WEEKLY IRISH REVIEW IRELAND SEEN THROUGH

IRISH EYES IRISH PROTESTANTS SPEAK OUT Belfast is so persistently pursuing its sectarian murder policy that one wonders whether or not it can possi-bly stop. There is one thing, how-ever, that will help to stop it—and that is that the good Irish Protest-ants of the other three-quarters of Ireland speak out boldly in condemnation of the fearful outrages. It is good to know that this is being Individual Protestants note in various parts of the South have, through the Dublin press, lifted their voices in indignant protest and condemnation. One of the latest to speak was Connor-Plummer. a prominent Protestant of County Limerick. He scathingly condemns Belfast and lashes the Belfast leaders for "brutal murders so rampant in the North which have outraged common Christianity by their callousness." He upbraids his co-religionists for their not having risen up and registered their public condemnation of "these worse than Turkish outrages which nullify any attempt at freedom within the four shores of Erin." Mr. Connor-Plummer suggests that all Protest-ants in the South of Ireland voice their feelings at public meetings to be held in Dublin, Cork, Limerick and elsewhere and send representa-tives to the Ulster leaders, asserting that it was incumbent on Protestants in the South, who lived in the greatest harmony with their Catho lic neighbors to make a clear and stern condemnation of "the un-Christian form of intolerance which

Stirred by the call of such leading Protestants as Connor-Plummer, the Protestant minority of Dublin and of other places in the South and West, where religious intolerance has never been known, have called meetings to condemn the Belfast pogroms and to exhort all of their co-religionists in Belfast. not only to disown the Orange murder gangs, but to wipe them out. This good and worthy action on the part of the Southern and on the part of the Southern and Western Protestants, who keenly feel the disgrace brought upon their religion by Belfast ruffianism, will have a very large effect in soothing and curbing outraged public opinion in three-quarters of treland—and it must also have ffect upon, and bring home to, the Belfast leaders the shame that ought to overwhelm them. The good action of the Southern Protestants is strongly reinforced by the fact that the Protestant Bishop of Belfast, the Kev. Dr. Grierson.

is scarcely equalled in the darkest

days of persecution in any pagan

THE NEW PEACE AGREEMENT WILL REMEDY THIS

An idea of what the Nationalist minority in the Northeast corner (outside of Belfast) have had to suffer and are now suffering from what are called the "A" and "B" cial Urange Constabulary that have been sworn in to "regulate the peace!"—may be formed from the following statement sent by a farmer at Dromore, Co. Tyrone, to the Provisional Government in Dublin: "You ask what is the situation as regards our being interfered with by Unionists. I will here try to state some of the facts that led up to our persecution by the Unionists. All our family took a prominent part in the General Election of 1918. In November, 1920, the old R. I. C. wrecked several houses in Dromore. two sisters were living in Dromore; they carry on a grocery business. The day after the police broke out several boys were arrested; our place was raided. My sister's house was also raided. In February, 1921, my sister's house was also raided again and my sisters arrested. The next day our house was raided again, and in a day or two the other house. have three sisters, all members of the Cumann na mBan. All through the weeks and months until the Truce in July our houses were constantly raided, at midnight, in the early morning, and at all times

houses were raided about forty-five times in all. The raids were mostly carried out by 'A' and 'B' specials from our own neighbor-hood. My mother was alive and well then and she was a very ardent, zealous worker for Ireland's independence. On several occasions when the house was raided she was alone and every time the Crown Forces visited her they stole or paper that they did no damage. She always refused to sign, and "With Irish history before us, it they threatened her several times. is extraordinary how Griffith (and especially after all he has written) pelled to leave home owing to the can ask abuse she was receiving, and she died away from home in the beginning of May.

Can ask Ireland to believe an English Government or trust in it.

SEUMAS MACMANIS,

gaol from February, without charge or trial, and when mother died she was not allowed home in time to attend the funeral. At the end of May the 'authorities' offered to allow her home if she would sign.

THE HON. WALTER MITCHELL MAKES PLEA FOR GREATER

NATIONAL UNITY an undertaking to be of good behaviour; she refused. She was then courtmartialed and sentenced to four months' imprisonment, or to pay a fine of fifteen pounds. was allowed out for fourteen days the fine, but went on the run; and did not get home until the end of

My brother had to go from home the times were so hot in February. He was hunted very closely, and had some very narrow escapes. I kept knocking about till the middle of April. I had to go 'on the run' then. The Crown Forces were constantly at our house, and at all hours. My eldest sister remained at home, and all the time she was threatened and insulted, but she still stood her ground. If it had not been for her, the place would have been com-pletely wasted. Although she was under arrest several times, they did not take her away with them.

"We got several people to work on the farm, but they were afraid on the farm, but they were arrows to be seen at our place, and they left, and that left everything in a the right way there was none of the seeming difficulties which was not examine of solution.

We were informed by friendly people that we were marked men, and would be shot if we stayed at Then we were called to the Camps, and during our absence the 'B' Specials came and wrecked the house, completely terrorized my two sisters, and stole all they got their hands on. I had borrowed money to carry on from two parties, but when they heard the facts of the case they would not advance any more money, and now, I find that I am in a very bad position financially, and that only a skeleton of the old home remains. My sister cannot live in the house, and she is night and morning. She is insulted by the 'B' men nearly every day, especially three or four that she constantly meets every day on the

fast I am at a great loss to know how to act, as you know all the money we had on hand was stolen. As my sister has been on the road in all weathers, her health is greatly impaired, and I am afraid she cannot carry on in this fashion for

A PESSIMISTIC PROTESTANT REPUBLICAN

vate with the Orange leaders of Belfast, has come out openly and called for a Holy Day of Atonement—a day of prayer and humiliation for the shame, sin and crime in which Belfast has been weltering.

THE NEW PRACE AGREEMENTS. testant lady, a novelist of note, which helps to show that outside of the bigoted Northeast corner, the intelligent and intellectual non-Catholic population is at one with the Catholics in Irishism and anti-Englishism. She says:

I cannot now under any circumstances accept the so-called Free State I adhere to De Valera. stands by eternal principles, and in the end will win through. I hope the majority of the Irish in America will support him. You probably get Irish papers. The Indepen-dent is backing the Free State. The Freeman not only is doing that, but trying to get a knife into De Valera.

"The whole situation has been brought about by Lloyd George's brilliant rascality. He was able to put down Wilson; he was able to put down Briand; but he found De Valera immovable. When the Griffith-Collins delegation was sent o London and the conference held. e took the measure of the men in the delegation who were weakest on the question of Independence. Griffith had always been a Grattan Parliament man. The Free State gave him more than Grattan got at—face view. *Collins, a very clever man—who had been boomed by the enemy during the Irish (Irish Republican Army) which he never was-snapped at

"Lloyd George said 'Take this or war"—and they took it and signed the treaty without referring the terms to the Dail Cabinet.

"But you must know all this. Iow that Lloyd George, by offering the Free State, has divided Dail Eireann, his next effort will be to broke some articles in the house, break up the I. R. A.—which he They would then ask her to sign a fears. If he succeeds, piece by

"With Irish history before us. it Ireland to believe

SEUMAS MACMANES, Of Donega.

NATIONAL UNITY nto Mail and Empire, March 27 Hon. Walter G. Mitchell, K. C., member of Parliament for the riding of St. Antoine, Montreal, and for a number of years leader of the English-speaking Liberals in the Quebec Legislature, was the speaker before the Canadian Club luncheon at the King Edward Hotel yesterday His topic was 'Canadian National Unity and How to Attain It.' The subject, he said, was one near

to his heart, and he desired to con-gratulate the executive of the club for giving him an opportunity such as that before him. Leaders of public opinion should make it their business to see if there was no way of stopping for good and all this problem of diverse elements, the East and the West, the laborer and the manufacturer and the differences of race and creed. It should be the aim of the lover of his country to secure frank and open dis cussion of these questions. They should all sit down to the round

QUEBEC'S POLITICAL VIEWS

He made reference to an allusion himself contained in the notices of the luncheon, and disclaimed the honor of turning the Province of Quebec in the recent general election, although he admitted doing his share. He took advantage of the occasion to detail some of his stands on matters of national policy. He was antagonistic towards Government ownership and operation of railways because in his opinion the personal equation could never be eliminated and politics were bound to enter in. If, however, after a real test of Government ownership, something better and stronger than that of the last couple of years, his views were not been out they be not been out they be not been out they he would be not been out they have the work they have the second they have the have th borne out, then he would be pre-pared to admit his error and bow to what now seemed the popular will. But, said he, we want a fair trial, a mplete trial. In Quebec, he said, there were few favorable to Govern

ment ownership.

On the tariff question, he stood on the Laurier-Fielding tariff of 1896-1911, modified as recent developments demand. They must consider the needs of every part of the country and adjust the tariff to not it in tune with all the machinery. PESSIMISTIC PROTESTANT REPUBLICAN
Apropos of the shameful sectarApropos of the shameful sectarianism which Belfast is manufacturing to meet Western Canada. whose ing and spreading, readers need to ing to meet Western Canada, whose

Quebec, he said, was an example Third—The police in Belfast are of broadmindedness in many things. He had been the representative of the English-speaking Protestant

Third—The police in Belfast are to be organized in general accordance with the following conditions:

1. Special police in mixed dis-Englishism. She says.

"In accordance with the traditions of my class, I was brought up an of my class, I was brought up an of my class, I was brought up an of ments, and during that time they olics and half of Protestant ments, and during that time they olics and half of Protestant specials not required for had never had a question raised as to their rights. They had at all times received just and generous treatment from the people of the dominant faith. Out of eleven English-speaking Protestants in the tion of Catholic recruits for the Legislature, he said that only one represented a constituency where majority of voters were Engsh-speaking Protestants.

He detailed several instances where French Roman Catholic communities elected English-speaking mayors. His own father had been mayor of Drummondville for ten years, mostly unopposed, and yet he could not speak five words of French. There was a population of 2,500 French people, with probably 15 families that knew English. The council meetings over which his father presided, he said, were odd gatherings, for everything had to be translated for the mayor, and rice-versa. At St. Francois Xavier de Brompton he had called at what was apparently a French Roman Catholic function, only to find it presided over by an Englishman, a member of the Anglican Church, and without a word of the French

language These things, he said, but illustrated the sentiment of the vast majority of the people of Quebec. In Quebec, as in other places, he said, the trouble, when it was raised, usually came from a small minority. In Quebec the French majority was always ready to co-operate with the English minority, and it would be found that they were just as ready to co-operate with the Protestants of Ontario.

PLEA FOR UNITY

The French in Quebec had little connection with France today by blood or other ties. They were 100% Canadians, proud to be British

"My sister was kept in Armagh acl from February, without harge or trial, and when mother QUEBEC Canada must bear that in mind when they looked back over the series of difficulties that had come series of difficulties that had come counties and thereupon a method of the series of difficulties that had come series of difficulties are to cease in the six series of difficulties that had come series of difficulties that had come series of difficulties are to cease in the six series of difficulties that had come series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the six series of difficulties are to cease in the up from time to time, the Jesuits' estates matter, the Riel rebellion, the school question, the naval issue They were not deserving issues, but they had formed the basis on which politicians and other public speakers, and newspapers had made much of. And when he said public speakers he included the pulpit. He hoped the day would come when these agencies would be prevented from stirring racial and religious prejudices and passions. When it did come it would be a wonderful day for Canada. For clergymen to participate in politics was all right so long as they did so outside their pulpits, not in their sacred robes. Ontario had dene everything it could to win the War. Appeals to

that end in Quebec were not as successful, because of the conflicts of 1909-1910, when a certain portion of the population were taught that Canada owed nothing to Great Britain. The conscription issue, he said, was gone, and it should be allowed to remain in oblivion if Ontario was going to help with national unity. Let it be assumed that Quebec took its position according to its conscience, and if we cannot forgive, at least let us forget, and fix our eyes on the star of unity for progress and prosper-ity. We must have co-operation and compromise, the same spirit animated Sir John Macdonald, Cartier and Brown. There must be co-operation between manufacturers and labor, between the businessman and the farmer Differences of the past must be forgotten, and we must unite as did the armies of the Allies in the Great War, under one leadership, without prejudice as to nationality or religion

"PEACE IS DECLARED"

NORTH AND SOUTH AGREE ON WORKING BASIS

London, March 30. - (Canadian Press Cable.) — An agreement designed to restore and promote peace in Ireland, through co-operation between the Northern and Southern governments, was signed this evenng by representatives of both the Government and the Northern Parliament, and countersigned by representatives of the British Cabinet.

The conference of representatives of the three governments, which was called by the British Government, adjourned at 9:30 o'clock tonight after reaching the agreement, which was described as most satisfactory.

PEACE DECLARED

The terms of the agreement, as announced in the House of Commons today by Winston Spencer Churchill. the imperial secretary for war, are as follows:

First-Peace is today declared. Second—From today the two governments undertake to co-operate in every way in their power with a view to the restoration of peaceful conditions in the unsettled areas. Third-The police in Belfast are

1. Special police in mixed districts, to be composed half of Cathspecials not required for these forces to be withdrawn to their homes and surrender their arms. 2. Anadvisory committee composed of Catholics will assist in the selec-

special police. 3. All police on duty, except the usual secret service men, to be uniformed and officially num-

bered. All arms and ammunition issued to the police to be deposited in barracks in charge of a military or other competent officer when licemen are not on duty and an official record must be kept of all

Any search for arms is to be carried out by a police force com-posed half of Catholics and half of Protestants, the military rendering any necessary assistance

TO TRY CRIMINALS

Fourth-A court is to be constituted for the trial, without jury, of persons charged with serious lord chief justice and one of the lord justices of appeal in Northern Ireland. Any person committed for trial for a serious crime is to be tried by that court (a) if he so requests or (b if the attorney-general for Northern Ireland so Serious crimes are the punishable by death, penal servitude or imprisonment exceeding six months. The Government of Northern Ireland will take steps to pass necessary legislation to give effect to this article.

Fifth-A committee is to be estabished in Belfast with equal numbers of Catholics and Protestants and with an independent chairman, preferably a Catholic or a Protestant alternately in successive weeks, to hear and investigate complaints of intimidation, outrage, etc., such subjects and grateful for the liberty intimidation, outrage, etc., such they get under the Union Jack. Ontario and English - speaking the heads of the Government.

Sixth—Irish Republican army ctivities are to cease in the six ounties and thereupon a method of unre highly than it is now." organizing special police in the six counties outside of Belfast shall proceed as speedily as possible on lines similar to those agreed to in Belfast.

AIM AT UNITY

Seventh—During the month immediately following the passing into law of a bill confirming the constitution of the Free State, being the month within which the Nor-thern Parliament is to exercise its' option and before any address, in accordance with Article XII of the treaty, is presented, there shall be a further meeting between the signatories of the agreement with a view to ascertaining (a) whether means can be devised to secure unity in Ireland or (b) failing this, whether an agreement can be arrived at on the boundary question otherwise than by recourse in the boundary commission under the

Eighth - The return to their homes of persons expelled is to be secured by the respective governments and the advice of the committee mentioned in Article V is to

be sought in cases of difficulty. Ninth-In view of the special conditions consequent on the political situation in Belfast and neighbor-hood the British Government will exceeding £500,000, for the ministry of labor in Northern Ireland, to be expended exclusively in relief work, one-third for the benefit of Catholics and two-thirds for Protestants. The Northern signatories agree to use every effort to secure the restor ation of the expelled workmen, and wherever this proves impracticable owing to trade depression, they "Whatever motive urged this 'A' be afforded employment on relief work.

Tenth-The two governments can. in cases agreed upon between the signatories, arrange the release of political prisoners in prison for offenses committed before the dates hereof. No offenses committed after March 31 shall be open to

Eleventh-The two governments unite in appealing to all concerned to refrain from inflammatory speeches and to exercise restraint in the interests of peace.

The agreement was signed on behalf of the Provisional Govern-ment by Michael Collins, Eamon J. Dugan and Arthur Griffith; for the Northern Government by Sir James Craig, the Marquis of Londonderry and E. A. Archdale, and for the Imperial Government by Winston Spencer Churchill, Sir Laming Worthington-Evans and Sir Hamar

RELIGION IN SCHOOLS

Christian education as a necessary factor in the development of good citizenship was emphasized in addresses delivered by Most Rev. Austin Dowling, Archbishop of St. Paul, and Dr. E. A. Bess, president of Macalester College at a meeting of Nicolat Assemble. Nicolet Assembly, Knights of Col-umbus, in the Leamington hotel,

degree.
"Christian education is necessary in the United States because the men who founded this country recognized and invoked the help of a higher power," Archbishop Dowl-ing said. "The fundamentals of Christian education are established on the vital things for which America stands.

