the Place of Execution and the Altar of things temporal, Father Garesché offers in this new book a series of thought provoking themes, ever timely because these thoughts rise from her old home Arthur, to St. Angelo," "The Swiss and Noble Guards, "The Cross Rules Rome ing themselves with the unsubstan-

to the community as a whole and traceable, we believe, to a lack of emphasis on certain points of Catholic teaching and to an absence of direction from authoritative leadership. istic Congress festivities held in Rome last May.

There are many intensely interest ing scenes and wonderful "close-ups" of the Holy Father, which will be of intense interest to every Roman Catholic man, woman and child, and. incidentally, to non-Catholics. Coming to London direct from Royal Alexandria Theatre, Catholic action does not exist Toronto, where it will be shown all

THE MONTH OF MARY

kneel before thee, mother mine, I kneel in prayer before thy shrine, Where clasping close thy Son Divine.

Thou smil'st on me. I bring thee flowers, May flowers sweet. And gladly strew them at thy feet. Thy month is here—I haste to greet Its Queen in thee!

And as my May flowers sweet 1 strew,
Here at thy feet, I ask of you
O Queen of Heaven! make me true
To thee alway!

Despise me not, nor turn from me, A child of thine O let me be! To ever love and honor thee From day to day

And when life seems most dark and And prostrate at thine altar here.

ask thine aid-O be thou near To guide my way! And when things earthly end for I would, sweet Queen, that it might

When all thy children bring to thee The flowers of May!

IRELAND RAPIDLY RECOVERING

so optimistic as it is today. The headings "Shootings," "Trag-edies," "Mine Explosions," "Buildings Destroyed," so familiar in the newspapers, have suddenly disappeared and in their stead there are such captions as "Normal Life Again," "Railway Service Restored," "Business Reviving," "Industrial Activity" dustrial Activity.'

Signs of improvement are manifested in various directions. Works which had been suspended have been restarted; administrative de-partments and local authorities are o longer handicapped by lack of

many shadows.

Yes—it is a fact, a stubborn fact,
—The Voice of Catholic Extension
goes unheeded—Why?

Let us try to diagnose this
spritual languor which, without
doubt, is the source of great weakness in the Church in Canada at
this critical hour of her history.

False is the conception of our
responsibilities to our home-mis-

Parliament. show a steady rise of several points daily on the Stock Exchange.

The Sunday congregations in the churches are larger than they have been for more than four years.

NEW BOOK

"Ever Timely Thoughts." Cheerful Considerations on Facts of Enduring Worth. By Rev. Edward F. Garesché, S. J. 12mo, Cloth, with Frontispiece. Net, \$1.35. Postpoid \$1.45

Thoughts of a sort, as the Reverend Author so aptly states in his preface to this happily conceived tions with the dignitaries of Rome.

Among the wonderful and impressive scenes to be screened are the following: "The Panorama of Rome (the Eternal City)," "The Holy Father's Papal Blessing to the World," "Inside of St. Peter's," "One "The Vatican Palaces and Gardens" "One worldme from new volume from are tossed about nowadays thicker than leaves in Vallombrosa. Commercialized magazines and newspapers are continually feeding the minds of their readers with ideas cunningly and alluringly worded and often attractively illustrated, which are however permeated with

welfare, animating us toward a more perfect life in the service of God and illuminating our way in these whirling and unstable times. For sale at the CATHOLIC RECORD

ARCHBISHOP URGES CIVIC DUTY

New Orleans, May 7 .- Catholics were counseled to cast their votes for candidates who represent real American ideals, irrespective of party affiliations, in an address made by the Most Rev. John W. Shaw, Archbishop of New Orleans. at the twentieth annual convention of the Federation of Catholic Societies of Louisiana, held here last week.

Archbishop Shaw urged the members of the Federation to stand firmly against any candidate for Governor or any other State office who does not "openly and above board" declare himself on questions involving the rights of citizens involving the rights of citizens under the constitutional guarantee of religious freedom.

"Before we meet again." Archbishop Shaw said, "we will know who is going to be the next chief executive of this State. We are anxious to know what kind of man he is going to be. We don't want anyone who is going to take refuge behind 'night garments.' We want behind 'night garments.' an out-and-out, bred-in-the-bone American for governor. We want a man who is going to give a square deal to all.

"We wan ta man who will show us his platform and will do it plainly and openly and above board. I have been reading the newspapers and I notice there is no great flock of candidates so far. They seem wary and to be watching each other. I am not advocating a Catholic candidate for governor, I want that clearly understood. I do not care what his creed is so long as he is honest in matters of political trust and responsibility.

"My advice to you is that when a candidate solicits your vote you require of him to show you just how he stands on matters affecting your rights as citizens. We do not Dublin, May 14.—Not for half a want any privileges, but we want these candidates to stand for the guarantee of our constitutional rights. Unless they can assure us this and we can feel assured they are honest in their declarations we

will have nothing to do with them. "I will vote for any man I believe to be fair and just to all. Party affiliation, right or wrong, is wrong in principle."

Archbishop Shaw preached the sermon at the Solemn High Mass in St. Theresa's Church, which formally opened the convention. He analyzed the religious and civic duties and rights of Catholics, declaring that the more faithfully a Catholic lives in accord with the teachings of the Church, the more nearly does he fulfill his duties as a good citizen.

GERMAN CENTER FOR SPANISH-AMERICANS

The Jesuit Fathers of the German Province have opened in Cologne a University Center for Spanish-American Youth, the object of which is to enable young men from the Spanish speaking countries of America to get in touch with the leaders of the Catholic social movement in Europe and receive the training which will enable them to carry back to their native countries those methods which have been successfully tried out in Europe.

The Directors of the Institution are convinced that Spain and the Spanish countries of America are Parliament.

Traces of recent bitterness are rapidly vanishing in Southern Ireland. Free Staters and Republicans are anxious to unite their energies in constructive directions. It is a significant sign that Irish securities

Spanish countries of America are called upon to play a prominent part in the revival of Catholic culture since they are all countries of great faith and glorious Catholic culture since they are all countries of great faith and glorious Catholic culture since they are all countries of an ever to have a beginning.

Believe me, afflictions, desolations, dryness, abandonment, temptations, and other persecutions make an excellent broom which the dust representation of the other as though it were never to have a beginning. train young men as experts in various branches, particularly social and political science, in order that they may work later for the application of Catholic principles in their respective countries.

DIED

O'NEILL.-At the General Hospital, Stratford, Ont., on Tuesday, May 1st, 1923, Hugh O'Neill. May his soul rest in peace.

GALLAGHER.—At the home of her parents, Mr. and Mrs. Patrick Gallagher, Caldwell, Que., on Wednesday, May 9th, 1928, Lucy Agnes Gallagher, aged twenty-one years. May her soul rest in peace.

O'ROURKE. -At the General Hospital, Water St., Ottawa, Monday, April 16th, 1923, Sarah Robinson, relict of late Thomas O'Rourke, in her seventy-fourth year, late of Farrellton, Que. May her soul rest

HARCOURT.—On Tuesday evening, 15th May, 1923, at the residence of her daughter, Mrs. J. F. Power, 38 Dalton Road, Toronto, Mary Eliza-beth Harcourt, relict of the late

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