

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

THINKS ARRESTS WILL NOT EFFECT PURPOSE

The sensational arrests of Irish men and women in England will not prove to be, as might at first sight seem, a blow to the Republican cause. Curiously it will strengthen it. It is one of the seeming paradoxes of our Irish nature that the things which would be a pull down to other people is a lift up to us. The arresting of these few hundred active Republican men and women will be taken as a clarion call to many hundreds who had hitherto been inactive, or only moderately active, to step into the gap and carry on the fight from which the others have been taken away. The English in their pig-headedness never would learn this trait of the Irish character—and, it seems now, never will learn it. But the astonishing thing is that the Irish men who presently form the Irish government—men who have been through the mill themselves, and who were, themselves, again and again spurred to more resolute action by repressive measures—the astonishing thing, I say, is that they forget so quickly.

It is a significant thing that while it has always been held that the Irish who emigrated to the British Dominions lost their virility and became very tame Irish, the Irish who emigrated to Britain itself—both to Scotland and England—have ever become more intensely Irish—become what the Britishers call "wild" Irish. To the Anglo-Irish war (including the Rising of Easter Week) Britain furnished a great number of Irish fighters. And all during the time of the Terror the Irish boys and girls in Scotland and England were a great support to the fighters at home—continually smuggling to them arms and ammunition, including bombs galore. And this they kept doing at the imminent risk of their liberties and lives. They were as dauntless as the boys and girls at home.

WHAT ABOUT THE LOYALTY DUE TO THE LAND THEY LIVE IN?

Now, while the great majority at home, even of the young people, ranged themselves on the side of the Treaty, the majority of the young Irish in Britain took the Anti-Treaty or Republican side—because, as a body, they are in general more determined than those at home. Whether you agree or disagree with their attitude, you need to recollect that they deliberately adopted this attitude to the direct and great harming of their own personal interests. They are living among a hostile people, and dependent on these people for their material welfare. Yet since they fling to the winds their own personal interests in order to further what they believe to be the interests of Ireland, their terrible sincerity must be admitted and applauded, in this day of universal selfishness.

Art O'Brien, the most notable of those arrested, is a Cockney by birth—but has all his life been one of the most intensely Irish, and intensely anti-English, in Britain. He has been for long years most active in Irish Organizations, including the Gaelic League, the Irish Volunteers, the Sinn Fein, the Irish Self-Determination League, etc. He is an electrical engineer working among and for the English people, and always letting them know that he did not give a snap of his fingers whether, or how much, his English patrons resented his political hostility. His attitude was that they could engage his services or let them alone—and that, in either case he knew they would be just suiting their own interests. His independent attitude won out—and the English continued to employ his services, when they saw that he was a very little concerned whether they did or not. By all of the Irish in London—the Irish on both sides of the question—Art is very much beloved. He is a young man of deepest sincerity and earnestness, and of great amiability and winningness. Very shortly after the death of the heroic Terence MacSwiney the English propagandists started a news rumor that Mrs. Muriel MacSwiney was engaged to wed Art O'Brien. Art had been the right arm of the MacSwineys during the long, long trying period when Terence MacSwiney's life was ebbing away in a London prison.

IRISH COLLEGE IN PARIS

The interesting announcement that Father Edward O'Hanlon, C. M., has been made Dean of the Irish College in Paris will remind students of French history of some associations of that historic institution with Napoleon the Great. On the day that Alexander de Beauharnais was sent to the guillotine there travelled in the trambill with him a cavalier, a duc, a prince, an Irishman (General Ward) and his servant, and a student named Harrop, from the Irish College. This Alexander de Beauharnais was, of course, the husband of the future Empress

Josephine. Not so long after Josephine's son, Eugene de Beauharnais, had to be placed at school, end of all places in the world the Irish College was selected for him. The head-mastership was then held by a Father MacDermott, who had been tutor to the son of Mme. Campon, lectrice to Marie Antoinette. There is some doubt whether the Irish College to which the stepson of Napoleon and future Viceroy of Italy went was the actual Irish College that we know today, but in revolutionary times such establishments had a habit of shifting now and again from under the immediate gaze of the chiefs of the Republican Government. Eugene, who was always a great favorite of Napoleon, stayed at the college till he was seventeen years of age, when he became one of Bonaparte's aides-de-camp. General Heche, whose relations with Wolfe Tone are well known, was a friend and fellow-prisoner of Eugene's father, and, before the appearance of Napoleon on the scene, took the boy under his protection.

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STERLING-TOWNER BILL

THREE TO ONE VOTE AGAINST CREATING NEW DEPARTMENT

Washington, Feb. 16.—Overwhelming opposition on the part of the business men and commercial interests of the nation to the principle embodied in the Sterling-Towner bill, is revealed in the result of a referendum vote on that measure taken by the Chamber of Commerce of the United States. A preliminary canvass of the ballot as announced by the office of the National Chamber today, shows that the proposal for the creation of a federal department of education with a Secretary in the President's Cabinet is opposed by a three to one vote. A two-thirds majority vote was cast against the more fundamental issue contained in the proposal for federal aid to education in the States on the basis of equal State and Federal appropriations. On the question of enlarging the existing Federal Bureau of Education the majority vote was in the negative but fell 111 votes short of the two-thirds required to commit the chamber on questions of policy. The vote is regarded as a most significant set-back for those who have been fostering the plan for federal intervention in educational matters. It is the first time this issue has been put to a referendum vote by an organization of the size and influence of the United States Chamber of Commerce and the fact that both of the animating principles of the Sterling-Towner bill: creation of a federal department of education, and federal financial aid to the States for educational purposes, were overwhelmingly defeated, cannot, it is felt, fail to be reflected in the attitude which legislative bodies and the public generally will take.

THREE QUESTIONS SUBMITTED

There were three specific questions submitted to the membership of the national chamber by its committee on education. The first was: "Do you favor the creation of a Federal Department of Education with a Secretary in the President's Cabinet?" The vote against this proposition was 1,201 to 447, which placed the Chamber on record as opposed. On the second question: "Do you favor enlarging the present Federal Bureau of Education?" there was no decision because of the two-thirds vote requirement. The actual votes on the second question were 590 in favor of enlargement and 1,069 against the proposal.

The third question, involving a fundamental question as to the relation of Federal to State governments read as follows: "Do you favor the principle of federal aid to education in the States on the basis of the States appropriating sums equal to those given by the Federal government?" The vote was 1,173 to 576 against the principle of federal aid as outlined.

A two year campaign of propaganda and agitation to place the national chamber on record as favoring the Sterling-Towner bill is brought to an unsuccessful end by announcement of the results of the referendum. The question had been referred to a Committee in November, 1921, which reported against it. The committee's majority report did, however, express the opinion that pending further consideration of the status of the Bureau of Education under any governmental reorganization program, there should be a substantial increase in the amounts appropriated for the maintenance of the Bureau "in order that educational research may be conducted on a larger scale."

STOCK ARGUMENTS REFUTED

Exception to several of the stock arguments in favor of the Sterling-Towner bill, was taken in the

majority committee report which has been sustained by the overwhelming vote of the Chamber. In defense of the progress that is being made under the present system, the majority report declared:

"The proposal for Federal participation rests, first, upon the argument that the present method of support and control by States and communities has broken down. We have reviewed the educational development of the nation since the Civil War and find that, far from having broken down, the progress made in the past 50 years represents an achievement unparalleled in any other country. The total expenditures for Public Schools increased from \$68,000,000 in 1871 to \$1,103,000,000 in 1920, or more than sixteen times, while the school population increased during the same period approximately four times."

The argument that federal aid is needed by the poorer States and that this situation would be remedied by passage of the Sterling-Towner bill was disposed of in the majority report as follows:

"We have examined in detail the basis of the distribution of federal funds in the Sterling-Towner bill and find that the framers of the bill have been guided by political considerations rather than educational necessities. It is a logistical bill. More than \$40,000,000 out of the \$100,000,000 appropriation would be apportioned to the following eight States: New York, Pennsylvania, Illinois, Ohio, Massachusetts, Michigan, Iowa, and Texas. These States cannot be classed as States with backward educational institutions; they pay their teachers well above the average for the country. There is neither an educational nor a poverty argument for federal aid for these States."

PRESS DENOUNCES KLAN JURY

Washington, D. C., March 24.—Leading newspapers of the country continue to comment on the failure of the grand jury of Morehouse Parish, Louisiana, to return indictments in connection with the Mer Rouge murders. Says the New York Evening Post:

It has been asserted all along that the jury was composed in large part of members of the Ku Klux Klan or its sympathizers. What is surprising is that even a jury so composed should submit a report which refers only to the kidnapping of the five men and carefully ignores mention of the fact that two of them were subsequently murdered. This formal avoidance of the issue will not diminish the belief that the failure of the jury to find indictments was not due to its failure to find the culprits. Morehouse Parish is a Morehouse Parish. To its unenviable distinction as a lynching centre it has now added notoriously as a refuge for the lawless activities of the Ku Klux.

Gov. Parker, undaunted by the Grand Jury's virtual defiance of the State, has promptly started fresh proceedings. A new Grand Jury is to be impanelled and more charges of assault and battery, deportation, and lying in wait with dangerous weapons are to be pressed. To Morehouse Parish this programme may look like a persistent effort to discredit the locality. In reality it is the exact opposite. Nothing would cleanse the reputation of the district so quickly as an exhibition of Jersey justice. Morehouse Parish would then stand as the name of a place which had refused to cloak the crimes of anybody, no matter how prominent or powerful. This is not an easy achievement for any locality, and in proportion to its difficulty would be the reward.

More refusal—stubborn refusal—to act only makes the district participate *criminosius*. "Even so, Gov. Parker has scored a victory. His determined attitude representative of the attitude of the general public, has made its impression upon the minds and hearts of the men in the black hoods."

The Baltimore Sun, commenting editorially on the findings of the Grand Jury remarks:

"In almost any other part of the country the evidence given at the Governor's open hearings and substantially repeated before the grand jury would have been considered amply sufficient to justify a judicial inquiry. Indeed, in nearly any normal community innocent men who had been thus impeached would have demanded full vindication in open court, and would not have been satisfied with anything that looked like a mere whitewashing process."

"Nothing further, it appears, can be done to reach the murderers of Daniel and Richards. The remaining legal resources of the State can only touch indirectly manifestations of general lawlessness; they are powerless to get at the heart of the tragedy, or at the necks of the criminals. The grand jury seems to prefer to indict the parish rather

than the murderers, to leave on it the red stain of merciless criminality rather than redeem it from a shameful reproach.

"Governor Parker may have been baffled for the moment, but we do not believe he will allow himself to be beaten. He has not yet cleaned up Mer Rouge, but he has thrown the piercing light of publicity on it, and has probably aroused in Louisiana a militant sentiment that will eventually triumph over all forms of open or secret despotism."

RELIGIOUS BASIS OF WELFARE WORK

Speaking recently at the Protestant Episcopal Church of the Holy Communion, New York, Bird S. Coler, Commissioner of Public Welfare, made a plea for religious education of the young. His experience as the head of this city department, he said, convinced him that the initial work in public welfare belongs to the church.

In referring to certain social theories and scientific explanations of conduct, the Commissioner asserted that they have tended to dissociate religion from education, charity and the improvement of public morals. "This I regard as one of the greatest evils and dangers of this strange, transitory period of human history," he said.

Am I in error when I say that moral laxity has followed the transfer of emphasis from religious education? I think not. Even if I accept as conclusive the theories that many of the things that shock us in the news of the present day and are due to diseased conditions in the human brain, I must accept with such an explanation the theory with which no physician of standing will disagree, that these diseased conditions are attributable directly or indirectly to violations of or departure from the moral law.

It is in the church and under its supervision that a child should receive its first training. It is under the direction of men and women of religious mind that the precepts of morality should be given to the young. Do not let them keep this away from you. There is no question that in the last two decades they have been doing this through the law, through the establishment of great professional philanthropic institutions. With their schools in which mendacity has been elevated to the rank of a scientific profession, with their social welfare workers creating employment for themselves as the central purpose of their activities, with the materialistic tenets of the Marxian and socialistic school formulating a modern philosophy of education and social improvement, the church is being shoved to one side.

I say as a citizen and as an official that not only have we a right to determine the religious inclinations of the mind of the child but that as citizens and Christians it is our most solemn duty and obligation. We are not all equally equipped for the struggle of life, but the highest rule of good conduct that I know for any man is, do your best; the highest inspiration I know for doing your best is religious inspiration.

Most of the troubles of the present day would vanish if common honesty and simple justice prompted the activities of the community."

LAETARE MEDAL AWARD

Walter George Smith of Philadelphia, former president of the American Bar Association and long prominent in educational, political and legal affairs, has been awarded the Laetare medal for 1923 by the University of Notre Dame.

The medal, which is an adaptation of the papal custom of presenting a "golden rose" is conferred each year upon "an American lay Catholic distinguished in literature, science, art, commerce, philosophy, sociology or other field of beneficial activities."

The medal was first awarded in 1883 to John Gilmary Shea, the historian.

The winner of the medal for 1923 was formerly president of the Philadelphia Federation of Catholic Societies and was a member of President Harding's Advisory Committee for the Limitation of Armaments Conference in Washington. He was recently made a member of the Board of Indian Commissioners.

Among his recent activities, Mr. Smith has been prominent in agitation for uniform divorce laws. For several years he was chairman of the committee on uniform legislation for the Pennsylvania Bar Association and he was chairman of the National Divorce Congress of 1916. Because of his views on divorce and kindred subjects he resigned from the Board of Trustees of the University of Pennsylvania in 1909, after having served from 1891. Mr. Smith, who was born in Logan County, Ohio, graduated from the University of Pennsylvania in 1873. He has been engaged in law practice in Philadelphia since 1879.

CAPITAL AND LABOR IN IRELAND

CHURCH DOING MUCH TO INSURE EQUITABLE SOLUTION

Labor and social problems are receiving every day more attention by leaders in the public life of Ireland. The importance of these problems and the urgency of solutions according to the principles of virtue and Christianity are fully realized by the Bishops and clergy. There are some persons, notably advocates of extreme Socialism who pretend that the Church is antagonistic even to the reasonable demands of labor.

As a matter of fact the Church in Ireland has pointed out to capital and labor that each has duties as well as rights. In Dublin and in Cork the Church has settled formidable disputes when other agencies had failed.

Leading Catholic laymen fitted by profession and education to take a dispassionate view of these questions have of late evinced an ardent interest in the relations between capital and labor. In the Catholic Truth Society, Catholic Young Men's Societies, College Unions, and various Social Welfare Organizations the problems are discussed and proposals put forward which in due course will influence legislation.

THIRD PARTY IN INTEREST

It is being realized more and more that outside the antagonists in conflicts between labor and capital there is the community whose interests cannot and should not be overlooked. Equilibrium in the State must be assured. To ensure it, extreme action on the part of either of the contending sides is now discouraged. Proper wages must be paid and in return the workers must give an honest day's work. The view is developing gradually that a share of the surplus profits should be distributed among the workers. Advocates of this view admit that a surplus for distribution cannot exist until the owners of, or stockholders in industrial enterprises are first paid a reasonable interest on their investments. They further admit that this rate of interest should be something above the prevailing market rate so that proprietors may not suffer unduly through fluctuations in trade. This in brief is the attitude of educated and thoughtful Irish Catholics.

The policy favored by them is leading, step by step, towards the establishment of a centre group or party.

This development is at the back of the minds of an influential band of active pioneers. The foundation of the movement has been actually laid.

POPE LEO'S ENCYCLICAL

"Is the Church the Friend of Labor?" was the title of a lecture delivered recently by Professor Conway, D. Litt., to a large audience in Blackrock. From its long connection with England, Ireland had, he said, probably retained a social system that was part and parcel of the British social system. When the continental doctrine of Socialism trickled through to England, trade unions were undoubtedly affected in Ireland inasmuch as they were associated with British trade unions. A war against capitalism, was not new to Ireland because the land war was nothing more nor less than a war of the middle classes against the abuses of capitalism and was directed against the then government as representing capitalists.

He pointed out that the Church had from its earliest history taken part in the labor question, and that the Encyclical of Pope Leo XIII, was the greatest classic on the respective rights and duties of capital and labor ever published.

Catholic writers and speakers in Ireland are on every available opportunity emphasizing the importance of that Encyclical and insisting that its principles should be applied.

GETS \$30,000 VERDICT AGAINST KLAN

Houston, Texas, March 19.—Miss Nelda Mayer of Needville, Texas, has been awarded and paid \$20,000 as a result of her suit against the members of Richmond Klan, Realm of Texas, Knights of the Ku Klux Klan, who sent her a threatening letter in language that defamed her character. Miss Mayer sued for \$200,000 and a compromise judgment for \$20,000 was rendered against the Klan in the federal court for the eastern district of Texas.

A motion of the attorney for the Klan to dismiss the suit on the ground that there was "no cause for action" was overruled. Exhibits and evidences were filed to show that the threatening letter was under the seal of the Klan. Miss Mayer was employed as a bookkeeper and has always borne a good reputation.

ANGLICAN PRIMATE ON REUNION

By H. C. WATTS

Speaking before the Convocation of Canterbury at Westminster, the Archbishop of Canterbury informed the assembled Bishops and clerics that he has hopes that in the not far distant future Rome will come to see eye to eye with him in the matter of reunion.

"Even of the great Church of the West," declared the Anglican Primate who styles himself the successor of St. Augustine, "with its center in the Vatican, obdurate and unyielding as the present problem looks, I am not prepared to say that there are no signs of such a movement as may come to produce new and perhaps unexpected tentacles of approach."

"If such there be, I can promise you that I at least shall not willingly be either blind or insensitive to their slightest throbs."

The passage was applauded enthusiastically by both Bishops and clergy alike. But it is a bitter pill to the more extreme Protestants in the Established Church, who are more intent in widening the breach between Rome and Canterbury, than in making any attempt to bridge it over.

Whatever of practicability there may be in this idea of reunion, or whatever that vague term may mean, there is not the slightest doubt that the thought is very much in the air, on the Anglican side at all events. And although for the moment there seems not the slightest possibility whereby the Anglicans could approach Rome apart from the full recognition of the claims of the Apostolic See to the allegiance of all Christians, it is none the less true that a considerable body of the Anglicans, and by no means the least consequential in point of learning and influence, is gradually getting down to the hard facts in connection with their relations with Rome.

