

were merry, nor remembered that tomorrow they must die; nor cared what might come after; in such days as these my story laid. It is a large story, large by what it indicates, for the place, the circumstances, the characters are all types. And the story runneth thus:

CHAPTER I.

THE LITTLE CHURCH AROUND THE CORNER

Near the heart of the great metropolis of New York, midway between the Battery and Times Square, close to the city's great artery of Broadway, in the shadow of its towering buildings, which solved the problem of congestion by peopling the air—a relic of the past, surviving in the midst of modernity, a sad picture of the dwarfed importance of religion in a world of perverse egotism, stood the "Little Church Around the Corner." It is altogether a famous spot—famous by reason of the many who came to its ancient portals, and passed out again chappletted with orange blossoms under a mystic shower of rice. With pathetic insistence it strove to endow a dignity to marriage, which marriage was prone to fling away, at the least hint of inconvenience.

From the doorway of the little church there stepped a young couple, wreathed in smiles of joyous happiness. Yes, Mr. and Mrs. Newly-wed "had gone and done it," as the saying is, and the whole world was rosy with their reflected sunshine. Busy men paused to smile at the glowing couple; young girls envied them with all their pent-up longing of youth; old women brushed away a tear for the dreams that had long since slipped away to shadowland.

Mr. and Mrs. Newly-wed stepped into the waiting taxi, and the groom gave directions to the driver to proceed to the Biltmore. Mrs. Newly-wed put her hand ever so gently on the arm of her spouse and murmured sweetly:

"No, dear; let's go to the Waldorf."

Mr. Newly-wed insisted on his view, at first good-naturedly, and then with quite an unexpected show of heat. Mrs. Newly-wed was just as determined that she should have her way in the matter. The driver sat patiently waiting, as he could afford to with his meter running. The voices of the disputants reached a strident pitch; harsh names and recriminations passed between them. People paused to enjoy the scene. Suddenly out of the gathering crowd they stepped forth a long, angular individual, with sharp, beady eyes and a thin, elongated nose which could be handily injected into other people's business. He was a lawyer, and was making a specialty of just such cases as that of Mr. and Mrs. Newly-wed. He handed them his card, whereon was printed the legend: "A. Pettyfog, Attorney at Law; Divorce a Specialty."

"I have been listening to your argument," he added blandly, "and I think I can help you out of this difficulty."

Mr. and Mrs. Newly-wed stared. "It is quite evident," went on Pettyfog, "that you two young people are never going to agree. You are simply not properly mated; and you must not imperil your future happiness by attempting the impossible. Now, I am a sort of philanthropist, and in the interest of yourselves and the human race I suggest that you obtain a divorce without any unnecessary delay."

Now, look here, Mr. Pettyfog," said Mr. Newly-wed, "I'll thank you to mind your own business. I am quite capable of taking care of my own affairs."

Mr. Pettyfog bowed gallantly to Mrs. Newly-wed.

"I beg your pardon," he murmured. "I did not wish to intrude, but I cannot see a lady in distress without at least making an attempt to help her. I am very sorry for you, madam. If you wish to discuss the matter with me, you may call at my office."

"There is no time like the present," said Mrs. Newly-wed, "and indeed, judging from my husband's temper, I think it is to my interest to hear what you have to say."

This with a glare at Mr. Newly-wed, Mrs. Newly-wed, muttering something profane, and slouched back against the cushions of the taxi. Mrs. Newly-wed continued:

"I don't really think I should care to get a divorce. I don't like the publicity of the thing. Since Mr. Newly-wed and I cannot get along it is best that we separate, without any formality whatever."

"But, my dear lady," said Pettyfog, "you are not going to ruin your entire life on account of this slight mistake you have made! You have a right to happiness, to a home and to the position of a respectable married woman of today. And besides, you must consider your heart in the matter. Are you going to deny yourself the supreme happiness of mutual love? If you are not, you must marry again, for society does not brook an open breach of the custom of marriage."

"And as for the publicity, there is really nothing to that nowadays. Time was when people went to Reno for a divorce, and the process did attach an unjust stigma to them. But that has all been changed."

Mrs. Newly-wed looked relieved. "Where can we get the divorce?" she asked.

"I have a friend," said Mr. Pettyfog, "just around the other corner, Little Judge Divorcem. He will fix it for you in a few minutes."

"Now, look here," said Mr. Newly-wed, "this thing has gone far enough. I'm not hide-bound in the matter of religion; but divorce isn't right; and I'm not going to be a party to it. The Almighty said, speaking of marriage, 'What God has joined together, let no man put asunder.' If my wife feels that she cannot get along with me, of course, granting that she has sufficient cause for complaint, she does not have to live with me. But as for divorce and remarrying, it looks to me pretty much the same thing as legalized adultery."

"Oh, come now," said Pettyfog, "that is quite reactionary. I haven't any quarrel with religion. It is all right in its own place; but it is just not up with the present age of enlightenment. How in the world can the mummery of a mutated ceremony render it right for a man to live with a woman, and bind them together for life, if nature did not intend them to mate? After all, nature is the great law. Marriage is founded on love; and where love does not exist there is no true marriage, even if you have a hundred church ceremonies. Really, the ceremony has nothing to do with it. It is only on account of these old-fashioned ideas that we have the formality of a ceremony at all. The time is coming when a man will be free to live with any woman he truly loves. Love is the only thing which gives the proper sanctity to marriage."

"Well," said Newly-wed, "if that time does come, it will only be when men have generally rejected God's revelation and anything like a definite religion."

"A very pretty thought," said Mr. Pettyfog, "and not at all badly expressed. But, you see, it is not at all generally accepted that the Bible is the word of God at all, and besides, who is going to tell us just what it means? The Bible is a wonderful book of devotion, but it was written ages ago, and we can't afford for religious sentiment to let it obstruct the march of modern progress."

"Good Lord!" said Newly-wed, "what is the world coming to? I once heard a Catholic priest say that the great trouble with Protestantism is that its members don't know and can't know what to believe, because there is no one with a divinely constituted authority to explain God's revelation to them. Catholics seem to understand this matter of marriage quite well enough. They don't seem to have any doubt about God's wishes in the matter. They won't stand for divorce in their Church, and by the Holy Pink-toed Prophet, I think they are right."

"True," said Pettyfog, "the Catholics have a well-organized system. But even they cannot stem the tide."

"Then God help the country!" said Newly-wed with unfeigned horror.

"Come," said Mrs. Newly-wed to Pettyfog; "let's go to the Little Man Just Around the Other Corner."

CHAPTER II.

THE LITTLE JUDGE JUST AROUND THE OTHER CORNER

Judge Divorcem was a national figure. His court was just around the other corner, or around any corner in the city or in the country. His services were much in demand. Young couples, old couples, middle-aged couples, all came to his court; the mills of divorce were set in motion, and the party of the first part went away triumphant with a decree couched in the most dignified legal terms, which declared the marriage of the said party of the first part null and void to all practical intents and purposes, and was documentary evidence that the said party of the first part was eligible once more to remarry without fear of prosecution for bigamy. Judge Divorcem found that it was slightly incongruous with the traditional dignity of his position to make such a sad mockery of the ancient institution of marriage. He often said that he didn't altogether approve of it; but he didn't make the law; all he did was to dispense it. So the fault really wasn't his. At the same time the judge did not do anything very positive to procure a change in the law, as he might possibly have done.

Mrs. Newly-wed and Mr. Pettyfog reached the court, with Mr. Newly-wed sullenly bringing up the rear, just when the judge was exceptionally busy grinding out decrees. On the frosted glass of the door was printed in large letters: "Judge Divorcem, Ubiquitous Granter of Divorces."

"This is the place," said Mr. Pettyfog.

As Mr. Pettyfog prepared to open the door, a middle-aged gentleman with a wholesome countenance, always half atwinkle and half serious, stepped up to Mrs. Newly-wed.

"Beg pardon, Madam. But I notice that you have just been married and that you are evidently intent upon getting a divorce. Would you let me talk to you for a few minutes, very few? My name is Mr. Common Sense."

"Certainly," said Mrs. Newly-wed, following him into his office, next to the courtroom. Mr. Newly-wed still trailed. Mr. Pettyfog glared.

"Now," said Mr. Common Sense when they were seated, "you'll excuse me for saying that you were just about to do a very foolish thing. And one of the evils of divorce today is that they lead people to do in haste what they

often repent of at their leisure. When young people are in love they very naturally do not see any fault in the object of their affection; and when, after marriage, they discover that, like all human beings, even their beloved one has his or her faults, their first thought is to hurry to the divorce court. What they should do is to give their marriage at least a fair trial. Give and take, bear and forbear; and then they will find that as they grow in understanding of one another, while their love may not be so romantic, it will grow deeper and stronger."

Mrs. Newly-wed was visibly affected; Mr. Newly-wed was looking on her with pleading, hungry eyes.

"And that is not all," said Mr. Common Sense. "There are other and more fundamental reasons why divorce is bad, as my partners, Mr. Experience and Mr. Good-of-the-Race will tell you."

The two gentlemen who were waiting came over and shook hands. "Seems like people today can't learn a thing by experience," said Old Man Experience. "They see, or ought to see the effects of certain things; but they just go on blindly, led by personal, selfish reasons, and not seeming to care for the consequences. Now, divorce is making society rotten to the core today, as anyone can see with half an eye. I have learned that the easier it is to secure a divorce, the more people want to try it. Also that our present divorce laws, many people take matrimony at a flying leap, without any serious thought or consideration. Furthermore, it takes all solemn dignity out of marriage, for men and women cannot continue to esteem highly what is held so cheap by the law of the land. If we had no divorce and re-marrying, people would set about getting married in a serious way, and as a consequence they wouldn't want to be divorced, but would be happier without the temptation, and better fitted to adapt themselves by making allowance for each other's defects."

