

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

GEORGE W. RUSSELL, A.E.

The well known Irish writer and poet, George Russell, better known by his nom de plume "A. E.," has recently issued a public letter addressed to the Republicans—a letter of advice, entreaty, and remonstrance. "A. E." who was recently chosen to the Irish Senate, has been making himself felt in Irish politics during the past four or five years. Previously he took no part whatsoever, being entirely absorbed either in literature or in his work as an officer of Horace Plunkett's Cooperatives Agricultural Society. "A. E." is Ireland's mystic writer. He is one of the first mystics of the day,—and holds a high place among the world's poets. One of his first ventures in things political was when in support of Sir Edward Carson's Home Rule Campaign, Rudyard Kipling came out with one of his ferocious attacks on the Irish. "A. E." then wrote an open letter to Kipling, one of his masterpiece, in which, ruthlessly exposing Kipling's contemptible jingoism and hubbubbery scored and lashed and flayed him, as man was seldom flayed before. He showed him that he was despicable as a man, and unworthy as a poet, and that the poetic spurs should be hacked from his heels. That memorable letter to Kipling was a classic that will take its place beside Stevenson's letter to the slanderer of Father Damien.

During the Anglo-Irish war he from time to time issued some public letters in defense of Ireland's fighters, and in condemnation of the English savagery in Ireland—letters which because of the illustrious source from whom they came, compelled the attention of English readers.

As an Irish Protestant he wrote some fine scathing letters of rebuke to the ranting Orangemen of the North-East. When the Anglo-Irish treaty was signed and there was a rift in the Irish ranks, "A. E." who had always been an intimate friend of and admirer of Griffith, came out in defense of the treaty. And from time to time since then he has been making his voice heard. "A. E." is so palpably sincere and noble minded, and his letters on the internal Irish differences are phrased so calmly, reasonably, and so insistently that, whether one agrees or disagrees with him, one has to give them respect and thoughtful attention.

THE IRISH RAILWAYS

To some extent because of the after-war slump in business, but to a larger extent owing to the disarrangement and partial paralysis of business caused by the civil war, Ireland is facing a crisis on the transportation question. The railway systems are completely disorganized, and have been for a long time running under heavy loss. A few of the smaller railways have already had to close down; and some of the larger, such as the Southern and Western, are threatening to close. This fearfully serious blow that threatens the country has given the country and the Government much worry in recent months. The Government has been, and is, considering taking over control of the railways. The railway companies strenuously object to this, but plead for a subsidy to help them out. The Government, refusing their request, prods them forward with a threat of confiscation if they attempt to suspend their services. If the Government does finally take hold of the railways it is probable that it will run only the more important lines, and that many of the minor ones will be let go out of commission. The plan of running a railway system at a loss, added to the already enormous drain upon Irish public funds, will put a dangerous strain upon the Treasury.

IRELAND-AMERICA STEAMSHIP LINE

The Irish Senate has appointed a committee to investigate the possibilities of establishing a regular line of steamships carrying both passenger and freight between Ireland and America. The question of a direct American-Irish line of passenger steamers has been investigated and agitated for sixty years, and once or twice companies were even started and stocks sold—but none of the schemes ever came to practical conclusion. Now, however, that the Irish government has taken up the matter, the chance of starting such a line of steamers is decidedly rosier. The chance of success for such a line is, however, not so bright as the chance of starting it. It is to be remembered that the numbers of passengers going to and fro between Ireland and America are now small compared with what they used to be. The extent of this Irish-American trade is greater than it was, and we believe that we are on the eve of developing a very extensive Irish-American trade. And while the establishment of a line of steamers would greatly hasten this desired

development, it is at best to be feared that some years yet would have to elapse before that trade would assume such proportions as to make a line of steamships pay in face of the very limited passenger traffic.

Part of the duty of the committee appointed by the Irish Senate is to ascertain the most convenient Irish port for departure and arrival of the steamships. The port of Galway has long been boosted for this. More recently it was proposed to open a new port at Blackrock Bay on the North East coast of Mayo. It is of course assumed that by a rapid through railroad service from the Western coast to Dublin and Belfast, not only would mails for England and Scotland be expedited, but passengers for England and Scotland would avail themselves of the shorter sea route to a Western Irish port. But many who advance these arguments forget that, as in all probability no Irish company could build or could afford to build steamships that would really compete in speed with the present Trans-Atlantic greyhounds, it may be taken for granted that the White Star Line and Cunard boats would reach English ports from New York before the fastest boats built by an Irish company could reach a Western Irish port.

MEASURES AGAINST REBELS

The measures taken against Republican fighters are every day getting more stringent. Although about fifty men have now been executed, the fight has not slackened. Still severer measures are promised, but as shown by the experience of the past months severity does not bring success. The new move of the Government recruiting a large army of volunteers, who enlist for a term of one year, is more likely to daunt the Republicans—for by very weight of numbers the Government army will seriously hamper Republican activities and curtail their usefulness—since they will be more easily surrounded and captured. But it is at the same time to be remembered that a big army of raw recruits will afford a larger and a very much easier mark to the Republican boys, who, from them, will be able often to replenish their depleted arsenals. Hardly any word is published now of peace negotiations—but those things are going forward all the same.

THE SPIRIT OF HUMANISM

Mr. Ramsay MacDonald, the Leader of the Labor Party in the House of Commons, referring the other night at a meeting in Hampstead to the fact that several of the Labor members had, "in the fullness of their hearts," broken the House's decorum, thanked God that there were in that assembly some who were moved by "a great spirit of humanism that chafed, tugged, and strained when the artificialities of Parliamentary procedure prevented it from making itself felt." The statement reminded a correspondent of an incident that took place in the same House in the hot days of the Land League. The late Edmund Leamy, member for one of the divisions of Waterford, drew attention to the condition of a political prisoner in Waterford gaol who, if not speedily released, would never leave the prison alive; and he wound up with a very eloquent peroration—he was a wonderful natural orator—which concluded with these words:—"And I say, Mr. Speaker, that it is a damned shame." Mr. Gladstone, Prime Minister, sat on the Treasury Bench. He immediately rose, and every member present, knowing what a stickler he was for Parliamentary propriety, believed he was about to move that Leamy should be suspended. On the contrary, he declared, in earnest tones, that he had been much moved by the honorable member's speech; he made no mention of the offending phrase; and he announced his intention to see that the case of the prisoner was enquired into at once. The "spirit of humanism" was on that occasion in the seats of the mighty as well as in the seats of the un-mighty.

AN CENTENARIAN PASSES

In the County Mayo they don't die till they can't help it. There has just died at Owenmea, Westport, Margaret Divine, who had reached her one hundred and twelfth year. At the age of one hundred and five years she was an active member of the local knitting class, and visitors who saw her knit were amazed at the skill and speed at which she accomplished her work. Up to a month before her death she was able to visit her neighbors, and entertain them with tales of the famine and hardship endured by the people during the dark half-century that followed the Union. She retained all her faculties to within a few moments of her death. Although not a single relative survives to mourn her, her name will be spoken of in her native district with the deepest respect, and will be remembered as one of the record long-livers of the West, and indeed, perhaps, of the whole of Ireland.

SEYMUS MACMANUS,

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LIQUOR DEMORALIZING IRELAND

REV. DR. COFFEY DECLARES PRESENT DRINK TRAFFIC MUST BE MENDED OR ENDED

Dublin, Jan. 22.—Declaring that: "The manner in which the liquor traffic was conducted in the past in the absence of coercive control has made more converts to total prohibition than any amount of 'Pussyfoot propaganda,'" the Rev. Dr. Peter Coffey, President of the Catholic Total Abstinence Federation and a member of the faculty at Maynooth College, has issued an appeal to the Irish electorate to express themselves in favor of legislative restrictions upon the liquor traffic at the next general election. Condemning the present manner of conducting the trade in intoxicating liquors he declares:

"It will have to be either mended or ended. I know there are many who believe sincerely that it cannot be mended, would advocate ending it."

His statement reads as follows: "Only the wilfully blind cannot or will not see that in the past excessive drinking has gravely demoralized the Irish nation. It has grown beyond the power of temperance reformers to cope with. The nation must deal with it or go down in dishonor and disgrace."

"An unregulated saloon traffic, with a drink shop for every fifty families; a widespread unlicensed saloon traffic, with countless shebeens, methylated spirits hawked through the poor districts of our cities; our young people lured into drinking habits by the thousands; thirty million pounds sterling spent on drink; and how many millions levied for the upkeep of the victims—is that a problem for the Church and State in Ireland to leave in the hands of the few who are called temperance faddists because they show some concern at the disgrace of their country and their religion?" "I would earnestly plead that not total abstinence alone but all right-minded Irishmen should ask themselves what they are going to do about it."

GOVERNMENT ACTION NECESSARY

"Do they think the evil will ever be remedied by the moral appeal in the name of religion? If so they are mistaken. Moonshine making is, in some parts of the country, a reserved sin and this ecclesiastical measure is widely ignored. I have been assured that the most effective way of stopping that particular abuse is by stopping the free importation and sale of the raw material, which is treacle. This may or may not be feasible, but anyhow it implies government action. The moral appeal is useless while the traders who set it at defiance are free to lure people to drink."

"The saloon keepers here always approved of the 'moral suasion' type of temperance reform, knowing how innocuous it is to the liquor interests. But it is very sensitive to any self-protective movement and enforcement of the liquor traffic legislation. The manner in which the liquor traffic was conducted in the past in the absence of coercive control has made more converts to total prohibition than any amount of 'Pussyfoot' propaganda."

CHARGES BRIBERY

"The saloon keepers in the past made friends of the members of the Royal Irish Constabulary by bribery, with the result that they were able to sell broadcast at any time of the day or night. Now Ireland has its own police force—the Civic Guards—and should the saloonkeepers succeed in 'making friends' of its members it will give the country another argument for total prohibition."

"In face of the fact that, apart from shebeens and clubs and 'offices' Ireland has a drinks shop for every 250 inhabitants while England has only one to 400 and Scotland one to 700, it is unthinkable that the Irish liquor traffic should be allowed to go on as it is. True, the morale of the country has been reduced by the recent outrageous happenings, and so one cannot be too sure of its willingness to react against its present drink demoralization. But, supposing it does, there are only two alternatives confronting the liquor traffic. It will have to be either mended or ended. I know there are many who, believing sincerely that it cannot be mended, would advocate ending it. 'But I think that, while the saloonkeepers themselves would certainly choose the alternative of mending, the majority of the Irish people also would like to give the Free State government of their own selection a chance of mending it.'"

"The need of drastic reform is urgent, and a government cannot very well tackle such a grave national problem without a fairly clear mandate from the people. We shall have a general election some time this year—on adult suffrage. From the legislature

then elected the country will expect a constructive policy and program. Will the people tell their future legislators in advance that they consider legislative reform of the liquor traffic an essential condition of all national reconstruction? They ought to do it, for it is. But I cannot answer for them. The people as citizens, must demand temperance legislation from parliamentary candidates or they will not get it."

POLITICAL ISSUE

"This is not a matter merely for temperance organizations or for political parties. It is for the Irish people, through their representative local boards and public bodies, to demand reform of the liquor traffic if they desire it. If everybody waits for somebody else to press this demand before the next general election nothing will be done—except by the liquor interests. I would appeal to the multitude of Irishmen and women who have at heart in this matter no particular interests, but only the welfare and prosperity of Ireland—moral and material—to realize that from now on they should lose no opportunity of giving public expression of Ireland's need for drastic restriction of a traffic which has so cruelly aggravated our heartbreaking troubles in the crisis through which our afflicted country has been passing."

It has been proposed that the Catholic Total Abstinence Federation should organize committees of temperance reformers throughout the country and a tentative program of activity has been drawn up which includes:

"The working up of a strong movement for temperance. "Insistence upon the strict enforcement of the licensing regulations in their respective areas. "Opposition to the granting of new licenses."

"The introduction of a scheme for the gradual reduction of present number of licenses until the number of saloons or public houses is brought down to a reasonable figure."

Dr. Coffey's statement has attracted widespread attention in Catholic circles.

WHY CALL THEMSELVES CHRISTIANS?

New York, Jan. 17.—The sermon delivered by the Rev. Dr. Percy Stickney Grant to his congregation last Sunday has aroused a storm of criticism and stirred the religious world in various parts of the country. Some clergymen have become so indignant as to demand that Dr. Grant be tried on charges of heresy. In the address at the Church of the Ascension on "How to Consecrate the Church," Dr. Grant declared that the consecration of churches is an inheritance from witchcraft, magic, and taboo; belief in Jesus as equal in power with God is no longer accepted by the well educated, university bred clergymen and that the miracles Christ performed were merely practices of auto-suggestion and readily understood by modern scientists, particularly by M. Coue.

The New York World which sought the opinion of clergymen of various denominations on the sermon, quotes Archbishop James J. Keane of Dubuque as follows: "Dr. Grant's remarks serve only to illustrate a deplorable carelessness in public speech of a man who has professed his religious faith and acknowledged his religious duty by the ceremonial of consecration."

"The Bible, from its first to its last page, asserts that in some true sense and in some modes, God, who is everywhere, is present more particularly in certain places. The instincts of piety, common to so many Episcopalians, will shrink from the suggestion to rob their churches of their distinctively sacred character."

"One at all familiar with current Anglican Church history would not be surprised to find a prominent minister of the Episcopal Church calling into question, or even denying, the divinity and miracles of Christ. The puzzle is to account for their retaining the Christian name."

ANTI-CATHOLIC BILL IN OREGON

Salem, Ore., Jan. 22.—The bill to prohibit the wearing of religious garb by teachers in the Public schools of Oregon, directed against Catholic nuns who are now engaged as teachers in some of these institutions, was passed by unanimous vote of the lower house of the Oregon State legislature. The bill will now go to the Senate, where the power of the forces who have been waging an anti-Catholic fight in the State for the past seven years is not as strong as in the lower body.

The bill against the wearing of religious garb is one of the eight school bills introduced into the house.

RELIGION A SUBJECT IN PUBLIC SCHOOLS

New York, Jan. 22.—Religious instruction for Public school children was recommended by the Most Rev. Patrick J. Hayes, Archbishop of New York, in an address before Chapter Theta Pi Alpha of the Association of Catholic Teachers in the Public Schools at the annual reunion in the Waldorf-Astoria Hotel.

Judge Thomas C. T. Crain and Judge Victor Dowling, who spoke before Archbishop Hayes, stressed the fact that much lawlessness and immorality was due to the failure of the educational system to make provision for religious instruction.

The Archbishop read from a letter which quoted Charles W. Eliot, President Emeritus of Harvard, as declaring to a meeting of Congregationalists that "the Public schools are desperately in need of religious teaching."

"Because religion is excluded from the school under the present system," said the prelate, "that is no proof that it is not needed there. I don't know what happened to an honest effort almost two years ago on the part of both Catholics and Protestants, when Bishop Burch was spokesman before the Board of Education, but I think something ought to be done in the very near future to formulate a workable plan for imparting religious instruction. I am glad that you have heard from two eminent jurists who can tell you better than I the need for moral training in the schools."

The effort of the Inter-Denominational Committee on Week-Day Religious Instruction two years ago, was to obtain permission from the Board of Education to dismiss the pupils one hour earlier on Wednesdays in order that they might receive religious teaching at their churches. It met with opposition from several sources. Some maintained that such a course would result in a combination of Church and State that was unconstitutional; that it would create creed consciousness among the children; that facilities were inadequate to care for the 800,000 children that would be turned out in the streets and that it would curtail the school time, which was already insufficient. The movement made no progress after the death of Bishop Burch in 1920.

ANTICLERICAL FINED

Paris, Jan. 18.—The director of a socialist newspaper has been condemned by the court of Gap for having accused the Catholic clergy of causing men to feel hatred toward each other. The article was published at the time of the unveiling of a monument to the War dead of the parish of Saint Bonnet. The editor of the journal expressed astonishment at the fact that the parents of young men who fell on the field of honor should have requested the presence of the priest at the ceremony "uniting in the same homage the killers and the killed, for the priests profane the doctrine of Christ, which is a doctrine of love; they cultivate hatred among nations so as to cause new sanguinary conflicts, the better to insure their own domination."

Upon reading the article, the Bishop of Gap, Msgr. de Lobet, a former army chaplain, and the deans of the diocese, entered a joint complaint against the city editor. The judgment handed down by the court states that the article in question does not come within the limit of permissible criticism of any given doctrine, but that it is clearly injurious and attacks the honor and respect of the clergy, both as priests and citizens. Consequently, the editor is required to pay 250 francs damages to the dean of Saint Bonnet and 100 francs to the bishop and each of the deans of the diocese. The editor is also required to pay for the publication of the judgment in several local papers and all costs of the trial.

MISSIONARY PRIESTS CALLED TO REWARD

Paris, Jan. 12.—The obituary for 1921 which has just been published by the Catholic Missions, contains 164 names: 5 bishops and 159 priests.

The 5 bishops were 4 Frenchmen and 1 Italian. The 159 missionary priests, divided according to nationality, were as follows: 88 French, 17 Italian, 14 Belgian, 8 Irish, 6 Canadian, 6 Dutch, 6 German, 4 Spanish, 3 Swiss, 2 Americans, 1 English, 1 Austrian, 1 Pole, 1 Luxemburger, 1 Syrian.

The dean in age and missionary experiences was Rev. Father Dan Durand, of the Oblates of Mary Immaculate, a Canadian of the diocese of Montreal, born in 1819 and a missionary in Manitoba since 1841, who died at the age of one hundred and two. The second place was held by Rev. Father Taix, of the Society of Jesus, born in 1835 in the diocese of Montpellier, and a missionary in Madagascar since 1862, that is to say for fifty-nine years.

PROTESTANT MASS

London, Jan. 26.—The press sensation of the past few days caused by publication of stories that "Mass" was being celebrated daily in the fashionable Kings Weigh House Congregational Church in Mayfair, has led to the discovery that these services have been conducted there for the past six years. The "Masses" are celebrated by the Rev. Dr. W. E. Orchard, pastor of the church, and his curate, both of whom received irregular, although possibly valid orders, six years ago from the Bishop of Hereford, who claims valid episcopal power through the Dutch Old Catholic sect. The ecclesiastical authorities of Westminster Archdiocese have indicated that they do not consider the ceremonies performed in the Kings Weigh House Church as valid celebrations of the Mass.