'Education which embraces an element of religion brings with it a spirit of self-sacrifice, a willingness to do something for others, toler ice toward opponents and a spirit of friendship toward all

"Loyalty toward all.
"Loyalty toward American ideals and patriotism," he said, "should not be spectacular. They should be regarded as something sacred as a virtue. Patriotism is founded on the ideals of the past. It is the thing by which the country will survive and which will sustain its

hopes.
"The thing that is permanent in America is the individual man, the man who has freedom and knows how to use it. Unless he has an Christian education."
Dr. Bess declared that the finest

type of citizenship is that which recognizes religion.

"One may be fairly ignorant, yet by living under favorable influences be a good citizen. By higher education he becomes a better citizen. With this education comes a broader knowledge and a finer tolerance. Until we have this tolerance we cannot be the best type of citizens."

Educational institutions which embrace the spirit of religion, "beget a fine type of unselfishness,"
Dr. Bess said. "These schools which have a bit of religion in them are doing something for institutions in the marked of the present with short short of the present with the present with short beget a fine type of unselfishness,"
Dr. Bess said. "These schools

BELFAST TERROR GROWS WORSE

PROVISIONAL GOVERNMENT DESCRIBES BOMBING OF

CHILDREN Dublin, March 27.-The situation of the Catholics in Belfast goes from bad to worse. Day by day reports of the persecution, slaughter and maltreatment of the Catholics are being published by the Provisional Government of Ireland with the object of putting the exact facts in detail before the public inasmuch as the newspaper accounts are very often incomplete. Catholics in Belfast are convinced that the massacres are part of a move in the political game to suit the purposes of the Belfast Govern-

Typical of the Orange outrages was the bombing in Weaver street of March 13, which is described in a bulletin of the Provisional Government, from accounts furnished by parents of the child victims of one of the most appalling incidents of

ist month, as follows:

"About half an hour previous to the bomb being thrown, an "A" special on duty in York road left his special or duty in York road left his beat and come down to Milewater Road, where young children were playing. He ordered them into Weaver street. This, at least, was an exhibition of unnecessary authority, as Milewater street is inhabited by Catholics and the children were giving no offence to

special, it had the effect of concentrating the children in Weaver street, and rendered the bombers' work more effective than if they had been scattered over the two

Patrick Kennedy, brother of one of the victims, brought his brother-in-law, Joseph Maguire, to the door of his home to observe the movements of two suspicious looking individuals whom he saw walking up and down North Derby street, at the end of Weaver street. Just as he had finished speaking, the bomb exploded with awful results, causing three deaths and wounding twenty. After the bomb exploded Weaver street was raked with fire, and the people could not venture out to attend to the little victims."

Just before the bomb was thrown, five witnesses saw three "specials" in uniform and two civilians talking at the corner of York Road. eve-witness saw one of the civilians

throw the bomb and two "Specials"

immediately open fire into the

According to an arrangement made with the Belfast Corporation, twenty-five per cent. of the tramway employees were to be Catholics. Notices were served on these Catholic employees ordering them to clear out at once on threat of being shot. In many cases they have been attacked and beaten. Special constables organized by the Belfast umbus, in the Leamington hotel, Government give no protection; on Minneapolis. Dr. Bess is a Presbyterian minister and a Mason of high degree.

Government give no protection; on the contrary they aid the Orange desperadoes and in numerous instances they have themselves fired on Catholics and committed murders unprovoked. Moreover, when the military are called out, they invariably seem to be directed into Catholic areas. In less month 54 persons, mainly Catholics have been killed and 218 wounded. Since July 1920 the casualities 263 killed and 1,393 wounded.

SIGNS OF BETTER THINGS

From time to time, however there are gratifying incidents that are signs of tolerance in the north of Ireland. The Rev. H. Skeffington, of Portrush, of the diocese of Connor in County Antrim, expressed recently at a public function his appreciation of the nobility of his Protestant brethren in the town. Captain F. W. Watt, Grand Master of Orange Lodges in County Derry, thanked Father Skeffington for words of good feeling and tol-

Mr. T. W. Kilpatrick, speaking at how to use it. Unless he has an education, preferably Christian education, he cannot make the most use of it. When this country was founded all men recognized the value of religion. The ideals of the value of religion. The ideals of the value of religion to the value of religion and the value of religion. The ideals of the value of religion to the value of religion and the value of religion. The ideals of the value of religion to the value of religion and the value of the value of religion. rick called for greater trust of the southern people. He recalled an occasion when a Catholic band of Newry won a cup against the best bands of England. On their return home they were met by the Orange band which headed them in pro-cession playing "See the Conquer-ing Hernes Come" Concluding the ing Heroes Come." Concluding the speaker said: "We want more of that." He declared that if they had peace they would have improved trade and better ways.

Foerster son of the founder of the Ethical Society in America. The author makes a Socialist ask his teacher: "If you see the immodest

are doing something for institutions all over the country, whatever their nature. They inculcate the finest logical are doing something for institutions all humility, He will not suffer us to go astray.—St. Francis de Sales. lost my faith, but I will have nothing to do with this modern wicked to go astray.—St. Francis de Sales.

CATHOLIC NOTES

Brother Thomas McCann, who was the first subject of the Maryknoll Society when it began its career at Hawthorne, N. Y., in 1911, died recently in Los Angeles, Cali-fornia, after a prolonged illness.

Most Rev. Dr. Fogarty, Bishop of Most Rev. Dr. Fogarty, Bishop of Killaloe, has lodged a claim for compensation for damage to his property by masked and armed men who raided his house in December 1920. The raiders carried away a number of valuable articles. Bishop Fogarty was not at home on the occasion.

Chicago, Ill., March 24.—Three Catholic school boys and one Catholic school girl sat in the selected seats Saturday and were decorated and photographed as the champion spellers out of 200 contestants, representing fifteen schools in the town of Cicero, near here.

New York, March 27.—Columbia University will be the center of a week's campaign in which seven hundred American colleges and universities will unite the week of April 3 in an endeavor to raise \$1,000,000 for the library of the University of Louvain.

The Women Citizens Association of Dublin which includes both Cath-olic and Protestant members has requested the Provisional Government of the Irish Free State to appoint in due course, police with the same pay and status as men.

Brasso, Rumania. - The ancient Franciscan monastery at Estelnik in the Szeket district has just been burned to the ground. The church and famous library of the monastery were also the prey of the flames. This monastery was built in 1677 and for over two hundred years was the centre of culture of that district.

The Knights of Columbus free cational evening schools for exservice men and women which have been conducted in three large school buildings of Chicago during the ear close for the season Friday, March 24. Approximately three thousand students have attended during the present term which opened January 3 and a similar number attended during the Fall The schools will reopen next

will be consecrated auxiliary bishop of the diocese of Wheeling, W. Va., on May 11, according to an announcement made here. The Most Rev. Michael J. Curley, archbishop of Baltimore, will be the officiating prelate, assisted by the Right Rev. Dennis J. O'Connell, Bishop of Bishopard and the Bish. Rishop of Richmond, and the Right Rev. Hugh C. Boyle, Bishop of Pittsburgh. The sermon will be preached by the Right Rev. Thomas Shahan, rector of the Catholic University.

Belgrade, March 8 .- The Katholiki List recently published an article by Dr. Simrak which proves by official data that the Jugo-Slav overnment denies justice to the Catholic Church. The Greek-Oriental Schismatic Church recei. es an annual appropriation of 141,246,436 crowns while the Catholic Church, which includes half the population receives only 10,908,993 crowns The two churches, according to the terms of the Constitution, should be treated equally in every way.

Walking in a secluded district in South Africa a Christian Brother saw a wayside Catholic Church. saw a wayside Catholic Church. Having met the pastor in the vicinity he asked for permission to enter. The permission was accorded but with the warning that the Church was built exclusively for lepers. In the course of conversation the Brother mentioned that he came from Limerick, whereupon the pastor revealed that the Church was built for lepers by most Rev. Dr. O'Dwyer, late Bishop of Limerick, entirely at his own expense

The Holy Ghost Order, an international missionary Order with many establisments in the United States has recently been officially recog-nized by the Colonial Office of the British Government, for the Roman Catholic Missions of the East and West Coast of Africa. The British sions in Africa before the War and assumed mandatory powers over many of the German colonies at the peace conference. This required complete reorganization of the Governmental as well as the religious administration in those colon

Cologne, Germany.—Tributes to the Blessed Virgin such as any non-Catholic may read with profit are contained in the new book, "Christ and Human Life," by F. W. Foerster son of the founder of the teacher: "If you see the immodest maiden of the present with short

PHE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

> CHAPTER XVI. THE GIPSIES AGAIN

the night when her voice startled Kevin, ringing down the street, Fanchea displeased Mrs. Wynch for the first time and got into trouble. It was all on account of Betsy the charwoman, whose naughty son had robbed her, and who could not pay rent. Mrs. Wynch was out spending the evening, and the signora visiting a sick friend; and Fanchea, being alone in the house with Betsy, listened with indignation and sorrow to the

of her woes.
Don't cry any more, Betsy; I am going to get you some money,' said she, wrapping her little black cloak round her. "You stay here till I come back. If Mrs. Wynch comes home you must tell her—but I would rather tell her myself."
"Oh, dear, dear!" said Betsy;
"I feels all of a tremble to see you

Whatever will mistress and Mamzelle say to me?

ell them I am very sorry, and I wouldn't have done it only you want the money so badly. You are quite sure nobody would give it to

No, no," sobbed Betsy, "why should anybody give it to me

"I'm sorriest about breaking my word," said Fanchea, "but how could I let you be so unhappy when I know such a good way of getting you just what you want?"

you just what you want?"

"God bless you!" said poor
Betsy, "and I hope you won't get
into trouble." And then she sat down solitary in the kitchen, to count the ticks of the clock and listen for Fanchea's return.

'If I could only have gone with her," thought the poor woman, divided between her dismay at Fanchea's daring, the possible con-sequences for the child, and her joy at the thought of getting her own entangled affairs set straight. But I dared not leave the house. That would have been worst of all.'

An hour passed, and neither Mrs. Wynch nor the signora had returned, hen, to Betsy's delight, she heard the child's knock on the door. Fan came in, pale and trembling, and, giving a large handful of silver charwoman, sat down at the leaning her head on her hand and looking like a little ghost.
After her own joy had subsided
somewhat, Betsy could not but
notice the child's altered demeanor.
"Dear heart!" said she, "how

selfish it was of me to let you go! Are you so afraid? I'll go down on my knees to mistress before she

shall punish you."
"I'm not afraid of being punished, Betsy," said Fan. "It isn't that. It is something that happened. Hark! was not that some one at the door ?

No, my pretty, no." "Oh, Betsy, the gipsies are after me! I was singing a song I love so much, a hymn I learned at home, and I forgot that the gipsies would know me by it, because they said it was not a common song, they heard it except from me And while I was singing a tall, black man, one of the gipsies who stole me, came up and caught me by the shoulder. When I saw his face I gave such a wild scream that people stopped and asked what was

This is my girl,' said he, 'and I

want her to come.'
"I am not his girl,' I cried; 'he is a wicked man. Keep him off me!"
I saw his face in the lamplight, and, oh! he gave me such a terrible frown, and said a dreadful word; and a man came and gave him a shake, so that he had to let me go. Then I darted away as fast as I could, and here I am. Only I know will come looking for me, and

"But mistress will never let him have you!" said Betsy, encourag-

ingly. "You don't know their clever tricks and their dreadful ways," said Fanchea, shuddering. "If they know where I am they will con-

trive to get me."
Thus it was that Fan got into trouble with her mistress, who was very angry when she heard what had happened. Upon calm reflection, however, Mrs. Wynch's wrath subsided. After all, the child had made open confession, and her motive in doing wrong had been But the consequences of her good. But the consequences of fault did not come to an end so quickly. That day a tall, dark man was observed hanging about the shop window. The next day he reappeared and actually came into the shop upon pretence of asking

the price of a china jar.
"My dear," said Mrs. Wynch to Fan that evening, "you must not be seen going in or out for a day or two. I fear it is true that the gipsies are looking for you. The man you told me of has been in the shop."

quivered.

weeks ago she had received from the dead letter office her own letter written to Killeevy mountain. written to Killeevy mountain. On it was scrawled, "Imperfectly addressed." She had not told Fanchea anything about this, as she thought it would only give needless p.in to the child. In time she in the control of the gipsy. The black countenance of the gipsy. She saw a tall, heavily-built old gentleman, with a bald, bullet-shaped head, a plain face with a wholesome sunburned complexion, and hedged all round with white the black countenance of the gipsy. She saw a tall, heavily-built old gentleman, with a bald, bullet-shaped head, a plain face with a wholesome sunburned complexion, and hedged all round with white to whom the King St. Ferdinand old man, in a dejected tone.

would learn to be content. Better some content and comfort of her spare her a rude shock, and let the niece Nancy's rural life. "What is gulf between her and her old friend widen imperceptibly. Seeing the little girl's anguish a page of the "None that I know that little girl's anguish, a pang of pity contracted her heart.

"My dear, you must be patient.
The gipsies shall not get you. Remember, however, that your own disobedience has led to this again

Fan hung her head; and thenceforward crept about the house like a little mouse, afraid to go near the windows, to sing a note, or even to speak above her breath. She locked her door at night, and ask about baby's teeth. started out of her sleep every hour, soon as he had mastered th thinking she felt the gipsy's hand upon her shoulder.

After some time had passed, Mrs. Wynch thought she might venture to relax her efforts at caution, and tried to encourage her to be lively as of old. The signora was dismayed at the change in her at Wynch, "and you may well put up favorite; and deplored the com-plete dumbness that had taken possession of the little singer. She would put her head out of the winwould put her head out of the down the dow and look up and down the street, and then exhort Fan to take street, and then exhort Fan to take bators, or any of his other rubbishes."

down the old guitar.
"He is nowhere about; and besides, the windows are shut, and you need not raise your voice very

But Fan implored to be allowed to remain silent. She had no heart to sing, even if fear had not been ready to choke the notes in her When her house-work was done she would sit in the darkest corner of the signora's room, darning towels and stockings, and saying not a word from one half hour

to another. The signora furtively made a sketch of the lovely little pale face with its darkened eyes, as she saw it raised suddenly against a back-ground of the old tawny curtain, with a scared listening look giving a strange cast to its young beauty. But of this Fan knew nothing, absorbed in her terror and dismay.

was all He will come again!" could say when Mrs. Wynch tried to rouse her courage, and even began to scold her for her And he did come. One day Mrs.

Wynch looked up startled from her sewing as she sat behind her little counter, to see a dark face gazing fixedly at her, she having heard no sound of any one entering from the

"I want to know if you have a runaway girl here?" said the gipsy. "You had better give her up, as I mean to have her back. She is my girl, and you have no right to keep

her."
"I shall call a policeman," stammered Mrs. Wynch.
"Policemen ain't nothing to me,

rolleemen and thotaling to like, said the man, threatingly. "She's my girl, and I'm not going to move far from here till I've got her."

