

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

NORTHEAST ULSTER DISSATISFIED

As was to be anticipated, there is already arising quite a good deal of grumbling by various Orange leaders of the northeast against their Belfast government. Sir William Allen, M. P., talking to the members of a Unionist Association, in Portadown, told them, that though their leaders were always talking of having the Imperial government behind them, he, for his part, had little faith in the present English government, or in any English government. He condemned the present English government for barring Irish cattle from the English markets, and assured them that he, in his position in the English Parliament, would attack the Imperial government for it. The Mid-Ulster Short-horn Breeders Association has also practically got up in arms against their friend, the Imperial Parliament, for the hindrances put upon the export of Irish cattle. The same grievance has aroused the ire of the Portadown Town Council, which passed a resolution aimed at the Imperial government, in the course of which resolution was one rather humorous clause. "Ulster," the resolution said, "is part of the Free State." The chairman angrily said, they should tell the Belfast government that they were not looking after their interests as they should have done. Another speaker, Mr. Gregory, said that Ulster had been sold by the Imperial government. Those condemnatory expressions have been repeated in Derry, Ballymena, Lisburn, Armagh, and in other places, and in every instance by Unionists. This is why Mr. "Billy" Cooté, M. P., has been emboldened to suggest a strike against taxes, and which has elicited from the Northern Minister for Home Affairs a public censure and a stern warning of what the consequences may be. All is not plain sailing in Northern Ireland, and the Partition is being tested in various ways and found wanting.

PROFESSOR MACNEILL UNMASKS AND FLAYS THE DOCTRINAIRE PATRIOTS

A distinguished Dublin Jesuit, Father Gannon, in the course of a recent lecture, said: "I will venture to set it down as an axiom taught by reason and history, that any nation at any point of time, as free as it was strong and as strong as it is united. It falls from freedom in proportion as it falls from strength, though it had a charter framed in Heaven and signed by all the potentates of earth."

The Irish leader, Eoin MacNeill, who competently fills the post of Minister of Education, took the utterance of Father Gannon's as a text for a recent discourse to the Irish people. As Eoin MacNeill is far and away the clearest and the ablest thinker of the present Government party in Ireland, and the most sincere and determined of them, and as his discourse, whether one agrees with it or not, is both arresting and stimulating, I set it down here as being one side of a vexed question. I may say that I disagree with many things in it—but I highly admire the man and admire his sincerity and also admire the ability with which he puts his case.

MacNeill says: "The words of Father Gannon are the known truth. Certainly people may endeavor to keep this truth out of their minds by filling their minds with self-adoratory passion and high heroic and heated rhetoric. But the truth is there all the time demanding admittance, refusing to be driven away by clamour, accusing those of moral cowardice who fear to acknowledge it."

"This truth tells them and will continue to tell them, despite their worked up passion, and will tell them when their heated clamour has worn itself out, that in making war on the nation's strength, they make war on the nation's liberty. Their boasted idealism is a pose, not for the nation's liberty, but for their own glorification. The hatred that was let loose when one of the glory-hunting ladies of the Second Dail 'hissed 'Traitor' at Arthur Griffith was not a sign of faith in a pure and sacred ideal. Arthur Griffith was called 'Traitor' because he preferred to win for Ireland the liberty that is in strength, rather than adopt a vain attitude of self-glorification."

"You have come down from your pedestal, said another of the how-glorious-we-are orators of the Second Dail to those that stood for the truth that is in the words of Father Gannon. 'You have come down from your pedestal!' It was the fear of that reproach, and not the love of Ireland that caused the truth to be rejected by those who rejected it. A wholesale moral cowardice, a fear of being told by each other that they shrink from extremes, is the cement of the opposition to the Treaty."

"It is quite true that the supporters of the Treaty came down from a pedestal. They were not alone in coming down from a pedestal. The pedestal bears the inscriptions inscribed on it by the leader of opposition to the Treaty: Doctrinaire Republicans and the Isolated Republic. He, too, when he warned us all against being 'Republican Doctrinaires' and spoke of 'the Isolated Republic' as a thing which he did not propose to maintain, was down off the pedestal. In fact he came down from it plainly enough at a much earlier stage in the proceedings when he intimated that he was willing to approach such a settlement as would bring about national unity. He did not mean unity on the Republican pedestal. He was off the pedestal when he proposed external association with an oath of fidelity to it. A few weeks ago, he wrote with repeated emphasis, that the pose on the pedestal could not be maintained. Now he is back on the pedestal, an 'uncompromising Republican.' His followers believe in his cleverness but not in him. The people of Ireland have ceased to believe either in him or in his cleverness."

The object of getting back on the pedestal at this stage is clear enough. A handful of persons, who, as their chief spokesman tells them, no longer represent the electors, have gone through the pretence of setting up a government, themselves defying the very forms of procedure which in the same announcement they declare to be valid and binding. They have a programme of proclamations and demands that have exactly the same validity as the edicts and amendments decreed by Rory O'Connor in the heyday of his 'mad escapade.' It looks ridiculous enough, especially in the light of the published correspondence. Still it is calculated to a purpose. The hope is that the Anti-Irish Diehards of the Carlton Club and the Morning Post will see the advantage of taking it seriously and making it a pretext to wreck the Treaty. We shall soon see whether there is an unacknowledged but effectual alliance between the Diehards in London and the Diehards in Ireland. Meanwhile, and to the same end, more vigorous efforts will be attempted to waste the strength which means liberty for Ireland. The loss of young lives, the desolation of happy homes, and loving hearts which lie chiefly to the charge of this uncompromising compromiser, the vast destruction of the Nation's wealth, of which the total loss must ultimately fall on the workers of the union, have all no other prospect in view but the provision of pedestals for those who think of Ireland as a country destined to hold pedestals for them. So long as they can have their pedestals and save their faces from a climb down, Ireland ought to be satisfied."

"There was a twofold struggle over the Treaty and the Constitution, a struggle to save faces and a struggle to make Ireland free by securing her in the possession of her strength. Those who believe in saving faces and occupying pedestals are on one side. Those who believe in making Ireland strong and thereby free are on the other side. Lloyd George and his colleagues saved their faces. Griffith and Collins won the substance of strength for Ireland. A nation falls from freedom in proportion as it falls from strength. The Treaty and the Constitution preserve as much strength as could possibly be preserved for Ireland. They are defective only in so far as they have failed in saving faces."

"You came down from your pedestal. Yes, we did, and those who accuse us stayed on theirs, some few of them. The others came down and got pulled up. After all, it is a great thing to have a country to play the pedestal game in."

THE DEAN OF IRISH LITERATURE

Dr. George Lifferson, who has been called to the Irish Senate, and was honored by being chosen Chairman of the very first session, is the most picturesque figure in Irish literature. He is big, ragged, noble, brilliant, a true poet, a life-long lover of, and worker for, Ireland and Irish literature—and is besides a beautiful, physically picturesque and vigorous youth of about eighty with a splendid shock of grey locks. He is the Dean of Irish literature. It should be mentioned too, that he is an eminent nerve specialist—still practicing his profession, and was a pupil of the famous Frenchman, Charcot. The following sonnet was written to the beloved doctor, by the poet, Tom MacDonagh, one of the Easter Week martyrs:

Patriot and Sage, Bard of the Gael and Gail,
Teacher and Healer, Ollamh of subtle lore,
Whose words and works to Ireland's past restore
The glory that was lost with learning's fall
In our dark passion, the immemorial

Kind knowledge weans to us the mien she wore
To your young gaze; and Master look before,
See when the children weave her coronal
Your honor is your country's still, still you give
Your life's great service under God to her,
And she repays in full, early or late.
So, that some word of mine awhile may live,
Set with your name in her love's register,
These to you I inscribe and dedicate.

SEUMAS MACMANUS,
264 West 94th Street,
New York City.

A CLEAR STATEMENT ON S. S. GRANTS

ARCHBISHOP McNEILL STATES PLAINLY THE FACTS AND THE LAW OF THE CASE

From The Globe

The claim of Hon. W. E. Ranev, Attorney-General, that he is following simply the letter of the law in withholding grants which Separate schools might have received was on Saturday commented upon by Archbishop McNeill.

"Yes," said the Archbishop, "I have seen his reference to the Department of Education Act of 1909, and there is an interesting bit of history connected therewith."

"In the autumn of 1915," he continued, "representatives of the Separate schools drew the attention of the Hearst Government to some effects of the act in question. They did not object to a distribution of grants designed to promote educational efficiency, but pointed out that the British North America Act provided that the total grant payable to those schools must be based on school attendance, and that, therefore, no part of the total grant could legally revert to the Consolidated Fund."

DISTRIBUTION OF BALANCE

"The Government acquiesced in this constitutional view of the matter," said His Grace, "and instructed the Department of Education to distribute among the Separate schools any balance of the total grant remaining after a first distribution, according to the Department of Education Act. This was in 1916. The supplementary cheques were prepared, but the Provincial Auditor refused to countersign. He cited section 5, sub-section 5, of the Department of Education Act, which provides that any part of the sums allotted to the Separate schools which shall not be required to pay the amounts to which such schools shall be entitled on the respective bases mentioned in clauses (d) and (g) of subsection 1 shall lapse and become part of the Consolidated Revenue Fund."

"As a result a portion of the Separate school grant for 1916 did lapse and revert to the Consolidated Fund."

CONSTITUTIONAL QUESTION

"Then the Government submitted the constitutional question to the Attorney-General's Department, and the law officers of the Crown advised that said subsection 5 was ultra vires in so far as it provided for a lapse of any part of a Separate school appropriation."

"Subsection (d) provides that the amount of grant payable to each board shall depend in part on the grade of the teachers' certificates and the length of their professional experience; subsection (g) provides that, in the case of rural schools all grants shall be apportioned on the basis of the salaries paid to the teachers, the value of the equipment, the character of the accommodation, the grade of teachers' professional certificates, the length of their successful experience, and the amount of municipal or school assessments."

"Both these subsections begin with the words, 'subject to the regulations,' and Section 5 (k) empowers the Lieutenant-Governor-in-Council to make regulations for the apportionment and distribution of all money appropriated by the Legislature for educational purposes."

"The Government then had before it:

(1) The advice of its law officers.
(2) The power conferred by Section 5 (k) of the Department of Education Act.

SALARIES IN SEPARATE SCHOOLS

"The equity of the case, showing that rules drawn up for the Public schools might not be fairly applicable to the Separate schools. For instance, the numerous teachers in the Separate schools who are members of religious communities are not actuated by considerations of salary. An increase of salary in their case would not be an index of greater efficiency, and, as a matter of fact, the salaries paid to them are always lower than the salaries of other teachers. Again, these teachers, prior to 1907, were not

obliged nor expected to submit to examination for the purpose of certificate classification. It was not reasonable to base school grants in 1908 or for many years to come on such certificates as they could obtain under changed conditions of the law. Lastly, the revenue obtainable by Separate School Boards under the Assessment Act placed them at a disadvantage in regard to equipment, accommodation and salaries, through defective provision of the law assessing private and public service corporations for school purposes."

PRO RATA INCREASE

"On the 19th of June, 1917, an Order-in-Council was passed empowering the Minister of Education to make a pro rata increase in all school grants, based on the provisions of the Department of Education Act, whenever the total amount voted by the Legislature was in any year more than sufficient to pay such grants."

"The Provincial Auditor accepted this Order-in-Council as sufficient authority and the full grant was paid to the Separate schools in the years 1917, 1918, 1919, 1920 and 1921."

"The Order-in-Council referred to was duly reported to the Legislature at the next session. No exception was taken to any part of it, and, according to section 27 of the act, thereafter it had the force of law."

"How anyone can now claim that there is a legal doubt to be removed is the mystery of the present entanglement," said the Archbishop.

THE ALTERNATIVE VOTE

STEP TOWARD PROPORTIONAL REPRESENTATION

Ronald Hooper, Hon. Secretary, Proportional Society of Canada, in Farmers' Star

The Alternative Vote method of election, as it is known in Great Britain and in Canada, (or the Preferential Ballot, as it is called in Australia and elsewhere), is a very modest reform of our present inequitable method of electing representatives. It does not pretend to give Proportional Representation to the various parties throughout the country. It has been devised merely to meet the growing menace of the split vote. Under our present system, when there are more than two candidates for a single seat it is possible that a minority of the voters, and the majority may be actually opposed to him. The increase of three, four, and even five-cornered contests in Canada is becoming very marked. In the recent Dominion general election there were no less than one hundred and forty of such contests, and in seventy-four of these cases the members elected secured only a minority of the votes polled in the respective constituencies—in a few instances barely more than 35% of the total. The object of the Alternative Vote method is to ensure that in a three-cornered, four-cornered or five-cornered contest in a single-member constituency effect shall be given as far as possible to the wishes of the majority of the electors voting. The Alternative Vote allows electors to indicate on their ballot papers to what candidate they would wish their votes transferred if the candidate of their first choice is at the bottom of the poll and no candidate has an absolute majority.

From the above it is readily seen that the term "Alternative Vote" means the Single Transferable Vote applied to a single member constituency when more than two candidates are running for election.

ILLUSTRATION OF ALTERNATIVE VOTE

An explanation in some detail of an election with the Alternative Vote method will be of interest. The voter marks his ballot in the same way as he would in a P. R. election. He places the figure "1" against the name or the candidate he wishes to see elected, and the figure "2" against the candidate to whom his first choice candidate is at the bottom of the poll. For example, a Liberal voter might be supposed to have marked his ballot thus:

Candidate	Voter's Preference
Brown (Liberal).....	1
Jones (Conservative).....	3
Smith (Progressive).....	2

After the first choice are counted the result is found to be as follows: Jones (Conservative)..... 5,000
Smith (Progressive)..... 4,000
Brown (Liberal)..... 3,000
Now Jones, though at the head of the polls, is not declared elected as he has not received the support of a clean majority of the voters. Instead, Brown is eliminated and his ballots are distributed to the second choices indicated on them. It is found that Smith is marked as second choice on 2,500 of these ballots and that Jones is second

choice on the remainder. The final result of the voting would then be as follows:

No. of First Choice	Transferred from Brown	Result
Brown (Lib.) 3,000	500	3,500
Jones (Con.) 5,000	2,500	2,500
Smith (Pro.) 4,000	2,500	6,500

Smith, not Jones, would be declared elected. It is clear that the election of Smith is much more in accordance with the wish of the voters than the election of Jones would have been.

THE CASE FOR AND AGAINST

It may at once be said in criticism of the Alternative Vote, that its adoption would not ensure a Parliament that would represent in miniature the political thought of the nation. Only Proportional Representation can do that. The election results throughout the country as a whole might be just as disproportionate under the Alternative method as they so frequently are under the present system. Minorities in each of the constituencies would still remain unrepresented.

On the other hand, the Alternative Vote would at least secure the election of the most representative candidate in each constituency where it was applied. A member could no longer secure election, 65% of whose voting constituents would not, as in some cases at present, be practically disfranchised. Then, too, the split-vote bogie would be finally laid to rest; nominations would be freer and more democratic in their nature, and the voters might have a wider range of candidates from which to make selections. Also, a voter could mark his ballot exactly as he pleased, without having first to consider whether his vote would be thrown away by so doing; for his first choice of candidate being defeated, the ballot would automatically be used for the benefit of his second choice. Thus a political party would be better able to gauge its real strength or weakness. A voter would no longer say, as Mr. E. S. Woodward, a Labor representative from Victoria, B. C., said before the Canadian National Industrial Conference in 1919, that he did not vote for the Labor candidate in the previous general election because he knew his vote would have been wasted, and he would have been deprived of the opportunity of expressing his opinion as between the Liberal and Conservative candidates.

It would be a splendid thing in the writer's opinion, if P. R. could be applied throughout the whole province, but there are no doubt practical difficulties in the way of its complete adoption all at once. But its immediate application to certain selected areas is quite feasible and greatly to be desired, and in the meantime the use of the Alternative Vote in single member constituencies would accomplish a very useful purpose. In the first place, the method of marking the ballot is exactly the same as under true Proportional Representation. The voter marks the figures "1," "2," "3," and so on, against the names of the candidates on the ballot paper in the order of his preference for them. In the second place, the process of counting the ballots under the Alternative Vote, though simple, is similar in many respects to the process of counting under the complete P. R. system. The use of the Alternative Vote, therefore, by preparing both the voters and the returning officers and their staffs, would ensure the more complete success of the first Ontario provincial election under true P. R.

AMERICAN WORKER

ADDRESSES CATHOLIC WOMEN'S LEAGUE

Montreal, January 20.—Industrial and social problems as they affect the sphere of women's activities were discussed by Miss Agnes Regan, executive secretary of the National Council of Catholic Women, who addressed the local branch of the Catholic Women's League, here this week.

Declaring that the increasing freedom of action accorded women under modern conditions increases their obligation to society and pointing out several instances in which, she said, there is need for the introduction of the Catholic viewpoint, Miss Regan said:

"One of the greatest things in this Catholic feminist movement, is that the Catholic women of the world have been brought together. The organization of Catholic women is one of the great movements in the Roman Catholic Church today. We are organizing not to defend our rights, but to give the service we should render our countries. Your duty extends beyond your homes; it is national, even international!"

The speaker briefly sketched the organization and history of the National Council of Catholic Women, as one of the activities of National Catholic Welfare Council. "Our great problem today," she declared, "is that of Catholic educa-

tion. We have no outside support at all for our schools, hence our problem is a greater one than yours. But you want to be alert to the situation here. 'National' education as we define it, embodies the old American ideal of national education which put the right of the family before that of the State. Surely parents have a right to choose what type of education their children should have."

Miss Regan emphasized the need for action along Catholic lines to combat the increasing prevalence of the divorce and birth control evils.

"There is also the problem of living conditions in our large cities," she said, "where there are not enough homes and too many boarding houses. There are so many needs which we should endeavor to meet, the need of bringing about a saner idea of amusement, the need for religious education of children, and of raising the standard of the moving pictures, the greatest educational agency—mechanical agency—which the world has ever seen. We have a heavy obligation laid upon us; we are to show the world that the Catholic Church has the fundamental principles upon which society rests. To accomplish our purpose we must work in a spirit of unity."

JUDGE LINDSEY TELLS OF THE APPALLING MARRIAGE CONDITIONS

New York, Jan. 15.—Startling statistics showing the prevalence of divorces and separations in proportion to the number of marriages, were cited here by Judge Ben B. Lindsey of Denver, Colo. in support of his assertion that "as a social institution, marriage has failed."

"For every marriage in Denver during 1922 there has been a separation," he said. "For every two marriage licenses issued there has been a divorce suit filed. Think of it—in the last four years the marriage and divorce ratio has changed from four to one to two to one. These statistics show the number of separations arising from non-support and desertion which have come under the observation of my own Domestic Relations Court."

"In Chicago last year reports showed that there were 39,000 marriage licenses granted and 13,000 divorce decrees signed. Remember that the decrees signed did not represent all of those filed, nor the large number of separations. You see at once how lamentably marriage has failed."

Another striking tendency pointed out to Judge Lindsey is the actual decrease in the number of marriage licenses issued, to explain which he offers the explanation that many persons are dispensing with what he calls "the conventional formality of marriage."

"In 1920 there were 4,002 marriage licenses issued in Denver," he said. "Compare that with the 3,000 in 1922 and it makes you think doesn't it?"

The economic independence of woman is another vital reason for the failure of marriage," in Judge Lindsey's opinion. He does not think her economic independence a bad thing but believes it is bringing about a new standard of living. Elaborating on this theory he said: "I mean that since so many people fail to live together after the conventional formality of marriage, they are justifying themselves in living together without that formality. If they disagree, a separation is much simpler than the expenses and difficulty of a divorce. Thousands are doing this without making a general announcement before the world at large. But they are justified in their small groups—in their own little worlds. How long will it be before these little worlds merge and form the big world?"