Mrs. Newly-wed was very meek now, but she made a last effort to show her independence.

"But surely," she said, "you wouldn't condemn a woman to live with a man who acted like a brute?"

"No," said Mr. Good-of-the-Race, breaking in, "no more than I would oblige a man to live with a woman who is impossible. But it is one thing to separate, and quite another to get married again during the lifetime of the other party. Certainly," he continued, "if we look only at the individual case, and make sure to make an exaggerated case, we would be inclined to say, 'Give this poor woman a divorce from that brute, and let her marry a real man.' But the trouble is, that marriage is such a fundamental institution of the human family that we can never consider the individual good apart from the good of the other party. Certainly," he continued, "if we look only at the individual case, and make sure to make an exaggerated case, we would be inclined to say, 'Give this poor woman a divorce from that brute, and let her marry a real man.' 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LONDON, SATURDAY, FEB. 28, 1924

AN INTOLERANT BIGOT TAUGHT A LESSON

Under a democratic form of government the people make their own laws. The laws so made are none the less binding in conscience. Every Catholic child learns in catechism that we are bound to obey the law and respect the public officers not only for wrath but also for conscience's sake for so is the will of God. But our laws are not like those of the Medes and Persians—immutable. It is our privilege, it is our right, to scrutinize closely the working out of any law. If it fails of its purpose, if it defeats its professed object, if it brings in its train evils greater than that it was intended to remedy, then it is our right, it is our duty to work for the amendment, the abrogation of that mistaken law. The exercise of this elementary right is generally conceded to be one of the most important duties of free citizenship. But when it comes to Prohibition laws citizens must forego their democratic rights and turn their backs on their plain duty unless they agree with the fanatical Prohibition faction or run the gauntlet of their abuse and vilification.

Amongst the most coarsely vituperative of these self-righteous vilifiers and traducers of their fellow-citizens was William H. Anderson, President of the Anti-Saloon League of New York State. For him the Prohibition law was sacrosanct; but he flouted other laws and reviled the public officers. Referring to the Anti-Saloon League's strenuous fight against the application of the law governing political activities and the accounting for political funds, The New York Times thus commented editorially: "Sometimes it seems as if the League regarded itself as above the law, as a sort of higher law. If all its activities are beneficial and beyond suspicion, why is it still refusing to accept the decision, made by a Justice of the Supreme Court and sustained by the Appellate Division, that it is a political committee bound to render account of the expenditures of its funds? Why, bent on doing good in the dark, did it insist on carrying the case to the Court of Appeals?"

The Prohibition people offered a prize of \$200 for the best term to describe those who flouted the law—of course the thrice holy and inviolable Prohibition law. "Scofflaw" was the prize winning term that is henceforth to cover with shame the buyers of forbidden beverages.

But the mighty and vituperative William H. Anderson has been taught that there are other laws that can not be violated with impunity even by an archpriest of Prohibition. A grand jury returned five indictments against him for violations of the criminal law. On one of these he was tried, found guilty and sentenced to Sing-Sing for forgery in the third degree. It appears that this great and self-righteous man's salary was only \$10,000 as president of the League. A solicitor for League funds got a generous commission on the contributions and Anderson insisted on splitting these commissions fifty-fifty over and above \$0,000. It would never do to have a mere solicitor of funds get more of the profits

of the Prohibition apostolate than the President of the Anti-Saloon League. However, the collector objected to paying income tax on the part of his commissions that went to Anderson. So Anderson "doctored" the books of the League. To the Board of Directors of the League he posed as one who had impoverished himself for the good of the great Cause; he had raised and spent \$24,000 by mortgaging his home and borrowing on his Life Insurance policies. To this he made a solemn affidavit which the admiring Board of Directors believed; their great President was surely not a perjurer for filthy lucre. Unfortunately mortgages and loans on insurance policies are matters of record and such transactions are easily verified or disproved. So on the witness stand Anderson told another story; he said that a mysterious John T. King made him a present of \$25,000 which he gave to another mysterious individual to disburse for confidential publicity. New York is still laughing. The trial Judge told Mr. Anderson that he had not helped his case by swearing to testimony that was obviously untrue.

The District Attorney of New York is Joab H. Banton, a Baptist. Mr. Anderson, over and over again, proclaimed himself the mouth-piece of the 5,000 Protestant Churches of New York State. Menacingly he spoke as though legions of the righteous were at his command; and we don't remember that his assumption was repudiated.

A week ago Sunday Mr. Banton spoke in the Central Church of the Disciples of Christ and after the address his pastor, Dr. Idleman, spoke of forming a new League.

"It is indeed time to form a new combination to carry on the work of Prohibition," Dr. Idleman declared, in resenting the abuse which he said had been heaped upon Mr. Banton and other public officials by Anderson. "Because of threats which were said to have been made against the life of Mr. Banton during the Anderson investigation, uniformed police were stationed outside the church and detectives were in the auditorium."

Mr. Banton felt impelled to make a statement because of the campaign of abuse conducted by Anderson and his friends against those whose duty it was to administer the law. He said that this would be the only statement he would make.

The District Attorney first referred to the credulous Board of Directors who accepted Anderson's statement and ordered repayment of \$24,600 with interest at 6%. The slightest investigation, he declared, would have compelled Anderson to admit the falsity of his statement.

That, however, has all been shown in open court in a trial that was so scrupulously fair that the press of the city congratulated the authorities that every possible ground for suspicion of unfairness had been removed. Even the Judge was brought to New York from up-State for the trial.

Very properly in the circumstances Mr. Banton made these pointed remarks:

"Mr. Banton said that in permitting Anderson to proclaim in churches that his indictment was the result of a corrupt political and religious conspiracy, the Protestant pulpits had lent themselves to an agency attempting to undermine respect for law and order. As showing that no religious or political significance could be attached to Anderson's conviction, Mr. Banton said that a poll of the jury disclosed five Protestants, five Hebrews, one Catholic and one juror without church affiliation. Politically, there were four Democrats, two Republicans and six independent voters."

It is but fair to say that there are some prohibitionists, at least, who were disgusted with Anderson even before the courts exposed him. Henry L. Huntington of Yonkers, a national figure in the Prohibition party for years, criticizing the Rev. Dr. Ross who is still publicly praying for Anderson, said:

"He should have prayed for Anderson before to keep him out of mischief. I have been praying for years to show his League crowd up to the people and I think my prayers have been answered. I have contended that the League has been compromising with the devil. I have no feeling against Anderson, but if a man does the right thing he won't go to jail. Anderson was given the whole rope and he has hung himself.

Anderson has hurt the League and the League has hurt the Prohibition cause."

As for Anderson let the sanctimonious convict speak for himself: "The God who led me into this work, who has upheld me throughout it, and who has guided in the doing of things otherwise impossible, knows my innocence of the charge against me and the purity of my motives. With that I can afford to wait till the judgments of men are just."

Commenting editorially the New York Times thus voices the general verdict of honest men:

"Supreme Court Justice Tompkins, who presided over the trial of William H. Anderson with such remarkable fairness, showed himself equally fair in imposing sentence. He did not forget to be fair to the public as well as to the criminal. The sentence of imprisonment for not less than one year and not more than two years in Sing Sing will be generally approved. It would have been flying in the face of justice to suspend sentence. Aside from the circumstances mentioned by Justice Tompkins, the defendant's testimony showing him 'to have been guilty of the crime of grand larceny' and the 'fair and reasonable inference' from that testimony that he committed perjury, his whole course and attitude have been impudent, insolent and violent. He has assailed the courts and the prosecuting officers. He has tried to foment religious intolerance. It would be a scandal for justice to be tender to a criminal who has insulted and defied it."

CAPITAL PUNISHMENT

Capital punishment is the means that civilized society takes to protect itself from a particularly dangerous type of criminal. Security for life and security for property are two of the chief aims of civil government. They are fundamental. Despite the increase in recent years of murder and robbery with violence so general is the security of life and property that we do not fully appreciate it. The outbreak of crime, however, calls for stern repression. Capital punishment is now practically limited to those guilty of the crime of murder. The primary purpose is not at all the punishment of the individual but the protection of society. Where murderers of law escape capital punishment the crime of murder increases to an appalling extent. Where the murderer promptly forfeits his own life in punishment of his crime murder is rare. Misleading statistics are sometimes adduced to prove that capital punishment fails in its purpose. The prevalence of murder in the United States, for instance, where the sanction of capital punishment is provided by law, is cited to show that capital punishment fails as a deterrent. But in the States only a small, a very small, proportion of murderers suffer the penalty that the law provides; in Canada but a very small proportion escape that penalty. It is not the provision in the law, but its prompt and certain application that constitutes the deterrent. And that is the justification of capital punishment. It is the only effective deterrent to other would-be murderers, and therefore a measure of necessary protection for civilized society.

Two weeks ago in this city three men, after fair trial, were found guilty of the crime of murder and were sentenced to death. Two for robbery under arms in which murder was committed. The law is perfectly clear and perfectly just. Where two men, or five men, or twenty men set out to do an unlawful act—the robbery of a bank in this instance—and murder is committed, each and all are equally guilty. The law is clear and explicit and the jury were clear-headed and conscientious enough to apply it to the case under consideration. Jurymen are sometimes wrong-headed to an incredible degree. One, who had the day before been on a jury that acquitted a man charged with murder, said to the writer: "I'd never hang any man." Now this out actually felt proud of himself and there was a tone of superiority in his asinine boast. We reminded him that he took a solemn oath to find a verdict according to the testimony; that he did not make the law nor could he set it aside; that he did not pronounce nor execute the sentence; that his duty, his only duty was to find a verdict in accordance with

the evidence. If he did not do that he perjured himself and betrayed his trust. A prejudice against capital punishment may be a good reason for asking to be excused from jury duty in such cases; but it does not excuse perjury and the miscarriage of justice. Whether or not this puzzle-headed fellow realized the serious wrong he had committed is hard to say, but he ceased to boast of his "humanitarian" principle.