After this visit Mrs. Wynch became as frightened as Fan, and declared something must be done. clared something must be done. She and Mamzelle held a council over the matter, and agreed that the child must be taken away to the melody. country with all secrecy and despatch, and kept there till the danger should blow over. Mrs. Wynch had no faith in policemen as

the guardians of the rights of her countrymen and countrywomen, and, as she said, she was too poor to go to law. Her ideas of gaining protection for Fan by any legitimate means were vague, and she concluded that flight was the safest

My niece will take her in for a few weeks," she said; "and as there is a baby to nurse, why I only wish we mayn't have trouble to get her sweetness? The old lord was We'll both miss her; but puzzled. I for one can't stand her white face, and looks of her eyes enough to pierce you. And to hear her whis-pering like that, and see her creep-his ear; till at last in a pause of the ing about, and staring at every turn! Nancy will be glad of her when she finds how useful she can

along the country road. She was lodgekeeper at one of the many gates of Lord Wilderspin's beauti-

CHAPTER XVII. SAFE UNDER THE TREES

In a wilderness of spreading seeches, all in their Maygreen, sestled Nancy's little red-tiled ottage. Fan, tripping silently by beeches, nestled cottage. Fan, tripping silently by Mrs. Wynch's side along the path that led to it, thought it looked pleasant, and home-like, and safe, and hidden among the trees, so that the gipsies would not be likely to find it. Besides, were not the gipsies left behind in London? Fan breathed freely, and a faint color door stood rosy, smiling Nancy, baby in arms, and welcomed her

"My gracious!" said Nancy, isn't it like what you would read in penny numbers?" And she looked the shop."
Fan's face whitened and her lips quivered. "I knew he would come," she said; "I knew he would come," she said; "I knew he would some," she said; "I knew he would cottage room, garnished with flowers. "Yes, my dear, they are sweet, and you shall have as much sweet, and you shall have as much like of them. You see we

'None that I know of," said ncy. "The last was incubators Nancy. "The last was incubators for the pheasants' eggs; but that is working quite well now, and so he doesn't care about it any more. first the people here were set against it, said it was unnatural, and the old lord used to go smong them himself, and scold and abusall round. As long as there was home here, and was as amiable as soon as he had mastered the matter and it was going smooth, he got as glad when he took himself off. 'He's a good master," said Mrs.

with his whims."
"Oh, yes; I for one am not afraid of him. And he's fond of children, though he pretends not to be. found that out for myself. Pity he hadn't married, and had grand-children now about his knees.

Mrs. Wynch went home the next morning, and Fan was installed in the cottage as baby's nurse and Nancy's general "help."

Summer set in early; the woods were full of brilliant yellow light and warm green shade. The birds were singing all round the red with its open window, slept with her head among them. The music and the soft warm colors of Nature everywhere seized on her imagination, and almost turned her young head. Her joyous spirit leaped out of the chill that had hung about it and revelled in the sunshine. She was free to rove through the woods for hours with n her arms, filling his fathands with flowers, and singing wild replies to the calls and ditties of the multitudes of birds that haunted the green wood. Her voice, once let loose, rang from glade to glade, warbling in ecstasy; but she was careful never to sing the Hymn of the Virgin Triumphant, except when safe indoors. No one heard it from her lips but baby, as she cooed it into his ear when rocking him asleep.

One evening old Lord Wilderspin arrived home unexpectedly, and having set all the servants by the ears in the course of half an hour, he turned out of doors and went for a solitary saunter through the park. There had just been a shower, and every color in Nature, from the deepened blue of the distance to the scarlet on the tips of the wild anemone's petals, was glowing under the moisture. The woodland was alive with the rapture of wooing birds. Among the wet green leaves one winged creature trilled its joy to another, and, in the most thickly-wooded part of the park, the happy multitudes flung out their songs together in a re-

melody.

His lordship stopped from time to time and listened attentively. Now and again a note fell on his ear which struck him as strange and new. A lover of music, he was familiar with the note of every bird that haunted his woods, but what bird was this? Its voice seemed to nimic the notes of all the other birds in turn; and it had a wonderfully human sound. But what human voice ever had such an artless, unconscious ring, such a bird-

concert this perplexing and be-witching voice broke forth into a when she finds how useful she can be."

Now Nancy was the niece whom Mrs. Wynch had been visiting just

witching voice broke form into a solitary song on its own account; a quaint gipsy song with hurrying fantastic movements, pathetic minor notes here and there, and a before she met Fan flying footsore along the country road. She was no mistake about it this time. The

voice was human.
Pushing on in the direction whence ful and far-spreading park, and her husband was Lord Wilderspin's spin turned here and there, and peered about; and at last, parting a screen of leaves, he descried the

Fan was sitting in a dell of golden moss, interpenetrated with sunshine, and flecked with warm color from masses of flowers. The baby lay asleep in her lap. She was clothed in a blue-and-white cotton frock, with a scarlet handkerchief looped loosely round her neck; her long dark hair hung in a thick plait down her back, and curled about her white forehead in that light crisp cloud that made her look so like the angel in the picture of the Virgin with the Candelabra. stole into her pale cheeks. At the Only Fan looked far more wide-

The last notes of her song having

noway expected.
"Hallo!" cried Lord Wilderspin.
Fan looked up with momentary
terror in her eyes. But the face
gazing down on her was very unlike the black countenance of the gipsy. those seven and nine days' devotions proached him.

"Shall we

whisker, a pair of blue, fierce, quiz-zical eyes, and a protruding under-turban. gave the cross to be worn above her us go home. I can not stand it.

Hush!" said Fan, putting up her finger, "you will wake the

The old lord glared at her. are a nice person to talk about waking the baby! Who has been screaming over baby's head for the last half hour ?" That was singing. Singing

keeps him asleep, but shouting wakens him." His lordship, with his eye still fixed wildly on Fan's face, laughed

"And pray, madam, you who know so well the difference between singing and shouting, may I ask who taught you to sing "I think it was the birds, first," said Fan; "the birds on Killeevy mountain. One of them-a thrush was my godfather, Shawn said,

and he used to come and teach me to sing. I remember that all well, though it is a long time ago."

"Thirty years, I'll be bound!"
said Lord Wilderspin.

"I am only eleven," said Fan.

nightingale. What relation is he to None at all, sir. We have no nightingales in Ireland.'

"Very good. Now pray, which of your feathered cousins taught you the song you were singing just

Fan looked frightened. "You won't tell, if I tell you?" Certainly not."
Upon your word?"

" Honour bright! "Well, then, the gipsies taught it to me. It is one of their songs. I ought not to sing it lest they should hear me. But I have run away and left them in London. You are sure you won't tell any one I

am here?"
"Wild horses shall not tear the news from me," said his lordship.
And then he sat down on a log of timber beside Fan and the baby and questioned this new wanderer in is park as to all her antecedents. Fanchea told him her simple and oft-told story. She had been stolen from an Irish mountain. She was waiting for Kevin who live without her and would certainly come and find her as soon as he could. She was hiding from the gipsies under Lord Wilderspin's gipsies under Lord spreading beeches until the gipsies would give up searching for her and

let her go free.

"By the Lord Harry, if they come near this place I will have them strung up to the trees and let your friends the birds pick at them."
"Oh, no don't. Besides, I'm sure

the birds wouldn't. Only keep me "Do you know who I am?"

"No, sir."
"Did you ever hear of Lord Wilderspin?" "Oh, yes. But I am not afraid of you at all."
"What, in spite of my fierce eyes! And I suppose you hear that every one else is afraid of

No, Nancy isn't, because you

are kind to baby."
His lordship laughed another wild ha, ha! and strode up and down the

"I think I must go home, sir. Nancy will be uneasy."

Nancy was greatly surprised when she saw his lordship striding class. steps, while he carried the baby.
"Goodness me!" she ejaculated,

powerful in the land and would infallibly protect her from the gipsies, she sang without fear, and repeated again and again such passages as interested him most. And the old lord listening with ever-increasing satisfaction, took note of the compass of her voice, and made mental calculations of his own.

That night he wrote a letter to a musical friend in London, and, having despatched it, walked up and down the room in some excitement. TO BE CONTINUED

AT THE FEET OF OUR LADY OF SORROWS

By Padre Coloma Lent was nearing its end, whilst spring was just beginning to announce its arrival in Seville by its two never-failing heralds: the was only in her rare, dreary moments that the likeness was so striking.

Hossoms of its orange-trees and the numerous strangers that flock thither at this delightful season. The former gird it as with a knish. blossoms of its orange-trees and the The former gird it as with a bridal wreath; the latter take possession of it like a flock of idle sparrows.

The former fill the air with penny numbers?" And she looked at Fan with intense interest as she made tea, in her neat bright answers from the birds. She was garnished with startled, however, by an answer she through a Spain of their own through a Spain of their own

imagining.

Lent was nearing its end, we repeat; and the various confraternities of the city were performing, in honor of their several patrons, of twelve, modestly dressed apthose seven and nine days' devotions whose splendor and magnificence have won the name "pre-eminently Catholic" for the ancient sultana, to whom the King St. Ferdinand of twelve, modestly dressed approached him.

"Shall we go to Don Tomas, given him a little purse. However that may be, this Jupiter in livery suddenly descended from Olympus, old man, in a dejected tone." Let

On the first of April had begun a Cristo de la Espiracion, which was to end on the Friday consecrated to our Blessed Lady's Dolors. The doors of the little chapel, situated on the square Del Museo, were thrown wide open to the crowds of faithful, who hastened to prostrate themselves before the famous picture so admirably representing the agony of our dear Lord. Our Saviour seemed to stand forward in relief from the canvas, which was surrounded by rich curtains of black with those groups of idlers who urrounded by rich curtains of black with those groups of idlers velvet bespangled with stars. His outstretched arms offered protection to all; His eyes, nearly closed ment peculiar to large centres of in death, had yet a look of mercy. At the foot of the Cross was the image of Mary, the Mother of the afflicted, presenting to her children, as a model, that sorrow so calm that it restrains all sorrow, so desolate that it surpasses all woe; immense as the sea in its depth and bitterness,-velut mare.

"Oh, I beg your pardon. And now you are taking lessons from a the foot of each knelt a client of the Blessed Sacrament. One of these was a man of over sixty in whose entire person might be noticed that physical and moral inertia that overpowers one in great sorrow. He leaned his forehead against the candle, as if the weight of some thought doubled him forward; his arms hung by his side; his eyes were closed; from his lips, at long intervals, escaped broken words, which seemed to be a petition from his heart of hearts. Yet his eyes were dry, like a Yet his eyes were dry, like a fountain that had run out; his body motionless, suggesting a pain of the soul without remedy and without

> hope. The devotion was almost at an end, and the choir intoned the Litany of the Blessed Virgin. The old man then seemed to awake out of his lethargy; he fixed his eyes on the picture of Mary, and joined his hands on his breast. "Ora pro hands on his breast. "Ora pro nobis!" he repeated with the people. Little by little the tears began to flow down his cheeks and to console him, and an occasional sob escaped his bosom and gave vent to his sorrow. The "Consolatrix Afflictorum! sang, and a copious flow of tears poured from the old man's eyes. Extending his arms toward the altar, he cried out, in a voice so loud as to be heard above all others: "Ora pro

nobis! Ora pro nobis!" Some of the people looked around only one aged lady, who sat behind him, arose as if by an instinctive movement, and then sat down again on her little stool. It was dark when the devotion ended. The lady started to the door, and the old man also went out. The took a couple of steps toward him, hesitatingly; and then she stopped, restrained by that sentiment of delicacy proper to noble souls, who when compassionating and consoling sorrow, know how to respect it, besides, there was nothing about the old man to betray a necessity of the kind that can be remedied by prompt succor. He was dressed in mourning and although his clothes were very plain, they were clean and decent. His person and bear-

when she saw his lordship set towards the cottage, and Fan trotting beside him with little fast to be quite old. She was slim and small. One of those grave, modest, small. One of those grave, modest, small Spanish headdresses "Goodness me!" she ejaculated, but graceful Spanish headdresses looking as if she had seen little Red Ridinghood gallantly escorted by the wolf. "There's no knowing what that all man will know in the state of the same will be a second to those grave, modest, but graceful Spanish headdresses covered her silvery hair, simply smoothed down on her forehead, except for two little ringlets, that what that old man will take into hung over her temples. There was nothing remarkable in her dress, The next dod!"

The next day Lord Wilderspin found Fan again in the park and made her sing all her songs over and over for him, besides her imitation of hinds (Corpolately and the search of the sear tions of birds. Completely reas-sured by his assertions that he was sit on in church; on her left hung a

bag of black taffeta. The old man moved slowly off in the direction of the street De las Armas, weighed down by his load of grief; the lady stood watching him, as if there was a struggle going on within her between charity, which urged her to stop and question him, and discretion, which held her back for fear lest, by an imprudent question, she might offend.

the devotions. The man was silent and motionless as on the previous evening, but appeared still more dejected; the weight of twenty-four hours was added to his sorrow. From time to time there escaped from him to the control of the On the following evening the two From time to time there escaped from him broken words, which, like gusts of wind before a storm reached the ears of the old lady in Seville by heralds: the trees and the that flock htful season with a bridal incomplete in Seville by heralds: the trees and the that flock over and over again repeated—a petition, which she, without know in Seville by heralds: the trees and the that flock over and over again repeated—a petition, which she, without know in Seville by heralds: the trees and trees and trees are trees and the trees and trees are trees and trees and trees are trees and trees and trees are trees are trees and trees are trees and trees are trees and trees are trees are trees and trees are trees and trees are petition, which she, without knowing what it was, made her own in the depths of her soul, strengthening it by her prayer, and quickening it by her tears. For charity is never powerless; it can always pray with him that prays, and it can always weep with him that mourns.

At the end of the devotions the lady, with her mind made up, hurried out and waited at the door.

leaning his hand on the On the first of April had begun a five days' devotion to the Santo Cristo de la Espiracion, which was direction as on the preceding even-

were merely striving to kill ment peculiar to large centres of population at that hour-per going in all directions; some business, others in search of pleasure. No one noticed that sa group moving solitary in the —the old man leading the child, as Experience guides Innocence; the child supporting the old man, as Youth supports weary Age. Just outside the sanctuary were did any one observe the old lady twelve large wax candles, set in who followed them painfully, with no other motive than charity, no other hope than to wipe away tear. Her Angel Guardian alone followed, counting her steps.

By degrees they were getting away from the bustle; and, passing through almost deserted streets, they finally came to the distant quarter of the city called De la Feria. They stopped at a modest house near the end of Zand the two entering, the old man fastened the door of the porch that opened off the street. The lady slowly examined the front of house, and with some difficulty found the number, which was 69 She then turned to walk back : and. moving slowly and with difficulty, she at last reached the square Del Triunfo. The turreted walls of the palace—a Moorish gem, which has no other rival in the world but the Alhambra of Granada-appeared. and the lady stopped at the De Banderas; entering, as if at home into the historical dwelling of the Kings of Castile. The cathe dral clock was striking eleven; and the feeble lady, who was over eighty years of age, had walked about three miles that evening.

The antechamber of the Governor was crowded with a multitude of petitioners of both sexes, whose ridiculous side has been so often described by satirical pens, which jest at sorrow as if one were to place a laughing mask on the face of a corpse. The Voltairean levity of the age passes by these widows of colonels, not always problematical with a sneer; those daughters of unknown intendants, who were perhaps more honorable than their successors whom everybody knows those retired captains, who failed to become colonels, perhaps because they refused to turn against their they wear. Ah! remove those ridiculous masks which you have placed on them, and you will find hidden sorrows, silent miseries, virtues unrewarded, perhaps crimes unpunished. Then you will understand how repulsive is your satire; the laugh will die on your lips; and you will learn to observe more closely, to be less mocking and more charitable, in your criticisms.

The offices of the Government

were to be closed in two days, until after Holy Week; and all those unfortunates were eager their claims considered first, fearing that they might be delayed until after this time had passed. The Captain General had already two hours in conference with the Governor, and this made the people all the more impatient. A short and very fat porter ing a blue coat with gold borders on the sleeves, placed them in file as they came, answering their appeals with that rudeness which reveals in a striking manner the truth that the most intolerable of all tyrannies

is that practiced by subalterns.

A considerable time had pass since the arrival of the Captain General, when the aged lady, whom our readers have already met, appeared in the antechamber. 'Is the Governor in?" she asked

the porter.

"He's busy," replied the latter without raising his eyes.

"Give him this card," said the lady, taking one from her insepar-

able bag.
"He is engaged with the Most

"No matter!" cried the porter, whirling around in his surprise at this audacity. And, looking at the modest mortal that was so pre-

The lady, far from being vexed, showed a smiling curiosity in her countenance. She must have been fond of studying types, and she found a real study of that gro-tesque little tyrant.

"Hand in this card instantly,

Here the lady lowered her voice so that only the porter heard her One woman declared that words. she had threatened him with

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The bystanders looked at one another with open mouths, and at once began to guess. "Who can this woman be?" they all asked. Some thought that she must be Queen Christina, who had come to Seville to witness the ceremonies of Holy Week.

Meanwhile the crestfallen porter appeared at one of the windows of the content of the

appeared at one of the windows of the Goyernor's tables, crying out:

"The Governor's coach!"
Without doubt the business of Queen Christina, was easily settled; because, ten minutes after entering, she came out again, accompanied by both officials.