FASCISTI TAKE OVER SEMINARY

New York, Jan. 15.—Italian Fascisti have taken over the seminary known at St. Joseph's Mission House at Brixen in the southern part of Tyrol, according to word received from Rev. Xavier Sparber, the superior, who declares in his letter that the "Fascisti are violent Freemasons."

"You will be surprised to learn," writes Father Sparber, "that the Fascisti of Italy have robbed us of our college on the plain that it is urgently needed for Italian schools. We had to clear out, for the time being at least, and take refuge in private quarters in town. We find that we are being hindered in our work in every way possible."

The house that is said to be taken over by the Fascisti is a preparatory seminary founded by Cardinal Vaughan for Mill Hill, England, and is well known to many American priests.

Happy is the heart to whom God has given enough strength and courage to suffer for Him, to find happiness in simplicity and the happiness of others.

CATHOLIC NOTES

In 1882 there were in England, Wales and Scotland, 120,000 Catholics; there are now 2,600,000.

More than fifty thousand Argentinians participated in the religious ceremonies which marked the solemn crowning of the statue of Our Lady of the Rosary of Neuva Pompeya, in Buenos Aires.

The Very Rev. Joseph Hanselman, S. J., American assistant to the Father General of the Jesuit Fathers, and former provincial of the New York-Maryland Province, died in Rome on Tuesday, Jan. 16, at the age of sixty-six years.

From 1822 to 1922 the number of Catholics in Sweden and Norway has increased from 100 to 5,147; in Denmark, from 100 to 8,780; in Holland and Luxembourg, from 350,000 to 1,950,000; in Northern Germany, from 60,000 to 469,000.

San Michele, Rome, was the first institution for "the reformation and education of criminal youths." It was founded by Pope Clement in the year 1704. The marble slab on the wall read: "It is little use to restrain criminals by punishment unless you reform them by education."

The grand medal of gold of the Paris Salon was awarded this year to a religious work, a statue of St. Francis de Sales by the sculptor Descatoire. This statue was selected by the judges over 820 works exhibited. The monument will later be placed on the shore of Lake Anney by the town of Anney where the remains of the illustrious bishop are guarded.

The main buildings of Rock Hill College, conducted by the Brothers of the Christian Schools at Elliott City, near Baltimore, were destroyed by fire on Tuesday, Jan. 16, with a loss estimated at \$300,000. The buildings contained the college dormitory, housing 150 students, the chapel, administration offices and gymnasium. There were no casualties. Authorities are investigating the cause of the blaze.

Vigorous measures are being taken by the Catholics of Bavaria to resist attempts to abolish the religious schools in that country. Under the auspices of the Bavarian Hierarchy, a petition urging the retention of the religious schools has been circulated throughout the country with the exception of the small area included in the Saar district. So far, 2,194,057 persons have signed the petition.

Rome, Jan. 4.—The library of the famous Italian family of which Prince Chigi is the head has been presented to the Vatican Library by the Italian Government. The collection contains many valuable manuscripts and books, especially those relating to the Pope Alexander VII, who was a member of the Chigi family. In 1910 Prince Chigi sold the family palace to the Italian government. It was used to house the Ministry of Colonies and later for the Foreign Office.

Rome, Jan. 18.—His Holiness, the Pope, sent as an Epiphany gift to Their Eminences, Cardinals Schulte, Bertram, Faulhaber and Piff, one million lire for the relief of the suffering children of Central Europe. His Holiness also sent to the Papal Mission for Russian Relief eighty tons of clothing and other material for the starving Russians. The Mission is now feeding 60,000 persons. The creation of a new relief station at Orenburg is imminent. The Vatican has been informed that Catholic churches in Petrograd and elsewhere have been reopened for public worship.

Genoa, Italy, Jan. 18.—Much Irish interest centres in Genoa, the historic town in which is to be held the Italian National Eucharistic Congress of 1923. It is the place where the great Daniel O'Connell, the Liberator, died, and thus holds for the Irish heart memories most dear. It was in 1849 that O'Connell gave back his soul to his Creator. Aside from its interest to the Irish and their descendants in other lands, Genoa is also noted as the birthplace of Christopher Columbus, as well as of two Supreme Pontiffs of the Church. Memories of Dante are also vividly recalled here.

The latest official statistics of the number of Catholics in the British Empire, says America, place the total at 14,439,941, an increase of 259,630. The conversions in England and Wales for 1921 were 11,621, a decrease of 1,000 on the figures of the previous year. Increases in conversions, however, were shown by various dioceses. There has been an increase, too, in priests, churches and schools. The growing regard in which Catholics are held was manifested during the past year by various public tokens. Perhaps the most conspicuous was the conferring of the degree of Doctor of Civil Law upon Cardinal Bourne by the University of Oxford, an honor that is considered very exceptional, and is bestowed as an acknowledgment of signal service rendered the nation or humanity.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER II.
A SINGULAR MEETING

In one of the loveliest spots of Ireland, where lofty mountains looked protectively down on a green valley that wound about them, and in the distance, the white line of a broken and rock-girded coast gleamed in the sun, stood one of the better class of country cottages. Its white-washed exterior, and the care and taste shown in the garden surrounding it, bespoke for its interior unusual neatness and thrift.

An English officer, sauntering with careless gait, though his face would seem to betray the existence of anxious and perplexing thought, paused as he neared the cottage, and looked admiringly on the tasteful surroundings. Thence his eyes wandered to the picturesque scene beyond—the mountains, the shore. A short distance away, on the other side of a narrow stream, stood a large dark stone building; it looked strange and isolated, and its apparent massive strength, together with its shape, would give something of the impression of a deserted castle.

With his curiosity aroused, the officer walked more briskly, and, arriving at the cottage, he found the door broadly open. Within, an attractive looking, Irish girl was spinning her back to the entrance at which stood the interested spectator, and she was singing as she worked. It was a simple ditty, but one so plaintive, and trilled out in such an exquisitely sweet voice, that the soldier feared to make a motion lest he should interrupt the strain.

When it ceased he knocked, but so timidly that the girl did not hear him. He ventured to repeat the sound; she turned shortly, without, however, pausing in her work, and bade him enter.

"Pardon my intrusion," he began, "but I wished so much to know the name of this charming spot, that I have ventured to enter."

The name of this charming spot, with an amusing mimicry of his own words, "is Drommacochol. She still continued her work, not even glancing at him, and somewhat embarrassed by her indifference, he hesitated a moment before he said:

"I want to go to Cahirciveen, but I confess to some curiosity to learn a little of this romantic-looking place before I am directed thence."

"If you will take my place at the spinning-wheel, I will bring some one to you who will answer your questions."

She stopped her work and looked at him now, but in a provokingly defiant manner, her dark eyes brimful of suppressed mischief, and her mouth curving into a half sarcastic smile.

The officer was completely non-plussed; he glanced at his hands for an instant, without knowing why he did so; they were white and dainty compared with her red, but small and shapely ones.

The Irish lass was growing every instant more tantalizing. "Don't," she said, observing his hasty glance at his hands; "it might put them out of shape."

In sheer desperation he attempted to work the spinning-wheel as he had seen her do, but peal after peal of merry laughter greeted his awkward attempts. Her Majesty's officer was never in such a trying position—better could he have borne the fire of a dozen muskets than the taunting mirth of this provoking girl, half-mad though he suspected her to be. His face flushed, and the perspiration rolled from his forehead, yet fear of more severe ridicule prevented him from resigning the humiliating task.

"Go and tell your mistress," he said, "that I would like to see her."

"My mistress! umph!" she repeated; and what name shall I give to my mistress?" with provoking emphasis on the last word.

"Captain Dennier, of her Majesty's—Regiment," he said.

"Captain what?" with an air of amusing stupidity, as if the name was too difficult for her pronunciation. Almost irritated, he was about to repeat it, but she interrupted:

"Don't trouble yourself to say it again—I shall describe you to my mistress, and that will do."

What that description of him would be, and especially what it would be of him as he appeared in his present position, the aristocratic captain too well knew; and as his vivid imagination pictured the mirth which perhaps another provoking Irish girl would have at his expense, he was tempted to chafe at the fate that had led him to Drommacochol, and his own folly that had placed him in such a position.

"He mistakes me for the servant," muttered the girl, laughing to herself, as she hastily repaired to an upper chamber.

There, engaged in graceful needle-work, sat a young woman some years the senior of her who so hurriedly entered, but so fair in face and form that she seemed out of place amid her neat though homely surroundings.

"Oh, Nora!" burst out the newcomer, "I have the funniest sight in the world to show you—one of Queen Victoria's officers spinning our linen."

"What!" was the almost affrighted exclamation; and the young lady addressed as Nora dropped her work and stared almost agast.

"He mistook me for the servant, and he wanted to be directed somewhere, and to learn something of this beautiful spot; and he was so elegant-looking, and so courtly, that the thought just popped into my head to put him at the spinning-wheel, for a bit of revenge, you know; so I told him I'd bring my mistress to him, and she would answer all his questions. He gave me his name, Captain Dennier, of her Majesty's—Regiment. Oh, Nora! he makes the drollest sight at the wheel!"

"Now, Clara! how could you do such a thing; it was positively unkind!" and the lovely speaker looked reprovingly at the laughing girl.

"How could I do such a thing?" was the reply, in a tone that increased in spirit with every word. "I could heap confusion and shame upon every one of them who left us as we are, who took from us the hope and comfort of our lives; but the English, I hate them, and I could crush them."

She looked the personification of her ardent and bitter feeling; her slight, small form drawn to its full height, her cheeks flaming, and her dark eyes alight with all the fire of passionate emotion.

Nora rose, and putting her arm about the angry girl drew her to her.

"Hush, Clara; did not you promise Father O'Connor, only the other day, that you would strive to quiet these bursts, that you would be more Christian, more forgiving?"

"I know it," half sobbed Clara, "but I cannot help it; the very sight of that man as he stood in the doorway seemed to rouse my most bitter feelings."

"Then we shall go down immediately, and apologize to him for the indignity to which he has been subjected," said Nora, quietly.

"Never!" vehemently answered Clara, withdrawing from the arm which still clasped her; "if you will have so little spirit, Clara O'Donoghue shall not forget that she is one of the trampled and outraged Irish."

A sigh was the only response from Nora, and flinging about her a white shawl which had dropped from her shoulders on rising from her seat, she prepared to descend to Captain Dennier. Clara dried her eyes, shook down her curls, which had been fastened in a massive twist at the back of her head, unpinned her dress, that had been gathered about her for greater convenience in her work, and followed.

The captain had ceased his awkward attempt to spin, but he remained standing by the wheel, with one hand resting upon the latter. The absence of his messenger seemed unaccountably long, and in much trepidation he watched the door by which Clara had gone for her mistress.

A rustle of a garment, and the loveliest woman he thought he had ever beheld stood before him; a woman so fair and fragile-looking that for an instant one might deem her some supernatural visitant. The white shawl draped gracefully about her was hardly whiter than her face, but the transparent hue was not that of disease, but a complexion that had never been touched by a foreign sun. Her jet-black hair twisted in heavy bands about her head and her large, black, pensive eyes rather increased the ethereal look of her countenance.

The officer, in his surprise at this unexpected vision, remained standing by the spinning-wheel, and did not recover his self-possession till the lovely new-comer, advancing to him, said in a sweet, low voice:

"Captain Dennier, I presume, one of her Majesty's officers; permit me to apologize for the prank which my mischievous companion has played upon you in requesting you to spin."

Clara had arrived in time to hear the apology, and standing on tiptoe behind Nora, who was considerably taller, so that her face, charming in its setting of short, clustering brown curls, looked over the latter's shoulder, she interposed:

"And permit me, Captain Dennier to introduce to you my mistress, Miss McCarthy, and to say that it is against my will that any apology has been made to you."

Nora's hand was over Clara's mouth, and Nora herself was blushing till her forehead and neck were scarlet.

Captain Dennier, with an effort, recovered his self-possession. Bowing low, he said with persuasive grace of manner:

"Pardon, ladies, my apparent intrusion, but the beauty of this charming spot tempted me to enter, in order to inquire about the interesting objects I saw, as well as to ask my way to Cahirciveen. I should particularly like to know about that building which stands out so picturesquely before us."

He pointed through the open window to the dark, solitary edifice which had attracted his attention before entering the cottage.

"That," answered Nora, sadly, "was once our home, but the estate becoming encumbered by debt has passed from our possession; it is now in the market to be sold."

"Yes," spoke up Clara, at the same time withdrawing from Nora so that the latter's hand might not restrain again her impulsive speech, "and tenacious, it stands a memento of that oppression which would take from the Irish even the shelter of the poorest home. We, to whom each spot of the old house

is so dear, cannot now pass its threshold."

A shade of sadness crossed the officer's face, as if some cord had been struck in his own heart which responded to the wounded and bitter feelings he had aroused in Clara. He advanced to her, saying gently:

"Let not the wrongs my country may have done your land be a reason for enmity between us as individuals. We at least may not hate each other, and I assure you on my word of honor as an officer that I admire and revere the virtues of many of your country people."

Clara retorted quickly: "And yet you are down here on her Majesty's commission, to capture and to bound to death many of those whose virtues you say you admire and revere; how consistent are your remarks!"

"Pardon me," he broke in, now warmly desirous of establishing himself in her good opinion, "and listen to me. I cannot disapprove the putting down of rebellion by my country, however much I may deplore the suffering it entails on the poor victims of foolhardy patriotism."

"Enough, sir!" answered Clara, her eyes flashing, and her lip curling with scorn; "you have suffered contamination by coming here; my brother is one of the victims of foolhardy patriotism, and for it he is now a penal convict in Australia."

She turned away, her anger giving place to a passionate burst of tears, and they could hear her sobbing as she ascended to her own apartment.

"Good heavens! what have I done?" and the captain's unfeigned distress was pitiable. "Plead for me," he said to Nora; "tell her I did not mean to wound her feelings; tell her that I crave a thousand pardons."

"Pray do not trouble yourself about it," answered Nora, gently. "Poor Clara has had so much to suffer in the loss of her home and the arrest and sentence of her brother that her feelings easily overpower her. Forgive her, and think kindly of her."

"Forgive her! It is I who should crave forgiveness; it is certainly enough to hunt your countrymen as we are doing without entering your rights to force you to believe in the righteousness of our work."

A form darkened the doorway—a tall, spare form in clerical dress, and with the attenuated face which speaks of long self-denial and mortification; but there was a kindness and sweetness in the pale, thin countenance, and a look of Heaven in the soft, deep brown eyes, that won high and low alike to gentle, saintly Father O'Connor. Nora flew to him.

"Oh, father! Heaven must have sent you in: our poor Clara is in one of her unhappy moods, innocently caused by this gentleman," and then with simple grace she introduced Captain Dennier, and in a few words gave the substance of the difficulty.

The gentlemen clasped hands on the introduction with more mutual cordiality than perhaps would have pleased easily-excited Clara, had she witnessed it. On the part of the priest the kindness was prompted by the truest charity, and by an involuntary admiration for the officer's frank, manly bearing; on the part of Captain Dennier the cordial grasp was prompted by a sudden and irresistible attraction for the priest, as if something strangely apart from himself had roused within and impelled him to seize the extended hand with a vice-like pressure, and look into the pale thin face with all the eager and mysterious longing of a restless and unhappy soul. The strange gaze was not unobserved by Nora; she noted it, even while she was explaining the recent singular events, and she noted also in that exchange of looks, how like in color and shape were the eyes of both young men; the expression differed, the priest's eyes wearing a look of Heaven in their intense softness and kindness, while those of Captain Dennier flashed out bold, keen glances.

"Have Clara hasten to see me, then, for I am on my way to Koss-leigh, and cannot delay. I have just seen Father Meagher, and he told me there had been trouble there between some of the people and the soldiers; that one of two poor fellows had been wounded, not dangerously, however, and as he could not see them for some hours yet, he asked me to take his place."

At that moment Clara appeared, her face still hotly suffused, and her eyes showing traces of her recent violent weeping.

"I heard your voice," she said, advancing to the priest, "and fearing you would be in your usual hurry, I hastened to see you."

"And one result of your seeing him," spoke Captain Dennier, gently, and with some embarrassment, "will be, I trust, to forgive one who has been so unhappy as to offend you."

His whole bearing, at once so noble and so respectful, for the moment won Clara's impulsive heart; the next instant, however, she scorned herself for even the involuntary yielding to the detested foe of her country. Father O'Connor's eyes were upon her, with their tender, reproachful glance, which she had never yet been able to withstand, and she repressed the sharp words almost upon her lips, and answered instead:

"I know not why you crave my poor forgiveness, but since it is so though I shall still regard you as the enemy of my country, I grant

what you ask—I—in a faltering voice, and with a deep-drawn sigh. "I—forgive you."

"And I thank you," responded the captain, with another of his low and graceful bows.

"I cannot remain longer," said the priest, "and if you, sir, desire to go to Cahirciveen, can guide you part of the way; my journey will lie somewhat in that direction."

The officer, though reluctant to leave the ladies, in whom he had become strangely interested, still gladly accepted the clergyman's offer. With a kind adieu from Nora, and an amusingly formal one from Clara, which he courteously returned, he took his departure with the priest.

TWO MELODIES

It was a beautiful and precious life that was ebbing away, quietly, serenely, despite the fierce paroxysms of pain that again and again racked the emaciated form. Though none had told him, he knew there was no hope. But somehow it did not seem to matter, for he was so weak that life with its stress of work and struggle held nothing of worth for him now. His gaze was fixed on the great Beyond, while fear and peaceful in his eyes shone the light of love and faith, the light that burning in some eyes, some faces, speaks to those who understand the message of the Sanctuary Lamp.

Presently the sufferer's sister entered the room and approached his couch, holding a great bunch of fragrant roses.

"Mrs. Gray brought them, the sweetest and loveliest in her garden," she explained.

"It was very kind of her," said the man, his feverish hand passing over the fragrant petals caressingly, and for the time he was roused from the dangerous stupor into which he had been sinking. It was feared that one might come at last from which it would be impossible to rouse him. He did not care himself, for holding so fair a vision of eternity, life to him seemed a thing of faded dreams and broken promises. Because of the innate kindness of his nature it occurred to him now that all who might console his true friend who had brought the roses that he had remembered her in his last illness.

"If she comes again, soon, you might ask her if she cares to see me," he said, and fell to thinking of her tenderly.

His thoughts were no distraction to his visions of heaven, for many things of heaven had this sweet lady taught him. "The Flower Lady," he had called her from childhood, for she lived with flowers, cherishing, cultivating them, and for her loved church, others for her friends both living and dead. So often had she laid them in the cold hands of those of her own name that now she was alone, though never lonely—her treasures were in heaven and her heart had followed there.

Close beside the dying musician the "Flower Lady's" gift continued to hold his interest. But for all their glowing beauty they spoke to him a message of death. Already, for she lived with flowers, cherishing, cultivating them, and for her loved church, others for her friends both living and dead. So often had she laid them in the cold hands of those of her own name that now she was alone, though never lonely—her treasures were in heaven and her heart had followed there.

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The little lady came close to the musician and spoke to him, but he did not seem to hear. Then, deliberately, she took away the flowers. He glanced at her then reproachfully.

"Let them stay, please, until the end," he said wistfully.

The "Flower Lady" placed a chair beside the couch and seated herself, holding the vase in her lap. The flowers compelled him to look at her, and recalled her identity to him. He remembered she had sent them to him.

"I suppose you have heard," he told her calmly, "that I am about to die?"