From what can be learned on the surface the Anglo-Catholics place one of their chief hopes on the re-assembling of the Vatican Council, to which the Pope referred in his first Encyclical. There is a vague idea that the Council, when it meets in session, may open up a new chapter in the relations between the Holy See and the Church of England.

MEN DIED FOR IDEALS NOW FORGOTTEN

London, March 15.—Mgr. Keatinge, who during the War was consecrated titular Bishop of Metropolis with the whole British Army and Air Force as his diocese, pontificated in the Salford Cathedral when tablets commemorating the war service of the Catholic men of the diocese were unveiled and blessed.

The Lancashire Fusiliers furnished a guard of honor to the Bishop, and before the Mass Catholic ex-servicemen and men at present serving in the Territorial Army marched in parade formation to the Cathedral to assist at the Mass.

Father Ronald Knox, son of the former Protestant Bishop of Manchester, who preached the sermon, said that the arms of war were rusted, that grass grew on the graves of the warriors, corn on the battlefields, and men's hearts were sick with disillusion. Father Knox declared that the men whose memory was recalled on the tablets in the Catholic cathedral died confident that their cause meant the liberation of mankind. All that was different now, and the ideals for which they strove were forgotten.

KLAN CHIEF FAILS TO APPEAR IN COURT

Houston, March 19.—Edward Young Clarke of Atlanta, former acting imperial wizard of the Ku Klux Klan, failed to appear in the federal court presided over by Judge H. C. Hutcheson last Friday, where he was to have faced charges that he violated the Mann Act in transporting a young woman from New Orleans to this city.

Sidney Smith, of Atlanta, attorney for Clarke, asserted he did not know where Clarke was and asked for a continuance, but Judge Hutcheson refused to continue the case and it is expected that an order will be immediately issued for Clarke's arrest and return to this city.

Clarke was released on a bond of \$1,000, filed with the federal commissioner at Atlanta, who made the case returnable for the September term. Judge Hutcheson said that the commissioner should not have made the bond returnable in September and that, with the Government ready to prosecute, he could not be a party to further delay. Smith declared that Clarke, worn in health as a result of his work for the Ku Klux Klan, has left Atlanta following the giving of bonds.

CATHOLIC NOTES

London, March 9.—The retreats for laymen movement, which in England owes its success to the Jesuit Fathers, is to be extended by the acquisition of a very fine mansion and property which the Jesuits have bought in the county of Lancashire.

Paris, March 17.—In a canton of the Department of Cotes-du-Nord, in Brittany, the owners of motors and threshing machines have informed the farmers that they will undertake to do threshing only under the following conditions: 1.—No work on Sunday; 2.—No meat to be served on Friday; 3.—No alcohol to be given the workmen.

Portland, Oregon, March 21.—Sister St. Paul of the Cross, superior of the Sisters of the Precious Blood in this city for the past ten years, has been named superior of a projected Precious Blood monastery to be established in Southern China. She will be accompanied by a group of nuns from the Precious Blood monastery in Manchester, N. H.

Harrisburg, Pa., March 12.—The will of the late David E. Tracy left the greater part of an estate amounting to more than \$1,000,000 to the various charitable and educational institutions of the Harrisburg diocese. These gifts just missed becoming invalid, under Mortmain Acts, by a margin of three days.

Paris, March 9.—As a result of a request made by Rev. Father d'Herbigny, S. J., M. Leon Berard, French Minister of Public Instruction has made a selection of two hundred of the best French works on theology and philosophy which are presented them to the Theological Faculties of Prague and Olomouc, in Czechoslovakia.

Paris, March 9.—M. Georges Goyau, the new member of the French Academy, has been elected president of the corporation of Christian Publicists, in the place of M. Rene Bazin, who has expressed the wish to retire, after several very active years as president. M. Rene Bazin will be honorary president of the organization.

St. Louis, Mo., March 17.—The Rev. J. B. McElwain, S. J., professor of geology and physics at St. Louis University, has been transferred to St. Ignatius University, San Francisco, where he will be in charge of the seismographical department that is going to be opened in June. Meanwhile, Father McElwain will co-operate with other Jesuit Fathers in making an exhaustive study of earthquake conditions.

Portland, Oregon, March 21.—"If the Ku Klux Klan would discard its sheet-wrappings, abandon its claim that it is the only 100% American organization in the country, get out in the open and fight as true Americans fight and then pick out a new program to fight for, there might be some excuse for its existence." Such is the general view of the Ku Klux Klan expressed by Judge James W. Willett, Commander of the Grand Army of the Republic.

Milwaukee, March 19.—The first American monastery of the Camillian Fathers, was an order founded in 1586 by St. Camillus de Lellis. The official designation of the Camillian Fathers is "Clerics Regular, Servants of the Sick." In addition to the usual religious vows of poverty, chastity and obedience, the Servants of the Sick make a special vow to assist the sick of all kinds, including those suffering from contagious diseases.

Paris, March 9.—Mgr. Schoepfer, Bishop of Lourdes, has been made a knight of the Legion of Honor, according to a decree, signed by the Minister of the Interior. On the list of crosses of the Legion of Honor accorded this year by the Minister of Commerce, are the names of two Catholic newspaper men, collaborators of the great Catholic publishing house known as the Maison de la Bonne Presse. M. Bertain, director of La Croix, and M. Dauxou, administrator of a group of provincial papers closely connected with La Croix.

Columbus, March 19.—The House Schools Committee of the Ohio State Legislature has recommended the bill introduced by Representative Buchanan of Carroll County which makes compulsory on teachers the reading of the Bible in the Public schools under penalty of dismissal. The vote was 10 to 6. It is advocated by certain Protestant churches and reform associations and opposed by Catholic, Jewish, Lutheran and Episcopalian church representatives.

Dubuque, March 19.—Columbia College of this city will commemorate the fiftieth anniversary of its foundation June 4, 5 and 6 this year. Originally founded as a diocesan institution for the education of priests, Columbia has extended its curriculum until today it offers courses in every branch of art and science. The original registration was forty. This year more than six hundred students are registered.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XI.—CONTINUED

"Your reverence," he said, with an exceedingly meek and injured air, "I am greatly distressed. Do you believe me to be guilty of all the base things that are reported of me?"

"I am sorry to say, Morty, that I do. The look in your eye reveals your guilt. May God give you grace to repent I good-by."

Without even proffering his hand, he descended the old-fashioned stair, and passed out through the front entrance so rapidly that Carter hardly realized his departure for a second or two. Then he muttered: "So I'm being discovered on all sides, and ten to one but they've turned Carroll against me. Well, it makes little difference now; my plans are pretty well laid, and by all that's mighty, I'll see every one of them that's against me crushed yet, and I'll live long enough to behold dainty Nora McCarthy suing for mercy at my feet."

He turned into the room and went to a corner which was occupied by a stout trunk. Opening the trunk with a peculiar key which he took from his waistcoat pocket, there were exposed sundry discolored and half-torn newspapers, together with packets of yellow letters tied with bits of dirty tape. Carter plunged his hand amid the mass and drew up a little round tin box. It was securely locked, but a tiny key attached by a slender chain to the key he had already employed opened it, and there was exposed an evenly-folded paper. This he opened and spread upon his knee. There, indeed, was all the evidence required for the arrest and even capital punishment of Fenian leaders—full plans of the organization of the I. R. B. (Irish Republican Brotherhood), entire names of the officers; details of future movements. Carter's eyes sparkled.

"They didn't discover my treachery in time; and Father O'Connor thought I'd be omdaun enough to hand over this paper to him—oh, no! delivery of it to another quarter will bring many a pound into my purse. It was a fortunate stroke on my part to get this document just before I gave information of the boys' intended attack on the barracks; and they thought I'd keep it safely—so I will; I'll keep it safe for my own interest's sake. I haven't lived to this time of day, plotting and planning, not to know when a wonderful piece of luck like this falls in my way. With Carroll O'Donoghue hung, as he shall be, a large reward mine, as it will be for this information, and Nora McCarthy my wife, which she must be, the devil a hare I care for the rest of matters. To be sure, I'd like if something would take Rick out of the way after he had served my purpose, and may be I can manage that also. He knows too much of the past; and what with his mad love for Cathleen, and his devilish scruples about doing dirty work, as he calls it, he is getting to be dangerous."

He paused a moment as if surprised by some sudden thought; then he resumed his soliloquy: "I wonder, now, if this prying poke of a priest would take it into his head to go and see the Widow Kelly, and Cathleen! well, if he should, he'll learn nothing more than he already knows, for they are as much in the dark about my doings as I want them to be."

He began to fold the open paper still on his knee, continuing: "They will probably hurry Carroll on to prison, well, I shall see him, anyway, and sound him, if they have not told him about my proposal to Miss McCarthy, why he used to have such an affection for me, and to trust me so implicitly, that I think I can make it appear to him how I have been wronged and slandered."

He put the packet he had made of the paper carefully into his bosom, replaced the little box within the trunk, locked the latter, relocked the key to his waistcoat pocket, and going to the closet, began to devour the cold remains of his unfinished meal.

Rick still slept, his drunken nose beginning to grow ominously loud, as Carter, having hastily equipped himself for a journey, entered the room where the sleeper was yet extended on the floor. It required minutes to thoroughly waken the latter, and to make him comprehend what Carter was saying.

"I'm off now for Tralee, with this," touching his breast pocket in which he had placed the important paper; "and I don't know when I'll be back. Do you mind things about here, and be prepared when I return to do what I asked last night."

Rick shook himself erect, and glowered into the face of the speaker, but he did not reply. "You can have the liberty of this place if you like till I come back. You'll find all the provisions you need up-stairs, and if anything should happen that would make it necessary for you to see me, you can follow me to Hoolahan's—I'll drop in there every day while I shall be gone."

Without farther farewell he departed, walking down the street with that all-important and over-bearing air which the consciousness of a little power gives to mean and craven souls. There was no inward shrinking, nor impulse of shame at the dastardly part he was acting; such emotions had been stifled long

since, and for years he had worked but for one infernal aim. Toward that aim he strode, regardless of what he might cruelly demolish on the way.

CHAPTER XII. IMPRISONED

Once more imprisoned! Young O'Donoghue looked round on the bare stone walls, familiar from his former imprisonment previous to his transportation, and it seemed but a day since he had stood in that identical spot, and felt for the first time all the horrors of incarceration. The numerous events of the past few months rushed to his mind—his trial, the verdict, the sensation caused in the crowded courtroom by the agonizing scream of his sister when that verdict was delivered, his sentence, his desolate voyage to Australia, his hard prison life there, his escape, due to the faithful Tighe a Vohr; his ardent hope of being able to achieve something for Ireland's independence; his brief blissful meeting with Nora; his sudden, painful re-arrest; and now, at the close of it all, death—too surely he felt that such would be the end. He threw himself on the wretched bed and covered his face with his hands, giving himself up to the most gloomy thoughts. He was so young to die; and to die, too, without having given one blow for the land he loved so well; to have all his enthusiasm crushed in an ignominious defeat, before it should find vent in one act which could aid the struggling cause; to be torn from the side of the bright creature whose look of anguish as he was hurried from her continually haunted him, were reflections which cut into his soul. He groaned in spirit, and clasped his hands tighter about his eyes, as if to shut out the vision of her face; but after a little calmer, and even somewhat hopeful thoughts returned. His early boyhood appeared before him—the happy years spent in the old home, when his father lived, and Nora, and Clare, and Father O'Connor and he were all as united and affectionate as though they were bound by the natural ties of kindred. He remembered their first sorrow when Father O'Connor was sent to college; their next grief, two years after, when Carroll himself, who was three years younger, followed Father O'Connor to a college in France. His recall because of his father's death; pecuniary troubles, owing to his father's boundless charity; and finally, the loss of their ancient and beautiful home. His mind was vividly picturing all, but in every scene stood Nora McCarthy; her gravity of character remarkable even in early youth, her gentleness to the veriest menial, her charity, seeking outlets which she intended should be known alone to God, but which accident, and the garrulous tongues of those she father's death revealed; her sympathy with the cause of her country; her noble admonitions to Carroll himself; and above all her simple and ardent piety which dictated every act, all pressed upon the young man with a force and sweetness which strangely cheered and stimulated him. He rose to a sitting posture and took from his bosom a little silver crucifix, Nora's gift to him on their betrothal. He pressed it to his lips again and again, and he rose strangely comforted and strengthened. He knew that he was more strongly guarded than on the occasion of his former imprisonment, and he doubted not but that his privileges would be more restricted, perhaps even to the cruel extremity of forbidding all visits from his friends.

Tighe a Vohr had won his way to him before, under difficulties well-nigh as great, and Carroll felt that the faithful fellow would spare no effort to gain access to him now. The step of the guard paused at the cell door, the bolt was shot back, the heavily-studded door swung open, and Carter entered. The unaffected smile which broke over Carroll's face, his exclamation of joy, and forward movement to welcome his visitor, all told the latter that his true reputation as yet had not been revealed to the prisoner.

"My dear boy!" He was embracing young O'Donoghue with well-stimulated, frantic affection, pretending even to be moved to tears at meeting him under such painful circumstances. "I never heard of your arrest till yesterday morning, when Father O'Connor told me; it gave me a shock; I could not rest till I had seen you, and it is only by bribes and influence that I am at last admitted to you. Keep up your heart, my dear boy; you shall not be here long. I think I can secure means of escape, only we must be cautious."

He looked carefully about the cell, and walking to the door, which had been closed and bolted on the outside, listened for a moment; the only sound that reached him was the step of the guard. Satisfied, he returned to Carroll.

TO BE CONTINUED

THE TIDAL SACRIFICE

AN EASTER STORY BY Z. MARIE HAYES

John Delmers had quarreled with his devoted wife. She insisted that Frances, their pretty daughter of seven should go to a Catholic school. He was equally insistent that she attend the nearby public one. That was nine years ago. This was the last quarrel—there had been others—for he cowardly left her to battle for herself and child.

He had left in what he termed a "huff." He hadn't really intended to leave her permanently, but he had gone away with the thought uppermost that she would come to her senses when the money stopped. He even told her that, when she was willing to forget her narrowness and be reasonable, he'd come back. But somehow Mary Delmers did not change, and, to the religion he had pledged himself to practice when he married her, clung only the more closely during the years of trial. Little Frances Delmers did not go to the public school. Her mother worked daily as a charwoman in one of the towering office buildings, and Frances went to the Sisters' School fully five blocks beyond the "convenient" public one. Time passed and, with it, no word from his wife. He knew her well enough to sense the truth. Mary would not change.

At first during the intervals, he wrote her; always, however, insisting on his rights as head of the house, and that she should give in on a question of such "little importance," as he put it. That she loved him, he had no doubt, and oftentimes he was very, very lonesome, and he longed to return. But then his wife stood in his way, or rather his pride—it was all her fault that he went away from home—she should have given in to his opinions long ago and all would have been well. Thus he reasoned it out.

To all this one-sided correspondence there came but one reply, and that fully three years after his heartless departure. It was a sad letter and rather a heart-broken review of what he had once been, and what he now must be. He had been a good Catholic. Then he began by reading Socialistic literature—unbelief followed and the joining of two secret societies forbidden by the Church, was a quick sequel. The quarrel over education was the last straw. The letter closed with the statement that Frances was well and attending the Sisters' School. There was a single word of reproach for his having left her or for having deserted his family.

Mary had not changed! John Delmers knew she never would. He was ashamed and he had learned to his sorrow during that three years of absence that home with a devoted wife and child was worth infinitely more than Socialism and unrest. He hated it all. His home life with its joys haunted him, but his pride held him back. He would not go to Mary and admit his wrong, cowardly conduct. So matters dragged through the years. Then he grew desperate. He drifted with the tide and sometimes he was found intoxicated. Then he left the Middle West where he had gone in his anger, and eventually landed in the far South without friends and with little money. By trade a carpenter—and a good one—how he started out to find work. Somehow it happened that he drifted into the Knights of Columbus' Employment Office, and, strange to say, in the ways of Divine Providence, they directed him to St. Rita's Home for Orphan Boys, where the good Sister Superior set him to work making many necessary repairs.

The irony of his position gnawed at him and annoyed him intensely, when in his room under the roof he used to think it all over. "The fates are against me," he would say, and then one night he did a wonderful thing—for him—he threw the emblems of the two secret societies far out into the darkness. It may have been the very atmosphere of the religious house which had cast a spell over him, with its peaceful, happy, holy religious; or it may have been the effects of the prayers which mounted from the chapel to the heavens above. Be that as it may, John Delmers was a changed man, after he had been a workman at the Home for three months.

Then came the morning when he received instructions to tear down the old barn. The boys had grown to know him well, and, at the first sound of ripping boards, a bevy of boys crowded around him. "I say," cried one urchin, "don't you dare tear down our haymow!" Delmers only laughed and pretended to make a lunge at the youngster. "I tell you what," he replied, "orders is orders, and when Sister Joseph says, 'tear down the barn,' down she comes!" The boys looked gloomy and one of the very little fellows wiped his eyes on his coat sleeve—or tried to. There was just one point which was settled in favor of the boys, Sister Superior's orders notwithstanding, though Delmers was sure she would not object, and that was about the half-rotten flooring. The boys were determined not to have it broken up.

"That's all right, Delmers," a bigger boy said, "if you leave us our floor with the old frayed rope what was used to pull up hay with; we're going to make a raft of it."

"Yes, and when the water comes up in a freshet," said another, "we'll have a real boat, for Sister Joseph won't care."

"It's a go," answered Delmers, hammering away at a board as he spoke. "You fellows can have the fun and get in and help me, if you want; it will be great sport."

With a wild hurrah, which brought a Sister to the back door to see what all the rumpus was about, they pitched it.

The discussion was settled, and all hands, big and little, pitched in with such good will, that Sister Joseph, who was watching out the kitchen door, beamed with real pleasure.

"Come here," she said to Sister Anna, "just look at those boys helping Mr. Delmers tear down the old barn. That's because it's play, I suppose."

"Indeed it is," returned the other. "I'd have quite a time in getting those same boys to bring in wood enough to fill that big box. They always say their backs give out about the time the box is half-filled, and the only way I can get the job finished is to reinforce their backs with bread and jam."