"Tomorrow at an early hour," said the Governor, "you shall have whatever news can be gathered. I myself will communicate it to

you."
"Thank you," said the lady, deeply interested. "I shall expect you without fail."

of those many that call upon God in their sorrows, and forget to accompany you?"

A noise of footsteps was heard.

This is such an honor to me that

III.

"What news do you bring me?" asked the lady when the Governor called next day, straightening herself up in her silk-lined easy-chair. 'Much in quantity, bad in ality," answered he taking a

bookstand on which a German book rested; and, placing in a work-basket a half-finished stocking on

which she had worked whilst reading, she removed her spectacles, and crossed her arms as if to listen "Since yesterday," said the Governor, "you have had all the police in motion, and this is the result of their investigation."

which he began to read:
"The tenant of the house 69 Z wished that we should all come to Street is called Don Esteban Rodriguez. He is sixty years old, and is in the greatest misery. His family consists of his wife, paralyzed these seven years; an idi titc daughter, and six grand-children—the children of another daughter who died three months ago. The eldest child is twelve years and the youngest four years old. No one knows what has become of the father of these child-dren. Don Esteban was employed for twenty-three years in the offices of the city council, and was dismissed on the fall of the ministry. Since then he has been sinking lower and lower in misery. He owes the proprietor of the house 3625 reals; and the latter has threatened to seize his furniture and put him out of the house, unless on the fifth day of this month, at three o'clock in the afternoon, he has paid the debt."

"Tomorrow is the fift!" exclaimed the lady—"Friday of the Seven Dolors!"

"On Esteban has not wherewith to pay," the Governor continued to read; "and it has been learned that the proprietor has already given orders for the seizure. Don Esteban is an honorable man and deserving of all help in his need.

"The lady asked no more questions; the pulled down the veil of her be address as far as she could, and enjoyed in secret that sweet pleasure which is intended by God to impel those that have the power to do with it is intended by God to impel those that have the power to do with his intended by God to impel those that have the power to do with the intended by God to impel those that have the power to do do the man and the seven between the proprietor of the house ago the fall of the ministry. Since then he has been sinking lower and lower in misery. He owes the proprietor of the house, unless on the fifth day of this furniture and put him out of the house, unless on the fifth day of this month, at three o'clock in the afternoon, he has paid the debt."

"Tomorrow is the fift!"

"Tomorrow is the fift!"

exclaimed the lady—"Friday of the Seven Dolors!"

"One Esteban has not wherewith the p Street is called Don Esteban Rodriguez. He is sixty years old,

and deserving of all help in his

The lady seemed deeply moved.
"O Mother of Sorrow!" she sighed.
"O Mother of Sorrow! If I were only rich! If I could do it in her

She relapsed into silence and thoughtfulness; tears came to her blue eyes and rolled down her blue eyes and rolled down her she united a brilliant intellect.

"At three in the afternoon! My God!" she murmured, raising her eyes to a crucifix that stood on her desk. "At three o'clock in the afternoon, the hour at which Thou didst expire, those unfortunate people will be on the street, withpeople will be on the street, without shelter, without protection of any kind. O Virgin of Sorrows, Mother of the afflicted, by this hour in which thy Divine Son expired, come to their relief, or permit me to relieve them in thy name!" Respecting her agitation, the Governor had discreetly withdrawn. The lady hid her face in her hands and began to sob. She at last drew

would have gone to wait on you in person."

The lady, smiling, reached one hand to the Governor and the other to the Captain General, and the three disappeared behind the heavy curtain of the door.

The bystanders looked at one captable with open months, and at the standard of the control o

The Friday of the Seven Dolors, as we have already mentioned, was the last day of the devotions; and the lady arrived at the chapel earlier than usual. The old man's place was vacant.

"He will surely come," thought the old lady. "It is early yet." But time passed slowly by; the devotions had already begun, and the unfortunate old man was not

deeply interested. 'I shall expect you without fail.' 'What can have happened?' 'What can have happened?' 'Make the lady. 'His misfortune is already repaired, his future secured. Can it be that he is one of those many that call upon God

onor to me that Curiosity impelled her to look answered the around, but respect for the house of I will not refuse it," answered the old lady. And, leaning on the General's arm, she descended with him the magnificent stairs of the ancient Convent of St. Paul, which is now used for the offices of the shair down as near the sanctuary as chair down as near the sanctuary as possible. One of them, who appeared to have been merely hired for the occasion, left the church; the other, the old man of our acquaintance, took his usual place at the foot of the sendle He at the foot of the candle. He seemed to have recovered his youth; and although tears flowed from his eat.

The old lady pushed aside a little experience of the control tears.

The children knelt around the paralytic woman; by a happy chance the oldest of them knelt beside the old lady, who was watching them all closely.

"Is that lady your mamma?"
she asked the girl.

Since yesterday, said the Governor, "you have had all the police in motion, and this is the result of their investigation."

Hereupon he drew from his pocket a paper full of jottings, which he began to read:

"The tenant of the house 69 Z—

"The tenant of the house 69 Z—

thank her

The lady asked no more questions:

ISABELLA THE CATHOLIC

In large of Sorrow! If I were large in the large of Sorrow! If I were large in the large of Sorrow! If I were large in the large of Sorrow! If I were large in the large of Sorrow! If I were large in the large in t

and deep erudition with virtues of piety and domestic economy in such a manner that she was not alone a mighty force in the reconquest of Spain and its glorification as an empire, but a leader in cultural an empire, but a leader in cultural movements, a patron of arts and letters, and a staunch defender of the faith. Despite these activities she found time to rear carefully her five children and to attend to her household duties in a manner that made her a model for Spanish housewives. It is related that she mended one doublet for her husband the king as many as seven times.

The lady hid her face in her hands and began to sob. She at last drew her chair over to the desk and began to write a letter, which she addressed to the "Excelentisimo Senor Marques de X—, first Alcalde Mayor of Seville." Beneath the address she added the words: "Most urgent."

Three hours later she received an official document from the office of the Alcalde. She opened it eagerly, and a joyful exclamation burst from her lips. There was an appointment, duly signed, to a desk in the offices of the city council, in the offices of the city council,

The nobles sought to secure the crown for Isabella, but she refused it, declaring that never while her brother lived would she accept the title of Queen. Henry named Isabella as his heir on Sept. 19,

Isabella had chosen Ferdinand of Aragon for her husband as early as 1465, but Henry made repeated attempts to induce her to give her hand to other nobles, of whom more hand to other nobles, of whom more than a dozen were aspirants to her favor. These included Don Carlos, Prince of Viana, whose sudden death terminated Henry's negotiations, Don Pedro Giron, Richard of Gloucester, a brother to Edward IV., of England and the Duke of Guinne, brother of Louis XI. of Ereans

Isabella finally married Ferdinand, who had been proclaimed King of Sicily and heir of the Aragonese monarchy, in 1469. On the death of Henry she was proclaimed Queen of Castile. Immediately a powerful movement was set on foot to gain the crown for Henry's presumptive daughter, Joan, commonly called "La Deltraneja," and a war lasting five years, and ending with the peace of 1479, broke out between Spain and Portugal. At the end of the conflict a double alliance was arranged, La Beltraneja abandoning her claims and taking the veil in the monastery of Santa Clare at

Ferdinand, had, meanwhile, succeeded to the throne of Aragon and thus a definitive union of the two countries was brought about under the two monarchs to whom Alexander VI. gave the title of "Catholic," still borne by the monarchs of Spain. Ferdinand and Isabella equal authority in the

The monarchs immediately set about to secure their position by restraining the power of the nobles. This they did by the establishment of a permanent military force intended to protect the people intended to protect the people against the encroachments of the nobility, by the inauguration of an improved and properly ordered administration of justice, by abolishing the right of coining money and revoking extravagant grants made to the nobles and demolishing their castles. To preserve the purity of the faith and religious unity against the intrigues of the Jews, who were employing the influence of their wealth to pervert Christians, the king and queen solicited of Pope Sixtus IV. the establishment of the

Inquisition. GRANADA RECOVERED

The Government being strengthened at home, the monarchs turned their attention to reconquering the territory wrested from Spain

When already a grown woman she devoted herself to the study of Latin; she was an eager collector of books and her Castilian has been ranked as a standard by the Spanish Royal Academy. Before her death in 1504 she had the happiness of seeing the Golden Era inaugurated in Spain, manufacturers developed, commerce and navigation increased commerce and navigation increased as a result of new discoveries, education flourishing and peace and religious unity achieved.

SAINT JOSEPH

There was a man who looked upon a little child shivering in the manger, and adored Him as the Eternal God Incarnate. Therefore is Joseph the great exemplar of faith. That is the lesson which the world today must learn. It needs many things, powerts havelike. many things; poverty, humility, chastity, love, peace. But it can have none of them, unless it turns back to faith in God and His revela-

Governor's office without another word.

The surprise of all was excited to the highest pitch when they saw the latter coming out to the antechamber in person, followed by the Captain General.

"Madame," exclaimed the Governor, addressing the old lady, "why did you not send me word? I would have gone to wait on you in person."

The surprise of all was excited to the highest pitch when they saw the blank space: "In favor of Don Esteban Rodriguez."

She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold you not send me word? I can not get any more before yure," she murmured. "What leable as his heir some of the appointee was vacent; and the lady wrote in the blank space: "In favor of Don Esteban Rodriguez."

She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked the latter, and there were six, each of one thousand reals, "I can not get any more before June," she murmured. "What leable as his heir some of the appointee was vacent; and the lady wrote in the blank space: "In favor of Don Esteban Rodriguez."

She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little drawer in her desk in which were some gold pieces and bank bills. She then unlocked a little ne understood, but that he believed God. He did not live in an atmosphere of celestial miracles, but in a world of toil and trouble. He knew much of strange and peremptory messages by night, of journeyings across hot sands, of a life in exile. But he never saw the glories of the high meaning that he had been say that he ha of the high mountain, or the blood-red banner of Calvary, or spoke with the angel guarding the empty

> Trial was the portion of Joseph He was a workingman; he supported his Immaculate Spouse and the Holy Child in the sweat of his brow. True, no higher mission, save one, could the Infinite God entrust to mortal hands, but it was a mission which meant suffering. Joseph was anguished, not knowing as they wearily made their way to Bethlehem, where he might find shelter for Mary. Doubtless in his after journeyings and his days of exile, it was often with difficulty that he could procure food and shelter for the stainless Mother and her Divine Son. If we may dare peer into the unsearchable Providence of God, we may assume that God chose Joseph to take care of His dearest daughter and her Son, the world's Redeemer, because the heart of Joseph was above all else the heart Joseph was above all else the heart of a father. It possessed the compassionate, sacrificing, guarding tenderness which exists in the heart of every good father, but in an eminent degree. Tender and deep was his love for his Virgin-Spouse. Unfathomable his love for the Holy Child who stood at his knee, while the gnarled and knotted finger of the gnarled and knotted finger of Joseph the carpenter traced on the sacred scrolls the touching story God's unquenchable love for fallen man. Because he could love much, Joseph suffered much.

To all who still plod through this vale of tears on the way "home," Joseph should be a trusted counselor, a friend dearly loved. Let us turn to him always and with full confidence in our temporal needs. He knew the stings of poverty, all the pathetic little makeshifts of the poor, and he can sympathize with us. But on his feast, and every day of our lives, let us ask him to obtain for us an ncrease of that great gift of Faith. bestowed upon us, all unworthy, on our baptismal day. In comparison, nothing else is worth while .-



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Table of Dividends

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industries. Yet strangely enough this industry has not had the growth in Canada

that its merits deserve, or that the amazing profits in it should have stimulated. For example: The following is a table of the

Dividends paid by the various Canadian

Milling Companies in the past few years.

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after setting aside substantial reserves out

RECORDS OF DIVIDENDS (Taken from the Annual Financial Review, 1921 Edition) The Ogilvie Flour Mills Company, Limited Preferred Shares 7% per annum regularly paid. Common Stock Dividend

 1917 Cash Dividends
 .10 1/2 % and 15 %

 1918 Cash Dividends
 .12 % and 15 %

 1919 Cash Dividends
 .12 % and 15 %

 1920 Cash Dividends
 .12 % and 10 %

Lake of the Woods Milling Company, Limited

Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

Maple Leaf Milling Company, Limited

Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

The Maple Leaf Common Shares above referred to were given as a bonus with the Preferred Shares when they were placed on the market. The present market value of the Common Stock is \$115 per share.

Western Canada Flour Mills Co., Limited

Common Stock Dividend

1918 Cash Dividends...8% and 2% and 10% in Victory Bonds
1919 Cash Dividends...8% and 2% and 10% in Victory Bonds
1920 Cash Dividends...8% and 2% and 15% in Stock

International Milling Company, Limited

Preferred Shares 7% per annum regularly paid. Common Stock Dividend

1914 Cash Dividend ... 28% Stock Dividend 40%
1915 Cash Dividend ... 30% Stock Dividend 20%
1916 Cash Dividend ... 31% of which \$40,000 was
invested in Common Stock
1917 Cash Dividend ... 47% of which \$250,000 was
Invested in Common Stock
1918 Cash Dividend ... 40% of which \$275,000 was
Invested in Common Stock
1919 Cash Dividend ... 16%

1919 Cash Dividend....16% and 30% Common

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LONDON, SATURDAY, APRIL 8, 1922 THE WAY TO GOOD WILL

AND SOCIAL UNITY

In an age of growing religious indifferentism there are still Protestants who value the Christian religion as they understand it above all things else in this world. Owing to the weakening influence of the Churches and the unfitness or indifference of so many parents, whatever teaching of the Christian religion the rising generation is to receive must come to it largely through the schools. Realizing this Protestant Christians are now strenuously advocating religious teaching in the schools. So much the better. It is a thousand-fold more desirable to have young Canadians grow up Protestants than to have them leave school neither hot nor cold, but started on their way to materialism or atheism.

So our Protestant friends insist on the reading of the Protestant Bible in the schools. That is a good Protestant beginning. The Bible with Private Judgment is the bedrock of Protestantism. Reading the Protestant version of the Bible without comment is an eloquent tion when it does not deliberately evade it, "why should we be conciple of Protestantism.

But Catholics can hardly be expected to acquiesce in this sort of the gulf between men of different that Christ founded a Church to not live together in peace? Why teach all nations to the end of time: teach all nations to the end of time; that according to His promise He Why should not young Horatio and abides with that Church to the consummation of the world; that, school? Why should they not occaagain relying on His divine promise, sionally walk arm in arm even to this Church is guided forever by they not learn to study together, to the Holy Ghost the Spirit of Truth; play together, to work together, that the gates of Hell have not prevailed, never will and never can Well, we should all be still pray-Eternal Son of the Eternal God has solemnly promised.

"He that heareth you heareth Me," said Christ to his Apostles and that will not end until they come their successors. And so for Cath- back again. olics the living voice of the infallible Catholic Church is the voice of Christ in matters of faith and

With Protestants we are one in reverence for the Bible, we agree in the utility of realing the sacred Scriptures; but we recognize the Catholic Church as the divinely constituted guardian and interpreter of the Bible. While we respect the honest Protestant we can do no other than reprobate the principle of private interpretation of the Scriptures as logically and historically unsound and as subversive of the Christian religion.

Here we can only agree to dis-

In our desire that the most important element of education-the interests during school life. Prac-Christian religion—should have a tically they are restricted to those place in the school we are at one of the same class. And even in the with a growing number of Pro- same class there is often no such testants who realize only too keenly intimacy as is so freely taken for the evils of an education purely granted by the grandiloquent secular. When Protestants insist advocates of "One School." on the reading of their Scriptures in the schools they are acting on the

rically opposed.

education, Bible-reading or any- the absurdity of the claim that Benedict XV., and one which civiliz- boasts of its general education tures; not so much, and not so the chapel remained and for gener-

As it is, Public schools (including Christian, but non-Christian. The lacking; and hence we have the unity. results that earnest Protestants are beginning more and more openly to deplore.

We think, facing the question squarely, that many Protestants will agree that for Catholics, who count the world well lost for the groups with common interests, religion of Jesus Christ, Separate schools are a vital necessity.

divide the people into antagonistic classes and thus hinder national unity. Of course there are mountebanks of the pulpit, of the platform, and of the press, who do their best, or their worst to deepen this suspicion and to fan the flames of prejudice. Were it not that logic and clear thinking are the last things to trouble these mischiefmakers, who in the name of unity foment disunion, they would be obliged to deny that religion is a valuable factor in education; or to maintain, in the teeth of obvious facts, that the churches and the homes can and do supply all that is needful in this all-important factor in the formation of character and the shaping of lives.

