

The Catholic Record.

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

VOLUME XLIV.

LONDON, CANADA, SATURDAY, MAY 13, 1922

2274

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyrighted 1922 by SEUMAS MACMANUS
TO HONOR MEMORY OF GREAT PATRIOT

The great national crisis in Ireland is not great enough to shut out from the vision of the people, even temporarily, the greatness of the hero, Terence MacSwiney. A project has been launched in his own city of Cork for the purpose of providing a fitting memorial for that wonderful man whose name will to the end of time be an inspiration not only to Irishmen, but to patriots the wide world over. At a meeting of the citizens of Cork, held recently and presided over by the present Lord Mayor, it was resolved to inaugurate the Terence MacSwiney Fund. Chairman of the Harbor Board, Mr. Frank Daly, in proposing the inauguration of the fund, said that Terence MacSwiney would go down in history as one of the greatest patriots that ever lived. He had done more by his death to assist in winning the freedom of his country than could at the moment be realized, and he felt sure the whole world would be anxious to do honour to the memory of a man who had done so much for freedom.

It is noteworthy that a prominent Unionist, Sir John Scott, made a speech warmly supporting the project. It is also, in this connection, noteworthy, that, while in Belfast the Orange majority are driving out of employment, torturing and killing the Nationalist minority in their midst, in Cork the Nationalist majority are still (as always) honoring and giving preference and position to the small Protestant minority there. Sir John Scott, for instance, is City High Sheriff of Cork.

THE LIFE OF TERENCE MACSWINEY

The Life of Terence MacSwiney has just been published. It was written by a very well-known Irish writer, P. S. O'Haggerty. O'Haggerty is a Cork man like his hero, and has been in the National fight for a long score of years. All of his writings have been inspired by Irish nationality and through his pen he has done much for the cause. Consequently, Irish readers will be sure to give his book of Terence MacSwiney a hearty welcome. It is well and fascinatingly written. In it we see Terence MacSwiney growing up. We are introduced to Terry's home; we go with Terry to the Christian Brothers' School; we see him working in the office, and studying in the middle of the night; we become acquainted with his pleasures; we accompany him step by step, from boyhood to manhood; we see him as a soldier of Ireland; we go with him on his first route march; we see him stepping into the place of his murdered predecessor—Lord Mayor MacCurtin—and hear him fling defiance at the murderers; we are brought to his trial; we hear his speech; we go to Brixton jail with him; we stand at the bedside during his 74 days' agony; we see him die, and accompany the remains to St. Finn Barr's Cemetery. And the more we get to know about Terence MacSwiney, the more we love him.

Let us look into the house in which Terry was brought up:

"From both parents Terry drew much. In the early years it was the custom of the children to learn a poem every week for recitation to their father on Sunday afternoon. It had to be an Irish poem, and the more rebel the poem selected was, the better the father was pleased with it."

Terry's home life was one calculated to bring out the best that was in him—and it did. Terry's home life was happy, so were his schooldays. And, if I am not greatly mistaken, his spirit and temperament derived happiness even out of the trials and struggles which came later—and in spite of the agony of mind and body which he endured in his living tomb, I believe that he experienced the greatest happiness of all in knowing that he was dying for his beloved country.

THOMAS ASHE

One of the first martyrs to die for Ireland in the recent struggle was Thomas Ashe, who was done to death in an English prison. He had for years been a prominent worker in the Gaelic League. In the Easter rising in 1916 he rose out with his rifle and in that memorable struggle did a man's part. He was imprisoned with a thousand others and, though not condemned to death either by court-martial or in any other formal way, his life was taken in ways more secret or just as sure. His sad death caused a tremendous sensation in Ireland and his memory is now revered with that of Terence MacSwiney and the others who gloriously died for the young republic. Recently his anniversary was being celebrated in Ireland and in the course of it wide publication was again given to a touchingly beautiful poem which he wrote in Lewis

Prison, Sussex, England, shortly before his death. It is a poem that is deservedly known and loved in every cabin among the hills of Ireland—the poem, "Let Me Carry Your Cross for Ireland, Lord." Many Irish readers in America will be glad to have this beautiful poem of the martyr Ashe—and many an American too:

Let me carry Your Cross for Ireland, Lord!
The hour of her trial draws near,
And the pangs and the pain of the sacrifice
May be borne by comrades dear.
But, Lord, take me from the offering throng,
There are many far less prepared,
Though anxious and all as they are
To die
That Ireland may be spared.

Let me carry Your Cross for Ireland, Lord!
My cares in this world are few,
And few are the tears that will fall for me
When I go on my way to You,
Spare, oh, spare, to their loved ones
The brother, and son, and squire,
That the cause that we love may never die
In the land of our hearts' desire!

Let me carry Your Cross for Ireland, Lord!
Let me suffer the pain and shame;
I bow my head to their rage and hate,
And I take on myself the blame.
Let them do with my body whate'er they will,
My spirit I offer to You,
That the faithful few who heard her call
May be spared to Róisín Dhu.

Let me carry Your Cross for Ireland, Lord!
For Ireland weep with tears,
For the aged man with the clouded brow
And the child of tender years,
For the empty homes of her golden plains,
For the hopes of her future, too!
Let me carry Your Cross for Ireland, Lord!
For the cause of Róisín Dhu!

AN EPISODE OF EASTER WEEK

Talking of the Irish Rebellion of Easter Week, 1916, the well-known Irish writer who writes under the initials of J. J. B. has just been disclosing the fact that James Connolly, the head of the Irish Labor Party, had decided to have his citizen army rise out in rebellion—alone against the British Empire—before Pearse and his fellows had decided upon a general rising. Connors seemed imminent at the time and Connolly vowed that he and his workers would never be conscripted—that they would pour their blood for Ireland on Irish soil before they would be taken to shed their blood for England on Flemish soil. In February, 1916, two months before the rising, Connolly told J. J. B. that he was going to call his men out to fight. J. J. B. pleaded with him to wait a while and have Pearse and his fellows join them. Pearse, Kent and the O'Rahilly were brought to Connolly's office at Liberty Hall, Dublin. When the conference was over Connolly came out smiling. He said to one who met him, "It is all right, we have arranged everything. The date is not as soon as I would have liked, but it is definite, and I am right heartily glad it is so."

Connolly was commandant of the army in the rising. He was badly wounded in the fight. The British officers court-martialed him as he lay dying in his hospital bed—and the dying man was sentenced to be shot at dawn. Two hours before he was shot his wife and daughter were permitted to see him and say goodbye. He could not even raise his arm to give his wife a farewell embrace. Two hours later the dying and helpless man was carried on a stretcher to the place of execution, propped up in a sitting posture and shot dead by the firing squad.

THE NEW IRISH FLAG

It is not yet decided by the Irish Provisional Government what the new Irish flag will be. Very much discussion has taken place on the subject in the Irish papers. Some of the Irish people fear, as the British colonies have the "Union Jack" incorporated in their flag, Ireland would be compelled to do the same. It is decided, however, that such compulsion will not be accepted by Ireland. The "Union Jack" will on no account be incorporated in the new Irish flag. Some hold that the Irish harp should be perpetuated in the new flag—others that the emblem should be the sunburst—a golden sunburst on a green ground or on a blue ground. One of the very ancient flags of Ireland, the flag of the Fianna, is said to have been blue, consequently, blue is looked on as an Irish national color. Of course, green has been for more than a century identified with Ireland, and it is probable that whatever the device be the ground of the flag will be green.

I think that the most beautiful and the most distinctive flag that Ireland could have would be the golden sunburst on either the green ground or the blue ground.

TIME TO ACT

The following comment from The Nation of New York upon the situation in Northeastern Ireland is significant:

"Some of the most diabolic crimes have been committed not by the mob, but by the 'Ulster specials,' recruited originally by the British out of Carson's army and now in theory under Sir James Craig's command. At last there are signs that politicians concerned for the British empire, and preachers jealous for the Protestant faith, and employers zealous for profit are learning the old lesson that it is easier to raise the evil spirit of bigotry in the mob than to restrain it or to cast it out. But now it is time to act: either let Sir James Craig, backed by the British and by decent sentiment at home, stop murder, whether by the mob or by his own special police, or let the Ulster Government, aided by the British and all others responsible for exploiting bigotry, pay to evacuate from Belfast and support in safety the Catholic workers who now go in terror of their lives."

SEUMAS MACMANUS,
Of Donegal.

REFUTES MRS. CATT AND LADY ASTOR

SHOWS CATHOLIC COUNTRIES NOT UNFAVORABLE TO WOMAN'S RIGHTS

Baltimore, Md.—Implications of Mrs. Carrie Chapman Catt and of Lady Nancy Astor that the Catholic Church is responsible for the failure of woman's suffrage to make progress in Catholic countries was keenly resented by Catholic women who were among the delegates to the Pan-American Women's Conference held here last week, and many of whom did not hesitate to call attention to the apparent lack of information displayed by the speakers.

Mrs. Catt asked whether it was true that the Catholic Church had been responsible for the failure of woman's suffrage to make rapid progress. Lady Astor in the same breath in which she appealed to Catholic women "to explain to Catholic women" that "if you go forward you must push something out of the way."

Among those who did not hesitate to call attention to the lack of information displayed by the speakers was Baroness Helen P. De Bisping, of Poland, who pointed out that in Poland, a Catholic country, women have had the vote since the land regained its freedom and that there are eight women members of the Diet, more than hold seats in the United States Congress. Furthermore she pointed out that women would probably stand for seats in the Senate at the forthcoming national elections. Many South American women made the comment that their countries were pushing forward to woman's suffrage as rapidly as possible.

Mrs. Catt in her remarks declared that Catholic nations of the world were the only ones that had not let down the barriers of suffrage, in whole or in part, to women. Telling of the interest in the movement displayed by the late Pope Benedict XV, she urged the women of these countries not to hold back for fear of offending the Pontiff.

"Some one has told me," said Lady Astor, "that the Pan-American women are not suffragists. Maybe they are not, but they will be. Roman Catholic women have been said to be against it. Yet I can't for the life of me see what the vote has to do with religion."

Continuing in this strain, Lady Astor, who had previously asked her audience: "Would it not have been a disaster if my talents had been hidden from the world?" declared:

"The saving grace of religion has been to me that it holds men and women to be equal. My belief is that God looks into the heart and not the sex of his creatures. It seems a terrible thing to me that anybody should try to divide up God's children. I beg the Catholic women to explain suffrage in that way to their Church. And remember, if you go forward, you must push something out of the way. But do not forget to push forward. The world needs you."

Madame De Bisping, in addition to calling attention to the progress of the suffrage movement in Poland, declared that in Italy, a Catholic country, women have the vote and that in Austria, another Catholic country, they vote and several have been elected to important offices. In Ireland, where women have the vote, one of the first actions taken by the women of that country, overwhelming Catholic, was to demand for an extension of the vote for women, exceeding that of England.

"INFAMOUS OUTRAGE"

IRISH BISHOP VIGOROUSLY DENOUNCES IRISH CRIME

"I appeal to all classes in the community, and to all branches of the Army, to set their faces resolutely against this new doctrine of license to rob and to kill before all that is dear to us as Irishmen and Catholics is hopelessly lost."

"If we have political differences, let us test them and settle them in a Constitutional way. At no rate, let us not enter on the most dangerous of all courses—that of trifling with the majesty of God."

These were the concluding words of a sermon by Most Rev. Dr. Foran, at the close of the session at the Cathedral, Ennis. His Leadership began by referring to a raid on the mails at Ennis Station saying he did not know who was responsible for that infamous outrage on the rights of the people of Ennis and of Clare, but whoever was responsible it was robbery of the most sinful and criminal character.

WITHOUT PEOPLE'S SANCTION

He believed himself it was the work of private desperadoes. At the same time, this and kindred horrors, now all too common, were the natural outcome of certain principles now current apparently with a military junta, who, without sanction or authority from the people, had disowned all government in the country except their own armed will and who seemed to claim a right to suppress freedom of speech; to suppress and smash up such of the National Press as they disapproved of; to seize the people, and suppress the elections by armed force—in other words, to perpetrate on the people all the horrors of the English militarist terror.

"Let there be no doubt about it," said the Bishop, "these maxims and methods are both anti-Irish and anti-Catholic. They are anti-Irish both as opposed to the national instincts of the Irish people, for democratic government, and, if persevered in, must end in the direst of all calamities—civil war. They are anti-Catholic and in flagrant opposition to the law of God as set forth in the Ten Commandments, notably the fourth, fifth, and seventh, and to the teaching of St. Paul, who says: 'Let every soul—high and low, rich and poor, soldier and civilian—be subject to the higher powers, and to the lawfully constituted authority of the land.'"

AWFUL RESPONSIBILITY

"They who propagate such principles assume an awful responsibility in thus sowing the Catholic ground of Ireland with noxious tares, which, if once planted there, are not easily eradicated, and which, if allowed to develop, would ruin her national and moral life; and they who act on such principles reduce themselves to the common level of robbers and murderers."

"I know our young men, to whose kind and generous hearts such methods and maxims are hateful, and I would be the last in the world to pain their feelings by one unnecessary word, but Bishops cannot allow these dangerous tenets to go unchallenged, so I, therefore, beg of them to be on their guard and not to give these new and fatal doctrines a moment's lodgment in their minds, no matter from what source they come."

"How can they challenge the common robber, as he is called, when such a one can turn on them and say: 'Have I not as much right to rob a bank as you to take the people's cars? They have no answer to such a challenge. A bandit in uniform is no better than a bandit in rags.'"

CATHOLIC RELIGIOUS FOR RUSSIAN RELIEF

By Michael Williams

Washington, May 1.—Reports from Genoa that the Vatican is negotiating a treaty, or at least a formal agreement, with the Soviet Government through the Soviet representatives attending the Genoa conference, should be treated with great reserve.

Undoubtedly, the Soviet Government would be glad to make a treaty with the Vatican, as such a step would be gaining an outside recognition of a very powerful character, but that the Vatican is equally well disposed to come to direct terms with a power that has set itself so violently against all forms of Christianity, without receiving trustworthy guarantees that the Soviet persecution of religion shall cease, is highly doubtful, to say the least.

While in Rome recently as special correspondent of the N. C. W. C. News Service, the writer learned from a distinguished priest, who had recently been in Russia, that negotiations were under way between the Vatican and the Soviet authorities looking toward an extension of Catholic activities in Russia. The fruit of these negotiations were that a number of Jesuits

and members of other religious Orders are to enter the famine regions of Russia on a purely charitable mission. It is also known that there is a strong movement toward the Catholic Church on the part of numerous members of the Orthodox Church, a movement which may well assume great proportions. The Orthodox Church, no longer a State religion, and no longer positively opposed to Rome because of its State policy, does not present a formidable obstacle to unity with Rome.

But that is not to say that the Vatican is eager, or even willing, to enter into direct relations, involving formal recognition, with the Soviet Government.

PALESTINE PEOPLE BECOME ALARMED

JEWISH IMMIGRATION SAID TO BE ALMOST WHOLLY BOLSHEVIC

By Dr. Frederick Funder

Interesting information regarding the present conditions and tendencies in Palestine are given by Mr. Kamel Wafa El-Dajami, president of the Haifa Chamber of Commerce, who is on a visit to Vienna. What Mr. Kamel Wafa El-Dajami says confirms the statements that have heretofore been made by the N. C. W. C. News Service in respect to the political situation in the Holy Land. Speaking of the influence of Zionism in Palestine, Mr. Kamel Wafa said to the correspondent of the N. C. W. C. News Service:

"England is making every effort to introduce into Palestine a Zionist government and to give preference in all quarters to the Zionist-Jewish element. It should not be forgotten that these experiments are being made in a country where the Jews represent hardly a tenth of the native population. In this land are the places dear and sacred to Christians as well as to the Mohammedan Arabs. What fills us with the utmost concern is that, above all, the Jewish immigration into Palestine as it is directed by Zionism is notoriously Socialist and even Bolshevistic in its complexion."

MANY IMMIGRANTS SOCIALISTS

"We people of Palestine harbor no grudge against the Jews. We have no animosity toward our old Palestinian fellow citizens, nor against the righteous Jewish immigrants who come ready for the earnest work of colonization. But the majority of the Jewish immigrants who have entered the country since the armistice are little intent on quiet, peaceful—agricultural activities. Far from it! They are for the most part youthful adventurers from Southeastern Europe. All they bring with them is their Socialist outlook upon life and the desire to found there a new state after their own fashion."