The third criminal was sentenced to death for the cowardly murder of a girl who refused to marry him. In this case the plea of insanity was urged. Two experts testified that after examination and observation they found that the prisoner knew the nature of the act he had committed and must be held responsible for it. Of the other two one denied this; the other found the murderer "below par." No one wants an idiot or insane person hanged. But the plea of insanity is often urged in criminal cases where, had no crime been committed, the person would have lived and died, without a single one of those with whom he came in contact through his business and social relations ever suspecting him of being idiotic or insane. That there are varying degrees of intelligence everyone knows. But few would be prepared to advocate that all those "below par" may commit crime with impunity. The law again is clear: Did the accused know the nature of his act? If so he must be held responsible. In such cases it is not the degree of intelligence that matters so much as that of conscience and character. There are highly intelligent criminals and criminals of a low order of intelligence. What is lacking in both classes is the discipline of self-denial and self-control that goes to the formation of character; the moral discipline that forms conscience. There are many criminals and others whom the fear of consequences deters from crime, who are devoid of character and are spiritually illiterate. But this defect can not be urged for the remission of punishment. Rather does the prevalence of this condition make punishment of crime the more urgent and imperative.

As we have said no one wants a murderer irresponsible for his acts to hang. But such matters should be left to the orderly processes of law where the interest of justice will be amply safe-guarded. None of the cases we have been considering calls for the meddlesome interference of maulin petition-mongers. Mark Twain, like all real humorists, had a deep knowledge of human nature. On this subject he has something to say that should be pondered by those who are tempted to sign petitions for clemency to criminals:

"This funeral stopped the further growth of one thing—the petition to the Governor for Injun Joe's pardon. The petition had been largely signed; many tearful and eloquent meetings had been held, and a committee of sappy women appointed to go in deep mourning and wail around the Governor, and implore him to be a merciful ass and trample his duty underfoot. Injun Joe was believed to have killed five citizens of the village, but what of that? If he had been Satan himself there would have been plenty of weaklings ready to scribble their names to a pardon petition, and drip a tear from their permanently impaired water works."

Since writing the foregoing article we read that a man was sentenced to thirty days in jail for abusing and trying to intimidate certain people who refused to sign a petition asking executive clemency for a man in jail. Magistrate Hall of Ridgeway who imposed this sentence deserves the gratitude of the right-thinking for his good sense and moral courage in administering the law.

"NATIONAL MOBILIZATION"

Printed and distributed to the members of the French House of Deputies is a bill embodying the ideas of a great many people throughout the world. Its leading principle is that every French citizen must, in time of war, participate in the defense of the country and in the maintenance of its material and moral life.

Many, from time to time, have advocated the conscription of wealth as well as of the young life of the country in time of war. Our own Great War Veterans, if we are not mistaken, passed a resolution to that

effect. That is something that commends itself to everybody. Why should the young man be compelled to give or at any rate to risk his life while the rich man is under no such compulsion with regard to his wealth? The prospective war profiteers may demand that all risk be removed, that they be guaranteed such prices as will increase and multiply their wealth to a fabulous extent; and the workers in "essential war industries," ship-building, munition-making and the like, must also receive wages far and away beyond anything dreamt of in peace times. But the young and physically fit must get into the war, fight, risk life and limb and health, die if need be, because it is their duty to their country. It is about time that it was recognized that patriotic duty extends to all, rich and poor, worker at home as well as the fighter at the front.

Of all "peace plans" this may prove the most effective. If the profit were taken out of war and everybody without exception were compelled to give his services as a matter of patriotic duty many of the war-like and blood-thirsty stay-at-homes would not be so zealous in reckless war propaganda. Faced with the prospect of equal or proportionate sacrifice for all, deprived of the interested aid of prospective profiteers, small and big, war propaganda would dwindle to such insignificant proportions as to leave room for the influence of good sense and Christian ideals.

STRIKES AND LOCK-OUTS

By THE OBSERVER

The Observer is in receipt of the following letter from a King's Counsel whose competence to express an opinion is greater than ours. We commend it to the attention of our readers. Our view has long been that if strikes were to be regulated or restrained by law, so must the closing down of plants be regulated or restrained also. Possibly the regulation ought to be confined to industries employing a certain number of men or women; for it might be disastrous to put small employers of labor under the necessity of going through the procedure outlined by Mr. O'Donoghue. But the principle of the matter is, in our opinion, indisputable.

Toronto, Ont., Jan. 11, 1924.

The Observer:—Dear Sir:—I was very much interested in your article in the issue of January 12th inst. dealing with "Strikes and Lockouts" and more particularly with your suggestion that some limitation should be imposed upon an employer's right to resort to partial operation or to a complete stoppage.

The Act does endeavor to meet the point in its definition of "lock-out," which is: "Sec. 2 (f)—'Lockout' (without limiting the nature of its meaning) means a closing of a place of employment, or a suspension of work, or a refusal by an employer to continue to employ any number of his employees in consequence of a dispute, done with a view to compelling his employees, or to aid another employer in compelling his employees, to accept terms of employment."

The trouble arises over the difficulty of proving that the lockout was ordered with the view or object mentioned.

When asked in 1916 to draft a new act for the Trades & Labor Congress of Canada, I endeavored to meet the situation by adding the following clause: "The closing down in whole or in part of a place of employment or a suspension of work in whole or in part for any period, by an employer, or a temporary or permanent refusal by any employer to continue to employ any number of his employees during the currency of a dispute shall prima facie constitute an unlawful lockout and the onus shall be on the employer of establishing that such action was not taken for any of the reasons aforesaid."

The "reasons aforesaid" are enumerated as:
 (1) In consequence of a dispute.
 (2) A protest against anything done or not done by an employee or employees.
 (3) With intent.
 (a) To aid another employer involved in a dispute.
 (b) To cause loss or inconvenience to any employee or employees or to the public.
 (c) To procure, incite, instigate, aid or abet any other lockout.

My explanatory note to my draft section was:
 The last provision above is new and intended to meet a condition that often occurs. The onus is placed upon the employer to prove that a shutting down is not a lock-out. 'Stock-taking' is the usual explanation given. That will henceforth have to be proved to the satisfaction of the Court."

That, I thought, (and still think) would help somewhat. Parliament has not seen fit, however, to adopt my proposal.

Your further suggestion that public utilities that should have money in good times should have restrictions put upon their right to close down or reduce their staffs in bad times, is worthy of consideration. As you say, a tramway or a railway would not be permitted to do so.

Yours sincerely,
 J. G. O'DONOGHUE.

It is to be feared that State intervention in disputes between capital and labor is just commencing. It is not in itself a desirable thing; but if religious advice such as so largely guides the labor unions in Quebec, given by trusted chaplains to the unions they are attached to, is not to figure in the disputes of the other provinces, an umpire will be inevitable. There is no doubt that that intervention, must, sooner or later, if it proves to be inevitable, take the form of a properly constituted Labor Court.

Like the intervention itself, that is not, in itself, a desirable thing; but it is preferable to industrial anarchy, which has been the rule for some years past. No cause, bad or good, was ever yet satisfactorily tried and decided by means of excited discussion, recrimination, exaggeration, half truths, distortion of facts, and irritating charges and counter-charges, from all which the public, reading a bit here and a bit there, have to make up their most uncertain judgment; if it can, under such circumstances, be called a judgment.

NOTES AND COMMENTS

A TRIBUTE to the Blessed Virgin is so rare a thing from a Protestant that we cannot forbear reproducing the following from the "International Sunday School Lesson." It is from the pen of one William F. Ellis. He is recounting his experiences in Asia Minor, and proceeds: "Amid the ruins of the Smyrna fire I noticed a curious phenomenon: In the courtyard of the French hospital, the buildings of which had been completely burned, stood a white marble statue of the Madonna and Child, completely untouched by fire or smoke or falling embers. Amidst all the blackness and ruin above it, the figure of the Mother with the Babe was as white and unscathed as when it left the sculptor's hand. Not a flake of marble had been chipped off by the intense heat, although marble walls about the city had crumbled to dust, and iron girders had become bent and gnarled.

"IN LIKE manner, the personality of ages, a spotless, beautiful figure, revered and beloved by countless myriads. Diana of Ephesus has gone the way of Venus and the more primitive goddess, but the pure and lovely human personality of Mary remains as the most highly favored among women. Motherhood everywhere turns toward her with a sense of kinship and devotion. She is the ages' perfect embodiment of womanhood. Piety, obedience, service and unspeakable reward are her spiritual characteristics. In a day when so many young women have lost their moorings and their bearings, it is restful to turn to the personality of the woman whom God found worthy to be the Mother of His Son, the world's Saviour."

IN VIEW of the appalling break-up of creed and the virulence of rationalism's assault upon revealed truth which have come to be distinguishing marks of this generation, sentiments such as these, emanating from so unexpected a source, are their own consolation. May it not be, as Cardinal Newman said many years ago, that amidst the storm and turmoil of sectarian strife, that sweet and gentle Lady will revenge herself upon her traditional foes by interceding effectually for their conversion.

WE HAVE long held that immigrants from Italy form one of the most desirable additions to Canada's population. It is gratifying, therefore, to find this view endorsed by a paper like the Toronto Globe, which, commenting upon a bill recently introduced in Congress providing for further restrictions upon immigration in that country, says: "It may be freely admitted that Italian immigrants are quite up to the general standard, not defective in physique or intellect, and quite as industrious as the inhabitants of more northerly countries."