"Why," asks the Christian Guardian, which always begs the ques stantly stirring up religious strife Why should we be constantly seeking to maintain and even to widen non-sectarianism." They believe religious beliefs? Why should we Michael Fallon walk arm in arm each other's church? and even to pray together ?

prevail against it, for so Christ the ing together had not the sects cut themselves off from Christian unity in the Catholic Church. And that was the beginning of the trouble

The slipshod thinking of these loud-voiced patriots finds expression in the jargon about "One School" where all will meet and get to know and love one another, thus evolving the ideal Canadian. As a matter of cold fact if there were never a Separate school for the sake of religion, there would still of necessity be thousands of separate schools for Canadian children. In the cities there are scores of schools in each of which the children are necessarily separated from those in all the others. And in each single school the number who get to know each other is very small, for one or two or three years make a vast difference in the capacity for common

This chatter about "national selfsame consideration that impels the same school is not taken very Catholics to have Separate schools. seriously even in Toronto. There, takes as his thesis the pronounce-Agreement between Catholics and we are credibly informed, the very ment of the Holy Father, Christ-Protestants as to some common best citizens take their children mas, 1920, in which he pointed basis of religious instruction is away from the Public schools at the out the five deadly wounds from manifestly impossible since their earliest possible moment and send fundamental principles are diamet- them to the preparatory depart- whole Letter we intend to publish Agreement amongst Protestants school—Upper Canada College. perusal and serious study that it and of himself as scholar, thinker, the future in the great movement ceeded in acquiring some forty but are from the nature of things is easy; their fundamental principle Can we suppose for a moment deserves. It can be read and reread and ex-Minister of Education. It of co-operation. is always and everywhere the same. that these public-spirited and out- with the greatest profit as it is a is well worth while to reproduce In Europe, the first and greatest With Separate schools for Catholics standing Canadians would do such development of the thought of one here the Free Press summary of successes in co-operative industry palace of the Bishop of Ely. The truly says, can take the place of the way is clear for such religious a thing if they did not recognize of the last messages to the world of his address. In this age which were won in trade and manufactural

even useful, for national unity?

As a matter of fact a school High schools) in so far as they are system plays but a small part in is this extract: Christian at all, are pretty thor- national unity. The first factor is The second great evil affecting oughly Protestant. They are Protestant. They are Protestant in their interpretation of history. This is taken quite as a mate natural bonds. Then the history. This is taken quite as a mate natural bonds. Then the matter of course. But if a Catholic limited circle of acquaintances and Father as a radical evil, because so far as it is Christian at all. integrating influence in society and Unfortunately they are too often a force contributing to national and too largely, not anti- unity. The schools, Separate as positive Christian atmosphere and Unions, the United Farmers, Manuoutlook, the constant apprecia- facturers Associations, Ministerial

It is pitiable rhodomontade to between province and province, all the while ignoring the fact that society is integrated only by the these groups is the most effective But there is a lurking suspicion aid to national unity; indeed it is cial jealousy which is so be fostered.

To illustrate: In Quebec the for Protestants and Catholics tend to disunion, distrust, social and political division?

We could fill the RECORD with proofs to the contrary. Let us take the latest testimony, that of a Protestant native of Quebec, edu- (St. Peter 1-8) cated, intelligent, with wide exper-Walter Mitchell said pertinently to know not whereof they speak. the question under consideration:

never had a question raised as to only to ignorance or to malice. their rights. They had at all times received just and generous treatment from the people of the dom- duced? speaking Protestants.

where French Roman Catholic Mark xii communities elected English-speaking mayors. His own father had St. Luke x. 29. been mayor of Drummondville for and without any exception of perten years, mostly unopposed, and sons, even those who injure us or Education to attend the opening yet he could not speak five words of differ from us in religion. Rom. yet he could not speak five words of differ from us in religion. Rom. 2,500 French people, with probably bour as myself? 15 families that knew English. The council meetings over which his that men should do to you, do you father presided, he said, were odd also to them in like manner. gatherings, for everything had to be translated for the mayor, and vice-versa. At St. Francois Xavier presided over by an Englishman, a are able, in his spiritual and without a word of the French language."

Again, those who talk of Separate schools as promoting division, distrust, bigotry even, are either warped by prejudice or blinded by ignorance. The Catholic religion to them is a sealed book.

Our Catholic readers know how unjust and unfounded such accusations are; yet we shall give the authoritative teaching of the Catholic Church as eloquently set forth in unity" depending on attendance at a Pastoral Letter by the Archbishop of St. John's, Newfoundland. He which humanity is suffering. This the city. ment of that excellent private and we hope that it will receive that that was worthy of the occasion probably will, be accomplished in of the Institute of Charity sucthis incoming tide of rationalism,

would be saved.

characterized by the late Holy

teacher of history were quite as friends—very, very limited when it is directly opposed to the elementary and emphatically Catholic we consider the whole population of tight is founded upon the law of in his interpretation of say the the country—plays its exceedingly tianity is founded upon the law of love. In the Gospel of St. Matthew Reformation period Protestants important and enduring part. The woread: "And one of them, a doctor would realize just how thoroughly churches,—Methodist, Baptist, Presof the law, asked him, tempting Protestant is the ordinary "non-sectarian" teaching of history. In the Catholic—by bringing to-said to him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the sectarian" teaching of history. In the Catholic — by bringing to-their outlook on life, in their con-gether groups of like religious Lord thy God with thy whole heart, cept of literature, in the intellectual atmosphere, it is the same, Protestant always Protestant—again in decidedly "Separate"—are each an est and the first commandment. (Matt. xxii.-40) and the second is like to this: Thou shalt love thy neighbor as thyself. On these two unity. The schools, Separate as commandments depende the whole well as Public, the Clubs, the Labor law and the prophets." "Whosoever hateth his brother is a murderer." says St. John. (1 St. John outlook, the constant apprecia-tion of Christian values in every-Alliances, etc., etc., are, every one, I love God, and hateth his brother, thing, are too often and too largely influences that tend to national he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?" (St. John iii,-29) And yet parrot about national unity, unity how this hatred of our neighbor in one or other of its many insidious forms finds its way into almost all the relations of life It shows itself in envy of our neighthat good will between deavors to circumvent him in business, in one word, it shows itself in the social, professional and commer in many minds otherwise open and the one and only way that national spread in every community. Hatred fair that Separate schools tend to unity can be secured or patriotism of our neighbor and envy of his success are the cause of many crimes, injustices, calumnies, de tractions, and all these other crim-Public schools are frankly, openly inal means whereby people strive to and honestly Catholic, and the injure their neighbors in their Protestant schools are openly and character and property, in their social and commercial standing. honestly Protestant—not with their Protestantism half suppressed as in Ontario. Do these Separate schools "By this," said Our Lord, "shall all "By this," said Our Lord, "shall all men know that you are my disciples if you love one another." (John xiii-35) The ideal Christian condition is summed up by St. Peter when he says: "But in all things

> The foregoing, outlined by a Pope ience, and competent beyond dis- and amplified by an Archbishop, is pute to testify in the premises. surely a better index of the teaching Speaking before the Canadian Club in Separate schools than the sus-

have a constant mutual charity

amongst yourselves; for charity

multitude of sins.

But perhaps the simple questions "Quebec was an example of broad- and answers of the Catechism, mindedness in many things. He carefully taught to and assiduously had been the representative of the learned by every single Separate repeat here what we have already greater and greater results as time just come into possession of an English-speaking, Protestant minor- school boy and girl, will be said quite exhaustively. ity in two provincial governments, even more conclusive in refuting a and during that time they had calumny that can owe its origin situation after the burning of the movement has become a formidable together by a Roman patrician,

Q. To how many commandments may the ten commandments be re-

inant faith. Out of eleven Englishmandments which are the two great precepts of charity: Thou lature, he said that only one repre-sented a constituency where the whole heart, and with thy whole majority of voters were Englishsoul, and with all thy strength
and with all thy mind, and thy "He detailed several instances thou shalt live. St. Luke x.; St.

> And who is my neighbour Q. Mankind of every description,

French. There was a population of Q. How am I to love my neigh-

Luke vi. 31; Tob. iv. 16.
Q. What particular duties are

required of me by that rule? Never to injure your neighde Brompton he had called at what bour by word or deed, in his person, was apparently a French Roman to him, and pray for him; and Catholic function, only to find it always to assist him, as far as you member of the Anglican Church, corporal necessities. 1 St. John iii.

Q. Am I also obliged to love my

A. Most certainly. Love your enemies, says Christ, do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you. St. Luke vi.; St. Matt. v.

In the promotion of good will, social and national unity, Separate schools are unquestionably a potent influence.

WHY THE BISHOP WAS NOT THERE

The new London Collegiate Institute was opened last week with ceremonies appropriate to the important in the educational life of

The Rev. Dr. Cody gave an address

thing else that Protestants may Public schools are necessary, or ation will have to take to heart if it there is, perhaps, no subject on quickly, in agriculture. In Canada, ations was an Anglican possession. Pertinent to the question in issue confused notions than on education the greatest of co-operative suc- was, through third parties, pur-

The first is the power to use your individual forces.

speare, but the Bible.

the power to reflect and to examine where cities and towns are not brated by seeing the Friars ourselves and the life we live.

grow. As soon as boys or girls, where; excepting, of course, men or women, cease to grow, they Montreal.

great history, and strike as mighty than the rule. blows for Canada in the days of I favor co operation because copeace as your elders did in the days operation would foster the condiof war.'

not represented at the inaugura- there shall be no private property. fallen on evil days, and an appeal

invited to speak but was unable to private property. Every co-operaccept the invitation.

The whole subject of the status of

Suffice it to say that when the and very highly placed, he ex- prises; except in such lines as ship- Charlotte Louise de Bourbon, who, claimed:

"Why that's a rank injustice!" There is no question about it; it is a rank injustice.

gave to the press:

Bishop Fallon's letter, which was Board of Education, is as follows:

I desire to acknowledge receip of the invitation of the Board of Institute at 3.30 p. m. on Friday, 31st inst. In reply I desire to say I am unable to accept this invitation. The only possible reason why the invitation should have been ex-tended to me is the position I occupy as Bishop of London. In that capacity, and as representing the Roman Catholic Separate school supporters of this city, I have protested and I do protest against the inferiority and injustice under which Separate school supporters suffer with regard to the Board of Education. That body dictates the policy of the Collegiate Institute spends the high school taxes of the Roman Catholic Separate school supporters. On the other hand, we are unable to exercise any effective check or control upon its members. "For this reason, though deeply interested in every movement mal ing for the betterment of public education, I am unable to accept the invitation which you were courteous

enough to forward to me. (Signed) M. F. FALLON, Bishop of London."

AGRICULTURE, INDUSTRY AND CO-OPERATION BY THE OBSERVER

"I ask you especially to remem- showed, years ago, how great a

"The fourth mark is the power to to the rural population as else-

And therefore I say the future of "The fifth mark of education is Canada depends in very large ations it is worth mentioning that the power to do. In this wonderful measure on the farmers staying on Canada of ours, the great country the land, and the natural farm that is to be, we need men and lands filling up in reasonable prowomen who can do, men and women portion to the general population who can dream great things and do of the country. If that does not them. My wish is that you boys take place, we will have a topand girls may go out from this won- heavy social structure in which derful new school and take your prosperity and contentment will be part in the new day of Canada's spasmodic and the exception rather

tions which I have mentioned. The The Separate School Board was Socialists dream of a day when Co-operation is the exact opposite His Lordship, Bishop Fallon, was of that. It promotes and increases ator becomes an owner.

I am therefore gratified to read, in Toronto last week The Honorable picions and calumnies of those who Catholics with regard to the Board from time to time, of the wonderful in a decent state of repair. of Education which controls Col- success of Farmers' Co-operatives legiate matters has been fully in Canada. The results are astontreated in the columns of the CATH- ishing, for the time that has passed; olic Record. It is not necessary to and the prospects are bright for exchanges, the Vatican Library has

goes on. In England, the co operative and prints. It was originally got old Collegiate was explained to a rival to the biggest corporate Gian Francesco Dirossi, and then Protestant lawyer, very prominent manufacturing and trading enter- passed into the possession of building and metal-working, and after the death of her husband, gave some others, most of the goods it to the Austrian Jesuits, with the ordinarily consumed by the ordin- proviso that in the event of that ary citizen are manufactured in community being temporarily dis-Bishop Fallon, therefore, replied greater or less quantity, co- persed it should revert to the to the invitation in the following operatively; and the total of the Emperor. Now at the request of letter which the Board of Education turn-over last year was up in the the Jesuit Father General the hundreds of millions.

Remember that the movement is the Vatican Library, where it will received by Secretary Tanner, of the only forty years old in England, be available for students. This and started with a capital of \$75.00; was done with the consent of the and then you may contemplate Austrian Government. It is said to with astonishment the results be very rich in codexes and incuna-

obtained. It is perhaps natural that the Those versed in these matters will first co-operative movements on a appreciate what that means. large scale in Canada should have been agriculture. Natural or not, it is fortunate. No other occupation has been so much despised as agriculture. None has had to contend with the allurements of other occupations to anything like the

same extent. It is wonderful, and heartening to see its rapid rise to new, or revived importance. It is good to see it leading the way in establishing in Canada the co-operative principle; the principle which will eventually solve the acute questions which divide and agitate the country today; will find a common ground for capital and labor.

NOTES AND COMMENTS LITTLE MORE than a generation

ago there was not a pre-Reformation church in England in Catholic hands. Little by little, however, a different state of things is being brought about. Catholic visitors tendency is not, unhappily, con-The great agricultural industry to London-at least those of them fined to the "missionary body" in of this country has set a good pace who are interested in the history of China, but has eaten into the very inauguration of an institution so for co-operation; and its success in the past-are familiar with the heart of denominational bodies at the great provinces of Ontario and beautiful little Church of St. Ethel- home. We can sympathize with Quebec and in the west, is an excel- dreda, in Ely Place, off High those who, like Dr. Torrey, and lent indication of what can, and Holborn which Father Lockhart others nearer home, strive to resist years ago. In mediaeval times this helpless. No mere amelioration of was the chapel attached to the city social conditions, as the Doctor

which there are looser and more on the contrary, the earliest and Then it came into the market and itself. If the ex-Minister's analy- cesses have been won in the field of chased by Father Lockhart, who sis is not exhaustive it is at least agriculture. The Grain Growers had been one of Dr. Newman's

ber," said Dr. Cody "that there power could be exercised by an Since that time several other are five marks by which you can aggregation of producing workers pre-Reformation church properties show that you are really educated. when they joined together their have been acquired by Catholics and no opportunity has been lost of mother tongue grammatically, cor- Probably it is a good thing for bringing back this ancient heritage rectly and forcefully. In order to Canada that it was the farmers where it was financially possible to do this you must read good litera- who have led the way in the form of do so. The latest to come into the ture, and do not forget that the industrial action which is sure to market is the old monastery of the greatest masterpiece we have in become the dominating power in this Grey Friars, or Franciscans, at the English language is not Shake- country. No other occupation can Canterbury, which goes back to rival in importance the occupation very ancient times, and has long "The second mark of education is of the farmer. Politically, so- lain neglected and unused. This is refinement of manners. This grows cially and morally, the best social believed to have been the first Franout of kindly and considerate condition that a country can know ciscan foundation in England, and thought and a sympathetic heart. is that there shall be a large, not only for its own sake but for No man or woman who is a boor in reasonably prosperous, and con- that of Canterbury itself, once the manners can make any claim to be tented farming population. A chief centre of Catholic England, educated. Manners mean morals as country can be great without huge it is to be hoped that it may now well. One of the greatest governor- cities. France is a great country revert to its original owners. The generals we ever had, Lord Grey, and has only three or four cities as group of buildings still remaining, in addressing the boy scouts, told big as Montreal; yet France is five in a wonderful state of repair conthem always to remember the times as great as Canada in popula- sidering their age, is a very picturdifference between civility and ser- tion. But France has a vast farm- esque one. It would, indeed, be a ing population. The Frenchman fine thing if the sixth centenary of "The third mark of education is loves farming. Look at Quebec; the Franciscan Order could be celegrowing so much out of proportion quartered once more in their first English home.