"Boys are boys, Sister dear, the world over, you know. Their souls must be very dear to the Sacred Heart." Then Sister Superior sighed. "What's the matter, if I may ask?" inquired Sister Anna. "Oh, I'm just wondering about Mr. Delmers. Somehow I feel he's seen these days. Something has happened to him, and, what's more, I think he's been a Catholic."

"What makes you think so?" the good Sister replied. "I never thought that. Why, didn't you notice the strange emblems he wears; and then he's always getting packages of newspapers and pamphlets. I think he's a Socialist, and I'm quite certain he belongs to secret societies."

"You are right about the emblems and the papers, but your observations have not gone as far as mine, I fear. Otherwise you would have noticed that he does not wear those emblems any more—even his watch charm is gone—and, as for papers, he doesn't get any at all. As for pamphlets, they come very irregularly—at least I don't find them in the mail."

Just then a streak of lightning flashed through the sky, followed by a distant rumbling. "A storm's coming," Sister Superior continued. "Another one of our regular spring ones, I suppose. Well, God has been good, even with the sparing of our rickety buildings. He has kept us through all the years. We're now beginning Holy Week. Let us renew our prayers for poor fallen humanity, and we must be sure to remember Mr. Delmers especially during this time. Somehow I feel he's undergoing a great moral struggle."

Another streak of lightning, followed by a louder rumbling. Sister Superior's attitude changed from complacency to one of anxiety for her charges.

Her hand instinctively sought the beads at her side and her fingers closed over her crucifix. Interiorly she raised her heart to the Master. "Sister Anna, please," she said aloud, giving her instructions with decision. "I fear a 'norther' is coming up—one of our genuine Southern kind—you will see that all the children are called in immediately, and that the windows in the dormitory are closed."

With these directions, she hurriedly passed to other parts of the large orphanage.

Sister Superior had not given her orders one moment too soon. It was a "norther" and coming up without warning, as usual. A gust of wind nearly took Sister Anna off her feet as she ran into the yard to round up the youngsters. However, they did not need much coaxing, for they had already lived long enough to understand the significance of a Southern "norther"; they scampered into the house as fast as their little legs would carry them. After a couple of more flashes of lightning, which fairly blinded Delmers, he wisely dropped his tools and followed the children into the house.

"Up to the dormitories," ordered Sister Anna, "you big boys, and shut the windows and see that the doors on the verandas are closed."

Thoughts were uppermost—Mary, his darling wife, far away in an Eastern city, and Frances, his little daughter, whom he had not seen for nine years.

Suddenly an older boy raced down the stairs and cried out: "Sister Superior wants all you little boys to go up to the recreation room at once; and, Delmers, she wants you to come upstairs and watch the rafters on the top floor."

The boys face was strangely white. The little fellows took alarm at once. "What's the matter?" they cried in one voice, as they scampered up the basement stairs. Once in the room above, all who could wiggle into a tiny space were at the windows, despite all warning of the Sisters.

Below in the streets, men and women were running helter-skelter. The truth dawned upon the children, and they cried aloud with all the anguish of their young hearts. Above the noise of wind and rain, Delmers heard a shout that chilled his very heart. He heard the swish of roaring, raging waters amid the ominous clap of thunder. Just one thought filled his mind. He would willingly lose his life in those rapidly surging waters, if he only could send Mary the one single word, "Forgive me!"

Shortly after vigorous tapping of the hand-bell, Sister Superior succeeded in getting all the children into the chapel without much confusion, though all were trembling with fear and excitement. Upon her face rested a look of infinite calm—the calm of a peaceful conscience in the hour of death.

Instead of going to the roof at once to watch the rafters, as Sister Superior had ordered, Delmers stood riveted to the spot at the door of the chapel, as he beheld the beautiful face of the Sister illumined with a spiritual beauty far beyond his comprehension.

"Children," she said quietly, with a voice filled with unspeakable confidence, "we will recommend ourselves to the care of the Sacred Heart." Then followed the Rosary. Somehow, with the rising and falling inflexions of the children's voices, Delmers slipped in the back pew and began almost unconsciously saying: "Holy Mother of God, pray for us sinners, now and at the hour of our death." Old memories had been awakened, and before the close of the first decade tears were coursing down the sunken cheeks. He was lost to the storm, lost to the immediate danger all were in, lost to all save that he was once again a Catholic, body and soul. His Socialism had fallen from him under the influence of prayer, like a rotten garment, and it left him with the determination to make his peace with God and the world at the first opportunity—if one should be given him.

The Rosary ceased, and before the children could file into the recreation room Delmers had disappeared into the attic. He felt a shame creeping over him for having neglected his duty by not going to the attic at once, and he wondered what Sister Superior would say if she only knew. Could he have but read her heart—how she rejoiced when she observed him stop at the Chapel door; when she beheld him drop on his knees; and when she heard his voice praying with the rest. Even in the hour of extreme need, Sister Superior's heart rose to God in thanksgiving over the return of one of His own children.

The water had risen above the basement during prayer and all went to the higher floors, there to await a rescue or a receding of the flood, or death, as Providence might decree. Ten minutes later the water was surging and gurgling around the corner of the building as high as the second floor. How much higher the water could come, before the old building would collapse was wholly problematical. Delmers had descended from the attic and joined the children on the upper floor. He opened a window and looked out. Up and down the streets furniture, boards and debris were sailing mournfully along with the raging waters.

Just then one of the boys called out: "Oh, look at our flooring!" Delmers stuck out his head. Sure enough there was the flooring with the frayed rope dangling from it. It was jammed against the corner of the building near the end window, and there it was held by the eve-spout. Soon the strong current swung it around and Delmers reached it suddenly and caught the rope just as the large piece of flooring started on its onward rush up the street. The force of the current nearly pulled him out through the window, but he held on like grim death.

"Quick, someone," he shouted, "here's a chance to save the babies at least. It's only a chance, but if we can tie them onto the flooring, it will make a good raft, and perhaps they'll float to safety. As for us, we'll take the one long chance that the water won't sweep the old building off its foundation."

Sister Superior looked out a moment. The water was steadily rising, though the storm had passed as rapidly as it came. The sun shone brightly, but the peril was still there—it could only be a few minutes at most before the water would reach the third floor. Under the tremendous pressure the building must soon go to pieces. Wherever her eye rested, death and destruction met her gaze, and she saw small frame buildings collapse like paper boxes.

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Then there seemed to be a staying of the flood, followed by a strange sickening setting of the building. The truth rushed upon her. The water had, indeed, reached its climax, but the peril of its receding was even worse. The subsiding had begun. Could the old, half-rotten floors withstand the suction of the receding flood.

Suddenly the lower end of the large building sank under the pressure. The children screamed and the house gave a terrible lurch—a fraction more and the leaning structure must topple into the current. She shut her teeth and gave the orders.

THE MARTYR

"Mr. Delmers, hand out the babies to me on the flooring, and I'll tie them on."

Before either Delmers or the Sisters could remonstrate, Sister Superior climbed through the open window onto the unsteady raft, which was now within two feet. Delmers' heart fairly bounded with fright.

"Here, you older boys," he shouted, "hold the rope while I pass out the babies."

A dozen willing hands grabbed it. One—two—three babies were passed out to the Sister Superior, who rapidly and skilfully tied them to the flooring, first, with her own cincture, then with those passed out by the other Sisters.

A fourth baby, a tiny tot of two, was passed out and Sister Joseph reached to get him, when a sudden lurch of the flooring pulled the rope away from the boys.

Loud cries of despair arose as all observed what had happened. Delmers cried with the anguish of death; "Oh God, spare Sister Superior and those babies and I will gladly give my life."

A moment and the tragedy was over. The rotten flooring had parted where Sister Joseph stood and they saw her pass beneath the waters as the flooring moved furiously up the street with the precious charges.

The house did not collapse, and when the flood subsided two or three days later, Delmers went with the others to find the remains of the heroic Sister Superior. At last, in the debris, the garb of a Religious was discovered, and, after some seconds of feverish digging among water-soaked boards and rubbish, all that was mortal of the Sister Superior was recovered. In her arms was clasped the two-year-old baby and on her face, strangely undistorted, was the peace of God.

Delmars sank to his knees in the mud and prayed as only a reconverted sinner can pray: "Oh, God, was this sacrifice necessary to bring me to my duty? What a Good Friday."

Very early Easter Sunday, a strange man appeared at the door of the rectory in a large Eastern city.

"Father, please," he said awkwardly, "I've no right to ask, but I need to go to the Sacraments as never did mortal man before."

The priest looked at this visitor closely. Then a beautiful smile lit up his features and he pressed the man's hand.

"John," he said, tears of happiness gathering in his eyes, the while, "slip into the sacristy; I'll be in the confessional presently."

At 10 o'clock the great choir was singing "Regina Coeli," and a well-dressed man slipped into a familiar pew beside a little woman whose hair was slightly streaked with gray. Beside her knelt a beautiful girl, who bent her head devoutly in prayer.

The movement of the stranger as he knelt beside them attracted the attention of the girl.

She looked up, then leaned over to her mother, whispering: "Somebody's in our pew."

The mother stared not look—something all unseen told her the happy story—she reached out her hand which joyously closed over a larger one.

"John," she said softly, "you've come back!"

And the choir sang with all the joys of Eastertide—"Haec Dies"—
—O this is the Day that He Hath Made! Alleluia! Alleluia!

BLESSED THOMAS MORE

The following interesting paper on Blessed Thomas More was read by Mrs. James Rigney, of Kingston, at the Monthly Meeting of the Catholic Women's League in London, Ontario, Sunday, March 11th. In the interest of those who were not present we gladly publish the scholarly paper feeling many of our readers will derive not alone considerable pleasure but much valuable information from the account prepared by Mrs. Rigney of this remarkable, outstanding Catholic.

In an age of doubt and materialism when principles are viewed as nebulous abstractions scarce with an argument, much less a sacrifice, when dogma is regarded as the sole touch-stone of a life's success, it is well that we should sometimes pause to regain a truer perspective, a finer sense of values. Of this rarer and finer viewpoint, history does not lack its champions and exemplars. Oftimes the miracle has occurred whereby the camel has penetrated the needle's eye and the rich man has not turned from the Master, sorrowing, because of his great possessions. It is of such an example, I would speak today, of one in whom intellectual pre-eminence was allied with child-like faith, of

one whose name is writ as large on the history of his country as of his church—an imperishable glory for England as for Rome.

Sir Thomas More! How clearly his figure detaches itself from the brilliant Tudor Court in which he moved, always a little aloof from its rivalries and sycophancies and intrigues; the ascetic in him, the philosopher, the humorist, appraising and disdaining its hollownes. Faithfully and well he served Caesar, while the service of God and Caesar were compatible, unhesitatingly he made his choice when the roads forked, though one led to wealth, honors and all the world's most prizes, and one to Tyburn and the headsman's axe.

Let us retrace our steps and learn what manner of man it was who stood at that cross-road of his own fate and England's; that great Lord Chancellor whose plain "Nay" ringing down the ages, has shown us how zeal and vision, but how England's greatest legal mind viewed Henry's arrogation of a power that was not his, but Rome's.

Thomas More was born in London in 1478, of a family belonging to the professional classes. His father, a lawyer who was eventually elevated to the bench, amassed a modest fortune which enabled him to bestow excellent educational opportunities on his gifted son. He was sent to the best day-school in London where Latin was the main study, as also the medium of instruction. Through his father's influence he was received into the household of the Archbishop of Canterbury where boys of good family served as pages, receiving meanwhile instruction from the learned chaplains of the Archbishop. On festivals, little plays and pageants were presented, on which occasions, we are told, young More would mingle with the masquers, and extemporize witty speeches and amusing plays, more diverting to the on-lookers than the actor's carefully rehearsed efforts.

The Archbishop, much impressed by the intellectual powers of his young protege, would predict of him to the frequenters of his palace—"This child sitting writing at the table, whoever shall live to see it, will prove a great man."

The Prelate arranged with his father to send him to Oxford. There his slender means, no less than his natural bent, debarred him from participation in the amusements of his rich and highborn school fellows. His mind naturally quick and receptive was thus concentrated upon the pursuit of learning, the study of the Greek language and rich literature, but lately introduced into the Oxford curriculum, arousing his especial interest. In Latin he had already attained remarkable facility, and French he spoke with fluency and ease. His father knowing no Greek, and fearing the effect of his pagan philosophy on his son's faith, decided upon withdrawing him from Oxford and placing him in the Inns of Court to follow his own profession—the Law. Ill-grounded indeed were his fears for his son's orthodoxy. Oxford, with its traditions of unswerving fidelity to the faith, had kindled in him a glowing zeal for his religious heritage. Certain hours of the day he devoted to religious exercises—he fasted, prayed, practised great austerities and for awhile seemed almost persuaded of a call to the religious life. Providence had however reserved for him a different testimony, towards which his life began to shape itself.

The abandonment of all thought of a religious vocation did not result in any abatement of pious observances, nor did they in their turn militate against his intellectual development, or render him less diligent in practical matters, or the pursuit of legitimate worldly advantages. He made rapid progress in his profession and entered Parliament, where he was soon known as a fearless and independent speaker. His first notable Parliamentary achievement was the defeat of a measure for the levying of heavy and oppressive taxation on the people of Henry VII. This monarch, we are told, was divided between sentiments of anger and amazement that a beardless boy should successfully assail a royal prerogative—for that royal prerogative from which each century has shorn a margin, was, in the days of Tudor absolutism, a thing of wide and far-reaching scope to be questioned only at the greatest peril. There is a consistency in the fact that Thomas More entered the lists to tilt his first lance in the cause in which he subsequently waged his last struggle—the limitation of royal prerogative to that which justice admitted to be its province.

Meanwhile he had married, and something of the mental attitude of the scholarly celibate seems to have characterized his wooing. He had become intimate with an Essex gentleman named Cote, whose household included three daughters. The second of these being "fairest" and "best favored," seems to have enlisted More's preference, but discerning it discourteous to the eldest sister that her junior should precede her to the altar, he constrained his fancy towards the eldest whom he married in 1505. Their union was happy but of brief duration, for six years later his wife died, leaving a family of four children. Feeling the need of a guiding hand over his young family, More married a second time. This time his choice fell upon a widow whom he had declared to be neither learned nor beautiful, but whom seems in com-

parison to have been richly gifted with domestic virtues often lacking in those more showily endowed. Ideally happy in a patriarchal family life, his professional success was steadily augmenting. A small legal position of honor, shortly brought him in touch with the London merchants who, greatly impressed by his quick-wittedness, entrusted him with a mission to Flanders—the object of which was the improvement of trade relations between the London and Flemish merchants.

It is a point worth stressing that the life which at the zenith of its fame was to be surrendered for a principle, an ideal, was not that of a mere fanatic or visionary. To none but a man of shrewdness, sagacity and practical acumen, would these hard-headed London merchants have entrusted their interests. The appointment was confirmed by Cardinal Wolsey, then at the apex of his power. How interesting, did time permit to trace these parallel lives, to contrast More's unswerving honesty of purpose with the unworthy concessions of Wolsey's shifting policy, continually trimmed to catch the wind of royal favor. History offers few sadder pictures than the prostitution of such high gifts to such ignoble uses. Bankrupt of honor, recreant to his faith, the tragedy of his wasted life wrung from his dying lips that poignant utterance which must find its echo in the hearts of all who build the structure of their lives on the shifting sands of time—"Had I served my God as faithfully as I have served my King, He would not have abandoned me in my grey hairs."

From his Flemish travels More returned with the germ of his epoch-making book, the "Utopia." In this work he sketched an ideal country in the new world, where the wrongs and oppressions of the old did not exist. In the England of his day he had frequently deplored the greed and callousness of the rich, their indifference to the surrounding unemployment and poverty which had its natural sequel in lawlessness and desperation. As one called upon to administer the laws, he had been horrified by the injustice which pronounced the death sentence alike on thief and murderer, so that England had not sufficient gibbets for its malefactors.

In More's imaginary country, the prevention, more than the punishment of crime, was the legislator's task. Labor was compulsory for all, certain hours being apportioned to the practice of a craft or trade, certain others to tilling the soil, and the remainder to recreation and intellectual pursuits. Much care and time was devoted to the education of the children, and families were housed in pleasant dwellings surrounded by gardens—all this at the expense of the State. Enlightened sanitary regulations safeguarded the public health—in short all the reforms of modern social workers were foreshadowed in this wonderful book, where deepest thought and airiest fancy so happily mingle.

Shortly after the publication of the "Utopia" More was recalled from the speculative to the actual by the religious upheaval in Germany. Luther, the apostate monk, was laboring to overthrow papal supremacy, a principle in defence of which More was prepared to make any sacrifice. Henry VIII, himself no mean theologian, wrote a refutation of Luther's heresies in a tract which earned for him from the Pope the title "Defender of the Faith," a title which he inconspicuously retained even after he had committed a whole nation to schism. More's reputation as lawyer and diplomatist kept pace with his literary fame. Wolsey, with much astuteness, recognized and availed himself of his abilities, conferring upon him new posts and honors, secure in the knowledge that the great esteem in which More was held by all classes made them as popular as they were politic appointments. Gradually he was drawn into the circle of the court whence, a contemporary tells us, he was as eager to escape as others to penetrate.

More's charming personality, his ready wit, his breadth of outlook, his sense of humor, his courtesy and his love for the favor of a monarch himself, learned, gay, affable, with the personal bravery of his race and a certain appreciation of life's higher things which enhances the tragedy of his subsequent downfall. Henry's Tudor shrewdness must have taught him how to appraise the rare service of a man indifferent to rewards and honors. More's transparent honesty and sturdy independence of speech and action in a court where men had their price, must have kindled some answering gleam, in those brighter days of Henry's reign before the scholar and soldier were submerged in the libertine.

In 1529 Wolsey forfeited the royal favor, to maintain which he has sacrificed so much, and greatly to More's surprise he was called upon to fill the vacant post. More's father, Sir John More, was still a Judge when his son was raised to the highest legal post in England, and it is related of him that during the first year of his chancellorship and the last of his father's life, he daily passed at the lower court where Sir John More presided, to ask his father's blessing as he passed on to the Superior Court of Chancery. There was something very beautiful and simple and tender in all his family relations.