UPON THIS subject a New York Italian daily, which the Globe quotes without more definite design-

ation, has this to say in regard to the proposed further reduction of the annual quota of immigrants from Italy, Poland and Russia: "From statistics published by the American Government we have gleaned figures showing the immense value of Italian immigration to America. The number of Italian immigrants excluded and deported is the smallest, which goes to show that the Italians are the healthiest in body and mind. The Italians contribute only a minimum percentage of those affected by tuberculosis and insanity. The Italian woman is the only one who does not appear among those sentenced for immorality. The percentage of criminality among Italians is one of the lowest. On the other hand, the Italian immigrants, of all other races, give the highest figure for productive labor and the lowest for mendicancy. The Italians are now in the forefront of the movement toward agriculture, while this field is being deserted by others." The contention thus put forward by the Italian paper will, we think, be fully borne out by dispassionate investigation.

REFERRING to concluding paragraph in last week's Comments, and to the activities, especially of the American Y. M. C. A. in Rome, latest tidings from that city show that the Government's restrictions have been brought about by the grossest abuse on the part of this American proselytizing agency of the hospitality heretofore extended to it. It began its Roman operations under the specious plea of philanthropy, but its real purpose was soon revealed by its open declaration that it was conducting "a great apostolate for the civilization of Rome and of barbarous Italy" and "against Roman superstition." Hence Signor Mussolini's declaration that as Italy has no need of this officious help the Y. M. C. A. must direct its energies elsewhere.

ALL OVER Italy, we are told, the feeling against the continuance of what is described as "this impudent and audacious campaign" is growing, so much so, indeed, that it is not improbable that the Government may ask this body to return to the United States. Probably, says the *Cittadino* of Genoa, the Italian Ambassador at Washington has already received instructions to take the matter up with the White House. Italy, the mother of civilization, has no need to look across the Atlantic for assistance in working out her destiny or in caring for the welfare of her people.

PAPAL ENCYCLICAL ON NEW AGREEMENT

The Encyclical, announcing that the Vatican has decided to permit the formation of diocesan associations in France, has been published in the *Acta Apostolicae Sedis*, the official record of the proceedings of the Holy See, thus confirming the previous news dispatches to the effect that such action had been taken.

In the Encyclical, the Pope mentions the French Law of Separation of 1905, and its consequences, and renews the condemnation pronounced by Pius X against anti-Catholic laws. His Holiness praises the strength shown by the Church in France in reorganizing on a new basis, after it had lost its legal status and its property; and he speaks of the desire existing in that country for religious peace.

As a result of negotiations undertaken after the War, the Encyclical says, statutes governing the proposed diocesan associations have been prepared, which, it is believed, are conformable to the Hierarchical constitution of the Church, and entirely different from the "cultural associations," which were condemned by Pius X.

The Encyclical concludes with an announcement that the diocesan associations may be formed as an experiment, and with the recommendation that their formation throughout France be undertaken at once in the interest of harmony and unity of action on the part of the Church in that country.

The outcome of the negotiations between France and the Vatican has been received with general satisfaction. Messages have been received by the Pope from all the members of the French episcopate, pledging their adherence to the agreement. At a reception given a week ago by the French Ambassador to the Vatican, many of the Cardinals and prelates *in curia* were present, and general satisfaction was expressed at the conclusion of the agreement.

Cardinal Maurin, Archbishop of Lyons, who has let it be known in the past that he did not favor the formation of diocesan associations,

has announced that, as an indication of filial obedience to the will of the Holy Father, he will endeavor to be the first to bring about the establishment of an association in his diocese.

THE RIGHT REV. MGR. PROVOST BROWN

APPOINTED AUXILIARY BISHOP FOR SOUTHWARK DIOCESE

The London, Eng., Universe His Holiness the Pope has appointed the Right Rev. Monsignor Provost William Francis Brown, D. D., Vicar-General of the diocese of Southwark, to be Auxiliary to the Bishop of Southwark.

MGR. BROWN'S THIRTY YEARS OF WORK AND LEADERSHIP

William Francis Brown, Vicar-General of Southwark from the first days when Mgr. Amigo succeeded Cardinal Bourne in the See of Southwark, is a personality.

Brusque, perhaps in sympathy with his nationality, yet without possessing the warmest heart and the most generous mind, he has given himself wholeheartedly as a priest and an administrator to the service of the Catholics of the diocese. And in addition he has become one of the outstanding figures of London public life, a spokesman of Catholicism, everywhere respected for his fearless outspokenness on behalf of all causes that are oppressed or misunderstood, and especially the causes of religion, morality and the poor.

Born at Dundee in 1862, of which his grandfather was at one time Lord Provost, Mgr. Brown comes of a convert family, intimate with the Anglican Bishop Forbes of Brechin, of XXX X Articles fame, and with the founders of Glenmalur.

After completing his studies for the priesthood at St. Thomas's Seminary, Hammersmith, he was ordained in 1886. In 1892 he became the founder and first rector of the Vauxhall mission, and later a Canon, and then Vicar-General. The dignity of Protonotary Apostolic was conferred upon him in 1907, and in 1917 he performed most important work as a Memorial Visitor to Scotland.

A MEMORABLE FIGHT

Some twenty-five years ago fears existed of a Legislative attack upon the existing system of Catholic education. The London School Board at that period was composed for the most part of members who held very vague opinions concerning the views of the Catholic body on the right to have Catholic schools staffed by Catholic teachers, under Catholic management.

Father Brown convened a meeting of the Catholic working men of South London with a view to consolidating Catholic influence, with the result that the Catholic "Five Hundred" was established. Nemesis followed in the footsteps of the jibes of Protestant opponents of religious education, and on the next occasion, when a vacancy occurred on the London School Board, Mgr. Brown was returned triumphantly at the head of the poll, and he served faithfully on that body with the late Mr. B. F. C. Costello until its dissolution.

A CATHOLIC PUBLICIST

Of Mgr. Brown's work for Scotland it is not for us to speak here. But Mgr. Brown as publicist, and leader of Catholic thought is a figure outstanding.

What he stands for is well shown in his great address at the Birmingham Reunion in January, 1920. Here are two typical passages:

I can speak from experience of a very varied contact with non-Catholics. I was seven years on the London School Board, and I have served on several commissions of inquiry, including one on the decline of the birth-rate. I can honestly say that when the Catholic position on different mixed questions was stated by me, I was surprised to find persons, whom I deemed most likely to take the other view, ranging themselves wholeheartedly on the Catholic side.

Do not imagine you will get no hearing. You will, if you are calm and patient in setting out the truth. Very many in this country have never received any definite instruction in such matters; they have no clear principles to guide them; but in the main, such people are honest-minded, and will welcome consistent rules of right and wrong.

This thought Mgr. Brown developed at length in his masterly address, at the last Liverpool Congress, upon the Ministry of Health. Deeply suspicious, by reason of his intimate acquaintance with the life of the poor, of all State interference with home and personality, he yet advocates the utmost cooperation with all forces in the nation which make for good.

I have found that English people, as a whole, are very timid about expressing their opinions, especially when they run counter to the dogmatism of those who are styled experts and authorities. But their sense of right and wrong, once clear where moral principles are enunciated, is quite sound, and they come over to the Christian position without hesitation.

It is for that reason especially that I urge our people to take service on all bodies, central and local, concerned with questions such as Public Health, which inevitably must come into contact with the moral teaching of the Church, and

on which many can be so easily misled by plausible un-Christian theories.

And again: The Church has always been on the side of the poor and the suffering. The pity is that, situated as we are in this country, with our people for the most part scattered over wide areas of population, our organized helpers of the poor are all too few. Let us therefore cooperate with the State, and do our utmost to make it efficient, but efficient on the lines of Christian principles.

Depend upon it, the State service will be what we make it. If we stand aside and let things take their course, many abuses will creep in, but if we throw ourselves wholeheartedly into the work we shall be able to make Christian principles prevail.

CATHOLIC VIEWS ON ANGLICAN REUNION

Dublin, Feb. 27.—Mgr. Rev. Dr. McRory, Bishop of Down and Connor, is the first Irish prelate to express publicly a view on the conversations at Malines, Belgium, on the question of Christian reunion. He declares that no Christian who has given serious thought to Christ's teaching can be satisfied with the present conditions.

Reunion is not merely desirable, he says, "but obligatory if the will of Christ, the founder of Christianity, is ever again to be fulfilled. The New Testament makes it clear to all, who are willing to see, that Christ Himself wished all His followers to hold one faith and belong to one church."

The following question was put to the Bishop: "Would you not consider it possible that the true Church of Christ in every age may consist of devout souls belonging to all the churches and hence that Christ's ideal is being attained without any reunion or any need for it?"

Dr. McRory's answer to this question was: "Not at all. Such an idea of an invisible church, known only to God, is a delusion utterly inconsistent with the whole teaching of the New Testament. The unity which Christ desired in His Church is visible unity. It is only a visible union of Christians that could make appeal to the world. And it is the lamentable absence of this unity that constitutes, as all foreign missionaries report, the greatest obstacle to the spread of Christianity among the heathens."

The Bishop went on to say: "Is it any wonder, in view of the clear Scriptural teaching as to the unity of Christian doctrine, that earnest Christian leaders should come together in the hope, however slight, of finding some way out of the present confusion? Doubtless they feel that the Christian world at present is very far indeed from representing the mind or satisfying the heart of the Divine Founder of Christianity. I abstain from saying anything as to the solution that ought to be sought or the creed on which all should agree. What I want to insist upon is, that the present divisions are a disgrace to Christianity and a most serious obstacle to its spread, and that the men who are honestly, and at the risk of misunderstanding, seeking some way to end them, so far from being blamed, ought to be admired and commended for their sincerity and courage."

"Humanly speaking," the Bishop concluded, "I do not see any chance of present co-operation reunion, but God's things are possible. However, even if complete success or anything approaching it be not attained, at any rate we may hope and pray that lasting good will result from the conferences. Where such momentous issues are at stake no church will seek merely a victory for herself and there can hardly fail to be good results of some kind if all seek earnestly the victory of truth."