> As ILLUSTRATING the enduring quality of those old Catholic foundthe first hospital in England, founded by the monk Rahere, but long since alienated from the Faith, has just celebrated its eighthundredth anniversary. The old monastic church adjoining still stands, and though situated in a locality which suffered heavily from aerial raids during the late War, fortunately escaped injury. It is significant, however, that a venerable institution of this kind like so many others dating back to the old Catholic days, should now have have to be made to save it from extinction. The old order could found and maintain such institutions of mercy, which wealthy modern England can hardly keep

As we learn from overseas almost priceless collection of books collection has been transferred to bula, containing 2,500 of the latter.

An AMERICAN evangelist, Dr. Torrey of Los Angeles who was in China last year, utters a timely warning to Protestant missionary bodies in regard to the increasing tendency on the part of their representatives to substitute for primal Christian truth what he calls the "Social Gospel." He says: "China's greatest peril is from an influential portion of the missionary body substituting 'the Social Gospel,' and a Gospel shorn of its supernatural elements and power. for the Gospel of Atoning Blood and Holy Ghost power, and Divine, supernatural power that the Word of God proclaims; substituting salvation by education for salvation by regeneration by the power of the Holy Ghost."

As RECENT events and curren controversy bear witness their

asked how long he would require to vitalize character. prepare an address. "That deready now.'

BOY LIFE

THE STEPS IN CHARACTER BUILDING

value and place them in profitable followers. relationships, and the dogged persistence begotten of determina- bered that credit must be given part tion. With qualities like these any form the necessary foundation of

leadership. give a man respect for himself and forwarding zelfish interests a confidence in others. Without it the whole mental outlook is distorted and treacherously subjected to exposure. What, on the other hand, is more inspiring than the conscious ability to look all men in the face and say, as a Scout must: level best to live up to this code of morals I have set for myself' And, on the other hand, what more quickly dissipates sincerity and breeds contempt of self than lack of sound character?

A charitable consideration of the the open channels of approach to their interests and confidence. Ability to detect the needs of others without impertinent personal intrusions into their affairs requires imagination, vision, and sensitive appreciation based on similarity of the point of view. Moreover, a man must possess broad sympathies which are the natural accompaniment of unswerving confidence in the supremacy of another's better nature. One can wisely lead and serve only those whom he understands and with whom he sympathises. Under the warm influence of sympathy, personality expands, finds nourishment and grows. Such a quality, therefore, as this regard for the interests of others, is indispensable, and the possession of it wins adherence and enthusiastic support.

Next comes the capacity to estimate values in the abilities of others, and to place them in profitable relationships with each other. This involves experience. It is gained by any one who is sufficiently broad-minded to look for and ly broad-minded to look for expect good in others and observant which is enjoyed only so long as it enough to discover capacities when is not abused. Vision about the serious expect good in others and observant which is enjoyed only so long as it enough to discover capacities when is not abused. Vision about the serious expect good in others and observant which is enjoyed only so long as it enough to discover capacities when is not abused. Vision about the serious expect good in others and observant which is enjoyed only so long as it enough to discover capacities when is not abused. The serious expects and serious expects are serious expects. ground for suspicion of himself. worse below the surface than of power. above it, thereby speaks out concerning his surface and subsurface characteristics." A good leader overcomes any suspicion of others by a penetrating insight into their better natures.

A leader, moreover, is one who A leader, moreover, is one who sets commonplace experiences in instructive relationships with unsubstitution of the devout and the scandal of the weak, by an apostate usual experiences, and applies ordinary gifts to extraordinary demands. By his resourcefulness gave him spiritual birth and the Institute that nurtured him for he is able to create instruments and instrumentalities valuable to himhaving all his own way of course. he is able to create instruments and self and to others. He must be able to look at things in their large significance and to wed himself to their central purpose. Thus with an outlook larger than himself, he is in a position to win others and influence them. The true leader, of thinkers vied with one another to course, does not obtrude his will-crowd the hall rented for an exposipower on the lesser power of his associates, but in candor and with associates, but in candor and with true humility and simplicity sub-ordinates personal interest to the hoped there were Catholic priests large interests of all affected, present to protect such members of Conceit and narrowness of vision handicap and disqualify. A true leader does not ignore, repress, or leader does not ignore expression in others should be expanded. No leader ever pre- Wolf, an Austerdam speaker and sumes to do for others what they should do for themselves, rather he indicates the way and inspires his followers to do their best. Doing for others pauperizes and deprayes; encouragement and guid-

Manifestly, upon leadership depends," he replied, "upon how much volves the necessity of harmoniztime I am to occupy in its delivery. ing points of view that clash, or If I am to speak for a quarter of which, because of their narrowan hour, I should like a week to ness automatically exclude others prepare; if I am to speak for half equally cogent. To cull from experan hour, three days will do; if I am lience what is useful and to disto go on as long as I like, I am charge rubbish; to put two and two together and know the result: to patiently listen and learn ; to see clearly the necessary steps of growth in a plan and enable others to see them—these are attributes of a leader. If he is sensible of personal limitations in himself and Leaders of boys should possess others, but overcomes handicaps by sound moral character, a whole- approaches original, because origisome regard for the opinions of nally applied, he is sure to make a proofs for my facts. It is impos-others, the capacity to estimate vital contribution and to secure sible to refuse this most reasonable others, the capacity to estimate vital contribution and to secure

Incidentally, it must be rememwherever credit is due. The ability one, though physically a dwarf, to recognize merit in subordinates, becomes a magnet and is able to and gracefully minimize self to draw out the good in others. These normal proportions, as those proportions are measured by a leader's responsibility, is not only necessary Sound character is necessary to but indispensable. So far from leader must acknowledge his dependence upon the co-operation and willingness of all to do their parts. If this is honestly done, respect is earned and co-operation instinctively given. " It is, of course, a deal wiser, in the case of boys, "On my honour I am doing my for the leader to treat them, not as children a little older grown, nor as young men, but as boys aspiring to become men and requiring preparation and training. In them the propensity toward leadership should always be kept alive by drawing might cease, but we are dealing forth its expression in the practices rights of others must supplement wherein capacity to lead is known this. To ignore the common little to exist. Thus, if a boy exhibits courtesies due others is to disregard skill in any particular field, that advantage should, by being put to power prejudically to affect the con-use, serve to cultivate other capaci-stitutional rights of Catholic or use, serve to cultivate other capacities which lie dormant and which are indispensable to large influence.

Not every man who essays leadership finds in it what he at first anticipated. Only those who expect to render service approach a realization of its attractiveness; for leadership involves direct and intelligent service. Furthermore, it implies activity and growth. The possession of patience and good homour may be passive qualities; leadership never. One possesses it only while one uses it : therefore, constant action is involved. True leadership consists in doing with others so that they may learn to do. In other words, leadership is the positive power which enables a man Jarvis Street, Toronto. It to act in such a way that that state aided denominational others may be instructed by his conduct, and act with similar success. It is the centrifugal force

guidance in that service. enough to discover capacities when is not abused. Vision absolved from they are revealed. Henry C. selfish interests, capacity for self-Trumbell says: "He who is always abnegation, insight into realities, suspicious of others gives just and the ability to interpret what one learns into terms which others can He who is sure that everybody is use are the rudiments and essence

APOSTATE MONK MEETS MATCH

The envy of the spirit of darkness, stirred by the wonderful vitality of the Church in Holland, monk, who prowls about the country trying to besmirch the Mother that A few weeks ago he met a setback at Leyden from which he has not

yet recovered.

The rumor had gone abroad that a champion of the Truth would there meet the attacks of the renegade. It thus happened that Catholics, Protestants and Free-

their flocks as had come to listen to

when after a two-hours harangue the wills and the tendencies to self-expression in others. On the contrary, capacity for self-expression in others should be expanded. No leader ever pre
When, after a two-hours harangue the orator sat down, a man arose in the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for Catholic pupils. I have myself read and explained Scripture by the lower than the pious reading of front; there is a difference between the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for Catholic pupils. I have myself read and explained Scripture by the lower than the pious reading of front; there is a difference between the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for Catholic pupils. I have myself read and explained Scripture by the lower than the pious reading of the orator sat down, a man arose in the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for catholic pupils. I have myself read and explained Scripture by the lower than the pious reading of the orator sat down, a man arose in the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for Catholic pupils. I have myself read and explained Scripture by the line or the pious reading of the orator sat down, a man arose in the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for Catholic pupils. I have myself read and explained scripture by the line or the pious reading of the orator sat down, a man arose in the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for the orator sat down, a man arose in the Holy Scriptures in the schools, when accompanied by a Catholic explanation, is an excellent thing for the Holy Scripture in the Holy Scripture in the Holy Scripture in the Holy Scripture in the Holy Sc expanded. No leader ever presumes to do for others what they religious debater of long standing of the sum of

A WELL-KNOWN speaker was once ance strengthen, elevate, and was so effective and telling that food for their souls." But the sked how long he would require to vitalize character. prefacing his public appearances with a challenge to all opponents, Mr. De Wolf excepted.

"PLAIN FACTS FOR FAIR MINDS"

The Citizen, Ottawa, March 29 Editor, Citizen: Under the above heading on March 12th I issued a brief resume of the Separate school claims. It was thought that by thus summarizing the Separate school position in 21 numbered paragraphs, thoughtful Public school supporters might the more readily be able to know our claims and test our grievances. Two courteous critics have challenged me to give

Fact No. 1 .- "The Roman Catholic Separate schools are as much a part of the state educational system of Ontario as are the Public

Proof-Acts of the department of education, province of Ontario (R. S. O. 1914) Regulations, Courses of Study and Examinations of the Public schools and Separate schools.

Revised 1915. Both systems are creations of the parliament of the province of Canada 1841-1867 and of the legis-Canada 1841-1867 and of the legis-lature of the province of Ontario (1867 to the present; both are qually subject to the department where this their Protestant charequally subject to the department of education; both share by law, in proportion to their attendance, all Government school grants; both have, apart from religious in-struction, the same curriculum, and, apart from readers, the same qualified today to teach in one are thereby qualified to teach in the It is true that if there were other no Catholics in Ontario who wanted Separate schools, Separate schools with facts, not fancies, and there are half a million Catholics in Ontario. The Ontario legislature may deal as it will with the Public school system but it is beyond its Protestant Separate schools. In one respect the Separate schools are more directly and more completely under the control of the department of education than are the Public schools, namely, with regard to inspectors. Separate school inspectors are officials of the department of education, which appoints them and receives their reports Public school inspectors are appointed by the county council or Public school board.

Fact No. 2.—"The Public schools of Ontario, both in history and in fact are practically Protestant

As regards history, see the pamphlet, Denominational Schools in British Canada (1763-1841.) lished by the Catholic Educational Committee of Ontario, which may be had from the secretary, 477 schools in British Canada were due primarily to Protestants and that the first Separate school clause that the Scriptures be read in the This regulation (No. 16 is found in every Public school register. It is, in part, as follows:

of Selected Scripture Readings of the International Sunday School Association, as the board by resolu-

tion may direct. The Golden Rule Books shall also be used, in every Public cant, school, as the basis of a systematic know course in morals. The regulation also makes allowance for religious

ample, a crucifix to be exhibited in a Public school during school hours. The above "religious exercises and religious and moral instruction" are certainly not Catholic. They were drawn up by Protestants for Protestants. This is abundantcrowd the hall rented for an exposition, "by one who knew," of "the wickedness of Rome."

ly clear from an examination of the Book of Selections from the Scriptures adopted by the department of

bidden under pain of sin to read.

Let there be no mlstake. I believe that the pious reading of

food for their souls." But the reading of a Protestant version of the Bible without notes by a Protestant teacher, from selections altar stone is too heavy to carry character, and a campaign of terrortestant teacher, from selections drawn up by Protestants, is out of the question for a Catholic and stamps the Public schools as Pro-

Fact No. 3.-"There is no Catholic school teacher in the Public schools of Ottawa. Why? Because they are Protestant schools This fact has not been denied have no objection to the Public School Board of Ottawa making the Public schools under its charge as Protestant as the Ottawa Separate schools are Catholic, but let the board be as consistently Protestant when it comes to the question of taxes. The Ottawa Hydro-Electric, which is owned by the people of Ottawa, half of whom are Catholic, is not a Protestant organization, and therefore the Ottawa Public School Board should not get all its taxes. The Ottawa Public School Board is not the only one in the province to observe the rule of "No Catholics Need Apply." There are hundreds of Public School Boards who flaunt this fact before the province. For example, the Toronto Globe, July 13, 1921, contained 113 advertisements from Public and Continuation schools which stated the teacher should be a Protestant.

The same thing happens every acter is nullified by the teacher being a Catholic, the Protestant ratepayers have a right by law to establish a Protestant Separate school." One of my critics says this is not correctly stated. Here books; and finally teachers is the law: (Separate Schools Act field today to teach in one are by qualified to teach in the the application in writing of five or heads of families resident in a township, city, town, or village being Protestants, the municipal councils of the township or the board of the Public school trustees of the city, town, or village shall authorize the establishment therein of one or more Separate schools for Protestants. 10. No Protestant Separate school shall be established in any school section except when the teacher of the Public sch such section is a Roman Catholic. (Sections 2 and 10).

Proofs for the remaining facts

be submitted in subsequent

JOHN J. O'GORMAN.
Blessed Sacrament Glebehouse, Ottawa. March 28, 1922.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

IVOR HAEL

Little did we think last week

Open Letter to Extension Ladies."
We have indeed enjoyed his descriptions of missionary life in the West, and sincerely hope that the reading thereof will give fresh success. It is the centrifugal force (that of 1841) was due directly to zeal and energy to the members of that impels service and invites the insistence of Protestant bodies our Society, and that they will with renewed zest go back to their into our work.

with the Lord's Prayer, or the prayer authorized by the department. 2. (a) The Scriptures shall be read daily and systematically. The parts to be read may be taken from the book of selections adopted by the department for that purpose of Selected S. He winds up with many expres-We are poor, and we have a big family out West to provide for, their name is legion, and our resources will only allow us to give a moderate supply to each applicant, "Irish linen lawn," we know very well what it is is very expensive and we must content our-

selves with a coarser linen. instruction by clergymen after the closing of the school in the after-noon and forbids emblems of a denominational character (for extended to the same denominational character) of the school in the after-noon and forbids emblems of a denominational character (for extended to the same denominational character) of the school in the same denomination of the school in vestments from our Auxiliary; his description does not tally with our manufacture. He speaks of uniform designs; those we make are absolutely uniform and not too heavy; we confine ourselves to the Latin design and there is no embroidered cross. We make Ruthenian vestments, it is true, but tures adopted by the department of education, the use of which any Public school board may make obligatory in its schools. The text used is the Protestant King James Version which a Catholic is forbidden under pain of sin to read. like "a banner behind and an apron in front!" or rather a pinafore in that altar linens should "be neither too big nor too little" is vague, we

In conclusion, while thanking this busy missionary for noticing usatall, and sending our regards to Father Louis, we suggest that Ivor Hael write a nice letter to the Very Rev. Father O'Donnell and ask him to intercede with Women's the Auxiliary for him and ask them to send him a nice box of vestments and altar linens; we should rejoice to do so, and promise to take especial pains though we cannot promise "Irish linen lawn." If a travelling outfit is wanted that is another question and he would have to put up with "banner"-like vestments.

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

Contributions through this office should be addressed:

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ANTI-CHRISTIAN SOCIALISTS

By Pr. Frederick Funder Vienna Correspondent N. C. W. C. News

Vienna, March 8.-In pursuance of the Socialist policy of de-Christianizing the libraries of Austria under the pretence of eliminating the "monarchial spirit," the de-struction of some 200,000 volumes for the use of the pupils of Vienna schools has begun; but, in the face of a great popular protest that may result in a strike of the parents and children.

Under instructions from the Socialist authorities in control of public education in Vienna, the directors of the schools are strip-ping the covers from the books and submitting the text to censors who are to determine whether the works are offensive to "republican" ideals and Socialist doctrines. These censors are hostile to everything Christian and espec-These censors are hostile ially to everything Catholic. The fate of thousands of classics in their hands is easily foreseen.