"These newcomers naturally are ignorant of the Arabian vernacular and are unable to amalgamate with the native population, including the Jews. True Bolshevists of Trotsky's and Lenin's school, they demonstratively parade their disregard and contempt for the religious rites of all confessions represented in Palestine, not least of their own Jewish coreligionists."

"These people are responsible for the creation of conditions that are causing worry to those of the three principal creeds held by the inhabitants of Palestine. This apprehension is increased by the policy of the Palestine Government in placing the Zionist-Jewish elements in the forefront. Jews, for example, have been put at the head of local administrations of communities in which there are no Jews. The purpose is to transform Palestine into a Zionist state, notwithstanding that the overwhelming majority of the native population is Christian or Mohammedan. Even the indigenous Jews of Palestine are far from being edified by the situation."

"Several months ago delegates of the Arabian population of Palestine presented in London a memorandum calling the attention of the British Government to the Bolshevistic-Zionist menace. Should the British Government fail to realize the impending breakdown of Zionism in Palestine and take salutary measures, this promising country would be doomed to a sad fate."

DEMAND JEWISH IMMIGRATION STOP

"Our demand is that the immigration of Jews be stopped altogether or restricted to regular Jewish families. Precautions should be taken to prevent immature Jewish radicals from carrying into Palestine their dangerous Socialist and Bolshevistic doctrines, which, until the advent of Zionism, did not afflict the Christians, Mohammedans and Jews living in Palestine."

"It is quite certain that the Arabs of Palestine will take means to help themselves if England's political tactics are not changed very soon and very radically. The Bedouin tribes east of the Jordan are only waiting for a sign to assist their Arabian kinsmen in Palestine

by making inroads into the country to deliver the sacred places from the keeping of Zionism. Fifty thousand cavalry could manage this occupation in a few days—defying the English garrison and disposing, moreover, of small military forces."

"During the great War, the Allied Powers often had collisions with these mobile and exceedingly warlike horsemen and are well aware of the difficulties involved. Of course, the desperate resource of accumulating armed forces of wild Arabian tribes of the trans-Jordan districts would be taken only in case of the most pressing necessity and there was left no other way of escaping from the dominion of this half-Bolshevistic Zionism."

FEAR MOSCOW WOULD GOVERN

"What the Palestine population, of all races and confessions, most positively refuse to accept is the continuance of a violent Zionist policy of colonization without a voting system. The result of the present policy would be that in the end Moscow and not Jerusalem would turn out to be the real capital of Palestine."

"The Christian world cannot fail to pursue these developments with uneasiness. They are a threat to the security of the sacred places."

FRENCH BISHOPS INQUIRE ABOUT N. C. W. C.

Washington, D. C.—Most Rev. Jean A. Chollet, Archbishop of Cambrai, who is secretary of the Permanent Committee of the Cardinals and Archbishops of France, has written to Rev. John J. Burke, C. S. P., general secretary of the National Catholic Welfare Council, to obtain information concerning the aims, objects and activities of the Council.

The Cardinals and Archbishops of France recently met in Paris to discuss religious and social conditions in that country and adopted a program for the guidance of the French hierarchy, priests and laity. While in session the Cardinals and Archbishops received from Pope Pius XI a message commending their work in behalf of the Church in France.

Archbishop Chollet's letter to Father Burke is as follows:

Reverend Father:

The attention of the last meeting of the Cardinals and Archbishops of France was attracted by the organization and the work of the American Hierarchy, and in particular by the National Catholic Welfare Council, of which you are the general secretary. I have been commissioned to inform myself concerning the entire action which has its center in this wonderful and strong organization of the N. C. W. C.

Allow me, therefore, to ask if you will kindly send me, in addition to your monthly Bulletin, which I already possess, all documents, even written in English, which can give me information concerning your activities.

Thanking you in advance, I beg you, Reverend Father, to receive the homage of my respect and devotion in Our Lord.

(Signed) JEAN CHOLLET,
Archbishop of Cambrai.

POPE TALKS ABOUT MODEST DRESS

By Monsignor Kurloz Pucel

Rome.—Extravagant and indecent fashions were the theme of remarks which His Holiness Pope Pius XI. addressed especially to the ladies in a delegation of the Roman aristocracy he received a few days ago. The Holy Father pointed out the opportunities the nobility had to exercise a wholesome apostolate by action and good example.

"Women, in a particular manner," he said, "can and should exert a wonderful influence for the edification and sanctification of society. They should set good example in every circumstance of life, but especially in respect to fashion, which in these days often descends to extravagance and indecency."

"This is sometimes a difficult but a very genuine apostolate. With graciousness and tact, and above all with a profound feeling of Christian virtue, women should conduct a campaign to reform customs which are today, unfortunately, largely invading society and finding acceptance. Elegance in dress is, of course, not only allowed, but necessary. Sometimes, indeed, virtue appears more beautiful when adorned also exteriorly. But many, blindly following fashions, do not fix the limit which Christian modesty requires, and not cognizant of bounds and restrictions, they do not perceive that true elegance ends where modesty is offended."

"A crusade against such follies, a crusade which can be rightly called the crusade of virtue, is expected by the Pope from every society woman fostering in her soul Christian sentiments."

CATHOLIC NOTES

Paris, April 20.—A dispatch from Domodossola to the Associated Press states that the Italian Alpine Club has had a brass plate placed in the highest refuge to commemorate the fact that the Supreme Pontiff Pius XI. ascended Dufour peak and the Zumbstein in 1889.

Ossining, N. Y.—Father James Bink, a venerable native priest in Cochinchina, eighty-four years old, has recently celebrated his golden jubilee of priesthood at Saigon. On this memorable occasion, Father Bink was surrounded at the altar by twelve nephews, grand-nephews and cousins, all priests.

Brussels, April 10.—Father Julien Adams, a Belgian Franciscan, has been murdered in China, according to information received here by the Belgian Minister of Foreign Affairs. Father Adams was one of four brothers who are missionaries in China, including fathers Hubert, Marin and Elisee Adams.

Paris, April 10.—The Russian paper Roul publishes the following important bit of information: "We have heard from a most reliable source that after lengthy negotiations with the Vatican, the Soviet Government has consented to issue authorization for the sojourn of Catholic missionaries in Russia."

Paris, April 1.—According to a survey made by the Societe Generale d'Education et d'Enseignement the number of parochial schools in France is 12,000, of which 3,000 are for boys and 9,000 for girls. These schools are attended by 650,000 pupils. The number of teachers, men and women, in these parochial schools is 29,000.

Paris, April 20.—The French Academy has elected Msgr. Baudrillart, rector of the Institut Catholique, as director of its work for six months. The Academy of Inscriptions and Belles-Lettres has awarded one of its principal prizes to the Abbe Lamasse, for his new "Manual of the Chinese Language," another to Canon Prevost for his works on the history of the Middle Ages.

Sir Arthur Conan Doyle is the dupe of clever and unscrupulous mediums, according to Joseph F. Rinn of Brooklyn, who declares that he and his colleagues in the Society of American Magicians can produce psychic phenomena which would "knock Sir Arthur over." Rinn, who is a produce broker and expert magician, declares he will wager \$5,000, to be deposited in a bank that he can produce phenomena like those of the mediums.

Paris.—It has been the custom for many years, for devout Catholics attached to the See of Peter, to receive Communion for the Pope on the anniversaries of his election and of his birth and on his name day. The election of Pope Pius XI. occurred, as everyone knows, on February 6. The anniversary of his birth comes on May 31, and his name day (Saints Nereus and Achilleus) is celebrated on May 12.

Washington, D. C., April 24.—Dr. Frederick C. Kinsman, noted convert, will give a series of ten lectures at McMahon Hall in the Catholic University on week-day afternoons, except Saturday, beginning tomorrow. Eight lectures will deal with the "Church in Ephesus." On Thursday, April 27, Dr. Kinsman will lecture on "The Recognition of Religion by the American State" and on May 4 he will deal with the "Influence of the English Reformation in America."

Philadelphia, April 24.—Two Chinese girls, said to be the first under Catholic auspices, will take up their studies at Seton Hill College, Greensburg, at the beginning of the next semester. The coming of these two Chinese girls to the United States is a result of the activity of the Seton Hill College Unit of the Catholic Students' Mission Crusade.

Washington, D. C.—A volume of the famous German description of America, published in 1593 by Dietrich de Bry and entitled "Brasilien," has been presented to the library of the Catholic University. The volume contains sixteen exquisitely finished copper plates in a perfect state of preservation. There are two other works to the set, one entitled "Virginia" and the other "Florida." The three volumes are so rare that it is said that for the last set the sum of \$15,000 was asked.

Paris.—There is reason to hope that Catholic education will soon be authorized to send representatives to the Supreme Official Council of Public Instruction. Msgr. Baudrillart, rector of the "Institut Catholique," presented a request on this subject to M. Leon Berard, Minister of Public Instruction. M. Leon Berard replied that for the present the composition of the Council was fixed by law and that he could not modify it. However, he has introduced a bill which would permit the enlargement of the Council, thus making it possible to satisfy the claims of Catholic education.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XX—CONTINUED

The next morning Captain Rupert sauntering about the grounds and smiling to himself at the adventure of the night before, came upon a little group that took him by surprise. The two ladies seated under a tree in the shrubbery, at a part which commanded a fine view of woods and distant sea, were so unlike what he had expected to see that for a moment he did not identify them.

Where was the flowing mantle of hair that had so enhanced the beauty of the small gleaming face? It was all braided away into the one heavy plait, and her fresh carnation cheeks were sheltered only by the shade of her coarse straw hat. Her plain untrimmed linen dress, short enough to show the small foot, was the garb of a school girl; and extreme youth and unstudied candour were in every line of her figure and attitude.

Apologizing for his accidental intrusion, Captain Rupert introduced himself. The signora was too simple in her nature to feel very much impressed by his unexpected appearance, too unconventional in her ways to think of putting on the primness of the duenna; and Fan, after the first moments of surprise, smiled on him in artless good-humour, noway dissatisfied with the chance that had brought them into pleasant company.

"It is long since I have seen ladies working in open air," said Captain Wilderspin. "In India they are obliged to do their stitches indoors. I see you are fond of reading," taking up the open book. "Well, I confess Shakespeare is a little too much for me. Are you fond of poetry?"

"Perfectly; and yet—there are inner beauties which the poets help us to discern. When we lift our eyes from the book, the landscape is more lovely for the subtleties of meaning that the poet has discovered in it, the tender conceits with which he has coloured it; and the most charming face is more lovable to us when we have heard of the goodness that lurk behind it. What Nature gives to us we are grateful for and delight in, but what Nature gives to the poet he returns to her and to us a hundred-fold."

The signora spoke with a slight quiver in her voice and vibration of her whole small form which always accompanied the utterance of some of her most earnest thoughts. Under other circumstances Captain Rupert would have said to himself that the little elderly lady was talking platitudes; but now he was not attending to her at all, only looking at a new expression that came into Fan's eyes while she reflected that neither of her companions had followed her thought. The poetry she had meant to indicate was such as could not be explained or described in a well-turned sentence to make pleasant conversation for a summer morning's lounge. It involved all the subtle mysteries of life, and because it brought with it meanings which she could only half understand, and which caused her infinite wonderment, therefore it was that the thought of it brought that shade under her eyes which attracted Captain Wilderspin's attention.

The strange poetry which she found in life was associated in her mind with strong ties of love broken, which somehow or other would have to be mended, with an island-strewn ocean over which the white birds flew like brilliant thoughts, and which was sailed by the creations of a fancy that somewhere, even now, was enriching the world, where she knew not, but in some place whither she must go. Her poetry was knit up with music, exile, pain, despair, hope, peace, order and harmony; and to it belonged both her future and her past. As the shadow of her

thought deepened under her eyes, the soldier, who was tired of everything, found himself more interested in her than he had been before; and while the signora's little speech about poetry quivered away on the breeze unheeded, he was saying to himself that this child with the peach-like cheeks and eyes of Irish blue, now frank, smiling, and eager to talk to him, and now retiring visibly into a dream of her own, was going to prove even more delightful than the fascinating songstress of the picture-gallery.

"The signora and I have both been talking wide of the mark," he said, catching her eye as she looked up from her work. "Tell me what sort of poetry you were thinking of?"

"I could not unless I knew you better. It would be very difficult for me to explain what I mean to anybody; but with a stranger I could not attempt it."

"I should do my best, if you had not forgotten to want to hear," said Fan, laughing. At the sound of her gay laugh, Captain Rupert was forcibly reminded of the close of last night's scene, and felt a sudden renewal of his desire to discover whether she had really been aware of his presence or not.

"You sing?" he said, abruptly, with a keen glance which he thought capable of detecting any subterfuge. "Oh, yes," said Fan. Do I not, Mamzelle? I came into the world to sing. I get up in the morning to learn to sing, and I go to bed at night that I may get old enough and strong enough to sing what I have learned. To sing is the purpose of my life."

"If you always sing as you did last night in the picture-gallery, your purpose is attained."

Fan threw back her head and gave him such a look of wide-eyed consternation that all doubts of her ignorance vanished from his mind. "Did you hear me?" she asked, while the color slowly deepened in her cheeks and rose to her forehead.

"Pardon me; I was an unintentional eavesdropper. I had strayed into the place to say good-evening to a certain great grandmother of mine who was my earliest love. Until you began to sing, I took you for her ghost."

Fan drooped her head over her work in silence, while a look of trouble settled on her face. "Pray do not be vexed," said Captain Rupert, regretting that he had spoken, calling himself a bear for having so rudely enlightened her, yet gratified at sight of her confusion.

"Oh, it is not that," she said, snatching off her hat with a childlike movement, and fanning her glowing face with it, while the wind ruffled the light rings of hair that made her like the boy-angel in Raphael's picture. But I shall never be able to do it.

thought deepened under her eyes, the soldier, who was tired of everything, found himself more interested in her than he had been before; and while the signora's little speech about poetry quivered away on the breeze unheeded, he was saying to himself that this child with the peach-like cheeks and eyes of Irish blue, now frank, smiling, and eager to talk to him, and now retiring visibly into a dream of her own, was going to prove even more delightful than the fascinating songstress of the picture-gallery.

"The signora and I have both been talking wide of the mark," he said, catching her eye as she looked up from her work. "Tell me what sort of poetry you were thinking of?"

"I could not unless I knew you better. It would be very difficult for me to explain what I mean to anybody; but with a stranger I could not attempt it."

"I should do my best, if you had not forgotten to want to hear," said Fan, laughing. At the sound of her gay laugh, Captain Rupert was forcibly reminded of the close of last night's scene, and felt a sudden renewal of his desire to discover whether she had really been aware of his presence or not.

"You sing?" he said, abruptly, with a keen glance which he thought capable of detecting any subterfuge. "Oh, yes," said Fan. Do I not, Mamzelle? I came into the world to sing. I get up in the morning to learn to sing, and I go to bed at night that I may get old enough and strong enough to sing what I have learned. To sing is the purpose of my life."

"If you always sing as you did last night in the picture-gallery, your purpose is attained."

Fan threw back her head and gave him such a look of wide-eyed consternation that all doubts of her ignorance vanished from his mind. "Did you hear me?" she asked, while the color slowly deepened in her cheeks and rose to her forehead.

"Pardon me; I was an unintentional eavesdropper. I had strayed into the place to say good-evening to a certain great grandmother of mine who was my earliest love. Until you began to sing, I took you for her ghost."

Fan drooped her head over her work in silence, while a look of trouble settled on her face. "Pray do not be vexed," said Captain Rupert, regretting that he had spoken, calling himself a bear for having so rudely enlightened her, yet gratified at sight of her confusion.

"Oh, it is not that," she said, snatching off her hat with a childlike movement, and fanning her glowing face with it, while the wind ruffled the light rings of hair that made her like the boy-angel in Raphael's picture. But I shall never be able to do it.

thought deepened under her eyes, the soldier, who was tired of everything, found himself more interested in her than he had been before; and while the signora's little speech about poetry quivered away on the breeze unheeded, he was saying to himself that this child with the peach-like cheeks and eyes of Irish blue, now frank, smiling, and eager to talk to him, and now retiring visibly into a dream of her own, was going to prove even more delightful than the fascinating songstress of the picture-gallery.