"Kisses I have given you in plenty and stripes but seldom," he wrote to one of his children in an age when great austerity characterized the relation of parent to child.

Shortly after More's elevation to the Chancellorship, the King consulted him upon the subject of his divorce from his wife, Catherine of Aragon. More frankly confessed his opposition to the King's design and for the time the matter was left in abeyance though no power could long deflect Henry from what was now a settled purpose. True he still hoped for the sanction of the Pope, but failing that he had already considered his course. Lutheranism hitherto discouraged in his realms would be fostered; its opposition to papal authority was a weapon ready forged to his hand. Unwillingly also he would play upon the national spirit of patriotism, by clever sophistries confusing the issues, till the unlearned gathered that it was more than spiritual supremacy Rome claimed and that, were the national liberties not safeguarded, the country might soon groan beneath the yoke of foreign oppression. At such a juncture we may imagine what the sanction of Sir Thomas More would have meant to Henry's design. Famed throughout Europe as a lawyer, an author, an advanced and clear thinker, his adherence would have been a tremendous endorsement of Henry's cause that would have carried weight in court and cottage. What rewards and emoluments would not such complaisance have reaped from a grateful monarch! Failing his endorsement, Henry for a time was left down to his scheme, was ready with enactments to abolish papal supremacy in England and remove all obstacles to the royal divorce. But all his life More had avoided the easy paths of compromise. To remain in office when Parliament was committed to heresy was to do violence to his conscience. Translated into terms of today, we might say he voted a lack of confidence in the Government when he laid down the seals of his high office, his brief tenure of which had been memorable and brilliant one in the annals of English jurisprudence. Of his resignation he wrote to a friend "Erasmus,"—"That which I have from a child to this day continually wished, that being freed from the troublesome business of public affairs I might live some while only to God and myself. I have now, by the special grace of Almighty God and the favor of my most indulgent prince, obtained."

His retirement left a vacancy in public life difficult to fill. So impartially had he administered the law that we are told "the poorest suitor obtained ready access to him and speedy trial while the richest offered presents in vain and the claims of kindred found no favor." Not only in court did he dispense justice but his son-in-law tells us "it was his wont every afternoon to sit in his open hall to the intent that if any person had any suit unto him he might the more boldly come into his presence and there open complaint before him."

More employed his new found leisure in his library and chapel philosophically reducing his scale of living to suit his altered fortunes and striving to avoid all political discussion, but events were conspiring to withdraw him from his scholarly seclusion. England was at the time greatly stirred by the pretensions of Elizabeth Barton, called the Holy Maid of Kent; claiming divine inspiration she declared that the King had lost his crown and prophesied his speedy end as a punishment for his divorce. More was interested in her revelations, upon whose authenticity he however did not pronounce, and impressed by her religious fervor, but wisely counselled her to devote herself to pious exercises and not meddle in political matters. Inter-course, however casual with the maid, was fraught with grave danger. She was brought to trial for treasonable utterances and by way of defence her adherents declared Sir Thomas More, then late Lord Chancellor, to be one of her disciples. More was able to exonerate himself in the matter and at once admitted that he had been the momentary dupe of a foolish imposture. But at the trial, striking proofs of More's popularity and influence aroused the suspicions and jealousy of the King. Henry was ready at any time to welcome his ex-archbishop back to court at the price of the concession More would never make. His resolute withdrawal was a tacit criticism which Henry could not brook. His divorce from Catherine of Aragon had been swiftly followed by the announcement of his marriage to Anne Boleyn and Parliament had passed a bill vesting the rights of succession to the crown in the children of this union. Commissioners were appointed to administer this oath throughout the Kingdom with in some cases, the additional clause by which the subscribers renounced all allegiance to foreign rulers; this being of course another blow aimed at papal supremacy. In this extended form the document was submitted to More for signature—the old issue in new guise—but as clear cut for that keen mind as on the day when he sacrificed fame and fortune on the decision. Fidelity to the Queen's children he could promise, with the royal succession Parliament was competent to deal, but he could not subscribe to the extension of the

act of succession whereby the first marriage of the King was declared to be illegal, for on this question Rome had spoken in no uncertain tones.

When he was called upon to take this oath, More knew full well that the stage was set for his final tragedy. To one whose every keen sense was attuned to life's richest harmonies, there must have come at that moment of supreme decision a well nigh overmastering sense of the richness and variety of that life to which he must say farewell. Thoughts of the philosophic problems to be unravelled, and the mental vistas to be explored—homelier memories of the warmth of summer suns and the fragrance of spring breezes of the dearness of friends and the nearness of kindred, must have stirred his nature to its profoundest depths. It was the shaken but resolute one that the morning when the boat dropped silently from his garden steps bearing him to Lambeth palace. With his final denial still to make, he could say confidently—"I thank the Lord that the field is won." The temper of the man had been too often proven for Cranmer and Latimer to entertain any hope of his subscribing to the oath. However, upon his first refusal they urged him to walk in the garden and reconsider his decision. The day being warm he sat at the open window gazing into the courtyard below. Memory must have peopled the scene for him with other and nobler figures than those who crowded the courtyard jostling one another in their eagerness to take the oath which he found harder than death. In this palace, beneath the benevolent tutelage of saintly Archbishop Morton, much of his boyhood had been spent. One fancy that in those fateful moments, the spirit of his old patron was very near. Time had verified his prophecy; the boy who had aroused his affectionate interest had indeed done marvellous things. From Lambeth More was taken to the Tower where he faced the end with unruffled serenity. His was the temperament for which "stone walls do not a prison make." In reading, in correspondence, in visits from his family and friends whom he received with such unaffected gaiety as to win them to brief forgetfulness of his impending doom; thus passed his numbered days.

The original sentence of hanging, was committed to beheading, a favor which More, with a flash of his old ironic humor, "prayed that his friends might be spared the need of asking." His son-in-law and earliest biographer has left us this touching picture of his last meeting with his favorite daughter. The language is the language of another day, but the emotions it depicts are as old as time—unchanging as eternity. "When Sir Thomas More came from Westminster to the Tower ward again, his daughter, my wife, desirous to see her father whom she thought she would never see in this world, and also to have his final blessing, gave attendance about the Tower. Where where she knew he should pass before he could enter the Tower. There, tarrying his coming, after his blessing upon her knees reverently received, she, hasting towards him without consideration or care of herself pressing in amongst the midst of the throng and company of the guard that with halberds and bills went round about him, hastily ran to him and took him about the neck and kissed him. Who well liking her most natural and dear daughterly affection towards him gave her his fatherly blessing and many Godly words of comfort besides. From whom, after he was departed not satisfied, with the former sight of him she suddenly turned back again and ran to him as before, took him about the neck and divers times kissed him lovingly and at last with a full and heavy heart was fain to depart from him, the beholding whereof was to many that were present so lamentable that it made them for very sorrow thereof to weep and mourn." For More we may imagine all the bitterness of death was in that moment.

His high courage carried him unflinchingly through the final scenes. Ascending the frail steps of the scaffold on Tower Hill, he jestingly begged the officer in charge to see him safely up and as for coming down he could shift for himself. "Pluck up thy spirit man, be not afraid to do thine office," he advised the faltering headsman, then with the high serenity of one with soul at peace he declared that he died in and for the Catholic Faith and prayed God to send the King good counsel. There is a fine line written of the Jesuit martyrs who in a subsequent reign suffered for the Faith. More prized above all else—"They learned at Douay how to die—at Tyburn how to live." With More, as with these other martyrs it was the habit of a lifetime that gave courage for the final ordeal. It was that courage strengthened by a thousand small decisions before which royal tyranny went down to its defeat. Exterior circumstances Henry might bend to his will, but the inner citadel of More's great soul was never in his power. Ultimate victory remains with him who serene in the consciousness of the justice of the cause for which he died, greeted the headsman with a smile and irradiated with a jest the gloom of Tyburn.

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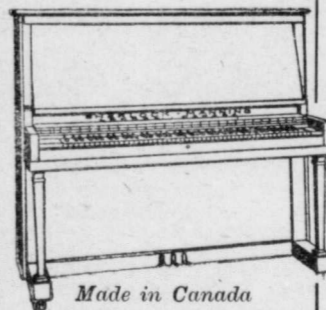
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LONDON SATURDAY, MAR. 31, 1928

"OUR PASCH"

In the Old Testament God taught his chosen people not only by words but by types; the prophets delivered their messages in impressive words, but still more impressive types foreshadowed the great event that gives unity and meaning to the Old Testament; the coming of Christ the Redeemer.

The language of the Church and its liturgy at this time carries us back to that time of type and prophecy.

The children of Israel having fulfilled the four hundred years of slavery according to the prophecy made to Abraham, the time of promise drew near which God had sworn, when Moses delivered them from bondage and led them through the desert into the Land of Promise.

This whole momentous event in the history of the Jews impressed indelibly on the minds of this and succeeding generations the prophecy that a Great Deliverer should come like unto Moses. "The Lord Thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unto me: Him thou shalt hear." And the Lord said to me: "They have spoken all things well. I will raise them up a Prophet out of the midst of their brethren like to thee." (Deut. xviii. 16, 18.)

In the wonderful manifestation of the power of God before the pride and obstinacy of the Egyptian Pharaoh was overcome we have the origin of the feast of the Pasch or Passover.

"On the tenth day of the month let every man take a lamb by their families and houses. . . . And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. . . .

"And you shall observe the feast of the unleavened bread; for the same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.

"The first month, the fourteenth day of the month in the evening you shall eat unleavened bread until the one and twentieth day of the same month in the evening. . . .

"And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Pasch.

"And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.

"For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you.

"Thou shalt keep this thing as a law for thee and thy children for ever.

"And when you have entered into the land which the Lord will give you as he hath promised, you shall observe these ceremonies.

"And when your children shall say to you: What is the meaning of this service?

"You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and

saving our houses. And the people bowing themselves, adored.

"And the children of Israel going forth did as the Lord had commanded Moses and Aaron.

"And it came to pass at midnight, the Lord slew every first born in the land of Egypt, from the first born of Pharaoh, who sat on his throne, unto the firstborn of the captive woman that was in the prison, and all the firstborn of cattle.

"And Pharaoh arose in the night and all his servants, and all Egypt; and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead.

"And Pharaoh calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say." (Exod. xii.)

Faithfully did the descendants of the Jews year after year, generation after generation, down to the time of Christ (and indeed down to the present time) celebrate this feast of the Pasch. But the Paschal lamb was a type; Christ the Lamb of God was the fulfilment. "Behold the Lamb of God." "Christ our Pasch is sacrificed."

But before the final explanation of the mystery of the type and the substitution of the great reality typified our Divine Lord had prepared the hearts and minds of His Apostles and disciples in that most wonderful of sermons recorded in the sixth chapter of the Gospel of St. John.

The day before, He had worked the miracle by which five thousand were fed from the boy's five barley loaves and two fishes.

Rebuking them for seeking mere bodily food He said: "Labor not for that which endureth unto life everlasting, which the Son of Man will give you. . . ."

Proclaiming Himself as the One sent of God and demanding their faith, they ask Him:

"What sign therefore dost thou show that we may see, and may believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written: 'He gave them bread from heaven to eat.'"

It is plain that the Jews understood our Lord here to claim to be that Great Prophet of whom Moses was but the type and figure; but the conviction was strong, the tradition unbroken that the Great Deliverer was to be like unto Moses; and they ask him what sign do you give us? Moses gave our fathers bread from heaven.

"Then Jesus said to them: Amen, amen, I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. . . .

"I am the bread of life." "The Jews therefore murmured at Him because He said: I am the living bread that came down from heaven. And they said: 'Is not this Jesus the Son of Joseph whose father we know? How then saith he, I came down from heaven?'"

Aseverating His divine origin and mission Jesus concludes: "Amen, amen, I say to you: He that believeth in me hath everlasting life."

And then as He had passed from the bread that sustains the natural life of the body to "that which endureth unto life everlasting;" so now He passes by a natural transition from speaking of Himself as the bread of life to the great reality of the Blessed Eucharist of which the manna was the type and the figure.

"Your fathers did eat manna in the desert and are dead.

"I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I shall give you is my flesh, for the life of the world."

Like many today who still profess to believe in Christ and to follow His teaching "the Jews strove among themselves saying: How can this man give us his flesh to eat?"

Jesus knew that they understood Him literally; if He did not mean them so to understand He would have corrected the false impression. That is beyond all question. But He goes on to say in the plainest of plain language that His own flesh and blood is the real Bread from heaven typified and pre-figured by the manna that their fathers had eaten in the desert.

For their question: "How can this man give us His flesh to eat?" Jesus answered in these words that

left no shadow of doubt as to His meaning:

"Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."

It was a hard saying to the Jews who heard it, it is a hard saying—though not now with the same reason or excuse—for those who call themselves Christians and reject the teaching of Christ on the Eucharist; yet hard to understand though it was, our Divine Lord allowed "many of His disciples to go back, and walk no more with Him," because they refused to believe it.

And, realizing that it was a supreme test of faith, He turns to the Twelve and asks: "Will you also go away?" "And Simon Peter answered Him: Lord to whom shall we go? thou hast the words of eternal life. And we have believed and we have known that thou art the Christ, the Son of God."

It would seem that Peter and the Twelve were troubled, found it a hard saying, for as yet they did not know how it was to be done; but through Peter they profess their faith in the seeming impossibility, for they believe it is within the power of the Christ, the Son of God.

Not until the Pasch which "with desire our Divine Lord desired to eat with them," when the type passed into the stupendous reality did they know that they and all believers in Christ to the end of time should eat His flesh and drink His blood under the appearances of ordinary food. These are the great things we celebrate at this blessed Paschal time. The fulfilment of prophecy and type and figure. Those tremendous realities typified and foretold down through the ages. The sacrifice of the true Paschal Lamb on Calvary; the Bread from heaven which is the flesh and the blood of the Great Deliverer rejected of the majority of the Jews; the holy and adorable Sacrifice of the Mass, that clean oblation that is offered in every place from the rising of the sun even to the going down.

Mr. Lemieux's speech greatly impressed those who heard it—and even those who only read it. The quiet assurance of one thoroughly in touch with political conditions made doubly impressive his plain warning that "Confederation is now passing through its crucial test."

Referring to the time when English statesmen regarded the colonies as mill-stones around the neck of the Mother Country and would welcome complete separation, the learned and eloquent Speaker of the Commons must have startled some of his hearers when he said:

BETTER UNDERSTANDING

Lieutenant-Governor Cockshutt has been doing work of real and permanent value in bringing together Ontario people of various walks in life thus giving a practical demonstration of genuine democracy instead of following precedent and fostering the pitiful ambitions of a sham aristocracy. "Broadening out," he conceived the happy idea of bringing together representatives of the two great provinces of Ontario and Quebec. Formal expressions of good-will and Canadian fellowship there were and these were good; but greater things than these are indicated by this picture of the meeting sketched by the sympathetic representative of the Globe:

"Sparkling wit, good humor and robust friendship; quiet little conversations, sometimes becoming quite animated; comparisons of national customs and business methods—these were the things that drew French and English together more than all outward formalities at the Government House luncheon and reception on Saturday, when the sons of Scottish and English pioneers in Ontario, still bearing that mark of rugged health and strong physique that distinguished their forefathers, mingled with their compatriots from Quebec. Here was a group in which a Toronto business man of Scottish ancestry received lessons in French from a Quebec lawyer who had the features of an old French nobleman, the magnificent head of the Gaul, and the thin, aquiline nose of a Roman Senator. Elsewhere a group laughed merrily as Mederic Martin, Mayor of Montreal, told that he would run for the Mayoralty of that city until his election became unanimous and that he would not give up before that. Lucien Cannon, Quebec's fiery orator was there, and chatting with Mrs. Cockshutt was Premier Taschereau—he of the poetical turn of mind and the culture of many generations."

Again, at the Toronto Canadian Club, where eminent representatives of the sister province were honored guests, the atmosphere was more wholesome, the omens more propitious, than one familiar with Ontario's political history could have hoped for.

With the un-Canadian appeals of strife-stirring, self-seeking politicians, the un-Christian tirades of mountebank pulpiteres still ringing in our ears, the Christian tone

and Canadian sentiment of these two gatherings seemed too good to be true.

The un-Canadian, self-seeking politician, the un-Christian clergyman we shall have always with us, but pachydermatous as they are by nature they must find the dignified, gentlemanly, thoroughly Canadian and Christian appeal of the Hon. Rodolphe Lemieux a bit disconcerting to say the least. It may, perhaps, shame them into decency.

After admitting that in the days of his callow youth, he himself had been a rather bitter political partisan, Mr. Lemieux continued: "Since the days when I was campaigning as a budding young lawyer I have read the life of Sir John (Macdonald) and I have grown a little older. One sentence of his speech during the big debate of 1890 touched me deeply; it was when he said: 'God forbid that in this Canada of ours there be one law for the majority and one law for the minority.' He continued by stating that the Fathers of Confederation had been inspired by one idea—to see a healthy and patriotic rivalry between the two Provinces in treating the respective minorities with the greatest generosity. The treatment of minorities is an object of concern to all the statesmen of Europe. It is the same in Poland and in Slovakia, in Bulgaria, and also in France with the reannexation of Alsace-Lorraine.

"Wherever a minority is to be found, there, I think, the Golden Rule should be applied. For is this not a sign of a higher civilization and should it not be applied by us in our dealings with minorities in the Provinces?"

Mr. Lemieux's speech greatly impressed those who heard it—and even those who only read it. The quiet assurance of one thoroughly in touch with political conditions made doubly impressive his plain warning that "Confederation is now passing through its crucial test."

Referring to the time when English statesmen regarded the colonies as mill-stones around the neck of the Mother Country and would welcome complete separation, the learned and eloquent Speaker of the Commons must have startled some of his hearers when he said:

"But the hierarchy and the statesmen of Canada said 'No.' They believed that a vigorous nation could be built up here, and they decided on a form of government under the aegis of the British Government and with the same methods of government as in the Motherland."