An associate of Dr. Orchard's commenting upon the proceedings said: "It is quite true that Mass was celebrated at our church. There is nothing irregular about that. The laws of the Congregational Church permit the pastor to hold whatever form of service members of the church desire and we expect to have Mass or 'festal celebration of the eucharist' the third Sunday of each month and every week day morning."

The Kings Weigh House Church was founded in 1662 and has long been considered one of the strongholds of Congregationalism in London. The former Premier and Mrs. Asquith are among its regular attendants. The church, by a singular coincidence, is located directly across the street from the Farm Street Jesuit Church where the late Father Bernard Vaughan, S. J., preached for twenty years. A list of "Masses" for the week posted in the Congregational Church is identical with a similar list in the Jesuit Church.

The Congregationalist bulletin board also has a space for notices indicating the times at which confessions will be heard. One of the items of current information posted there announced that on the following Wednesday night in the Jesuit Church, Father Woodcock, of the Society of Jesus, would reply to an attack upon the Catholic Church by the Anglican Bishop Gore.

NORFOLK'S WILL LEFT CHURCH LEGACIES

London, Jan. 22.—According to the will of the late Duke of Norfolk, which the courts have taken considerable time to probate, the Catholic Church in England receives very generous benefactions. The beautiful church at Arundel, near the historic Castle of the Dukes of Norfolk, and which was built by the late Duke, receives a legacy of \$150,000, which will provide an endowment in perpetuity for the church and its clergy.

In the city of Norwich, the late Duke built a magnificent church in cathedral style, with the idea, it has been said, that this should become a cathedral if a bishopric of Norwich should ever be created by the Holy See. This church, which is incomplete in certain details, receives a sum of \$150,000 for a perpetual endowment.

The sum of \$50,000 goes for the endowment of two country missions in the county of Sussex and for the schools attached to these missions; while a further sum of \$50,000 is bequeathed for the education of candidates for the secular priesthood.

The ancient town of Ashby-de-la-Zouch, made memorable for ever by Sir Walter Scott in the pages of "Ivanhoe," receives \$75,000, which is to be devoted to the erection and endowment of a Catholic church in the town.

The late Duke died in 1917. The Dukes of Norfolk, who are the heads of the ancient Catholic family of the Howards, bear the hereditary title of Premier Dukes and Earls. They are perpetual Earl Marshals of the English Court, and the Chief Butlers of England—whatever that may be. To them pertains the task of arranging all the royal ceremonies. In the case of the present Duke, who is a minor, the office is exercised by his deputy, his uncle, Viscount Fitzalan, who was Viceroy of Ireland until Mr. Healy took office as Governor-General.

BIGOTS IN OREGON

Salem, Ore., Jan. 29.—The religious differences that played such an important part in the Oregon elections have been deepened into the background by the defeat of measures sponsored by bigotry in the Oregon legislature, or their death in committee.

Only one typical Ku Klux Klan bill has passed, the measure prohibiting the wearing of religious garb in the Public schools going through the House without a dissenting vote. Two Catholic representatives voted for the measure. Several other anti-Catholic measures were defeated, including the bill to prevent the importation and transportation of sacramental wine.

CATHOLIC NOTES

The devotion known as the Forty Hours' Devotion began at Milan in the year 1537 and spread rapidly throughout Europe.

Old Town, Maine, has two Indian Catholic schools taught by the Sisters of Mercy and maintained by the State.

Munich has the largest number of Catholics of any large city in Germany, although in proportion to its population Cologne takes the lead.

In Munich there are 535,000 Catholics and 116,000 non-Catholics. Cologne has 515,000 Catholics and 45,000 non-Catholics.

Berlin, which has claimed during the recent celebration held there to have the largest number of Catholics, has 450,000.

Berlin's non-Catholic population is 3,350,000. Next in line comes Essen with 294,000 Catholics, and Dusseldorf, with 278,000.

The actual beginning of the Little Sisters of the Poor was when two young ladies at Sevrin, Brittany, added to their daily duties the care of a poor blind woman (1839).

Rev. Nicholas Aubray, of Paris, said the first Mass in New England on Holy Cross Island (now called De Monts Island,) Maine, in July, 1604, sixteen years before the Pilgrims came to Plymouth.

Tiffin, Ohio, Jan. 22.—An estate of about \$200,000 left by the Rev. John Berthelot, chaplain of the Catholic hospital in this city has been bequeathed to St. Vincent's Hospital, Toledo.

The patron saint of stenographers is St. Cassian, first bishop of the diocese of Bressanone. He instructed the youth of his city in the art in addition to imparting to them the knowledge of Christianity. He received the crown of martyrdom about the year 405.

Baltimore, Md., Jan. 22.—The administration building and dormitory of Rock Hill College, at Elliott City, conducted by the Christian Brothers, was destroyed by fire last week with a loss estimated at \$200,000, much of which is covered by insurance.

Geneva, Jan. 12.—The Catholic population of Geneva showed an increase in the year 1922, with 79,893 faithful as compared with 77,721 in 1921. The number of Protestants, which was 97,048 in 1921 decreased in 1922 to 85,185.

Brooklyn, N. Y., Jan. 20.—Right Rev. Thomas E. Molloy, Bishop of Brooklyn, has announced that the campaign to raise a \$2,000,000 fund for three Catholic High Schools in this diocese has attained the end sought. In cash receipts and pledges, to be redeemed within six months, the amount realized exceeds the objective.

Paris, Jan. 12.—Four and a half million francs already have been expended in the restoration of the Rheims Cathedral according to an account published in the *Republique Francaise*, which sent a special correspondent to Rheims to report on the progress of the work. The work will last several years more.

Washington, D. C., Jan. 22.—The Senate has confirmed the appointment of the Very Rev. Dr. William J. Kerby, professor of sociology at the Catholic University, as a member of the Board of Charities of the District of Columbia, to succeed himself. The Board has jurisdiction over all penal, correctional and charitable institutions in the District of Columbia.

Georgetown Visitation Convent, founded in 1799 and the oldest institution conducted by the Visitation Sisters in the United States, is to meet the demand for modern recreational facilities for its students by the erection of a commodious gymnasium and the installation of a spacious swimming pool, according to an announcement made by the local chapter of the Georgetown Visitation Alumnae.

Prague, Jan. 12.—M. Benes, Czecho-Slovakian Minister of Foreign Affairs in answer to the proposal for the suppression of the embassy to the Vatican, thus replied to Senator Rezy: "We founded the Legation to the Vatican in the interest of our country. If we have obligations toward the Vatican and toward the Catholic Church, we also have rights whose importance far exceeds the expenditure occasioned by a diplomatic representative at the Holy See."

Chicago, Jan. 27.—At the annual meeting of the Association of American Colleges, held here last week, three additional Catholic colleges were admitted to the Association—Marquette University, Milwaukee, Wisconsin; St. Viator College, Bourbonnais, Illinois; and Mt. St. Mary's College, North Plainfield, N. J. Previously there were approximately ten Catholic institutions in the one hundred and fifty colleges of Liberal Arts and Science constituting the Association.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER III.
CARTER'S PROPOSAL

Clare O'Donoghue acted strangely after the departure of the visitors; she avoided Nora, and continued to wear such an unusually thoughtful and preoccupied air, that had not Nora herself been deeply absorbed in curious thought about those same visitors, she would have wondered at Clare's manner.

Poor Clare! she was strangely unhappy and remorseful—unhappy that the very memory of the admiring and deferential notice of the handsome officer should still linger in her mind, and remorseful that she had suffered him to leave without according him a more generous pardon.

Another knock sounded at the cottage door; this time it was no timid rap, but a bold, peremptory signal that proclaimed the right to demand an entrance.

"Good day, my dear," said a coarse, thick, blustering voice. "Maybe I'm not as welcome here as I ought to be, seeing the start you gave when you saw me; but I'll forgive you in consideration that things'll be better in the future."

The speaker ushered himself into the apartment—a powerfully-built, coarse man, with a large, round, rufous face, and little, gray, constantly-winking eyes.

Clare had regained her self-possession, and with it her wonted spirited manner. "To what are we indebted, Mr. Carter, for this early visit? I thought your business in Tralee was to detain you for a month or more."

"So it was, my jewel, so it was; but business of more importance came up last night, and brought me down here today. I must see Miss McCarthy privately for a few moments; so do you just send her to me, and keep out of the way yourself for a little while."

Clare drew herself erect. "I shall do no such thing, Mr. Carter—leave you alone with her to insult her by another proposal of marriage—never! It is my duty, in my brother's absence, to protect Miss McCarthy, so I shall be present at any interview you may have with her. We have no secrets from each other."

"Easy, my darling, easy, and listen to me. I'm not the villain you'd make me. I'll not hurt a hair of Miss McCarthy's head, but I must speak a few words to her privately. Just tell her, and see if she doesn't consent herself to the interview."

Clare reluctantly ascended to Nora, and Mr. Carter threw himself into a chair and began to pull sundry papers from his pocket. "Clare dresses herself erect," he muttered, "but I'll have to do it; and, faith, if that doesn't bring her to her senses, I'll—"

His soliloquy was abruptly ended by the sudden and noiseless entrance of Miss McCarthy. She stood before him in such exquisite beauty and queenliness of air that he became disconcerted, and utterly forgot the speech he had prepared for her.

"I understand that you wished to see me alone," said Nora coldly; "pray state your business briefly."

"Exasperated by her hauteur, Mr. Carter recovered somewhat from his confusion. Wiping his face carefully, and drawing repeated long breaths, while his little ferret-like eyes winked furiously, he responded:

"Yes, my dear Miss McCarthy, I do wish to see you on most important business, and I'll be as brief as I can. The last time I mentioned something to you you indignantly scouted it, you scorned myself and my offer. This time—"

Nora interrupted him: "Pray, Mr. Carter, spare yourself; I cannot and shall not listen to such language as fell from your lips the other day; to do so would be criminal on my part, and it is criminal in you to compel me to listen to such utterances, knowing as you do that I am the affianced of Carroll O'Donoghue."

Carter wiped his face again—a very necessary proceeding, for the perspiration was streaming from it. "Hear me," he said; "if you refuse me this time, not even a roof shall cover your head. I have here the papers which shall drive you and that hoyden, Clare O'Donoghue, out on the charity of the world; if you accept, you shall be a lady, with all that your beauty and your own sweet self are entitled to; you shall do what you will, only marry me, Nora McCarthy."

"Get up, Mr. Carter; such a position ill becomes you, and know, once for all, I fear your threats as little as I regard your promises. Send us out, if you will, on the cold charity of the world; its charity will be warm and tender compared to the fate of being your wife. Do your worst. I have no feeling for you other than pity for your poor, shrunken, sinful soul."

She turned her back upon him and walked in her queenly way toward the door. Discomfited and enraged, but neither humbled nor daunted, Mr. Carter rose and strode after her.

"Mind," he said hoarsely, "you told me to do my worst, and I'll do it. I came here today prepared to shield you and those you have your heart in, but now both you and they shall feel the weight of my anger. Maybe one day you will kneel to me, Nora McCarthy."

She had gone from the room, without even a glance at him. He clutched the papers, still in his hand, like a madman, and darted from the cottage. A tall, dignified form in the plain black garb of a Catholic priest was approaching.

"Why, Carter, what in the world is the matter with you?" spoke up the hearty voice of the pleasant-faced clergyman, as the two met; "you seem so hurried, and I thought this part of the country wasn't to see you for a while yet; what has brought you down here now?"

Carter doffed his hat, and strove to conceal the evidence of his late passion. "I came here, your reverence, in the interest of the O'Donoghues."

"Ah!" said the priest, with a peculiar intonation of voice; "let us hear what your great concern in their welfare would do for them this time. I fear your interest in them is taking a very peculiar turn."

"Does your reverence doubt me?" asked Carter, striving to assume an air of injured innocence. "I am not quite sure that I ever fully trusted you," was the reply, "though charity has made me blind in some instances; but there are strange stories about you lately. How did you become on such intimate footing in Tralee garrison, that you are well known there, I understand, and well received by even the officers; and what is this which Clare O'Donoghue tells me of your proposal of marriage the other day to Miss McCarthy? Surely, Carter, your assurance and pretensions do not rise to such a summit as that!"

Carter winced beneath the sarcasm of the rebuke, and he had much to do to restrain an insulting retort. "I got a footing in the garrison that might serve the boys in the places about the coast, was when there was danger, and give them information that would help them in their plans. And as for the other matter," assuming a supplicating look and tone, "can your reverence blame me if my heart went where many another heart in the country would go if it only dared—to lovely Nora McCarthy? I will make her a lady, father; she shall have comfort and wealth for the rest of her days; perhaps your reverence would speak for me."

"Never, sir!" burst from the priest in righteous indignation; "sooner would I read the burial service over Nora McCarthy's coffin than ever consent that she should become your wife."

Carter could no longer control himself. "Then that roof which covers her now shall shelter her no more. She shall go out the pauper that she is, and Clare O'Donoghue—I have here the tool of eviction." He shook one of the papers in his grasp.

"My home shall be open to them," replied the priest, "and may Heaven forgive me, Morty Carter, for my past trust in you. I followed the reliance which that good man, Cairn O'Donoghue, now gone to his rest, placed in you; but when I pledged myself to be ever the friend and adviser of his motherless children, I did it, deeming that you, as their legal guardian, would be as true to your responsibilities. If through my too simple trust in you I have unknowingly permitted you to do them any wrong, may God forgive me, and may He forgive you, Morty Carter."

The priest turned away in the direction of the cottage which Carter had just left, and the latter, looking after him in speechless rage, muttered: "That's the way, is it? I'm found out, am I? then, begorra, my turn now. I'll have my revenge; there's nothing to stop me. The affianced of Carroll O'Donoghue, is she? maybe when Carroll O'Donoghue hears something he won't be so ready to claim her as his affianced, even if he should get the chance to do so."

CHAPTER IV.
CAPTAIN DENNIE
"This must be the way he meant," soliloquized Captain Dennie, as he paused in some perplexity at the head of a path leading directly to the shore; "he said I could walk along the strand for a mile or more before making a turn; and at length having settled the matter, he went briskly on. Strange thoughts were brisling in his mind. The unaccountable impression produced by the first sight of Father O'Connor, and which had

deepened during their conversation while they walked together, added to the singular interest awakened by the two lovely Irish girls he had so recently left, seriously disturbed him. He looked abroad on the fair land, mellow with sunshine, and felt again all those emotions which had so stirred his soul an evening or two before. He summoned his native pride to his aid, his loyalty to that country of whose people and whose prowess he was wont to vaunt, and he strove to persuade himself that his fealty to the British crown was undiminished. The sea-breeze fanned his face, and that it might cool his fevered brow, he lifted his cap and walked with it in hand along the shore.

There was not a person in sight, nor a habitation; bold rocks lined the way; and impelled by the wild feeling within his own breast for a wilder and more completely isolated scene, he clambered down the rugged declivity, and walked where the sea almost touched his feet. Now picking his way over clumps of damp sea-weed, now springing from boulder to boulder, and again pausing to peer into some cavity in the rocks, the officer came suddenly upon a man sitting idly on one of the stones. A long gray overcoat covered his person, while wide-brimmed, low-crowned hat almost entirely concealed his features. The officer halted in some surprise.

"Halloo, stranger!" saluted the man, looking up from under his slouched hat; "how do you come in this place?"

"I'm on my way to Cahirciveen," was the reply, and I turned a little out of the road to enjoy this wild scenery of yours."

"Ah! it is grand, is it not?" and the speaker jumped nimbly up. "Perhaps you have come some distance, and are fatigued," he continued. "We of the coast here are always provided," drawing as he spoke, from the pocket of his overcoat a small canteen, and proffering it to the officer.

"I have come from Dhrummacol." "Dhrummacol!" the man in the gray over-dress repeated eagerly. "Yes; and it was my good fortune to meet there two of your lovely countrywomen."

"Their names?" "Miss O'Donoghue, and Miss McCarthy."

"For an instant the anxious questioner touched his hat, as if in his eagerness he would have thrust it entirely back from his head, but he suddenly recovered his caution and dropped his hand to his side again.

"Which do you prefer; which to you was the lovelier of the two?" he asked in a voice that trembled slightly. "Miss McCarthy is the lovelier, but I prefer Miss O'Donoghue."

"Ah!" There was a deep breath as of relief from the questioner, and his voice was steadier as he answered: "I do not admire your taste; and the whole country rings with Miss McCarthy's beauty and goodness."

"I grant you that," said the Englishman, "but to me, there was something indescribably charming in the spirit of Miss O'Donoghue."

"Oh, ay! she has an enough of spirit; the whole parish is aware of that."

"You seem to know them intimately," said the officer. "Every one about here knows them," was the somewhat evasive reply. "And now let us drink their healths."

In turn they quaffed from the canteen; then the officer drew out his watch and asked if he could reach Cahirciveen before nightfall.

"Easily," was the reply; "keep to the walk above here for a half mile; any one will direct you then. I would be myself your guide, but I have not the time at my disposal."

"Oh, that will do, my dear fellow; the way is so plain now that I cannot mistake it."

With a friendly adieu they parted, and in another moment Captain Dennie had lightly climbed the rocks again, and was walking briskly on the path above.

The strange man looked about him on every side, far out to sea, where shadows of an approaching storm seemed to lie on the deep waters, and immediately around him, where only the rocks and the murmuring waves met his view. In this watching and listening attitude he waited until he deemed sufficient time had elapsed for the officer to have passed far from the scene; then he bent almost to the ground, and putting his hands to his mouth, gave a peculiar whistle. It reverberated among the rocks with a startling shrillness, and brought out of one of the stony recesses the little figure of a man—lilte and not ungraceful, despite its ill-fashioned, almost grotesque garb. A shaggy overcoat, much too long and wide, flapped about his person, and a battered hat comically fastened on the side with a loose knot of what had once been a gray-colored ribbon, but which was now of the dingy hue of the hat itself, covered his head.

With his face toward the ground, he listened for a moment as if expecting a repetition of the whistle; then catching up the flowing skirts of his ample coat, and giving his hat a firmer thrust on his head, he bounded along the rocks with the speed and agility of a mountain goat. The form in the gray over-dress stood on the top of an elevated boulder, on an apparently keen and anxious watch, but at the first sight of the being springing amid the rocks, it descended.