There is no parallel nor approximation between the Apostolic Church of Rome and the Anglican Church, declares Hilaire Belloc, who very diffidently ventures his opinion on the matter of so-called reunion between the Protestants and Catholics.

Writing briefly on the position, Mr. Belloc says: "Communion between the English Church and the Church of Rome would seem to concern the Hierarchy rather than a layman in the latter; but, for what it is worth, my judgment is that the problem is essentially insoluble because its terms are ambiguous. "Any formula put forward in the discussion uses the word 'church' in two senses, and of two things of different genus: as though you would use the word 'house' in 'House of Lords' identically with the same word in 'Power House.' The Church of England as we all know it, is a national institution, the unity (and therefore the essential principle) of which depends, not upon strict doctrinal definition nor upon submission to particular authoritative exponents of such doctrine, but upon the unity of the English people; so that even those in communion with it elsewhere must derive from an original English body."

"But the Church of Rome is a moral institution absolute, having no essential connection with any temporal organization whatsoever, political or racial, and having for its essential principle of unity a strict body of doctrine and submis-

sion to authoritative exponents of the same. I see no parallelism and no approximation in kind."

CANON HUGHES' VIEWS

Canon Hughes, of the Liverpool Metropolitan Chapter, one of the most important links between the Catholics of Ireland and England, believes that such conversations as have taken place at Malines have also a value for Catholics.

"Perhaps," says Canon Hughes, "the realization that there were so many earnest souls outside the visible communion of the Catholic Church might stir up a number of Catholics to put more heart and devotion into their prayers that God might be pleased to bring to their side those who were without the Fold."

"It should be remembered that during the last century some of the most valuable work for the Church had been done by men who were neither born nor brought up Catholics. How much do we owe to Cardinal Newman, who was a Protestant minister until forty-five years of age? What is our debt to Cardinal Manning for his work in the cause of temperance and for social reform, and his work at the Vatican Council which defined the infallibility of the Pope? He was approaching his fiftieth year before he became a Catholic."

"Another who was not born or brought up in the Faith was the famous hymn writer, Father Frederick William Faber. These men all did a wonderful work for God."

THE WORKERS FOR CHILDREN

HOLY FATHER CITES LESSONS TO BE DRAWN FROM INNOCENCE

Rome, Feb. 7.—The Holy Father recently received in audience the Directive Council with the Director, Mgr. Pietro Ercole, the teachers and Alumni of the Schools for the Work of the Holy Infancy.

The audience was held in the Sala Regia. When the Holy Father appeared, the "Schola Cantorum" of the Institute Pius IX. directed by the Brothers of the Christian Schools, intoned a hymn of Maestro Garlaschi when the Holy Father was seated on his throne. His Eminence Cardinal Vincenzo Vannutelli, Protector of the Work, read a devoted discourse to which Pius XI. responded in the following august words:

RESPONSE OF POPE PIUS XI. "We are grateful to God and to men who have been made such intelligent and gracious instruments of the Divine bounty. We are especially grateful for this hour, for this moment of Divine beauty, because truly there is a ray, a splendor of the Divine Beauty in these concerts of silver voices in which we discern both faith and love. There is a ray of beauty truly Divine in this irradiation that coincides with that which so luminously the Eminent Orator has called the irradiation of grace and of purity."

Certainly a note of gracious beauty is added to this concert when in contrast to these roses of life we see the venerable purple and dignity of a Dean of the Sacred College and this note is interpreted in a manner as cordial as it is eloquent.

But there is another circumstance that renders this audience more beautiful and consoling to us as to you. It is sufficient to think of all that is beautiful, gracious and precious in childhood, even naturally and humanly speaking.

TIME OF CHILDHOOD It is sufficient for us to bear in mind how precious is childhood, sanctified by the love, by the predilection and by the Blood of Our Saviour, Jesus Christ. It is sufficient to think of the place which childhood has in the Heart of God, that predilection so privileged, so tender, so affectionate which truly excites the most holy envy. It is sufficient to think what is the price of one of these little souls, in order to feel in heart and in spirit the grandeur and the beauty, magnificent and truly Divine, of this moment and this audience.

We need not speak many words on this subject, most dear sons and daughters. We prefer that the words which intimate affection calls to the lips should be carried in your thought, according with your pious reflections.

But we ought to add that you have come to seek in the house of your Father, your common Father, the Apostolic Benediction. O, beloved sons and most dear daughters. We understand your desires, your pious intentions.

We would say that this Benediction is a precious recompense that God prepares in His Infinite bounty and in the solitude and universal cares in which the Church finds herself working in such difficult times, in such grave needs and miseries of these days. We say this with a sentiment of true gratitude, a gratitude wholly paternal in this consoling act of filial piety, but especially for the care and solicitude which you, instructors and guardians, have exercised in this truly holy work of human and Divine charity for the little ones whom Christ gathered about Him and whom He drew near to His Heart and blessed with His Divine hand.

We ourselves have passed rapidly and blessed these dear little children, as Christ Himself has done, from whom we hold this august act. If every Catholic child in Toronto would give one cent a week, in one year the sum of over \$5,200 would be realized. If every child in the Province of Ontario would do the same, what a handsome amount would be obtained to further the work of God. How many chapels could be built in isolated places for the offering of Holy Mass and how many struggling priests in the great Canadian West would be heartened in their difficult task.

Our children in the East, then, can and will be missionaries. But there is a further way in which they can be trained to work in the cause of truth. A priest from Western Canada whose territory comprises 30 or more missions, was recently on a visit to the East. He was discussing conditions in his parish and relating his missionary journeys. He described his visits to the scattered Catholics in their homes and the saying of Mass for them there. All manner of dwellings were used for divine worship, the administration of the sacraments and the preaching of the word of God. He told of the little chapels erected through the generosity of Eastern benefactors and how they stood as silent reminders of the Church and her teachings to these Western people so far from priest and home traditions.

One of his listeners interrupted the good priest to enquire: "Father, what is the most pressing need of your parish?" Without hesitation the missionary replied: "My chief need is well-instructed Catholics."

If every Catholic in my missions were thoroughly instructed in his religion if he had been trained to give clear explanations of the doctrines of our Church, her sacraments and ceremonies, if he could explain in plain language to those about him the tenets of his faith, a great part of my difficulty would be solved. Our Catholic people daily come into contact with the indifferent and unbelievers. In many instances these unbelievers are men with a college education who have themselves drifted from the religious traditions of the East and have become scoffers at all forms of belief. Their sophistries and specious arguments against the Catholic Church are not without effect on the minds of their non-Catholic fellow-citizens. The latter naturally turn to their Catholic friends for enlightenment and are but too frequently met with silence or inadequate explanations."

PROFITABLE FOR THE YOUNG Children, then, who have ample means at their disposal for instruction, whose religious training goes hand in hand with their daily progress in study, can realize the plight of those with little or no chance to learn and practise their faith. Small wonder the experienced missionary emphasized the need of instruction.

But how is this instruction to be had? We need apostolic men and women, and these are found to be numerous only when the missionary spirit is alive. The foundation should be laid in the early days of the child's training. He will know and appreciate its value when in maturer years the needs of the Church in her missions are explained to him.

Teachers, therefore, have a duty to see that their pupils are not left in indifference to the condition of children less fortunate. The missionary is necessary and they can be trained to support him even with the little they can give. Prayer is essential and God alone knows the power their petitions, springing as they do spontaneously from pure hearts, have before the throne of God. Sympathy for those who are driven by force of circumstances into places where perhaps there is no church and but few Catholics, will remind them that the hardships of life are very real. It will also show the strength of the appeal made by those who having a zeal for souls, think not only of the one today in distress, because there are few missionaries and still fewer churches, but also of those who may succeed them.

Canada needs missionaries and will need them for many years to come. She can have them only by preparing them. The Church cannot neglect this important phase of her life. This is the reason she pleads now through us for the training of the children and the spread among them of the missionary spirit. Incidentally it is an additional incentive of this great work. Extension constantly shows us how to do it. What answers are you giving to our appeals?

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CHILD APOSTLES

The children, their training, their preparation for life, have ever been the great solace of the Catholic Church. As the twig is bent so shall it grow. The child of today is the adult of tomorrow, with full responsibility towards God and his fellow-men. With this object in view the Church has made them the object of all her cares and endeavors. In her ears sound the sweet and pleasing words of the Saviour, "Suffer the little ones to come unto Me, and forbid them not for such is the kingdom of heaven." Under her guidance have grown up Brotherhoods and Sisterhoods that have ennobled the teaching profession and devoted their best towards the religious and secular training of the child.

CHILDREN APPRECIATIVE All teachers know how readily the little one grasps almost intuitively the truths of faith and how keen an appreciation he has of their beauty and value. The outlook of the child on life is truly Catholic. He knows no distinction of race or class. To him every human being is one of God's creatures, having an immortal soul destined to see God forever in heaven. He knows nothing of the world with its methods and its counsels. His mind, untainted by the corruption of sin or contact with the world, looks out with truly apostolic vision.

The child's mind is wonderfully direct in its simplicity. Let it but see a need and immediately it seeks to supply the want. Let it but see an evil and it seeks to remedy it. It does not understand considerations of selfishness and pettiness. It is not bound by local prejudice. It has nothing of the deceptions of the world. What a fertile ground in which our educators work training their little charges to face the rude school-master of the world!

PRAYER AND HELP NEEDED

But what of our children! Can we not enlist their aid in the great Catholic work of the missions? Can we not train them from their tenderest years to work in the cause of the conservation and spread of our holy religion? Even the little one can be taught to pray for this work. None can resist the pleadings of a little child. His prayers storm heaven and must bring the assistance of God to those for whom he pleads. Many a missionary vocation came in later years to the man or woman who as a child prayed for the missions and their success.