This anti-Christian vandalism has butions that on the other corner of the same page would appear his "Open Letter to Extension Ledica". not a plan to promote patriotism, as the Socialist describe it, but an attack on religion and morality.

FILTHY BOOKS FOR YOUNG

As an evidence of the true intent of this wholesale destruction of Christian literature, there may be cited the program of the "Association of nhe Children's Friends, which has branches in all parts of the Republic. This is a organization whose aim is the "education" of the youth of the land. It has established promoted excursions, and founded ibraries for the children of the schools, not forgetting to time these outings and recreations so that the boys and girls who enjoy them shall have no opportunity to attend church.

Among the books which this association has placed at the dis-posal of these children are some dealing with the sexual habits of animals. These are so foul that none of the reputable newspapers will print extracts from them even to illustrate their immoral tend-encies. Members of the staff of a large Vienna school have presented to the Socialist educational auth-orities a memorial demanding that the "Association of the Children's Friends" be prevented from propagating these infamous books among the young, but no action has been taken.

A great outcry against the Socialist warfare on religion and morality is heard in all quarters. Day after day there are meetings of Christian parents to denounce these attacks on civilization. The "Central Organization of Vienna Catholic Women" has pledged itself to use all lawful means to halt the de-Christianizing of the schools. like resolution was adopted at a great meeting held a few days ago n the Vienna municipal building. From the district of Ottakring, stronghold of Vienna Socialism, has come a similar declaration.

CATHOLIC WOMEN'S PROTEST

"We energetically protest against the de-Christianizing of the schools," says the manifesto of these parents of the Ottakring dis-"The first steps to this end are the elimination of moral training, in violation of the law; introduction of a philosophy and a code devoid of religious spirit; the sabotage of religious practices pre-scribed by statute; hostility to the children's sodalities of the Blessed Virgin; the prohibition against Virgin; the prohibition against wearing religious medals; the so-

character, and a campaign of terror ism against Christian teachers. We shall not shrink from a conflict and we set our faces against this vicious proceeding hoping for the support of all the well-disposed people of

the Republic.

Confronted by this show popular indignation and resentent, the Socialists have sought to justify their despotism and vandalsm with the pretext of ridding the libraries and the schools of "monarchism," and an "obsolete, sentimental and religious literary influence." But the order for the destruction of books covered also standard works of history and literature. Every book that contained a single reference to Austria's past, or to her patriots of old, or to her religion is doomed.

To blot out for the youth of Austria every recollection of personalities of the type of the great Empress Maria Theresa, Archduke Charles, the victor of Aspern, Dr. Karl Lueger, the great Burgo-meister of Vienna and leader of the Christian Socialist party, and others would be the same as striking from the pages of American every reference to Washington or Franklin. Moreover, the sentence of destruction is directed also at all books dealing with the history of the World War. If the object of all this was to prepare the ground for the cultivation of peace it would be comprehensible, if not justifiable. But Socialism in Austria is notoriously arming and inciting the masses to civil war, and with this purpose in mind, is persecuting and discrediting group that favors peace and international reconciliation.

UNFAIRNESS OF SOCIALIST CENSORS With the design of vindicating the decree of destruction, its authors are explaining that the works which they have put on the Socialist "index" are "mawkish and unreal." To demonstrate the unreal." To demonstrate the nature of these books and their "pernicious" effect on the young, the Socialist censors have detached passages from their context. This is true especially of the stories for the young from the pen of Father Spillmann, S. J., whose books tell tales of pagan lands as reported by missionaries. Some sentences de-scribing a sudden assault, skirmishes and tortures are quoted with a view of giving the impression that the books are filled with the accounts atrocities and bloodshed and therefore are detrimental to youth.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already thirty-five students, and many more are applying for admittance. Unfortunately funds mittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefac-tors, and the students pray for them daily.

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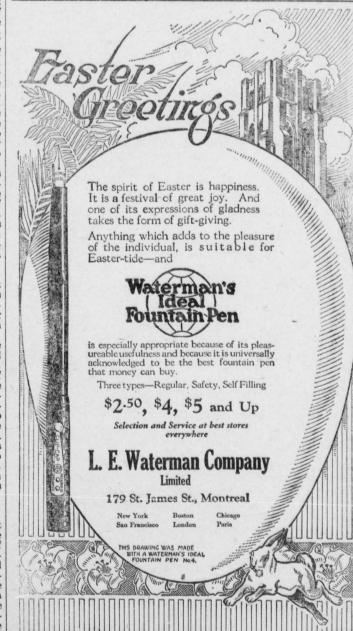
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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. PALM SUNDAY

THE FICKLENESS OF HUMANITY "And a very great multitude spread their garments in the way; and others cut down boughs from the trees and strewed them in the way; and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord." (Matt. xxi. 8-9.)

How wavering are the opinions of men! Today they will be ready to give their lives for a certain cause, tomorrow they will be ready to give their lives to destroy the same cause. These changes are justifiable in some instances, but certainly not justifiable in many others. When some attitude of mind exists among men, because of certain pre vailing conditions, this should last only as long as the conditions that these conditions are changed, the attitude also should be changed. Men, however, always are not guided thus in their convictions and opinions. Reasons more subjective than objective cause them to change their minds on many subjects. Very often when there are objective reasons influencing them, these reasons are not solid ones, nor

are they always just.

This fact is true of men regardstand but little of the cause 101 which they are fighting! Many examples of this truth are evident today. Socialism affords us an instance. In this country thousands of foreigners, and also many the country thousands of foreigners, and also many the country the looks out the beauty of the landcans, are borne toward socialism, even though they comprehend but little of its meaning. They will listen to speeches extolling its merits, hear some of the beautiful impracticable theories it incul-

There are no demerits attached to effort is made to improve the tone it. The words of their leader or of the other places of commerinfallible as if spoken by the great Lord of the universe Himself. If Lord of the universe Himself. If source, the fear lest the profits these people would consider the might be diminished. The history might be diminished. The history of our economic life contains many black and stained chapters.

We are wont to associate this disregard for human interests and moral considerations with big business and industrial enterprise or and industrial ente

why it can be done so easily is that they do not possess the truth. The truth never can die, and once man has attained possession of it he never can let it go—provided, of course, that he understands it.

Sometimes the truth men possess is sometimes to the place to the place that must will make a hurried marisonem mien, wend their way to the course of the place to the place that must will make a hurried marisonem mien, wend their way to the course of the place that must will be solemn mien, wend their way to the course of the place that must will make a truth with mished voices and mentioned to have a hurried marisonem mien, wend their way to the truth never can let it go—provided, of a law that permits such conditions and that consequently is responsible to the place that the pla Sometimes the truth men possess is not sufficiently inculcated in the hearts of the younger generation. When this is the case, it is due to negligence on the parts of parents. If the duty of instructing the imprudence and the inexperitable take their stand during the truth men possess is ness, for numerous divorces and hours agony like Mary and John and Magdalen beneath the Cross on which our Saviour hung. As three o'clock strikes every knee is bent, his profits come, whether it be from the duty of instructing the imprudence and the inexperi-If the duty of instructing the young had always been properly performed, we would not have so many dissenting sects in religion today. The Catholic faith would remain the one true faith for all. The world never would have witnessed the so-called Reformation. There was a field prepared for a Luther, a Calvin, and a Knox. The There was a field prepared for a Luther, a Calvin, and a Knox. The ancestors of those who fell away had possessed the truth and had known it clearly, but a gradual neglect had crept over them, parneglect had crept over them, par-ticularly as regards the instruction of their children. As a conse-quence, that generation and those following it were not taught the following it were not taught the truth as clearly, and were not convinced of it as strongly as were their sires. When put to the test, many were deceived and fell intereror. Their children imbibed it deeper than they themselves, and their posterity still deeper. The fruits are witnessed today, in the thousands of men-made religions existing throughout the world. And will they ever end! It seems not. New ones are springing up

Jesus? No true objective reason ean be found. The people wildly

were led on to it.

We must all take heed lest we, under certain pressure, deny the Faith or even doubt its doctrines. Why should not all Catholics be proud of their glorious inheritance, learn its teachings and its maxims as perfectly as possible, see the truth clearly and, as a necessary consequence, be unalterably convinced of it, and be able to teach their children in the same way? Whoever fails in this has not his faith at heart as his most precious possession! And if not, what may he expect after death? Certainly not a very great reward.

UNDER THE LAW OF PROFIT

Our social life is dominated by the idea of profit to such an extent that all other considerations, not excluding moral and religious ones, pale into utter insignificance. The thought of profit closes up every other outlook upon life and obstructs every other view. Many that have for a time been engaged in business become color blind, so that they know only one color, that of gold. The universe holds no These latter are active and energandthe graduation of good.

These latter are active and energandto think. The majority blindly are led on by their so-called leaders.

These latter are active and energandto good.

beauty for them; they look upon the what manner it can be made to yield a larger return on their investments. They would fain mint the golden sunshine into cold and all their followers fully conform to their teachings. How often it happens that the followers understand but little of the cause for which they are fighting! Many

The desire for profit has notoriously blocked many a scheme of betterment and obstructed many a movement for the improvement of public morality. We only recently referred to the violent opposition impracticable theories it incur-cates, and this will suffice to win their aid in its diffusion and propa-gation. They never heed the nega-ive side, even for an instant. spokesman, in their eyes, are as infallible as if spoken by the great Lord of the universe Himself. If

moral considerations with big business and industrial enterprise on a large scale; but the small business man can be as unscrupulous as the man can be as unscrupulous as the they quickly would see how foolishly they give their assent and support to a system that never can solve the problems it asserts it is endeavoring to solve. But as it endeavoring to solve. But as it has been in days gone by, so it will has been in days gone by, so it will has been in days gone by, so it will ranks of petty enterprise. The has been in days gone by, so it will be in the future; the system will be in the future; the system will its day and then decay. With live its day, and then decay. With the passing of socialism, however, men will be as ready to adhere riage laws of Maryland because this quite as blindly to whatever is sub-stituted for it as they did to itself. profitable trade. These drivers It is easy enough to change men's derive their chief income from the shadow of the cross upon them the minds, but very often the reason couples who come to the place faithful with hushed voices and

time to time and the holocaust of human life they involve. The building contractor erects buildings primarily not with a view toward safety, but with a thought of the possible profits that may be extracted from the undertaking. Of course, there are in human life accidents that cannot be prevented in spite of care and caution; withal those calamities that may be traced not. New ones are springing up every day. It is true that some individuals are returning, but they do not come back as easily as their forefathers fell away. How true progress in the spread of the Gospel has also been retarded! We are practically forced to spend most of our time in recalling, if possible, the lost sheep. How many who have not yet heard the Gospel, long ago would have been given the opportunity of listening to and accepting its pure and elevating doctrine, had we been able to give all our time, outside of caring for our own, to those who were never of the true fold.

The narrative of today's Gospel is a clear illustration. not infrequently subterfuges of every kind are resorted to in order to delay the work needed to render worse. In various publications one the edifice secure. Thus profit toys and trifles with human life. When some startling catastrophe occurs that snuffs out precious human lives there is a flutter of public opinion and investigations are set or feet; the final outcome bowever.

such a change of opinion regarding makes them insensible and callous to the woes and afflictions of their fellow-men. There remains only this way out that the machinery of inspection which we have be set in motion and that the constituted authorities insist on safety regard-less of the loss of profit that may result. For human life is more precious and more valuable than profit and should be placed above every economic consideration. — Catholic Standard and Times.

HOLY WEEK

Nearly two thousand years ago in the springtime of the year events transpired in one week in the little city of Jerusalem that have made this week forever Holy Week. It was ushered in with a procession; it ended with a procession. In both the Son of God was the central figure. On Palm Sunday He entered the Holy City in triumph, surrounded by His faithful followers, acclaimed by the glad Hoseness of admiring multitudes. Hosannas of admiring multitudes. On Good Friday he left the city in

On Good Friday he left the city in apparent failure, abandoned by His friends, jeered by the mob, carrying His own cross to Calvary.

After the transient glory of Palm Sunday, Jesus spent Monday, Tuesday and Wednesday teaching in the Temple, healing the sick, and casting out devils. The nights He spent alone in prayer. Thursday He gathered His faithful apostles around Him. prepared a supper. around Him, prepared a supper, and then gave them as a memorial His greatest gift, the power to con-secrate bread and wine into His body and blood and to transmit this

power to their successors.

On Friday He trod the wine-press of sorrow, and offered Himself to His Heavenly Father as a victim for the sins of men. All was consummated, sin conquered, grace merited, and accomplished. After three days in the tomb He rose again glorious and triumphant on Easter Sunday.

Now in the year 1922, in the same springtime of the year, the same sacred mysteries are commemorated during this week in every Catholic Church throughout the world. Palm Sunday the sound of glad Hosannas fill the Churches, and their aisles are filled with multitudes bearing palm branches in

is mourned as an only son. On the sad lonely evenings of Wednesday, Thursday and Friday, the Psalms are recited and the Lamentations sung in the mournful office of the Tenebrae. On Thursday for a joyous ringing of bells proclaims the gratitude of the people for the last good gift received from our Lord. Then the Altar is stripped, Lord. the Church is made desolate, the sanctuary lamp is extinguished and the Crucifix takes the place of the

Blessed Sacrament. Good Friday dawns and with the

they commemorate Our Lord's expiring cry, "Father into Thy hands I commend My spirit."

There are two ways of spending Holy Week. We can imitate the world, and go and play in the market-place whilst our Prince suffers in our stead, or we can imitate Our Places of Methor, the faithful area. Blessed Mother, the faithful apos-tles and the holy women, and fol-low Our Lord on the road to Cal-vary to stand beneath His Cross. But only by passing over the dolor-ous way with our Divine Lord can we hope to enjoy the fruits of His glorious Resurrection .- The Pilot.

BISHOP HUNTING SEEKS CHANGE IN DIVORCE LAWS

STATISTICS A NIGHTMARE

Through the Reno Gazette, which will be conceded to be authority on the question in hand, since through its news columns even actions speak louder than words, we learn that Bishop George C. Hunting of the Episcopal Church is making a sustained effort to have the Nevada divorce law amended, so that at least, one year in residence shall be required for a decree. After discussing the question at length before his annual convention, the Bishop added these startling

figures.
"One hears many expressions reads that there is one divorce in of the true fold.

The narrative of today's Gospel is a clear illustration of the wavering opinion of man. Christ on this day was honored as much as the people could honor Him, in accordance with the occasion. It was not long afterward that the people of the same locality turned completely against Him. Today it is "Hosanna to the Son of David:" tomorrow it will be "Crucify Him!" Yet, why

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CHATS WITH YOUNG

HOLY THURSDAY Ah! words of the olden Thursday! Ye come from the far-away! Ye bring us the Friday's Victim In His own love's olden way. In the hand of the priest at the

altar His heart finds a home each day.

The sight of a Host uplifted!
The silver-sound of a bell!
The gleam of a golden chalice!
Be glad, sad heart! 'Tis well; He made, and He keeps love's

promise, With thee all days to dwell. From his hand to his lips that

From his lips to his heart a thrill, Goes the little Host on its lovepath Still doing the Father's will;

And over the rim of the chalice The blood flows forth to fill e heart of the man anointed With the waves of a wondrous grace.

A silence falls on the altar, An awe on each bended face. For the Heart that bled on Calvary Still beats in the holy place. The priest comes down to the rail-

ing Where heads are bowed in prayer; In the tender clasp of his fingers A Host lies pure and fair, And the hearts of Christ and the

Christians Meet there-and only there!

Oh! love that is deep and deathfaith that is strong and

grand Oh! hope that will shine forever O'er the wastes of a weary land Christ's Heart finds an earthly

heaven In the palm of the priest's pure -FATHER RYAN

"HE DIED FOR ME"

A traveler through the Southern States came to a place where there was a newly-made grave. Bending over it was a man planting flowers, upon which, as he set them in the new-turned soil, his tears fell. After observing him for a time and noticing his deep sorrow, the traveller sympathetically remarked:

"I suppose you are mourning over the grave of your wife!" "No," replied the man, "I have the grave of your wife!"

"No," replied the man, "I have not lost my wife." "Perhaps the tomb contains a much-loved child?"