"I heard the whistle," spoke up the new-comer, "just as my heart was growing uneasy that I didn't hear it afore."

"I couldn't give it sooner, Tighe, for a little after I arrived here a soldier came this way on his road to Cahirciveen. I deemed it best to be friendly, and he stopped awhile. Then I wanted to give him time to be well gone."

"Aye," answered Tighe, "he's one of the blackguards. I suppose, that's a up there now at Cahirciveen—didn't I hear all about it an hour ago? Sure the queen has full news o' yer escape, an' these fellows have been sint to Cahirciveen to arrest you, bad scran to them! Mebbe this one that you've been talking to has his suspicions about you, an' that it's back he'll be comin' with a lot more o' the scurvy pates."

"I don't know, Tighe, but he seemed a right good fellow."

"Ah, master dear, you can't thrust any o' 'em—tail an' side, they're all the same, an' the sooner you're out o' this place the better."

"Any time, Tighe, only I must see Nora before I fly for good; I must see her tonight, then I shall be as prudent as even you can wish me to be."

"Tatter an' ages! was there iver the bate o' this?" and Tighe in his vexation almost danced upon the rock. "Would you be puttin' yer neck in the halter afore it's made for you? You can't see her tonight; sure they'll be havin' scouts from the regiment in iver direction, an' it'd be as much as yer life is worth to go near Dhrummacol. Och, master dear, put yerself once more under me biddin'; the boys is waitin' beyant wid a boat, an' we'll smuggle you to Ameriky. Sure I'll tell Miss McCarthy on me bended knees o' the love you have for her, an' how you thought o' her day an' night."

"I won't do Tighe, my faithful fellow, it won't do. Nora McCarthy is so sound about my heart that I must have one sight of her, however brief, and one sound of her voice to give me nerve again."

Tighe gave a vigorous thrust to his battered cauboon, and dashed his hand over his eyes. "Manage this for me," continued the speaker, "as you have managed many another affair for me. Under cover of the darkness I can steal to Dhrummacol, see Nora and my sister for a few moments, and then Tighe, my faithful, tender Tighe, I will do whatever you wish."

There was no resisting that appeal, accompanied as it was by the winning look of eyes that had all a woman's softness in their depths, and Tighe hung his head and answered with a crestfallen air: "Sure it's well you know I can't refuse when you ax in that way; but it's to your death you'd be goin'. Ah then, when I followed you to that far country, an' you made your escape from the prison there, did I think you'd be as ontractable as this? But never mind,—I'll strive me best to manage it, an' if you're ketched, an' you have to die, why then, Tighe a Vohr'll die alongside o' you."

TO BE CONTINUED

THREE DOLLARS LEFT

By Florence Gilmore in St. Anthony Messenger
Both women looked very grave by the time Miss English finished her explanation, and there was a minute's silence before Miss Barrett asked anxiously, "Mary, what are you going to do?"

Miss English smiled bravely, and neither of them noticed if there was a little quaver in her voice, as she answered, "There's no reason in the world why I should not be so mournful!" She smiled again, more naturally, over the look of reproach which Miss Barrett gave her. Smiling was a habit with Miss English. "This is such a nice, happy world that I can't help it," she sometimes said, in excuse.

Miss English had just confided to her friend that for more than two months she had had no work, and had never prospect; that, after paying her week's board in advance, she had exactly three dollars left.

"Oh, Mary, I wish I could help you!" Miss Barrett faltered, trying to keep her voice steady, but not succeeding very well. "I know that you do," Miss English said gratefully. "But you must not even try. You're almost as poor as a little church mouse like me."

Again both women were silent for a few moments. It was Miss Barrett who spoke first, after glancing apprehensively into Miss English's face. "Mary, you don't seem to be half as much worried as you should," she said, in a tone of reproach.

"Worried? Well, no; not exactly. I've never had much to knock for worrying. I will be glad when my affairs clear up a little; but, of course, the dear Lord knows quite as well as I that I cannot live on air and water. I've done what I could; I have gone to every dressmaker and art goods store in the city, in search of work. Now I can only wait on Him to provide for me."

Miss Barrett sighed, it was evident that nothing less tangible than dollars and cents would set her mind at ease. "Promise me, Mary, that you will never go hungry," she pleaded. "You know I always have enough to share it with you."

"You're as kind as can be, but I have no intention of being hungry," Miss English answered, gratefully

but laughingly; and it was only when Miss Barrett asked, almost tearfully, what she really was going to do, that Miss English explained seriously.

"I'll tell you what I am going to do. I stopped here on my way to the church. I am going to have three Masses said in honor of the Sacred Heart, and—I'm going to trust Our Lord."

Miss Barrett thought this folly and rashness, but felt that it would be wicked to object; so she said nothing, except to remark perfunctorily, when Miss English rose to go, that she wished she would not hurry away; and then, with big tears on her cheeks and a sharp pain in her heart, she stood at her door and watched her friend pass quickly down the quiet street in the direction of St. Philomena's Church.

Miss English went directly to the parish house and left her offering for Masses with the pastor's sister; and afterward, utterly penniless, she slipped into the church to make a little visit to the Blessed Sacrament. She said her beads, not without many distractions, and rose from her knees, after a quarter of an hour, not feeling as cheerful as she had determined to be. Slowly and rather listlessly she passed down the aisle, and was about to dip her fingers into the holy water when an overdressed woman touched her on the arm, and said, in a loud whisper, "Oh, Miss English, I'm so ashamed of myself! It occurred to me a few minutes ago, when I saw you kneeling before me, that I never paid you for the centre piece you embroidered for me. I hate to think how long ago it was, but I forgot all about it. Ten dollars was the price, wasn't it?"

And when Miss English nodded, too much surprised and pleased to find her tongue, the woman slipped two five-dollar bills into her hand.

"I—Oh, thank you!" Miss English faltered; and her eyes filled with tears. "You don't know how much ten dollars means to me now," she added tremulously. "I am glad you did forget to pay me before. She did not say, what was the truth, that she had long before lost hope of ever getting the money."

"I forgot all about it, although I remember that you did remind me once or twice," the woman said, rather carelessly.

As Miss English reached the outer door she met Mrs. Van Dorn, who accosted her, with a little exclamation of satisfaction. "I was thinking of you this morning and wondering where I could reach you," she said; and added, almost enviously, "It's a pleasure to see anyone who looks as happy as you do."

"Oh, I am happy!" Miss English exclaimed, holding the ten dollars close, in her small, ungloved hand.

"I see that you are!" Mrs. Van Dorn said kindly; and then, after a slight pause, she began apologetically. "My little girls know nothing about sewing and I do not know enough to teach them properly, but I want them to learn to sew well, so—so I have been wondering, Miss English—you sew beautifully, and I have been wondering if you would be willing to teach them, and perhaps my sisters' children, too. I know that ordinarily, you do not do this kind of thing, but your work is so exquisite that I hope I can persuade you to undertake it this time."

"—Miss English was trying not to look too radiant—"I think I could be persuaded to teach them," she said, laughing in spite of her efforts to appear dignified and not too eager.

Emboldened, Mrs. Van Dorn unfolded her plan. "I was thinking that a class of ten or twelve little girls, once or twice a week, at fifty cents or a dollar apiece, if you are willing—"

"Yes, I am willing. I love children, and to be honest, I need money badly."

Mrs. Van Dorn paid little attention to this admission. To really need a small sum of money was so foreign to her experience that she could not grasp it, and did not dream that to anyone a few dollars a week would seem like wealth.

After saying that she would talk to her sisters and see Miss English again a few days later, Mrs. Van Dorn passed into the church; and when she was gone, Miss English stood motionless for several minutes. She was trying to think how she could possibly find vent for so much happiness. What she decided to do was characteristically child-like.

To the nearest confectioner's shop she went and bought twenty-five cents worth of ice cream; then hurried back to Miss Barrett's cottage.

"Some one paid me ten dollars, and I am to have a sewing class of rich little girls. I want you to help me to celebrate! I knew all along how it would be, or—, at least, I ought to have known!"

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FEAST OF THE MOON

A MISSIONARY'S INTERESTING EXPERIENCES

By Rev. William J. Cahill

"What did you think of the Feast of the Adoration of the Moon last night?" Thus questioned several of my Chinese students at Catechism Class when I had finished the regular lesson and asked: "Any questions?"

On the previous evening on the main street of Kaifeng in front of many residences I had noticed tables which were laden with fruit, vegetables and pastry together with lighted candles and burning incense. Beside the tables were the housewives and children in a prostrate position. The Chinese were adoring the moon and offering the gifts which were on the table to the moon.

My students had judged that I would treat this annual celebration as a big joke—as something to be laughed at or even ridiculed. They did not think I would look upon the celebration as a serious act of worship. Thus all my students in the Mission School where I taught English were expectant, gazing at me amusedly, as if I were going to give a flippant answer.

EXPECTED HE WOULD POKE FUN

"Perhaps you expect me to poke fun at the Chinese celebration last night," I began with a smile. I smiled because I wanted as Saint Ignatius of old "to go in their door and then lead them to come out my door."

"The celebration last night made a deep impression upon me. I do not believe, you know, in adoring the moon. Yet I respect those who do. You know I don't adore the moon but God Who made the moon." The answer did not satisfy. Chinese boys as well as American boys want illustrations. So I called Mr. Ling, one of my brightest boys, to the front of the class.

"Suppose you had a donkey, Mr. Ling, and I wished to ride to the North Gate, would you loan me your donkey?"

"Certainly, Father, and I would be glad to run along and lead the donkey."

"After you had run alongside of your donkey for three miles, and I would dismount, wouldn't you think that I would be ungrateful if I would pat your donkey on the neck, and repeatedly say: 'Thank you, little donkey,' and yet never say a word of thanks to you who owned the donkey?" Thus I questioned.

"But Father, you wouldn't be so foolish as to pat a dumb donkey, and say: 'Thank you, little donkey,'" interjected one youngster.

"Or to forget Mr. Ling who owns the donkey," interrupted another. "And yet if you say that I would be foolish to pat a dumb donkey, and ungrateful to forget Mr. Ling, the owner of the donkey, shall we not pity the people who kowtow—who pat the moon on its face as it were—and forget the good God Who made the moon?" They were quick to see the point.

To profit by the methods of other missionaries whose work is progressing in China, I visited the establishment of the Society of the Divine Word, at Yenchowfu, in the province of South Shantung. There kneeling alongside of Father King, who with Father Clark, was the first American to leave from the house of studies at Techny, Illinois, with Father Hagspiel, better known to juvenile readers as Father Pruno, with the Right Reverend W. Gier, Superior General of the Society, and other priests I listened to some 50 Chinese intone the sublime prayer of the morning "Tsai T'ien neu tang foutee" (Our Father Who art in Heaven). To hear this ancient Our Father, that nineteen centuries of faith have repeated, and to hear it in this strange language so far from the shores of America made me weep with joy, and I appreciated in a new manner the great miracle of the Catholicity of the Church. Father King said that their vicariate, presided over by Bishop Hennighaus, had almost 100,000 Christians with almost 50,000 Chinese who were studying to become Christians.

WHAT CHRISTIANITY MEANS TO CHINESE

Later, around the dinner table, at which were seated priests from Germany, Belgium, France, Holland, China, and our own United States I asked this question: "What does Christianity mean to the Chinese today?"

The answers were varied. But all of the missionaries agreed that the Chinese regarded Christianity as the root of Western civilization. Thinking Chinese long ago discovered, said the Fathers, that Western civilization has been largely formed by Western religion. "Our Chinese are finding," said a native Chinese priest who sat next to me and who could speak Latin fluently, "that your Western civilization is better fitted to cope with the modern world than the old civilization of the East. And, to the Chinese, we Fathers here in Shantung are really seeking to vindicate the civilization of the West."

"Do we teach school?" questioned the venerable Chinese priest. "Besides a large school for boys and seminarians, maintained by the Fathers and Brothers, there is a school across the road, directed by the Sisters of the Holy Ghost, with about 100 girls ranging in ages from six to twenty years."

"Why all this teaching?" continued the priest. "To prove that Western civilization had a kind of education which fits more people better for the hardships of life than the Oriental education. Thus the Chinese think."

In the convent of the Sisters of the Holy Ghost I noted about 40 Chinese girls and young women engaged in making lace, embroidery, tapestry, and vestments for the church; about 40 others with awl and needles were stitching shoes for the community or cutting out winter clothes for the seminarians; several blind women were winding spools of thread. In the laundry 22 girls were scrubbing the clothes while outside several blind girls were pumping the water. In another room several girls, talented with the brush, were painting pictures.

"And why so much attention to manual training?" I asked from one of the Fathers who accompanied me.

"You remember your conversation with the Chinese priest," replied the Father. "These missionary Sisters are upholding the civilization which is a product of Christianity. And when our Western civilization, has thus been vindicated thoroughly, I believe there will be a much wider acceptance of the doctrines taught by Christ."

FINALLY WHEN THE SISTERS OPENED THE DOOR OF A DORMITORY AND SAID: 'SHIN FO, LAI' (THE PRIEST COMES), I WAS AMAZED TO SEE TWENTY AGED WOMEN FALL TO THEIR KNEES WITH THEIR HANDS TOUCHING THE BARE BRICK FLOOR.

"They want your blessing, Father," said one of the Sisters. There in that enclosure my heart was touched with the striking example of Chinese girls engaged in caring for these old, infirm friends of Jesus. The old women were all busy, some sewing, some weaving, some mending, some winding thread, or making rosary beads.

"You know, Father, we could have placed these dear old souls in another part of the enclosure but this location close to the children is a source of mutual edification. The old women see that we love and cherish the children, especially the girl children, whom pagan Chinese customs have taught them to despise. Then too the little children, are imbued with the spirit of Christ in caring for their homeless and penniless old women."

When I arrived in Stanghai I went direct to the orphan asylum of the Little Helpers of the Holy Souls. I wanted to know something more about the Chinese babies.

"Won't you tell me, Mother, why such a sign on which is inscribed: 'Don't Throw Your Girl Babies In Here. Dead Babies are Bad For the Water' is found on the edge of a lake in the centre of a Chinese city?" I questioned Mother Casilda, who as Miss Pauline Brown, daughter of Mr. and Mrs. William P. Brown, left her parents' home in Baltimore about fifteen years ago to volunteer for work among the Chinese babies.

"A Chinese, who has not a son, is considered the most unfortunate of men," responded Mother Casilda whose Sisters baptize about 400 foundlings every year in their three orphan asylums in Shanghai. "The father is very unhappy unless he can leave after him an heir to offer sacrifice on his tomb. As Chinese girls are not permitted to take any part in family affairs, the first-born must be a boy, otherwise the child is not suffered to live."

"And if the first-born should happen to be a girl, what then?" I questioned as we reverently entered the white-walled ward where over twenty guardian angels were hovering around waiting to carry to heaven the souls of the infants whom Mother Casilda termed "hopeless"—hopeless as far as living in this world is concerned.

THE CHILD OF BAD OMEN

"It would be regarded as a bad omen for the family if the first-born is a girl. Thus to save the whole household from certain misfortune, the girl child is killed, contained the Mother as she pulled up the sheet over the emaciated form of an infant which died just before we entered the ward."

"And how do they kill their babies?" I asked. "Many of the unfortunate babies are deprived of life in the mother's room, being either strangled or suffocated by the deluded parents. Others are abandoned on the city dumps. Some pious Chinese men and women go to these dumps before day-break, and listen for the wail of the infants," responded the former Baltimorean, whose sister is Mrs. Walter Boggs, and whose brother was the late Paul Brown who died as a Jesuit scholastic.

"And why do they go before day-break?" I asked. "To get there before the dogs," Mother Casilda said. "Other women more humane leave their offspring at our door, or send the child to us."

In this asylum, Mother Casilda pointed out, the great need is for American medical missionaries. In an adjoining manual training school, conducted by the Jesuits a lay

brother pointed out several tiers of small boxes. "We supply almost 300 of these little boxes every year for the dead infants across the road." And a medical missionary, with a knowledge of the ailments which affect these foundlings could save about 100 babies every year, said the Mother.

ROMAN CATHOLICS NOT CHRISTIANS

From my mission of Kaifeng in the province of Honan to Hsuechowfu I traveled over the Belgian Long Hai Railroad through a district infested by the bandits. On the rear of the train there was a "Pullman" car with no credit to a freight caboose in America. However in order to miss none of the excitement I took a seat in a third class day coach in which over 100 Chinese were crowded. Naturally in travelling through a country such as China, a foreigner is often misunderstood. But it was the first time in my life that I was ever exhorted to become a Christian. This is how it happened.

En route a young Chinese civil engineer entered and sat down by my side. He noticed me reading my Breviary, and asked, in broken English: "Are you an Anglican priest?"

"No, sir, I am a Roman Catholic priest."

"A Roman Catholic priest!" repeated the Chinaman with much astonishment. "Then I hope you will turn to be a Christian. You see Roman Catholics are not Christians."

"If Roman Catholics are not Christians, who are?" I apologetically asked. "The Christians are Anglicans, Baptists, Presbyterians, Methodists, and some others whose names I forget. They worship God. You Roman Catholics don't worship God. You worship Mary."

My "enlightened" teacher left for the train before I could give an antidote to the teaching of some Protestant missionary in China, but I have his address, as well as the address of his teacher.

LOOKING BACKWARD

After the train pulled out of the station, and the soldiers took up their stand at each end of the car, and the conductor, guarded by five soldiers each armed with a rifle, a revolver, and dagger, came along collecting the tickets I settled back, or rather settled up on my wooden bench (for there was no back) and I travelled in imagination to the seaport of Nagasaki, Japan. On the hills surrounding Nagasaki harbor over 25,000 Catholic Japanese have been put to death because they wouldn't deny the founder of Christianity.

And yet I stood there in imagination on the dock in Nagasaki with so many evidences of Japanese Catholicism looking down upon me, my view of another Catholic Church was blocked by a huge sign on which was painted in huge, black letters: "Christian Institutions Represented in Nagasaki, Japan." And then I read the following list: "Methodist, Episcopal, Reformed Church in America, Southern Baptist Mission, Congregational, Presbyterian, Salvation Army, Seamen's Home, Y. M. C. A."—but not one word about those Catholic institutions looking down upon that sign or about the Catholic Church which the sign hid from my view.