The missionary spirit could be fostered in our children by teaching

them to put aside their pennies to help in the work. Thus mortification and self-restraint, so necessary at the present time, would be inculcated and developed in their characters. If every Catholic child in Toronto would give one cent a week, in one year the sum of over \$5,200 would be realized. If every child in the Province of Ontario would do the same, what a handsome amount would be obtained to further the work of God. How many chapels could be built in isolated places for the offering of Holy Mass and how many struggling priests in the great Canadian West would be heartened in their difficult task.

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BLESSSED MAGDALEN POSTEL

HIS HOLINESS EXPRESSES JOY OVER NEW TESTIMONY

Rome Feb. 7.—On the morning of Jan. 6 His Holiness, Pope Pius XI. in the Hall of Consistory of the Vatican Palace, ordered the solemn letter of Decree of the approval of the miracles proposed for the Canonization of Blessed Mary Magdalen Postel, Foundress and first Superior General of the Institute of Christian Schools of Mercy.

The Holy Father entered the Hall about 11 o'clock accompanied by His Noble Court and escorted by His Noble Guard.

His Holiness listened attentively to the address delivered by Rev. P. Rondet, Procurator General of the Priests of St. Mary of Tinchebray and Postulator of the Cause of the Blessed Mary Magdalen Postel.

The Holy Father responded with the following discourse.

DISCOURSE OF PIUS XI.

"Once more, most beloved children in Jesus Christ, once more we assist at this most noble rivalry between God and His servants, between the God of the Saints and the Saints of God. On the one hand we see the Saints who render to God testimony of a life—anticipated, it is true, by the grace of God because it is always God Who anticipates, and no one gives to Him who has not first received from Him—the saints who render the testimony of a life illuminated, transfigured and so transformed in the exercise of supernatural Christian virtues in a heroic grade—the theological virtues in which is the basis and foundation of every other virtue and sanctity—the virtue of prudence, of justice, of temperance, of fortitude, these treasures already so precious in the natural order, but which, remaining in this order are too easily made fragile, while by Divine grace they are raised to a most perfect and elevated pricelessness. On the one hand we see the Saints and on the other hand God Who renders to His Saints the testimony of miracles, that is to say, His testimony. His personal intervention in that work which is exclusively proper to Him, Creator of all, because only from Him does power and virtue emanate.

We may truly say therefore, that on the one hand we have the miracles of virtue, as on the other hand we have the virtue of miracles.

This is what the Saints have done through God, and what God has done through all His Saints. This is what He has done so magnificently in Blessed Mary Magdalen Postel, the Foundress of a family with title so eloquent and so promising as that of the Institute of the Christian Schools of Mercy.

Gift of Faith No day can indicate better than the present, because God calls us as He has done today, to contemplate once more this magnificent spectacle; no day as this of Holy Epiphany because no day equally with this recalls to us (and it is a thought which in particular we recommend to your piety and religious consideration) the treasure of the Faith come down to us from those first magnificent representatives at the Cradle of the King and Redeemer in the persons of the Holy Magi and tells us that the sanctity of life should correspond to the sanctity of the Faith.

God could not give us a more grand, precious or magnificent gift than that of calling us to the knowledge of His truth; but no gift imposes on us such an obligation as this to love such a Faith and to correspond to it by our life, by a life conformed to such a gift, a life as worthy as possible of the Hand which has created us and bestowed its benefits upon us, a life which follows inviolably the doctrines and practices of our holy Faith, those doctrines and practices which were the love and the inspiration of the Saints throughout their entire existence and formed the substance of their lives, so that they remained always elevated in the Church, precious models for the imitation of their brethren.

It is for this reason that the Divine beneficent disposition recalls us from time to time to the examples of His saints in order to teach us how to apply in our lives the treasure of the Faith and how to show ourselves grateful to Him by corresponding to the invitations of His grace. It is true that not to all is it given to reach the heights of heroism. There are grades in perfection as there are grades in grace. But God has always placed before our eyes these perfect models because our littleness has need of stimulus and that there may awaken in us a striving for ever greater perfection of Christian life, since all our sanctity, as says the great St. Bernard, is an effort toward perfection.

With these sentiments the Common Father of you all, today opens his heart to gather in and to participate, to render to God glory in the joy of the grand immense Christian family which rejoices for this new beneficence with which God distinguishes it, which rejoices and exults in this new splendid right that the Heart of God enkindles in the midst of His house. And, this being said in general, it likewise reveals with what sentiments We share in the joy which belongs particularly to France whom once more We see adorned with a gift so precious,

BLESSSED MAGDALEN POSTEL

HIS HOLINESS EXPRESSES JOY OVER NEW TESTIMONY

Rome Feb. 7.—On the morning of Jan. 6 His Holiness, Pope Pius XI. in the Hall of Consistory of the Vatican Palace, ordered the solemn letter of Decree of the approval of the miracles proposed for the Canonization of Blessed Mary Magdalen Postel, Foundress and first Superior General of the Institute of Christian Schools of Mercy.

The Holy Father entered the Hall about 11 o'clock accompanied by His Noble Court and escorted by His Noble Guard.

His Holiness listened attentively to the address delivered by Rev. P. Rondet, Procurator General of the Priests of St. Mary of Tinchebray and Postulator of the Cause of the Blessed Mary Magdalen Postel.

The Holy Father responded with the following discourse.

DISCOURSE OF PIUS XI.

"Once more, most beloved children in Jesus Christ, once more we assist at this most noble rivalry between God and His servants, between the God of the Saints and the Saints of God. On the one hand we see the Saints who render to God testimony of a life—anticipated, it is true, by the grace of God because it is always God Who anticipates, and no one gives to Him who has not first received from Him—the saints who render the testimony of a life illuminated, transfigured and so transformed in the exercise of supernatural Christian virtues in a heroic grade—the theological virtues in which is the basis and foundation of every other virtue and sanctity—the virtue of prudence, of justice, of temperance, of fortitude, these treasures already so precious in the natural order, but which, remaining in this order are too easily made fragile, while by Divine grace they are raised to a most perfect and elevated pricelessness. On the one hand we see the Saints and on the other hand God Who renders to His Saints the testimony of miracles, that is to say, His testimony. His personal intervention in that work which is exclusively proper to Him, Creator of all, because only from Him does power and virtue emanate.

We may truly say therefore, that on the one hand we have the miracles of virtue, as on the other hand we have the virtue of miracles.

This is what the Saints have done through God, and what God has done through all His Saints. This is what He has done so magnificently in Blessed Mary Magdalen Postel, the Foundress of a family with title so eloquent and so promising as that of the Institute of the Christian Schools of Mercy.

Gift of Faith No day can indicate better than the present, because God calls us as He has done today, to contemplate once more this magnificent spectacle; no day as this of Holy Epiphany because no day equally with this recalls to us (and it is a thought which in particular we recommend to your piety and religious consideration) the treasure of the Faith come down to us from those first magnificent representatives at the Cradle of the King and Redeemer in the persons of the Holy Magi and tells us that the sanctity of life should correspond to the sanctity of the Faith.

God could not give us a more grand, precious or magnificent gift than that of calling us to the knowledge of His truth; but no gift imposes on us such an obligation as this to love such a Faith and to correspond to it by our life, by a life conformed to such a gift, a life as worthy as possible of the Hand which has created us and bestowed its benefits upon us, a life which follows inviolably the doctrines and practices of our holy Faith, those doctrines and practices which were the love and the inspiration of the Saints throughout their entire existence and formed the substance of their lives, so that they remained always elevated in the Church, precious models for the imitation of their brethren.

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With these sentiments the Common Father of you all, today opens his heart to gather in and to participate, to render to God glory in the joy of the grand immense Christian family which rejoices for this new beneficence with which God distinguishes it, which rejoices and exults in this new splendid right that the Heart of God enkindles in the midst of His house. And, this being said in general, it likewise reveals with what sentiments We share in the joy which belongs particularly to France whom once more We see adorned with a gift so precious,

We are assured that this most noble Nation, the generous people of France, will always feel more generously and profoundly the new appeal that calls them ever higher in that path that the Faith and Christian perfection has traced out for them.

This is to say with what complacency, yet more particular. We make Our own the joy, the satisfaction, the glory of this family which comes from the hands and the heart of the Blessed Mary Magdalen Postel, the glory of that Institute of the Christian Schools of Mercy, a denomination so full of holy prophecies, of holy promises, and of magnificent things derived from a charity that is intelligent, as says the Inspired Word: "that looks upon the needy and the poor," and a always more intelligent in alleviating the pains of others by a charity that so illumines all the lights and splendors of intelligence, to lavish on all souls the precious mercies of sanctity and virtue.

Nothing more remains to be said by Us than that We share and approve all your wishes, your requests, all your prayers directed to Us, and that We bestow on you all the Benediction that you ask, and this with all the affection of Our heart.

A word all especial We would say to the religious family of the Beata, so promising in their title which expresses such great things and has such special conformity with the sentiments of the Heart of God, so happy in the glory with which God surrounds it today and in others which He has prepared for it—that they may always cherish the holy ambition, the continual and efficacious desires to follow in the imitation of that simple, humble, holy, perfect virtue of which their Blessed Foundress was such an admirable example.

To you all We impart with paternal affection, the Apostolic Benediction. May it descend upon you, on all those whom you bear in thought and affection, on your families, parents, friends, on your houses, your works, on your holy and Christian virtues, on the souls who are joined to your souls. On all and over all may the Divine paternal Benediction descend."

Having terminated his discourse, His Holiness descended the throne and returned to his private apartments.

BURSES

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LITTLE FLOWER BURSE Previously acknowledged \$1,165 89

SACRED HEART LEAGUE BURSE Previously acknowledged \$3,074 95 In thanksgiving

CHATS WITH YOUNG MEN

LET US BE KIND
Let us be kind!
The way is long and lonely,
And human hearts are asking for this blessing only.

Let us be kind!
This is a wealth that has no measure,
This is of heaven and earth the highest treasure.