"The signora and I have both been talking wide of the mark," he said, catching her eye as she looked up from her work. "Tell me what sort of poetry you were thinking of?"

"I could not unless I knew you better. It would be very difficult for me to explain what I mean to anybody; but with a stranger I could not attempt it."

"I should do my best, if you had not forgotten to want to hear," said Fan, laughing. At the sound of her gay laugh, Captain Rupert was forcibly reminded of the close of last night's scene, and felt a sudden renewal of his desire to discover whether she had really been aware of his presence or not.

"You sing?" he said, abruptly, with a keen glance which he thought capable of detecting any subterfuge. "Oh, yes," said Fan. Do I not, Mamzelle? I came into the world to sing. I get up in the morning to learn to sing, and I go to bed at night that I may get old enough and strong enough to sing what I have learned. To sing is the purpose of my life."

"If you always sing as you did last night in the picture-gallery, your purpose is attained."

Fan threw back her head and gave him such a look of wide-eyed consternation that all doubts of her ignorance vanished from his mind. "Did you hear me?" she asked, while the color slowly deepened in her cheeks and rose to her forehead.

"Pardon me; I was an unintentional eavesdropper. I had strayed into the place to say good-evening to a certain great grandmother of mine who was my earliest love. Until you began to sing, I took you for her ghost."

Fan drooped her head over her work in silence, while a look of trouble settled on her face. "Pray do not be vexed," said Captain Rupert, regretting that he had spoken, calling himself a bear for having so rudely enlightened her, yet gratified at sight of her confusion.

"Oh, it is not that," she said, snatching off her hat with a childlike movement, and fanning her glowing face with it, while the wind ruffled the light rings of hair that made her like the boy-angel in Raphael's picture. But I shall never be able to do it.

thought deepened under her eyes, the soldier, who was tired of everything, found himself more interested in her than he had been before; and while the signora's little speech about poetry quivered away on the breeze unheeded, he was saying to himself that this child with the peach-like cheeks and eyes of Irish blue, now frank, smiling, and eager to talk to him, and now retiring visibly into a dream of her own, was going to prove even more delightful than the fascinating songstress of the picture-gallery.

"The signora and I have both been talking wide of the mark," he said, catching her eye as she looked up from her work. "Tell me what sort of poetry you were thinking of?"

"I could not unless I knew you better. It would be very difficult for me to explain what I mean to anybody; but with a stranger I could not attempt it."

"I should do my best, if you had not forgotten to want to hear," said Fan, laughing. At the sound of her gay laugh, Captain Rupert was forcibly reminded of the close of last night's scene, and felt a sudden renewal of his desire to discover whether she had really been aware of his presence or not.

"You sing?" he said, abruptly, with a keen glance which he thought capable of detecting any subterfuge. "Oh, yes," said Fan. Do I not, Mamzelle? I came into the world to sing. I get up in the morning to learn to sing, and I go to bed at night that I may get old enough and strong enough to sing what I have learned. To sing is the purpose of my life."

"If you always sing as you did last night in the picture-gallery, your purpose is attained."

Fan threw back her head and gave him such a look of wide-eyed consternation that all doubts of her ignorance vanished from his mind. "Did you hear me?" she asked, while the color slowly deepened in her cheeks and rose to her forehead.

"Pardon me; I was an unintentional eavesdropper. I had strayed into the place to say good-evening to a certain great grandmother of mine who was my earliest love. Until you began to sing, I took you for her ghost."

Fan drooped her head over her work in silence, while a look of trouble settled on her face. "Pray do not be vexed," said Captain Rupert, regretting that he had spoken, calling himself a bear for having so rudely enlightened her, yet gratified at sight of her confusion.

"Oh, it is not that," she said, snatching off her hat with a childlike movement, and fanning her glowing face with it, while the wind ruffled the light rings of hair that made her like the boy-angel in Raphael's picture. But I shall never be able to do it.

thought deepened under her eyes, the soldier, who was tired of everything, found himself more interested in her than he had been before; and while the signora's little speech about poetry quivered away on the breeze unheeded, he was saying to himself that this child with the peach-like cheeks and eyes of Irish blue, now frank, smiling, and eager to talk to him, and now retiring visibly into a dream of her own, was going to prove even more delightful than the fascinating songstress of the picture-gallery.

"The signora and I have both been talking wide of the mark," he said, catching her eye as she looked up from her work. "Tell me what sort of poetry you were thinking of?"

"I could not unless I knew you better. It would be very difficult for me to explain what I mean to anybody; but with a stranger I could not attempt it."

"I should do my best, if you had not forgotten to want to hear," said Fan, laughing. At the sound of her gay laugh, Captain Rupert was forcibly reminded of the close of last night's scene, and felt a sudden renewal of his desire to discover whether she had really been aware of his presence or not.

"You sing?" he said, abruptly, with a keen glance which he thought capable of detecting any subterfuge. "Oh, yes," said Fan. Do I not, Mamzelle? I came into the world to sing. I get up in the morning to learn to sing, and I go to bed at night that I may get old enough and strong enough to sing what I have learned. To sing is the purpose of my life."

"If you always sing as you did last night in the picture-gallery, your purpose is attained."

Fan threw back her head and gave him such a look of wide-eyed consternation that all doubts of her ignorance vanished from his mind. "Did you hear me?" she asked, while the color slowly deepened in her cheeks and rose to her forehead.

"Pardon me; I was an unintentional eavesdropper. I had strayed into the place to say good-evening to a certain great grandmother of mine who was my earliest love. Until you began to sing, I took you for her ghost."

Fan drooped her head over her work in silence, while a look of trouble settled on her face. "Pray do not be vexed," said Captain Rupert, regretting that he had spoken, calling himself a bear for having so rudely enlightened her, yet gratified at sight of her confusion.

"Oh, it is not that," she said, snatching off her hat with a childlike movement, and fanning her glowing face with it, while the wind ruffled the light rings of hair that made her like the boy-angel in Raphael's picture. But I shall never be able to do it.

THE CRY OF THE LOONS

THE STORY OF ONE MAN'S LOVE AND ANOTHER'S HATE

By Anna T. Sadler

Michel stood waiting upon the shore. Before him stretched the broad expanse of incomparable blue, that lake in the waters whereof the Indians sought medicinal virtue. Suddenly he started. A light rippling sound of laughter reached his ears. Then he laughed himself and shrugged his shoulders. It was merely the call of the loons. He saw the great birds rising from the sedges, winging their flight over the distant hills.

"She is late," he muttered. "Soon the sun will set, and the waning moon will not rise early." As he thus complained a light step came through the wooded path, as a young girl emerged from the brushwood and seeing the figure upon the shore, came towards it with quick and eager pace.

"Mon ami," she said, "I am here, and you shall take me in the boat." "It is ready," Michel answered, and the girl settling in the stern, he pushed the boat off. She gave a sigh of contentment. "It is so good to be here with you, Michel!" The man smiled back at her as he reproached her: "I had to wait a whole hour."

"Ah!" cried the girl. "That was too long." "I would have waited twelve for this," declared Michel emphatically. A wave of color rushed to the girl's cheeks, her eyes danced. After all, this was life and happiness, even if she had never gone away as she used to wish, from the lakeside, and had never but once seen the town. Truly this was paradise, and Michel, it was plain, felt the same though he had no gift of expression. Nor was the girl exacting. She felt that love was encompassing her, breathing from those beautiful woods where she had gone nutting with Michel, or walked by his side when he had first begun to court her. Soon those woods would be robbed of their gay coloring, but the love with which Michel had beautified her life would last forever.

The water was dyed deep with the iridescence of the setting sun, and Michel said regretfully: "Roazanam, it is late. Our time on the water must be short. There is not even a moon." "If there were," responded the girl, Grandmere would not let me go on the water after nightfall." "She is right—but the time is short."

It was hard to get away this afternoon," said Roazanam. "The apples and the choke cherries had to be picked in the orchard. I tried a little trick with Grandmaman." She laughed at the recollection. "I made her talk of the days when she was young. She loves that. And then there was something else."

"What then?" "Grandmaman will be married this autumn," she said, laughing and blushing. "So I have heard," said Michel, seeing no humor in the idea, "and I am glad. For then, you see, 'mignon,' she will want you to marry first."

"Oh, for that," said Roazanam, growing confused, "there is no hurry." "You do not love me, then?" "Oh, Michel, you know that I do." "As much as when we walked together last spring?" "More, far more," Roazanam answered. "Only it is here." She clasped her hands to her heart. "Then I will ask the 'grandmere' to let the banns be published."

FREE TO ASTHMA CHRONIC BRONCHITIS HAY FEVER and CATARRH SUFFERERS BUCKLEY'S 2-Bottle Treatment Over 10,000 Canadians Freed from Misery of These Diseases. You, too, can get relief from your sufferings. Send 10c. to cover packing and postage for trial package. W. K. BUCKLEY LTD., Mfg. Chemists Dept. 2, 142 Mutual Street, Toronto.

BARRISTERS, SOLICITORS MURPHY & GUNN BARRISTERS, SOLICITORS, NOTARIES Solicitors for the Home Bank of Canada Solicitors for the Roman Catholic Episcopal Corporation Suite 51, Bank of Toronto Chambers LONDON, CANADA Phone 1170

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, Etc. James E. Foy T. Knox Monahan E. L. Middleton George Keogh Cable Address: "Foy" Telephone 5 Main 92 Office: Continental Life Building CORNER BAY AND RICHMOND STS. RTD. TORONTO

DAY, FERGUSON & CO. BARRISTERS James E. Day 26 Adelaide St. West John M. Ferguson Toronto, Canada Joseph P. Walsh

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES Harry W. Lunney, B.A., B.C.L., Alphonse Lannan, LL. B. Telephone 147 CALGARY, ALBERTA

JOHN H. McELDERRY BARRISTER, SOLICITOR, NOTARY PUBLIC CONVENEYANCER Money to Loan REHALD BLDG., ROOM 24 GUELPH, ONT.

ARCHITECTS WATT & BLACKWELL Members Ontario Association ARCHITECTS Sixth Floor, Bank of Toronto Chambers LONDON, ONT.

DENTISTS DR. BRUCE E. EAD Room 5, Dominion Bank Chambers Cor. Richmond and Dundas Sts. Phone 5099

EDUCATIONAL Western School Corner of Richmond and Fullarton Sts. A Business College of Strength and Character

St. Jerome's College Founded 1864 KITCHENER, ONT. Excellent Business College Department Excellent High School or Academic Department. Excellent College and Philosophical Department. Address: R.V. W. A. BENNINGER, C.R., President

FUNERAL DIRECTORS John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers Open Night and Day Telephone House 373 Factory 543

E. C. Killingsworth FUNERAL DIRECTOR Open Day and Night 389 Burwell St. Phone 3971

87 YONGE ST., TORONTO PHONE MAIN 4030 Hennessey "Something More Than a Drug Store" DRUGS CUT FLOWERS PERFUMES CANDLES Order by Phone—we deliver

LOUIS SANDY GORDON MILLS Habit Materials and Vellings SPECIALLY PRODUCED FOR THE USE OF RELIGIOUS COMMUNITIES BLACK, WHITE, AND COLOURED SERGES AND CLOTHS, VELLINGS CASHMERE, ETC. Stocked in a large variety of widths and qualities. Samples forwarded on application. LOUIS SANDY Gordon Mills, STAFFORD, ENGLAND Telegrams—Luisand, Stafford. Phone No. 194

the house of Rozanam's grandmother. They had gone to bed early, those good people, in preparation for the morrow's work. Adelard kissed both hands toward the dwelling.

"Why could you not have loved me, ma belle," he cried. Hot passionate tears rose to his eyes. It was a lonely scene. Darkness lay over the landscape save for these faint gleams of moonshine that, in illuminating, rendered it more ghostly, faintly outlining the hills, and showing the meadows still burdened with final crops, and over which stray animals moved phantasm-like. Adelard, the only human figure, was filled with indescribable loneliness and a terror of that self which, revealed to him in the darkness of the bush, threatened to hurry him from the decent commonplace of life into outlawry. He remembered how the Curé had warned him when he had given up his religious practices, going only to church for a sight of Rozanam. The old man had prophesied an ill ending. Nevertheless, he felt that there was no desperate deed he would not do for the love of that little fillette, sleeping tranquilly in the calm of her grandmother's dwelling.

"He shall never marry her!" he cried, "if the skies fall and the bolt strikes."

Once more, wild and weird, and so near that it startled him, sounded the shrill cry of the loons. He looked up at them angrily: "Scream it all over the country, if you will," he cried. "I shall kill him before he marries her!"

Next morning he made his way to the house of the grandmother. She had always had a sneaking fondness for this prodigal, especially as he was of kin to the man she was about to marry. When she heard his story she sighed.

"If you had spoken before," she said, "there might have been a chance. But what you ask now, 'mon garcon,' is impossible. The banns have been called."

"Nothing is impossible to you, who are so clever," the young man said, in that wheedling voice which had so often cajoled from her a fresh cake or a handful of nuts. She paused, not ill-pleased, in her ironing, and smiled, but she shook her head.

"What Rozanam can see in that Michel," she said, "I do not know. But she loves him, as all but the stone-blind can see."

The grandmother did not notice the dark shadow that, like a thunder cloud upon the lake, fell over the man's face at her words.

"And he," she added, "is so quiet! He cannot make love like the young men, autrefois."

"And some old ones, put in Adelard, "Witness mon oncle Lenard, who is distracted about you!"

The old woman shook her iron holder at him.

"Va t'en good-for-nothing!" she cried. But so pleased was she that she declared she would do anything in the world to give him Rozanam. She saw, however, an insuperable obstacle—the banns; she dare not show disrespect to the Curé and the church.

"Well, then," said Adelard furiously, as he walked away, "if you cannot help, I will find a way."

The grandmother looking after him scolded the linen she was ironing.

"He is hot-headed and all that," she said, "but he is the kind of man I like."

Meanwhile the marriage of Michel, of whom everyone save grandmother approved, and Rozanam, who loved him so dearly, was to be before Advent. Before that Michel was going to the shanties for a month to make some money so that he would not have to infringe on that purchase money of the shop. Coming back from a farewell row on the lake with Rozanam, the two met Adelard, whose face bore a malignant scowl.

"He frightens me, that Adelard," said Rozanam. "He looks as if he could kill us."

"What harm can he do?" smiled Michel, unconsciously doubling his strong right arm. But the girl was only half reassured.

As Michel gravely and tenderly embraced her before parting, he said: "When I hear the loons calling up you ma mie. When they laugh it shall be for the joy of our wedding; when they cry for sorrow of our parting."

So Michel went with the rest of the gang, among whom was Adelard Morin. None ever knew the particulars of that dreadful happening which, as it was rumored, befell through the treachery of a comrade.

Michel was felled to the earth by a tree. Adelard was on the spot at the time, and it would be hard to say why suspicion had attached itself to him. For one thing, of course, there had been a quarrel, or at least, hot words, mingled with foul oaths, from Adelard, and a stern intimation from Michel, who was always decent of speech, and self-controlled, that the other must leave him in peace. Michel was found crushed beyond recognition and it was whispered that a rope holding the tree had been cut.

Looked coldly upon by his comrades, Adelard had awakened one night in a panic of terror, having seen, as it was averred, a revenant. He had fled from the camp, crying: "I am accursed of God and man!"

It was some days after the accident that Rozanam, walking beside

the lake in the moonlight, told her heads of her absent lover. Suddenly from the brushwood close at hand rose the figure of Adelard. His dress disordered, his wild eyes fixed themselves despairingly on the white face of the startled girl!

"Oh!" she cried, "is it you, Adelard? I was afraid."

"Well you may be!" cried the man in a terrible loud voice. "For though I will not hurt you, for your sake I have damned my soul!"

"Why do you speak so? And why are you here?" asked the trembling Rozanam.

"I came to see your face for the last time!" cried the wretched man, stretching agonizing arms towards her.

"You turn away; you shudder!" he cried. "But for your love I have killed Michel!"

"You have done that?" screamed the girl. "You have murdered Michel? O, God have mercy on his soul?"

She sank to the ground moaning, shuddering convulsively. As Adelard watched over her a change passed over her face. She sprang to her feet with a laugh that pierced the marrow of the bones. Putting up her finger she cried:

"Do you hear them, 'mon ami'? They are laughing for our wedding!"