Not without a touch of satiric humor—very probably entirely unconscious—was this reference in Toronto to the bugaboo of the "hierarchy." Yet Mr. Lemieux was merely touching on an historic fact. That eventual separation of the colonies "was the creed of all but one or two of the most capable and daring statesmen of the mid-Victorian era" is the conclusion of Professor J. L. Morrison, an historian born and educated in Great Britain. (Quoted by Sir Robert Borden in Canadian Historical Review.) It might soften the asperity and calm the fears of certain people to digest the historic fact that the hierarchy of Canada preserved Canada to the British Crown.

These memorable meetings took place in Toronto on the seventeenth of March, St. Patrick's Day. Though the happy auguries concern primarily the relations of English-speaking Protestants and French-speaking Catholics, they are not without interest to the faithful followers of St. Patrick who share the language of the one and the religion of the other. When misunderstanding, strife and ill-will characterize the relations between these two great elements of the population, Catholics of Irish descent or English speech find themselves too often ground between the upper and the nether mill-stones.

MUNICIPAL DUTY AND THE TIME TO PERFORM IT

By THE OBSERVER

The other day, in one of the Eastern provinces, a curious sight was seen. The citizens of the town in mass meeting assembled demanded the resignations of several of the Town Councillors; gave a notorious liquor dealer a day to leave the town; advised the Mayor to carry on if possible without calling a meeting of the Town Council; and demanded a clean-up of the town.

The occasion of all this was a very natural one. The inspector of the town under The Prohibition Act had been assaulted in course of searching the premises of a suspected dealer in liquor. Just at the moment when he had made a find, he drew his revolver, and in the course of the struggle it went off and inflicted on him what were thought to be fatal injuries; he was, after being thus wounded, beaten and turned out of the place. Public indignation was augmented by reason of the fact that a few days earlier a majority of the Town Council had attempted to dismiss him from office, against the advice of the Town Solicitor; and notwithstanding that it was notorious that such an inspector can in that Province only be dismissed by the Provincial Inspector after a hearing of charges made.

These facts, together with dissatisfaction with the state of the enforcement of the Prohibition Act in that town, led to the extraordinary meeting and an approach to the methods of the old-time vigilantes to some extent. But the vigilantes acted in places and at a time where and when law and courts were very weak if not wholly absent; and it ought not to be necessary to go back to any such methods in these times and in Canada.

It is only a few weeks since the municipal elections in that Province took place; and we suppose that there, as elsewhere in Canada, such elections do not attract at all the amount of public attention they deserve. The time to exhibit public feeling is at the ballot box; not after the occurrence of some extraordinary incident such as the above related affair. When will our people take to heart the truth that the self-government they enjoy in the Canadian municipal system is a most precious privilege and heritage; and that when they fail to take a due interest in its operation they help indirectly to produce the evils that afterwards arouse their wrath.

Our municipal system is in danger of breaking down, and the reason is that our people have declined to be bothered with the choice of suitable men; have refused to take the duty of self-government seriously; have taken more interest in things far off than in those close at home; have given hours to the reading of federal political affairs to the minutes they have been willing to give to inquiring into the questions that affect them most nearly right at home.

There should be no need in this country for extraordinary methods. Take, for instance, town councils. They are elected for only a short period. They live in close touch with the people on whose votes they depend for re-election; they ought to be responsible to the wishes of the people and when they are not it is nearly always because those who elect them have never troubled themselves to have any opinions about the municipal affairs which are their own immediate concern and affect them much more directly than the doings of the Canadian Parliament.

An awakening is necessary; and it must come through the school. The idea of public responsibility must be put into every young head early in life. Otherwise we are going to forfeit the priceless privilege of municipal self-government; for by our own neglect things will become so bad that we shall in sheer bewilderment and disgust give up our privileges for the sake of getting rid somehow of an intolerable nuisance.

NOTES AND COMMENTS

IN THREE out of four Provinces in which the Canadian Forestry Association offered prizes to schools for the best essay on Forest Preservation, the first prizes went to pupils of Catholic educational institutions. In Ontario the prize went to Miss Helen Kelly of the Convent of Mary Immaculate, Pembroke; in Quebec to Miss Germaine Virole of Montreal, and in Manitoba to Miss Annette Dumouchel of the St. Joseph's Academy, St. Boniface. This should furnish food for thought to those who labor under the delusion that Catholic schools lag behind in the quality of the training imparted to their pupils.

THOSE who participated in the Eucharistic Congress at Montreal in 1910, and recall the majestic figure of Cardinal Vincenzo Vannutelli, who as Papal Legate presided over that

momentous event, will be interested to know that until quite recently, notwithstanding his great age of eighty-seven, he still retained the upright figure which, apart altogether from his exalted office, made him so conspicuous a figure in most of the public ceremonies of the Congress. Illness has, now, as we learn from a Roman correspondent, made a considerable change in his personal appearance. For a time it was feared that the Eternal City was to lose him, but, thanks to the medical skill and affectionate attention of his nephew, Dr. Proli, the aged Cardinal is once more able to move about and to take part in public functions. He is now Dean of the Sacred College, a place of honor which all who know of his long and honorable career will pray he may still long retain.

RECENT EVENTS in Portugal would seem to point to a turning of the tide in the bearing towards the Church of that much tried land. The overthrow of the Monarchy, and the setting up of the Republic resulted in the enactment of most oppressive laws against the Church. Bishops and priests were deprived of their civil rights; religious orders were expelled; and every symbol of religion was removed from the schools. The first indication of a change to a better state of things appeared when the President of the Republic invested Cardinal Locatelli with the scarlet biretta, a privilege accorded him, after negotiation, by the Holy See. Then came a speech from the ex-Minister of Public Instruction in which he came out emphatically on the side of religious education. "What sort of a democracy is it," he exclaimed, "in which there does not exist the right of the parent to have his children educated in conformity with his conscience, which is the most sacred of all liberties?" This Minister is head of a new party in course of formation pledged to remove the blemishes which have for some years disfigured the constitution of this historic Catholic land.

LITTLE BY little the Catholics of England are coming into possession of many pre-Reformation churches and religious houses. The most recent is the monks dormitory of Whalley Abbey, a Cistercian house in Lancashire dating back to 1330. This has been purchased by the Diocese of Liverpool, and turned into a church. It was hoped to acquire the main buildings of the monastery, but the Anglican authorities becoming alarmed, and having the means at their disposal, forestalled the Catholics, and came into possession. Now there is the curious spectacle of one group of buildings erected for a single purpose, being shared by the two communions. So that, says an observer, this ancient shrine of the Old Religion, is at one end devoted to the purpose for which it was founded, and at the other is not.

IN SCOTLAND, too, not only is the Church erecting new buildings, but is taking over some formerly occupied by the Presbyterians. One example is the church of Our Lady, Kinghorn, Fyfe, which was formerly a Presbyterian place of worship. It is significant that it was abandoned as such because the congregation had dwindled away—a not uncommon circumstance either in Scotland or England. That Catholics should become the purchasers in such event would be an unthinkable thing a generation or two ago.

Principal Laurie, M. A., D. Sc., F. R. S. E., of Heriot-Watt College, Edinburgh, wrote as follows in an article in a recent number of the Scottish Educational Journal: "Today we owe all we have of virtue and learning to the monks of old, the conservers of what was good in the Roman civilization and the teachers of a new and nobler ethic. To conquer the world three rites were essential—poverty, celibacy, and obedience. We are not tried so high, yet with us, too, service must come first. I was looking the other day at the ruins of Tintern Abbey. The dwelling places of the monks were humble and simple. Their wealth and love had been lavished on the abbey church, the Temple of God. The time came for them also to perish, but what a glorious story they have written on the pages of history. And to us of the teaching profession, whether teaching in an infant school or lecturing from a professorial chair, how noble a task

has been entrusted and how overwhelming a responsibility. We have much to learn from the other great professorial organizations of Law or Medicine, and of the Churches, and above all from the Church of Rome. Within their ranks there is no distinction of persons. This is pre-eminently true of the Church of Rome; the village curé and the Pope in Rome are both consecrated priests, there can be nothing higher or more sacred, and the peasant priest of the tiny village may himself be raised to the Papal Chair."

CATHOLIC TREND IN GERMANY

COUNT LERCHENFELD WRITES ABOUT RELIGIOUS MOVEMENT IN HIS COUNTRY

Washington, March 12.—Count Hugo von Lerchenfeld, former Premier of Bavaria, is at present touring the United States. He is here to tell of the renewed strength of the Catholic movement in Germany which, he says, is one of the most important developments growing out of the World War. In his article written exclusively for the N. C. W. C. News Service, the Count gives his ideas concerning the fundamental and underlying causes for the development of the situation which he describes.

In Poland, where the count was sent during the War, he became acquainted with the present Pope, who was then Monsignor Ratti, Apostolic Visitor to Poland, and this acquaintance developed into a personal friendship.

By Hugo Count von Lerchenfeld
 War and revolution not only changed the face of Germany physically but they also stirred the minds of the people very deeply. There had been considerable unrest many years before. Since the second half of the last century, social problems had brought an element of fermentation into the widest strata of the German nation which, by rapid industrial development, its high standards of education and by its natural tendencies towards theory and criticism, was inclined to new social doctrines. Marx and Lassalle, the fathers of modern Socialism, were both Germans, though of Jewish blood.

The religious split between Catholics and Protestants never ceased to exert its mental and political influence and reached a new stage in the "Kulturkampf" (by literal translation "cultural contest") waged against the Roman Catholic Church by Bismarck soon after 1870 in an attempt to bring this Church under the control of the Prussian government. This warfare was extended to other German States with Protestant majorities, even in predominantly Catholic States like Bavaria the "liberal" movement created similar conflicts. The reason lay partly in special cases of conflict between the two parties; partly—and this is the root of the matter—in conflict of principles.

CHARACTER OF GERMAN CATHOLIC MOVEMENT

Students of history and philosophy will observe that the most important phenomena of life depend only outwardly upon single facts and personal activities, but are due principally to evolutions or to tensions, which give way to explosions. The imperialism of great nations leading to the World War furnishes the latest proof. We must go back to the period of the beginning of Socialism and of the "Kulturkampf" to understand the Catholic movement in Germany. I do not speak of a revival, because Catholicism in Germany was strong in every period; yet the present Catholic movement tends to consolidate the forces, concentrate the efforts and intensify the influence of Catholic thought in the national life at large starting from a new type of men.

Both Socialism and the "Kulturkampf" had their influence on the minds of German Catholics. Long before the protecting labor laws and other social measures were enforced and human society at large took up the study of social problems, enlightened men like the late Bishop von Ketteler, of Mainz, preached the necessity of protective social service because of religion and Christian brotherhood. The Christian trade unions of present day Germany draw their strength from their Catholic members and parties endorsing Christian principles, like the Centrum, always supported reasonable social reform. The "Kulturkampf" called the Catholics to the political platform. The "Centrum" (so called because the seats reserved to its members in the Reichstag occupy the center of the semicircle), was never meant to be an exclusively Catholic party. It appealed to all the citizens who believe in Christian principles, advocating freedom of the Church to accomplish her divine task, and liberal support of the Church by the State, especially in the matter of religious education. The "Centrum" draws its main followers from the Catholic people. Of all the civic or non-socialistic parties it succeeded best in repressing the socialist tide in the large cities and industrial centers. Yet it never obtained a majority of its own.

The Catholics hardly comprise one-third of the German population. They are located chiefly in the West

(Rhine-land), in the South (Bavaria) and in the East, where the Catholics formed a strong majority in the provinces annexed to the new Polish State.

EVIL INFLUENCE OF MATERIALISM
Materialism invaded modern society in Germany also. Free thought spread widely. Socialism and liberalism are the fruits of the period of enlightenment culminating in the French Revolution.

The German Catholic movement seeks to promote this principle of the Christian conception of the universe. Clergy and laity, men and women, are equally engaged in this task.

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yearning is more deeply felt by those nations which are most affected by these conditions. No wonder, that people shaken in their belief turn towards ideals forgotten, yet, deep in the past. The history of our civilization shows large and constant waves. Once the world adopted the Gospel of Christ as the only means of salvation.

What other but Catholic thought will help to carry on the wave of idealism, to promote human solidarity, through humanism, which must be centered in God. German Catholicism is a powerful factor in this evolution.

ELECTED TO CONGRESS

CATHOLIC WOMAN INTERESTED IN WAGE-EARNERS OF HER SEX
Basic principles incorporated in the social reconstruction program of the National Catholic War Council will have a vital bearing on much of the legislation that will be advocated by Mrs. Mae Ella Nolan, the first Catholic woman elected to the Congress of the United States.

Mrs. Nolan declared that she will pay particular attention to legislation having to do with child labor and that affecting the interests of women in industry. She says she is particularly interested in the problem of the working woman who has children. There is an unfortunate tendency, she points out in our modern life, for many wives who are naturally called upon to be mothers, to shirk their home responsibilities and seek positions in the business world while at the same time they have bread-winning husbands who are able to support them.

There is a deep lesson, according to Mrs. Nolan, to be learned in the recent report of the Women's Bureau of the Department of Labor which showed the results of interviews with 522 mothers who were engaged in industry. In 188 cases, children were left to look after themselves, or after one another and in none of these cases were there any children over the age of fourteen. In two cases, all were under five years. In 107 cases, the mother worked on night shifts and was thus free to care for her children during the day.

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of living. Skilled labor was less than five per cent. better off. This is shown by the figures which indicate that unskilled men were paid \$10.89 a week in 1914 and about \$18.95 in 1921, or twelve cents a week more in 1914 money. Skilled men got an average of \$14.19 in 1914 and \$25.26 in 1921. Considering the increased cost of living they were about sixty-three cents a week better off in 1914 money.

WILL FOLLOW IN HUSBAND'S FOOTSTEPS

"I intend to follow, as far as possible, in the footsteps of my husband in his efforts to aid the working classes and I am making a close study of statistics which I hope will aid me in this work. A single person in Congress cannot of course be expected to accomplish very much. I have studied with deep interest the principle involved in the reconstruction program of the National Catholic War Council and I am convinced that no finer document dealing with our economic problems has been issued in our day. But we must educate all our people up to a better understanding of these problems and then perhaps we can bring the necessary influence to bear that will enable us to correct our economic evils and to insure a great measure of social justice in the nation. It is my one aim to endeavor to aid a little bit in this work."

ORTHODOX CONVERTS RETAIN RITE

When Msgr. Chaptal was made auxiliary Bishop of Paris, with the title of titular Bishop of Isonda, it was known that one of his chief duties would be to provide for the spiritual welfare of the foreigners in the French capital, particularly the numerous Russians who have made Paris their home since the Russian revolution. Msgr. Chaptal is especially well fitted for this task, since his career as a diplomat, before he entered the priesthood, took him to Petrograd, where he became thoroughly familiar with the Russian people, language and customs.

An ever increasing number of Russians manifest desire to enter the Catholic Church. Unless the priests to whom they have recourse realize the extreme importance of the rite which the new Catholic should embrace, there is grave risk of causing new resources of discord between Catholicism and the separated brethren, and thus delaying for an indefinite period the cause of church unity, and it has been pointed out that any offense against the authority of the Slav rite caused by a Latin priest is not only a source of pain to the Russians but is in formal opposition to the discipline adopted by the Roman Congregations and the Roman Pontiffs.

Msgr. Chaptal has therefore sent out a lengthy letter of instructions to the priests of the Paris diocese to guide them in their dealings with the Russians. Among other things he cautions them against the use of the word "schismatic," which is often used to designate those of the Russian Orthodox faith, and points out that Leo XIII, in all his writings carefully refrained from using this term, preferring instead that of "dissent" or separated brethren, while Benedict XV, frankly used the term Orthodox.

"It would therefore be advisable," says the letter, "and in conformity with the spirit of charity recommended toward them by the Supreme Pontiffs, to avoid any terminology which might be offensive to these unfortunate people who have been so sorely afflicted. It may happen, however, that a certain number of these converts may want to embrace the Latin rite, either because they may believe that it is the only rite admitted by the Church, or because they have no priests of their own rite."

"It is necessary to instruct these faithful and enlighten their minds. The Latin rite is neither the only rite nor the 'complete' rite. Catholicism is neither Latin, nor Slav nor Greek, but it embraces them all and surpasses them by residing principally in the true faith. Consequently, we remind the priests who are interested in the return of the Russian souls to the true fold, that their duty is to make the new converts, particularly those who may have forgotten it, understand that they belong to a rite which is venerable among all others, both on account of its splendor and its origin, and that according to the discipline of the Church they should remain attached to it, if they have a church of their own rite."

The letter quotes numerous passages from the "Instructions and Rules" of the Holy See concerning relations with dissenters of the oriental rite, and points out that the "Latinization" of the eastern rites was not merely removed by Leo XIII, and following Popes, but that the "Codex" in canon 98, (2 and 3) merely sums up a doctrine which was already ancient. So accurately does the letter of Msgr. Chaptal sum up the attitude of the Church on this question, that after reading it, the Secretary of the Congregation for the Oriental Church sent to the titular Bishop of Isonda the following letter:

approval, the idea of a fixed Easter. That is a reform that has long been needed, and now that the system of 'Summer Time' has been internationally adopted, it does seem that there is a hopeful outlook for this reform also. The dogmatic difficulties involved in a change of the Paschal calculation are no longer existent, and there can surely be no objection from the theological point of view."

The idea of the change was rejected, for the present at all events, by a conference in Rome. The Orthodox Greek Church refused to commit itself to a definite statement, and the Archbishop of Canterbury said that the Anglican Church could not accept the change without the cooperation of the Catholic and Orthodox Churches. So the Bill was dropped. But apparently, Lord Desborough has some hope of persuading the Pope, as his forthcoming visit to Rome denotes.

ISAIAH PAPADOPOULOU, ASSESSOR.

The number of Russians who are displaying interest in the doctrines of the Catholic Church is constantly increasing and a number of Catholic writers, among them Father d'Herbigny, S. J., have undertaken to publish, in the Russian language, a series of short monographs under the general title of "Faith and Church." These pamphlets are published in Constantinople where there are many Russian refugees. Among the titles are "Notes on the Union of the Churches," "The Catholic Missions," "Catholicism and Orthodoxy" and "The Cure d'Ars."