After recalling that Protestants had the audacity to paint that sign in full view of several Catholic institutions in such an old Catholic city as Nagasaki, I couldn't help sympathizing with the Chinamen who wanted to convert me to Christianity.

WORLD'S OLDEST VOLUME

CAPUCHIN TRANSLATES CHALDEAN CYLINDERS

What is said to be the most ancient book in existence in the world figures in a recent work by Father Hillaire de Barenton of the Capuchin Order, which has attracted extensive interest among specialists, and has been received with much attention in various parts of the world.

Father de Barenton has just completed and published his translation of two Chaldean cylinders which are known as the Goudean cylinders, and which belong to the museum of the Louvre. Much light is thrown by these researches upon some of the striking ways of people of the ancient days involved, especially with regard to their manner of writing.

These cylinders may be described as blocks of a hard substance, which were employed by the Chaldeans and Assyrians of old as seals. They were covered with inscriptions which are of great interest to the present day student of these subjects. The translation under discussion is followed by numerous notes and commentaries, which are themselves deserving of close study.

BEFORE BIRTH OF ABRAHAM

Goudean was a Priest-King who reigned in Chaldea from about the year 2100 to 2080 B. C., a little before the birth of Abraham. On the clay of the cylinder is found inscribed a text, and it is this that is described as the most ancient book now in existence in the world. In this ancient text there is told the story of the construction and organization of a temple, and the

ancient writer went into many details in his treatment of his subject. A striking feature of the deductions to be drawn from a reading of this text is the evidence it gives that many Chaldean customs were carried into the Western World and thus contributed to the civilization of the present day.

Many attempts at translation of this text were made before the present one, but they were all incomplete on many points. One of the highly important points ably elucidated by Father de Barenton is his proof, by means of recently discovered synchronisms that various ancient Chaldean dynasties which had hitherto been believed to have been successive in time, were, in reality, contemporaneous.

Aside from his present work, Father de Barenton is well known for his scholarly works on the Etruscan tongue, which have been crowned by the Academy of Inscriptions.—The Pilot.

TO REMEMBER

Remember day by day, that He who gives thee the morning, does not promise thee the evening, nor yet the morrow. Spend, therefore, every moment of every hour according to God's Will as if it were thy last, and so much the more, for of each moment thou wilt have to give strict account.—Father Laurence Scuppoli.

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LONDON, SATURDAY, FEB. 10, 1923

LENTEEN REGULATIONS FOR 1923

FOLLOWING ARE THE LENTEEN REGULATIONS FOR THE DIOCESE OF LONDON

All days in Lent, Sundays excepted, are fast days. The law of fasting ordains that only one full meal a day be taken, but does not forbid a small amount of food in the morning and in the evening...

Flesh meat is allowed on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and the forenoon of Holy Saturday. For those who are obliged to fast, it is allowed only at the principal meal on these days...

The prohibition to use fish and flesh at the same meal during Lent has been abolished. The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

Persons who have not completed their twenty-first year and those who have begun their sixtieth year are not bound by the law of fasting.

The precept of abstinence obliges all who have completed their seventh year, even those who have passed the age of sixty. All persons in ill health or engaged in hard labor, or who have any other legitimate reason, may be dispensed from both the law of fast and of abstinence.

Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.

From this law no one can escape, and in it no one has the right of dispensation.

Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety.

As in the past, two appropriate week day services will be held in each Church, and the necessary permission for Benediction of the Blessed Sacrament on these occasions is hereby accorded.

A special effort ought also be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLON, Bishop of London.

DR. CHOWN'S MARE'S NEST

The Rev. Dr. Chown is a man of intelligence and education; as Superintendent of the Methodist Church in Canada he must be sufficiently familiar with ecclesiastical procedure to enable him to understand more readily than others such procedure in the Catholic Church...

Thus the Mail and Empire reports: "Dr. Chown went on to say that recently he read a despatch that the followers of De Valera had decided to appeal to the Vatican as the head of the State to pronounce the Provisional Government of Ireland as unconstitutional. That showed what Ireland had escaped by rejecting De Valera, and was an example of what would take place in any country where the supremacy of the Pope in temporal matters was admitted."

When two weeks ago, we followed Dr. Chown patiently through his whole address and courteously showed where he was mistaken in his facts and quite unwarranted in his inferences, we had not before us the famous despatch with which Dr. Chown so satisfactorily proved his thesis. We have it now, or at any rate we have exactly what the despatch that alarmed Dr. Chown purported to give. Shortly before Dr. Chown's address in Toronto, a resolution was passed and published by the newly-formed Irish "Republican Government," of which De Valera is "President" and which includes several ex-members of Dail Eireann who were defeated at the last elections.

This resolution reads: "That we instruct President De Valera to make representations to the Vatican, formally and emphatically protesting, as head of the State, against the unwarrantable action of the Irish Hierarchy in presuming and pretending to pronounce an authoritative judgment upon a question of constitutional and political fact now at issue in Ireland, viz., whether the so-called Provisional (Partition) Parliament set up under threat of unjust war and by a coup d'etat, was the rightful Legislature and Government of the country or not, and in using the sanction of religion to enforce their own political views and compel acquiescence by the Irish Republicans in an usurpation that entails no less consequences than the partition of the ancient territory of our nation, the loss of its sovereignty and declared independence, and the imposition of a test oath that amounts to a disfranchisement of Republicans, who have regard for the sacred bond of an oath, and will not take it without meaning to keep it."

This resolution was cabled to Canada, and apparently that ominous word "Vatican" swept clear from Dr. Chown's head every trace of that training which, when he and the present writer were boys, formed so important a part of the school curriculum and was known as Analysis and Parsing. It is quite clear both from the rules of syntax and common sense that it is De Valera as head of the State who is instructed to make representations to the Vatican protesting against the action of the Irish Bishops.

We doubt if there was a single man, woman or child in Ireland or in England, where the resolution was widely published, who read into it that the "Vatican" and not De Valera was here recognized or claimed as head of the State. Not a newspaper in Canada that published the despatch saw or suspected what became so clear to the perturbed brain of Dr. Chown, after "the Vatican" had gone to his head.

We do not believe that there is an intelligent boy in all the Methodist Sunday schools of Canada who would so misread the plain meaning of the Republican resolution.

But to make things quite clear to the anxious Superintendent of the Methodist Church let us glance at what the rebel Irish Republicans were asking Mr. De Valera, as head of the State, to protest against.

Everyone knows the sad state of affairs that has obtained in Ireland for the last seven or eight months.

A certain section of the people, numerically small, have shown themselves bitterly opposed to the Free State Government since its endorsement by the Irish people at the polls. They deny the validity of that endorsement; and they denounce the Anglo-Irish Treaty as equally invalid. They claim that the "Irish Republic" is still in being with its own lawful government of which De Valera is the head. They claim the right to use every means to wreck and destroy the Free State Government. They do not admit that they are rebels, but maintain that those who uphold the usurping Free State Government are traitors to their Republic.

Whether or not Dr. Chown thinks that the Irish bishops should be dumb dogs in such circumstances we do not know. But in any case the Bishops of Ireland issued a joint Pastoral Letter dealing with the whole situation fully and fearlessly. We commend the whole Pastoral Letter to the serious study of Dr. Chown and those who share his peculiar views. We can give here only a few extracts.

The Bishops write: "The claim is now made that a minority are entitled, when they think it right, to take arms and destroy the National Government. Last April, foreseeing the danger, we raised our voice in the most solemn manner against this disruptive and immoral principle. . . . From St. Paul downwards the Church has inculcated obedience to authority as a divine duty, as well as a social necessity, and has reprobated unauthorized rebellion as sinful in itself, and destructive of social stability, as it manifestly is; for, if one section of the community has that right, so have other sections the same right, until we end in general anarchy. No Republican can evade this teaching by asserting that the legitimate authority in Ireland is not the present Dail or Provisional Government. There is no other, and cannot be, outside the body of the people. A Republic without popular recognition behind it is a contradiction in terms.

"Such being Divine Law, the guerilla warfare now being carried on by the Irregulars is without moral sanction, and, therefore, the killing of National soldiers in the course of it is murder before God. The seizing of public and private property is robbery. The breaking of roads, bridges, and railways is criminal destruction; the invasion of homes and molestation of citizens a grievous crime.

"All those who, in contravention of this teaching, participate in such crimes, are guilty of grievous sins, and may not be absolved in Confession, nor admitted to Holy Communion if they persist in such evil courses."

It is from this authoritative pronouncement of the Irish Bishops that the Republicans urged De Valera to appeal to the Holy See. They base their appeal on the allegation that the whole question at issue is political and therefore beyond the jurisdiction of the Bishops. This is the very antithesis of Dr. Chown's thesis. Nor do the Republicans recognize the right of the Pope to decide this political question. Far from it. All he is asked to do is to decide whether or not the pronouncement of the Irish Bishops passes beyond their legitimate spiritual sphere and invades the political or civil order in which they concede to the Bishops no right to interfere. And the question has been taken up in Rome. The Vatican evidently recognizes that the Republicans have made out a prima facie case against the Bishops. Rome will hear both sides—Rome always does observe this old-fashioned rule of justice and fair play; and we Catholics thank God for it. According to a despatch published during the past few days De Valera has placed his side of the case before the Roman authorities, who have in turn asked Cardinal Logue to present the case for the Irish Bishops.

The decision of the Vatican will come in due course. In the meantime Dr. Chown might like to read this caustic analysis of the same document that he used to frighten the Protestant Patriotic Women. It is by a clear-headed Irishman on the other side of the Atlantic. Dealing with the Republican resolu-

tion he says: "Here is the same thing in plain English."

"We are the State by the Grace of God—and the Divine Right of guns, bombs, crooked logic and other weapons which God and nature have put into our hands. "President de Valera is Head of the State, for he has its Almighty Brain."

"We instruct President de Valera to speak to the Vatican about the unwarrantable conduct of its Irish Servants. "The Catholic Bishops of Ireland hold the wrong political opinions. They think the Irish voters are the State. They are using the sanction of religion to enforce their opinions—to stop us from enforcing our opinions by means of revolvers and dynamite."

"Their conduct is unwarrantable, because it has no warrant from us—no authority at all except their own degraded common sense and their wild idea that the Catholic Church ought to have some connection with the Ten Commandments of God."

"Their conduct is also un-Christian, for they are trying to prevent us from keeping our sacred oath, which binds us to fight until we get a republic or until the Irish race is exterminated."

"We took this oath to please ourselves, and it is, therefore, the most sacred thing on earth—more sacred than the existence of the Irish people, more sacred than every feeling of pity and humanity."

"The majority of the people and the Bishops never took the oath, and think we have no right to exterminate them in order to keep it. But they are wrong, and we mean to prove it. We are going to knock them down, blow up their bridges, burn their houses, starve the children, and show by these arguments that nobody in Ireland has a right to think but ourselves. "It is a holy and a wholesome thing for those ignorant people to have us to teach them the meaning of Freedom!"

"This is the hope of the 'Republicans.' "We trust Dr. Chown has by this time got into his head who was meant by the head of the State; if so, is it too much to ask him that he correct the false impression made on others? We feel sure that the Superintendent of the Methodist Church in Canada will agree with us that by taking this honest course he will serve the best interests of Canadian patriotism as well as those higher things, which we trust Methodists and Catholics hold equally dear,—Truth, Justice, and Charity."

THE PROSTRATE FORM OF GERMANY

By THE OBSERVER Mr. Lloyd George drew a touching picture the other day of France jumping on the prostrate form of Germany. The volatile little Welshman starts out this way:

"France has once more jumped on the prostrate form of Germany; and the sabots have come down with a thud that will sicken the heart of multitudes on both sides of the Atlantic whose friendship for France stood the losses and griefs of a four years' war."

Great Caesar! Is it possible we have made a mistake? Were we at war with France those four years and not with Germany. Were the "losses and griefs" of that terrible time a strain on our friendship with France. We had never thought of the matter in just that way. Perhaps Mr. Lloyd George had better speak for his own side of the Atlantic, if he has any authority to speak for anyone; which seems doubtful after the things the electors of Great Britain did to him in the recent elections.

But even with all allowances made for the Lloyd Georgian slush, which is of an unique quality, an utterance such as this is a phenomenon which the people of Canada are interested in, and one which will fill them with concern. Here is a so-called statesman who was at the head of the government of England for some years, including the closing years of the War. Listen to him talk now. Is there not here a matter for sober reflection for the people who lost sons, brothers or others in that dreadful War? Why, this man is a partisan advocate for Germany against France. He is not merely saying that France is acting unwisely and is trying impossibilities. That would be proper criticism, if he thinks so, whether he is right or wrong in his conclusions on that point. But he is crying out about sabots jumping on prostrate forms and in tones of emotional appeal trying to excite emotion against France.

Will the gentleman confine himself to the side of the Atlantic he thought, until he heard the recent election returns, that he knew all

about. I think I can assure him that nobody is getting sick at heart for Germany in this country up to this time. When we start worrying we may ask him to express our sentiments; but the chances are that we shall try to do it for ourselves; for Mr. Lloyd George is too much the stump orator to be a safe mouthpiece for the sober sentiments of the people of Canada. Up to the present he has been fairly representative of the public opinion of England on the question of German reparations; for English public opinion, at least so much of it as is affected by considerations of "Business is Business," has been very favorable to Germany in the reparations matter. But even the public opinion that answers to that influence is hardly ready to go into tears over "The prostrate form of Germany," however much it may feel concerned about the prostrate form of English trade.

The average Englishman, to do that race justice, is not much of a hypocrite. He is disposed rather to state boldly a selfish purpose and to back it up by force and a little fraud sometimes, but without much pretence of having higher aims than English interests. Mr. Lloyd George, with his emotional talk about the sickening thud of the sabots on the prostrate form of Germany, must be something of a puzzle to the average Englishman. The people of England today are, perhaps a majority of them, willing to see Germany get off without paying her indemnity not because they are at all touched by the prospect of Germany having to suffer a little of what she brought on the world, but merely because politicians and bankers and manufacturers have told them that business will be better for England if Germany is allowed to get strong and well again, with a whisper aside that France must not be allowed to become too powerful in Europe.

But the people of England, I imagine, will be rather inclined to laugh at Mr. Lloyd George's rhetorical appeal to take pity on the prostrate form of Germany. There are rather too many prostrate forms lying under the sod over there to permit of the bubbling up of much gush in Canadian hearts at least; and cheeks that are hardly yet dry of the tears shed for Canadians killed by Germans are not likely to be wet just yet with slobbery tears for the people who killed them. We are not saying much about the Germans; and we are trying to do our Christian duty of forgiveness; but it is too soon to ask us to feel sick at heart over anything that may happen to them by reason of the War they started themselves.

When I read stuff like the above, I sometimes wonder how long before some Englishman who makes himself the mouthpiece of English trade and manufactures, will take courage to suggest that, after all, it was not Germany who was to blame for the War, but France or Russia. Does that seem a very preposterous idea that we shall yet see Englishmen exonerating Germany from blame for the War? Wait awhile and see. In the kaleidoscope of international politics and diplomacy, queer things happen; especially in international politics and diplomacy that are based on financial and commercial interests; so wait and see. There are some indications already that that phase of the selfishness and hypocrisy of nations is not so very far off.

I once raised a storm about my ears by suggesting as a possibility that the time might come when England and Germany would be Allies against France. Who will deny today that it is a possibility?

NOTES AND COMMENTS

WITH REGARD to the religion of Shakespeare, touched upon in these columns last week, the play of "King John" has been cited as "unmistakable evidence of his Protestant sentiments." A little consideration will show the hollowness of this claim.

MANY of Shakespeare's plays were not original with him but were built upon the work of other and inferior writers. As the guiding spirit of the Globe theatre many plays were submitted to him which as they stood were not adaptable to stage presentation. These Shakespeare took in hand and in many cases practically re-wrote, impressing upon them the mark of his mighty intellect. "King John" was one of these.

SHAKESPEARE TOOK the idea of his "King John" from "The troublesome Reign of King John," a play written to glorify Protestantism. He cut out the ribald stories about friars and nuns with which the latter abounds, and also the Tudor claim to spiritual supremacy—a claim not entirely original with Henry VIII. He expunged also John's contemptuous reply to the Pope's bull of excommunication, his jeers at the Pope personally, and his low jibes at everything sacred to Catholics. Cardinal Pandolph, who in the original is a mean hypocrite, becomes in Shakespeare's hands a wise and liberal statesman, while John is changed from a Protestant hero into a cowardly ruffian. The entire original play which, as stated, was written for a purpose, was transformed by Shakespeare into a glorification of Papal arbitration between Kings. That something of the extreme nationalism of the Tudors remains but accentuates the theory that the Bard temporized in the matter of his spiritual allegiance.

ELI ERIKSEN, an unfortunate individual, who some years ago was expelled from the Community of the Marist Brothers in Scotland, has bobbed up in California as an "Escaped Monk," with the usual lurid tale to tell of awful doings in some unlocated monastery. That he never was a "monk" is self evident. The Marist Brothers are a teaching order, similar to the Christian Brothers, and not monks at all. Just what his status was in that connection is not revealed. That he should choose far-off California in which to tell his tale is itself significant. We presume the prevailing Ku Klux excitement has been the occasion of his re-appearance in the United States, and since Canada is the usual dumping ground for freaks and fanatics from that source the "escaped" gentleman's advent here in the near future is a foregone conclusion.

THE SUMMARY of the trade of Canada for December issued by the Department of Trade and Commerce shows a gratifying improvement in the months immediately preceding, and points to the rapid return of "good times." While the aggregate is still much below normal the tendency is decidedly upward, and the outlook promising. A few figures in illustration may prove of interest to our readers.

THE SUMMARY of the trade of Canada for December, 1922, shows that, as represented in dollars, imports for consumption were valued at \$70,204,888, as against \$80,050,166 in December, 1921, and \$85,882,153 in December, 1920. The imports from the United Kingdom in December, 1922, were valued at \$11,750,825, as against \$10,825,885 in December, 1921, and \$11,478,316 in December, 1920. The imports from the United States in December, 1922, were valued at \$49,309,730, as against \$40,880,846 in December, 1921, and \$64,985,722 in December, 1920. The total imports for the twelve months ending December, 1922, were valued at \$762,339,309, as against \$799,478,488 for the corresponding period in 1920-21, and \$1,836,921,021 for the twelve months ending December, 1920.