"No," replied the mourner, "I have lost neither wife nor child." "May I ask you then," said the traveler, "whose death it is that causes you

I plant these flowers and shed these tears for one who died for me," said the mourner. "I was called to serve as a soldier in the late War. I had a wife and children, who would be left uncared for were I to fall. My friend came forward and said: 'I have no wife and children. I will go instead of you." children, I will go instead of you. He went to War for me and was mortally wounded. Hearing he was lying in the hospital, I went to see him, only to find him here in his grave. This is why I plant these flowers and why my heart is wrung

The mourner afterwards had erected over the grave a tombstone bearing this simple but impressive Thy sacred face is wiped, Jesu,

"HE DIED FOR ME"

Few but will be affected by this "Veronica and I?" touching story, yet how many, even ought, with a grateful heart, to utter the cry of affectionate sorrow, "He died for me." — Southern Messenger.

"HOSANNA!" "LET HIM BE CRUCIFIED "

Both joy and sorrow find expression in the Palm Sunday solemnities; one in the short Gospel preceeding the blessing of the palms, the other in the portion of Holy Scripture known as "The Passion." The homage paid the Son of God: the hosannas, the waving branches torn in haste from the trees by the roadside, the garments strewed upon the dusty highway, are like bursts of joyful music about to be followed by a dirge. The clouds of impending tragedy—the most sublime tragedy ever enacted—hold heal force time in the face of the back for a time in the face of the single poor triumph that the Saviour of mankind experienced during His earthly span of three and thirty years. It was part of the wisdom that stamped Him as Divine that He took the tumult and the shoutings for what they were worth. He knew well that they were indicative of an emotion that was transitory, having its origin in the sensations of the moment and ready to change with heartless facility into bloodthirsty clamorings for His death.

Be here as well, poor l And in the tomb they lay For all of which l'll try

for His death.

Every soul knows its Palm Sunday, its Good Friday, and, please God, its Easter Day. "If they have persecuted me, they will also persecute you," said He Who is Himself Eternal Truth; and when an outcast and a criminal.—New like a murderer, was taken prisoner, and of the darkness which lasted

THE THREE HOURS

The movement to keep sacred the The movement to keep sacred the Three Hours on Good Friday is gaining force throughout the country. Many Protestant churches are earnestly working to that end that they be generally observed. It speaks for a growing appreciation of the outstanding fact in human

The Son of God gave His life for humanity. 'Greater love no man hath than he give his life for his friend.' The death of Christ is not merely a manifertation of self-sacrifice. To the Christian it. sacrifice. To the Christian it means that the handwriting that was against us has been blotted out.

The Son of God offered Himself in The Son of God offered Himself in sacrifice that sin might be atoned. When the sun was in the zenith of its glory on the first Good Friday, He laid Himself on the Altar of the Cross. When the appointed hour struck, Christ died that we might live

Those hours from noon till three o'clock, the hours during which our Saviour hung in agony on the Cross. Even those who cannot sympathize with us in religious agony are accounted. even those who cannot sympathize with us in religion can appreciate what the day means to us. They may not believe that Jesus Christ is God, but they must know that He was the greatest Man that ever blessed the earth. In every phase of life we see the impress of Christ. He gave the first impulse to the brotherhood of man just as He gave brotherhood of man, just as He gave a new meaning to the Fatherhood of

God. All the blessings of our civilization are founded in Christ. We are a Christian people. Our profession of Christianity should find public manifestation by the suspension of the ordinary duties of suspension of the ordinary duties of life during the time that marks the Agony and Death of Christ on the Cross. Our Catholic business men should show the way. Catholic merchants should close their places of business during these hours, and Catholic people abstain from all unnecessary work. Those hours that tell us the story of the wondrous love of God for His children should be properly spent in church. If we believe that Christ is God we will want to spend in church. If we believe that Christ is God we will want to spend with Him the hours that He hung in the Agony of death.—Catholic Sun.

OUR BOYS AND GIRLS

"THE STATIONS OF THE CROSS '

Dear Lord, I hear the sentence said: Thou art condemned to die. And do confess by whom 'twas made: " Not Pilate, Lord, but I ?"

And now the cross, the sacred wood, Behold, dear Lord, 'tis nigh! To bear its weight I know who

should. " Not Thou, Jesu, but I." Oh! could I be the sacred ground That holds Thee passing by!
And for the fall could there be

Not earth, dear Lord, but I." Thy Mother Mary, Heaven's Queen, She meets Thee, Son Most High! May feel this sword of sorrow keen, "Not Mary, Lord, but I."

And now to help Thee bear the cross

One stranger must comply.

Ah! could it be a friend!—the loss!

"Not Simon, Lord, but I."

Oh! see the precious dye!
To hold the towel could there be

Another fall! Thou art so weak, in this Lenten season, stand unmoved before the Cross, whilst every one gazing at Jesus crucified

The heavy cross?—No! Saviour

'Not it-my sins and I." The holy women mournfully Lament and weep and cry, Ah! in their number, could there be, "My dear ones, Lord, and I."

Again a fall, the third one, Lord! I hear the passers-by Laugh, strike and mock; yet comes

the word. " Net they, Jesu, but I." On Calvary's top, these men of

Do all to mortify My Saviour stripped - still mine's

the blame,
"They were no worse than I." Thy death bed now is all one hails They bid Thee on it lie;
Thy hands and feet are fixed with

"And yet, great God, 'tis I" At last "'tis finished "-all is o'er:

Thou dost consent to die That I may live; Oh! be it more "Thou living now, not I." Thy lifeless form is taken down,

And with the saddest sigh Thy Mother takes it to her own, "Be hers as well, poor I." And in the tomb they lay my God,

To bury me in that same sod
"And live, my Lord and I."

-REV. F. TUCKER, O. S. F. S.

THE TENEBRAE SERVICES persecute you," said He Who is Himself Eternal Truth; and when our moment of triumph comes we shall need to ask most for grace to thread our way through the multitude, looking neither to the right hand nor to the left, but with gaze fixed upon One Who was first hailed as the King of His people and then, in less than a week's time, was led out to die the death of an outcast and a criminal.—New The prayers and chants sung by

three hours at His Crucifixion. Also of the spiritual darkness, confusion and grief which prevailed in the minds of His disciples during our Saviour's passion, and the darkness which overspread mankind while Jesus was suffering for them.

The twelve lights on the triangu-lar candlestick signify the twelve Apostles, and the extinguishing of them is to represent how, one after another, they deserted Jesus. The putting out of all the lights reminds us of the darkness which prevailed upon the earth at the death of Jesus, of the blindness of the Jews and of the gradual extinguishment of belief in Him. The last light, which is hidden for a while and then brought forth again when all is ended, signifies Christ, Whose body was buried in the grave, from which the grave by His own payer, and He arose by His own power, and thereby showed Himself more clearly than before to be the Light of the World.

The noise made at the end of the Tenebra while the last light is hidden signifies the earthquake at the time of the death of Jesus.

A TALK TO BOYS

Boys, you certainly wish to be considered gentlemen and nice fellows when you grow up. To succeed in this you must begin at once to be polite and gentlemanly. Good manners are acquired by practical properties of the process of the p tice. But whom should you practice on? There are your mother and your sisters. Show yourselves to them as perfect little gentlemen at all times. Your mother certainly deserves your love and respect and you are therefore in duty bound to be polite to her. But what about your sisters? The test of a true gentleman is his behaviour at home. The boy that is courteous to his issters and polite to his mother is the boy who will be a gentleman when he grows up. Of course boys never really intend to be rude at home: they only forget to be polite. But such forgetting quickly grows into a habit and will, by and by make them rude to everybody. Therefore, boys, if you wish to be gentlemen, practice it at home. Don't mind the silly sneer of rude boys who laugh at you and call you sissy when you are nice to your sisters. They only want you to be like them and grow up as they will, without a bit of gentleman about them. There are many ways in which you may act the gentleman with your sisters. Don't answer your sister in a rude manner as if your sister in a rude manner as if she were not worth while talking to when she asks you a question. Answer her as well and as kindly as you know how. Don't annoy your sisters by teasing or making tun of them in a way that hurts their feelings. Assist them whentheir feelings. Assist them when-ever you can and by no means ever allow them to do_anything that is boys' work.—Catholic Universe.

THE HOME A SPIRITUAL UNIT

The ties that bind the members of the family together and that consolidate the home are rather of a spiritual, than of a material, nature. What really makes a home and constitutes its charm and attraction, is an elusive, something that per ain to the world of spiritual values and that transcends the things which are palpable and which appeal to our coarser senses.

Material comforts, though they

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attractiveness, really do not make the home. Even amid luxurious the home. comforts and in spite of the most expensive equipment, the true home atmosphere may be painfully absent. On the other hand, from some homes even the evidences of poverty and the scantiness of appointments cannot expel the genuine home atmosphere. The whole matter is one of personal relations and of mental attitudes, which have a potency to transfigure the environment and to invest it with beauty and magic that of itself it does not

In accord with its general tendencies, our age emphasizes the material aspects of the home to the neglect of the subtler spiritual elements. In comfort and ease, the homes of today surpass those of our mothers and fathers, yet he would mothers and fathers, yet he would be rash who would dare to assert that in real home qualities our domiciles even approximate those of the days gone by. Something else must be put into the home than fixtures and furniture. Loving care, sweetness of disposition, genial kindness, mutual understanding, sympathy and affection go to make the home. If we put these into the places in which we make out our abode, we have a home; if they are absent, we shall never have a home though we may live in an imposing and pretentious mansion.—Catholic Standard and Times.

This is the day which the Lord hath made; let us be glad and rejoice therein. Give praise to the Lord, for He is good: for His mercy endureth forever. Alleluia! Alleluia!—Gradual for Easter Sunday.

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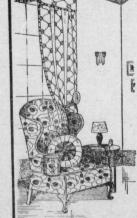
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WEEKLY CALENDAR

Sunday, April 2.—St. Francis of Paula, who left his home in Calabria to live as a hermit. He founded the "Minims" who observed a perpetual Lent and never touched meat, fish, eggs or milk. He cured

Tuesday, April 4.-St. Isidore, who succeeded his brother, St. Leander, as Archbishop of Seville, and who aided materially in driving the Arian heresy from Spain. He died in 636 and sixteen years later was named a doctor of the Church.

Wednesday, April 5.—St. Vincent Ferrer, the "Angel of the Judg-ment," whose miraculous apostolate of twenty-one years resulted in the conversion of thousands in Spain, France, Italy, Switzerland, England, Ireland, and Scotland. He was understood in all languages, although he spoke only in Spanish. He died in Brittany in 1419

Thursday, April 6.—St. Celestine, who succeeded Pope Boniface in 442. He condemned the Nestorians d counteracted the Pelagian esy. It was he who dispatched Palladius, a Roman to preach faith in Scotland and Ireland. He died in 482.

Friday, April 7.-St. Hegesippus, one of the primitive fathers. He was by birth a Jew, and gave personal testimony before the principal churches of the east and west. He wrote, in 133, a history of the Church in five books, the loss of

which is greatly regretted.

Saturday, April 8.—St. Perpetuus,
Bishop of Tours, which he governed
thirty years. He had a great devoto the saints, especially St Martin, whose charity and gifts to the poor he imitated. He died in

"SISTERS OF SERVICE"

TO MINISTER TO CATHOLICS IN CANADIAN WEST

Toronto, Canada.—A new venture in the field of Catholic Apostolate in Canada, inaugurated to protect and strengthen the faith of those in the outlying districts of the West where there are no resident priests, and to counteract in school and home the influence of unscrupulous proselytizers, has been launched here.

The foundation is known as the "Sisters of Service." These sisters live in small groups, scattered here and there on the prairies and in mining and lumbering centres. Although they will wear no distinctions of the state of the s Although they will wear no distinctive religious garb, their spiritual training and direction and their mode of life and government will be in conformity with the usual rules and practices laid down by the Church for religious orders of women. After a year's novitiate they will make temporary vows of poverty, chastity and obedience. These vows they will renew annually but after a certain number of years. but after a certain number of years

they will pronounce final vows. Western Canada, like every newly settled country, has been the scene of many spiritual tragedies. The barries of space, climatic conditions, differences of race and religion, the materialistic atmosphere that pre-vails throughout the West and the scarcity of priests are among the many obstacles to the spread of the faith. The leakage among for-eigners, particularly among the Ruthenians, has been heavy. teachers, nurses and social workers, the "Sisters of Service" will en-deavor to serve their church and country with Christian charity and enlightened patriotism.

A call for candidates for the new order has been sent out from its present headquarters at the "Sisters of Service" Convent here in Toronto and it is expected that the scattered mission houses of the order will, in years to come, prove to be so many spiritual power stations for the outlying districts of the great West.

OBITUARY

MRS. JAMES MCGREGOR

Mrs. James McGregor, one of the most beloved and highly respected residents of Brantford, Ont., passed to her eternal reward on Friday, March 24th, after an illness

Friday, March 24th, after an illness of a few months duration.

Mrs. McGregor, whose maiden name was Miss Mary Harrington, was born in Tipperary, Ireland, about seventy years ago, and emigrated to this country when still a child, spending her entire life in Brantford. Her marriage with James McGregor, who predeceased her two years ago, took place in St. Basil's Church, Brantford, May 1st. 1883. By her cheerful disposition and loving kindness the late Mrs. McGregor endeared herself to a host of friends amongst whom were a large number of little whom were a large number of little children who showed their deep

conform who showed their deep sorrow by coming in such large numbers to view her remains.

Two sons are left to mourn the loss of a truly kind and loving mother—Rev. Brother Vincent, Principal of St. Patrick's School, Toronto, and Frank who continues the grocery business of his late father. R. I. P.

FIRST AUTHORIZED CATHOLIC BRANCH OF BOY SCOUTS ORGANIZED IN LONDON

London Free Press, March 31

petual Lent and never touched meat, fish, eggs or milk. He cured the sick, raised the dead, averted plagues and brought sinners to repentance. He died on Good Friday, 1507.

Monday, April 3.—St. Richard of Chichester, who refused an estate and a brilliant marriage to study for the priesthood at Oxford. He became chancellor of Oxford and later chancellor of the diocese of Catholic Boy Scouts in the city and the fourth in Ontario, the St. Mary's Boy Scouts were organized this week in St. Mary's Auditorium and presented with a charter from the Outario Boy Scouts' Association headquarters in Toronto by Rev. Father M. Brady, the pastor of St. Mary's Church.

The committee, E. J. Carty, Dr. P. J. Sweeney, M. J. McLaughlan, Father Webber and Father Brady, all made brief speeches and highly commended the scout master, Harold Payne, for his efforts in Forming the first authorized body

commended the scout master, Harold Payne, for his efforts in making the organization such a success, and were all unanimous in predicting a great future for the body. The boys will be issued with uniforms in the near future and efforts will be made to select musical talent from their ranks to form a band.

DIED

FORAN. — At her home in Admaston, on Wednesday, March 8th, Mrs. Francis Foran, aged seventy-one years. May her soul

Lawlor.—At her late residence, 114 Stanley Ave., Hamilton, Ont., on Monday, March 20, 1922, Honora, widow of the late Thomas Lawlor. May her soul rest in peace.

Lewis.-At the residence of her uncle, Mr. Tom Lewis, 697 Talbot Street, London, Ont., on March 21st, 1922, Miss Celestine, daughter of Peter Lewis of Vancouver, B. C. May her soul rest in peace.

Ryan,—At the family residence at Raglan, Renfrew County, Ont., on Saturday, March 11th, 1922, Mrs. John Ryan aged seventy-seven, widow of the late John Ryan. May her soul rest in peace.

UNION WORKERS HECKLE COLLEGE MAN FOR TWO HOURS

Henry Somerville of the staff of the Catholic Labor College at Oxford University is returning to England after a visit of several months to Canada and the United States.

In that time he has assisted in the rganization of study clubs, has addressed many gatherings of workingmen and incidentally has collected several hundred dollars in contributions to the Labor College.

"One of my most interesting experiences," he said, "was the delivery of an address on 'The Church and Labor' at the Labor Temple in Montreal. I had little difficulty in presenting my subject, but as soon at I finished the lecture but as soon as I finished the lecture the heckling began. For more than two hours I had to answer every kind of question and now and then things became quite stormy. But I managed to answer most of the criticisms and as I was accompanied

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by Father Hingston, S. J., the rector of St. Mary's College, I had excellent support and an authority to confirm any statement that was questioned by my critics. At the end of the discussion there was nothing but the best of feeling and Father Hingston and I were invited to join the members of the committee for refreshments.

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