DELEGATE AMAZED AT MEN'S PIETY

The spectacle of several hundred members of the Catholic Club of New York receiving the Holy Eucharist in a body was one of the most impressive ceremonies witnessed by His Excellency, the Most Rev. Pietro Fumasoni-Biondi, the new Apostolic Delegate to the United States, in the few days he spent here prior to departing for Washington.

The Apostolic Delegate expressed his amazement at the manifest piety displayed by the Catholic men of America. "Your Excellency," said Archbishop Hayes of New York, who had celebrated Mass in the lady chapel of St. Patrick's Cathedral for the communicants, "of such is the Catholic Church in the United States. Its strength here does not rest on the beautiful faith of the little children, for this was bestowed upon them by God and their guardian angels, nor does it depend upon the faith of its women; the Catholic Church in America is supported by the firm faith of its men. That is what makes it strong."

Archbishop Hayes addressed the communicants at the breakfast which followed Mass, praising their loyalty to America as well as to the Church and warning them against modern evils. "I am thrilled," he said, "to see so many members of the Catholic Club demonstrating thus in public their steadfast fervent faith in the fact of the Divinity of Christ. In this city recently there has been a manifestation of scepticism as to whether Christ was God. It has shown itself in the pulpits and in the press and has been widely discussed in all circles of society."

"You men have not forgotten Christ. You know that He, the Second Person of the Blessed Trinity, came down from heaven to save mankind. His last testament bequeathed Himself to man. He gave His body and blood to His disciples and told them to pass it on forever, to all mankind. And you men, after almost 2,000 years, have not forgotten to come to His holy table and receive that very body and blood which He on the day after instituting the sacrament sacrificed for man. In this way you testify to your faith and it edifies me."

"No people are more loyal to the State than we Catholics, and all thinking men know it. We are as proud of American freedom and liberty as any of our fellow citizens, but we see certain inconsistencies about liberty as it exists today under the law. It is a crime punishable by prison to take a man's property—all except his wife. If you take his money you are sent to jail and excommunicated by the community, but you may take his wife and lose neither your liberty nor your reputation. These are a few of the incongruities of our law of freedom."

TO MAKE EASTER FIXED DATE

London, March 12.—Lord Desborough, the English peer who introduced a Bill in the House of Lords for fixing the date of Easter, still hopes that this may be brought about, and in consequence is reported as intending to visit Rome shortly, where he hopes to have an audience with the Pope on the matter.

The Christian Brothers of Ontario, with all that the Ontario Department of Education calls for, and with the zeal of their holy founder, undertook to stay the torrent sweeping so many souls into the ocean of unbelief. They took charge of St. Joseph's College for Ruthenian boys and began to develop leaders for the Ruthenian people.

Circumstances have hindered the college from having its complete complement of students. There are in residence fifty young men instead of one hundred. This year, with the help of God and the co-operation of the Ruthenian clergy, secular and regular, the College shall register the full number. Meanwhile the work goes on.

PRIEST DISAPPEARS IN ILLINOIS

Viridian, Ill., March 19.—Despairing that the Rev. John A. Vranjak, pastor of Sacred Heart Church who has been missing for more than two weeks, will be found alive, the friends and parishioners of the priest are seeking to connect his mysterious disappearance with the slaying of the Rev. A. B. Belknap of the diocese of Lead, who was done to death on October 26, 1921.

It has become known that in the papers of Andrew Rolando, who is sought in connection with the killing of Father Belknap, there were letters from a girl in Viridian, and entries which indicated that Rolando had visited Viridian a number of times. This information was disclosed in a letter received by Mrs. Johanna Vranjak, the mother of the missing rector, from Mrs. John E. Wagner of Dubuque, a sister of Father Belknap. A description of the murderer of Father Belknap has been supplied and Deputy Sheriff Miller declared that it tallies closely with that of a man under surveillance in a small town near here.

Efforts are being made to ascertain whether this man was away from home since the disappearance of Father Vranjak. Father Belknap was enticed from the Cathedral rectory at Lead by an appeal to attend a sick call in an isolated part of town and was later found dead with several bullet wounds in his body. Rolando, who was known to be strongly antagonistic to the point of mania, against priests, has been sought since.

Adolph Vranjak of Chicago, brother of the missing priest, has received a telephone call from some unknown person declaring that Father Vranjak was seen in company with two men "who appeared to be leading him" in Collinsville, Ill., near St. Louis. The men were reported to have boarded a trolley car for St. Louis.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE RUTHENIANS
In writing about the Ukrainian people, we use the name Ruthenian, by which they are better known in Canada.

Very recently the President of the Extension Society, accompanied by Archbishop Sinnott of Winnipeg, visited St. Joseph's College, Yorkton, Saskatchewan. As you know, the institution was erected by the Catholic Church Extension Society for the education of Ruthenian boys and placed in charge of the Christian Brothers by the Ruthenian Bishop, Mgr. Budka. The reason for the expenditure of over \$100,000 for a college in Western Canada, must have been very grave. Grave it was, and the gravity of this reason remains undisclosed to our mind, is the most serious problem of the Catholic Church in Canada. Sad to say, the one problem receiving little or no attention.

The reason the building called St. Joseph's College was erected is evident to you when you know and realize that a body of Catholics in Canada numbering about 300,000, had not in their midst one institution for higher education. As a result of this want, the Ruthenian boys were making use of non-Catholic colleges—colleges and institutions offering the new-comer every opportunity for obtaining an education. Money for tuition was not demanded with any persistence and when not forthcoming, did not debar the newly arrived from the non-Catholic schools.

States and in Canada had shown a great interest in the work of the Illinois organization, and had sought information and advice toward organizing similar associations. "It would be a marvellous step in the direction of one of the sweetest and most spiritually effective charities were such associations functioning in every State" he said. "It is such work as this in which every member of the Knights of Columbus in the State has his part, and is making his contribution, that will aid in restoring us to greater spiritual life."

During the eight years of activity which closed February 28, the association has placed 879 children in family homes and perfected the full legal adoption of 366.

EASTER DAY

Down roads made barren by sorrow; And paths that are furrowed with tears; Through those whose today and tomorrow Add woe to the woe of the years. For a cry more bitter than grieving Haunts the arid and pitiless place—"Are love and hope dead and believing? Has the Great God hidden His Face?"

Hush! There on the hill of the morning, Where the burning birth of the day, In splendour supernal is dawning, Hear Him Who has died for you say: "I am risen—all pain hath an ending! There is joy in My garden of grace!" And—wonder all wonder transcending— The Dear God has shown us His Face.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. A., China Mission College, Almonte, Ontario.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,727 68

ST. ANTHONY'S BURSE

Previously acknowledged \$1,471 95

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,781 98

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$404 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,835 15

Wm. Gillis, Old Bridgeport

Previously acknowledged 5 00

M. M., Prescott

Previously acknowledged 2 50

BLESSED SACRAMENT BURSE

Previously acknowledged \$448 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$360 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$291 00

HOLY SOULS BURSE

Previously acknowledged \$1,597 89

M. M., Prescott

Previously acknowledged 2 50

LITTLE FLOWER BURSE

Previously acknowledged \$948 04

F. McD., Medicine Hat... 1 00

In thanksgiving... 5 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,698 45

Mrs. D. A. Harquail, Campbellton, N. B.... 1 00

Mrs. J. A. Thomas, Waverley... 5 00

Chicago, March 10.—Of the 148 orphans placed during the year by the Catholic Home Finding Association of Illinois, a Knights of Columbus activity, 79 were girls and 41 were girl babies under a year old.

"There is a great demand for girl children," reported Superintendent Edward Houlihan, at the annual meeting held in Chicago last Sunday, and which Right Rev. P. J. Muldoon, Bishop of Rockford, and head of the Social Action Department of the N. C. W. C. was present.

"Especially is the demand for girls between one and a half and four years old so great, that we cannot, from all the orphans in all the institutions of the State, supply it. Our report shows that even girl infants are sought in numbers by childless couples."

The statistical basis of Mr. Houlihan's statements is found in a table of placements and adoptions submitted by him which showed that 34 boys and 41 girls under one year old were placed in family homes and five boys and 11 girls adopted by their foster parents; 18 boys and 16 girls from one to three years placed and 23 boys and 32 girls of similar age adopted; 11 boys and 14 girls from three to seven years old placed and 11 boys and 21 girls of similar age adopted. From seven years up, the girls placed numbered 8 against 6 boys, while 9 girls of that range of ages were adopted against 2 boys.

Bishop Muldoon in a talk to the directors of the Home Finding Association, stressed the fact that the year had shown 114 adoptions, the greatest number of any of the eight years of the activity. "These adoptions remove the children for all time from the state of dependency to that of being factors in family life, with all that means," said the Bishop.

The bishop also reported that priests and organizations in many

Opportunities in Odd Amount Bonds
There are, at present, good opportunities for picking up odd amount bonds of Canada's various Provinces, municipalities and industries.

Among those listed in our current odd lot list are bonds of the Provinces of Alberta, British Columbia, Manitoba, New Brunswick and Ontario; the Cities of Edmonton, Victoria, Montreal, Toronto and Hamilton; and the following industrial bonds: Howard Smith Paper Mills, Ltd.; Ogilvy Realty Corporation; Pacific Burt Company, Ltd.; St. Maurice Power Company, Ltd., etc.

Copies of Odd Amount List gladly sent on request

A-EAMES & CO.
MEMBERS TORONTO AND MONTREAL STOCK EXCHANGES.

FIVE MINUTE SERMON

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

THE RESURRECTION

"You seek Jesus of Nazareth, Who was crucified. He is risen." (Mark xvi. 6)

With joyful hearts we hail our risen Saviour on this Easter morning. Not like the doubting, disheartened Apostles, wondering whether the glad tidings were true, but with full faith and "lively hope," as St. Peter says, we proclaim the glorious Conqueror of sin and death.

"He is risen," said the angel to the holy women at the sepulchre. He denotes Who it is that has risen, so that there could be no mistake or error of any kind.

"You seek Jesus of Nazareth." Yes, the child born of the Virgin Mary, Who was brought up at Nazareth, well known by His kinsmen and acquaintance. The same one Who came forth to preach the way of life, Who went about doing good to all.

Who was throughout the land for the cures of the infirm, the cleansing of the lepers, by the raising of the very dead to life. That is Jesus of Nazareth! But He was crucified. Yes, so the angel said, "Who was crucified; He is risen!"

His enemies, urged on by the powers of evil, had vented their full malice upon Him! And He was crucified. He died and He was buried.

And they set their guard around His tomb, lest His disciples should steal away His Body and say that He was risen from the dead, as He had prophesied. His enemies had been forewarned and had taken all precaution; but they had plotted against their God in vain.

The tomb was empty; the holy women entered into the sepulchre and there was the angel sitting—the glorious messenger of the glad tidings—who declared to them, "You seek Jesus of Nazareth, Who was crucified; He is risen."

Christ had raised Himself to life to prove that He was God; that the Redemption that He worked was infinite; that His Victory was for all time, and for all men who sought to share it; and the glory of it in heaven would last for all eternity.

We know the dear, loving Saviour so well from His words and actions in life; we were not afraid of Him as He was then, for He said, "Come to Me, all ye that labor and are burdened," but will He be the same to us now? The Victor in His glory, will He still be "meek and humble of heart?"

Will He still be "the friend of sinners?" How can we expect it, for our sins had crucified Him? Blessed be God! Magdalen tells us a different tale. She was the first recorded to have seen Him!

And she had been a sinner, and it was for our sakes that He appeared and spoke so gently to her. Again this very day He walked with two disciples who were doubting Him; and He explained the Scriptures to them and why Christ had to suffer. And they knew Him not.

He allowed them to press Him to stay with them, and as they were at table, He blessed the Bread and gave them of it! And their eyes were opened, and they knew the Lord. Oh! the first blessed East R Communion! Happy disciples! and it was given to you, for us to learn the lesson that the Sacred Heart in its glory in heaven loves us as tenderly as at the Last Supper or on the Cross of Calvary. Should not our "hearts be burning within us," as these disciples said one to another afterwards, when we find thus proved to us that the risen King of Glory is still the same gentle Jesus Whom we have known and trusted, and Who has forgiven us so often in His mercy?

These remembrances should inflame our hearts and redouble our devotion and our fervor. He died for us to prove His love; He rose again to prove that His love had redeemed us. Gratitude must bind our hearts to His more firmly than ever. Though risen, and immortal and glorious, He is still with us in the Sacrament of His love, and there, united to Him day after day, He wishes to give us that strength and holiness that we may be worthy to be united to Him hereafter. Every Communion is a pledge of future glory. He would have us remember our future destiny, and live so united to Him in will and desire, that we may attain it. What is that destiny?

Easter proclaims it. He is risen, and so "we shall be also in the likeness of His Resurrection" (Rom. vi. 5). After this short life is over, we humbly and trustfully hope, through God's mercy, to be welcomed to the Kingdom of heaven. And, more than that, when this world passes away, and Christ appears at the great judgment day, the bodies of the saved will also rise in glory. His Resurrection is an earnest of ours; for by a man came death, and by a Man the resurrection of the dead" (I Cor. xv. 21).

When Christ shall appear, Who is your life, then you also shall appear with Him in glory" (Col. iii. 4).

Thank God for this glorious hope that is enkindled in our hearts by the remembrance of the Resurrection of Christ our Lord. With renewed fervor let us press on faithfully to do His holy Will; seeking in all things to please Him only; using with every care the graces and blessings that He bestows upon us; trying to make sure

of our vocation. Hardships and fatigue, sufferings and sorrows must not appal us. If our bodies bear the Cross of Christ now, let us rejoice for the more we are like Him now, the more we shall be hereafter. Take heart and trust in this belief: "By the Resurrection of Jesus Christ we shall be made heirs of life everlasting." (I Pet. iii. 21).

HE MADE US FREE

As flame streams upward, so my longing thought Flies up with thee,

Thou God and Saviour who hast truly wrought Life out of death, and to us loving brought

A fresh new world; and in thy sweet chains caught, And made us free!

As hyacinths make way from out the dark, My soul awakes

At thought of thee, like sap beneath the bark;

As little violets in field and park Rise to the trilling thrush and meadow-lark, New hope it takes.

As thou goest upward through the nameless space We call the sky,

Like jonquil perfume softly falls thy grace;

It seems to touch and brighten every place;

Fresh flowers crown our wan and weary race,

O thou on high, Hadst thou not risen there would be no more joy

Upon earth's sod; Life would still be with us a wound or toy,

A cloud without the sun—O babe, O boy, A man of mother pure with no alloy,

O risen God! Thou, God and king, didst "mingle in the game,"

(Cease, all fears; cease!) For love of us—not to give Virgil's fame

Or Croesus' wealth, not to make well the lame,

Or save the sinner from deserved shame! But for sweet peace!

For peace, for joy—not that the slave might lie In luxury,

Not that all woe from us should always fly,

Or golden crops with Syrian roses vie In every field; but in thy peace to die

And rise—be free!

—MAURICE FRANCIS EGAN

SCHOLARSHIPS

FOR MATRICULATION STUDENTS The Ursuline College of Arts, London, Ont., affiliated with the University of Western Ontario, offers five partial residence scholarships of \$150 each, and one tuition scholarship of \$50, for competition in Matriculation classes, to be awarded to girl students obtaining highest average on at least six papers of Pass or Honor Matriculation, and fulfilling requirements for admittance to the University of Western Ontario.

For further particulars address: Ursuline College of Arts, "Breasia Hall," 556 Wellington St., London, Ont.

GERMAN CENTRISTS FACE CRISIS

By Rev. Dr. Wilhelm Baron von Capitaine Cologne, Jan. 29.—Preparations are already being made for the 63rd Catholic General Assembly which is to be held here in August and which, it is anticipated, will mark the climax of a struggle between the Centrists and the German Nationalists between whom an ever widening political breach is developing. Catholics of the Rhineland, notwithstanding their impoverishment, are making every effort to insure that the Assembly to be held in Cologne will be the equal in every respect of that held last summer in Munich. While the Center Party is not, strictly speaking, a Catholic organization, it has always been closely associated with Catholic interests and an overwhelming majority of its members profess that faith. Hence the party leaders are co-operating in every way to make the coming assembly a success.

Their efforts have been stimulated by an unprecedented campaign of propaganda carried on by the German Nationalist Party throughout Germany but particularly in the Rhineland, with the object of attracting Catholic voters to the Nationalist ranks. A special division of the Nationalist Party has been organized to include all of its Catholic members. Meetings are being held throughout the Cologne and Aix-la-Chapelle districts and every inducement is being offered to the citizens to become Nationalists. Nationalist speakers, one of whom is the former Lord Mayor Waltrauf of Cologne, have been addressing audiences throughout this territory. On the other hand the Centrists papers are pointing out to the electorate that the establishment of a Catholic branch of the Nationalist party is unnecessary and useless, since the Center Party itself has stood for Catholic interests and desires for many years and is in a position to continue to do so today.

There is no denying that the Center is face to face with a serious situation. It lost many of its members at the time it decided to work in cooperation with the Socialists. Moreover it is constantly being described disparagingly as the "party of the workmen" which tends to alienate the support of other classes. Those who leave the party on that account, as well as those who objected to the working arrangement with the Socialists, are most likely to join the Nationalists when they leave the Center and the consequence has been that the former party has gained almost directly as the latter has lost.

The Centrist-Deputy, Dr. Lauscher, a Catholic priest and a Professor at the University of Bonn, speaking at a recent meeting here, outlined the situation as follows: "The German political body has become ill, deathly ill, and the most horrible thing about it is the apostasy of the masses from the ethical order, from the vivifying principles of Christianity. The Center Party in the first place is the party of Christian culture and civilization. To defend Christian principles is its primary purpose. We need the Center today more than ever before; we need it because the political, economic and social necessities of the day imperiously call for a strong party representing the moderate elements.

"We must thank the Center Party that after the Revolution—with which the Center had nothing to do—Christian principles and Christian doctrines were immediately put into operation in the reorganization of the government and thus German unity was saved and civil war avoided. Today we have to fight another "Kulturkampf." We have to fight a defensive battle against the war that is being waged upon our positive religion, that is being waged against the whole of Christianity and Christian civilization.

"This is brought about by the disaffection of the masses from the ideals of religion coupled with the gigantic increases made by Socialism, which in its attacks upon religious ideals and culture, can always be assured of the support of all the liberal groups of the Left.