"Nonsense!" scoffed the little lady. "Do you think you are fit to die?"

"Not exactly," he answered, smiling, "it was not natural for the 'Flower Lady' to speak unkindly, but the question is—will I become more fit by living?"

"Why of course," Mrs. Gray responded, confidently. "Besides there is your work. Do you suppose some one else will complete it for you?"

"Complete it for me?" he repeated, wistfully. "Do you think I am so mad as to dream that my work is what it should be? Always it rings untrue to the ideal. Music at best is a prisoned spirit of heaven forever beating her wings against the iron bars that hold her. My work—what does it matter what it is worth? Stronger mine can take up what I have laid aside, for in the world's universe of workers there are no vacancies. A man drops out, another steps into his place, and the worker is not even missed."

"Believe me, it is not so," the woman answered, with deep interest. "No worker lives who ever truly takes another's place. Personality, life itself, goes into work like yours. Can another think your thoughts, dream your dreams, and set them to music as you can?"

"I had not thought of it in that way," the musician responded wearily. "To me it seemed that God would have put aside my work, to prepare for death."

"Oh, do not say that," the visitor entreated. "Aside from your work, life is worth fighting for as a thing most precious. I who have lived so long and have seen so many hopes and joys fade and perish, and so much of good will beneath the blight of evil—yet I do not claim that life is worth living. Not perhaps for the sake of its joys, though I know it has joys sweet and true, even as it has sorrows, but even for the sake of the evil that lives."

Grave, questioning eyes were turned upon her, while hope thrilled the "Flower Lady's" heart. Could she continue to hold his interest thus, the time of the dreaded stupor might pass.

"Yes, for the sake of the evil," she repeated, "in order to fight it. Oh, there are so few who fight it strongly, so many who falter and go down forever before it. Only a few strong ones, the chosen out of thousands, conquer it. You, I know, are one of these. Yet you would give up your life without a struggle."

"To be strong once does not mean to be strong always," the man warned, "and surely it is good to die with your armor on, in the stress of the battle, when you have not strayed far from your Leader."

"But it is not so with you," the other accused, earnestly. "You would drop out of the battle just because you are tired."

The musician stirred uneasily. "Dear Flower Lady," he said, gently, "in truth I am very tired, yet you ask me to struggle for life. Your flowers give me a different message. They told me that when their lives were ended, my life would end. Which shall I believe, your message of life or theirs of death?"

With swift comprehension the little woman looked down at the flowers, and saw in startled horror that one had already faded, though the other was fresh and beautiful.

"My poor flowers, they could not have given such a message," she faltered, desperately.

"They seemed to," the man replied his gaze on them once more. "You might take away the withered rose and leave me just the one now."

Slowly Mrs. Gray lifted both blossoms from the vase, fearing that in removing the withered flower she might injure the other, and gazed anxiously at that other. Suddenly a light of triumph came into her face, and she held the white rose close to him.

"Oh, friend of mine, behold there the old message, the old miracle of life. Look close. You have often helped me plant my roses. You have seen the slips placed in water and have watched the tiny fibres that later became the roots form on the stem. See how they have formed on this stalk. I must have cut it at just the right place. It means to live, many years perhaps, when it is properly planted. Is there no lesson for you here? A flower that strives to live?"

The man saw the truth of the claim.

"I, too, will strive then," he assured her, smiling, "and with all the strength that is in me. But I must remember always, though life is to be fought for as God's gift of infinite value, not the less death to be accepted thankfully—if death should be God's will."

So the stupor did not come that morning. Through the day the watchers waited in trembling hope.

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Evening fell, and the sick man sank into natural sleep. But at midnight came a sudden wild alarm, hurrying footsteps, prayers, tears—and the message we call Death.

Lovingly the Flower Lady gathered up the scattered petals of the white rose in the morning. In the hurry and confusion careless hands had pushed it from its place, and heedless feet had trampled on the message we call Life.—The Magnificat.

CENTENARY OF PASTEUR

BRINGS TO LIGHT MANY EVIDENCES OF HIS FAITH

By M. Massiani
Paris Correspondent, N. G. W. C. News Service

"In Pasteur were found three qualities so rarely combined, which make the true benefactors of mankind: power of genius, strength of character and kindness." These words of a French historian sum up admirably the life of the great Christian scholar whose centenary has just been celebrated.

It was on December 27, 1822, that Louis Pasteur was born at Dole, in Franche-Comte. His father, Joseph Pasteur, a former sergeant-major of Napoleon's army, had established himself as a tanner. His mother was the daughter of a gardener. They lived in a modest house, with low ceilings, and were good, laborious and religious people. Pasteur never failed to give them credit for the examples of courage which he had received from them and the success of the work he did. "I owe them everything," he was wont to say. "When young, they kept me out of bad company, and they gave me the habit of work and examples of the most loyal and well-filled life."

The family moved to Arbois, not far from Dole, in 1823, and as soon as Pasteur came of school age, he attended the school there. He was a good pupil and applied himself well. He was particularly gifted for drawing, and some remarkable portraits of his parents, drawn when he was twelve or fifteen years old have been preserved. But he did not concern himself with drawing. He wished to prepare himself for a professorship, and it was along this line that his studies were directed, without deviation, and with the most remarkable tenacity. At the age of eighteen he wrote to his sisters: "When one has once become accustomed to work, one can no longer live without it."

WHEN SCIENCE FIRST CALLED

Bachelor of Letters and of Mathematics, he went to Paris to prepare for the entrance examination to the Ecole Normale Supérieure, which gives the highest literary and scientific courses and trains professors for the lycées. He was poor, and found room and board in a private institution where he paid for his board by teaching the pupils between the hours of his courses. The small amount of leisure time which remained was spent at the Sorbonne listening to the courses of renowned scholars, especially those of the famous chemist, Jean-Baptiste Dumas. It was these courses which decided his vocation for the study of science.

In 1843 he entered the Ecole Normale Supérieure, fourth on the list, and from that time on he studied so hard that his family feared for his health. A letter had been served in which his father advised him to take some rest. With great good humor the old tanner wrote: "Here are the holidays at last. You are coming home with your good comrade Chapuis. I have bought for you some Arbois wine of the vintage of 1834. We have put it in bottles. We shall drink the first in honor of the Ecole Normale. There is more wit in the bottom of these hundred bottles than in all the philosophy books of the world."

What the good tanner did not know was that it was precisely in wine bottles that his son was to find the subject of the first discoveries which were to make his name famous. After having passed the examinations for the licentiate and the aggregation of physical sciences, he was assigned, in the Normal School, to the laboratory of one of the professors, who was a member of the Academy of Medicine. There he made some studies of tartar and paratarter of wine, deposits left by the liquid in the bottom of bottles and on the sides of kegs. A German mineralogist had announced the existence of certain unexplainable phenomena concerned with the composition of tartar and paratarter. Pasteur undertook to solve the enigma. After long months of work and numerous experiments, he found the solution.

EXPLAINS FERMENTATION

This first discovery, which attracted to him the attention of the scientific world was to open a magnificent series of experiments and successes. He later explained the fermentation of wine, milk and beer, a discovery of far-reaching consequences since it provided a guarantee against the adulteration of milk and wine. This was the creation of the "Pasteur method." Later Pasteur discovered the action of microbes, which revolutionized the science of medicine and surgery, revealing the mysteries of contagion and infection and making possible

the establishment of the beneficial laws of antiseptics.

These discoveries were the result of experiments conducted day and night with tireless and marvelous application. Pasteur became a professor first at Strasburg, then at Dijon and Lille, and was later appointed scientific director of the Ecole Normale. Everywhere he used every instant which could be spared from his obligation to his experiments. After his marriage, his wife, Marie Laurent, daughter of his director in Strasburg, became his most attentive and zealous laboratory assistant. Pasteur was daunted by nothing. At the Ecole Normale he first took for a laboratory an old shed which, according to the words of his first pupil, "would not be used today for a rabbit hutch." He was never tired bending over his test tubes or his microscope, in fact he gave of himself with such imprudence that at the age of forty he was stricken by hemiplegia. For two months he hung between life and death and his left side remained paralyzed.

Far from abandoning his efforts, he gave himself up to his work with renewed will. By the discovery of new methods of making vinegar, he revived and enlarged the local industry of Orleans. Later, when a mysterious epidemic ruined the raising of the silk worms in Southern France, three thousand six hundred mayors petitioned the Faculty to send Pasteur to them. The great scholar worked for two years to find the origin of the evil. He found it, and thereby assured the safety of the silk industry not only in France, but Italy, Spain and even in China to which far country the epidemic had spread. The economic importance of this one discovery can be fully appreciated when it is known that in the single district of Alsace, in France, the epidemic, in ten years, caused damage to the extent of 100,000,000 francs.

ANTHRAX ANTI-TOXIN DISCOVERED

Hardly had this great success been attained, when Pasteur set out to extirpate another great evil. France had lost each year about twenty per cent. of its horses, cattle and sheep from anthrax. After a long period of research and experiments, a decisive test was made on June 2, 1881, on a farm in the vicinity of Melun and ended in a complete victory over the terrible disease. Pasteur actually trembled with joy. The professors and veterinarians who had expressed doubts concerning his method were confounded. The disease was mastered by the discovery of the anthrax anti-toxin.

At the same time Pasteur discovered a treatment to prevent a disease common among pigs, which, in the United States alone, in 1879, had killed more than a million pigs.

It is easy to understand the statement made by the great English physicist Huxley at a public lesson of the Royal Society of London: "The discoveries of Pasteur alone would suffice to cover the war ransom of five thousand million paid by France to Germany in 1870."

Though not affecting so many people one of the most marvellous discoveries and precious benefits to humanity was the cure of hydrophobia. The Roman physician Celsus who lived in the first century of the Christian era, recommended cauterization with red hot irons a cure for hydrophobia, and no progress had been made up to the nineteenth century. Long pointed needles were plunged into the face of the victim, and Pasteur, as a child, had seen one of his comrades treated in this way. During the last years of his life he was to have the overwhelming joy of overcoming an evil which one century had bequeathed to another as incurable. In 1885 the experiments he had conducted on dogs were sufficiently successful to warrant their application to human beings. A child of nine years who had been bitten by a dog was brought to him from Alsace. Ten days after the arrival of the little Alsatian his cure was no longer a subject of doubt. From all parts of Europe, victims of hydrophobia came to Pasteur's laboratory. In Paris they had found a savior.

"BEFORE AND AFTER PASTEUR"

The name of Louis Pasteur became famous in all parts of the world. An international subscription was opened to erect an Institute where his research work and that of his disciples could be conducted under the best possible conditions. For the master had drawn around him an elite of young scholars who, trained by his example and his teachings, were to carry on his work. It was one of his disciples, and the name of Baux who, after the death of Pasteur, discovered the serum for diphtheria, and another, named Yersin, who discovered the microbe of the plague.

As Pasteur drew near the end, he could thank God that his life had been well filled and that it had served to relieve some of the worst sufferings of humanity. More than this he had the consolation of seeing that his work would be carried on by his disciples, a work so vast and so grand, that a great French scholar once said of it: "I should be inclined to make this classification in the history of medicine—medicine before Pasteur, and after Pasteur."

It would indeed have been unjust had so much merit not brought numerous honors to Pasteur during his lifetime. He was elected mem-

ber of the Academy of Sciences, of the French Academy, of the Academy of Medicine, perpetual secretary of the Institute, accorded the Grand Cross of the Legion of Honor, and the Chambers voted him a national pension. When he reached his seventieth birthday, all the celebrities of the nation assembled at the Sorbonne to pay him a tribute, and the President of the Republic himself received him and led him to the seat of honor. So many laurels, however, found him and left him very modest. When he was celebrated as one of the glories of his country, he replied by recalling the laborious humility of his parents. When his name was given to the Institute founded by international subscription, it was against his wishes and in spite of his protests. One day, when representing France at an international medical congress in London, his appearance in the convention hall was greeted with thunderous applause. "It must be the Prince of Wales coming in," he said to his son, who accompanied him. "We were wrong to come so late."

KIND TO POOR STUDENTS

He was both generous and good, distributing to the laboratories, to poor students or to the sick, the money which was sent him by his admirers. He was so interested in his "patients" that despite his multiple occupations he corresponded with them after their cure, gave them sound moral advice and often paid for the education of their children.

He was a firm believer, practicing his religion without fear and without ostentation. One time on Friday, he refused to eat meat at a banquet, and to a person who congratulated him he replied: "There is no merit in that. I am a Christian and I obey the Church." In his speech at the time of his reception in the French Academy, before the entire assembly which had met to welcome him, he proclaimed to the sceptic Roman, who had made the speech of welcome: "I see everywhere the expression of the infinite in the world; through it, the supernatural is in the bottom of every heart."

When he learned of the death of his father, he wrote to his little daughter: "He died the day of your First Communion, my dear Cecile. I had a presentiment of his death when that very morning I asked you to pray for the grandfather in Arbois. Your prayers will have been agreeable to God, and who knows whether grandfather himself did not know of them, and rejoice with poor little Jeanne (a daughter whom he had recently lost) over the holy fervor of Cecile?"

It was Louis Pasteur, also, who made to one of his friends this statement which has become famous: "After studying a great deal, I have the faith of a Breton peasant man. If I had studied more I should have the faith of a Breton peasant woman."

His religious faith comforted him during the sad trials which darkened his life, notably at the death of his three daughters. It supported him in the suffering which preceded his death, and it was grasping a crucifix in one hand, with the other in the hand of his wife, that he passed away on September 28, 1895.

HIS DEATH A NATIONAL LOSS

His death was a national loss. Never has a more impressive funeral been seen. For four days a multitude too large to be estimated filed past his coffin. On the day of the funeral the President of the Republic, the Chambers, the Academies in a body, an enormous crowd of people, walking between two full infantry divisions followed the hearse to the Cathedral of Notre Dame, where Cardinal Richard gave the oration. The coffin was then placed on a high catafalque in the center of the great cathedral square. A magnificent tribute to the dead was pronounced there, in the name of the government, by a very young member of the Cabinet whose eloquence was revealed to the public on that day, but who was later to become well known. The name of the young minister was Raymond Poincaré.

From the provisional vault at Notre Dame the coffin was later borne to the crypt of the Pasteur Institute. The great scientist rests there, by the side of his wife, in the midst of the laboratories and libraries where his memory and thought remain as an inspiration for continuous study and generous devotion to the alleviation of human suffering and infirmities. At the four corners of the tomb are four figures—Faith, Hope, Charity and Science. They are a true expression of the genius and of the very soul of the great man whose centennial is being celebrated today as that of one of the greatest benefactors of humanity.

FAMOUS DISCIPLE OF PASTEUR
Dublin, Jan. 11.—Dublin had right to assist in the centenary celebrations of Pasteur, for this city numbers among its scientists and physicians many of the disciples of the famous Frenchman.

Chief among these is a distinguished Catholic, Dr. E. J. McWeeny, Professor of Pathology and Bacteriology in the National University. Dr. McWeeny studied in St. Orner, Vienna, and Berlin (Koch's Laboratory). He is not only applied but improved upon Pasteur's discoveries. He is Bacteriologist to the Local Government Ministry for

CANDLEMAS

The Angel-lights of Christmas
morn,
Which shone across the sky,
Away they pass at Candlemas,
They sparkle and they die.

Comfort of earth is brief at best,
Although it be divine,
Like funeral lights for Christmas
gone

Old Simeon's tapers shine.
And then for eight long weeks and more,
We wait in twilight grey,
Till the high candle sheds a beam
On Holy Saturday.

We wait along the penance-tide
Of solemn fast and prayer;
While snow is hushed, and lights
grow dim

In the sin-laden air.
And while the sword in Mary's soul
is driven home, we hide
In our own hearts, and count the
wounds

Of passion and of pride.
And still, though Candlemas be
spent
And Alleluia o'er,
Mary is music in our need,
And Jesus light in store.

—JOHN HENRY NEWMAN

NON-CATHOLIC SURVEY

PAYS STRIKING TRIBUTE TO AFRICAN MISSION SCHOOLS

High praise is bestowed on Catholic mission schools in various parts of Africa by a commission which made a study of West, South and Equatorial Africa for the Phelps-Stokes Fund and various Protestant mission societies of the United States and Europe. The commission travelled in Africa from September 4, 1920, to August 1, 1921, and its report was prepared by Thomas Jesse Jones, chairman. The report has been issued by the Phelps-Stokes Fund, 297 Fourth Avenue.

Although most of the space is devoted to government schools, a general survey of education, and Protestant institutions, many pages tell of the hundreds of Catholic schools training tens of thousands of children and students. The work of the Cape Coast School for Girls is described as "effective." In Nigeria our missionaries are "maintaining important educational activities" in various provinces. Writing of the Belgian Congo, Mr. Jones says: "It is impossible to give an adequate description of the important education work maintained by the various Roman Catholic Societies." He adds a description of the more important of these "splendid schools." The Kisumu Jesuit School is "deservedly famous" though located in the tsetse fly belt, it has developed a large model farm, with 300 employees. The Fathers and Brothers are described as "men of refinement, broad education, and devotion to their work." The Sisters in charge of the Kisumu school for girls are "women of culture." The schools of the White Fathers receive the tribute of being "related to the simple needs of the people and carefully supervised." More manual training is suggested for some of the schools. However, the Fathers and Sisters of the Holy Ghost Congregation are reported to be "skilled in their work and devoted to the improvement of the children" in their charge.

The Mariannhill Institute, conducted by the Trappists in Natal, is paid the compliment of being "one of the most important schools in South Africa." This tribute is made more striking by the further statement that Natal's system of education for the Natives "is undoubtedly the most effective organization" which the commission "observed anywhere in Africa." Mariannhill "is well known for its excellent courses in teacher training and its extensive industries, and agricultural activities. Stress is laid on practical subjects, such as methods of teaching, physiology and hygiene, agriculture and the Zulu language." The institute's industrial activities include carpentry, brick-making, stone-cutting, leather work of all kinds, blacksmithing, wheelwrighting, stained-glass work, photography, tailoring, shoe-making, painting and printing. The gardens are "models of order and effectiveness." "The industrial training of girls is extensive. The making of lace and embroidery is done by hand. Overalls and uniforms are made by power machinery." Father Bernard has made a collection of Zulu songs, and "under his direction the normal students have dramatized stories of native life."

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LONDON, SATURDAY, FEB. 8, 1928

SEPARATE SCHOOL GRANTS

Every Separate School shall be entitled to a share in the fund annually granted by the Legislature of this Province for the support of Common Schools, and shall be entitled also to a share in all other public grants, investments, and allotments for Common School purposes now made, or hereafter to be made, by the Province, or the Municipal authorities, according to the average number of pupils attending such School during the twelve next preceding months, or during the number of months which may have elapsed from the establishment of a new Separate School, as compared with the whole average number of pupils attending School in the same City, Town, Village or Township.

That is, word for word, Clause XX. of the Roman Catholic Separate School Act of 1863. The rights enjoyed under this Act were made part and parcel of the Fundamental Law of Canada in 1867. It is consequently beyond the competence of the Provincial Government to this right of Separate schools to share in all grants on the basis of attendance.

In accordance with this provision the total amount of ordinary grants set aside by the Province for elementary schools—Public and Separate schools—is divided in proportion to the respective average attendance at Public and Separate schools during the preceding year; the Public school portion going to the Public schools exclusively, and that portion allotted to Separate schools going exclusively to Separate Schools.