Her staring eyes strained upwards to where the birds were wheeling over the water and sounding their dreary night cry. A look of trouble passed over the pallid face.

"Hush, Michel!" the girl cried. "There is something the matter! The cry of the loons is like the souls of the dead asking for prayers."

With a scream of terror she fled into the shadows.

From that time forward nothing whatever was heard of Adelard, and only vague rumors attached the crime to his name. Rozanam was never able to tell of the confession he had made to her, for her reason did not return. Harmless and gentle she wandered beside the lake, asking passers-by if Michel was coming with his boat. During the summer and autumn it was her chief occupation to follow the movements of the loons, pointing after them with her finger, which had grown so unnaturally white and slender. She laughed gleefully when the birds rose joyously into the sunlight air; or moaned with pain when, after nightfall, they winged their flight over the lake with mournful clamor.

POPE PIUS XI.

EULOGIZES WORK OF ST. PHILIP NERI

Rome, March 30.—His Holiness, Pius XI, in order to show his paternal interest in the preparations for the celebration of St. Philip Neri's Centenary which occurs in May, has sent the following letter to the President of the Committee:

"Our beloved son, Prince Don Camillo Francesco Massimo:

"If our immortal Predecessor, Benedict XV, of venerated memory, so opportunely directed a word of encouragement to that illustrious Committee in charge of the festivities of the Third Centenary of the Canonization of St. Philip Neri, it is not less just that like sentiments of paternal satisfaction and of legitimate joy should be expressed by Us, who have been transferred by Divine Providence to the Chair of Peter from the See of St. Charles and Frederick Borromeo, both ambassadors of most tender bonds with the Apostle of Rome, whom We cherish with an especial affection.

"Not less than the late lamented Pontiff, called by the Lord to solemnize this most happy festivity among the rejoicings of the angels, do We rejoice because of this great and pious event of three centuries ago, and We congratulate the Roman Committee not only on the program with which they intend to make solemn and worthy commemoration of it, but on the zeal with which they have brought into strong relief the humble and grand figure of the glorious master and father of Roman youth, in whom are united in such wonderful and supernatural harmony severe and rigorous austerity with the most sweet and gentle amiability and angelic charity.

"With all Our heart We extend wishes that in the coming festivities, centered about the Urn of the Saint surrounded by new glory and new splendor, all the people of Rome, and particularly the valiant legions of Catholic youth may participate, thus bringing about a powerful awakening of piety and of faith, in a particular manner, may these festivities constitute, through the efficacy of the intercession of this great Saint, a strong bulwark to inundate the corruption and incredulity which the scourge of War has left as a sad heritage, and be to afflicted humanity the dawn of that true and lasting peace which rests only on a life truly and entirely Christian.

"With such auguries, We implore from God an abundance of heavenly favors on the entire Roman Committee, and in token of the same, We impart with particular paternal affection to you, Lord Prince, who are the splendor and the soul of the Committee, the Apostolic Benediction, also to the members of your Committee, to the good Fathers of the Oratory, to the members of the Secular Oratory and to all pious souls who in any manner whatsoever shall contribute to glorify God

in the exaltation of the glorious champion of the Faith, St. Philip Neri.

From the Vatican, March 8, 1922. PUS PP. XI."

OPENING OF URN

The solemn ceremony of opening the old urn containing the sacred body of the Saint took place recently in presence of the ecclesiastical authorities and Fathers of the Oratory.

In the years 1688 and 1639, the Fathers of the Oratory, desiring to secure the holy relics from any possible chance of molestation from those who wished that they be divided and transported to various churches, decided to enclose them in an iron casket with the idea of permanently sealing them. However, they left in the cover eight small holes quite open, so that it might be possible to see the relics at least under a disadvantage.

Into these holes, during the centuries, a great deal of dust naturally penetrated and also other minute substances.

Recently, this iron casket was removed from its shrine beneath the altar of St. Philip, and carried into the chapel of the Saint, where it was opened with fitting solemnity.

Two large pieces of iron had been closed by means of a filtration of bronze made at the moment of closing, which necessitated great and patient labor before the casket could be taken apart.

But finally the sacred relics were uncovered, and the venerated body appeared in another casket lined with crimson velvet, but so covered with dust, cobwebs and other foreign substances that it was at first wholly unrecognizable.

In presence of a Commission deputed by the Eminent Cardinal Vicar, the certification of the body took place.

The body was found in exactly the same condition described in the recognition of 1638. All admired the perfect conservation of the thorax where the skin was still intact as also the knees, the arms and even the hands. The sacred feet preserved the skeleton bones covered in various portions with flesh, and all amazingly well preserved.

All those present fell on their knees praying with lively devotion to the Saint for whom God had wrought such a miracle of His Grace.

PARCHMENT IN URN

In the Urn was found the following parchment with Latin inscription as follows:

"The Body of Saint Philip Neri, Founder of the Congregation of the Oratory, forty-four years from the day of his death, preserved incorrupt by the Divine virtue, exposed to the eyes of the faithful and by his beloved sons in Christ placed beneath the altar for perpetual sepulcher. In the year 1639, Pope Urban VIII., the 17th Ides of April."

The names of witnesses are appended to the parchment, among them being thirty-one members of the Congregation of the Oratory.

STUDY TOUR FOR BOYS

About the best thing a father can do for his boys is to encourage them to travel and see something of the world, before they become too keenly engrossed in commercial life. Travel is a great Educator—it enriches the mind and fits the youth to better fill his place in life.

A normal boy is an observant—he assimilates and retains knowledge. Travel gives him his opportunity—it fits him for every phase in life.

A tour of Europe is at present being organized under the personal supervision of Mr. T. H. Matthews, M. A., (Oxon) Assistant Professor of Mathematics, McGill University, and late Instructor—Lieutenant, Royal Navy. In addition local guides will be secured to conduct excursions and give lectures on the artistic, historic, literary and economic significance of the sights seen and the places visited.

A most carefully planned and interesting itinerary has been arranged including visits to Montreal, Liverpool, Chester, Stratford-on-Avon, Oxford, London, Paris, Versailles, Fontainebleau, Rheims, Lyons, Marseilles, Cannes, Nice, Monaco, Mentone, Genoa, Pisa, Rome, Naples, Sorrento, Capri, Pompeii, Vesuvius, Florence, Venice, Trent, Innsbruck, Munich, the Passion Play at Oberammergau, Nuremberg, Mayence, the Rhine, Cologne, Brussels, Louvain, and Ostend, returning through London and Liverpool.

This exceptional tour starts from Montreal on Saturday, June 24th, calling at Quebec, by the splendid White Star Line steamship "Canopic" (12,100 tons). A period of approximately two months will be occupied by the tour as by the itinerary the return trip is made from Liverpool by the fine steamship "Regina" (16,500 tons), arriving at Montreal on August 26th.

The arrangements for this tour are most complete and the charge which is a minimum one covers everything in the way of transportation, hotel accommodation with three meals a day, transfers, sight-seeing fees, in brief all necessary travelling expenses for the entire tour.

Apply to any agent of the Canadian National Railways for further particulars.

It belongs to human nature to hate those you have injured.—Tacitus.

FAVORS VIVISECTION

Cardinal Dougherty is not among those opposed to vivisection, which, on the contrary, he favors if not involving cruelty or needless pain to animals on which it is practised. The Cardinal's views on the subject are given in a letter which he wrote to the Society for Scientific Research before he sailed for Rome.

This letter has since been published in the Journal of the Society, whose members are surgeons of Harvard, Yale and Princeton universities.

Cardinal Dougherty's letter is as follows:

"Having been asked to give an expression of opinion on the subject of vivisection, I deem it needless to say that, with you and all others opposed to cruelty of whatever kind, I deplore any abuse of vivisection that may cause unnecessary pain to lower animals. Just as actually conducted for the advancement of medical research, vivisection seems to me not only unobjectionable but even praiseworthy.

"Since the invention of anaesthetics and with the use of antiseptic methods it has become practically painless. Animals used for experimental purposes are well fed and sheltered and in many respects better off than those in a state of nature or in subjection to work.

"According to the law of nature the lower species of creatures exist for the higher. The clod of earth supports the plant. The vegetable kingdom supplies the wants of the animal. The brute animal and all other inferior things are for the good of man, who was made directly for the glory of God. Man, then, may use all inferior things for his own benefit.

"If, then, to restore health, to prolong life and even to seek pleasure, it is permissible to inflict pain and death upon inferior forms of animal life, why may not the scientific man, for the common good, experiment on lower animals? Animals themselves owe to vivisection a great debt. Epizootic diseases, like anthrax, swine fever, chicken cholera, silk worm disease, cattle tuberculosis, which in the past caused untold suffering to animals, have been brought under control by the experiments of vivisection."

"The moment anybody is satisfied with himself, everybody else becomes dissatisfied with him."—Sir J. Malcolm.

She rests while Sunlight works

Sunlight—the world's purest and most famous laundry soap—washes clothes snowy white without rubbing or boiling.

In Sunlight is a blend of pure cocoanut and palm oils. We use no "fillers" or cheap, impure ingredients which harm the clothes and hands. Purity, quality, economy and efficiency go with Sunlight.



LEVER BROTHERS LIMITED Toronto, Ont.

Decorate to Match the Fabric

Beautiful walls that not only harmonize with the colors, but actually resemble the texture of your furnishings, can be had by decorating with Opaline Effects.

They are easily and quickly put on. All you need is

CHURCH'S COLD WATER Alabastine

A Wall Brush and Sponge

For those who prefer plain tints, Alabastine is the ideal wall covering.

5-Lb. Package.....75c Send for booklet—
25-Lb. Package.....40c *Alabastine Opaline Effects.

For sale at all Hardware and Paint Shops.
The Alabastine Co., Paris, Ltd.
Paris, Ont. 41 Winnipeg, Man.

To You at Cost

FREIGHT PAID

a PIANO GUARANTEED FOR 20 YEARS

These pianos were made up for Europe—made to the European standard—two inches short of the Canadian measurements in height. They are masterpieces of Canadian workmanship, specially made for the Export trade to compete with the best of the European instruments. Everything in them is the very best that money can buy—wood, wires, hammers and keys.

Because they are two inches shorter than the regular sized Canadian pianos, the dealers cannot place them on their floors and sell them to advantage, apart from the fact that the two inches difference cannot be repaired, and in 20 years of use it is a distinct advantage.

These pianos must be turned into money at once, and we are offering them at bare cost price—either for cash, or easy payments—offering you the best piano ever made in Canada at what would cost you to buy a cheap second-grade instrument—a piano that the manufacturers guarantee unhesitatingly for 20 full years—an instrument you will be proud to have in your home and delighted to play on. The sounding board is rounded like in that of a violin, and is built of the very best, violin wood, obtaining resonance.

Write us for full particulars. The price is so low that we cannot publish it too much for their pianos. No good piano could be built to sell for the price we are asking, and the moment these pianos are sold the sale will be closed.

This is the opportunity of a lifetime to get a good piano at a very low price and we will sell you either for cash or on special easy payments. These pianos must be moved and we want to make it easy for you to buy one. Write us for the particulars, and when you decide to buy, tell us then how you would like to pay.

Do not delay a single day. We do not want to have to write and tell you that the pianos are all sold. Write us now and we will send you the full information, and as soon as your order comes in, we will ship you one of these splendid pianos, guaranteed for 20 years, packed to reach you safely and all freight charges prepaid.

And with it goes a PIANO BENCH ABSOLUTELY FREE

If you are amongst the first to write in. We have a number of very beautiful benches, designed to match the pianos, for which in the ordinary way we get \$15.00. We will send you one of these with your piano without a cent of extra cost. We are offering these FREE to move the pianos quickly. Don't be disappointed by being too late. Fill in the coupon now.

Your Opportunity is HERE

Messrs. J. A. McDonald Piano & Music Co., Ltd., Halifax, N.S. (Dept. B.)

gentlemen—Please send me full information regarding your special offer of 22 pianos at cost price. It is clearly understood that this does not obligate me to buy or to do anything else. I merely want full particulars.

Name.....
Address.....
Town.....County.....

Newfoundland Representative: Gerald S. Doyle, St. John's

DIAMONDS—CASE OF CREDIT

Be sure you are getting the best stock of Diamonds. We guarantee to save you money.

JACOBS BROS. 15 Toronto Arcade

1000 ROOMS

Each With Bath

20% of rooms at \$2.50	11 31 11 31 11 31
25% of rooms at 3.00	11 31 11 31 11 31
30% of rooms at 3.50	11 31 11 31 11 31
35% of rooms at 4.00	11 31 11 31 11 31
40% of rooms at 4.50	11 31 11 31 11 31
45% of rooms at 5.00	11 31 11 31 11 31
50% of rooms at 6.00	11 31 11 31 11 31
AND UP	

Enjoy Your Stay in CHICAGO

IN THE HEART OF THE LOOP convenient to all theaters, railway stations, the retail and wholesale districts, by living at the

MORRISON HOTEL

THE HOTEL OF PERFECT SERVICE
Clark and Madison Sts.
The Home of the Terrace Garden
CHICAGO'S WINTER RESTAURANT

FREE

to wives and mothers of Drunkards a trial treatment of the wonderful Egyptian cure, SAMARIA PRESCRIPTION. Not an experiment but a proven remedy, used by thousands who claim it to be the only real cure for drunkenness! Science proves that drunkenness is a disease—not a habit. Prohibition legislation cannot cure the unfortunate victim. What he needs is medicine which will make liquor so distasteful that he will hate it, and which will at the same time build up his health. SAMARIA does all this and more. It brings happiness to homes made utterly miserable through drink. SAMARIA is tasteless and can be given in tea, coffee or food with or without the knowledge of the patient. For a liberal trial treatment, send three cents to cover postage.

SAMARIA REMEDY CO.
Dept. Q, 142 Mutual St. Toronto

FITS

Send for free book, giving full particulars of Trench's world famous preparation for Epilepsy and Fits—simple Home treatment. Over 20 years' success. Testimonials from all parts of the world; over 100,000 cured. Write at once to **TRENCH'S REMEDIES LIMITED**, 2107 St. James Chambers, 79 Adelaide St. E., Toronto Ontario.

GIN PILLS

FOR THE KIDNEYS

THE WORLD'S BEST PREPARED KIDNEY AND BLADDER TONIC

300 R.

LONDON OPTICAL CO.

Have Your Eyes Examined

Dominion Savings Building Phone 6188
Richmond St.

Summer Camp

For Catholic Boys

Under Personal Direction of the Christian Brothers, Lake Simcoe Beach, Ont.

Swimming, Boating
Fishing, Hiking

An ideal place for your boy. For further particulars, address:

REV. BROTHER ALFRED
575 Jarvis Street Toronto, Ont.

ST. JOSEPH'S HOME of the SACRED HEART

Hospice for Ladies
Old Gentlemen and Couples

The institution is situated in the nicest part of the City of St. Catharines, and is a Chapel in the Home, every day Holy Mass, Moderate Terms.

For particulars apply to the Mother Superior, 78 Vate St., St. Catharines, Ontario, Canada. In charge of the Carmelite Sisters, D.C.G.

F. E. LUKE

OPTOMETRIST AND OPTICIAN

167, YONGE ST. TORONTO
(Upstairs Opp. Simpson's)

Eyes Examined and Glass Eyes Fitted

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, L.L.D. Editors: Thomas Coffey, L.L.D. Associate Editor—H. F. Mackintosh. Manager—Robert M. Burns. Address business letters to the Manager. Classified Advertising 15 cents per line. Remittances must accompany the order. Where Catholic Record Box address is required send 10 cents to prepay expense of postage upon replies. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed. The Catholic Record has been approved and recommended by Archbishops Falconio and Sheil, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 219 Main St., and John J. Dewar. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. In Montreal single copies may be purchased from J. Milloy, 21 St. Catherine St. West. In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 141 Nicholas St. The following agents are authorized to receive subscriptions and canvass for The Catholic Record: General Agents—M. J. Hagarty, Stephen V. James, George J. Quigley, Clarence A. McIntyre, Resident Agents—Elio Brizio Saunders, Sydney; E. B. Costello, 16 Pender St. West, Vancouver; B. C. H. Chamberlin, Ottawa West; M. J. O'Brien, 232 St. James St. Montreal; Mrs. Edward McPike, 224 Martin Ave., Rimwood; "Whispering Man," John P. O'Farrell, St. Leonard St., Quebec City.