THE VALUE of the exports of Canadian produce for the month of December, 1922, was \$110,873,425, as against \$86,804,168 for December, 1921, and \$149,284,325 for December, 1920. The exports to the United Kingdom were valued at \$56,523,028 in December, 1922, as compared with \$42,780,724 in December, 1921, and \$99,291,134 during December, 1920. The exports to the United States were valued at \$66,201,744 during December, 1922, as against \$28,374,629 in December, 1921, and \$60,421,414 in the corresponding month of 1920. The value of the total exports of Canadian produce during the twelve months ending December, 1922, was \$884,362,683, as against \$802,699,820 for the corresponding period in 1920-21, and \$1,272,657,442 for the twelve months ending December, 1920. The month's returns show a favorable balance of trade of \$40,668,587; the returns for the twelve months' period show a favourable balance of \$122,029,274.

IT WILL be observed from the above that while imports from the United States for December last

show a decrease of about 32%, as compared with the corresponding month of 1921, exports to the same for the same month show a falling-off of over 60%. This no doubt is the immediate effect of recent tariff legislation in the United States. Both imports and exports, however, show a substantial increase over December, 1921, which, taken with the general improvement in conditions on this side, shows that natural channels of trade can make their way even through tariff walls.

ENCYCLICAL LETTER OF PIUS XI

POINTS OUT EVILS OF SOCIETY AND INDICATES REMEDIES FOR THE PEACE OF NATIONS

To the Patriarchs, Primate, Archbishops, Bishops and to the other Ordinaries having Peace and Communion with the Holy Apostolic See, Of the Peace of Christ to be Sought in the Reign of Christ

Venerable Brothers, Health and Apostolic Benediction! CONTINUED FROM LAST WEEK EDUCATION OF YOUTH

If neither God nor Jesus Christ find place in the education of youth, thence of necessity comes the exclusion of religion from the school, or it will be openly or tacitly combated there, and so the children will enter into the persuasion that God and religion matter nothing, and they will hear religion spoken of with contempt. So, the school deprived of God and of His laws, will have lost the possibility of educating the conscience of youth, and instructing them to flee evil and conform their lives to honesty and rectitude. And by the exclusion of God from the school it has been made equally impossible to educate honest men for the family and society and men who shall apply themselves to working for the common welfare.

So, when the precepts of Christian wisdom are neglected, it is not to be marvelled at that germs of discord being sown, finally produced that atrocious war which, although inflamed more and more in blood and violence, could not finally extinguish the hatreds among peoples and classes of citizens.

Enumerating briefly the causes of the evils which are afflicting society, we are able to see how the remedies may be adapted to heal these same evils.

PACIFICATION OF HEARTS

It is first of all necessary to pacify hearts. Peace acquires that not only must it be formal and in exterior usage among men, but it must descend into hearts and reconcile hearts, it must console them, reopen them to mutual affection and fraternal benevolence. But this is not of itself the peace of Christ. . . . Let the peace of Christ rejoice your hearts. . . . It is therefore able to be any other peace . . . but the Lord be- holdeth the heart. . . . I Kings, XVII, 7) and in hearts He has His reign. . . . Jesus Christ has well illustrated this true peace of hearts when He said to men: 'Be ye brothers' and promulgated by sealing in His Blood the law of mutual affection and tolerance. 'This is My commandment, that you love one another as I have loved you.' (John XV, 13.) 'supporting one another's burdens and thus filling up the law of Christ.' (Gal. V, VI, 2.)

JUST PEACE

From this it immediately follows that true peace, the peace of Christ ought to be a just peace, as His Prophet announces: 'and the work of justice shall be peace.' This peace will not be exemplified in hard and inflexible justice, but in the sweet suavity of charity, a virtue which of its very nature is calculated to actuate sincere reconciliation.

Such is that peace that Christ gained for the whole world and that the Apostle sees so great energy in Jesus Christ expresses. 'He is your peace.' Because it is He Who, satisfying the Divine Justice with the supplication of His crucified flesh, in Himself put every enmity to death. 'Making the peace and reconciliation' all in Himself.' (Ephes. I, 1-14.)

So, in the redeeming work of Christ, which is the work of Divine Justice, the Apostle sees and clearly recognizes a Divine work of reconciliation and of charity. 'God reconciled the world to Himself in Christ.' (Co. II, V, 19.) To this end God so loved the world as to give His Only Begotten Son. (John III, 16.) The Angel of the Schools has found the formal basis of this doctrine when he said that peace, true peace, is a thing wholly of charity as of justice, because justice cannot result unless the impediments to peace are removed.

Above all, the peace of Christ—a thing of the heart and the substance of charity, as it can and should repeat that which the Apostle said of the reign of Christ: 'through charity it govern hearts'—is not nourished with material and terrestrial goods, but with spiritual and celestial of which Jesus Christ Himself has revealed to the world the excellence, and the sovereign value of which He never ceased to urge upon men.

Therefore He has said: 'What shall it profit a man if he gain the whole world and lose his own soul or what thing shall a man give in exchange for his soul?'

And He taught still further in regard to that constancy and firmness of soul which should pertain to the Christian.

PEACE RULES UNDERSTANDING

The peace of God surpasses understanding, and for this reason rules the blind cupidities and avoids the divisions and the disorders to which the desire of having material goods necessarily gives origin.

If the cupidities for earthly goods is reined in, to the advantage of the goods of the spirit, the advantage that Christian peace will carry of itself toward integrity of living will ennoble the dignity of human personality, already dignified by the Blood with which Christ redeemed us.

He even imposed on His disciples that they should sever those who sat on the seat of Moses, the Scribes and Pharisees.

It is evident that the true peace of Christ cannot be found save in the reign of Christ, and we cannot work more efficaciously toward establishing peace than by mediating the restoration of the reign of Christ.

CARE OF FLOCKS

In this work we look for the assistance of all good people, but above all we appeal to you, Venerable Brothers to whom Our Leader and Head, Christ has confided the care of His flock.

Of your exemplary work we had a new and recent argument, when, on the occasion mentioned at the beginning of the Encyclical, in the Eucharistic Congress held in Rome and in the centennial solemnity of the Sacred Congregation of the Propagation, many of you from all parts of the world came to this kind City to the Tomb of the Holy Apostles.

Therefore we expressly include in Our program the initiative and the continuation of the Ecumenical Council which Pius Ninth, the Pontiff of Our youth, prepared but was able to carry out only in part, although an important part.

SAFEGUARD OF PEOPLES

There is no human institution which can give to all nations an international code as did the Middle

Ages, opportune to our times, which may safeguard that true society of nations which is the family of Christian people.

But there is a Divine institution which is able to guard the sanctity of the rule of peoples; an institution that pertains to all the nations and to the nations' all, which is supereminently vested in a supreme authority, and venerated in the fullness of Magistracy, the Church of Christ; which appears uniquely suited to this grand enterprise.

In this consists, in a single word, the Reign of Christ. Then Jesus Christ reigns in the minds of individuals with His doctrine; reigns in the heart by His charity; reigns in every life by the observance of His laws and the imitation of His example.

Christ reigns, finally in civil society, when the sovereignty of God is there recognized with the highest honor, and the origin and authority of rule is derived from God, when there is dignity of command on the part of those in authority and obedience among those in subjection, and when that place is accorded to the Church which her Founder assigned to her as teacher and guide of society.

So we desire that you say to your clergy that we are witness and participator in their efforts, generously undertaken for the Church, and that we hold in the highest esteem their great courage in sustaining labors, in finding always new methods whereby to succor the necessities that the times call forth.

We desire to tell you, Venerable Brothers, how great dependence we place for the realization of our program on the regular clergy knowing well what rich contribution they have made to the external extension of the reign of Christ.

With the same firmness of proposition, we make Our own, Venerable Brothers, the words that Benedict XV of blessed memory pronounced in his last allocution, on November 21 of the year past.

To your faithful of the laity, record that when they are united to their priests and Bishops, they participate in private and in public in the work of the apostolate, in making Jesus Christ known and loved, when they are worthy of being saluted truly as 'an elect band, a holy people, a purchased people' (Peter I, 11-9).

Since these social bonds create and increase the necessity of accentuated co-operation between clergy and laity, they have created new perils and not light ones. So hardly was the hurricane of War dissipated when the States were put into confusion by party politics, many passions let loose and perverse

to join well merited encomiums in the consciousness of Our Apostolic office and universal paternity. We beg you to enkindle new flame to your ardor, already burning and so to cultivate with ever greater care that part of the great family of the Saviour of which the immediate providence has been confided to each one of you.

OPPORTUNE WORKS

And for the information of the public confirmed by the press and by other proofs, and by private notices, we know well what beautiful and opportune works, through the impulse of Our predecessors and yours among the clergy and Catholic laity, have been wisely initiated, actuated in salutary manner according to the circumstances of persons and perfected with great merit.

For this we tender to God the greater thanks. Among so many works we admire especially the varied and prudent institutions which instruct minds with a sane religious culture and direct souls to virtue and sanctity; the pious unions of clergy and laity for the assistance and extension of Catholic missions among the heathen, to the end that the Kingdom of Christ may be spread, and bring temporal and eternal salvation to barbarous peoples; the works and congregations of youth, increasing in number and in Christian piety toward the Blessed Virgin and above all toward the Most Holy Eucharist, piety joined with the beautiful glory of faith of purity and of fraternal union with one another.

From this Apostolic Center of the shepherds of Christ, Our glance regards the many who ignoring Christ or not following His doctrine, or else not following His doctrine, stand without the sheepfold whether they have been destined by God, the Vicar of the Divine Shepherd must repeat His words, full of love and most tender piety: 'I have need of these (sheep), I will search them out' (and I am unable not to rejoice in the sweet prophecy of Christ), and there shall be but one fold and one shepherd. (John, X, 16.)

Of this religious unity it seems to be a shining auspice of which you are not ignorant, Venerable Brothers that the representatives and rulers of all these States of the world, as by a common instinct, and desirous of peace, have turned to this Apostolic See making rivalry to re-enter upon their former friendship and to take up relations of concord We rejoice because of this not only because of the amplified authority of the Church, but also for the increased splendor of her beneficence and for the testimony manifested to all of the truly marvelous virtue she alone possesses - the Church of God - to restore to human society all prosperity, even the civil and earthly. Although, by the Divine command, she is charged directly with spiritual and eternal goods, by the close connection of things, she reaches likewise in the earthly prosperity of individuals and of society.

RELIGIOUS UNITY

In the ruling of worldly affairs and affairs merely political, the Church does not believe it lawful, without just reason, to meddle; she nevertheless, with good right, will not endure that political power should find pretext to hurt the things of superior order on which depend the salvation of souls or the decrees, or to violate the Divine constitution of the Church or to trample upon the rights of God in civil society.

With the same firmness of proposition, we make Our own, Venerable Brothers, the words that Benedict XV of blessed memory pronounced in his last allocution, on November 21 of the year past, apropos of the mutual relations between Church and State protesting as he protested, 'We shall tolerate nothing in such conventions that may be contrary to the dignity or the liberty of the Church, it being of the greatest importance even for the progress of civil prosperity that She always enjoy ample liberty.'

It is hardly necessary to say with what sorrow, among so many nations who have resumed friendly relations with the Holy See we see Ourselves to have lost Italy, to Us a country most dear and where God Himself, Who with His Providence, rules the course and order of all things in time, chose to place the seat of His Vicar on earth, and this kind City, once capital of a more ample rule and seat of a sovereignty transcending the confines of all peoples and nations, embraced all.

Those guarantees of liberty wherewith Divine Providence, Governor and Arbiter of human conquests, had defended the authority of the Roman Pontiff not only without loss but with great advantage to Italy, those guarantees which for centuries had opportunely corresponded to the designs of Providence to safeguard the liberty of the same Pontiff, have been shattered by the violence of enemies, and, are being

disregarded today. And there has been created for the Roman Pontiff such an abnormal condition of life that it has kept the souls of Christians of the entire world in grave and permanent disturbance.

DEFENSE OF HOLY SEE

We, then, heir to the thought as of the duties of our Predecessors, and invested with the same authority, moved by no vain ambition of an earthly kingdom, but thinking of how we must die and mindful of the most severe account which we must render to the Divine Judge because of the sanctity of Our office, renew in this place those protests which Our Antecessors made for the defense of the rights and dignity of the Apostolic See.

As to the rest, Italy will never have to fear any damage from the Holy See; the Roman Pontiff, whoever he may be, will always be able to say from His heart with the prophet: 'I have thoughts of peace and not affliction.' (Jer. XXIX, 11), of true peace. We say, and because joined to justice, we may add: 'Justice and peace have kissed.' (Psalms, LXXXIV, 11.)

From God Omnipotent and merciful will come that happy day that will shine forth wherein all things shall be restored in the Reign of Christ, for the pacification of Italy and the whole world. And, that it may not come in vain, all persons of right mind should concur with diligent cooperation.

And finally We warmly exhort all men that they be instant in prayer, particularly during these days commemorative of the Birth of Our Saviour, Prince of Peace, at whose coming into the world the celestial militia charged for the first time: 'Glorify to God in the Highest and peace to men of good will.'

We desire that the Apostolic Benediction may be a pledge of this peace to you, Venerable Brothers, and that it may convey to you, to the Clergy and Christian people, to States and families the most lively prosperity, and to the dead repose and eternal beatitude, which Benediction, as mark of Our benevolence to you, the clergy and all the people, We impart with all our Heart.

Given at Rome, St. Peter's, December 25, 1922, the first year of Our Pontificate.

PIUS PP. XI.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

There is no doubt but that it is possible, and even probable, that the Church will possess the land in the years to come. The settlement of the question, forever, finally rests with us in Eastern Canada.

We are not poor today as we were in the days of long ago when our Catholic losses were great because of our meagre resources. If the record of leakage is not to be duplicated in the future we must be up and doing. Priests, religious teachers, churches, schools and institutions are a prime necessity in the work of salvation. There is at work a fierce and determined hostility against the religion of our fathers.

Charity exercised, solves the problem and says, Yes, when we face the question: 'Will the Church of Canada hold within her fold the foreigner and his children unto generations?'

Now, the other side of the picture. The Church will, most certainly, lose the foreign population unless their Catholic needs are supplied. An active interest must be taken in the social as well as the religious life of the foreigner. The two in fact must not be separated. Let us learn from the enemy. The Protestant missions have succeeded and beyond their fondest expectations in the work of proselytism because they have understood the mental condition of large bodies of foreigners. The anti-Catholic attack because the foreigners have little individual initiative and do things en masse.

The habit of moving en masse, so common with the foreigner, has had a great influence too in their choice of situation, and very frequently to their great detriment religiously and physically. You will understand this, for example, when in New York city you see 600,000 Italians diverted from the occupation which they knew and practised from childhood and given to tasks, within city walls, destructive to health and tending to drag them down to low surroundings. Had they been directed by the influence of the Church to an agricultural environment upon reaching America they would have given a better account of themselves socially and religiously, than their condition indicates today.

Again, our attitude to the European immigrant must not be the

same as to those well accustomed to our methods and ways of church financing. In Ireland, England and Scotland years of persecution and struggle for religious toleration brought into full force the charity of the people. They revered their spiritual guides—their companions and comforters in the dark penal days—and deemed it a grave religious duty to give voluntary support to the ministers of God and His Church. The method thus inaugurated by stress and trial has been one of the best mediums for keeping priest and people in friendly and even affectionate relationship. On the other hand, most of our new citizens and Catholic brethren never experienced other than official relationship with the priests. The Italians, for example, looked upon the Church as a part of the Government machinery. The church was provided for him as the streets, roads, public buildings and the like, and it is hard and will take generations to change this frame of mind and teach them to grasp the necessity of sharing in the voluntary system of church support. This may explain why our sympathy must go out to the new-comer; why we must not judge him too harshly, and why we cannot measure him according to our standards.

If we refuse sympathy, support and co-operation to the immigrants coming to our country, in the generations to come will be found vast numbers lost to the Church forever because, not understanding, we allowed their forefathers to drift away from the safe mooring of the Catholic Church.

The Catholic Church Extension Society is in a position to direct your charity where it will accomplish the most for the greater glory of God. To deal with the problems of the Church in Western Canada is our business. We are in constant communication with zealous Bishops and priests and interested laymen as to the best method of expending your beneficence. Trust us, therefore, to do our best for you!

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

Contributions through this office should be addressed to: CATHOLIC CHURCH EXTENSION SOCIETY, CATHOLIC RECORD OFFICE, London, Ont.

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Advertisement for A-EAMES & CO. featuring a picture of a man and text about straightening the backbone and investment security.

Table listing various burse programs and their funding amounts, including St. Anthony's Bourse, Immaculate Conception Bourse, etc.

Advertisement for London Life Insurance Company, highlighting a \$2600 policy for \$2600 and the company's systematic saving approach.

FIVE MINUTE SERMON

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

QUINQUAGESIMA SUNDAY

REPENTANCE

"Jesus, Son of David, have mercy on me." (Luke xviii. 38.)

The holy time of Lent, upon which we enter this week, is given us once again by the mercy of God, in which to repent and put our souls in order. No one can afford, can dare to despise this fresh opportunity of having their sins forgiven.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. Then in what does repentance of sin consist? A thorough change of heart, by which we turn from our sins and break with them; confess them with true contrition of heart for having committed them. But can we ourselves do this? Can we shake ourselves free from the bonds of sin? Can we, the slaves of sin, gain liberty for our souls of our own power? No, we need the grace of God; hence our earnest prayer should be, "Jesus, Son of David, have mercy on me."

If the blind, the lepers, all the poor sufferers were so earnest in seeking a cure, a freedom from their afflictions, and were mercifully healed by our Blessed Lord, how much more earnest should we be in seeking forgiveness of our sins! For sin is the leprosy of the soul; sin blinds us and leads us astray from the path to heaven; sin is the palsy that paralyzes all our powers. Mortal sin, alas! is the death of our soul, the forfeiture of eternal life, the condemnation to eternal misery. All this is sin; for we are the slaves of that in which we have sinned.