There is another consideration often not taken into account when this question is under discussion. The legislative grants to Public and Separate schools alike are of two distinct kinds—Urban and Rural. The total amount set apart for Urban schools is divided between Public and Separate schools on the basis of attendance. Then the amount belonging to the Separate schools is apportioned to the individual urban Separate school boards on precisely the same basis as the amount allotted to Public schools is apportioned to the urban Public school boards. There has never been a single complaint even on the part of unscrupulous agitators that urban Separate schools anywhere in the Province have received an unduly large grant. The fact is that urban elementary schools, both Public and Separate, receive very small grants, altogether disproportionate to the grants given rural elementary schools.

There is good and sufficient reasons for this; but we shall discuss them at another time. We have just to bear in mind that the whole trouble about Separate school grants centres exclusively around the amounts given to Rural Separate schools. This is a consideration essential to that proper understanding of the subject, which must precede intelligent discussion; but it is one that does not enter into the half-baked information of many speakers and writers who freely discuss it.

During the course of our educational development the Department of Education has deemed it wise and useful in order to secure better school buildings, better ventilation and lighting, better salaries for teachers, better educational standards generally, to devise certain bases for the distribution of this grant which would stimulate local authorities to greater efforts to improve school conditions that they might thereby

earn a greater share of the provincial grants. These regulations, the result of much thought enlightened by much experience, may be and are changed from time to time.

The total grant to Separate schools—which as we have said is in direct proportion to the attendance—has been distributed to the individual Separate schools on precisely the same bases as the Public school grant is distributed amongst the Public schools. It will be clear, therefore, that, no matter how it works out in particular cases, there is no ground whatever for complaint on the part of Public schools.

Now in recent years the dominant consideration with the Education Department has been to induce local authorities of rural schools to pay higher salaries. So out of the ordinary grant each school receives a salary grant—that is a grant based solely on the salary paid and the assessment of the section—varying from \$40 to \$40 according to the assessment of the section, the highest amount going to sections under \$30,000 assessment, grading downwards until the assessments reach \$100,000 and over, when the grant is only \$40.

In addition to these ordinary grants thus distributed there is a Supplementary Grant on Salaries to Rural schools.

This, again, is divided between rural Public schools and rural Separate schools proportionately to the average attendance at rural Public and rural Separate Schools for the preceding year; 92% of the whole grant going to rural Public schools, 8% going to rural Separate schools. The basis of apportionment of this grant to individual schools is two-fold: the assessment of the section and the salary paid. To participate to the fullest extent in this supplementary grant the average section (whose assessment is between \$100,000 and \$300,000) had to pay during the past few years, \$1000 or over to a principal, and to an assistant, if any, \$900 or over. If this amount were paid the grant was, for Principal 40% of excess over \$500; for assistant, if any, 40% of excess over \$400. Or, assuming the salary of a principal to be exactly \$1000, the supplementary grant would be \$200; if the salary were \$950, the grant would be 20% of the excess over \$500, or \$90; if the salary were \$800 (but less than \$900), the grant would be 20% of \$800—\$500 or \$60; on a salary of \$700 (but less than \$800) the grant would 5%, or \$10.

Now, whether through ignorance of the conditions of the grant, or for reasons of poverty or parsimony or what not, fewer rural Separate schools, proportionately, than rural Public schools paid salaries entitling them to the fullest measure of benefit under this Supplementary Grant on Salaries. And this left the amount allotted to rural Separate schools only a little more than half used up when the specified allotments to each school were made.

And the Department of Education Act as quoted in the first paragraph of the Instructions to School Inspectors on the apportionment of Legislative grants among Public and Separate Schools of the Counties, has this prescription concerning unused balances:

"If, however, in any year the amounts voted by the Legislature for the above services are insufficient to pay in full the grants as defined in Nos. 10, 11, 12 and 13 for rural schools, of the Regulations herein contained, the Minister may make a *pro rata* reduction, and if in any year the said amounts are more than sufficient to pay the said grants, the Minister shall make a *pro rata* increase in such grants."

We have italicized the above words to show that under the present law and regulations there is no option; the balance, if any, must be distributed to the schools that have already received their quota.

The unused balance for Separate rural schools—amounting last year to 92% of the original grant—was added to grants already made to the comparatively few rural Separate schools complying with the conditions that entitled them to the full 40% of the excess over \$500. So that an average section (assessment from \$100,000 to \$300,000) paying a principal teacher \$950 would get 20% of \$950—\$500, or \$90. The same section paying \$1,000 would get 40% of \$1,000—\$500 or \$200; and of the unused balance, another *pro rata* distribution, amounting to \$184; \$384 in all from this particular

Supplementary Grant on salaries. Thus, because of the many parsimonious rural Separate school boards, the few who were generous reaped a double reward. It cost these generous boards considerably less in taxes to pay \$1,000 to the teacher than it cost the over-provident, tax-fearing board to pay lower salaries.

We have some practical suggestions to make in the premises; in the meantime let those interested try to understand the situation. We shall be glad to hear from rural Separate school trustees or ratepayers if further information is desired. We request particularly that the assessment of your section be given when writing.

A subscriber writes that Mr. Thurston, M. P. for Victoria and Haliburton, undertook to enlighten his constituents at Kinmount, Jan. 18, on this question. In the course of his address he said:

"Some \$95,000 of Separate school grants had accumulated during the past number of years owing to the fact that the Separate schools of Ontario had not graded high enough for the requirements of some of the Educational Acts of the Province of Ontario."

Mr. Thurston, M. P., is not more ignorant than other speakers and writers who have considered themselves competent to elucidate this perplexing subject. And we mean no offense when we use the term "ignorant."

1. Mr. Thurston does not seem to know that the whole question concerns grants to rural Separate schools, exclusively. Others discussing the subject have failed to grasp this fundamental fact.

2. The \$95,000 that the Government paid into court—or was going to dispose of until it got frightened by the fact that instead of side-stepping its political responsibility it was inviting additional adverse criticism—did not accumulate during a number of years. It is the unpaid balance of the amount of grants allotted by the Government to rural Separate schools for the single year of 1922.

3. The bulk of the grants to rural schools, whether Public or Separate, is awarded on the basis of salaries alone, without any consideration whatsoever of the educational standards or the work done in these schools. A school—Public or Separate—with a teacher getting \$700 might on Departmental tests and on the Inspector's report, grade very much higher than a neighboring school (of the same assessment) paying \$1,000, yet this latter school, making a discreditable showing on the High School Entrance and Promotion Examinations, roundly denounced as unsatisfactory by the Inspector, would receive from the Supplementary Grant on Salaries alone the sum of at least \$200; while the former would get but \$10. That is if the assessment in both cases was from \$100,000 to \$300,000. If the assessment were in both cases between \$60,000 and \$100,000, the school that graded low in efficiency but high in salary would receive \$250 from this one source; and the school that graded low in salary but high in efficiency would get \$85 only.

So Mr. Thurston was simply a blind guide who was under the delusion that his sight was keen. These considerations answer, also, the Toronto Telegram's query, "Why don't Separate schools Earn their grants?" The grants, in very large measure, are earned simply and solely by paying high salaries.

THE MUSSOLINI MINISTRY AND CATHOLICS

Notwithstanding many evidences of friendliness to the Vatican on the part of the Fascist government we read occasionally complaints, sometimes bitter complaints, of unfair, even violent, treatment of Catholics on the part of Fascist groups. It is not at all improbable that the character of Fascists and Fascism may vary in various localities, and that such complaints indicate merely certain isolated local conditions.

That the Mussolini Ministry itself is well disposed seems to be pretty clearly indicated by incidents already mentioned in these columns. Noteworthy amongst these was the peremptory order to restore the crucifix to the schools where it had been removed by Socialist municipal bodies. Such removal was characterized as "offensive to the dominant religion of the State." The inclusion in the cabinet of several members of the Popular or Catholic

party as well as the adoption of much of the Popular progressive platform were further indications of good will.

Very recently the Mussolini Ministry decided to aggregate to the Vatican Library the Chigian Library. The Chigi were for centuries one of the most illustrious and powerful of Italian families.

Amongst its more famous members was Fabio Chigi who occupied the Chair of Peter as Alexander VII. from 1655 to 1667. Even today during a conclave a company of the Palatine guard is stationed in the Castle del Marcesiallo under the command of Prince Chigi, who is the hereditary Marshal of the Conclave. The Chigian Library was the property of the Italian Government.

As a reason for transferring the Chigi Library to the Vatican the Italian Ministry declares that this valuable collection of books will probably be of greater use to students at the Vatican library than elsewhere, and that included amongst the books are many volumes relating to Alexander VI. as well as rare ecclesiastical editions which would go toward completing the Vatican collection. This graceful act on the part of the Government has given much satisfaction in Catholic circles.

Again, the Minister of Public Instruction a few weeks ago made the following announcement through the De Stefani news agency:

"The Minister of Public Instruction, the Hon. Giovanni Gentile, in accordance with his well-known ideas often expressed and defended in meetings of teachers and in many of his publications, intends to introduce a radical reform in the principles followed at present in educational matters. The Minister insists that religious teaching must be the principal foundation of public education and of all moral renewal of the Italian spirit."

It may be a bit premature to pin absolute faith on the new Government's good intentions, but it does not seem unwarranted to conclude that the men at the governmental helm today realize that Italy's history, Italy's culture, the glory of Italian achievement in arts, science and letters, found their inspiration and their source in the Catholic Church. And that in the future as in the past the hope and salvation of Italy is the Catholic religion.

The N. C. W. C. news service seems to think that the Italian Minister of Education's pronouncement means that voluntary Catholic schools are to be placed on a footing of equality with the State schools. This is an error. Italy's voluntary Catholic schools are few and unimportant. France, finding that the so-called neutral State schools were not only not neutral but positively and often aggressively anti-Christian, organized voluntary, or as the French call them, free Catholic schools supported entirely by voluntary subscriptions after paying the taxes to the State schools.

The Italian Minister of Public Instruction has himself made his meaning clear. Asked as to how he proposed to carry out his announced intention of making religious teaching the principal foundation of public education he made this reply recently in Venice:

"In a very simple manner. At present, parents desiring religious instruction for their children must make in writing a petition to this effect. We intend to have religious instruction imparted to all children, except those whose parents, for particular reasons, request in writing that their children be dispensed."

It goes without saying, in spite of the rosy optimism of certain credulous Evangelicals, that religious instruction means definite instruction in the Catholic religion.

MR. ROWELL IS RIGHT

The Hon. Mr. N. W. Rowell, who was one of Canada's first delegates to the League of Nations, speaking before a joint meeting of the Canadian and Rotary Clubs at Guelph on Friday last said:

"On the question of reparations the allies first took the position that Germany should be required to pay the whole cost of the war. It was an indefensible position. Let us frankly admit it. It was contrary to the terms upon which Germany had laid down her arms. Subsequently the allies persuaded President Wilson, contrary to the advice of his own experts and legal advisers, that they were entitled to include under the category of compensation to the civilian population pensions and separation allowances.

"The first result of adding pensions and separation allowances to Germany's obligations was that it produced such a gigantic total that the allies themselves recognized Germany could not possibly pay the total claim. They, therefore, provided in the treaty that this amount might be scaled down or reduced from time to time, according to Germany's capacity to pay."

John Maynard Keynes is an eminent English economist, was adviser to the British Treasury during the War, Deputy for the Chancellor of the Exchequer on the Supreme Economic Council, and official financial and economic representative of the British Government at the Paris Peace Conference.

His book, "The Economic Consequences of the Peace," published in 1920, was widely read on two continents, and was translated into various languages. Mr. Keynes pointed out the inevitable consequences of the impossible conditions of the Versailles Treaty, consequences now all too evident even to those who know nothing of the science of economics or of the intricacies and inter-relations of world finance.

Writing of the subject touched upon by Mr. Rowell he said:

"If words have any meaning, or engagements any force, we had no more right to claim for those war expenses of the State, which arose out of Pensions and Separation Allowances, than for any other of the general costs of the war. And who is prepared to argue in detail that we were entitled to demand the latter?"

"What really happened was a compromise between the Prime Minister's pledge to the British electorate to claim the entire costs of the War, and the pledge to the contrary which the Allies had given to Germany at the Armistice."

Before this Mr. Keynes had said: "Mr. Lloyd George's election pledge to the effect that the Allies were entitled to demand from Germany the entire costs of the War was from the outset untenable; or rather, to put it more impartially, it was clear that to persuade the President (Wilson) of the conformity of this demand with our pre-Armistice engagements was beyond the powers of the most plausible."

The compromise arrived at was couched in such equivocal terms as delight the heart of shifty politicians. But it has had no real effect other than to reduce the amount that should have gone to meet the just and pressing claims of France, saving Lloyd George's face and humbugging the wrong-headed and impractical idealist, Wilson; it gave Canada nothing that was worth writing down.

Mr. Rowell then went on to make this practical suggestion:

"Canada's substantial claim to a share in the reparations is based on the inclusion of pensions and separation allowances in the Treaty of Versailles. Canada should relinquish all claims under these heads, as they are not covered by the agreement under which Germany laid down her arms, and should not be included in the treaty. Further as it is now admitted that Germany cannot pay even sufficient to cover the cost of restoring the devastated areas, any payments which might be made to Canada in respect of pensions and separation allowances would necessarily come out of the amount which should properly go to France and Belgium. If, after these deductions, there remains any further sum payable to Canada, we should be prepared to follow the lead of Great Britain and forego this amount in the interests of a general settlement of the whole question of reparations and inter-allied debts. Fortunately for us the Government of Canada, both during and since the War, has based our finances on the assumption that we would have to pay our own costs of the War, and the failure to receive any sum from Germany on account of reparations will not involve any change in our financial program."

Mr. Rowell is right. Acting on his suggestion Canada really gives up nothing of value; she renounces, at most, a questionable claim to an assuredly bad debt. But she makes a significant gesture of international good will that may have a very real influence in strengthening the hands of those who put their faith in justice and Christian charity rather than in military force in international relations.

NOTES AND COMMENTS

REVERING to the almost fabulous incomes of writers in this generation who cater to the popular demand for amusement and excitement, and to the species of hero-worship accorded by the unthinking multitude to some of them, we are reminded of a remark made many years ago by the late Goldwin Smith in regard to those who toil for a higher end. This remark was to the effect that in the matter of income especially, they "had not the good luck to be popular novelists."

The drawer of syndicated "comic strips" for the daily papers had not then blossomed into full flower, but the contrast noted by Prof. Smith might be applied with even greater force in that direction. Imagine if one can, a whole city a generation ago running wild over even a Phil May!

POINTING in the same direction is the statement made that in Boston the circulation of sensational newspapers is 1,382,000, and of the "more serious" papers but 75,000. Boston has always claimed to be the centre of culture and refinement in the United States: what would not the savants of the last century have to say as to this manifest token of intellectual decadence! Evidently the change in the racial complexion of its citizens has not been altogether for the better. But of what city in the United States, or, for that matter of Canada, can this not be said.

THE PREVALENT idea in the minds of some people that the Roman Cardinals are a body of men who pass their lives in state and luxury will receive somewhat of a jolt from a recent despatch from Rome. One of the practical steps taken by the Eleventh in regard to the restoration of the old palace of the Holy Office is the setting of it aside as a residence for those of the Cardinals who choose to take advantage of it. It is probable that several of them will avail themselves of this opportunity of reducing the expense under which they have had to live by reason of their official position. More than one of them have felt keenly the high cost of living prevailing since the War, so much so that at least two have had to get permission to go about as simple priests so as to avoid the expense incidental upon the maintenance of a carriage or automobile. Residence in the old palace where among other economies they will have a common table, will help to solve this problem.

NO SMALLER or meaner exhibition of sectarian animosity has ever come under our notice than the attempt of the Toronto Telegram to stimulate prejudice against Catholics by publishing in its columns, without comment, an enlarged half-tone reproduction of a paragraph from our Winnipeg contemporary, the North West Review, announcing the equipment by the Canadian Pacific Railway of its ocean going steamers with facilities for the celebration of Mass.

CATHOLIC PASSENGERS have long been at a disadvantage in this regard as compared with the facilities for public worship available by others, and the steamship company's action in putting an end to this state of affairs is no more than belated recognition of this fact. Even were the steamers public property, Catholics are surely as much entitled to consideration as those of other religious persuasions. But since the C. P. R. is a private corporation, and has a right to spend its money as it chooses, the Telegram's act can be classed only as the sheerest impertinence. The manifest intention, of course, was to insinuate that special favor was being shown to Catholics, an inference as vicious as it is absurd.

THE RELIGION of Shakespeare is again up for discussion. An Anglican apologist lays heavy stress upon the Bard's familiarity with the Genevan Bible, and argues therefrom that he was undoubtedly a Protestant. "His personal study of that volume, his indebtedness to it, and his reverence for it" point, in this gentleman's estimation, to the one conclusion that Shakespeare was an adherent of the "reformed" doctrines. The reverend scribe, however, proves too much, for if it be that he was, as alleged, familiar with this particular version, how is

it that he satirizes so unmercifully the abuse of private interpretation of the Scriptures? "There's no damned error but a sober brow will write a text on," for example or, "The devil himself can quote Scripture to his purpose."

IT MAY BE readily admitted that Shakespeare was familiar with the Genevan Bible, or, at least with those portions of it which were made such liberal use of in his time in the effort to make the Catholic Faith a thing of the past. The Bible in the reigns of Henry VIII, and Elizabeth was so bandied about and textually distorted as to have become a veritable scandal to the sober-minded. To such an extent was this the case that, as present-day apologists of the Reformation find it convenient to forget, a statute was passed in Henry's reign forbidding its use among the "common people." Shakespeare, therefore, could hardly be unfamiliar with the mutilated texts that were incorporated in every idle jibe and jest in the market place. That he drew his inspiration from that source is, nevertheless, a gratuitous assumption.

"DID IT ever occur to this Anglican theorist," asks a discerning critic, "that Shakespeare's Bible Christians are all fools?—Jack Cade, Costard and Holofernes, Quince and Bottom the Weaver, Parson Evans, and Falstaff—so much so that Bishop Wordsworth takes him to task for irreverence, as a great number of Genevan texts are put in the mouths of his knaves and hypocrites, exactly what a caustic Papist might have done." Or, if Shakespeare were a Protestant, it may be further asked, why are all his pure and lofty characters Catholic? Why the Catholic Henry V., an ideal prince, and King John, who swaggers and rails against the Holy See, a contemptible villain? Why is this Henry VIII., a cruel, selfish and voluptuous tyrant, and Katherine, the dethroned Catholic Queen, all that is pure and noble? Why in short, as it has been asked, are his Catholic priests such fine fellows, and his Protestant ministers such clowns? Why is the pervading tone throughout his plays sympathetic to the old Faith? The answer may not be, definitely, that Shakespeare was a Catholic on that account, but it certainly shatters the theory that he was an adherent of the Reformation.

THE RELIGION of Shakespeare, which has been the subject of scrutiny for centuries, may never be definitely known. Richard Davies, a clergyman of the Church of England, writing in 1708 says he "died a Papist," and must have had strong reasons for the assertion. His family affiliations certainly were Catholic and as to the Bard himself, the truth probably is that, he was a Catholic at heart, but during his active life in London kept that fact to himself, and refrained from antagonizing the powers that were. Not a lofty attitude certainly, or one worthy of imitation. Every other circumstance of his life, nevertheless, taken with the internal evidence of the Plays, effectually disposes of the idea that he was an "adherent of the Reformation." On the contrary, the weight of evidence goes to substantiate Richard Davies' affirmation that "he died a Papist."