LONDON, SATURDAY, MAY 13, 1922

THE POPE'S LETTER

The world has awaited with the greatest anxiety the successful outcome of the Genoa conference. After many weary weeks the problems confronting the representatives of the nations are, apparently, at the present time as far from solution as at the beginning. That such should be the case is not at all surprising, when we consider the nature of the difficulties and the intensely human means employed to overcome them. The difficulties are those which exist between debtor and creditor. The creditor demands payment for money loaned; the debtor denies the debt or at least pleads inability to pay. Added to these there is the difficulty which arises from the different ideals of government.

To solve these difficulties the nations have sent representatives who, for the most part, are actuated by motives that are by no means altruistic; motives which tend to place their respective nation in the most favored position. And yet, notwithstanding the ability and greatness of the representatives, the success of the conference is still in doubt. And, while they are wrangling, famine stalks unchecked in the East; unrest and dissatisfaction are increasing daily; the whole world is destabilized.

It is in the midst of this confusion that the Holy Father, animated by the desire that such an illustrious assembly should not meet in vain, issued through the Cardinal Secretary of State, to the whole world a Letter wherein he lays down the means by which the conference may come to a successful end, the incalculable blessings that will result from its success, and the deplorable consequences of its failure.

To quote the words of Mr. Lloyd George it is a "remarkable document." Couched in terms that clearly show that the Holy Father speaks from a heart yearning with love for all mankind, this document is, indeed, "a great encouragement to the Christian powers assembled at Genoa." Justice and charity are the principles which are suggested as the means for overcoming the obstacles of the conference. Justice demands that all just debts must be paid; charity tempers justice, so that the payment of the debt may not entail too great a hardship on the debtor.

If the decision of the conference is based on these principles, the world can immediately begin its reconstruction without the ever present fear of another disastrous conflagration. If on the other hand justice and charity are not the basic principles of peace, but selfishness and policy, the conference may arrive at a peace which, however, can only be temporary and, in consequence, the world will live in continual dread of the time when a worse and more dreadful catastrophe than the late War will fall upon the nations.

The only justification for war is to preserve peace and freedom. If then in the peace conference the seeds of future wars are sown, the late War will have been fought in vain. To avoid this calamity the conqueror, as the Holy Father points out, must act with justice tempered with charity; the conquered, act in the same way. It is only thus that future conflicts, as far as possible, may be avoided. The Holy Father considers chiefly the urgent needs of humanity.

While the representatives of the nations are discussing terms of peace in dollars and cents, he calls attention to the deplorable condition of the people of the East. After years of disastrous warfare, and internecine strife, they have been unable to provide the necessary food for their support. In consequence famine stalks the land, epidemics are rife and the population is being decimated. What is money in comparison to human life? The means of wealth by which to buy food and bring back normal conditions to these peoples is at their very doors, but owing to the unsettled condition of the world it is not available.

The Holy Father raises his voice in behalf of these peoples, who, although not in communion with the Holy See, nevertheless appeal to his paternal heart. In graphic terms he pictures the desolation and suffering caused by the terrible scourges of war and famine and pestilence among these peoples, implicitly urging the conference to hasten their deliberations so that relief may be afforded them.

Surely the appeal of the Holy Father in behalf of all Christendom will be listened to and acted upon without delay. The world is weary and in no mood to await indefinitely for a solution of the difficulties that stand in the way of permanent peace. If the delay is too long, the disastrous consequences mentioned in the Letter of His Holiness may come upon the world sooner than anyone can anticipate. It requires no prophetic vision to predict the outcome of such a calamity. The world would become a chaos. The only means by which this can be avoided is that pointed out by His Holiness, namely, that the representatives of the nations be actuated by the principles of justice and charity. The entire success of the conference depends upon the spiritual reconciliation of the nations and this can only be effected by applying Christian principles for the solution of the great and difficult problems confronting the conference. The Pope's Letter is, indeed, a remarkable document and the comment of Premier Lloyd George upon it, shows, at least, what his opinion is in regard to the views expressed by the Holy Father, and if the other delegates are of the same opinion as Mr. Lloyd George the world may look for a speedy and successful outcome of the Genoa conference.

Mr. Lloyd George, commenting upon the Letter, said: "I cannot say how pleased I am at this remarkable document, nor could I exaggerate the terms in which it is couched. The Pope speaks with first-hand knowledge of conditions in Eastern Europe, and I feel that so clear and definite a pronouncement by the Holy See in favor of peace with Russia is a great encouragement to the Christian powers assembled at Genoa."

ARMENIAN CATHOLICS

Right Rev. Mgr. Mighirian, representative of the Armenian Hierarchy, paid the CATHOLIC RECORD a visit the past week. The Monsignor is travelling in the interest of the Catholic Armenians who suffered so cruelly at the hands of the Turks during the War. It is a harrowing picture that he draws of the cruel persecutions and terrible sufferings of his compatriots. Bishops, priests and laity have been butchered; their churches have been sacked and razed to the ground; their lands have been laid desolate. In consequence the Armenian nation is in want and it is to solicit aid for his countrymen that Monsignor Mighirian is travelling through America.

His Grace, Archbishop McNeil, has given him the following letter:

Head of Wellesley Place, Toronto, January 22, 1922. To whom it may concern:— The bearer, Monsignor Mighirian of New York, is personally known to me, having been a fellow student in Rome. He is an Armenian and at the request of the Armenian Patriarch of Constantinople, he solicits alms in aid of an oppressed and suffering people. During the War seven Catholic Armenian Bishops and more than a hundred priests were killed by the Turks. Their churches and their institutions are in ruins. It is a worthy cause and I commend it to the charitable disposed.

(Signed) N. McNEIL, Archbishop of Toronto. To those who are charitably inclined and who wish to aid the

cause of suffering Armenia, the address of Monsignor Mighirian is: Monsignor Mighirian, Franciscan Missionaries of Mary, 223 E. 45th St., New York, N. Y.

CORPORATIONS AND THEIR SINS

By THE OBSERVER

I have remarked upon the necessity there has been and to some extent is yet, for doing business under the corporation system. There is nothing inherently vicious in the forming or the operating of a corporation. Before the commercial or industrial corporation came into existence, there was the municipal corporation, which we have yet, and always will have. The people who reside in a certain community desire to act as a body; and the Legislature forms them into a body; gives them a charter and a name; defines their powers as a body; imposes on them as a body certain liabilities and duties. They are then a corporation. They do business in their corporate name. Their council, chosen by themselves, are their board of directors. No one says that the municipal corporation is vicious in its nature or in principle. We simply could not get along without it. And those who are inclined to condemn the commercial and industrial corporation without measure should reflect that the municipal corporation is in many cases more corruptly and more inefficiently managed and conducted than any other kind of corporation; the people are plundered; money is wasted; the worst results are got where good results are possible and easy; and yet no one speaks of the municipal corporation as in itself an evil thing.

The most noticeable difference between the municipal corporation's position in public esteem, and that of the commercial or industrial corporation is, that the latter is beginning to have a rival in the co-operative society; while the former has as yet no rival; and in the nature of things cannot have any. The municipal corporation must, so far as can now be seen, remain; whilst the commercial or industrial corporation, so far as can now be seen, need not remain, and probably will pass. The municipal corporation, in its very nature, is co-operative; all the individuals of an incorporated community are co-operators; in the nature of the case they can be nothing else. On the other hand, the business corporation (to shorten the term), is not co-operative in principle. Its shareholders, of course, co-operate with one another to some extent; but it is not founded on the co-operative principle, under which principle the purchasing customers, those who buy the manufactures or the stock-in-trade, share the profits of the very same sales in which they are the buyers.

But I shall go into that difference later on. Today, I want to remark upon some of the things which have brought the present business corporation into disfavor and disrepute; apart altogether from the general advantages or disadvantages of the corporation system and of the co-operative system.

I have spoken of the watering of stock. Watered stock is stock for which nothing, or very little, was given by those who first got it. A corporation may become loaded up with stock for which the company has got little or nothing. Then, if the company is to pay dividends on this watered stock, the price of its goods must be kept up. It is obvious that when there are a number of companies in competition, and they are all loaded up with watered stock, there is a strong inducement for them to make an illegal and immoral agreement to keep up prices; or even to unite or merge, and to put their affairs in the hands of a few men; giving to those few men power that a Czar of other days would not have disdained to borrow.

That is bad enough; but mergers have not always even that poor excuse for their formation, but are made for the purpose of issuing large amounts of watered stock as a sheer campaign of plunder. The design of a dishonest merger may be to keep up, or put up prices; or to water stock; or both. In cases where stock is watered in a merger, the books of the company usually show something for the stock; and it often turns out that the property shown against the issue of stock is worth much less than the amount of stock it is supposed to represent and to justify. The difference is water.

Corporations have often plundered the public by means of excessive prices. They have often plundered the public by means of excessive concessions made to them by careless or dishonest politicians. They have often plundered their own shareholders by wrecking tactics. It is not quite accurate, I suppose, to speak of a corporation's plundering itself; it looks like a contradiction in terms. But what I mean is, that the management of a corporation, when unscrupulous, may, and often does, not only prove a curse to the public, but even to its own shareholders.

Wrecking of corporations proceeds on many lines. It often has its beginnings in the very formation of the corporation, in the very matter to which I have alluded; the watering of stock. A company loaded up with watered stock is in a position that is favorable for wrecking schemes. Wrecking of corporations is a financial operation. A load of stock; a load of worthless property; a load of high salaries; all these things may enter into the wrecking of a company, when such wrecking is planned. The wrecking may be total or partial.

NOTES AND COMMENTS

WHILE a Toronto Methodist minister was busying himself in stirring up anew the fires of sectarian rancor against Catholics, and imputing pro-Germanism and what not to their Church and its Head during the late War, the British press almost without exception, and especially its weightier element, was revising its hasty war-time judgments, and seeing things in a truer perspective. What the Toronto firebrand thought or said is of little consequence, but the conclusions to which a wider vision and more matured reflection have led these leaders of public opinion in the Old World, merit, as they will receive, the respectful attention of all men. It may not in the present juncture be amiss to make a few citations, all of them being occasioned by the death of the late Pope, Benedict XV.

THE MANCHESTER GUARDIAN: "He was one of the great neutrals of the War, and in that character made efforts to procure peace, although the tempers of the principal peoples to whom he appealed doomed his efforts from the start." London Daily Chronicle: "His policy during and after the War preserved the moral prestige of the Papacy, and entitles him to a notable place in the long roll of its statesmen." London Daily Telegraph: "To many observers the Papacy appeared in the War to lose the greatest opportunity it was ever likely to have. To others—and they are a growing number—the attitude of Benedict XV. during the War seems to bear the stamp of impartiality and wise statesmanship."

LONDON EVENING NEWS: "Never was a Pontiff given a more delicate task than that which was placed on the shoulders of Benedict XV. during the Great War. Millions of people who acknowledged him as their spiritual father were arrayed against each other, and diplomats on both sides strove to influence him for their own countries' advantage. Unreasonable Catholics among the Allies called him pro-German because he did not denounce German aggression; German Catholics called him pro-Ally because he advocated mercy for sufferers in the occupied areas of Belgium and France. The truth is that in matters of policy he was resolutely and effectively neutral. Whatever his private opinions may have been (and these were certainly not pro-German), he confined his official actions to helping the sick, the homeless, and the prisoners of every nationality."

LONDON TIMES: "Looking back in calmer, times on those days of national suffering and national passion, it has become easier to admit the difficulties with which he was faced, and to remember the good which he tried to do, and the great positive service which he rendered to the prisoners of all the warring nations." Birmingham Post: "One thing is certain—the charge that he kept silent and did not condemn the War and its excesses, and do all that was in his power to stop the strife, is false. He cannot be accused of not obeying the injunction—clama ne

corres; for he cried out, in language of grief and denunciation, from the day of his accession onwards."

FINALLY the following from London Truth may be taken as a summing up of the considered verdict of almost the entire British press: "In this country we get few opportunities of judging the character and qualities of Popes, but everything we know about Benedict XV. justifies the high esteem in which he was held in his own Church throughout the world as at once a godly man and a real ecclesiastical statesman. He will long live in history as the Pope who piloted the Church throughout the Great War. . . . It is to the credit of his diplomacy that the Papal attitude during the War offended nobly, and it is to the credit of his Christianity that he made a great effort to secure peace at the first real opportunity. . . . In return for all the sacrifices and losses of the last fifteen months of the War, I wonder what we and France can show today which we could not have obtained had we listened to Benedict XV. in August 1917?"

THERE is, unhappily, an element in the world that never unlearns anything, and never forgets anything,—whose judgments, conceived in malice and born in ignorance, are consistently dedicated to the perpetuation of discord among men. Of such is the sectarian delirium referred to at the outset, and which, being but a piece of gratuitous impertinence into the bargain, calls for no further notice at anybody's hands.

BOY LIFE

SUMMER TRAINING CAMP

Information has recently come to hand regarding the Summer School for Scoutmasters which will be held at the University of Notre Dame, Notre Dame, Indiana, beginning July 5th and ending July 15th, 1922. Within the last two years there has been a rapid extension of the Scouting programme in Catholic institutions. Local pastors have felt the need of trained Scoutmasters for their troops and many parishes have been unable to start troops because of the lack of trained leadership. The University of Notre Dame in co-operation with the Boy Scouts of America and the National Council of Catholic Men, is offering for the second time in its "Scout Leaders Training Camp," an instruction school designed to meet this deficiency by giving young men an intensive training for a period of ten days, preparing them for this work.

The school will take the form of a camp, where the students will live on a beautifully wooded knoll, on the shores of St. Mary's Lake. Every detail of modern camping experience will be followed out, at the same time that the courses of instruction are being given. The camp offers an unusual opportunity for a very pleasant and very profitable vacation, and the work of the school will be conducted along lines to insure the benefits of health, by living in the open and following a daily programme made up for the most part of outdoor activities.

The daily routine will contain a certain amount of formal instruction whereby the students will become acquainted with the principles of the Scout programme, the essential factors in Scoutmastering, how to organize troops and patrols, how to plan programmes and conduct troop meetings, how to arouse troop competition in contests, and methods of understanding and handling boys. Scoutcraft will also be an integral part of the programme, including instructions in life-saving, swimming, first-aid, signalling, tracking, use of knife and axe, star and bird hikes, outdoor cooking, map reading; in fact, practically all tests and requirements for the rank of first class Scout.

In addition to the specialists available from the University faculty, practical Scout Leaders from nearby Scout Councils will take part in the instruction and at least one day will be spent in one of the Scout Camps near South Bend, Indiana.

Frequent Communion and daily attendance at Mass, followed each morning by a short chapel talk by the camp chaplain or one of the priests from the University, will instil a spiritual note into the day's work which will pervade it throughout. The students will also be free

to attend Benediction every evening in the University Chapel.

The Executive Officers of the course and the members of the Faculty of the University who will be connected with the Camp are as follows:—Rev. James A. Burns, C. S. C., Ph. D., President; Rev. Joseph Burke, C. S. C., Ph. D., Director of Studies; Rev. Ernest Davies, C. S. C., Registrar; Rev. John C. Cavanaugh, C. S. C., D. D., Member of the National Council, Boy Scouts of America, Camp Chaplain; Rev. W. F. Cunningham, C. S. C., Ph. D., Head of the Department of Education, Lecturer on the Psychology of Boyhood; Judson P. Freeman, Ass't. National Field Director, Boy Scouts of America, Director of Camp School; P. W. O'Grady, of the National Council of Catholic Men, Associate Director; Dr. F. J. Powers, M. D., University Physician, Lecturer in First-Aid, Sanitation and Hygiene; Dr. C. A. Lippincott, Director of Co-operating Department of the Studebaker Corporation, Camp Fire Talks; Rev. Emil De Wolf, C. S. C., Professor of Astronomy, Star Instructor; K. K. Rockne, Head of the Department of Physical Education, Games Instructor; Burton W. Scheib, A. M., Head of the Department of Agriculture, Trees, Flowers, and Nature Hike Instructor; Brother Alphonsus, C. S. C., Bird Hike Instructor. Judging from reports on last year's camp we thoroughly recommend this course of instruction for workers with boys, and for other young men who might be otherwise interested in boy welfare. Those satisfactorily completing the prescribed course will at its close receive a certificate issued by the Department of Education of the University with the approval of the National Council of the Boy Scouts of America.