"The situation for the Center Party is tragic because, impelled by undeniable political necessity, it has been compelled to form a working partnership with Socialism and that agreement cannot be dissolved without bringing on disaster to the government. The alliance has been the source of many dangerous complications, but they must be surmounted and in surmounting them the Center cannot break faith with the millions who support it."

Citing some of the specific points of disagreement which imperil the alliance between the Center and the Socialists, Dr. Lauscher continued: "Never will the Center Party lend its aid to the passage of laws that will facilitate divorce, that will legitimize children born out of wedlock, that would grant immunity to the crime of birth control. Attacks such as these, which are being made upon the Christian conception of marriage, are sufficient to show the difficulty of maintaining a working agreement between the Center and the Socialists."

On the northeastern edge of the National Capital, in the heart of a broad suburban space, free forever from all encroachments, the Crypt of the National Shrine of the Immaculate Conception is now rising. The faith and hope of over one hundred thousand subscribers to the holy work are being translated into realities. The love of Mary Immaculate, characteristic of American Catholics since the time of Columbus, is now beginning one of the noblest churches of the Christian world. Its plan is complete, and ready for execution in the smallest details. If the men of genius who have designed this monument of American Catholic faith were suddenly called to their reward, their splendid vision is ready to pass from the region of mind to the beautiful form which it will fill for centuries, even as the soul fills and enlivens the body of man.

who was to become the Mother of God, and as such to cooperate forever with the divine plan of redemption. On all sides of this noble site stretch the imposing buildings of the University and the houses of the fifteen religious orders now located around this great Catholic educational center. Other religious houses will arise from year to year, and ere long we shall behold the National Shrine of the Immaculate Conception, rising amid Mary's numerous children of the priesthood, secular and religious, all trained to sound the praises of God's loveliest handmaiden and to preach the saving gospel of her Divine Son.

Washington is surely the natural place for this great monument of Mary Immaculate. Our nation is conscious of a new grandeur and assured of an unparalleled development. This city of one half million will in a few decades pass the million mark, and already the imagination of enthusiasts conjures up architectural glories and splendors in keeping with the free genius of the American people. In coming years Catholic visitors to Washington will grow in number and to all of them the appeal of Mary's great temple will be irresistible. Beyond the many beautiful parish churches, they will find a religious edifice of striking grandeur, meant for all, and exhibiting in its proportions and majesty an image of the Catholic Church in the fullness of its strength and beauty.

The Crypt measures two hundred feet in length and one hundred and sixty feet in the transept. It is twenty-three feet high in the clear, and will seat eighteen hundred people. Its high altar of Carrara marble is the gift of a multitude of Marys, at home and abroad. Of its fifteen chapels, most of them dedicated to famous virgin martyrs of the Church, like Agnes and Cecilia, several have already been donated. For each of these chapels, three sets of altar linens of finest quality have been donated. A most beautiful sanctuary lamp has also been given, and recently a generous benefactress has presented to the Crypt a large organ of the best make.

It is certain that as the work progresses, similar donations of altars, pillars, windows, and decorated floor space, will be made by faithful clients of Mary Immaculate. It is hoped that the Crypt may be opened for worship in about two years.

Beware of much talk, remain in secret, and enjoy the God, for thou hast Him Whom all the world cannot take from thee.—Thomas a Kempis.

There is no denying that the Center is face to face with a serious situation. It lost many of its members at the time it decided to work in cooperation with the Socialists. Moreover it is constantly being described disparagingly as the "party of the workmen" which tends to alienate the support of other classes. Those who leave the party on that account, as well as those who objected to the working arrangement with the Socialists, are most likely to join the Nationalists when they leave the Center and the consequence has been that the former party has gained almost directly as the latter has lost.

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For more than three years the offices of the architects have been strewn with almost countless drawings, sketches and calculations, for which an edifice of such large proportions is constantly calling. Today there is a substantial beginning of the great common work. Many generous men and women, the architects, engineers, builders, and devoted co-workers in great numbers have put their hands to it right joyfully, with childlike confidence they have believed that this first national religious monument of divine worship, under the invocation of Mary Immaculate, will soon lift its head proudly among the many historic edifices of the Nation's Capital, and will assert with apostolic freedom the Divinity of Jesus Christ, the mission of His Church to mankind, and the law and the spirit of Christian purity of life.

They know that from this great church will go forth at all times the fearless assertion of the sinless birth of the ever-glorious creature

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Advertisement for Kkovah Health Salts. Includes text: "Here's Health Every morning drink a cup of Kkovah Health Salts. Make you fit - keep you fit." Illustration of a woman and a man drinking from glasses.

Advertisement for Aspirin. Includes text: "ASPIRIN UNLESS you see the name 'Bayer' on tablets, you are not getting Aspirin at all." Illustration of a Bayer tablet and a hand holding a bottle. Lists ailments: Colds, Headache, Rheumatism, Toothache, Neuralgia, Neuritis, Earache, Lumbago, Pain, Pain.

Advertisement for Church's Alabastine. Includes text: "Beauty in a Sponge" and "CHURCH'S HOT or COLD WATER Alabastine". Illustration of a hand holding a sponge. Lists ailments: Asthma, Bronchitis, Coughs, Colds, Whooping cough, etc.

Advertisement for Casavant Freres Church Limitee Organ Builders. Includes text: "BE PROUD OF YOUR FUEL BILL 'Sovereign' Hot Water or 'Efficiency' Steam Heating". Lists satisfied customers: St. Augustine Seminary, St. Peter's Church, etc.

Advertisement for F. E. Luke Optometrist and Optician. Includes text: "F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO".

Advertisement for "Metallic" Siding. Includes text: "Metallic Siding Galvanized, or painted. Stone, Brick, or Clapboard patterns. Inexpensive and Quickly Laid." The Metallic Roofing Co. Limited, Toronto.

Advertisement for Do you suffer from urinary troubles. Includes text: "Do you suffer from urinary troubles? Gin Pills can bring you quick relief. They soothe that burning sensation in the bladder; the frequent desire to urinate is overcome; brick dust deposits vanish; congested kidneys and inflamed bladder which caused the irritation are restored to normal condition, and you again enjoy comfort by day and uninterrupted sleep by night." National Drug & Chemical Co. of Canada, Limited, Toronto.

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Advertisement for Stained Glass Memorial Windows. Includes text: "Stained Glass Memorial Windows We make a specialty of Catholic Church Windows. B. Leonard 5551 John St. Quebec, Que."

Advertisement for LONDON OPTICAL CO. Includes text: "LONDON OPTICAL CO. Have Your Eyes Examined Dominion Savings Building Richmond St. Phone 5180".

Advertisement for Church Furniture. Includes text: "Church Furniture We specialize in the manufacture of Church Pews, Altars, Pulpits, Confessionals, Vestment Cases AND All Furniture for Church and Sunday School. The Valley City Seating Co. Limited DUNDAS, ONTARIO".

Advertisement for BLYMYER CHURCH BELLS. Includes text: "BLYMYER CHURCH BELLS UNLIKE OTHER BELLS THESE BELLS ARE DURABLE, LOWER PRICES, OUTLIVE ALL OTHERS. Write to Cincinnati Bell Foundry Co., Cincinnati, O."

Advertisement for Heal Skin Troubles With Cuticura. Includes text: "Heal Skin Troubles With Cuticura If you are troubled with pimples, blackheads, redness, roughness, itching and burning, which disfigure your complexion and skin, Cuticura Soap and Ointment will do much to help you. Always include the Cuticura Talcum in your toilet preparations. Soap 25c, Ointment 25c and 50c, Talcum 25c. Sold throughout the Dominion, Canadian Depot: Lyons, Limited, 34 St. Paul St., W. Montreal. Cuticura Soap shaves without mug."

CHATS WITH YOUNG MEN

EASTER

Awhile ago, we followed Him Amid the rabble crowd— A cross upon His shoulders laid, His thorn-crowned head low bowed. We heard the blow as fell the lash, And saw the red blood flow; And oh, our hearts in pity sobbed, A little while ago.

A little while ago, my God! How sad a sight to see, The Saviour on Golgotha's height Nailed fast unto the tree; And how our hearts sank in despair

'Neath grief's unfathomed woe, As on the cross we saw Him die A little while ago.

Awhile ago, the cold grave yawned And like the sons of men, We saw His lifeless body borne To silent gloom within;

And waning faith sank in our hearts 'Til faint the cinder's glow, And Death's hand hovered over hope

A little while ago. But now, from agonizing grief We lift our weeping eyes, And o'er the hills we see the glow On Easter morning's skies.

The sepulchre stands open wide, Christ threw aside Death's pall, Proclaiming to a doubting world That He is Lord of all!

—W. R. DINEEN

THE JOYS OF EASTER

As a wise and prudent mother, the Church teaches her children by means of the impressive and touching moving pictures of her ritual during Holy Week the solemn significance for every soul of the sufferings and death of Christ on the cross for the salvation of the world. Our Lord being in the form of God emptied Himself of His glory and became man and died for our sins that He might redeem us from iniquity and open to us the gates of heaven.

Meditation on this great manifestation of God's love and mercy for poor, sinful humanity is sufficient to melt even the most proud, indifferent and sin-hardened heart. In the beautiful parable of the Prodigal Son our Lord teaches us that all He requires to restore us to His grace and love is sorrow for sin, a true repentance and a firm resolution to be faithful in His service.

How consoling this teaching of our Divine Lord is to us poor sinners. As in a family when a child has done wrong or has been disobedient, the father and mother look for some sign of sorrow and repentance before they will forgive the child, so our Heavenly Father only looks for evidences of true contrition on the part of the sinner as a prelude to forgiveness. God has made the return of the soul to His service very easy. All we have to do is to be sorry and to desire to return to our Father's home—to our Saviour, our Church and the practice of our religion that we had neglected for the husks of swine, and He will receive us with joy and gladness. There will be no rebuke, no punishment, but kind words of welcome and restoration to God's friendship, love and service.

But the first move must be made by the sinner. He must have sorrow and give up his evil ways and make the first step to return home. He must feel that he has lost all rights, and yet God's love and mercy will receive him and restore to him his former sonship and robe of grace.

Many souls who were once happy in their Father's house, but have wandered far away in the toils of Satan and sin, are moved to penance and inspired to return to God by the touching ceremonies and ancient truths presented in the devotions of the Church during Holy Week, especially by the service of the Three Hour's Agony on the Cross on Good Friday. Sooner or later they discover that there is no true or lasting happiness without obedience to the laws of God.

The divine pathos of the Crucifixion of Christ on Mount Calvary dying for the redemption and salvation of souls and pouring out His Precious Blood for sinners must move to repentance even the most hardened heart. The Good Shepherd gives His life for His sheep, even in His search for the lost sheep who have gone astray. What greater love could Our Lord show for us sinners than to offer Himself up on the cross as a sacrifice for the sins of the world?

While the memory of the Passion of our Lord is fresh in our minds and hearts we should resolve to answer God's great love, and make some little sacrifice for Him who suffered so much and loved us so greatly, although we are not worthy of so great a love. We can at least give up our faults and sins and show our love for Our Holy Redeemer Who loved us even unto the death of the Cross by making a good Confession and taste the true joys of a happy and holy Resurrection by the reception of Holy Communion on Easter Sunday morning.—The Monitor.

HOW DO YOU GO ABOUT YOUR WORK?

It is not the number of hours which you put in or the amount of noise which you make, but rather the intensity with which you work, which makes for accomplishment. We are all acquainted with the "Hear me work" type of individual who bustles about, impressing on

us how busy he is and how hard he works. He always seems to be rushing to catch up with his job and we soon gain the impression that his job is too big for him. He boasts that hours mean nothing to him and is apt to pose as a martyr to his own career. He is a busy, bustling, important individual who really accomplishes little and arrives nowhere. His mind is on himself and not on his job. He is an actor, not a performer.

Real performance comes through concentration, not on yourself, but on your work. One hour of intense concentration will produce more in the way of results than a week of unpurposeful endeavor.

When you work. Do one thing at a time and give your whole mind to the thing you are doing. It may take a little time and practice to acquire the habit, but it is well worth it and the result will prove surprising. It is the road to success.—Catholic Universe.

OUR BOYS AND GIRLS

THE MESSAGE OF EASTER

He spake, the Lord of all the earth, From out the glowing skies; He bade the grave its victim yield, And called the dead to rise.

An angel rolled the stone away And from the grave's deep gloom The risen Lord in glory came Triumphant from the tomb.

The lilies sprang to meet him Along the sunlit way, And nature donned her floral robes That golden Easter Day.

The birds flew forth on joyous wing, God's message of peace, To bid all weeping eyes look up And hopeless sorrow cease.

And hence for aye the Easter-tide This message sweet shall bring, "The Grave no more hath victory, And death hath lost its sting!"

THE FIRST EASTER

Jesus of Nazareth was dead, and His bruised body had been laid in the new-cut tomb of Joseph of Arimathea. Joseph was a rich man who believed in Jesus; when the word came from the hill called Golgotha that Christ was dead, Joseph had gone to Pilate, the Roman judge, who had found no fault in this Just Man, and begged Christ's body. He had wrapped the body in fresh linen and laid it in a new sepulchre, where no man's body had ever been. And a great stone was rolled in front of the entrance of the sepulchre, and it was sealed.

All was over, the disciples told each other; their Master was dead, and the dream ended. There was black despair among these humble, loving followers.

Now, early in the morning of the first day of the Jewish week, two days after the crucifixion, Mary Magdalene, and Mary, mother of James, went to the sepulchre, taking with them spices and ointments bought out of their scanty savings, wherewith to anoint the body of Jesus. It was the last service they might do Him. And as they went along they wondered how they would roll back the heavy stone from the door of the sepulchre, that they might enter in.

But when they were come to the sepulchre behold, the stone was rolled away and, entering, they found the body of Jesus was not there; the linen clothes lay there, wherein Joseph had wrapped his Lord, and the linen cloth that had been bound around His head, folded and laid aside. And they began to weep. Then they saw two men, with garments of light, sitting one at the foot and the other at the head, where the body of Jesus had been, and the men said:

"Why seek ye, the living among the dead? He is not here, but is risen, as He said."

And looking on those bright, grave faces, the women knew that they beheld two angels. Then they ran into the city and told the disciples, and Peter and John returned with them, and John outran Peter and came first to the sepulchre, and, stooping down, he saw in very truth that the tomb was empty. And Peter went into the sepulchre and saw the linen clothes lying there, and the other disciple went in also, and they marvelled, not yet being sure what these things meant. For they were simple men.

And they went away again into the city. But Mary Magdalene stood without at the sepulchre and wept. And as she was going away, bearing the gifts she had not been able to leave Him, she saw a man, whom she supposed to be the gardener.

He said: "Woman, why weepest thou?" Mary said to him: "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

He made answer: "Mary."

And at that word she looked into His face, and it was Christ the Lord.

"Master!" she said. Jesus, with a smile of infinite compassion, said to her: "Touch me not, for I am not yet ascended to my Father; but go to My brethren and say to them I ascend unto my Father, and your Father; and to my God, and your God."

Then Mary Magdalene returned into the city, and her sorrow was turned into gladness, and she told

the disciples how she had seen the risen Lord.—The Monitor.

BELLS OF EASTER

WRITTEN BY FATHER FABER BEFORE HIS CONVERSION

After the silence of Good Friday and Easter-eve I shall never forget the hour when Easter dawned on Venice. The sun was just rising, and there rose such a bewildering and multitudinous harmony of bells from every steeple in the city, that they raised the feelings almost into excitement. It was an Easter hymn such as I never heard before. It reminded me of a description of the bells of Paris:

Ascend on the morning of a high festival, at sunrise, on Easter or Whit-Sunday, to some elevated point, from which you may overlook the whole capital, and listen to the awakening of the bells. Behold, at a signal proceeding from heaven, for it is the sun himself that gives it, those thousand churches trembling all at once. At first solitary tinkles pass from church to church, as when musicians give notice that they are going to begin. Then see, at certain times the ear too seems to be endued with sight, see how, all of a sudden, at the same moment, there rises from each steeple, as it were a column of sound, a cloud of harmony.

At first, the vibration of each bell rises straight, pure, and in a manner separate from the others, into the splendid morning sky; then, swelling by degrees, they blend, melt, mingle into a magnificent concert. It is now but one mass of sonorous vibrations, issuing incessantly from the innumerable steeples, which floats, undulates, bounds, whirls over the city, and expands far beyond the horizon the deafening circles of its oscillations.

That sea of harmony, however, is not a chaos. Vast and deep as it is, it has not lost its transparency; you see it in each group of notes that has flown from the belfries, winding along apart; you may follow the dialogue, by turns low and shrill; you may see the octaves skipping from steeple to steeple; you watch them springing, light, mingled, sonorous, from the silver bell; dropping dull, faint and feeble from the wooden; you admire the rich gamut incessantly running up and down the seven bells of St. Eustache; you see clear and rapid notes dart about in all directions, make three or four luminous zigzags, and vanish like lightning.

Down yonder the abbey of St. Martin sends forth its harsh, sharp tones; here the battle raises its sinister and husky voice; at the other extremity, it is the great tower of the Louvre, with its counter-tenor. The royal chiming of the palace throw out incessantly on all sides, resplendent thrills upon which falls, at measured intervals, the heavy toll from the belfry of Notre Dame, which makes them sparkle like the anvil under the hammer. From time to time you see tones of all shape proceeding from the triple peal of St. Germain des Pres passing before you.

Then again, at intervals, this mass of sublime sound opens and makes way for the stette of the Ave Maria, which glistens like an agrette of stars. Beneath, in the deepest part of the concert, you distinguish confusedly the singing within the churches, which transpires through the vibrating pores of their vaults.

Verily, this is an opera which is well worth listening to. In an ordinary way, the noise issuing from Paris in the daytime is the talking of the city; in this case it is the singing of the city. Lend your ear then to this tumult of steeples; diffuse over the whole the buzz of half a million of human beings, the eternal murmur of the river, the infinite piping of the wind, the grave and distant quartet of the four forests, placed like immense organs on the four hills of the horizon; soften down, as with a dim-tint, all that is too shrill and too harsh in the central mass of the sound, and say, if you know anything in the world more rich, more gladdening, more dazzling, than the tumult of bells; than that furnace of music; than those ten thousand brazen tones, breathed all at once from flutes of stone three hundred feet high; than that city which is but one orchestra; than that symphony rushing and roaring like a tempest.—Catholic Bulletin.