GENERAL CHAPTER OF THE CHRISTIAN BROTHERS

A General Chapter of the order of the Brothers of the Christian Schools has been convoked to assemble at the Mother House in Belgium on April 26th next. This great gathering of religious educationists will, undoubtedly, be one of the most widely representative educational conventions ever held. The delegates, to the number of ninety-two, come from nearly every country in the world and represent every phase of educational activity and "boy work" carried on by the Christian Brothers, including primary schools, high schools, and colleges; normal, commercial, technical, agricultural, and art schools; institutions for dependent and for delinquent boys, for the blind, and for the deaf and dumb; working boys' homes, and young men's societies and clubs. Europe, Asia, Africa, North and South America will be represented, the countries having the largest representation being France, Belgium, Spain, United States, and Canada. The United States will have six representatives and Canada four. The Christian Brothers of Ontario will be represented by Reverend Brother Bernard, Provincial.

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 Power 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:

"Hardly were we raised, in the hidden design and disposition of God, without any merit, to this Chair of truth and of charity, when we had in mind, Venerable Brothers, to direct our words to you, as soon as possible and with especial affection, and with you, to all our beloved sons directly entrusted to your charge. And in view of this desire was given when, scarcely elected, from the height of the Vatican Basilica, and in view of a very great multitude, we blessed the City and the world; which blessing you all, with the Sacred College of Cardinals at your head, received with grateful rejoicing which aroused in us, in the timorous moment, of yielding, suddenly, to the burden of this office, the most opportune, and after confidence in the Divine help, the greatest comfort. Now, at last, on the recurrence of the Birthday of Our Saviour, Jesus Christ, and at the beginning of the new year, Our lips are opened for you, and Our words reach you like a solemn New Year's message which a father gives to his sons.

SALUTE CHRIST'S VICAR

Diverse causes were as an impediment to prevent Us from doing this before, as We had desired. First of all, it was necessary to satisfy the affluence of Catholics from whom every day came innumerable letters, saluting in accents of the warmest devotion the new successor of St. Peter. Immediately afterward, We commenced to taste that which the Apostle called 'the daily care which pursues me, the solicitude for all the churches,' (II. Cor. XI. 28) and to the ordinary cares of Our office were added others, as that of carrying on the very grave matters concerning the Holy Land, and attending to the state of those Christians and those churches that are among the most illustrious; the defense according to the obligation of Our office of the cause of charity and justice at those conferences of the conquering Nations in which the destinies of other Nations were involved, with special exhortation to make just account of the spiritual interests, not less important than other interests, of employing Ourselves and all Our resources to succor the immense multitude of distant people consumed by hunger and calamity of every sort, to prepare and send the greatest subsidy that We could in Our present straits and to implore succor of the whole world; of wearying Ourselves in adjusting to the same people among whom We had been and in the midst of whom God placed the Seal of Peter, those violent struggles that for a long time and so frequently have gone on and jeopardized the destiny of the nation profoundly dear to Us.

At the same time, however, We did not forget very happy events. And, as in the days of the XXVth International Eucharistic Congress, so in those of the IIIrd Centenary of the Congregation of the Propagation of the Faith, We experienced such an abundance of heavenly consolations as We had never hoped to enjoy at the beginning of Our Pontificate. And thus We had leisure to engage Ourselves with nearly all of Our beloved sons, Cardinals, and singly, and likewise with the venerable Brothers Bishops in so great number as We should not have been able to see easily in several years. We were able, besides, to receive large bands of the faithful as select portions of that innumerable family which the Saviour had confided to Us, of every tribe and tongue and people and nation, and to direct to them, as We had so vehemently desired, Our paternal words.

DIVINE SPECTACLES

On these occasions, We assisted at Divine spectacles. Our Redeemer, Jesus Christ, beneath the Eucharistic veils, was carried in triumph through the streets of Rome, with a most numerous cortege of devoted followers come from every land, so that He appeared to be restored to the possession of that love which is owed to Him as King of men and of nations; priests and the good laity, as if the Holy Spirit had descended newly upon them, showed themselves to be inflamed with the spirit of prayer and of ardor of the apostolate; the lively faith of the Roman people who, with great advantage to the glory of God and the salvation of souls, newly as in the past, manifested themselves before the whole world. Meanwhile, the Virgin Mary, Mother of God and most benign Mother of us all, who had already smiled upon us in her sanctuaries, of Czenstochowa and of Ostrabrama, in the miraculous Grotto of Lourdes and especially at Milan from the aerial point of the Duomo and from the neighboring sanctuary of Rho,

showed her pleasure because of the homage of Our piety, when, in the most sacred Sanctuary of Loreto restored after the ravages of fire, We wished to replace the venerable image of her, which was recast near Us and with Our hands consecrated and crowned. This was a magnificent and splendid triumph of the most august Virgin; from the Vatican to Loreto, whosoever the holy image had to pass, it was honored by the religion of the people with an uninterrupted series of respectful salutations from those of every class who in great number came to meet it and with the most lively expressions showed their piety toward Mary and the Vicar of Christ.

Under the admonition of these sad and happy events, of which We desire in this place to transmit the memory to posterity, there comes more clearly to Us, little by little, and always stronger, that which We ought to have at heart in Our Pontificate and which in this first Encyclical We ought to express to you.

NO PEACE YET

Now no one ignores the fact that neither for any man, even among the society of men, nor even among peoples is there yet a true peace after the calamitous War, and that that fruitful tranquillity which all desire, is lacking. But concerning this evil, first of all, it is necessary to examine the magnitude and the gravity, and afterwards to search into the causes and the roots, if one desires, as We desire, to convey an opportune remedy. And since this is a duty of Our Apostolic office, We propose to commence with this Encyclical and not to cease to follow it up afterward. It suffices to say that as the daily conditions of the times are those same in which Benedict XV, our most revered Predecessor, was engaged with so great solicitude, during the whole course of His Pontificate, it follows as a consequence that these same thoughts and cares which He had, We make Ours also. And it is desirable that all the good have the same feeling and desire, and that they join with Us in seeking from God for men true and lasting reconciliation. Wonderfully suited to our age are those words of the Prophet: 'We looked for peace and no good came, for a time of healing, and behold fear.' (Jeremias, VIII, 16.) the time of healing, and behold, trouble.' (Jeremias, XIV, 19) 'We looked for judgment and there came none; for salvation, and it is far from Us.' (Isaias, LIX, 9, 11.) Although in Europe arms have been laid down, you know how in the neighboring Orient the perils of new wars prevail, and how over an immense territory of the earth, as We said, all is filled with horror and misery, while every day an overwhelming multitude of unhappy ones, especially the aged, women and children, are dying of famine, pestilence and because of ravages, and although the War has stopped, yet the old rivalries are not sated, but show themselves either in dissimulation in politics, or secretly in the variety of exchanges, or without veil in the pages of journals and periodicals; and they invade even the confines of those things which of their nature ought to remain removed from every harsh contest, as the study of the arts and letters.

Hence it is that the hatreds and the reciprocal offenses among diverse States give no truce to peoples, nor do enmities endure only among conquered and conquerors, but among the same conquering nations, since the less suffer from being trampled upon by the greater, and the greater lament being made the mark of the hatreds and plights of one less. And all the States without exception experience the sad effects of the continued strife, worse, certainly for the conquered, but hardly less heavy for those who did not participate in the War. And such grave evils are more aggravated because the cure is delayed, especially since the diverse propositions held by men of State to remedy these sad conditions of things have been void if they have not made them worse. For this reason and because the fear of new wars is increasing more and more, there has been born in all the States a necessity to live in readiness for war; and this, while it exhausts the public treasures, consumes the vigor of the race, and the higher studies, together with the religious and moral of the people receive great detriment. And what is more deplorable, to the external enmities of peoples, are added internal disorders, which thrust toward ruin not only the ordinary civil assemblage, but likewise the social.

CLASS STRIFE

In the first place should be placed the strife of class whose wounds penetrate into the bosom of nations, overturning their works, arts, commerce and in a word, all which bears reference to private and public prosperity. This damage is so much more perilous because of the cupidity for material goods always increasing on the one hand, and because of the tenacity of clinging, on the other, and on both the ardent desire to possess these goods and to command. Hence the frequent periods of idleness, whether spontaneous or forced, hence the public indignations and consequent repressions with malcontent and damage to all.

To these We add the strife of parties in the government of public affairs, in which the contending factions ordinarily seek to enthrone themselves in the midst of dissension of public opinion, not for the public good, but in consequence of personal advantages, with damage to those advantages which are common and from this cause spring dissensions, plots and depredations against citizens and against ministers of lawful authority, and to these are joined terror and depredations against citizens and other similar disorders, so much more dangerous as the part is greater which they play in public life and in the government. Such forms of rule, if not condemned by the Church who does not concern any just and reasonable regime, nevertheless, as is known to all may easily be espoused to the rogery of factions.

And it is truly dolorous to see how a corruption so pernicious which permeates even into the roots of human society, into the sanctuary of the family, whose distinction has been more than ever favored by the inhuman scourge of war with the removal far from the domestic roof of fathers of families no less than of sons, and with license of customs more prevalent. We see how the respect for parental authority, is forgotten, and the bonds of kinship cast aside. Servants and masters consider themselves adversaries and too often the sanctity of the marriage bond and the duties which it imposes before God and society is disregarded.

Hence it is that, as an evil which begins in an organism in one of its vital parts, spreads to the other members, so it is natural that from the evils which afflict human society suffer the family, single individuals and men of every age and condition. We observe how, among men of every age and condition there has been diffused an unrest of soul which renders contempt for obedience prevalent and toll intolerable. We observe how far past the confines of modesty has the liberty of women and children passed, especially in the dances and license in dressing with pomp of adornment which becomes open insult to misery. We see finally, how the number of victims of misery increase, from which cause the rank of those who seek to overturn public and private laws is augmented likewise.

NEW PERILS

Instead of secure trust, there are increasing uncertainties and ever menacing fear of new perils; instead of regular and fruitful toil, inertia and abandonment, instead of the serene tranquillity of order which is the fruit of peace disorder and confusion reign in all things. The enterprises of industry as has been seen, are ravaged by it, commerce languishes, the fervor for letters and arts perishes, and what is much more deplorable, triumph over the conduct of life which alone can truly be called by the name of Christian. This society is not only retarded in the progress of true civilization, but seems to return to barbarism.

And to such grave disorders We must adjoin that which the carnal man cannot understand, the damage caused to those who value spiritual and supernatural interests to which the life of the soul is intimately bound, which evils as greatly to be deplored above the losses of earthly goods as spiritual things transcend the material.

And, besides the forgotten practice of Christian duties above recorded, great is Our sorrow at yours, Venerable Brothers, to see so many churches converted to profane uses as result of the War, and but few remaining entirely set apart for the Divine cult, and equally the numbers of our seminaries closed so necessary as they are for the education of teachers and guides of the people; in every place the number of priests thinned, in part removed by the War while they were engaged in their sacred ministry, in part led astray from their holy vocation by the gravity of extraordinary perils. Hence it is that We are saddened by the thought that in many places the preaching of the Divine Word has been reduced to silence although so necessary for the edification of the mystical body of Christ.

And what shall We say, recalling to mind how, from the utmost confines of the earth, and from the center of barbaric regions, our missionaries, called to their countries to aid in the work of war, were thus forced to abandon their fertile camps where, with such great fruit, they had poured out their sweat in the cause of religion and civilization and how but few returned unharmed? True it is that these evils seem compensated for in some part with richest fruits, since it appears more clear against the wonted calamities of adversaries, how ardently in the souls of the clergy true love of country and a consciousness of their duties is implanted; thus many souls, in the perils of death admiring in the daily behaviour the beautiful example of magnanimity and of activity of the clergy, approach once more to the priesthood and the Church. In all this We must admire the bounty and wisdom of God who, even from evil can bring forth good.

We have spoken above of the evils of the times. Now We seek for the reasons, although through necessary connection We have already alluded to them.

EVILS FROM WITHIN

It seems to Us that We hear again the Divine Consoler and Physician of human infirmity repeating: "All these evil things come from within." (Mark, VII, 23.)

Peace was confirmed among the belligerents, but it was a peace written in public documents, not truly heard in hearts in the depths of which warlike spirits still exist and every day disgorge greater evils upon society. Yet the rule of justice, quenched in men the sentiments of benevolence and compassion which nature had implanted and Christian law perfected, nor has the restoration of peace made in reality up to the present time. Hence hatreds, long entertained, have passed into the nature of many people, and bear out that blind the disorderly quest of them in order to enjoy as far as possible more of this world's goods. Men pass over the eternal goods which Jesus Christ proposes to all, continually, through His Church and cherish an insatiable desire to pursue those things which are earthly and unstable. Now it is the very nature of material goods that they are granted to others, and should become the root of every evil and especially of discontent and moral abasement, of disturbance and discord.

On the one hand goods of themselves vile and finite are unable to satisfy the noble aspirations of the human heart which, created by God and for God, is of necessity unquiet until it reposes in God and in Divine goods. On the other hand contrary to the goods of the spirit which enrich without diminishing the more they are granted material goods as they are more liberally divided among many, are diminished to the individual, because necessarily that which is given to one is subtracted from another whence all are at no time able to be equally satisfied nor entirely appeased because of the insatiability of human desires. From this cause spring fountains of division and affliction of spirit, as the wise Solomon experienced. Vanity of vanities and affliction of spirit. And therefore, as it happens to the individual, so it happens to society. From whence are wars and contentions among you? demanded the Apostle, St. James. "Are they not hence from your concupisces?"

So the desire of enjoyment, the concupisces of the flesh are incentives to internal strife in the consciences of individuals and cities; the cupidity of possession, the concupisces of the eyes, brings forth strife of class and social egoism; the cupidity of power and of sovereignty, the pride of life, converts itself into rivalries and competitions of parties perpetual disputes and ambitions even to open rebellion of authority, the crime of high treason and to patrie of country.

It is this exorbitance of desire that becomes the font of social and international enmities when it presents itself palliated and apparently justified by high reasons of State, of public good or love for country.

RESTLESS DESIRES

Even this love, which is in itself an incentive to many virtues and marvelous heroism when regulated by Christian laws, becomes the incentive to grave injustices when the proper love of country becomes immoderate nationalism, when it forgets that people are brothers in the great family of humanity and other nations have the right to live and prosper and that it is never allowable or wise to disconnect the useful from the honest, that finally 'Justice exalteth a nation, but sin makes nations miserable.' (Prov. 14, 34.)

Hence the advantage obtained in the modern city or nation can seem, as St. Augustine says, a great and splendid success, but it is a fragile thing, as of glass, and is such as to inspire the more timid with the fear of sudden desolation. A joy fragile as glass which one fears for, lest it be suddenly broken. (St. Augustine, City of God, Book IV, 8.) But there is a cause (more grave and profound) for lost peace, which even previous to the War was realized, a cause for which the immense catastrophe should have been the remedy if all had understood the high significance of it. Who is ignorant of the words of Scripture. And they that forsake the Lord shall be consumed. (Isaias, 1-28.) And no less familiar are these grave words of Jesus, 'Without Me you can do nothing.' (John, XV, 5.) and again, 'He that gathereth not with Me, scattereth.' (Luke, XV, 28.)

These Divine words are confirmed even under our very eyes. Men are, unfortunately, far from God, and from Jesus Christ, and for this reason they have fallen from their pristine happiness into the depth of many evils.

God, but from men. Even the old pagan philosophers as Cicero, comprehended the fact that laws were derived solely from God and His eternal law and that the destruction of law came when the right to command and the duty of obedience were disregarded. And in the entire social community, as a logical sequence of such disregard, all has been reduced to factions each desirous of commanding not for the good of the country, but for individual advantage. So it follows that no longer God or Jesus Christ presides at the formation of the family, and that which Jesus Christ has made a great Sacrament, erecting it to be a holy and indissoluble bond which binds His Church to Him, has been reduced to a mere civil contract. There remains in the people obscured and confused, little idea of the sanctity which the germ of society and of the family, the domestic hierarchy and peace are overthrown, and the home sanctuary frequently profaned by sordid passions and debased by murderous egotisms that have poisoned the stream of life not only of the family, but of peoples.

TO BE CONTINUED

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE IMMIGRANT

The immigrant is a foreigner who enters a country to settle there. He is a stranger who comes to the gate of a new land seeking social betterment, bringing with him little of this world's goods. His entire capital is health and a desire to labour in a glorious country of wonderful opportunities and possibilities. Look upon him, then, with a kindly eye and charitably aid him to achieve his honorable ambition.

The history of the majority of the English-speaking Catholics in Canada is the history of the immigration of peoples driven by sad and cruel circumstances to seek freedom in a freer, but not a fairer land. We are removed two or three generations from the days when our forebears for reasons social, political and religious came and settled here, so, have experienced little, if any, of the painful and soul-racking concomitants of the immigrant. Remember this and Christian charity shall be the rule rather than the exception in our dealings with the newcomers to Canada.

The English-speaking immigrant has a decided advantage over other newcomers, when he arrives in a land such as Canada. The common language has a unifying effect and helps him in a short time with his energy and eagerness to succeed in gaining respect, if little sympathy. It helps him to learn quickly the customs and manners of a new country. He has at least one means of getting in touch with his neighbours.

So it was in the past. Catholic immigrants saw the advantages about them and readily used the rights and blessings of Canadian citizenship. Staunch and practical members of the Church of Christ, they increased and multiplied and with their growth came confidence and a sense of power. Children were given an education that their fathers and mothers did not get, through no fault of their own. In due time Catholics passed through the portals of power and took their places on the Council Board of the country of their adoption.

The invitation to cross the ocean to our shores was extended to the peoples of Europe. The invitation was accepted. The immigrant came with us bag and baggage, and here to stay, no matter whether we like him or not. The decade, commencing 1901 and ending 1911, saw nearly 2,000,000 strangers arrive in our country and take possession of great sections of our Western Provinces. At one period, 906-07, there were added to our population 252,038. That is to say, 690 a day, all the year round. This influx was bound to continue only the War stopped the tide. The War is over, at least for the present, and again the subject of immigration is occupying a foremost place in the minds of Canadians and European governments. Great inducements are offered to the immigrant to come to Canada, the land of promise. There is no doubt the invitation shall be again accepted and the flood of new-comers shall be as great as in the year 1911.

Our new Canadians had to contend in the beginning of their citizenship with the barriers of language, law and customs. This line of demarcation gradually disappeared. Association with Canadians was the remedy. Living and labouring side by side the native son and the foreigner soon exchanged contempt and lack of confidence for respect, courage and hope. The frugality and industry of the European were an object lesson to the Canadian. The aggressiveness and optimism of the Canadian became a stimulus and an assurance of success to the newcomer. The young generation of foreigners played and studied with their little Canadian brothers and sisters, and in the school-room particularly, manifested an acute-

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ness of intellect and an application to study surpassing all expectations.

The foreigner is getting on. It is not surprising, then, to see him working slowly but surely towards the higher professions and places of power. He is beginning to walk in this country with the confident assurance of one having proprietorship.

In Western Canada, the immigrant who arrived a few years ago with a heart filled with misery and overflowing with loneliness, without a cent in his pockets, and his entire possession in a bundle by his side, is recognized today as first-class material to make up the fibre of our Canadian hopes.

Now, a large percentage of these foreigners are Catholics. They belong to the Greek or to the Latin Rite. May we then expect in the future, as in the past, in the case of the Irish and Scotch and German immigration to the United States and Canada, to behold our Holy Religion grow and wax strong side by side with the rapid numerical increase of her European children? This question deserves consideration.

TO BE CONTINUED

Donations may be addressed to: REV. T. O'DONNELL, President Catholic Church Extension Society 47 and St., Toronto.

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DISCOVER BLOCK OF WALL ERECTED BY CARDINAL WOLSEY

London, Jan. 18.—Discoveries which reveal memories of the famous Cardinal Wolsey have been unearthed recently in England.