Each student should bring a complete outfit of personal articles for camp life, hiking shoes, stockings, breeches, khaki shirts, swimming suit, toilet articles, towels, soap, etc. The camp fee for administration, instruction and equipment will be Ten Dollars (\$10.00.) In addition to this, there will be a charge of Fifteen Dollars (\$15.00) for meals during the period. No other expenses need be incurred.

During the past few years the need for trained boy leaders has become exceedingly great. Most alluring positions are offered for certified boy workers. The demand for these trained experts has become so great that the position of boy worker is now looked upon as a teaching profession (as teachers of the boy's leisure time) and in most well-organized communities ranks equal with the professions of Medicine and Law. It is undoubtable worthy of any young man's best efforts.

The enrollment of the Camp this summer will be limited to one hundred, and those desirous of following the course should make application at once and send check or money order for camp fee (\$10.00) in advance, addressed to: The Registrar, Scout Leaders Training Camp, Notre Dame, Indiana. Any other additional information can be had upon application to the above address, or to the Catholic Boy Life Council, 67 Bond Street, Toronto.

DISAPPROVES OF KU KLUX

Washington, D. C., April 29.—Unequivocal repudiation of the Ku Klux Klan is expressed by President Harding in a letter which he has sent, through his secretary, George B. Christian, to Mrs. Frank L. Applegate, 615 South Oakdale avenue, Medford, Oregon. Mrs. Applegate had written to President Harding to inquire whether a speaker who appeared in Medford and announced himself as a representative of the Ku Klux Klan had authority for the statement that Mr. Harding "was friendly to the organization."

Replying to Mrs. Applegate's inquiry, Secretary Christian says:

You may be very sure that any statement of the President's interest in or approval of the Ku Klux Klan is a complete and egregious misrepresentation of the President's attitude. In some quarters it has been even represented that the President is a member of this untrue, but the fact is that the President heartily disapproves of the organization and has repeatedly expressed himself to this effect.

Yours sincerely, (Signed) GEORGE B. CHRISTIAN, JR., Secretary to the President.

Exclusion of members of the Ku Klux Klan from the National Guard of Oklahoma is the object of a general order which Governor J. B. A. Robertson has issued to all officers

of the State's military organization. It is expected that Governor Robertson's example will be followed by the governors of other States in the South. Governor Robertson's order declares that there is no room in the Oklahoma National Guard for any officer or man who owes an allegiance to any power, secret organization or society that might become arrayed against the United States or the State of Oklahoma and its laws.

MATERIALISM OF SPIRITISM

CHIEF CONTENTIONS OF CONAN DOYLE ARE NOT SUSCEPTIBLE OF SCIENTIFIC PROOF

By Rev. Johan Liljencrans, D. D., Ph. D. Author of "Spiritism and Religion"

Sir Arthur Conan Doyle, famous for his thrilling, fanciful tales of Sherlock Holmes, has come to the United States to teach the new Religion of Spiritism which he, like other Spiritists, claims is founded on scientific evidence and contains a message to mankind superior to that of Christianity. That such a master of style and of imagination will thrill his hearers is beyond question. But what of his Religion? He appears to have a conception of the future life which is that of most spiritists. In the writings of Sir Oliver Lodge as well as in those of Sir Arthur Conan Doyle there is a well marked tendency to make the future life as material as possible. When a person dies, according to these authors, he passes into another "sphere" where he finds himself in a body and in quite earthly surroundings. "People live in communities, and the male spirit still finds his true mate. Nations are still roughly divided from each other. . . . the spirits have the use of an excellent reference library." It is curious that sex love should still persist, yet the reproductive function be abolished. That the spirits drink whiskey and smoke cigars may be a consolation to some, but since an individual in the new life remains as he was in this, and we therefore shall have to associate with cannibals, pickpockets, lunatics, and rent-hogs in the "beyond," it is difficult to see how the spiritistic kind of survival could at all be desirable. It is plain that the spiritistic conception of a future life not only has nothing in common with, but is diametrically opposed to the Christian conception with which we are familiar.

NO SCIENTIFIC PROOF

First of all, let us disabuse ourselves of any notion to the effect that proof for spirit manifestations, as alleged by the spiritists, has been furnished by modern scientific methods. There is no such proof. In the past the performance of D. D. Home and later of Eusapia Palladino were quoted as giving evidence of the activity of spirits in our material world, but not only has legitimate science refused to accept the alleged evidence, but in the case of Palladino, who was frequently investigated, it was satisfactorily shown that her phenomena were nothing else than skillfully performed tricks.

Now we hear of the "materializations" observed by the German physician Baron Schrenck von Notzing who has published the results of his investigations in a pretentious volume. At first glance his book may possibly seem to contain formidable data in support of genuine "materialization," but their evidential character disappears with a closer scrutiny. To show the value of Schrenck von Notzing's work it will suffice to mention two circumstances. First, the author purports to give a list of those present at his investigations. But from this list he excludes the name of a physician who criticizes his conclusions and demonstrates that he is in error. This physician, Dr. Mathilde von Kemnitz, has published a booklet in which she not only describes a method by which the alleged "materializations" could have been staged, but tells of highly suspicious circumstances during the sittings and of actually observed fraud, all of which is totally ignored by Schrenck von Notzing. Secondly, Dr. Schrenck von Notzing introduces his chief medium, Ewa C., as a bona fide subject, altogether omitting to mention that this woman at the time of his investigation going under an assumed name, had previously as Marthe Beraud been seized in flagrant fraud at a "materialization" seance conducted by her in Algiers. Having for years deceived and imposed upon her host and benefactor in that country she came to Paris where, assuming another name, she associated herself with Mme. Bisson.

THE TRUSTING VON NOTZING This Mme. Bisson acted as her impressario and was trusted by Schrenck von Notzing to the extent of being permitted close to the "medium" during the sittings without ever having to undergo search for material that might be used for staging the "phenomena." We think that facts of this kind altogether vitiate the bona fide character of Baron Schrenck von Notzing's account. But even apart from this, there is nothing in his records to show that anything took place which would postulate activity of spirits. As a fact, Schrenck von Notzing himself rejects the spirit theory and prefers to think that he has contributed to the discovery of a new force in Nature.

Another modern investigator frequently appealed to for proof of spirit activity is Dr. Crawford of Belfast who not long ago committed suicide. A criticism of his published accounts will be found in the Catholic World for July, 1919. Like so many investigators before him he fails to provide the alleged scientific evidences.

Much of the matter contained in the doctrines of spiritists is claimed to have been obtained by automatic writing. Automatic writing is one of a series of phenomena well known and well understood by psychologists. It does not depend upon spirits of one kind or another. Neurotics and neurotically predisposed persons exhibit automatism of different kinds, that is to say, they show organized reactions such as postural adjustments, gestures, speech, etc., which are involuntary, and by which they give symbolized or overt expression of their neurotic conflict. Such people are often able to perform automatic writing, that is, to write coherently without being conscious of what they write. In such manner they express ideas and impressions which are repressed from or have always been beneath the threshold of consciousness.

MECHANISM WELL UNDERSTOOD

With people of a paranoid makeup the automatic writing frequently assumes different personalities which for the sake of dramatization often parade as departed individuals. The mechanism of this phase of the phenomenon is also well understood by modern psychologists and psychiatrists. A considerable amount of experimental work in this line has given results which favorably compare with those of spiritistic "mediums." It is not astonishing that the latter, and lay people in general who are ignorant of abnormal psychology and psychiatry should interpret the writing as coming from spirits; on the other hand, in the face of present scientific knowledge such a claim is inexcusable in the educated writer or lecturer on the subject. Those interested in the matter should look for an excellent article by Dr. Muhl, a Catholic physician, which will soon appear in the Journal of Abnormal Psychology.

SELF-CREATED DREAMS

The more one hears of the beliefs of Spiritism, the more one becomes convinced that they have their genesis, not in revelations from the "beyond," but in distressed or disordered human minds. Every individual has his goals which he endeavors to reach in life and even to approach them means of incessant struggle. The weak will give up and the strong will tire when obstacles are encountered on their path, and it is human to tarry now and then on the wayside and dream of wishes fulfilled. We all do this in some degree. But under special stresses, or when the organism is weakened by disease, inferior development, or senility, this compensatory or defensive mechanism may become exaggerated in its function, and the individual will dream himself into delusions of a happier existence in which his cherished wishes are fulfilled. He flees from cold and hard reality into a warmer, softer world of fancy of his own creation. This is the psychological mechanism of many forms of mental disease as it is also that of modern spiritistic belief.

FRENCH PRESIDENT PRAISES CLERGY

Paris, April 30.—President Millerand, stopping at La Rochelle on his way to Morocco, has made a speech in which he expressed his esteem for the Catholic clergy and asked for their collaboration in the work of the Government.

During his stay in La Rochelle, Mgr. Eyssautier, bishop of La Rochelle, accompanied by his Vicars General, called on the President to pay his respects and offer the promise of prayers for him.

M. Millerand thanked the prelate in the warmest terms, and added a statement which has just been published in the Bulletin Religieux.

During the War, the French clergy did their duty brilliantly like all good Frenchmen, both at the front and in the rear. It is only justice to recognize that in both places the clergy was an artisan of victory and national unity. The sacred union was, indeed, the principal strength of militant and victorious France, and the clergy had a great part in it. This should not remain purely a historical souvenir. The War over and victory won, it is the duty of all citizens to strengthen ties which united them in that tragic and glorious work, and which will permit them to insure and increase the benefits of peace. The collaboration of the clergy can do much in this regard, and it is in the designs of the Government and the wishes of the President of the Republic that this collaboration should be free and efficacious.

As President of the Council of Ministers it was my duty to introduce a bill which brought about the re-establishment of relations between the Republic and the Holy See, and I feel no embarrassment in saying that while at that time I considered above all the precious advantages which such an act of justice would secure for the foreign policy of France, I did not discount the effects, desirable in every way, on religious pacification at home.

Over the French lands in Northern Africa, which I am going to visit, hovers the figure of a Cardinal, Archbishop of Algiers who was at the same time a great churchman and a great patriot. (Cardinal Lavergne, who urged the Catholics to rally to the Republic). I do not forget that he seconded with great energy the magnificent efforts of the illustrious Pope Leo XIII., and that together they desired to establish the union of French Catholics and legitimate authority and institutions—a just and noble undertaking which the memories of the War, the causes of victory and the needs of peace today render more necessary still.

I thank you, Monsignor, for the just and delicate thoughts to which you have given expression. They do not surprise me coming from you. Kindly believe that they find a sympathetic echo in my own feelings.

Monsignor Eyssautier, deeply moved, could not refrain from saying: "Mr. President, we shall preserve in our hearts, with deep gratitude, the memory of your noble words."

ORDER TO HONOR HOLY EUCHARIST

KNOWN AS KNIGHTS OF BLESSED SACRAMENT

By Peter M. Duane, S. J.

London, Eng.—Two priests in Glasgow were going recently to one of the big foot-ball games between the Celtics, a Catholic team, and the Rangers. One of the priests was a visitor, the other an old parish priest of the city. As they approached the grounds the latter took a small badge which he was wearing inside his coat and placed it out on the lapel.

"This will distinguish me," he said to his companion. "Most of us wear this and you may be sure no Protestant minister does."

They entered the grounds without question, free of charge.

"Most of us wear this." That statement was just about true; the young priests especially have almost all taken to the badge, and worn by the Catholic men and women one sees it frequently in the streets and in the churches of Scotland and England. The badge referred to is the distinguishing mark of a K. B. S., or of an H. B. S.: Knight of the Blessed Sacrament or Handmaid of the Blessed Sacrament. It represents a movement which for the last few years has been growing apace, beginning in England and Ireland, and thence spreading to Italy to Australia, to South Africa, to Uganda, to Canada and the Philippines. Hundreds of thousands of Catholics are Knights of the Blessed Sacrament.

HOW ORDER IS CARRIED ON

The movement was begun and is furthered chiefly by the Catholic laymen and women, to carry on a crusade of increased devotion to the Blessed Sacrament according to the spirit of Pius X.

These forward-looking Catholics call themselves Knights because they offer a chivalrous service to their Lord and God. They give their pledged faith, their word of honor, to receive one a week in the Holy Eucharist their Great Knight-Commander. The Knights of the Blessed Sacrament are not a "confraternity," "guild," or "sodalita." There is an individual service. There are no rules or by-laws or regulations; no regular meetings or monthly dues. A Benedictine Priest-Knight has called the movement "self-propagating, self-reproducing, self-sustaining."

The Catholic young man—or middle-aged or old man for that—becomes a Knight by signing a card by which he promises on his word of honor "to receive the most Holy Body and Blood of my Lord in Holy Communion at least once a week and to observe all the customs of the Knighthood."

This promise he puts into the hands of another Knight and is dubbed by him "Knight." An important point in this, that the promise made upon the individual "word of honor" is in no way binding under sin. It is a question of honor and of individual service. This promise of weekly Communion is the chief factor. Others are: never consciously to pass a Catholic Church without a full salute, and to endeavor to make a Knight's vigil by an occasional visit to the Blessed Sacrament. An important factor in the Knight's activity is "to hand on what he has received by explaining the crusade and by knighting others in receiving their word of honor." Thus does every Knight assure the continued growth of the army of the Great Knight-Commander, Jesus Christ.

"This card is a memorial of the greatest deed that the Knight has done in his life," states the card, the mark of Knighthood. There are Priest-Knights and Religious-Knights. They are the Knight-Commanders; they too sign a card and promise to pray for the Crusade in their Masses and to promote it in their daily activities.

Each Knight receives a badge, the emblem of his Knighthood. It is a neat little cross centering a monstrance with the letters K. B. S., one letter at each extremity. The Knights are not obliged to wear this badge, but most of them do for it helps make known the good cause and further the noble Crusade.

But what of the Handmaids? They are as numerous as the Knights and as ardent. They, too, have their badge—a neat cross, of different cut from that of the Knights, centering a ciborium and host, with the letters H. B. S. at the three extremities and M. at the base. Boys too young to be Knights are from the day of their First Communion, if they so desire it and live up to the promises, Pages of the Blessed Sacrament with their own P. B. S. badge suited to their youth. When they turn thirteen they may be knighted.

APPROVED BY POPE

On January 17, 1917, the K. B. S. were approved and blessed by the late Pope Benedict XV. Four Cardinals and thirty Archbishops and Bishops the world over have heartily endorsed and encouraged the K. B. S. The Catholics of England and Ireland expect to see the army of the Knights of the Blessed Sacrament spread and flourish in the States by that push and enthusiasm which Americans know how to put into everything they undertake.

BRITISH PREMIER AND CATHOLIC CHURCH

By H. C. Watts

London, Eng.—Although Premier Lloyd George is a Welsh Baptist of the stricter sort he seems, on the whole, to have had a strong private friendship for Catholics, and a Catholic can generally be discovered floating around somewhere in the Prime Minister's entourage.

During the recent famous period of political convalescence down at Criccieth there was a small house party at Mr. Lloyd George's private residence, among the members being some famous English musicians who got up a sacred concert for the Premier's behalf. The concert was to have been given in the local Anglican church, but the divine in charge would not hear of it, and so the performance was given in a non-episcopal conventicle. But what emerged from this incident was that the accompaniment was conducted by Dr. Terry, the musical director of Westminster Cathedral, who is a close friend of the Premier.

One of the close friends of the Prime Minister is His Eminence Cardinal Gasquet, who is a frequent caller at Downing Street when in England. Mr. Lloyd George is credited with being an admirer of the Cardinal's many writings, and it has been said that there is not a book written by Cardinal Gasquet that the Premier has not read with attention.

It was to Cardinal Gasquet, too, that Premier Lloyd George is reported to have made his remark that the Welsh people had never really assimilated the Protestant Reformation; a statement that is well borne out by the way the Catholic revival has seized hold of the Welsh people since the restoration of the Catholic Hierarchy in the Principality.