CRITICISM

It has been said that there is no truer test of a man's qualities for permanent success than the way he takes adverse criticism.

MAKING MONEY

1. Longfellow could take a sheet of paper worth one-tenth of a cent, write a poem on it and make it worth \$5,000.

HOW TO SUCCEED

Here, young man, is some sound advice on "How to Succeed" by J. H. Barringer, general manager of the National Cash Register Company.

SELF-MASTERY

Mortification consists in regulating and ruling our passions, our evil inclinations, and our disorderly self-love.

OUR BOYS AND GIRLS

FINISH YOUR TASK
It's easy enough to begin a task,
But to finish it—that's the thing;

TEACHING DEPENDABILITY

At first glance it may seem that dependability is a pretty big word to fit into the lives of tiny individuals.

MAKING MONEY

1. Longfellow could take a sheet of paper worth one-tenth of a cent, write a poem on it and make it worth \$5,000.

HOW TO SUCCEED

Here, young man, is some sound advice on "How to Succeed" by J. H. Barringer, general manager of the National Cash Register Company.

GRATITUDE

There are few things in the world which wound us so deeply as the feeling that we are ignored by our fellow creatures, that we are looked over or passed by.

THE VIRGIN BIRTH OF CHRIST

Wilfrid Parsons, S. J., in America
When we speak of the Virgin Birth of Christ, just what do we mean? We mean that Christ had no human father.

Sometimes by well-meaning but ignorant non-Catholics and sometimes by ill-instructed Catholics, the Virgin Birth of Christ is confused with the Immaculate Conception.

How is such a thing possible? In the same way that any other miracle is possible, by the omnipotent power of God, the Author of nature.

How do we know that this particular miracle of the Virgin Birth happened? We know that it happened because the Catholic Church teaches that it happened.

is a Divinely commissioned infallible teacher.

To conceive of this matter merely as a question to be decided after an examination of texts by scholars and critics, is to go astray from the beginning.

If we read St. Luke and St. Matthew we shall find that those two evangelists clearly say that Christ was conceived virginally.

SPIRITISM EXPOSED BY HOUDINI

SO-CALLED "MEDIUMS" FAIL IN APPEARANCE BEFORE SCIENTIFIC SOCIETY
The chairman of the "Scientific American's" Committee on Psychic Research, which has been investigating "spirit mediums" and so far has found them 100% fraudulent.

Acids in Stomach Cause Indigestion
Create Gas, Sourness and Pain
How To Treat
Medical authorities state that nearly ninety per cent of the cases of stomach troubles...

This prophecy of Isaiah is interesting in itself and also shows the Scriptural foundation for the Church's assertion of what she has kept in her memory from the days of Mary herself, namely that in the actual birth of Jesus Mary remained a virgin.

The infallible Church teaches that Christ was conceived and born of a virgin, and every Catholic, convinced that the voice of the Church is the voice of God, believes it with Divine faith.

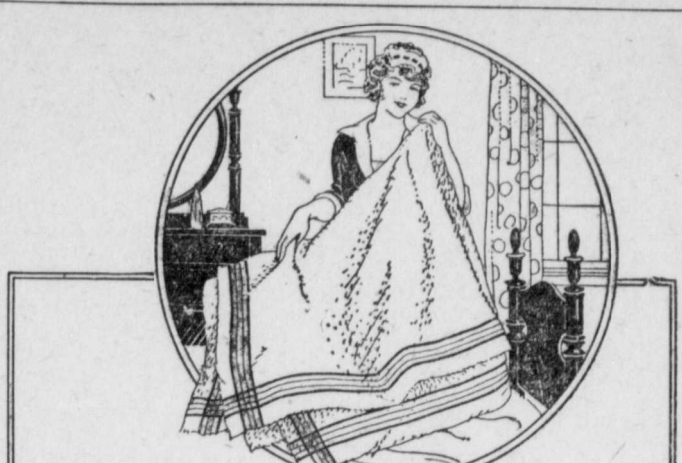
When the "Scientific American" gathered together its distinguished group of Doctors of Philosophy to make a study of the alleged manifestations of mediums, it decided also to add a "Doctor of Tricks," and appointed Houdini, who promptly was elected chairman by his fellow investigators.

Acids in Stomach Cause Indigestion
Create Gas, Sourness and Pain
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Medical authorities state that nearly ninety per cent of the cases of stomach troubles...

Acids in Stomach Cause Indigestion
Create Gas, Sourness and Pain
How To Treat
Medical authorities state that nearly ninety per cent of the cases of stomach troubles...

Drink "SALADA" GREEN TEA
Its purity, quality and freshness are unsurpassed. Finer than the best Japans. Try it.

DOMINION EXPRESS MONEY ORDER
SULLIVAN'S REMEDY FITS



Soft fluffy blankets

Woolens must be washed very carefully. A strong soap shrinks and coarsens wool just as it chafes and reddens a delicate skin. The original soft fluffiness of your best blankets can be entirely lost by washing them with the wrong soap or washing powder.

Success Begins with Saving

Founded 58 years ago, the Union Bank of Canada has helped thousands of Canadians to prosper through regular savings.

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Wonderful Egyptian Remedy "Samaris" Prescription
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DIRECT FROM COBH (Queenstown) TO CANADA
Acids in Stomach Cause Indigestion
WHITE STAR-DOMINION LINE

OBITUARY

J. F. TRAYNOR
(Sault Ste. Marie Star)

The funeral of the late Joseph F. Traynor took place from the Sacred Heart church where Requiem Mass was sung by Father Crowley. Although Mr. Traynor had been ill for several weeks his death came as a severe shock to his family and many friends.

The late Mr. Traynor was born in Carleton Place, Ont., in the year 1876 and attended the Public school there. He resumed his studies and graduated from the University of Ottawa in June, 1896. Shortly after his graduation Mr. Traynor was employed as store keeper in the employ of the Canadian Pacific Railway at North Bay, later as store keeper in the employ of the Great Northern Railway in Everett, Washington.

The deceased came to Sault Ste. Marie and until the time of his death had been in the employ of the Lake Superior Paper Co., where during the number of years of faithful service, he had held different responsible positions as store keeper, auditor, time keeper and purchasing agent, the latter position Mr. Traynor held for several years.

Besides beautiful floral offerings numerous Mass cards were deeply appreciated and the family extend their gratitude to all those who were so kind and thoughtful during their sad bereavement.

Mr. Traynor leaves to mourn his loss, his widow, formerly, Miss Margaret Doyle of Carleton Place; two daughters Misses Beatrice and Marguerite and seven sons, James, Joseph, Lawrence, Bernard, Thos., Gerald and Edmund. His mother, Mrs. Ellen Traynor of Carleton Place survives, also three sisters and two brothers—Rev. Sister M. Ligouri of Kingston, Rev. Sister M. Beatrice of Brockville, Rev. Sister M. Gerard of Arnprior, John of Joliette, Que., and Thomas F. of Carleton Place.

MR. MATTHEW BATTLE
St. Catharines Standard, Feb. 6

In the death of Matthew Battle, aged seventy-one years which occurred yesterday afternoon at his home, No. 40 Academy street, the Niagara District loses one of its oldest residents. The deceased was the eldest son of the late John Battle of Thorold, where he spent his lifetime until some four years ago when he removed to this city. He was educated at the Grantham Academy, Thorold Grammar school and St. Michael's College, Toronto, and as a young man was bookkeeper for and in charge of his father's office.

In partnership with the late Isaac Usher the firm of Battle and Usher had railway contracts in the United States. Later on the firm of Battle, Merritt and Company built the masonry work on the Canadian Pacific Railway from Toronto to Markham, Ontario. They also built the Lock in the Canal at Morrisburg, Ontario, on the St. Lawrence River. For some time he was freight agent at Merritt for the N. St. C. and T. Railway.

He was for many years a member of the Thorold Separate School Board and took much interest in educational matters.

Mr. Battle was a widower, his wife having died some twelve years ago. He is survived by a family of three sons and three daughters: Mrs. A. L. Casey of this city, John of Newark, N. J., Kathleen, Robert and Josephine of Detroit, Mich., and Vincent of this city.

The funeral of the late Matthew Battle was held on Friday morning from his late home, 40 Academy St., to the Church of Our Lady of the Holy Rosary, Thorold. Many friends

were at the church to pay a final tribute to the memory of a life-long citizen who had passed from their midst. Requiem High Mass was chanted by his nephew, Rev. Father Battle of St. Anne's Church, Toronto, who was assisted by Rev. Father Staley, of Thorold. Others in attendance in the Sanctuary were Rev. Father O'Neil of Port Dalhousie, Rev. Dr. Davis and Rev. Father Canning of St. Catharines. The bearers were the six surviving brothers of the deceased; Mr. David Battle, Mr. James Battle, Mr. Martin Battle, Mr. Richard Battle, Mr. P. Sarsfield Battle and Mr. Thos. Battle. Interment was in the family plot in Lakeview Cemetery, Thorold.

MISS MARY DONOVAN

The funeral of Miss Mary Donovan took place Feb. 17th from St. Patrick's church, Hamilton. She was the daughter of Mrs. Sarah and the late Cornelius Donovan, M. A., Provincial Inspector of Separate schools.

Solemn High Mass was celebrated by the Rev. C. F. Donovan, managing editor of the New World, Chicago. The Very Rev. P. J. Donovan, Dunville, was deacon, the Rev. P. J. Padden, Brantford, sub-deacon, the Rev. P. L. O'Brien, M. A., master of ceremonies.

Present in the Sanctuary were the Right Rev. Monsignor J. F. Kelly, V. G.; the Right Rev. Monsignor J. A. O'Sullivan; the Rev. Hugh Wright and Rev. Wm. Bernet, Buffalo; Rev. F. Hinchey, J. P. McCowell, J. A. McCowell, J. Clancy, F. Traynor, J. F. Ryan, D. Curtiss. Interment was at Holy Sepulchre cemetery. The pallbearers were P. J. Mahoney, M. L. A., C. Carnahan, A. Birrell, S. Birrell, Roy Pigott, A. Gaslein.