One of the striking discoveries relates to the main corridor of the Treasury, Whitehall, which has been found to be an original passage of the old Palace of Whitehall. It

is thought that this passage must often have echoed to the footsteps of Cardinal Wolsey, who was the last of the long line of Church dignitaries who at one time resided in the palace.

The discovery was made by experts of the Royal Commission on Historical Monuments, who have been scouring and photographing the crypts and the network of subterranean passages and cellars under the Treasury. They have been searching for monumental relics of the sixteenth century.

The principal discovery of the Commission was of a block of one of the old walls erected by Cardinal Wolsey himself, containing two "Wolsey windows." The block of wall is of plain Tudor brick work, and required careful study to determine its historical value.

In the morning when thou risest unwillingly, let these thoughts be present: "I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world? Or have I been made for this,—to lie in the bedclothes and keep myself warm?"—Marcus Aurelius.



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FIVE MINUTE SERMON

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

SEXAGESIMA SUNDAY

HEADNESS OF HEART

"A good and perfect heart" (Luke viii. 15). Our Blessed Lord Himself explains the gospel. The seed is the word, the faith, the grace of God; and we understand that He Himself is the sower. Undismayed by the knowledge that so many would receive the seed, and yet that failure would be the only result, the divine Sower persevered bravely in His work. It is not the forecasting or experience of men that tells us of the widespread failure, but Christ Himself it is that testifies that so many—three out of four—classes of men receive the word of God and yield no fruit.

He tells us of the wayside, where the seed was trampled on, and the birds of the air devoured it; He tells us of the rock, and how the seed, being sprung up, withered away for want of moisture. He tells us of the thorns, that growing up choked it. All the hopes of the harvest depended on that seed that fell upon the good ground, that would yield forth fruit a hundred-fold. Let us treasure these last blessed words: "But that on the good ground are they, who in a good and perfect heart, hearing the word of God, keep it, and bring forth fruit in patience."

This is the all-important matter, for us to have a good and perfect heart. First, then, what is meant by this? A heart where God is Master; a heart ready to obey and respond to His divine Will. The heart, like the ground, to be in good tith, must be ploughed and harrowed, by self-discipline, by care, by nourishment. Secondly, a heart from which the world is banished. The thorns, as our Lord explained, were the "cares and riches, and pleasures of this life." These thorns have to be cut down and uprooted. This is no easy task, for briars and thorns will spring up again, and it is continuous work, year after year, to keep them down; and so it is with our heart. The world does not take one refusal, one denial for an answer, but, insidiously, cares, desire of riches, pleasures steal back into our hearts; and the growth of the seed of faith, of grace, of the service of God is ruined.

And thirdly, a good and ready heart is one from which the devil is kept at a distance, otherwise he cometh, as the gospel says, and taketh the word out of their heart, lest believing they should be saved." The crafty enemy tries dissipation of mind; suggestions of evil; sneers at authority; the spirit of unbelief and disobedience—against these the good heart must be on its guard.

This, then, is the readiness, the preparation, which makes the good and perfect heart, that is required. Then let us try and learn to ensure our having such a heart. This must be our aim, our endeavor, our life-long prayer. A good and perfect heart! A readiness, a willingness, a desire to do all that is required to gain it and maintain it is what we need, so that we may truly say, "My heart is ready. O Lord, my heart is ready" (Ps. cvii. 1): to face the labor, not to be afraid of it; not to shrink at it. It is a lifelong task that we are called upon to face, for our enemies—the world and self and the devil—cannot be routed and crushed once and for all. Constant watchfulness, a ceaseless struggle are demanded of us. This is far beyond our own powers; but we must have trust in God. Learn from a grain of corn. How long it lies in the chilled and wintry earth; yet it shoots forth its tender blade, piercing the sodden soil, and braving the frost and snows and biting winds that threaten its fragile life. But far more life has the grace of God; He will guard it and cherish it, if we are ready and willing and brave to do our best.

And we have means to help our heart to bring forth fruit—means given us by God. Prayer, the blessed gift of humble, constant prayer, will bring down the dew from heaven, the gentle rain of grace, and give life and growth to our endeavors. To our prayers is needed patience: our Lord's own word, "and bring forth fruit in patience"; our prayers, our readiness to do, our aims must be strengthened and made able to endure and persevere by patience "which hath a perfect work." Poor weak human nature often murmurs and complains, how long? How often? How long has unfulfilled hope to endure? Till the blessing is given and the hope becomes joy attained! How often have we to pray? As often as poor creatures need God's pardon or assistance. Look forward to the harvest, and hope will renew our patience.

If our heart is ready to respond, God's help is never wanting. Our heart must be ready to accept and to do His Will, whatever it may be. The heart that is ready trusts in this word, "Delight in the Lord, and He will give thee the request of thy heart" (Ps. xxxv. 4). So in sunshine or showers, wintry blasts and snows, or the heat of summer—anything is acceptable, for our heart relies on God, in peace and joy, and He will give the increase. Our heart keeps willing and brave by remembering the harvest-time. We may be humbly afraid that we shall never in our lifetime be able to produce anything that even the

good God could call a harvest. It is all His goodness. He sows the seed, He gives the life to it; He can see it grow, though we may not. It is He that brings it to perfection, and then He blesses His own good work—for it is all His doing—because our heart was ready, and He has made "the good and perfect heart bring forth fruit a hundred-fold."

CANDLEMAS DAY

The use of religious signs and symbols is one of the means the Church uses to impress vividly upon the mind the essential truths of Christianity. On the Feast of the Purification the Church places before us one of the oldest and the most distinctive of her symbols, the blessed candle. On this day when the Blessed Virgin appeared at the Temple with her Divine Child to comply with the twofold custom of purification and presentation according to the law of the Jews, she heard from the lips of holy Simeon his prophecy that her Child would be a Light to the revelation of the Gentiles and the glory of the people of Israel. The prophecy of Simeon is symbolized by the blessed candle, for it typifies Christ enlightening the world. Hence the 2nd of February is known by the Feast of the Purification or Candlemas Day.

The candle may be a thing of utility or a religious symbol. As a practical means of shedding light it has outlived its usefulness in these days of electric illumination. But the Church still clings steadfastly to the candle in her liturgy and will not allow it to be supplanted by any modern lighting device, because it is symbolic of Christ, and so rich in historical associations.

In the ancient liturgies the supposed virginity of bees, from which the wax candle is made, is insisted upon as typifying the flesh of Christ, born of a Virgin Mother, the wick was taken to symbolize the soul of Jesus Christ, and the flame the Divinity which dominates both. The great Paschal candle thus represents Christ the true light of the world, and the smaller candles represent each individual Christian who tries to reproduce Christ in his life. Thus the Church places a lighted candle in the hand of the child at baptism and in the hand of the dying Catholic, to show that the light of Christ should guide their footsteps alike through time and through eternity. In every liturgical function of the Church one or more candles are burning brightly to send forth the same message.

The candle is moreover rich in historical associations. In the Old Testament the candle was a prophecy, in the New Testament it was the fulfillment of the prophecy. In the early ages of the Church, when Christians were driven into the bowels of the earth to worship God, and assist at the sacred mysteries, and bury their dead, the candle was always used both to give light and to suggest its religious meaning. Today every time a Catholic sees a blessed candle burning on the altar he is reminded of those ancient days, when martyrs and virgins in the darkness of the catacombs gave forth that splendid evidence of faith that has inspired and enlightened souls in every age.

Candles blessed on Candlemas Day are blessed for the use of the people as well as for the use of the Church. She urges them to take these candles into their homes and to use them at the times she has indicated. No Catholic home should be without its blessed candles. In sickness, in danger, in temptation, they are safeguards, sacramentals instituted to instill courage and to promote devotion. When the priest comes into the Catholic home bearing the Blessed Sacrament to the sick or the dying, he is met by the devout Catholic with a lighted candle. During the administration of the Sacraments candles are kept constantly burning, and as the hour of death approaches the blessed candle is supported in the falling hand of the dying Christian, that he may have before him the symbol of His Redeemer Who is his light, and his strength during his passage from time to eternity. Candlemas Day is not a holy day of obligation. Yet it is a day when all Catholics who can do so should go to Mass, procure a blessed candle for their own use, and offer some in memory of the offering of the Blessed Virgin on the day of her Purification, to be used on the altar during the Divine service. Candlemas Day is one of the glorious heritages from the ages of Faith that should not be allowed to pass unheeded.—The Pilot.

NEW LAMP BURNS 94% AIR

BEATS ELECTRIC OR GAS

A new oil lamp that gives an amazingly brilliant, soft white light, is ten times better than gas or electricity, has been tested by the U. S. Government and 35 leading Universities and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise, no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal-oil).

The inventor T. T. Johnson, 246 Craig St. W., Montreal, is offering to send a lamp on 10 days Free trial, or even give one Free to the first user in each locality who will help him introduce it. Write him today for full particulars. Also ask him to explain how you can get the agency, and without experience or money make \$250 to \$600 monthly.

GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

OUR HOLY FATHER THE POPE

In recent months our members have been asked to pray for our priests and bishops, the substance of our prayer being that God would guide our spiritual leaders in their government and give efficacy to their labors in the interest of souls. During the present month we are asked to perform a similar duty for the chief of both priests and bishops, the Sovereign Pontiff, the Vicar of Christ, It is Pius XI, himself who, in blessing the present General Intention, recommends himself to our prayers. Although not yet a year on the throne of Peter, he undoubtedly feels the weight of the burden which has been laid on his shoulders, a weight which he must bear during the rest of his life, and he feels the need of the help prayer alone can give, and which it is the power of his children to give.

In responding to the wish of our Holy Father, we shall follow the example of the members of the Primitive Church, for we read that the early Christians "prayed without ceasing for the Chief of the Apostolic College." How reasonable this duty seems, and how pleasant its fulfillment should be for sincere Catholics! What the members of a family do for a father who feeds and clothes them out of the fruit of his labors, what good citizens do for a ruler whose wisdom and benevolence is a pledge of public peace and prosperity, the children of the Catholic Church throughout the world should do for their spiritual head. The specific reasons are so evident that they need only be hinted at. In asking prayers for our bishops in October last, we recalled the fact that few of us ordinary folk ever reflect on the obligations attached to the office of those chosen to govern the Church, or are we aware of the responsibilities which press upon them. Very few of us would undertake to solve the questions which are constantly put to them for solution. Few of us without supernatural aid could make the decisions they are often called upon to make in the difficulties inevitable in human intercourse. Our lives are lived in other and restricted spheres and we rarely have occasion to consider the multiple interests that enter into conflict among people professing the same faith; our spiritual leaders must give proof of it in fostering the welfare of the Church; or the constant guard they must keep over their flocks; or the strength of character they must show when reproof of erring children becomes imperative.

But if such cares and anxieties are the lot of the heads of the dioceses, how much heavier must be the responsibility resting upon him who is the Bishop of Bishops, who has the government not merely of the flocks but of the shepherds as well, whose jurisdiction is not restricted to this diocese or that but extends over the whole Church. The worries of a bishop are local, but the worries of the Pope are as wide as the world. Seeing that the wielding of spiritual power is always a heavy cross for the one who wields it, what must be the weight of the cross borne by the common Father of the Faithful whose power and jurisdiction as Universal Pastor is limitless, penetrating as it does to the marrow of every Catholic life, even to the conscience. For is it not the Pope who watches over the integrity of the faith and the moral teaching of Catholics throughout the world; is it not he who defines, directs, encourages, blesses, chides and condemns? He is the supreme arbiter in the realm of Catholic belief, and as such claims the submission of all who profess Catholicism. His claim is a spiritual one, his kingdom, which is that of his Master, not being of this world. However, as his subjects are not angels but frail men, and as they are at the same time free agents and temporal commonwealths, it may happen—as it has often happened in the past—that human legislation may clash with the eternal laws of justice and right. In such cases the duty of the Pontiff is to teach, as his predecessor St. Peter taught, that it is better to obey God than man. Clashes like these are inevitable in the government of a worldwide Church, but they are not the lightest of the crosses the leader has to bear.

What sorrow is his when he is obliged to condemn not merely error but the erring as well, for even the erring are sometimes in good faith and are persuaded that they are promoting the welfare of the Church. He knows that for many of them it is a breaking away from which they will not rise; that for others it will be a scandalous revolt. And yet he must not be inactive; he must judge their work. In prayer and long reflection the Pontiff becomes convinced that it is his duty to speak. And when he condemns, he does so as the guardian of faith. He forces the enemies of the Church, seeing at his decisions and marshalling their forces in opposition to him. He counts upon his thoughts and words being turned from their true meaning and his intentions being defamed before the whole world, in such a way as to

scandalize even the well-intentioned, and to anchor the unbelieving in their obstinacy against a Church which they consider retrograde. The Pope knows all this before he takes action; he suffers, and yet he must not be silent. He must act and act promptly unless he wishes to be untrue to the obligations of his office.

And it often happens that questions of policy are mingled with the affairs of practical life as it affects the Church. How often in history, and even in recent years, have we met with human legislation which was irreconcilable with the constitution of the Church. Notwithstanding the consequences the shepherd must watch over the flock. He must reject such legislation, for he is the preserver of the discipline of the Church.

We had striking examples during the late War of the treatment our revered Holy Father, Benedict XV., had to submit to. Those who were most bitter in previous years in condemning what they called the political interference of the Pope, were during the War the most violent in reproaching him for his silence and inactivity. There were even Catholics who marvelled at his neutral attitude and found him weak and indifferent to their ills. Astonishment was shown that the representative of the Prince of Peace, having children in the opposing armies shedding one another's blood, was not prompt in rushing in between the combatants and putting a stop to hostilities. When he did speak, those whom his words were aimed at accused him of partiality, while those who looked for his intervention were perplexed because he was so irresolute. Even a Sovereign Pontiff find it hard to please everybody, but the difficulties of his high office are not less occasions of keen suffering for him.

These are a few of the instances that give us a faint glimmering of the life of the Vicar of Christ on earth and of the difficulties that beset his path through life. On the other hand, he has undoubtedly many reasons for being consoled when he sees the Church of which he is the head spreading in all parts of the earth, growing in membership and in influence and bringing forth fruits of holiness. It is a great consolation to our Holy Father to witness the zeal with which his bishops and clergy are preaching the doctrines of Christ to millions, to see the alacrity with which the laity are responding to the call of their leaders in works of charity of all kinds, to see seminaries and novitiates filled with future apostles of both sexes. But the most intimate consolation that we can give him is to make him realize that ours is not a mere formal acknowledgment of his leadership, but a filial love that draws us to him as our common Father whom we can love for his own sake. Those of us who, in recent months, had the privilege of kneeling before him and receiving his blessing know what a distinguished man sits in the throne of Peter. He is a Pontiff of whom all Catholics may be proud, one who will always prove himself not merely a great leader, but a father who will welcome and prize the prayers which we as loving and dutiful children shall say for him and for the success of his Pontificate.

E. J. DEVINE, S. J.

NEW YORK STATISTICS

Catholics constitute the largest religious body, numerically, in the city of New York, according to statistics published by the Jewish Tribune, which show that the Jewish population has practically doubled during the past twenty years and that Protestants have failed to maintain an increase proportionate to their numbers.

The Catholic population is given as 1,948,780, or 34.2% of the entire population. Protestants number 1,941,847 or 34.56%. There are

HAS NEVER FELT THE RHEUMATISM

Since Taking "Fruit-a-lives" The Famous Fruit Medicine

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"I suffered with Rheumatism for five years, having it so badly at times I was unable to get up.

I tried medicines I saw advertised, and was treated by doctors but the Rheumatism always came back.

In 1916, I saw in an advertisement that "Fruit-a-lives" would stop Rheumatism and took a box, and got relief; then took "Fruit-a-lives" right along for about six months and I have never felt my Rheumatism since."

JOHN E. GULLDERSON.

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

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1,648,012 Jews, or 29.23%. The Greek Orthodox Church has 91,450 followers, or 1.63%.

Protestants outnumbered Catholics in 1900 by more than 400,000, according to figures given by the Tribune, which indicate that Protestants at that time numbered 1,29,240 and Catholics 1,210,388. There were then 697,674 Jews.

The rate of increase among the Jewish population, according to the Tribune was much higher from 1900 to 1910 than in the succeeding decade, probably due to the War and the new immigration laws. New York has more Jews than any other city in the world. It is estimated that there are 17,000,000 Jews and New York has close to one-tenth of that number.

EDUCATION IN IRELAND

Dublin, Jan. 11.—Teachers are still complaining of the poor attendance of pupils in the primary schools. As compared with many other countries the percentage is surprisingly low. A demand for the enforcement of compulsory attendance was recently made and is daily gaining in strength.

The practice of employing child labor was condemned by the teachers. It was also suggested that no child should be allowed to leave school until he or she had attained the age of sixteen years.

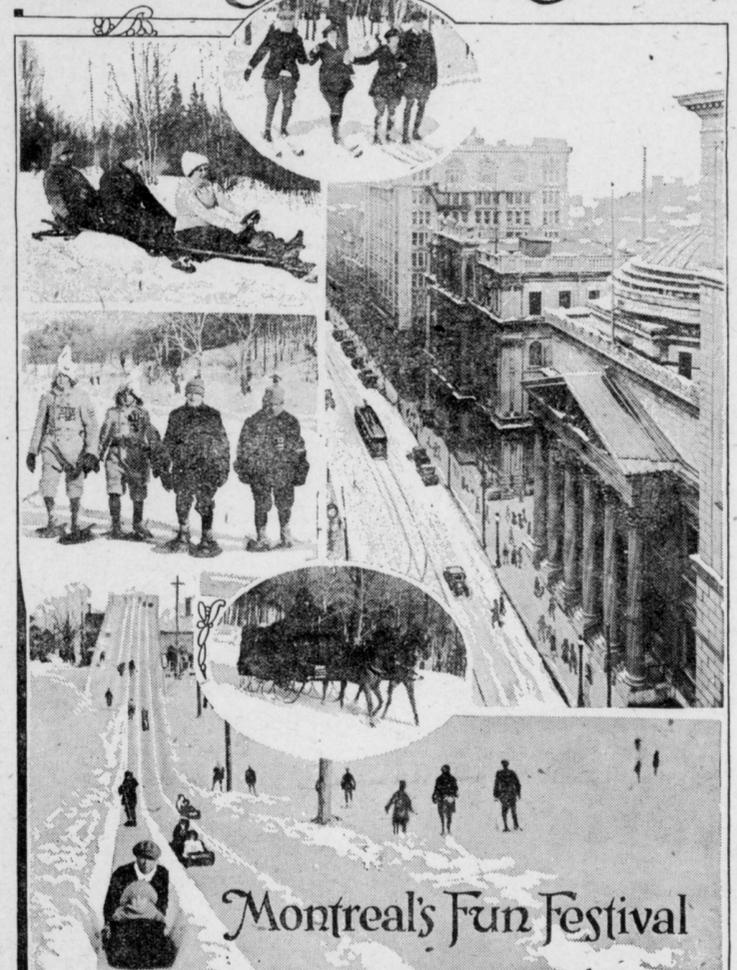
Catholic periodicals have been attacking "blind alley jobs" for boys. As a result many large firms and public offices are insisting that the boys whom they employ shall follow a technical evening-school course that will fit them to do remunerative work when they are men.

God justified one man at the last moment that none might despair; but only one, that none might presume.