THE LITTLE FLOWER

After the reading of the decree approving the miracles brought out during the inquiry into the cause of the beatification of Sister Therese of the Child Jesus, His Holiness Pope Pius XI. paid the following beautiful and touching tribute to the Little Flower: "The same God who called those giants of saintliness and apostolic life, Saint Ignatius and Saint Francis Xavier, behind whom stand resplendent on the horizon of the spiritual life the incomparable figure of Peter and Paul, of Athanasius, of Chrysostom, of Ambrose, and of Charles Borromeo; the same God is revealed to us in this moment as the One who with infinite love, formed in secret, like an exquisitely fine miniature, this very humble, very little, and so virginal child. You recognize here in the supernatural order the same process which God was pleased to follow in the natural order, and which is so well described by the Christian poet whose quinquennial we are soon to celebrate: 'God brings from our fields the nourish-

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ing grain and the flax to clothe us; He provides the medical essences of the plants. It is He who created the pine which braves the winds and the willow which bows its head, the fir tree which resists the cold of winter and the poplar which fears not the downpour, and it is He who also gives life to the flower whose fine tissue displays for Him alone the magnificence of its colors, which exhales toward Heaven the perfumes of its chalice and which dies in silence. This silent flower, this tissue of splendid colors, this beauty displayed to the eye of God alone, is not this little Therese of the Child Jesus?"—The Pilot.

RESURRECTION

All that springeth from the sod Tendeth upwards unto God; All that cometh from the skies Urging it anon to rise.

Winter's life delaying breath, Leaveneth the lump of death, Till the frailest fettered bloom, Moves the earth, and burst the tomb.

Welcome, then, Time's threshing pain, And the furrows where each grain, Like a sansom, blossom-shorn, Wait the resurrection morn.

—FATHER TABER

WORLD-CIRCLING MISSIONARY

NATIONAL FEELING STRONG IN CEYLON

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

Colombo, Ceylon, Jan. 5.—During our four days in Ceylon we spent one at Kandy the principal centre of the Island's Buddhism. Here we were the guests of Bishop Beckmeyer and his Italian Benedictine confreres. The Bishop himself was born in Ceylon of Dutch parentage and speaks English like an American and Singalese like a native. Of all the gracious hospitalities shown us everywhere in the Orient none was more wholesome than that of the Bishop of Kandy. As our time was limited he personally arranged and accompanied us on our visits to the places of interest in Kandy vicinity.

The Italian Benedictines of St. Sylvester have the care of the Kandy Mission. After Colombo it is the second mission from the point of view of number of converts. Besides fighting in their Kandy stronghold, the Benedictines conduct the College whose powerful good is limited only by the scanty means at its disposal.

The Nationalist movement has produced a very strange Religious situation in Ceylon. The Buddhists have seized upon it as a means of reviving the once popular faith of the Singhalese in Buddhism and at the same time of fighting Christianity, which has made such serious inroads among the Buddha's followers.

Our first visit in Kandy was to the Papal Seminary, an institution for the Theological training of natives picked from all the dioceses of India. This Seminary is in a special way the work of Pope Leo XIII. whose firm conviction was that India would yet be converted by her own sons and that, therefore, the principal work of foreign missionaries is to create and train a native clergy, brotherhoods, and sisterhoods. The great Pontiff himself secured the fund for the building and sent a special and extraordinary envoy, Monsignor Zaleski, to execute his wish.

The far-seeing policy and inspiration of Pope Leo XIII. in establishing the Papal Seminary are today manifest to all, though in the beginning the undertaking was considered premature.

The recent Nationalist movement is the chief factor in this revision of opinion, for it also has effected the religious situation in India. It has placed the pagan population against all foreigners, though frequently Catholic Missionaries are excepted, and it has developed among the older and larger Catholic Communities of South India the desire for an entirely native clergy and hierarchy.

Though native Catholics have unquestionably not yet reached this stage in development the movement itself is in a right direction and whether right or wrong will probably go forward; and the Papal Seminary in Kandy is the principal training school for the special ecclesiastical leaders whom Southern India will need ever more and more. Hence the momentous importance of the Seminary cannot be over estimated, and is a distressing pity that for lack of funds the numbers of students is constantly growing smaller.

Disease Germs Doomed

Many have lost terrors for the Scientist

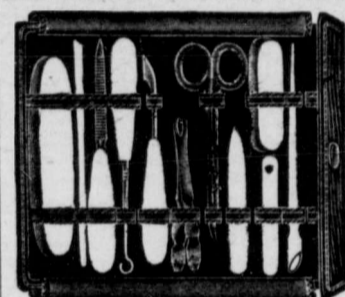
The progress of recent years in medical research is little short of marvellous. Daily, science kills germs by the million. Daily, new ones are being discovered, isolated and exterminated by the march of medicine.

Science is winning. What were once regarded as serious diseases are now laughed out of countenance by the doctors. Fearlessly they plunge naked hands into swarms of them, their only precaution being to rinse their hands afterwards with a reliable germicidal preparation. We are witnessing the birth of an era when the world will have little to fear from microbes.

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CHINA CALLING

James A. Walsh, M. Ap., in Catholic World. The several non-Catholic bodies working in China have at least eight universities, with numerous colleges, normal schools, and well organized middle schools; yet their development is far from complete.

Two years ago, the Catholic bishops of South China meeting in synod, deplored the educational need and decided to take steps toward the establishment of a university, which would influence all grades of Catholic education; but the plan fell through, not because such an establishment could not be made self-supporting, but because its beginnings could not be financed by the Catholics of South China, practically all of whom are as yet very poor.

The writer is well aware that the unexpressed hope of Catholics in China is that the Catholics of America will make possible the provision of adequate educational possibilities. This hope may yet be realized, but only when American Catholics are made cognizant of the situation, with its splendid outlook.

Americans have come into the mission field late. It is not yet five years since the first little band of six priests went out from Maryknoll, and before that the entire quota of American-born missionaries in China consisted of a few scattered Franciscan priests, a Franciscan brother, and a couple of Sisters of Charity. Each year, since then, Maryknoll has sent out reinforcements, and in the meantime, other Americans have gone—from the Society of the Divine Word, the Vincentians, and the Passionists.

Had American priests been in China since the establishment of the Boxer Indemnity Fund, it is more than possible that out of the hundreds of students who have been educated under that fund in this country, not a few would be today representative of the Catholic Church in their native land. Catholic boys would have secured the advantages—which others, largely Protestants, or selected by Protestants, have had—and they would have been received on the Pacific Coast by American Catholics who could have guided them quite as well as the Y. M. C. A. agents have directed their countrymen.

The prestige created for the Catholic Church by the establishment of first-class educational centers would be invaluable, and their influence would be felt immediately. Direct conversions in large numbers would not be promised as an immediate result, but seed would be sown and fruit would come in due time.

The Chinese Government, notwithstanding its political weakness, is so keen for the establishment of centers for higher education that it often makes grants of land for this purpose. The Chinese seem never to grudge money for education, and a university, once established, would be self-supporting. The popular courses of study at the universities are engineering, business, medicine, and pedagogics. Arts courses also appeal, and degrees are precious holdings. With a growing number of Chinese graduate students, a university would not require a large staff of foreigners. Twenty Americans could take care of a university with a thousand students,



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and instruction in all classes would be given in English.

CLEAN BOOKS LEAGUE IN NEW YORK

New York, March 16.—The "Clean Books League" composed of representatives of civic and welfare organizations has been formed here for the purpose of aiding in the enforcement of laws regarding the sale of obscene or immoral literature. Committees will be appointed from the membership in the league to read questionable books and make their opinions public.

Dr. Charles K. Gilbert, who represented Bishop Manning, was elected Secretary. John S. Sumner, Assistant District Attorney, John C. Myers and A. P. Atterbury were appointed to make a draft of a proposed amendment to the existing laws. Letters were received from Rabbi Stephen S. Wise and Monsignor M. J. Lavelle, representing Archbishop Hayes, agreeing to act on the general committee. Organizations represented included: The Boy Scouts, the New York Federation of Churches, the Salvation Army, the Catholic Club, the Knights of Columbus, the Y. M. C. A., the New York Society for the Suppression of Vice, the Lord's Day Alliance, and the Social Service Commission of the Episcopal Church.

OBITUARY

JAMES GAUDETTE

The angel of death has removed from our midst one of the little and highly respected residents of Mattawa, Ont., in the person of James Gaudette. The whole community was deeply grieved on learning of his death which occurred at the home of his daughter, Mrs. C. A. Fink, Sunday, February 25th, 1928, after an illness of six months' duration when every care that human hands could give had failed to stay that dread malady, cancer, which caused his death. His death bed scene was a tranquil one, his soul being fortified by all the rites of our holy religion, it passed peacefully to its Creator and Judge, assisted by the prayers of those loved ones present.

The late Mr. Gaudette was seventy-two years of age, and was born in Goulbourne Township in 1851, the son of the late Dennis Gaudette and Jane Douras. When quite young he moved with his parents to Calabogie, Ont. In 1873 he married Bridget O'Gorman of Eganville. After residing in the East for about ten years, he with his young wife and only child, a daughter, moved to Mattawa where since he has made his home. He always took a keen interest in the activities and progress of the town which he has seen grow to proportions. He has been a trustee on the Separate School Board for a number of years. He was a member of St. John's Court, Catholic Order of Foresters No. 517 of Mattawa. He was a member and also founder of the Harrington Lake Hunt Club in which club he showed his rare gift of conveying to his fellow associates that spirit of true comradeship.

His kind and cheerful disposition and sympathetic nature endeared him to all, being loved and respected both by young and old. His charity and unbending faith ever impelled him to promote the good works of the community in which he lived and of the Church to which he belonged. His going will be felt everywhere, but he will continue to live in the hearts and lives of his many friends and acquaintances who always held him in the highest esteem.

He is survived by his wife and one daughter, Mrs. C. A. Fink of Mattawa, Ont., a brother, Charles of Sault Ste. Marie, Ont., two sisters, Mrs. John McGuire and Mrs. Samuel Jeffers, both of Chicago, Ill. Three brothers predeceased him, namely, Joseph Gaudette of Arnprior, John Gaudette of Capreol, Ont., and Dr. F. A. Gaudette of Redwood, N. Y. Rev. Chas. O'Gorman, P. P. of Brudenell, is a nephew. Rev. Mother M. St. Maurus of Loretto Academy Guelph, is a sister-in-law of the deceased.

The funeral, which took place on Wednesday morning to St. Anne's Church, was largely attended, all the children of the Separate School attending in a body. Solemn Requiem Mass was celebrated by Rev. J. J. Hogan of Mattawa, with Rev. E. A. Letang, P. P. of Temiskaming, Que., as deacon, Rev. D. J. Breen, P. P. of Corbeil, Ont., as subdeacon. Rev. J. N. Duquette, P. P., was present in the sanctuary. After chanting the Libera the remains were conveyed to St. Anne's R. C. Cemetery and reverently laid to rest. The pall-bearers were Messrs. Napoleon Fink, John P. Redmond, Geo. L. Lamothe, George Backer, Thomas McManus, and Thomas Mulligan. May his soul rest in peace.

MRS. KATHERINE MCAULEY

After a prolonged illness borne with Christian patience and resignation, Mrs. Katherine McAuley, Trenton, relinquished her soul into the hands of her Divine Creator, on Wednesday, March 7th, at 6.30 p. m. The end was peaceful and serene, a fitting sequence to an exemplary life of seventy-nine years.

Born in the County Carlow, Ireland, Mrs. McAuley emigrated to

Canada when but fifteen years of age. She lived in Trenton prior to her marriage and also during the past three years.

The deceased lady was endowed by nature with many beautiful qualities of character, which won for her the love and esteem of all who had the privilege of her acquaintance. Kindness and sympathy for the afflicted, boundless charity to the needy, words of encouragement to the faint-hearted are characteristics which elicit universal admiration and an everlasting debt of gratitude from those who have been recipients of such favors. More than two hundred spiritual tributes to the deceased lady bore eloquent testimony to the appreciation of her virtues by her numerous friends.

Mrs. McAuley was predeceased by her husband about eight years ago. The loss of an affectionate, self-sacrificing mother is mourned by five sons and three daughters. Messrs. Thomas and P. L. McAuley, Trenton, James of Hilton, John of Wooler, P. A. McAuley, Calgary, and Mrs. T. Shea, Niagara Falls, Mrs. M. F. Moran, Cordington and Miss Gertrude who most devotedly cared for her dear mother during the past few years. Sister M. St. Andrew of the Loretto Convent, Guelph, is a granddaughter and Rev. Luke Murphy, of Conde, South Dakota, a nephew of the late Mrs. McAuley. The funeral took place on Friday morning to the Church of St. Peter-in-Chains where Solemn Requiem Mass was celebrated by Rev. J. V. McAuley, Ennismore. The pall-bearers were four of her sons, Mr. T. Shea and Mr. F. Filion. Among the mourners from out of town were Mr. McAuley and son Peterboro, Mrs. (Dr.) McNeil, Toronto, Mrs. Richardson, Warren, Pa., Mrs. Drea and Mrs. Colton of Buffalo.

The sorrow occasioned by the demise of a loved mother is alleviated by the assurance that she has entered into the possession of her eternal reward. R. I. P.

OTTAWA JOURNAL

MRS. J. WARNOCK

His Lordship Right Rev. P. T. Ryan, of Pembroke, officiated at the funeral Mass in St. John Chrysostom Church, Arnprior, March 20, of Mrs. John Warnock, widow of Mr. John Warnock, late of McNab. The Bishop was attended by the Vicar-General of the Diocese of Pembroke, Mgr. N. Z. Lorrain, who acted as assistant priest; Rev. Father F. L. French, parish priest, of Renfrew; Rev. Father B. J. Kiernan, parish priest, of Arnprior; Rev. Father J. T. Warnock, vice-president of the Catholic Church Extension Society, Toronto, son of the late Mrs. Warnock, and by Rev. Dr. J. J. O'Gorman, parish priest of Blessed Sacrament Church, Ottawa, a grand-nephew. The master of ceremonies was Rev. Father W. Breen, rector of the Cathedral, Pembroke. In the sanctuary were Rev. Father P. S. Dowdall, of Pembroke; Rev. Father J. Burke, parish priest, of La Poudre; Rev. Dr. R. Clarke, of Killarney, and Fathers Dwyer and Shrufer.

Mrs. Warnock, whose maiden name was Jane Butler, was a native of Fitzroy, the daughter of the late James Butler and Ellen Webb, of the seventh line. She was married to the late John Warnock in 1878, and with the exception of seven years spent with her son in the parish of Maynooth, she lived in McNab. She died on Sunday evening, March 18, from an attack of heart trouble.

A most devoted mother, her death will especially be felt in the family circle. She is survived by Rev. Father J. T. Warnock, of Toronto; Mrs. P. Armstrong, 599 Gilmour street, Ottawa; Mrs. Wm. May, of Branside; John and Alexander Warnock, of Arnprior; Mrs. Oswald Welch, of Kinistino, Sask.; Miss Mayo, of Walkerville, Ont., and Mrs. D. K. Cunningham, of Arnprior.

The funeral was largely attended by the members of the immediate family and also a large number of intimate friends. These included Joseph Warnock, Wm. Gorman, Mrs. Wm. Butler, Mrs. C. E. Nagle, Mrs. G. S. Grant, all of Ottawa. Interment took place in Sand Point cemetery, her son, Rev. Father J. T. Warnock, officiating at the graveside. R. I. P.

BOVRIL LIMITED REPORTS GOOD BUSINESS IN 1922

The report submitted at the 26th Annual General Meeting of Shareholders of Bovril Limited, in London, England, last month, was most satisfactory.

A net profit was shown of £305,700—out of which after payment of regular dividends on preferred stocks a dividend of 9% on the Deferred Shares—free of Income Tax—was voted.

Sir George Lawson Johnston is Chairman, The Earl of Erroll, Vice-Chairman, and Mr. Douglas Walker, Managing Director. Sir Cornthwaite Rason, a former Premier of Western Australia, has recently accepted the position of Secretary.

Bovril exports in 1922 exceeded those of 1921 by 22% and 1923 shows every indication of still further growth.

The increasing amount devoted to various forms of advertising was one of the noteworthy features of the statement—and one to which perhaps much of the increased success of operations was due.]

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DIED

MACDONELL.—At Glen Roy, Ont., on Saturday, March 10th, 1928, Hugh J. MacDonell, in his seventy-first year. Funeral took place on March 13th to St. Raphael's church and cemetery. May his soul rest in peace.

Like a man, and you will judge him with more or less fairness; dislike him, fairly or unfairly, and you can not fail to judge him unjustly.—George Macdonald.

The carelessness with which words such as loyalty, service faith and charity are bandied about in these days, when so many efforts at human betterment seem to be largely vocal, remind us of St. Cyprian's words: "The true Christian does not merely utter great thoughts, he lives them."

FOR SALE

HARDWARE business in thriving town in Saskatchewan. German Catholic Community. Excellent opportunity. Address: Box 130, CATHOLIC RECORD, London, Ont. 2319-1

AGENTS WANTED WANTED by all Canadian Life Insurance Co. Local Agents in all towns and cities in Western Ontario. All correspondence treated confidentially. Apply: Box 387, CATHOLIC RECORD, London, Ont. 2317-4

OLD CARPETS MADE INTO RUGS OLD carpets hand woven into beautiful reversible rugs in Oriental effects; rag rug weaving a specialty. Write for price list. Phone Central 7636. Victorian Rug Weaving Co., 50 Jones ave., Toronto. 2297-12

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YOUNG Catholic woman desires position as assistant to priest's housekeeper. Address Box 382, CATHOLIC RECORD, London, Ont. 2319-1

A YOUNG woman of refinement (Roman Catholic) desires position as "Companion" to middle aged lady or young girl. Most capable, dependable, adaptable, good member, not afraid of responsibility, and willing to travel. Very highest references. Address Box 381, CATHOLIC RECORD, London, Ont. 2319-3

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