WHAT THE PACKAGE DOES

Tea growers have found from experience that it is necessary immediately to pack tea in air-tight metal-lined chests, to preserve the flavor and goodness of the leaf. Equally so is an air-tight package necessary for the small lots of tea for individual consumption. Bulk tea is always inferior tea because it is exposed to air. The "Salada" air-tight aluminum package is the most efficient way of preserving tea known.

NEW RECORD SET BY SUN LIFE OF CANADA

Evidence of widespread prosperity is afforded by the statement published by the Sun Life Assurance Company of Canada covering its transactions for the year 1923. This Company, which is international in its character, operating in over fifty countries, reports substantial advances in all departments, confirming its position as the leading insurance company, doing an ordinary life business exclusively in the British Empire, and maintaining its high rank amongst the great financial institutions of the world.

Of particular public interest is the fact that no fewer than 818,448 policyholders are assured under ordinary contracts issued by the Company, while in addition 22,781 employees of a great diversity of industries are protected under Group Insurance policies. These figures, taken in conjunction with the impressive gains in business, demonstrate a growing sense of prudence and family responsibility on the part of the public, and indicate the universal confidence in which the Company is held.

The large increases in new business and total business in force are well supported by the striking advances in those figures indicative of the strength and resources of the Company. Throughout the fifty-three years of its active operation, the aggressive policy which has brought the Company to its present position, has been accompanied by wise and conservative management. It will be a matter of special gratification to the great army of participating policyholders that their share in the general prosperity of the Company in the form of increased dividends.

The business in force at December 31st last reached the tremendous total of \$708,765,243, showing an increase for the year of \$72,860,378. The new business written during the year amounted to \$119,804,657, the policies actually issued being paid for being 85,975, for a total of \$107,391,256. During the year the payments to policyholders and their beneficiaries in respect to Death Claims, Matured Endowments, Profits, etc., amounted to \$22,145,979, bringing the total so paid since the organization of the Company to \$161,916,489. This amount exceeds the total business in force with the Company fourteen years ago, and affords striking testimony to the degree in which its function is being fulfilled.

The Income, Assets and Surplus provide a great demonstration of strength. During the year the Assets passed the Two Hundred Million Dollar mark, and now stands at \$209,257,313, an increase of \$35,108,454 over the previous year. Cash income from all sources increased by \$10,714,317 to the record figure of \$46,965,680—a remarkable advance. The Company was fortunate in having a large amount of money available for investment and re-investment. During the year new securities

purchased, excluding loans on the Company's policies, amounted to \$84,027,336. The policy long pursued by the Company of selecting high grade, long-term securities, has been again followed, and is reflected in the high interest rate earned on the mean invested funds, which was 6.20 per cent.

Profits paid or allotted to policyholders reached the amount of \$4,417,068. After setting aside \$3,600,000 for unforeseen contingencies, the net Surplus over all liabilities and capital stock advanced by \$9,603,447 to \$17,872,804. The record is one in which the Directors of the Company express

their own satisfaction—a sentiment which will be widely shared. It is interesting to note that the Company, in order to facilitate the constant quest for new business, and to maintain the high standard of service to which they have accustomed their policyholders, have established a number of new divisions during the past year, and have further developments of a similar character in contemplation.

DIED

LAMBERT.—At her late residence, 34 Nottingham Street, Guelph, Ont., on Friday, February 8, 1924, Mrs. John Lambert. May her soul rest in peace.

DOYLE.—At her late residence in the township of Brudelle, on Tuesday, February 5, 1924, Mrs. Joseph Doyle, aged eighty years. Funeral to St. Mary's Church and cemetery on Thursday, February 7. May her soul rest in peace.

Jones, Easton McCallum Company LIMITED

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Montreal Stock Exchange
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Government and Municipal Bonds

"We serve Western Ontario with Gilt edged investments"
391 Richmond St. London, Ont.

TEACHERS WANTED

QUALIFIED teacher wanted for S. S. No. 15, Emily County, Virginia. Duties to commence Feb. 1st. Salary \$1,000. Apply to Joseph Corbett, Sec. Treas., Downeyville, Ont. Phone Dunstford. 2363-10

TEACHER wanted for S. S. No. 6 Township of Madeline. First or second class certificate required and able to teach French preferred. Salary \$1,000 per annum. Duties to commence March 1, 1924. Apply to S. Conroy, Sec. Madeline, Ont. 2363-3



Less Time—
and sweeter, cleaner clothes

NO one wants to spend an unnecessary minute at washing clothes, so wise women will use Sunlight Soap. It has a sure, gentle way of doing the wash that no ordinary soap can equal. The blend of

Nature's Finest Oils

in Sunlight cause it to lather richly in even hard water and give it wonderful cleansing power without hurting hands or clothes.

It is a pleasure to use Sunlight—the purest laundry soap in Canada.

LEVER BROTHERS LIMITED
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Attractive Statistics on the London Life "JUBILEE" Policy

(\$10,000 Basis) Premium Rates

Table with 2 columns: Age and Premium Rate. Rows for ages 25, 35, 45, 55.

Profits

Table with 3 columns: Age, End of 1st Year, End of 2nd Year. Rows for ages 25, 35, 45, 55.

Conversion Privileges

Policy may be changed after three years to any one of four plans. Following are the premium rates if converted to Twenty-Pay Life Plan at end of fifth year.

Table with 2 columns: Age and Premium Rate. Rows for ages 25, 35, 45, 55.

To Mark Our Fiftieth Year

We are featuring our "Jubilee" Ordinary Life Annual Dividend Policy which contains attractive conversion features and carries a low premium rate.

In the Industrial Branch we are introducing two new policies especially adapted for

A—Married Women B—Married Men
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505 to 511 Notre Dame Street West Montreal, Que.

FREE THIS BEAUTIFUL ROSARY. Beautifully made prayer beads with Amethyst colored beads. THE GOLD MEDAL PEOPLE LIMITED, Dept. 6, 8, 11 545 Jarvis Street, Toronto, Ont.

HOUSEKEEPER WANTED. WANTED a priest's housekeeper. In reply please give references and experience. Address Rev. M. J. McInnis, Douro, Ont. 2363-17

ST. CATHARINE'S HOSPITAL. OFFERS a two and one half year course in nursing. 360 bed general hospital. Registered Nurses' Classes enter in September and January. For further information apply to Directress of Training School, N. Y., H. Guelph, 2363-22

POSITION WANTED. CATHOLIC music teacher desires position as choir director or church organist in any part of Ontario. For full particulars kindly write Box 48, CATHOLIC RECORD, London, Ont. 2363-41

MALE HELP WANTED. "ABOUT men and their work" is the title of a new book just out containing young men opportunities in a Railroad career. Its free. Simply write Dominion School Publishing, Ltd., Toronto. Men in this paper.

MULHOLLIN'S MONTREAL. BUY your Piano and Phonographs from the reliable Catholic firm. High grade, low price. Shipped to all parts of Canada. Write for terms to Legat and Institutions. Write for particulars, 786 St. Catherine West, Montreal, Que. Phone 2363-22

FREE YARN. We will send absolutely Free \$6 worth of our High Grade Knitting Wool for a few small services you machine or hand knit. We are positively not canvassing. Send stamped addressed envelope for full information at once. Canadian Distributing Co., Orlino, Ont., Canada.

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 Directress of Nurses, Mercy Hospital, Toledo, Ohio. 2363-27

AGENTS WANTED. AGENTS to sell By Royal Toilet Soap, Toilet articles, etc. We sell you at a price that will enable you to make 100% profit. Our goods have been sold through agents for twenty years and are well known and in great demand all over Canada. Write today for particulars and territory. Fovel Manufacturing Co., Dept. 35 Toronto. 2363-17

AGENTS WANTED. AGENTS to sell Donalds Knitting Yarn suitable for machine or hand knitting. We are the agents. Yarn mail order business in Canada and can give you lowest prices. We allow you to make a profit from 25c. to 150c. per pound on the sale of our yarn. We furnish our customers with full printed instructions. Write today for territory, and sample card showing 38 shades of our Yarn. Donalds Mfg. Co. Dept. 152 Toronto. 2363-17

Mission Supplies a Specialty STAPLES FOR THE HOME HAND COLORED PRAYER BOOKS. Garden of the Soul White Cell. \$2.00 Black \$1.00, \$1.25, \$1.75, \$2.00 Key of Heaven, 75c, \$1.00, \$1.50, \$2.50 Treas. Sacred Heart \$1.00, \$1.50 Cash Prayer Book, 25c, 50c, \$1.00 Child's Key, White \$1.00, \$1.50 Child ren's Books, 15c, 20c, 25c, 30c, 35c. Pocket Manuals, thin edition—20c, 30c, 35c.

J. J. M. LANDY Catholic Church Supplies 16 Dundas St. W. Toronto
DR. BELL'S Veterinary Medical Wonder
50,000 one dollar bottles free to horse and cattle owners. Cannot be given wrong to sick animals. Small doses, very effective; ask any of its host of users. Send 25c. for mailing, packing, etc.
DR. BELL, Kingston, Ont.

THIS BIG MOUTH ORGAN FREE
Has 16 double holes, extra quality reeds, excellent quality of tone, rich, powerful and sweet.
We will give you this splendid Mouth Organ free of all charge if you will sell two dollars worth of lovely embossed Easter Postcards and Folders at 10 cents a package, or Flower and Vegetable Seeds at 10 cents a package.
Tell us if you want to sell cards or seeds, and we will send them to you. When sold you send us our money and we send you the Mouth Organ by mail with all charges prepaid.
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