Advertisement for Marlatt's Specific for Gall Stones and Appendicitis. Includes text: "Two Doctors Advised Operation; First Bottle Passes Many Gall Stones; Each Bottle Did Good Work; Well Satisfied With Results." and "J. W. MARLATT & CO. Dept. L, 211 Gerrard St. E. TORONTO"

Advertisement for Dr. Chase's Nerve Food. Includes text: "My Heart Would Palpitate, I Had Weak Spells" and "DR. CHASE'S NERVE FOOD 50 Cents a box, all dealers, or Edmanston, Bates & Co., Ltd., Toronto"

Winter Sports in Canada



Montreal's Fun Festival

Among the countries of the world Canada has long been without a peer as a summer resort. To-day it challenges the hitherto undisputed supremacy of Switzerland in the realm of winter sports. Who has not heard or read of St. Moritz, the pride of the Swiss people and for long years the winter time Mecca of Europe? Canada has a score or more of places where all that St. Moritz can offer in the way of winter sports is not only duplicated but surpassed. The fame of these is spreading beyond the confines of this continent to lands across the seas. No longer is the Dominion pictured as a land which hibernates through a long and trying winter period. The truth regarding the invigorating and exhilarating winter climate of this country, with its toy giving and health imparting sports, is as great an advertisement for Canada as the enthusiastic laudations of the glories of its summer and early fall.

Quebec, the ancient and picturesque, Ottawa, a capital to be proud of, and a host of other cities and towns might be named as worthy claiming the attention of those who delight in the season's sports. But the Canadian winter of 1923 belongs, for many reasons, to the old, substantial, and progressive city of Montreal. If that municipality, in which the past and the present, the old and the new so harmoniously blend and combine, had nothing else to point to but Mount Royal it would still have much to boast of. But in addition to the famed toboggan slide of that same beautiful height, there are many attractions to charm and delight every visitor. It would indeed be almost impossible to detail in a single article the variety of the winter sports and recreations that Montreal will afford throughout the balance of this month and all of February. The Winter Sports Committee, selected by the citizens, is responsible for the arrangements which hold particular appeal to all interested in skating, skiing, curling, snowshoeing, hockey, ice-yachting, tobogganing and the like. Every Saturday in the period named, special ski

contests and exhibitions are held at the Montreal Ski Club, while every other winter sport has its special place on the program. It is doubtful if there has ever been anywhere such a remarkable program for winter sports, varied as it is by masquerades, balls and other social functions, and torch light parades amid the most striking natural surroundings. There is the glamor of romance over all, but there is also behind it the spirit of real Canadianism that knows how to blend its play and recreation with its work and its belief in the land that it loves. Montreal has spared no effort to show that Canada as a winter resort need take second place to none. Even now the success of its undertaking is assured. One of the greatest auxiliaries to that success is the Canadian National Airways, which sees in such plans and programs an opportunity not only of developing business, but of spreading knowledge of Canada beyond its own boundaries as well as among Canadians themselves.

CHATS WITH YOUNG MEN

WHY NOT THINK!

It's a little thing to do,
Just to think,
Anyone no matter who,
Ought to think.
Take a little time each day
From the minutes thrown away,
Spare it from your work or play—
Stop and think!

You will find that men who fall
Do not think,
Men who find themselves in jail
Do not think.
Half the trouble that we see,
Trouble brewed for you and me
Probably would never be
If we think.

LET THEM GO

Let go of that feeling of hatred
You have for another, the jealousy,
the envy, the malice, let go all
such thoughts. Sweep them out
of your mind, and you will be
surprised what a cleaning up and
rejuvenating effect it will have
upon you, both physically and men-
tally. Let them all go. You house
them at deadly risk.

But the big troubles, the bitter
disappointments, the deep wrongs
and heart breaking sorrows, the
tragedies of life what about them?
Why, just let them go too. Drop
them softly maybe, but surely.
Put away all regret and bitterness,
and let sorrow be only a softening
influence. You, let them go, and
make the most of the future.

WORDS OF WISE MEN

Do all you can to be good, and
you'll be so.
Reprove thy friend privately—
commend him publicly.
Examine well, the counsels that
favor our desires.
Draw not your bow till your
arrow is fixed.
Envy shoots at others and wounds
itself.
Do not speak of secret matters in
a field that is full of little hills.
No man's thoughts are new, but
the style of their expression is
the never-failing novelty which cheers
and refreshes men.

Give me the man who can hold
on when others let go; who pushes
ahead when others turn back; who
stiffens up when others weaken;
who advances when others retreat;
who knows no such words as 'can't'
or 'give up'; and I will show
you a man who will win in the
end, no matter who opposes him,
no matter what obstacles confront
him.

IN THE FUTURE

A young man said, "If there was
only some way I could see myself
in the future, how much easier it
would be now."
We can see ourselves in the future
if we are willing to make an honest
inventory of our intentions. Here
are a few formulas to go by:
If I love God I will have peace.
If I am thrifty, honest and in-
terested in my neighbors I am
pretty sure of a home, a good income
and many friends in after years.
If I am selfish, grabbing and look-
ing after my own interests, only,
the future will contain money in
plenty, perhaps, a house and few
acquaintances who avoid me except
when my position or my money will
benefit them.
If I want to do big things and am
willing to make the sacrifices to
attain my desires, I'll get them.
And so on through a great long
list of ifs that will show you what
you will be in years to come.
But you must be honest with
yourself in looking ahead. You've
got to go beneath your daily atti-
tude toward life and find out if
the attitude is grounded on solid rock.
Otherwise the formula will not
work.—The Monitor.

RESOLUTION

Success of all kinds, spiritual as
well as temporal, is largely depend-
ent on one's strength of will and
purpose. "He who is firm and
resolute in will," says Goethe,
"moulds the world to himself."
Diffidence in one's capabilities all
too often checks initiative and
retards progress; whereas, as
Smiles well observes, "to think we
are able is almost to be so; to deter-
mine upon attainment is frequently
attainment itself; earnest resolu-
tion has often seemed to have about
it a savor of omnipotence." Chris-
tian faith is God's providence, and
Christian hope in the assistance of
His grace in the prosecution of any
and every good work, in either the
natural or the supernatural order,
should prove powerful incentives to
the vigor of a resolute will, and
special aids furthermore in sustain-
ing one's perseverance.
There is undue stress laid now-
adays on the ephemeral quality of
good resolutions, at New Year's or
any other epoch. "Hell is paved
with good intentions" is neither
so true nor so Christian a sentiment
as Emerson's "A good intention
clothes itself with power." The
weak "I cannot" never yet accom-
plished anything; the resolute
"I will try," on the other hand,
has not infrequently wrought
wonders.—Ave Maria.

THE EFFECTS OF FREQUENT COMMUNION

A religious survey was made
recently at Notre Dame University,
during which a questionnaire con-
cerning the results of frequent
Holy Communion was promulgated.
So excellent was the result of this
questionnaire, that a professor of
Dogmatic Theology declared the

answers obtained were "a complete
and convincing treatise on the effects
of Holy Eucharist." The following
are some of the experiences con-
fessed by the students:
Frequent Communion has made
me more truthful.
It keeps the fear of God in your
heart.
It gives one the power to say
"no" when tempted.
It is practically impossible for me
to get along without daily Com-
munion.
Since receiving Communion fre-
quently, I do not dread going to
Confession, and I have more con-
fidence before examinations.
Daily Communion has removed
the fear of sudden death.
I find that my temptations are
less frequent and that I have
reduced the habit of cursing to a
few times a day. I do not feel as
though I started the day properly
if I have not received in the morn-
ing.

These are a few gleaned from the
questionnaire. Coming, as they do,
from the boys at the most impres-
sionable age, at the age when they
need the best care and attention,
acknowledging as they do the
wonderful, supernatural effects of
frequent Communion, it is hard to
understand how any Catholic can
withstand this powerful appeal of
God to put himself right, easily
and with certainty. Well may we
believe these frank confessions to
be "a treatise on the effects of
Holy Eucharist."—Catholic Colum-
bian.

OUR BOYS AND GIRLS

A HARD WORD

Perseverance! Can you spell it?
And its meaning, can you tell it?
If you stick to what you're doing,
Study, work, or play pursuing,
Every failure bravely meeting,
Bravely each attempt repeating,
Trying twice and thrice and four
times,
Yes, a hundred, even more times,
You can spell it! You can spell it!
And its meaning, you can tell it!

THE MADONNA OF THE DREAM

Three little girls were walking
with their mother in the gallery of
the Luxembourg. She wore the
garb of a widow; her husband,
an officer in the Chasseurs, having
been killed at Sedan. Four chil-
dren had followed; sorrow had left
ineffaceable marks on the face of
the woman, still young, who found
in her children her only earthly con-
solation. Patience and sublime
resignation sat enthroned on her
brow; peace looked forth from her
large, gray eyes; still beautiful,
though dimmed by many tears.
Suddenly one of the little girls
paused before a picture.
"Mamma," she said, "is this not
lovely? 'Our Lady of the Flowers,'
Surely it is only the Queen of
Heaven who could ever have looked
so beautiful as this!"
They were standing in front of
the picture. For some moments the
mother looked at it in silence; then
she said:
"Yes, Valerie, it is very beauti-
ful. Have you ever seen any one
whom it resembles?"
"Never!" cried the two eldest
with one voice.
"Not in the least?"
The little one looked up into her
mother's face, who was a lovely
child, conscious, but not vain, of
her own beauty.
"Mamma," she said, "sometimes,
when my hair is curled and I have
on my pretty white dress, I think
I look a little tiny bit like that. Don't
you?"
"Ah, Miss Vanity!" exclaimed
her elder sister, playfully. "Maybe
you are of the same complexion;
and the hair—well, it is something
like yours, really."
"Yes," observed the mother, "it
is."
"But a thousand times more
lovely," added Marguerite, the
second girl.
"A million times," replied the
child. "But the eyes—the eyes are
like whose are they like, Valerie?"
"As though one could tell in a
picture!" was the response. "Never
was there such a beautiful face on
earth. It is not a likeness, dear;
only a fancy of the painter."
"My Valerie, there you are mis-
taken," said the mother. "I know
the story of that picture. I have
seen the child who sat for it; and
wasn't she by all who know her to be
a very good likeness. Spiritualized,
no doubt, it must have been by the
high and holy thoughts of him who
painted it; still, that is no fancy
sketch, I assure you."
"Mamma! You knew her! Oh,
where is she now?" cried Valerie.
"Will you tell us about it,
mamma?"
"Come, sit beside me—just in
front of it, where we can have it
directly before our eyes, so that we
may look at it while I tell you the
story," said the mother.
Nestling as close to her as they
could, the three little girls eagerly
awaited the narrative.
"One day," she began, "perhaps
thirty years ago, just as we are
today, a lady and her three children
were walking in the garden of the
Tuileries. All at once the two boys,
who were in front, paused beside an
old gentleman, with a long white
beard, who was painting some
roses. The artist turned, smiled
upon them, and acknowledged their
expressions of admiration, as though
he appreciated and enjoyed their
youthful sincerity. When the

mother and the youngest child, a
girl of seven, reached the others,
the painter said:
"These are bright boys of yours,
madame. They bid fair to become
accomplished critics."
"As the little one also advanced
to examine the picture, he ex-
claimed:
"But this one—ah, madame, it is
she! I have found her at last!"
"The lady stepped backward in
some alarm.
"What do you mean, sir?" she
inquired. "I do not understand
you."
"Have no fears, madame," he
said, with a smile. "I assure you I
am perfectly sane. I am Henri
Herbert, the flower painter."
"I am happy to know you, sir,"
replied the lady. "But I had thought
you a much younger man."
"We painters age early," he said,
with a sweet, but fleeting smile.
"And now let me explain. It is true
that I have seldom painted anything
but flowers, because I love them; yet
the few faces I have done have been
highly praised. Once, when a
child I had a very vivid dream. I
thought the Blessed Virgin came to
me—a child like myself, perhaps
about the age of seven years. In
her hand she held a bouquet of
roses, which she offered to me.
All my life, the memory of that
dream has followed me, and my
life I have been trying to reproduce
the vision. The roses have long
been finished, madam; yes, years
and years; but the face—I have
never seen it with my waking eyes
till now. In order to prove to you
that these are not idle words, I beg
that you will accompany me to my
studio. There I will show you the
result of my labors—suggesting of
this face I see before me, and
which, with your permission, I
would like to transfer to the canvas
as the Madonna of my dream."
"They cheerfully followed the
artist to his studio, and there
indeed were convinced that all was
as he had related. The sittings
were given, the painter at last
feeling satisfied with his work; but
shortly after its completion he died.
The picture was bought by a
Russian prince and taken to St.
Petersburg. How it came back to
Paris I can not say. I have told you
all I know."
"How strange that you should
ever have seen the little girl,
mamma!" said Valerie, who was
ten years old. "Did you ever speak
to her or play with her?"
The mother smiled.
"I do not believe I ever spoke to
her, my dear; but I have often
played with her brothers."
"Probably they were more of your
own age, mamma," said Marguer-
ite.
"Shall we come again to look at
the picture?" asked the little one,
whom they called Coquette, from a
pretty trick she had of shyly lifting
her eyes. "I do not look some-
thing like me, when I am very
very good; and I think if I could
see it often I would always
be good."
Her sisters laughed, and took her
little hands in theirs.
"Yes," said the mother, "we
will come again, if you wish it.
But now mamma is tired; let us
go home."
As they passed from the gallery,
the widow could not help casting a
backward glance at Our Lady of
the Flowers. A tear trembled on
her lashes, perhaps for her lost
youth, perhaps for the beauty that
had perished with it.
"Some day," she thought sadly—
"I may tell them, but not now."
—Youth's Magazine.

ST. BLASE

St. Blase's day follows the feast
of the Purification, the following
day, February 3. The blessing of
throats is a tribute to the especial
work of St. Blase and the efficacy of
his blessing in epidemics of his
time.
Because this ceremony, a survival
of an ancient pious custom merely,
always brings out such crowds,
many of whom are not at all faith-
ful to other more necessary prac-
tices of the Church, it might be
well to remember that the desire to
preserve ourselves and our little
ones from diseases of the throat
should really take second place.
The desire and the effort to pre-
serve ourselves from the spiritual
dangers to which we so freely sub-
ject ourselves and with which we
might say the throat is connected,
blasphemy should be uppermost.
St. Blase was born in Armenia,
of which place he was later appointed
bishop. He suffered martyrdom in
316 during a persecution which was
general throughout his native land.
St. Blase wrought many miracles,
chiefly in dangerous diseases of the
throat for which his intercession
invoked today. The Church espe-
cially sanctions a form of blessing
of throats on his feast day, Febru-
ary 3.
Holding lighted blessed candles,
arranged in the form of a cross,
touching the throat, the priest
says: "Through the merits and
intercession of St. Blase, bishop and
martyr, may God deliver thee from
all diseases of the throat and pre-
serve thee from every other evil."
When we take part in this pious
custom we should consider that our
prayer to be preserved from
diseases of the throat means that
we should guard against the sins of
the throat and tongue—evil speech,
blasphemy, gluttony, intemperance
—evils which are more dangerous
than those which may affect
the body.—New World.

SEMINARY ST. SULPICE

INTERESTING HISTORICAL FACTS AND SIGNIFICANT DISCUSSION

By M. Massiani

In explaining the motive for the
bill introduced in the Chamber to
obtain the authorization to lease to
Cardinal Dubois the famous old
seminary of Saint Sulpice, now
occupied by government offices, the
Minister of Finance wrote:
"The desire of the Archbishop of
Paris to see the revival of the old
foundation of M. Olier, and the con-
tinuation of a famous tradition of
learning in the severe shadow of the
walls of the Sulpician Church, pro-
ceeds from a very comprehensible
preoccupation."
He also pointed out the fact that
the seminary is not merely a French
seminary, but, strictly speaking an
international seminary to which are
attached a large number of foreign
Catholics of great distinction.
America had a well known pro-
fessor at the seminary of Saint Sul-
pice, M. Hogan, and it was the same
seminary which furnished the found-
ers of the seminaries of Baltimore
and New York. The memorandum
presented by the Minister of Finance
also revealed the interesting fact that
the English and Scotch hierarchies
had sent an urgent appeal in support
of that presented by the Archbishop
of Paris requesting the restoration of
Saint Sulpice to its original pur-
poses. Cardinal Bourne, who is an
alumnae of the seminary of Paris,
went to Premier Poincare in person,
not merely as a foreigner and friend
of France, but as the representative
of the English clergy which, by
virtue of century-old agreements,
has sent its seminarians to Paris.
These agreements were not known
to the public and the present bill is
thus responsible for bringing to
light a most curious bit of history.
The Churches of England and
Scotland owned property in France
in the days of the Stuarts. An
agreement was made between the
French government and the British
Foreign Office as a result of which
the revenues from this property
would be paid to the bishops of
England and Scotland in the form
of bursas which would permit Cath-
olic theological students to com-
plete their training in the seminaries
of France.
As a result of this arrangement,
the French Minister of Public
Instruction is charged with the
administration of twenty-two Scotch
bursas of 2,000 francs each, and 20
English bursas of 2,500 francs each.
From the time of the Revolution
until the Separation, all students
receiving these bursas completed
their studies at Saint Sulpice. In
1906, when the Sulpicians were
obliged to leave their historical
establishment, they went to Issy,
near Paris. Their quarters were
very cramped, and they were forced
to inform the hierarchy of England
that it would be physically impos-
sible for them to receive the British
students.
An offer was made to accommo-
date them at Bayeux, Angers and
at Avignon, but the English and
Scotch students were not satisfied
with this expedient, as it was
obviously preferable for them to be
trained in inter-diocesan seminaries.
Gradually, they stopped coming to
France. By 1916 it was agreed that
the total sum representing the
scholarships would be sent to the
Bishop of Dundee, acting as secre-
tary for the Scotch hierarchy.
Last October, however, the seven
archbishops and bishops of Scot-
land wrote to the Premier of
France and begged him to intervene
in order that the century-old
tradition of sending students to
Saint Sulpice might be resumed,
and Cardinal Bourne who was pass-
ing through Paris, called on M.
Poincare in person to present the
same request.
There is no doubt that these vari-
ous steps gave greater force to the
action taken by Cardinal Dubois
and were very helpful in promoting
the successful outcome of the
negotiations between the govern-
ment and the Archbishop of Paris.
It is permitted to hope that parlia-
mentary ratification will soon con-
firm the agreement reached.
The building to which the Catho-
lics are returning is not the one
built by M. Olier, founder of the
seminary of Saint Sulpice. The
original building was a majestic
structure, erected in 1630 after the
plans of Lemercier, the architect of
the Louvre. This building was
demolished under the First Empire
and while the one which has
replaced it is venerable on account
of the traditions attached to it, it is
much heavier in line and more
severe in appearance.
An anti-clerical manifestation
started by a Socialist in the Muni-
cipal Council on this matter met
with complete defeat. Referring
to the plan of leasing the seminary,
the Socialist proposed that the City
of Paris should buy the Cardinal's
offer of 50,000 francs in order to obtain
possession of the building and turn
it over for use as a lodging house
for the poor. The other council-
ors did not hesitate to reply that
the plan to lease the building to
the Archbishop of Paris was inspired
by the importance of which
it should not be neglected, and that if
the Socialist motion were to be con-
sidered logical, there would be no
reason why the opera and the
Museum of the Louvre should not
also be converted into lodgings for
the poor.
Finally, the Prefect of the Seine
remarked that the matter was the

concern of the State, not of the City of Paris.

The Socialist motion was there-
fore rejected without further
debate.

DEBT OF FRANCE TO MISSIONARIES

Msrgr. Baudrillard was appointed
this year to preside at the solemn
public session of the French
Academy. In his address he spoke
of his impressions of his recent tour
of South America and praised the
French religious orders working
there. He concluded his tribute
with the following significant
words:
"I now turn to our political men,
and without demanding of them
either a *mea cul. a* or a sacrifice of
pride, I merely say to them:
"Reflect upon a point of view which,
perhaps, has partially escaped you;
as good Frenchmen, do what is
necessary to assure the recruiting
of those who are supporting the
renown and moral influence of our
country abroad."
In addition to the distribution of
the traditional "prizes of virtue"
the Academy made the awards of
the prizes provided by the Cognac
foundation, which include 50 prizes
of 25,000 francs to families, one in
each department of France, which
have reared more than 10 children
in a worthy manner. The majority
of the families thus rewarded are
reported to be practical Catholics.
In Paris the family receiving the
Cognac prize has two children in
the seminary.