And what is sin as regards Almighty God? A defiance, a rebellion, an insult and ingratitude of the vilest kind. By sin we dare to disobey the Almighty Master; by sin we insult the all-holy God, by preferring vile things to Him, by choosing the indulgence of our passions to doing His holy Will. By sin we ignore and despise all that an infinitely loving Father has done for us.

He has given us an immortal soul, destined to be happy with Him forever, and we sell this soul for a paltry or shameful pleasure. He has pardoned us so many times, and we have added iniquity to iniquity by returning to our evil ways. And that pardon, that our heavenly Father has granted so often—what was the price of it? What was the ransom that was paid to rescue us from the thralldom of the devil? The precious Blood of Jesus Christ, the Son of God, Who died on the Cross for us.

Alas! in the past when we have sinned we thought little of the dreadful evil of our sins. Yet, without exaggeration sin is this appalling evil, the calamity with eternal consequences for our poor soul. How the tempter has fooled us and ruined us time after time! When we give way to our passions—jealousy, pride, avarice, impurity—the skillfully hid malice from us. When we disobeyed the commandments of God and the Church, we did not realize the cruel contempt and ingratitude towards our divine Lord.

Then let us treasure this opportunity of repentance during the sacred time of Lent: let the prayer of our hearts—earnest and constant—be, "Jesus, Son of David, have mercy on me." But can it be that God will hear our prayer and grant us forgiveness after all our falls, our relapses, perhaps our long continuance in sin? So many times have we made half-repentances and fallen again with scarce a struggle against temptation. Is not the patience of God worn out? Will He trust us and try us once again? In this anxiety and doubt, how consoling for us to recall the words of Scripture—God's own inspired words—"Hear me, O Lord, for Thy mercy is kind," says the Psalmist, "look upon me, O Lord, according to the multitude of Thy tender mercies" (Ps. lxxviii. 17). "Thus saith the Lord: Be converted to Me with all your heart. . . . turn to the Lord, your God, for He is gracious and merciful, patient and rich in mercy" (Joel ii. 12).

Surely, then, with all confidence we may trust in the mercy of our heavenly Father! It is He Who turns our hearts to wish to repent. It was He Who prompts the prayer to our Saviour, "Jesus, Son of David, have mercy on me." And that mercy will be poured down upon us to enlighten us to see our sins; to have the good will and the courage to break with them; to confess them; to have loving and sincere sorrow and compunction of heart for having committed them.

Finally, what gratitude should fill our hearts that we have so forgiving, so tender a Father: "Who forgiveth all thy iniquities, Who healeth all thy diseases, Who redeemeth thy life from destruction, Who crowneth thee with mercy and compassion" (Ps. cii. 3, 4). "For thou, O Lord, art sweet and mild, and plenteous in mercy to all who call upon Thee. . . . Thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy and true" (Ps. lxxxv. 5, 15). This is the Father, rejoicing when He hears our prayer for mercy, blessing the poor sinful heart resolving to come and ask for pardon.

This is the holy work of Lent. This blessed work of repentance has peopled heaven! Pray to that

multitude of redeemed and glorious souls who have prayed the same prayer for mercy; who have received the same grace of contrition and absolution; who can look back to some Lent when they turned to God with all their hearts. They persevered faithfully, and may we do the same in the service of that good God "Who is gracious and merciful, patient and rich in mercy."

NORTH AMERICAN LIFE DO BIG BUSINESS

The business of the North American Life in forging ahead wonderfully, as evidenced by the figures presented in their 42nd Annual Report. Business issued and revived in 1922, amounted to \$17,931,327.00, and brings the total business in force to \$108,559,134.00 the highest mark yet reached in the history of the Company.

Some conception of the vast scope of the Company's business is to be found in the fact that during the past year there was paid to Policy holders and beneficiaries over \$2,397,000.00. This amount included \$516,496.82 paid as dividends, while in contract to this it is noted that only \$6,000 was paid to Guarantors. The President pointed with just pride to the increase of over \$1,800,000.00 in Assets during the year, bringing the total amount now to \$28,683,842.94. After liabilities have been fully provided for, there is a substantial net surplus of \$8,476,230.56, establishing beyond a doubt the unexcelled financial position of the Company, which has entitled it to be known everywhere as the Company, "Solid as the Continent."

ARMENIAN ORPHANS AND THE POPE

In his Christmas Encyclical, the Holy Father teaches among other lessons that of charity. The peace, which ultimately he would bring about in the world, "the peace of Christ in the Kingdom of Christ," he fully realizes, cannot be obtained unless men learn that long-forgotten lesson. Pius XI, true to the ideals which he set up for others, is the first to practise what he teaches. Time and again he has given signal proof that his teaching remains no idle theory. For more than a year he has pointed out the oil and the wine of his charity on the wounds of prostrate and starving Russia. More recently at the Lausanne conference, through the intermediary of his Nuncio in Switzerland, Mgr. Maglione, he pleaded in behalf of all the suffering Christians in the Near East. Every day almost brings out proofs that his charity and his sympathy are all embracing and world-wide.

A further evidence of that largeness and tenderness of heart is to be seen in the telegram sent by the Pontiff in the early part of December to Mgr. Marmaggi, the acting Delegate Apostolic in Constantinople. In that message, the Holy Father informed the prelate that he himself would undertake the care of 400 Armenian orphan children, together with twelve Sisters to take charge of them, and that he would find a home and a shelter for these helpless little victims of racial and religious persecution. The shelter and the home is none other than the Pope's own palace at Castelgandolfo in the Alban hills. The old palace-fortress, once the summer residence of the Popes in the days of the temporal power, is already being fitted out for its little guests. It is not the first time that its halls and corridors resounded to the sound of children's voices. Already in 1914 at the time of the earthquake in the Abruzzi, Benedict XV, had given a temporary home at Castelgandolfo to several hundred children rendered destitute by the disaster.

The same princely hospitality now imitated by his successor Pius XI, is exercised on behalf of the children of a long-suffering race. The Armenian orphans welcomed at Castelgandolfo, as well as thousands of their innocent companions of former generations, have lived in the shadow of persecution and the drawn sword. Many of them have seen their father and mother massacred under their very eyes. Children in years, they are already old in fellowship with sorrow. These little orphans may be the last hope of a persecuted and heroic race. Their forefathers were doomed to death because they would not deny the Faith. And when these dark-eyed little strangers come to the quiet and the peace of the Alban hills, they could be welcomed with the words in which gentle Philip Neri addressed the students of the English College in Rome, in days when their presence there was almost a badge of martyrdom: "Salvete Flores Martyrum." Hall, buds and blooms of martyrs hail.

The Armenian orphans are a King's guests in Castelgandolfo. The Holy Father will safely protect them in his old castle, unused for himself but thrown open to these exiles. For he knows that the little children are God's best gifts to the passing generations. More than any other treasure must they be watched over and safeguarded. The gracious and princely act of hospitality which the Holy Father thus exercised was his Christmas gift to the Armenian nation. It is also a great lesson for all his children.—America.

AROUND THE WORLD

GROWTH OF THE FAITH IN JAPAN

By Rev. Michael Ma'bis, C. S. C.

Aboard the Korea Maru, Nov. 10. —Because of the controlling influence of Japan over Asia's pagan millions, too many missionaries and too much mission help cannot be pushed to the decisive battle with paganism in that country. The character of mission work in Japan is unique. In spite of civil religious liberty, there is no pagan land in which the whole atmosphere of the country is so impregnated with the tradition of persecution. In Nagasaki, for example, as I described in my last letter, the most popular of the civic festivals is the anniversary of the so-called destruction of the Christians. The Christians there are practically all the descendants of martyrs and confessors. In fact there are many still living who actually suffered for the faith in the last persecution of 1870-72.

MARCO POLO'S INFLUENCE The first European to mention Japan was Marco Polo, the great Catholic traveler, who, with his father and brother penetrated the court of the emperor Kublai Khan, the great Mongol ruler, who gave them letters to the Pope requesting Christian missionaries for China. Marco Polo became the governor of Yang-Chow in China, on which twenty seven cities were dependent and remained with Kublai Khan for twenty-five years. He mentions Japan in his epoch-making book, which opened a new world to Europe and was one of the volumes that inspired Columbus to set forth on his voyage of discovery.

The first known Europeans to visit Japan were the Portuguese in 1543. The first to preach the Gospel there was St. Francis Xavier in 1549. In two and a half years he made almost 3,000 converts and organized the Jesuit Mission. In 1582 the Japanese Catholics sent an Embassy to the Pope. In 1596, the Dominican, Augustinian and Franciscan Missions were begun.

After forty years of peace a bloody persecution started. It lasted fifty years. All the churches, holy books and images were destroyed and all the missionaries were banished or killed. In 1640 a law was made forbidding any Christian, under pain of death, to set foot in Japan and cutting off the Empire from the rest of the world.

THE COMING OF PERRY It was an unknown land until our own American Commodore Perry arrived in 1853. Townsend Harris, the first American Ambassador, proclaimed Japan's first treaty with the outside world on the Fourth of July 1859. Other nations imitated us.

On March 17th, 1865, a priest of the Paris Foreign Mission Society discovered thousands of Japanese Catholics who had secretly kept the Faith for two hundred and thirty-five years, without Priest, Church, Bible or Crucifix. From them has grown the present Catholicity of Japan with an Apostolic Delegate, an Archbishop and several Bishops, Japanese Priests, Brothers and Sisters, five orders of Religious men, seven orders of religious women, and two foreign missionary societies.

Amidst the 60,000,000 Japanese, there are 80,000 Japanese Catholics, standing up for the Faith of their fathers and the Faith of our fathers, with the odds against them 800 to 1. They have several charitable institutions and excellent Catholic high schools for their boys and girls.

In 1908, Pope Pius X, sent the fruits to establish the Catholic University in Tokyo, to train up Catholic leaders, lay and clerical, for the new Japan.

In 1919, the Japanese Government declared that as soon as this university secured an endowment of \$300,000, it would be legally recognized on an equal footing with the Imperial universities. This will put the Catholic Church in the front rank of Japanese education.

THE ULTRA MODERN VIEW OF MARRIAGE

Judge Ben. B. Lindsey believes that marriage has failed. At the eternal interrogation so often proposed in drama, song, and story has its answer. "Yes," answers the learned judge, "as a social institution marriage has failed. And he offers statistics to prove it, in Denver in 1922 he declares 'for every marriage there has been a separation, for every two marriage licenses issued there has been a divorce suit filed, and what is true of Denver is true of every city of the country.'"

marriage. This is very different from saying that marriage has failed. When Almighty God instituted marriage and Christ raised it to the dignity of a sacrament, it was not regarded as an unattainable ideal. When men and women obeyed the law of God and recognized His authority over marriage, there was no such talk of marriage being a failure.

But when Luther and the so-called reformers revolted against authority in religion and openly preached and practiced divorce then it seems that the conditions and restriction in regard to marriage imposed by God were too hard to bear, and had to be modified by convention. We are not surprised to be told that the next step outside the Church, will be the abolition or the gradual disappearance of marriage altogether.

Let it not be thought, however, that Judge Lindsey advocates abolishing the marriage ceremony. Not at all. He is concerned primarily with child welfare and as a student of social conditions he is alarmed at the future of the child with the changing conventions. Nevertheless he is much at sea to provide a remedy. He proposes psycho-analyzing society, removing social inhibitions, stirring social conscience to reactions, that will train the subconscious mind of society to recognize the changed conventions.

The only remedy is to go back to the old standards, and not to yield to so-called changed conventions. Changed conventions in regard to marriage are opposed to the law of God, and therefore sinful. Any attempt to give into them would bring not relief but more disaster. That way ruin lies. Marriage as God intended it never was, is not now and never can be a failure. Divorce laws have failed to check the breakdown of the home, according to Judge Lindsey's implied admission. When will men see that the salvation of society, the safeguarding of the home, and the protection of children, depends upon the Church's age-old teaching of God's own word about the unity and indissolubility of Christian marriage?—The Pilot.

CHINESE LITTLE ONES' GIFT TO PRESIDENT

A gift of the pupils of the Shanghai mission conducted by the Little Helpers of the Holy Souls has been presented to President Harding at the White House by the Rev. William J. Cahill, the first American secular priest to be ordained on Chinese soil.

The gift is an exquisite silk Chinese tapestry, done in twenty different colors, and depicts a Chinese woman holding a child in her arms. Father Cahill explained that the children of the mission selected the tapestry for President Harding and Mrs. Harding because it was one of the most perfect pieces of work they had ever turned out and they were proud to feel that it might grace the Executive Mansion.

The Missionary was accompanied by Francis Hsu, a brother of one of the sisters in charge of the Shanghai mission. The President, in receiving Father Cahill and his companion, thanked them warmly for their greetings and the gift they brought.

THE LAST TIE THAT BINDS

Sunday Mass is for some that last tie that binds them to the body of the Church. When that tie is broken their condition is indeed most pitiful; while that bond remains whole there is always abundant ground for hope. To cut himself off from such a means of grace is one of the most serious mistakes that any sinner can possibly make.

Regarded only as an external profession of faith, the hearing of Mass is a matter of the greatest importance; but even to the most careless it is always so much more than a profession of faith. It is well-nigh impossible for a Catholic to come within range of God's altar without making some kind of an act of sorrow for sin. Pitiful, indeed, is the state of that Catholic who through his own fault fails to be present at Sunday Mass.—The Missionary.



Eddy's matches are used in every nook and corner of Canada. Everybody knows their Quality.



Then The Gifted Musician Called

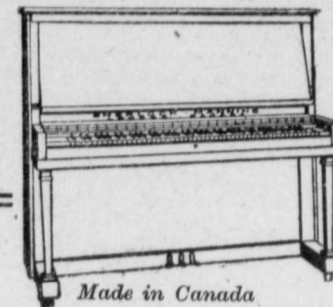
Neither James nor his wife were real musicians. She could play a little and he liked music, but they weren't expert judges of it.

They had bought a Sherlock-Manning Piano. They liked it—but they weren't just sure that they had chosen wisely.

AND THEN THE GIFTED MUSICIAN CALLED

"A Sherlock-Manning!" he exclaimed in tones of genuine pleasure; the verdict of this man of music proved it—and they were proud of their choice.

Everywhere musicians praise the Sherlock-Manning—it is "Canada's Biggest Piano Value."



SHERLOCK-MANNING 20th Century Piano "The Piano worthy of your home"

Made in Canada. Sherlock-Manning Piano Company London, Ontario

THE TRUTH ABOUT GIN PILLS

as told by those who have used them

THAT GIN PILLS are indeed a blessing to anyone suffering with kidney weakness or disorder, is proved by the hundreds of grateful letters we receive from those who have used this marvellous remedy. The following, selected at random, are typical, and tell very definitely what Gin Pills have accomplished in relieving kidney, bladder and urinary troubles. Anyone desiring corroboration of the facts stated, will be furnished with the addresses of the correspondents on request.

"I have used Gin Pills for bladder trouble and general kidney derangement. I suffered from aching back which interfered with my work on the railroad. I had to give up my work for about two months. Then I started Gin Pills which gave me relief in four days, so that I could go back to work." (signed) Delbert Page.

"My two boys have suffered from kidney trouble since birth and nothing has helped them except Gin Pills. They are the most wonderful kidney remedy ever made." (signed) Mrs. J. Raymond.

"My little girl had bladder trouble so badly she could not retain her urine at all. I was nearly frantic. I spanked her but it did no good. One day a friend advised me to buy Gin Pills. Relief came before the first box was used and I believe my little girl's trouble has now been completely remedied, thanks to Gin Pills. They are the most wonderful remedy for kidney and bladder trouble that man ever made." (signed) Mrs. Minnie Coughlin.

Gin Pills are indeed the greatest kidney remedy in the world. They quickly relieve all congestion and inflammation, eliminate poisonous accumulations, and restore normal healthy conditions. For a free sample of Gin Pills, write:— National Drug & Chemical Company of Canada, Limited, Toronto.

Advertisement for Gin Pills featuring a circular logo with 'GIN PILLS FOR THE KIDNEYS' and a testimonial: 'At your druggists 50¢ a box'.

Advertisement for Weather Houses Half Price, featuring an illustration of a house and text: 'Only \$1.25 Each, 2 for \$2.00'.

Wash Away Skin Sores

Are you a sufferer from skin disease, ulcers, pimples, scales, crusts or eczema in any form? Do you long for that calm, cool sensation that comes when the itch is taken away? Then try D. D. D. Prescription, the soothing wash that gives instant relief the moment it is applied. Twenty-five years of success—thousands of letters from grateful patients recommend this doctors' prescription to you. Today its sale is enormous.

D. D. D. Prescription will be found effective in cases of Eczema, Ring-worm, Barber's Itch, Hives, Rash, Acne, Dandruff, Fimples, often yield to treatment over night. In all cases D. D. D. gives instant relief from itching upon the first application.



Read these letters and judge for yourself. I am suffering from one of our greatest skin troubles—eczema. I have tried every remedy known to me, but have not found relief. I have used D. D. D. Prescription and have found it to be the most effective remedy I have ever used. I am satisfied that I can get a permanent cure by its use. I am satisfied that I can get a permanent cure by its use. I am satisfied that I can get a permanent cure by its use.

Perhaps there is someone in your home—perhaps a baby—who has suffered from months or years with some form of Skin Disease. Perhaps you know someone who has suffered from months or years with some form of Skin Disease. Perhaps you know someone who has suffered from months or years with some form of Skin Disease.

Mail the Coupon Today for FREE Trial Bottle!

Form for requesting a free trial bottle of D.D.D. Prescription, including fields for name and address.

87 YONGE ST., TORONTO PHONE MAIN 4030

Advertisement for Hennessey Cut Flowers Candies, featuring the Hennessey logo and text: 'Something More Than a Drug Store'.

Advertisement for London Optical Co, featuring the text: 'Have Your Eyes Examined'.

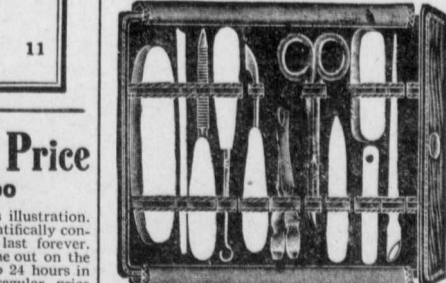
Advertisement for Stained Glass Memorial Church Windows, featuring the text: 'Executed in Our Own Studios'.