There is something, too, to be gleaned of the Prime Minister's attitude towards the Catholic Church in the famous telegram he sent to Cardiff, on the occasion of the enthronement of Monsignor Mostyn as Archbishop and Metropolitan of Wales. After commenting on the fact that it was a native son of Wales that had been promoted by the Holy See to this high ecclesiastical dignity, the Prime Minister went on to point out that the attempts to secure a Welsh Metropolitanship, which had been conducted at Rome in the twelfth century by the famous Gerald the Welshman, had been conceded by Rome in the twentieth century.

Nor does the Premier seem averse to have a Catholic in close attention upon himself. The most successful of all his private secretaries, Mr. Philip Kerr, who as political private secretary to the British Prime Minister has been very closely associated with his chief in important international political events since 1918, is a Catholic and an old pupil of the Oratorian Fathers at their famous school founded by Cardinal Newman at Birmingham.

There was one sharp passage some years ago in Parliament when the present premier, who was then an ordinary member of the Cabinet, came out very strongly if not on the side of the Catholics, at least in opposition to a certain section of the Anglicans.

The occasion was when the Bill for the Disestablishment of the Anglican Church in Wales was before the House, and one of the members of the Cecil family was heard to speak of such matters as sacrilege and the spoliation of the Church.

At once Mr. Lloyd George leaped to his feet, and with scorn in his every word asked how the House of Cecil came to acquire its vast possessions—for it is a well known fact of history that the Marquesses of Salisbury waxed fat on the plunder of the abbey and monasteries under Henry VIII, and his daughter Elizabeth. Thus were the tables turned on the holders of church lands who spoke of ecclesiastical spoliation.

On the whole Premier Lloyd George is not regarded with favor by Catholics in these islands. In the face of a strong and organized Protestant opposition, both in and out of Parliament, he refused to abolish the British Legation to the Holy See to please a handful of sectaries.

Nor can it be forgotten that it was under the Premiership of Mr. Lloyd George that the Catholic community in the Island of Malta secured self-government, and that special directions were issued to the island legislature at its first session to decree the Catholic religion to be the recognized religion of Malta.

SERMONS CENSORED

RUSSIAN SOVIET ENACT NEW LAWS AGAINST CHURCH

Cracow, Poland, April 17.—According to an article published by the *Ozas of Cracow* the Church in Russia has been placed in a more difficult position than ever as the result of recent Bolshevik laws.

A decree of the Bolshevik government of January, 1922, forbids the teaching of catechism in the churches and in private homes. "The churches," says the decree, "are placed at the disposition of the communities for the celebration of services only." The order states that "course in theology" may be held, but that they may be attended only by "citizens over eighteen years of age, capable of discussing intelligently the instruction given them," and even these courses may not be held without special permits from the Soviet authorities. The decree adds:

"In order radically to prevent any attempt on the part of the clergy to give religious instruction to young people under eighteen years of age, thereby maintaining them in their religious traditions and the worship of God, such instruction will be opposed with all the rigor of the revolutionary laws."

In another decree dated January 3, 1922, teachers and educators are forbidden to discuss religious matters with the children, to explain the meaning of feast days, or to take them to church, under pain of imprisonment.

SERMONS NOW CENSORED

On December 26, 1921, a decree was issued compelling all priests to submit the text of their sermons for censorship.

The policy of the Soviets is the destruction of the Church, and no measure is neglected which will succeed in achieving this object.

According to Soviet laws, a parish has no civil status, and is considered merely as a group of individuals, a sort of committee, or soviet, which must negotiate with the government authorities for permission to use the churches and religious objects, all of which are considered to be the property of the nation.

Some of the Polish Catholic churches, among them the Church of our Lady at the Wiborg Cemetery in Petrograd, refused to comply with these regulations, basing the legitimacy of their resistance on article 7 of the treaty of Riga.

The Bolshevik authorities maintain, however, that article 7 of the treaty of Riga makes exceptions for no churches whatsoever, not even for the Catholics residing within the limits of the Soviet Republic. According to the Soviets, Catholic churches have no civil status, and their property is the property of the nation. The treaty of Riga, they say, makes no exception in favor of the Catholic Church, since article 7, paragraphs 2 and 3, specifies that the churches and religious associations to which the Poles in Russia may belong have the right to organize the interior administration of their church "within the limits of the entire legislation of the country." Consequently, says the Bolshevik order, the law on the separation of Church and State is applicable despite the treaty of Riga.

CHURCH VESSELS CONFISCATED

By virtue of this decision the Soviet authorities have recently ordered all local Soviets to confiscate all gold and silver church vessels and ornaments and all precious stones still remaining in the churches. In addition to this wholesale confiscation, enormous taxes are being imposed on the churches. In Mohilew for instance, the church was ordered to pay a tax of thirty million rubles or submit to sale by auction.

These measures are particularly oppressive when it is considered that all sources of revenue have long since been confiscated, that even the rectories have been seized, and that the priests are obliged to seek homes and support among their parishioners.

CANADA ENTERS FIELD OF FOREIGN MISSIONS

Quebec, May 1.—Announcement of plans for the foundation of a seminary for the education and preparation for foreign mission service has been made here in a pastoral letter issued by His Eminence, Cardinal Beign and signed by the Bishops of the province of Quebec.

The letter declared that the matter had been given due consideration by the prelates and that it had been decided that the time was ripe for Canada to enter the field of the evangelization of other countries. The seminary will be called after St. Francis Xavier, Apostle of India. The project has received the approval of Cardinal Van Rossum, prefect of the Congregation of the Propaganda.

A THOUGHT ON ST. MICHAEL, ALASKA

"On the sides of the north, I will set my throne!" Thus did the proud one boast; But the rebel chief in his jealous pride Has reckoned without his host, For the Northland shall never to Satan yield While St. Michael guards the coast. "Who is like to God!"—rang the trumpet tone Thrilling the heavenly host; "For God's greater glory!"—re-sounds on earth From the soldiers' hell dreads the most; And "the sides of the North" they shall hold for God, While St. Michael guards the coast. —MIRIAM

THE PASSION PLAY

Thousands of devout pilgrims from all parts of the world will soon be flocking into the little Bavarian village of Oberammergau to witness the historic Passion Play. For months preparations have been made for the first performance which will take place on Sunday, May 14. From then until September 3, thirty-one regular performances of the Passion Play will be given.

The Oberammergau Passion Play is the chief survival of the medieval passion plays, which were a solemn and picturesque feature of the ages of faith. Since its first performance in 1634 in fulfillment of a vow that it should be presented every ten years, in commemoration of the escape of Oberammergau from the black plague, the play has been produced almost continuously at the close of each decade.

The only exceptions occurred during the Seven Years War in the seventeenth century, and in the decade following the close of the recent World War. Although 1920 was the year for the play, conditions were such that it was postponed until this year. At the last presentation in 1910 nearly three hundred thousand people, including 120,000 Americans, attended the performance.

Nearly 700 people take part in the play. The most important actor is Anton Lang, who will appear again as Christus, a role which he filled in 1900 and in 1910 in such a manner that he has become world famous. He has probably been more often written up and photographed than any of the world's greatest professional actors. The performers are all selected from among the inhabitants of the town, and are mostly wood carvers, local business men, and farmers. Yet they are such natural artists, so highly trained in stagecraft, and so imbued by centuries of pious traditions with the spirit of the sacred drama that their rendition of the Passion Play produces a lasting impression on all who have seen it, and has been pronounced by all to be the dramatic masterpiece of the world today.

All attempts of the outside world to induce the pious villagers of Oberammergau to commercialize the Passion Play have been without avail. It still remains today as it was in the beginning a spiritual exercise performed in fulfillment of their vow, and nothing can make them change their ideals. Vast sums said to aggregate millions have been offered this year by motion picture producers for the rights to film the Passion Play, but have been immediately rejected. So ingrained in the people has become their spiritualized conception of their sacred drama, that they teach their children to lip the words of the drama, and the mother's daily prayer is that her boy may live to play the part of Christus, or her girl to play the part of Mary.

Thousands will journey to this little Bavarian village to witness the Passion Play. Curious sight-seers will mingle with devout pilgrims. But all will take away new thoughts and inspirations. For the story of the Cross has power to move the hearts of the world.

The play that is to be performed at Oberammergau this summer is but the scenic representation of that redeeming sacrifice that was once offered in a bloody manner on Calvary's hilltop, and is offered daily in an unobtrusive manner on hundreds of thousands of Catholic altars throughout Christendom. It is the final appeal to the human heart by Him who made the heart, and it contains the lessons that the world needs most to learn.—The Pilot.

province of Kansu, just north of Tibet. Eight priests from South Shantung, accompanied by four Capuchin fathers left for the new field in February. The trip requires a five-week caravan journey.

The Rev. Agatho Rolf, O. M. Cap., and the Rev. Rudolf Blockinger, O. M. Cap., of the Pittsburgh province, were included in the party which was assigned to Kansu.

BURSES FOR CHINESE MISSIONS

PLEASE HELP

To complete the following burses for the education of Missionaries for China. It requires \$5,000 to complete a Burse. The interest on that amount will support in perpetuity a student in

CHINA MISSION COLLEGE, ALMONTE, ONTARIO

J. M. FRASER.

- QUEEN OF APOSTLES BURSE**
- Previously acknowledged \$2,330 05
- Chepstow..... 1 50
- H. M. B..... 1 00
- ST. ANTHONY'S BURSE**
- Previously acknowledged \$1,348 00
- IMMACULATE CONCEPTION BURSE
- Previously acknowledged \$2,627 43
- John A. Devine, Victoria 1 00
- COMFORTER OF THE AFFLICTED BURSE**
- Previously acknowledged \$889 10
- ST. JOSEPH, PATRON OF CHINA, BURSE
- Previously acknowledged \$2,461 43
- H. M. B..... 1 00
- BLESSED SACRAMENT BURSE**
- Previously acknowledged \$849 05
- ST. FRANCIS XAVIER BURSE
- Previously acknowledged \$812 80
- For favor received, Sarnia 1 00
- HOLY NAME OF JESUS BURSE**
- Previously acknowledged \$248 00
- HOLY SOULS BURSE**
- Previously acknowledged \$7,889 62
- LITTLE FLOWER BURSE**
- Previously acknowledged \$890 04
- SACRED HEART LEAGUE BURSE**
- Previously acknowledged \$2,248 25
- Mrs. N. Tanney, 5 00
- Iroquois..... 5 00
- Friend, Beatonville, N. S. 1 00

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

A WESTERN MISSIONARY'S NOTES

It is quite quite easy to catch the "Flu." All one has to do is to get within radius of the Bugs from which the fell mischief is hatched, and the trick is done. To the average missionary, for instance, an occasional attack is almost inevitable. One way of catching it is to get well warmed up at supper in some hospitable home before setting out for a quick walk in a keen wind. Then, unless one leads a charmed life, the Bugs arrive, invade the system, make the arms weaker and the head lighter, bring on the backache and finally persuade one to "report sick."

The last time that I came down the hill from Brule I felt sure that the Bugs were in possession. I had all the symptoms, as described by Mr. Dooley, and then some. I therefore boarded the Edmonton train with relief, and sprawled in undignified misery on the green plush seats of the day coach until we landed with the dawn. Several auxiliary Bugs registered their arrival while I waited on a windy corner for the early street-car. I realized (afterwards) that I should have treated myself to a taxi, but at the time I thought of my precarious income, and took a chance. After a while the car carried me to a friendly home, and kind hearts gave me a shelter from which the doctor later moved me to the hospital. And there, in a high and narrow bed I attained the dignity of pneumonia and the generous voluntary services of one doctor, one Grey Nun, two special (and especially nice) nurses, with the auxiliary forces of the whole staff in open warfare on the intrusive Bugs. By the grace of God and the best of human co-operation, my recovery was as sudden as my collapse, but, after two weeks of convalescence, I still have a wibbly-wobbly feeling which is a poor companion on the road. Frankly, I am half scared to leave the city, to come out as it were from under cover and change the "dolce far niente" of convalescence for the unmerciful hazards of everyday life. I feel in my bones that I'm not much good, and I can only hope that some robust scholastic or seminarian, now in training at Edmonton or elsewhere, will soon be ready to "take over."

II

Meanwhile Friday night has come, and the good people of Brule are expecting me for Sunday Mass. In the comfortable solitude of a hospitable flat, I set about packing my grips, hoping that I had not forgotten anything. Of course I have, and at the last moment I am obliged to wake up our venerable Provincial to procure some altar-breads!

The streets are almost deserted by the time that I set out for the

depot with a couple of dear friends to carry the suitcases which I shall later have to manage all alone. The wind is cutting cold, and the steely sky is swept with weird effect by the coming and going of the "aurora borealis." We stand on the platform with upturned collars and try in vain to find a corner that is not invaded by the chilly breeze. Presently the train lumbers in, and disgorges some of its sleepy passengers. I take my place in the pushing crowd of new arrivals, and make my way into the familiar day-coach. It seems more "frosty" than usual. I subside into a seat next to a Doukhobor lady and her progeny. She sits up and blinks at me with that feeling of irrational resentment which all railway travellers feel towards new arrivals at divisional points. I often have it myself, so I know her sentiments. After assuring herself that her little brood on the other side of the aisle have not been disturbed in their sprawling sleep, she takes up her whimpering baby with that wonderful patience which is the glory of all good mothers—even Doukhobors! The train-cleaner hustles in and stirs up the bug-laden dust in an effort to remove the traces of former passengers. I take out my breviary and try in vain to stifle the cough which will insist upon registering a protest against the rising clouds of potential streptococci.

I shrink more than usual from the prospect of spending the night on these green-plush seats—and, thank goodness, I don't have to. One of the faithful friends has just stuffed a couple of bills into my hand, and I presently purchase one dollar and eighty cents worth of vitiated atmosphere and twenty cents worth of draught! in the tourist sleeper. Anything, however, is better than the higgledy-piggledy of the day-coach. I draw the curtains of my sanctum, and pass from drowsy prayers to heavy slumber. When I come to myself it is broad daylight. The train is "loping" along through interminable prospects of burnt jack-pine. We are evidently in the neighbourhood of Brule. I get up and dress without the least enthusiasm. I realize that it is the Feast of the Annunciation, but I know also that I can't manage the bill without food, and I hustle to the restaurant car, where a good friend again foots the bill. The wheels begin to squeak as we slow down, and I rush from the car with a fragment of toast in my teeth as the train halts for a few brief seconds.

III

Then comes the walk up the hill. For various reasons I take it this time "on low." I have a little strength and have more time than money. Therefore I pause every now and then to straighten out my stiffened fingers, and light up a "Millbank." At one such pause I look up at the morning sky and address an apologetic "Ave" to the Virgin of Nazareth, who will, I hope, return the compliment which comes to her from a poor client who can't say Mass on Lady Day!

The friends at the staff house are as kind as ever, and during the day I get about my accustomed rounds. In the evening I am enjoying myself so much in social converse with my hosts that it is nearly midnight, and I am just undressing for bed, when a fur-coated messenger from the depot below arrives with—oh discomfiting omen!—a telegram. A glance suffices to tell me that one of my parishioners, a hundred miles back is dangerously ill and wants a priest at once. Father Fat, I know, is up the Whitecourt branch on a pioneer trip, and Father Louis is goodness knows where on the Coal branch, so that I have no choice but to pack up my grips, leave a hasty message to explain my departure, and follow the kind-hearted messenger who has left his bed to fetch me on the "speeder." Luckily the east-bound train is very late, and I am thus able to catch it. In the small hours of the morning I find a charitable neighbour and a weeping sister of the sick lad waiting to conduct me through the darkest hour before the dawn to the shack where I am so anxiously awaited. The poor, thin face of the patient, with its unaccustomed fringe of beard, and its pain-ridden eyes, lights up with faith and hope as I come into the room. In a few moments I have given him the short Unction of the Sick, and promised to bring him the Blessed Sacrament in the morning. Then I make tracks for the well-remembered shack, and build a fire in the eerie stillness. I am "all in" and in a few moments I am fast asleep.