AROUND THE WORLD

HOW CATHOLICISM IN JAPAN SURVIVED PERSECUTION

By Rev. Michael Mathis, C. S. C.

Abroad the Korea Maru, Nov. 5.—
Although the island empire of
Japan is far in our wake as we
speed across the Pacific to the
Philippine Islands, yet its spell is
still upon us and I shall devote my
next few letters to additional obser-
vations on our experiences there.
Father Delauney and I are taking
this last part of his journey to Bengal
alone. At Kyoto we parted with
Monsignor McGlinchey, who stopped
off at this ancient center of pagan
Japan for a more intensive study
of the empire and a tour of Korea.
Nagasaki, from which I addressed
my last letter was our final stopping
place in Japan. From the Catholic
point of view it is the most inter-
esting city in the empire. It is the
center of Catholic life and history.
In the diocese of Nagasaki reside
about 60,000 of the 80,000 Japanese
Catholics.
On our arrival in Nagasaki, we
witnessed extensive preparations
for the most popular civic celebra-
tion of the city, the anniversary
of the destruction of Christianity,
which takes place for three days in
October.
A granite monument commemorat-
ing the event still stands in front
of a pagan temple only fifty yards
from Bishop Combas's Cathedral, a
silent witness to the fiercest persecu-
tion that was ever waged against
Christianity.

UNAVAILING PERSECUTION
Three hundred years ago Nagas-
aki had 26 churches or chapels, a
large Jesuit college, and an exten-
sive Dominican convent. During
the various persecutions, many
thousand Catholics either won the
martyr's palm at Nagasaki or were
deported as exiles to the uttermost
parts of Japan. The city was
repopulated again and again by the
fiercest enemies of the Catholic
name. Yet in spite of these persecu-
tions, the Catholic faith survived
without priest and without altar
for two hundred years. It was at
Nagasaki too that the Japanese
Catholics were discovered in 1865.

An American, Commodore Perry,
opened up Japan to Christian influ-
ence in 1854. Missionaries from the
Paris Foreign Mission Seminary
built a church for French Catholics
at Nagasaki in 1864. The following
year on St. Patrick's day, a group
of twelve Japanese men, women
and children were found gazing
reverently upon the statue of the
Blessed Virgin in front of the
French Church. Bishop Petitjean
opened the door of the Church and
the group followed him to the sanc-
tuary where he prayed before the
tabernacle. He had scarcely prayed
for the time of an Our Father,
when three aged women came and
knelt near him; and then one of
them, placing her hand on her heart
said to him in a whisper: "The
heart of all those here present and
of nearly all in our village of
Urakami is the same as yours."
THREE NATIVE TESTIS
Thus the Japanese Christians
were discovered, and it is a note-
worthy fact that the three tests of
Catholicity current among them
were the following: devotion to the
Blessed Virgin, the Primacy of the
Holy See and the priest's celibacy.
Today Nagasaki has three large
parishes, a College for boys, a con-
vent school for girls, and three
institutions for the education of
native priests, sisters, brothers
and Catechists. Practically all
the Japanese priests come from
Nagasaki and its suburb
Urakami and have passed through
these institutions. Of the 199 boys
who have registered at the native
seminary since its origin, 68 have
been ordained to the priesthood.
There is a novitiate for native
sisters at the convent which is con-
ducted by the Sisters of the Holy
Child Jesus. The novitiate for
native brothers and catechists is
under the direction of the Brothers
of Mary.

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WEEKLY CALENDAR

Sunday, Feb. 4.—St. Jane of Valois, was the daughter of Louis XI. of France and the wife of the Duke of Orleans who later became King Louis XIII. After he ascended the throne his first act was to repudiate his wife who had been faithful and loyal to him for twenty-two years. She retired to Bourges where she realized her desire to establish the Order of the Annunciation in honor of the Mother of God. This order was approved by Pope Alexander VI. in 1501. St. Jane built and endowed the first convent of the order in 1502 and died in 1505.

Monday, Feb. 5.—St. Agatha, virgin and martyr, was born in Sicily of noble and rich parents and was consecrated from her earliest infancy to God. In the midst of dangers and temptations she served Christ in purity of body and soul and died for the love of chastity, when the Governor Quintanus found that he could not prevail upon her to sin either through threats or tortures or offers of safety.

Tuesday, Feb. 6.—St. Dorothy, virgin and martyr, was celebrated at Caesarea, her native city, for her angelic virtue. Her parents are thought to have suffered martyrdom under Diocletian and she herself was called before the Governor Sarprius and ordered to abjure the Faith. When she refused, she was subjected to fearful tortures and finally killed.

Wednesday, Feb. 7.—St. Romuald, Abbot, was the son of Sergius a nobleman of Ravenna. He founded many monasteries the chief of which was at Camaldoli, where he built a church surrounded with a number of separate cells for the solitaries who lived under his rule. He died, as he had foretold twenty years before, alone, in his monastery of Cal Castro on the 19th of June, 1027.

K. OF C. NOTES

The new auditorium, gymnasium and swimming pool built by the members of Windsor Council Knights of Columbus, adjoining their Council home on Ouellette Ave., was formally opened last week with public celebrations to which all citizens of the Border Cities were invited. About 300 members of the Chamber of Commerce attended the noonday banquet as guests of the Knights and were addressed by Canadian Supreme Director Hon. Geo. H. Boivin, K. C., M. P. At the evening ceremonies, the principal speakers were Supreme Grand Knight Jas. Flaherty and Brother Boivin, who assured the various public officials in attendance that it was the hope of the Knights of Columbus to have facilities such as those contained in the Windsor Council premises at all other points where the K. of C. are established, so that the Knights can properly carry out the campaign to be inaugurated at the earliest possible date, in regard to the care of young Catholic boys.

The new auditorium of Windsor Council is the largest in Western Ontario, and has seating capacity for 1400 people. The new building also has a large swimming pool and gymnasium equipped for Basketball and Hand Ball, as well as Bowling Alleys and other features for the entertainment of members. A meeting of the Canadian National Executive of the Knights of Columbus, which is composed of the State Deputies of the various provinces of Canada, will be held at Toronto on Saturday, Feb. 10th, 1923. The Hon. G. H. Boivin, K. C., M. P., Canadian Supreme Director, will also be in attendance.

At a meeting of the Supreme Board of Directors of the Knights of Columbus recently held at Chicago, it was decided to hold the 1923 supreme convention of the Order in the city of Montreal, Canada, at which delegates from every section of the United States and Canada will be in attendance.

Many hundreds of people from all sections of Canada visited Windsor, Ontario, on Wednesday, January 24, 1923, to attend the funeral services of the late Hon. W. C. Kennedy, Minister of Railways and Canals. The sanctuary of St. Alphonsus Church was crowded to capacity with members of the clergy of Ontario and Quebec. The funeral was attended by the Hon. Premier Mackenzie King and his entire Cabinet; also by the Hon. A. Meighen, Leader of the Opposition, and various members of his party.

The Governor-General also sent a representative, and the Ontario and Quebec governments of likewise sent representatives. Numerous Executives of both the Government and the Canadian Pacific Railroad Systems were in attendance; also members of all municipal and civic organizations in the Border Cities and County of Essex, Ontario.

The members of Windsor Council, Knights of Columbus took an active part in the funeral arrangements owing to the fact that Mr. Kennedy was the first Grand Knight of Windsor Council and one of its most active members. The body of the distinguished gentleman was laid in state at the Windsor Armouries, to comply with the demand of the public, and many thousands visited the Armouries to pay their last respects to the popular public benefactor. From the Armouries the body was taken to the Council Chambers of the Knights of Columbus, where over 500 members of Windsor Council assembled to offer

prayers for their former Grand Knight, and then escorted the body to its former residence, from which the funeral took place on Wednesday, Jan. 24th, to St. Alphonsus Church, Windsor.

OBITUARY

MRS. SARAH O'LEARY—On New Year's Eve death claimed Mrs. Sarah O'Leary (nee S. McCullough) of Toronto, who predeceased her nine months ago. The deceased was a very exemplary member of St. Cecilia's parish where Requiem High Mass was sung for her by Reverend Father Culliton, 2nd instant.

Mrs. O'Leary leaves to mourn the loss of a saintly mother, two sons, Frederick and James of Toronto, two daughters, Ellen at home and Mother Beatrice of St. Joseph's Convent, Pembroke; also a nephew, Father D. McCullough of McCook, Neb., and a niece, Sister M. Nativity of St. Joseph's Convent, Killaloe. The interment was in Warkworth.

The late Father McCullough of Ft. William was also a nephew of the deceased. R. I. P.

MRS. ANNE BRADY

Fortified by the last rites of Holy Mother Church there passed to her eternal reward at her late home Glenworth, on Sunday evening Jan. 14th, Anne, beloved wife of the late Jas. Brady, in her eighty-eighth year. The only child of the late Terrence and Bridget Quinn, born on the 17th of August, 1835, near the town of Dungannon, Co. Tyrone, Ireland, and when only seven years of age embarked with her parents for Canada. They were six weeks sailing the broad Atlantic before landing in Quebec, coming on westward to Toronto where they remained three years. They then came westward by boat to Port Stanley and hence to St. Thomas where they remained five years. Often and often these three pioneers walked with many of their Irish Catholic neighbors to assist at the Holy Sacrifice of the Mass in St. Thomas, a distance of eight miles. In 1859 she married the late Jas. Brady, in her eighty-eighth year. She leaves four sons and three daughters, John on the home-stead, Terrence, North Yarmouth, Jas. (on her late father's farm) and E. J., Railway Mail Service, London, Mrs. J. J. Brady, Strathroy, Agnes at home and Madam Brady of the Sacred Heart Convent, Halifax.

The funeral took place on the 16th inst. to the Church of the Holy Angels, St. Thomas, where Solemn Requiem Mass was celebrated by Rev. Father Power, Sarnia, with Rev. Father Moran, deacon and Rev. Father Costello, sub-deacon. Rev. Monsignor Brady, St. Mary's Church, London, was also present in the sanctuary. Rev. Fathers Moran and Power were present in the cemetery. The pall-bearers were Messrs. P. Meehan, ex-Mayor, St. Thomas, P. L. M. Egan, P. Moore, Jas. McManus, Joseph Butler and P. J. Doyle. May her soul rest in peace.

MARRIAGE

LEAHY-RYAN.—At St. Patrick's Cathedral, Fifth Ave & 51st Street, New York City, by Rev. Father Hammer, Daniel F. Leahy, to Frances Adell Ryan, R. N., daughter of Mrs. Richard Ryan of Pembroke, Ont.

DIED

EAGAN.—At Tottenham, Ontario, Dec. 4, 1922, Thomas Eagan, aged eighty-five years. May his soul rest in peace.

BRADY.—At her last residence, Glenworth, on Sunday evening, Jan. 14th, Anne beloved wife of the late Jas. Brady, in her eighty-eighth year. May her soul rest in peace.

HURLEY.—In Wallaceburg, Ont., on Friday, Jan. 12, 1923, at the residence of his sister, Mrs. John Boulton, Dennis Hurley, in his eighty-fifth year. May his soul rest in peace.

Advertisement for Ingersoll Cream Cheese, featuring an image of a woman and the text 'Afternoon Teas' and 'Ingersoll Cream Cheese "Spreads Like Butter"'. It also includes the address 'Ingersoll Packing Co., Ingersoll, Ont., 222'.

OLD CARPETS MADE INTO RUGS—OLD carpets hand woven into beautiful reversible rugs. Original effects by weaving a specialty. Write for price list. Phone 1000, 1000, 1000. Ocean Rug Weaving Co., 50 Jones Ave., Toronto.

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CHILD FOR ADOPTION—A BRIGHT Catholic baby boy, one month old for adoption. Address Box 380, CATHOLIC RECORD, London, Ont.

AGENTS WANTED—AGENTS to sell Dr. Bovel's Toilet Soap Toilet Articles—Home Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or spare time. Terrific income allowed. For further particulars apply to Bovel Manufacturing Co., Dept. 26, Toronto, Ont.

WANTED a Cook general, and a household for priest's house in city parish. If references required, Address Box 256, CATHOLIC RECORD, London, Ont.

WANTED graduate nurse for general night duty. Salary \$40 per month and maintenance. Apply to the Rev. Superior, Good Samaritan Hospital, Sufferin, N. Y. 2312-1f.

TRAINING SCHOOL FOR NURSES—MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2110-1f.

AGENTS WANTED—AGENTS—men or women. Sell knitting yarn the article most in demand. Everybody is knitting. We supply sample card of nineteen shades of the best two ply and four ply knitting yarn on the market. This yarn is specially adapted for use on knitting machines. We allow large profits and supply your customers free with printed instructions for knitting popular, up-to-date garments. This helps you make sales. Write for sample card and territory. Donalds Manufacturing Company, Dept. 123, Toronto, Ont. 2312-1f.

FARMS FOR SALE—FARM consisting of 42 acres, five minutes walk to Catholic Church, school and railroad station; good brick house and good buildings; good orchard. Apply to John O'Connor, La Salette P. O., Ont. 2309-4.

FARM consisting of 100 acres, 90 acres cleared, balance bush. Barn 60x60, with stabling; good brick house and woodshed; about one mile from Arthur village. High and Separate schools and Catholic church. On Provincial Highway. Rural route and telephone. Apply to James J. Stuck, Arthur, Ont., Peel Tp. 2311-6.

CHOICE—One hundred and twelve acres; situated in the County of Middlesex, five miles from "arkhill. Five minutes walk from church and school. All under cultivation and well tilled. Good seven room house with bath room. Hard and soft water to house. Two barns 24x32 and 30x36, stone and brick foundations. Water in buildings; drive shed. All times. Will sell all or half. Price very reasonable. Possession to suit purchaser. Apply Box 372, CATHOLIC RECORD, London, Ont.

WANTED a shoemaker to make and mend shoes of the children and staff of this Industrial School. Send application and references to The Principals, College, Spanish, Ont. Salary \$500 a year and board to start. 2313-3.

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Your old carpets are valuable, have them made into handsome "Velvetex" Rugs. The "Velvetex" is a Real Rug, made from your discarded old carpets which are cleaned and reclaimed, then manufactured into reversible, seamless rugs that will wear a life-time. Under foot they feel like thick velvet, that is why they are called "Velvetex". Every "Velvetex" Rug is guaranteed, and the only factory making "Velvetex" is in London, Ont. In London our Driver collects the carpet, from attic, cellar, or off the floor and delivers the finished rug free. Out of town we pay freight or express both ways on all orders. Delivery can be made within 10 days from receipt of order or held over till wanted.

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TERMS—Cash on arrival of goods. This does not extend beyond February 15th, 5.30 o'clock p. m.

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Will it be 'Rain or Shine' To-Morrow? This wonderful prophet tells you the answer to-day. It's a beautiful miniature house, stucco finish, size 6 1/2 x 7 1/2 ins., decorated with clear beads by thermometers on perch, etc.—not a toy but a scientific forecasting instrument working automatically—reliable and everlasting. The witch comes out to foretell bad weather and the children for fine weather, eight to twenty-four hours in advance. Satisfactory is Guaranteed. If not satisfactory after 30 days trial, money will be refunded to any address for only \$1.25 or two for \$2.20. Tell your neighbor. Agents Wanted. Don't miss this chance—order to-day.



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Why Internal Bathing Has Given Such Amazing Health Results

There was good reason, during the World War, why the percentage of Typhoid Cases in the Canadian Army was insignificant as compared with that in the South African War, though there were many times as many men in uniform. There is good reason why so many of the dangerous, even fatal diseases of twenty to forty years ago—diphtheria, small-pox, inflammation of the bowels (now appendicitis) and many others are not so commonly heard of today, and when they do make their appearance, are not so dreadfully feared or so frequently fatal—

And the reason in every case is—Prevention, more than cure. Just so it is with the proper Internal Bathing which has grown so tremendously in general favor in the last decade, and now has its millions of enthusiastic advocates. And here are the reasons: A great majority of human ills have their origin in retention of waste matter in the lower intestine and the accumulation which always follows because of the absorption of this toxic (poisonous) material. Witness the fact that when you are really sick a laxative is always prescribed. There are also many weaknesses to which accumulated waste is a contributing cause—it exposes one to infection by lowering the vital resistance, poisoning the blood, depleting the system of its oxygen-carrying power, and by actually killing off vast numbers of leucocytes or defensive phagocytes of the blood.

Some of the very greatest authorities claim, indeed, that immunity from the most ordinary infections depends upon a clean condition of the lower bowel and its freedom from poisons. Health Commissioner Copeland of New York City recently said in the columns of The New York American: "The lining membrane of the colon (lower intestine) is thick and corrugated, lying in folds, not unlike a miniature hiding-place for germs. The waste material of the body standing and fermenting in this Canal and the heat of the body combine to make the colon a glorious breeding place for germs!" And he recommends giving rectal injections of simple pure warm water. Review, if you will, two of the commonest complaints caused by this accumulated waste with which every one of us is afflicted unless we have two bowel movements per day—Headache: Thousands of people have testified to the prompt relief of sick headache or congestive headache, following an Internal Bath and the cleansing of the poisons from the lower intestine by this process.

Gastric and Intestinal Indigestion and Fermentation: Actual indigestion prevents the development of the normal gastric secretion, by reducing the activity of the digestive enzymes. But remove this cause, and one must be careful indeed of his diet to suffer from these annoying and often dangerous digestive discomforts. Among the most conspicuous diseases caused directly by intestinal infection are rheumatism, lumbago, neuritis, neuralgia and sciatica, and there is no physician who would not devote his first attention in such cases toward eliminating the waste from the lower intestine and recommending foods which would be easily assimilated and keep that waste down to the minimum. High blood pressure and hardening of the arteries, too, with the apoplexy that they help to produce, are due, in large measure, to the effects of the toxins absorbed from the alimentary canal; acting upon the walls of the arteries, they tend to produce calcification. They also irritate the delicate neurons and neurogia of the nerve cells, which often manifests itself in nervous irritability, insomnia, distressing dreams and irregular heart action. How encouraging it is to know then, that by the use of simple pure warm water, used at reasonable intervals with a scientifically correct appliance, the lower intestine can be kept entirely and consistently clear and free from this poisonous waste. And the joy of it—the way you feel the morning after an Internal Bath!

Sound, refreshing sleep has been yours because every function has been working normally, properly, all night long. Your digestion has been good. Your blood has taken up its proper nourishment in the proper way, and has conveyed its pure, unhampered, unpoisoned virile strength to your brain, muscles and nerves. You are refreshed—you are strengthened—you are confident—you are keen in mind and eager for the duties and problems of the new day—in short, you feel remade. There are many scientific facts concerning that Internal Bath which cannot be treated in this brief article, but which are fully covered in a little book called The Why, The Way, The Way of Internal Baths. This can be obtained free of any cost by writing to Tyrrell's Hygienic Institute, 455 Tyrrell Building, 163 College Street, Toronto, if you will men ion having read this in The Catholic Record. We can none of us afford, in these days of keen competition, to disregard anything which gives promise of improving our health or keeping us better fitted to do our day's work in the most effective and competent way. And inasmuch as sending for this little book involves no expense whatever, would it not be wise to do it now, while the subject is fresh in your mind?—(Adv't.)