Advertisement for Scott's Emulsion, featuring the text: 'SCOTT'S EMULSION strengthens the whole system and helps drive out the predisposing cause.'

Advertisement for Catarrh Ear Noises, featuring the text: 'CATARRH EAR NOISES Sir Hiram Maxim'.

Advertisement for Maxim Inhaler Company of Canada, featuring the text: 'Maxim Inhaler Company of Canada'.

This Manicure Set Given to Girls



This serviceable 11 Piece Manicure Set given to girls for selling only \$5 worth of our useful Needle Books—A needle for every purpose. Boys can also earn valuable premiums too. The United Distributors Limited, P. O. Box 370, Sydney, N.S.

CHATS WITH YOUNG MEN

THE PURIFICATION

It's only a little blest candle
Made from the wax of the bee,
But for us 'tis the brightest of
beacons
To light us o'er life's troubled sea.
It's a light that shines out in the
darkness,
Dispelling the terrors of night;
It stands here a type of Our Lady,
Fair Star of the Sea, ever bright.
See how it stands out straight and
steady,
Pure and immaculate white,
Consuming itself in its beauty,
That each here may share in its
light.
It will cheer and console us in
sorrow
And banish dread phantoms from
sight;
It will lighten our pathway through
darkness
That leads to the realms of light.
Blest candle! Oh when I am dying,
May I hold you aloft in my hand,
Till I see the fair face of my Mother
Who waits on the heavenly strand.
E. F. S.

YOUR OWN EPITAPH

If you had to write your own
epitaph, and the tombstone were
big enough, could you truthfully
put all this in it? asks Dr. Sheldon:
1.—Here lies the body of one
whose daily life was a Sermon, and
whose conversation left no bitter-
ness.
2.—This was a soul that had many
faults, but he was always trying to
correct them.
3.—His friends outnumbered his
enemies, and all his enemies were
caused by his honest convictions.
4.—Little children came to him
without asking, and old people
asked him to come again.
5.—He lost money, but he never
lost faith, and having once found
the pearl of great price, he never
sold it for something more showy.
6.—He shared generously of every-
thing except his troubles, and smiled
just before he turned a corner.
7.—He knew how to pray and
loved religion, and was not afraid
nor ashamed to talk about God to
the boy in the office elevator.
8.—People loved to see him come
along the street, and when he was
absent from church they knew he
was sick, or out of town.
9.—He enjoyed life so much, and
lived it so well, that no one thinks
of him as dead; and he lives in very
many people who imitate his virtue
and follow his example.

WISDOM OF CHEERFULNESS

Gladness is health-giving. It
prolongs life. We all know the
good of cheerfulness in the sick
room. It is just as much needed in
everyday life. It adds zest to
work. Whistling or singing at
one's task in less time pass more
swiftly and less tediously. Work
cheerfully done is better done. If
we have troubles to bear, so do all
others. Do not add to the burdens
of others by going about with a
gloomy face in their presence.
Do not repine at failure. What
seems such may not be so. Out of
failure one may reap riches of
character. There is no failure as
great as failure of spirit, and heart
in life. If we are sincere, if our
work is real, no misfortune, no lack
of appreciation, no malice can ruin
us. With truthfulness and earnest
endeavor in us we can face the
world with a smile on the lips and
gladness of heart shining in our
eyes.
Then whatever may come to us in
life, let us seek the gladness of it.
There is always a bright side, let
us make the best of it. If we give
each day all of the cheerfulness
that we can, life will be full of
blessings. It is a glorious thing to
carry a fund of gladness as we go
through life.—The Echo.

LENTEN THOUGHTS

With the return of the Lenten
season, many will be found—even
amongst Catholics—who will not
hesitate to find fault with the
Church for prescribing curtailment
of pleasures and the penitential
regime of fasting. Worldly-minded
men have always resented any
interference, even for spiritual
ends, with their everyday actions.
They see in the Church merely a
meddlesome Mother who seems to
take delight in chasing the sun-
beams out of their lives.
First of all, our Church as a wise
Mother prescribes penance and
fasting, because these were enjoined
upon her by her Divine Founder.
She cannot be true to Christ's spirit
if she fails to teach the "hard
sayings" of the Cross.
Secondly, the Church's aim is to
make Faith and the things of the
spirit dominate our natural world-
liness and love of ease. She tolerates
nothing that helps the body to gain
ascendency over the soul.
Thirdly, those of her children
who have attained to any degree of
holiness—who have in other words,
realized in their lives her divine
program of living—have ever been
men of penance and mortification.
Fourthly, she believes that we are
unworthy followers of the Divine
Master as long as we do not
"conform ourselves as water
poured out" to His image. Now,
water takes the shape of the vessel
into which it is poured. Hence, if
we are to become Christlike we can
not escape the Cross.
There are many other reasons why
we should welcome the return of

Lent, but those we have adduced
are sufficiently strong to convince
us that whatever we do during this
coming Lenten season out of a spirit
of love for Christ cannot but
perform a moral miracle in our
lives. It should be all the easier
for us to see the wisdom of the
Church in prescribing a season of
fast when we call to mind the fact
that the medical profession now-
days is one in admitting that the
human race, as a whole, is over-
eating to its physical detriment.
If fasts and diets prove effective
prescriptions for physical ailments,
why should they not have the same
effect in the spiritual order? And
has not the Church given us her
word that by bringing the body
into subjection we free the soul's
wings to fly faster to Christ?
Therefore our holy religion is
wise when it bids us for forty days
follow the example of our Divine
Saviour who, though not needing
penance as a medicinal form of
spiritual purification, still practiced
it for our good and instruction. If
we keep these thoughts before our
minds during the Lenten days they
will be for us what the Church
intends them to be—days of grace,
when in conscious imitation of the
Master's example, we try to unite
ourselves to Him—Rosary Maga-
zine.

OUR BOYS AND GIRLS

TO A CHILD ON ST. VALENTINE'S DAY

Wilt thou think of me and mine,
When I'm gone, my Valentine?
Thou art young and I am old,
With our dreams so manifold,
How canst thou, sweet child of
mine,
Be an old man's valentine?
When for thee the heavens beam
bright
In the glow of morning's light,
And the glory of the skies
Is less radiant than thine eyes;
When the springtime flowers that
blow
In the perfumed vales below,
Cannot with thy soul compare
In the precious sweetness there;
And the sleeping streams and rills,
Soon to wake in all the hills,
Have not music sweet as thine
In their laugh, my Valentine!
Ah, sweet child, so young so fair,
With the sunbeams on my hair:
And the glory of young day
Sparkling o'er the dewy way;
Oh, remember, I implore,
That thy hours shall soon be o'er
That thy beautiful cheek of bloom
May soon wither in the tomb;
That the dreams that woo thee now
Shall prove false as passions vow.
Guard, then, well thy youthful
years
From sin's taint, its shame, its
tears;
Raise thy heart to God above,
Centre of all purest love,
And, responsive to thy prayer,
He will guard thee everywhere
With a loving Father's care.
Then thy heart, forever young,
Will give praise with tender
tongue:
And thy days with peace divine
Shall be blest, my Valentine!
—FATHER CHRONIN

THE LENTEN SEASON

Lenten tide is the old Anglo
Saxon name for "Spring time," so
called, doubtless, because at this
particular season of the year, nature
divests herself of the shroud of
seeming death in which the winter
snows have wrapped her, and buds
forth into new life and beauty—
thus typifying the resurrection of the
soul from the death of sin to a new
life of grace with Christ. It com-
prises the forty days from Ash
Wednesday to Easter Sunday and
is set apart and consecrated by the
Church as a time of fasting and
prayer, of penance and abstinence
from worldly and frivolous amuse-
ments.
Of Apostolic origin, the main
purpose of its institution was and is
to commemorate the forty days'
fast of Our Divine Lord in the
desert. Now, why did Christ
undergo that long, protracted fast,
and afterwards suffer Himself to be
tried and assailed by the Evil One?
Infinitely holy as Christ was, it
could not have been by way of
penance for sin, and He was proof
against the temptations of the
devil. It was to teach us the
necessity of doing penance from
time to time in atonement for past
transgressions of God's holy law
and as a strengthening process
against all future assaults of the
enemy.
Lent is frequently referred to as
the "holy season." This is because
it is a time of special graces both
by reason of the extra services held
in the Church during these days, and
because the faithful by their fast-
ing, acts of self-denial and special
prayers, are wont to do something
out of the ordinary for their souls'
betterment. Moreover, Lent has
ever been regarded as the Church's
great harvest time for souls; for
then, it seems, more than at any
other time of the year, her children
think seriously, and serious thought
leads to penance for past offenses,
with present satisfaction by humble
confession, and to a firm purpose of
amendment.
Vested in the purple garb of
penance, having laid aside her
bright robes of the Christmas fes-
tivity, Mother Church invites her
children, this opening day of the
Lenten season, to a life of mortifica-
tion, of fasting and prayer.
Annually, on this occasion, she
gathers us about her altars, and
signs our forehead with the blessed
ashes, the burnt embers of the

holy palm, the while she says to
each and every one, through the
voice of her minister, these simple
and significant words of Scripture:
"Remember man, that thou art
dust, and unto dust thou shalt
return!"

This solemn and awful warning is
intended to remind us of our lowly
origin and earthly destiny; to
impress deeply upon our minds the
incontrovertible truth that "our
hearts like muffled drums are beat-
ing funeral marches to the grave."
But why sadden our hearts with
such gloomy and foreboding
thoughts? Is not life at best dashed
with shadows, and full of dark and
dreary days? Why be ever preach-
ing to us of its passing and inevi-
table dissolution?

The reason is because the Church
is our spiritual Mother, and there-
fore, much more deeply concerned
about our souls' eternal welfare
than about the temporal and fleet-
ing interests of our bodies. She
would have us keep well and con-
stantly in mind that these frail
bodies which we are so solicitous to
serve are but the dust of the earth
and into this dust they must one
day return, while our immortal
souls will live on forever either in
eternal bliss or in unending misery.
Hence she would have us mind the
things that are above, and not set
our hearts on its affections in the
perishable treasures here below.
"Remember, man, that thou art
dust and unto dust thou shalt re-
turn!" is a lesson which is of the
greatest value on any day of the
year, but on Ash Wednesday it
seems to strike us more forcibly.—
The Monitor.

ST. VALENTINE, PRIEST AND MARTYR

St. Valentine's Day is a day ever
dear to lovers, so, perhaps it will
not be out of place to devote a few
lines this morning to the patron of
that day. The Feast of St. Valen-
tine, priest and martyr, is cele-
brated annually in the catacombs
which bear his name by the college
of the Cultores Martyrdum, with
great solemnity. This saint suffered
under Claudius the Goth and was
interred about a mile outside the
city on the Flaminian Way. A small
cemetery grew around his tomb and
Pope Julius the First built a basilica
quite near, the ruins of which may
still be seen. In the thirteenth cen-
tury the body of the saint was trans-
ferred to the Church of St. Frassede
within the city and placed in the
chapel of St. Zenon, where a relic
of the Holy Pillar is also preserved.
Some relics of the saint are also
exposed in the Church of
St. Augustine to this day. Regarding
the catacombs of St. Valentine,
Professor Maruchi gives a few in-
teresting particulars. His is the
only catacomb situated on the
Flaminian Via. It is one of the near-
est to the city and access to it is
easier than to any other. Being of
small dimensions, it lends itself to
a more minute study of particulars,
a remark which cannot be made about
the other catacombs. Further it
contains the most important epi-
graphical collection of inscriptions,
and so in it we can best study Chris-
tian Epigraphy. Professor Maruchi
who is perhaps the ablest authority,
was the first in our days to bring
this cemetery into notice by his re-
searches and learned publications.
The most important of the paintings
found in this catacomb is the cele-
brated "Crucifixion." It is the
only representation of this subject
found up to this time in the Roman
catacombs. It dates back to the
seventh century. Our Lord is re-
presented clothed in a white tunic
without sleeves. On one side of the
cross stand the Virgin Mother and St.
John. To the cross, which is by no
means high, our Redeemer is
attached by four nails, and His feet
rest on a kind of foot-stool. The
picture is in a bad state of preserva-
tion, but it can easily be restored,
thanks to the famous Bosio, who
has left us an incision of it in the
Rome. Sotteranne. Perhaps the
most remarkable of the other pic-
tures here found is the one repre-
senting the Blessed Virgin and
child. Bosio in his time was unable
to read "Ssa Dei Genitrix" alongside
the picture. This is a precious in-
scription, for, it is probably the
oldest example of this title being
affixed to images of Mary.—New
World.

LENT

Enter into yourself this month
and study your own soul, Jesus
Christ is suffering and dying for
you anew. The Passion must be
real to you. "He is suffering for
me"; "He is dying for me"; must
bring home to you the great lessons
of your sins and God's love and
must fill you with a hatred for
wrongdoing and a resolve to atone
with Christ for the sins you have
heaped upon Him. The Church
wants us all to realize that truth
and she wants the spirit of love and
atonement to run through every act
of Lent. Is it a sin to do this or
that during Lent? Must yield to the
other query: Would Jesus rather
have me to do this or that? I have
sinned. Have I atoned for these
sins? Have I satisfied the justice
of God? Atonement is necessary
and Lent offers me the opportunity
to show my desire to "complete the
suffering of Jesus." Without my
co-operation His sufferings will not
save me. "Unless you do penance,
no one of you will be saved," tells
plainly the mind of God in this im-
portant matter.
Do not allow Lent to pass by
unused for the advantage of your

1,754,929
Pounds Increase in sales
in 1922 over 1921.

Because—
"SALADA"
TEA

HS76
Pleases everyone who has ever tried it.

soul. The Church does not ask
much, besides the fast and absti-
nence, under penalty of sin, but she
does ask a great deal under penalty
of love of God and atonement for
your sins. Do not be found want-
ing.—St. Anthony Messenger.

We shall probably discover that
we owe a heavier debt of gratitude
to God for the trials we have
endured than for the comforts we
have enjoyed. For how many more
are drawn towards Him by suffer-
ings than by consolations.—Cardinal
Gibbons.

SPEAK A GOOD WORD

If you say anything about a
neighbor or friend, or even a
stranger, say no ill. It is a Chris-
tian and brotherly charity to sup-
press our knowledge of evil of one
another, unless the evil have such
relation to society that our higher
public duty compels us to bear
accusing evidence. And if it be
true charity to keep our knowledge
of such evil to ourselves, how much
more should we refuse to spread
evil and false reports of one
another.

Discreditable as the fact is, it is
by far the commonest tendency to
suppress the good we know of our
neighbours and friends. We act in
this matter as though we felt, by
pushing our fellows down or back a
peg, we were putting ourselves up
or forward. We are jealous of
commendation unless we get the
larger share.

Social conversation, as known to
every observer, is largely made up
of what is best understood by the
term "scandal." It would be diffi-
cult to find a talkative group of
either sex who could spend an even-
ing or an hour together without evil
speech of somebody.
"Blessed are the peacemakers,"
is not the maxim by which we are
chiefly governed in our treatment
of personalities.—Southern Cross.

Duty is the grandest of ideas, be-
cause it implies the idea of God,
of the soul, of liberty, of responsi-
bility, of immortality. It is also
the most generous because, independ-
ently of it, there is neither pleas-
ure nor interests.

Meals A la Carte
or Table d'Hotel

Service, just as you prefer it can
be had in King Edward dining
rooms. In addition, there is the
Coffee Shop, operated on the
cafeteria plan. Choose which-
ever service you will, you are
assured of good food, well cooked
—and service that will please
you.

King Edward
Hotel
TORONTO

1000 Fireproof Rooms
"Close to Everything"

Direction United Hotels
Company of America

FREE AT LAST OF
KIDNEY TROUBLE

"Fruit-a-tives" Brought Her
Health and Strength

624 CHAMPLAIN ST., MONTREAL
"For 3 years, I suffered constantly
from Kidney Disease and Liver Trouble.
My health was miserable and nothing
in the way of ordinary medicine did
me any good.
Then I started to use "Fruit-a-tives"
and the effect was remarkable. All
the pains, Headaches, Indigestion
and Constipation were relieved and
once more I was well.
All who suffer from such troubles
should take "Fruit-a-tives".
Madam HORMIDAS FOISY.
50c a box, 6 for \$2.50, trial size 25c.
At dealers or sent postpaid by
Fruit-a-tives Limited, Ottawa.

PIMPLES ON
HEAD AND NECK

Small and Formed Sore
Eruptions. Skin Sore and
Red. Cuticura Heals.

"Pimples broke out on the back
of my head and neck. At first the
pimples were small and then
ran into each other and
formed sore eruptions about
the size of a ten cent piece.
The skin was sore and red
and itched a great deal,
causing me to scratch.
I had the trouble about
six months before I began using
Cuticura Soap and Ointment, and
after using three cakes of Soap and
three boxes of Ointment I was
healed." (Signed) J. A. Macdonald,
Giffard, Quebec.
Rely on Cuticura Soap, Ointment
and Talcum to cure for your skin
Scrupes Each Free by Mail. Address: "Fru-ma, Lim-
ited, 244 St. Paul St., W. Montreal." Sold every-
where. Special Cuticura Soap for children.
Cuticura Soap shaves without mug.

ASPIRIN

UNLESS you see the name "Bayer" on tablets, you
are not getting Aspirin at all

BAYER
Genuine

Accept only an "unbroken package" of "Bayer Tablets of
Aspirin," which contains directions and dose worked out by
physicians during 22 years and proved safe by millions for

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| Colds | Headache | Rheumatism |
| Toothache | Neuralgia | Neuritis |
| Earache | Lumbago | Pain, Pain |
- Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.
Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Mono-
acetic acid ester of Salicylic acid. While it is well known that Aspirin means Bayer
manufacture, to assist the public against imitations, the Tablets of Bayer Company
will be stamped with their general trade mark, the "Bayer Cross."

Severe Kidney Trouble

Mrs. F. Rinehart, Camp-
bellville, Ont., writes:
"I had trouble with my kid-
neys and very frequent urination.
This was followed by pains which
at times were very severe. The
doctor said I had inflammation
of the bladder and that an opera-
tion might be necessary. To this
I refused, and began using Dr.
Chase's Kidney-Liver Pills. From
the first few doses I felt the
benefit. The pains left, urination
was corrected, and I have had no
recurrence of these ailments."

Dr. Chase's Kidney-Liver Pills
One pill a dose, 25cets. a box. All dealers, or Edmanston, Bates
& Co., Ltd., Toronto

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Detroit

Lafayette Blvd. at First St.
Close to Detroit's Busiest Corner

Winning for Detroit Fame For Hospitality

In the front rank of Detroit's fine hotels, the Fort Shelby, with its 400
pleasant rooms, offers you uncom-
mon advantages in location, environ-
ment, service and equipment.
OUR SERVIVOR SERVICE
relieves you from annoyance,
protects your privacy and purse,
contributes to your ease and com-
fort.
Running ice water in every room.
Valet service day and night.
Moderate prices in cafe and coffee
shop. The Fort Shelby's Cafe is
famed as "Detroit's Finest Restau-
rant". Convenient to both
rail and water transportation ter-
minals. Michigan Central Depot
cars stop close by.
Rates per day: \$2 and up
Double, \$3.50 and up

E. H. Lerchen, Jr. Secretary-Treasurer
Seth E. Frymire Manager

CUT YOUR OWN HAIR
EASIER THAN SHAVING

Price to Introduce Only \$1

PATENTED OCT. 27, 1916
DUPLIX AUTOMATIC HAIR CUTTER

You do not need any experience or practice to use the DUPLIX AUTOMATIC HAIR CUTTER.
It comes to you ready for instant use, and five minutes after you receive it you can have your hair cut
better than it was ever cut before.
The DUPLIX will cut as closely or trim as long as you wish it to be. No clippers or scissors are
needed with the DUPLIX; it finishes the work completely. It cuts the front hair long and the back
hair short. Trims around the ears, etc.
Inside of a very short time you will have to pay \$2.00 for the DUPLIX. The price today is \$2.00,
but while our present stock lasts we will accept this advertisement the same as \$1.00 Cash. Cut it out
and send it with ONLY \$1.00 and we will send you the DUPLIX AUTOMATIC HAIR CUTTER.
Ready for instant use, postage paid, to any address. Send today. AGENTS WANTED.
Duplex Manufacturing Company, Dept. D26, Barrie, Ont.

We Specialize

In Tea, Coffee and
General Groceries

Through our mail order system you may secure each individual
article at wholesale price, thereby effecting a big saving in
household purchases.
Write for our new catalogue now ready.

ADDRESS DEPARTMENT M
WENTZELLS, LIMITED
THE BIG EASTERN MAIL ORDER HOUSE
HALIFAX, N. S.

Louis Sandy
HABIT MATERIALS
and VEILINGS

Specialized Produced for the Use of
Religious Communities

Black, White, and Coloured
Serges and Cloths, Veilings
Cashmeres, Etc.

Stocked in a large variety of widths
and qualities. Samples forwarded
on application.

LOUIS SANDY
Gordon Mills
STAFFORD, ENGLAND
Telegrams—Louisand, Stafford
PHONE No. 104

Marlatt's Specific
Gall Stones
Appendicitis

Two Doctors Advised Opera-
tion; First Bottle Passes
Many Gall Stones; Each
Bottle Did Good Work; Well Satisfied With
Results.

Mrs. W. J. B., Somerset, N. S., was
advised by two doctors that she would
have to undergo an operation. A
friend advised her to take the full
course of "MARRATT'S SPECIFIC,"
which she finished September last.
She claims she passed a lot of gall
stones and after taking several bottles
she passed only a very few. Each bottle
did its work and Mrs. B. has received
great relief from MARRATT'S
SPECIFIC.
MRS. W. J. B. BAMBORTH.

FOR SALE AT ALL DRUGGISTS
J. W. MARLATT & CO., Dept. L, 211 Gerrard St. E. TORONTO

FREE to wives and mothers of Drunkards a trial treatment
to show my desire to "complete the suffering of Jesus." Without my
co-operation His sufferings will not save me. "Unless you do penance,
no one of you will be saved," tells plainly the mind of God in this im-
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DELEGATE EXPELLED FROM MEXICO

ARCHBISHOP FILIPPI MAKES STATEMENT TO N. C. W. C. NEWS SERVICE

Washington, D. C., Jan. 29.—His Excellency, the Most Rev. Ernesto Filippi, Titular Archbishop of Sardica and Apostolic Delegate to Mexico, has arrived here en route to Rome, where he will report personally to Pope Pius regarding the incidents which caused the Mexican government to issue a decree that he leave that country in seventy-two hours.

There was neither intended nor actual violation of the Mexican law involved in the ceremony at the Mountain of Cubilete, which was seized upon by enemies of the Church to demand his expulsion, declared Archbishop Filippi in an interview given to the N. C. W. C. News Service. Governor Madraso of the State in which the ceremonies were held approved the program before it was carried out, Msgr. Filippi explained. He further pointed out that he had previously participated in a similar ceremony in the capital itself without a single protest.

Archbishop Filippi did not participate in the religious procession held in connection with the ceremonies at Cubilete. This procession took place on the day previous to his participation in the ceremony of the blessing of the cornerstone of the provisional church.

ARCHBISHOP FILIPPI'S STATEMENT

"President Obregon was always kind and gentle to me, and it is very hard for me to understand the reason for this drastic measure," declared Archbishop Filippi. "There was no violation of the law involved. The Mountain of Cubilete, where the ceremony of blessing the cornerstone took place, is private property. It is not therefore a public place. Distinguished lawyers corroborated this opinion. Governor Madraso approved of the ceremonies and communicated with the Bishop of Leon, in whose diocese the site of the provisional church is located, assuring him that there would be no question of a violation of law. Afterwards, when pressure was exerted from another quarter, the Governor changed his views and it was contended that the law was violated because the participating prelates took part in a public procession. I took no part in the procession, which occurred on the day previous to the day on which I blessed the cornerstone.

"The site on which the ceremony of blessing the cornerstone took place was a provisional or temporary church, since a complete church could not be expected to exist where the first stone was being laid. According to the contentions now held it always would be impossible to solemnize the religious laying of a cornerstone. I participated in a similar ceremony in the capital itself, in the colony 'del Valle,' without any protest being made.

"Legal opinion was strongly in favor of my right to participate in the ceremony. One distinguished lawyer pointed out that according to Article 24 of the Constitution, public acts of worship can be celebrated in the churches and in private houses and declared that the property of an individual should beyond doubt be considered part of his residence. Such was the case at the Mountain of Cubilete.

COMMENT OF CATHOLIC ORGAN

Archbishop Filippi called attention to the comment made by La Dama Catolica, the national organ of the Union of the Catholic Ladies of Mexico, regarding the attitude adopted by the Freemasons of Mexico City with respect to the religious observance at Cubilete.

"The Masons of this city," says La Dama Catolica, "thought proper to make themselves ridiculous by a protestation published in the press of the 14th instant against the flagrant violation made of the Reform laws by the traitorous party called clerical in arrogating to themselves the faculty of raising a monument to Christ the King (?) on the Mountain of Cubilete—an act penalized by our laws."

"First: What does not exist cannot be violated, and nothing exists actually that can be called 'Reform Laws.' These laws were incorporated in the Constitution of 1857, and it is evident that they were abolished when said Constitution was abolished. The precepts or articles which it was desired should remain in vigor were incorporated in the Constitution of 1917. To this, then, we must refer and nothing else.

"Second: All the Mexican people belong, therefore, to the

'traitorous clerical party' that wishes to erect a monument to Christ the King, since from every part of the Republic offerings have been sent for the monument; because it is Catholic Mexico that is raising it, and the Catholics in Mexico are such an overwhelming majority that they will be classed as the total.

"Third: The Cubilete is the private property of Dr. Macias. By the erection of the monument on it with the owner's permission no one arrogates to himself any faculty whatever. Where, then, is 'the act penalized by our laws?'"

"Fourth: The contemptuous question mark placed after the expression 'Christ the King,' as well as the spirit of the entire protestation shows forth in the clearest manner the unmasked rage of the lodges. Nevertheless, we are wearied by hearing Masonry proclaiming itself neutral, a philanthropic society, mutual aid, etc. Let this open the eyes of any candid fool who may yet need to be enlightened.

"His Excellency, the Apostolic Delegate, has given to his offenders a lesson of delicacy and dignity. Without a word of reproach or defense, refusing courteously every offer of diplomatic or legal steps in his favor, he retires silently from the country, he loves so well, and where, in return, he is so loved so sincerely, so heartily venerated."

CATHOLIC SOCIETY NOTES

Mrs. F. J. Gaudet was elected President of the Catholic Women's League of the Sault at the third annual meeting held in the Knights of Columbus Club Rooms here.

The reports of the officers and committees were very satisfactory showing an increase in the activities of the League of one hundred per cent. over the previous year.

One of the features of the secretary's report was the account of the distribution of hundreds of bottles of milk to the children of various families in the Sault, in need of assistance. Donations were also made to various public institutions for charitable work during the year.

Greetings were read from Miss Guerin, of Ottawa, Dominion President of the League, and also a letter from Rev. Father Rousselle, of Elk Lake, acknowledged with a note of appreciation on the six boxes of goods brought by the League in aid of the Halesbury fire sufferers.

A very hearty vote of thanks and appreciation of the splendid work done, was tendered the retiring officers. The following ladies will hold office for the year 1923: President, Mrs. T. J. Gaudet; 1st Vice, Dr. C. McCarthy; 2nd Vice, Mrs. M. J. Mahon; 3rd Vice, Mrs. J. J. Fitzpatrick; 4th Vice, Mrs. S. O'Connor; Recording Sec., Mrs. D. A. Mundy; Corresponding Sec., Mrs. H. L. Bottrell; Treasurer, Mrs. E. A. Schnurr.

ACADEMY OF SCIENCES HONORS PRIEST

Paris, Jan. 12.—The Academy of Sciences has elected as a corresponding member in the Section of Chemistry, a priest, Canon Senderens, professor of chemistry and scientific director of the Catholic Institute of Toulouse.

Before specializing in chemistry and industrial chemistry, Abbe Senderens became famous for the services he rendered to the vineyards of his district. In 1884 he discovered a means of saving the vines of Bas-Languedoc by a process which was communicated to the Academy of Sciences by Pasteur.

As a result of his work, Abbe Senderens was entrusted with several missions, and was successful in combating phylloxera. He was also for several years head of the Commissions charged with the study of methods for the destruction of mildew and black-rot.

But the reputation established by Abbe Senderens in the scientific world is due above all to his study of catalysis, pursued in collaboration with M. Sabatier, professor of chemistry at the Faculty of Sciences of Toulouse, and winner of the Nobel prize a few years ago. Together the two scientists invented some new and easy methods for preparing all sorts of chemical compositions which were formerly difficult to obtain. In particular, they revolutionized certain branches of industry by transforming certain oils so as to make it possible to use them for the manufacture of soap, candles, etc.

Abbe Senderens also discovered a method for preparing incomplete carbides, ether-oxydes, ether-salts, etc.

Abbe Senderens was several times chairman of the chemical section of the congress of the French Association for the Advancement of Science.

His scientific work does not absorb his whole time, however, and Abbe Senderens has not neglected his duties as a priest. Doctor of philosophy as well as doctor of science, he published in 1908 a "Scientific Apology of the Christian Faith," which has already run through four editions. It treats, from the viewpoint of Catholic doctrine, of the origin and formation of the universe, the origin and development of life, the origin of history and the destiny of man, and answers the criticism and objections of the enemies of belief in God.

In addition to electing Canon Senderens to membership, the Academy of Sciences awarded various prizes to scholarly ecclesiastics. A prize of 4,000 francs was given to Abbe Colin, assistant professor at the Catholic Institute of Paris, for his work in connection with vegetable physiology; a prize of 1,000 francs to Abbe Tailhard de Chardin, lecturer at the Catholic Institute of Paris for his thesis on the mammals of the French eocene. A prize of 8,000 francs was also awarded to Mademoiselle Andree Chaudon, attached to the laboratory of vegetable physiology of the Catholic Institute for her physico-chemical study on the inversion of sugar, published in collaboration with Abbe Colin.

A WORTHY WORK

The Alumni Association of Newman Club has seized another opportunity of fostering Catholic Social Service Work. This is the organizing of a patients' library in St. Michael's Hospital, Toronto.

Books are at present being collected and catalogued and in a few days the library will be in operation. Teams are being organized among the girl students at Newman Club—they will visit the hospital three days a week and by means of small wagons pushed by hand will convey to each ward a generous assortment of books. In this way the individual taste of every patient will be catered to, and wonderful curative and educational effects are sure to follow.

Appeals are being made by the Alumni Association of Newman Club to help this worthy work and Catholic Ontario is responding generously.

The Library Committee appointed by the Alumni Association of Newman Club are Misses Florence Quintan, Winifred Prendegast, Ruth Agnew, Helen McDonnell, and Dr. Frank O'Leary.

Donations whether of books and magazines or of money may be addressed to the Library Committee, St. Michael's Hospital, Toronto.

NEW BOOK

PRAYER BOOK OF EUCHARISTIC DEVOTIONS

Compiled and amplified by Rev. Thomas J. O'Brien. Introduction by Right Rev. Thomas E. Molloy, D. D., Bishop of Brooklyn, New York; 300 pages. Round corners. Gold title on front and back cover. Cloth, red edges, \$1.50. Flexible leather binding, gold edges, \$2.25. Genuine morocco, red under gold edges, \$3.00.

The title of this new prayer book is descriptive of its predominant motif—not only does it give the liturgical and popular forms of pious exercises with which the faithful are accustomed to honor Jesus Christ in the Holy Eucharist, but meditations and prayers for such universal devotions as the Rosary and the Stations of the Cross are directed toward the Real Presence of Jesus on our altars. Father O'Brien is the Diocesan Director of the Priests' Eucharistic League, and his offering is at once a complete prayer book and a spiritual treasury, for he has given preference throughout to the prayers of the Breviary, the Raccolta and the Roman Missal, whereby many indulgences can be gained.

The six sections of the book provide material for devotion for every occasion. (1) The Mass of the Blessed Sacrament is given in full, in extra-large type, with notes on ritual; such parts as the Credo, Gloria, etc., in both Latin and English. (2) There is a rich selection of prayers and hymns for Holy Communion, and (3) the services of Benediction are supplemented by indulgent prayers and ejaculations for a Short Visit. (4) A complete service for The Holy Hour of Adoration before the Blessed Sacrament is so arranged that the leader can follow it—prayers, readings, hymns—from start to finish. Then is added a valuable section in which readings for the four quarter-hours of the Holy Hour are given for each month of the year and for four special occasions. The subject for each month is related to the Holy Eucharist—as, for example, May: Our Lady of the Blessed Sacrament; and June: The Sacred Heart in the Holy Eucharist. Section 5 comprises prayers for various purposes—Litanies, Eucharistic Stations of the Cross, Eucharistic Rosary, etc., and Section 6, the Mass prayers, procession hymns and ceremonies of the Forty Hours' Adoration.

The book is dedicated to the memory of Venerable Peter Julian Eymard, Founder of the Congregation of the Blessed Sacrament, and in recommending it to his priests and people, the Bishop Molloy comments on the "orderly and attractive grouping of the devotions" (which is greatly assisted by the very careful arrangement of type and spacing, and on the "wise and practical selection of venerable and richly indulgent prayers."

"The Prayer Book of Eucharistic Devotions" is of inestimable value to both priest and people, for it presents an order of exercises for the Holy Hour which in actual use has been followed with success, and it gives all Catholics "a pleasing opportunity for spiritual enrichment, to awaken a wider and deeper interest in God's Sacramental

Presence and to bring greater glory to the Eucharistic Christ." (Bishop Molloy.)
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DIED

NEVEN.—At Chicago, on 14 January, 1923, Mrs. Johannah Neven, formerly of Dublin and Stratford, Ont., in her ninety-second year. May her soul rest in peace.

DOYLE.—At his late residence 285 Fourth Street, Midland, Ont., on Saturday, December 30, 1922, Mr. James Doyle, Sr. May his soul rest in peace.

MULHALL.—At Proton, on Friday, Jan. 10th, 1923, Mary Mulhall, (nee Mary Marrie) widow of the late William Mulhall, aged sixty years, four months. May her soul rest in peace.

MCAUGHTON.—At St. Joseph's Hospital, Guelph, on Saturday, January 27th, 1923, James McNaughton, formerly of the Township of Guelph. Funeral took place from his late residence 69 Cambridge Street, Guelph, on Tuesday morning, January 30th. Interment in the R. C. cemetery, Guelph. May his soul rest in peace.

Don't bother about others; be yourself; there will always be some to approve and some to disapprove, no matter what you do or don't do.

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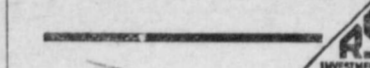
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Letters mailed since 1875 bear mostly common stamps, and these I do not care for. I collect nothing but stamps, and am not interested in buying old relics, old newspapers, books or coins. There are many stamps of different issues which are similar in appearance. It is therefore impossible for me to quote values from descriptions. I must first see the stamps.

When you have gotten all the envelopes together wrap the bunch carefully, using cardboard to protect them from becoming wrinkled and creased. Please don't write on the face of envelope—I am fully acquainted with the issues even though the postmark shows no year date. Don't use pins. Private letters inside the envelopes may be kept by you, as it is only the envelope I want. (This would not of course be possible with the old-fashioned folded letter, as the letter itself forms the "envelope.")

If you have reason to believe that your envelopes are of special value, send them by registered mail. In order to avoid having the package held up for customs examination, mark on the outside "Old Stamps, Not Dutiable." I hold myself responsible for the care of such envelopes while in my possession. On receipt I will examine them and if found of no value, or if my offer is unsatisfactory, I guarantee their safe return to you.

Make a thorough search now, before the address is lost or forgotten. Tell your friends or ask permission to look over their old letters. Many elderly people have kept hundreds of such letters, and might welcome the opportunity of realizing money for them at very little trouble and no expense.

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25	1613	3226	6452
30	1389	2778	5556
35	1179	2358	4717
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45	814	1629	3257
50	661	1323	2646
55	530	1060	2121

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