DONATIONS MAY BE ADDRESSED TO:

Rev. T. O'DONNELL, President Catholic Church Extension Society 167 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

DONATIONS

- Previously acknowledged \$5,285 98
- MASS INTENTIONS**
- Mrs. C. F. McGilivray, 2 00
- Reserve Mines..... 4 00
- E. G. P., Ottawa..... 2 00
- Mrs. E. L. A., Windsor... 2 00
- Mrs. C. F. McGilivray, 2 00
- Reserve Mines..... 2 00
- H. M. B..... 2 00
- Friend, Sarnia..... 2 00
- Mary McNeil, Gardiner 4 00
- Mines..... 4 00

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FOURTH SUNDAY AFTER EASTER

THE WILL OF GOD

"I have yet many things to say to you; but you cannot bear them now. For when the Spirit of Truth is come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak: and of things that are to come, He shall show you." (John xvi. 12, 13)

How wise are the tactics of Jesus, and how much in accord with the nature of man! We are not so constituted that all the knowledge it is possible for man's intellect to acquire or to contain, can be instantly showered upon us. Knowledge is gradually acquired, and successive knowledge must be built on the foundation of preceding knowledge in an individual. He who acquires elementary knowledge perfectly will be disposed to receive the higher branches more easily and more perfectly. Experience clearly teaches this truth, and men learned in the sciences and skilled in the arts will ever preach this doctrine and will be living witnesses to its truth. Man in his primitive, pure state, was endowed by God with knowledge and truth; but since his fall he must acquire it by labor, and be satisfied with a limited amount of it.

God wishes us to go through practically the same process with regard to His graces. The Gospel of this Sunday affords us a proof of this truth. The apostles were yet to receive many graces and to learn many new truths; but these were not to come to them until they were disposed for their reception. In other words, the giving of grace to the apostles was to be done gradually by God. Should any of them fail to fit themselves for these graces, they would not receive them. In fact, Scripture relates how some were unfaithful and, as a consequence, did not receive the graces that were given to their worthy brethren.

As God acted with the apostles, so does He now act with us, at least regarding those graces and gifts common to ourselves and the apostles. In the beginning the Christian receives a certain amount of grace; but, as a general rule, this is not all that God intends him to have. In Baptism he obtains graces and is disposed to receive more later on, if he corresponds with God's will. Holy Writ clearly explains this doctrine. In it we are continually warned of our obligation, and urged not to let the opportunities of gaining these graces slip by. Once lost they are lost forever, and we have no sure sign that God will give us new opportunities of a similar nature.

Alas! The world realizes but very imperfectly the will of God. His plans are thwarted in the case of thousands. How few people really fit themselves for the things God has yet to say to them, and for the graces He intends to give them. The result is, if we may so speak, that thousands leave the world without ever allowing God to carry out His intended plans in them. It can not be said that all these are lost. Many are saved, but their place in heaven is lower than it would have been, had they prepared themselves for God's work in them. The work they could have done for others is also put to naught. What a force their example, as was that of the saints, would have been in the lives of their fellow-Christians? But all was lost, and the whole fault was on their part.

There are many who serve God in a grudging, ungenerous way, but who yet look for many things from Him. They expect a superabundant reward for their little works, and complain because God does not give it to them. Their faith often wavers, when He permits troubles to come over them, or adversity to follow in their path through life. It may all be the means God has planned for enabling them to become worthy of what He has in store for them. Why should they become weak in faith when they are tried? They should rather move onward, putting their trust in Him who will bring it about that from evil shall issue good.

It is well for the Christian often to examine himself during life, and see if he is disposing himself for the greater things God has in store for him. If he is neglecting opportunities, unless he change his ways, he will wait in vain for the full harvest of his religious life, and will never taste of the sweetness of the Lord as experienced by those who faithfully and fully do their duty.

TREE-LINE ADVANCING WESTWARD

What has happened in the United States middle west is also happening on the Canadian prairies, namely, the tree-line, which fifty years ago was located a comparatively short distance west of the Mississippi and Red rivers, has advanced several hundred miles into what was formerly the bald prairie. The line has not moved forward bodily but "islands" and groves of trees are today to be found like outposts in districts, where there were formerly no trees. This is believed to be due to the fact that the progress of settlement has stopped, more or less completely, prairie fires and given the trees a chance. Progress westward has been slow because the prevailing

winds are from the west, and tree seeds are carried largely by wind. In the last fifteen years, however, the rate of advance has been more rapid largely because of the more determined fight against prairie fires. Trees are now spreading southward from the well established forest along the Saskatchewan. In addition to this natural process of forest growth individuals and communities have planted groves all over the West. The Dominion forest nursery station at Indian Head has sent out over sixty million trees to forty thousand farmers in the last twenty years, and this with civic, and school planting is helping to change the appearance of the prairies.

ANGLICAN "PRIESTS"

The present day tendency of the Anglican and Episcopal Churches to call their ministers "priests" is an innovation that has grown out of their desire to be considered "Catholic." Notwithstanding the fact that for three centuries these honored appellatives, which belong to the true Church of Christ alone, were sternly reprobated by the Church of England "by law established," they have, during recent years, been restored to honor by the High Church element in the "Establishment" under the delusion that the Reformation in England wrought no decided break in the Apostolic succession and consequently did not deprive them of the priesthood. It is hard to understand this hugging of so fatal a delusion. How can it be reconciled with the history of the Anglican Church and creed during the vicissitudinous days of the Reformation?

Hilaire Belloc, in his volume on "Europe and the Faith," tells us what every student of the Reformation knows, that "by the first third of the seventeenth century Britain was utterly cut off from the unity of Christendom and its new character was sealed. The Catholic Faith was dead."

And Cardinal Gasquet, in a recent lecture in London, described the various steps in the English Reformation which terminated in the establishment of this new character. The Tablet, in reporting his lecture, adopts the indirect method commonly used by the British press. The following excerpt from the report will suffice for our purpose:

To come to the first point, the origin or setting of the Reformation was the illicit love of Henry VIII. He had been assailed for making this "terrible proposition," but he sheltered himself behind that eminent historian—himself a Protestant—Dr. James Gairdner. He maintains this absolutely, and deduces it from the fact that it was the Archbishop whom Henry had created who gave consent to this sinful union. Henry was in his heart a Catholic; he opposed "this monster," as Luther was called by Bishop John Clarke, and if the Pope had consented to set aside the law of God he would never have denied his authority. The whole beginning of the English Reformation was carried through for the possibility of attaining this object.

The second point was doctrinal. When Henry died his son was moulded by the reforming nobles like Somerset, and the open attack on dogma began. One of the first changes was communion in both kinds, in itself merely disciplinary, but here because of what was in their hearts—that the Bread and Wine were merely symbols—it had a devotional significance. Then we come to the whole kernel of the Reformation with the introduction of the new Prayer Book. It was cunningly devised, for up to the offertory the Communion Service retained practically the same external form as in the Missal; but what took the place of the offering up of the Oblation, which was to become the Body and Blood of Christ? Merely aims! and some texts of Scripture referring to almsgiving! Now among Anglicans the word "offertory" had come to denote almsgiving, whereas to Catholics it meant the oblation. He had gasped once to hear a Catholic say the English Prayer Book was merely the Missal translated. Let them compare the two services side by side. He was dealing with this rather minutely because he thought here was what our Anglican friends do not realize. It might make a great difference if they could be forced to realize how essential the difference is. When they went to the Canon—that most sacred part of the Mass, which was so old that its origin was not clearly traced—every mention of the Sacrifice was obliterated and done away with in the Reformed service. In the British Museum he had found a record of a debate of 1548, in which Bishop Thirlby of Westminster said the word oblation was left in when they examined the service, but was afterwards expunged! Did not all this prove up to the hilt that the Reformers intended to substitute a new religion for the old—in fact, they rejoiced in doing so. Those people who revolted said: "They have made very hay of the Mass!"

The second Prayer Book was worse than the first. Cranmer said: "We must get quite clear of the Sacrifice." The third part was the priesthood. Having made a new Prayer Book, they wanted ministers to fit it, and so the old Pontifical had to go, and an Ordination Service, with

no mention of sacrificing priests was substituted. Altars followed, and it was not pleasant reading for Catholics to read what often happened to these. In Durham some of the altar stones were used for pigstyes. He had known Dr. Gairdner well, and the latter had once said to him, after he had become immersed in the State papers of that time, "I am a Protestant, I believe in this good came out of evil; but as for the beginnings, well, the less said about that the better." Vestments, etc., went, Bishop Hooper said: "We've got rid of the Mass, get rid of its feathers, too."

The fourth point was Queen Elizabeth. She openly showed her intention of changing the country's religion, and there was a paper issued, under the authority of Cecil, called "A Paper for the Alteration of Religion." Cecil said: "The Pope of Rome must be abjured," but it was only by three votes that the measure was finally passed.

The Pope of Rome was abjured; the Mass was abolished and with it the priesthood. Now if the priesthood was then abolished in the Anglican Church, can it now be restored by playing at it? —Catholic Union and Times.



Wash silk stockings the LUX way

Whisk a tablespoonful of Lux into a thick lather in half a bowlful of very hot water. Add cold water until lukewarm. Dip the stockings up and down, pressing the Lux suds through and through them. Rinse in three lukewarm waters. Squeeze water out—do not wring. Hang to dry. Never dry over a radiator.

The thin, white, satin-like Lux flakes are made by our own exclusive process and melt quickly.

Lux is supreme—for washing fine clothes. Sold only in sealed packet—dust-proof!

LUX

LEVER BROTHERS LIMITED
Toronto 222

CUTICURA HEALS WATER BLISTERS

On Face and Hands, Itched and Burned, Face Disfigured, Lost Rest.

"My trouble came in tiny water blisters which would break and form sore eruptions. My face and hands were affected, and the skin was sore and red. The eruptions itched and burned so that I scratched them, and my face was disfigured. I lost rest at night."

"The trouble lasted about three months. A friend asked me to try Cuticura Soap and Ointment, and after using three cakes of Soap and two boxes of Ointment I was healed." (Signed) Miss Agatha Tyler, R. F. D. 1, Box 59, West Lubec, Me.

Cuticura Soap, Ointment and Talcum are ideal for every-day toilet uses. Sample Each Free by Mail. Address: "Emanu, Limited, 254 St. Paul St., W. Montreal." Sold everywhere. Soap 5c, Ointment 25c. Talcum 10c. Cuticura Soap shaves without mug.

PILES

Do not suffer another day with itching, bleeding or protruding Piles. No surgical operation required. Dr. Chase's Ointment will relieve you at once and afford lasting benefit. Get a box at all dealers, or Edmanston, Bates & Co., Limited, Toronto. Sample box free if you mention this paper and enclose 2c. stamp for postage. Newfoundland Representative: Gerald S. Doyle, St. Johns.

Trout Pools Nipigon Park



Nature has dealt most bountifully with Canada in providing her with beautiful, immense and varied playgrounds. Large areas, covered with virgin forest, interlaced with lakes, rivers and streams, have been set aside by the Government, where the tourist, traveller and sportsman may find recreation and where game fish are abundant and wild life roams unmolested. Such is Nipigon Park, one of Ontario's great forest reserves. It has an area of 7,300 square miles. No national playground in Canada offers such sport to nimrod and novice alike, for these cold green waters of the north are alive with the gamiest of trout. Trout have been taken from these waters up to a record weight of 14 1/2 pounds. Orient Bay, three and a half hours run east of Port Arthur, on the Toronto-Winnipeg line of the Canadian National Railways, is the gateway to this fisherman's paradise. At Orient Bay, Nipigon Lodge—a rustic hunting and fishing lodge de luxe—is set among the pines and cedars. From here, all the Nipigon trips may be made either by motor-boat or canoe. Prince Arthur of Connaught, while touring Canada—and, later, the Prince of Wales—fished in these waters and caught their limit of Nipigon trout. A trophy is awarded annually by the Canadian National Railways to the fisherman catching the largest Nipigon speckled trout. Last season twenty-five contenders secured fish weighing five pounds and over. The specimen that won the prize tipped the scale at seven pounds.

A wide-spreading, hopeful disposition is your only true umbrella in this vale of tears.—T. B. Aldrich.

There is no more of personal merit in a great intellect than in a great estate. It is the use which is made of the one and of the other which should found the claim to respect; and the man who has it at heart to make the best use he can of either, will not be much occupied with them as a means of commanding respect.

No one has a right to do as he pleases except when he pleases to do right.—Anon.

The Maker has linked together the whole race of man with the chain of love. I like to think that there is no man but has had kindly feelings for some other, and he for his neighbor, until we bind together the whole family of Adam. Nor does it end here; it joins heaven and earth together.—William Makepeace Thackeray.

GOITRE
Successfully Treated
Every bottle of Goitre used has done wonders. One bottle will prove its value. Send for free booklet, and read about cases already successfully treated. People who have suffered 15 to 20 years now quite recovered. Canadian Goitre Co., Dept. 4, 24 Yonge St., Toronto.

10 YEAR TERM INSURANCE

WITH DOUBLE INDEMNITY FOR ACCIDENTAL DEATH

The Ontario Equitable GUARANTEES

Yearly Premium for 10 Years constant at rates quoted

Amount Payable if Death occurs before 10 Years \$5,000.00
Amount Payable if Death is Accidental \$10,000.00

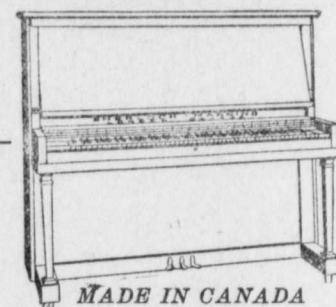
This is temporary protection only. But before expiry policy is convertible into regular Life or Endowment insurance without medical re-examination. New policy issued at rates at attained age, or at old age and dating if difference in premiums is paid.

Temporary Protection at Cheapest Rates. Option to Convert to Regular Plan When Your Finances Permit.

Sign _____ Age _____ Name _____ Street _____ City _____

Tear out and send to Head Office, or to any of the Company's Agents for further particulars and a sample policy.

THE ONTARIO EQUITABLE LIFE AND ACCIDENT INSURANCE COMPANY
HEAD OFFICE - WATERLOO, ONTARIO



MADE IN CANADA

What You Must Consider When Buying A Piano

Tone—Yes, that's an important factor in a good piano, but a piano must not be judged on tone alone.

Construction—Ah, that's a big thing in a piano. A well constructed piano is made by the most skilled workmen and from the best materials.

Finish—It is upon this point that the beauty of the instrument depends. Grace of design and style of finish, don't make a piano, but they do make it beautiful.

It is because the Sherlock-Manning Piano combines all these essentials—quality of tone, faultless construction, beauty of finish, that it is called "Canada's Biggest Piano Value".

SHERLOCK-MANNING
20th Century Piano
The Piano worthy of your Home

Write for name of nearest dealer or order direct from us. Handsome Art Catalogue Mailed on request.

Sherlock-Manning Piano Company

LONDON CANADA



Always Good

Every time you buy "SURPRISE" you get a big, bright, solid bar of the highest grade household soap.

CHATS WITH YOUNG MEN

AS THE VIOLETS CAME
Some love may come as a call to wars
In a gale of glory that blinds and thrills;

Sociologists quite blandly refer to "the oldest profession" and tell in a single, ancient lie the story of the immoral mess that is known economically as our standard of living.

the king—the sun—has risen, the day-dawn, the clothes she hangs out are clouds, while the bird which so tragically ends the song by "nipping off her nose" is the hour of sunset.

GET "JOINT EASE" FREE!

A Regular 60c Tube. For Rheumatic Pains, Lumbago, Sciatica, stiff, swollen, aching joints and muscles.

Who Is Taking the Risk Your Family?

THE Insurance Company? The London Life Insurance Company



Cleaning

THE postman and expressman will bring Parker service right to your home. We pay carriage one way.

Parker's Dye Works Limited Cleaners and Dyers 791 Yonge St. Toronto.

Practically Everlasting Pedlar's Metal Ceilings

Capital Trust Corporation

Authorized Capital \$2,000,000.00 Board of Directors: President: HON. M. J. O'BRIEN

Pate & Vaughan LOCAL AND LONG DISTANCE TRUCKING 499 ADELAIDE STREET, LONDON

LADIES, BOYS and GIRLS

You May Have This Beautiful Imported Rosary Beads FREE



CATHOLIC SUPPLY CO., Publishers, 46 St. Alexander St., MONTREAL, CANADA

Sanctuary Oil

"PERPETUO" Brand Used in all Churches in Rome Sold in 5 gallon containers and bulk in barrels.

The National Way TO WESTERN CANADA

WINNIPEG BRANDON REGINA SASKATOON CALGARY EDMONTON PRINCE RUPERT VANCOUVER VICTORIA

CHOICE OF ROUTES Leave Toronto 8.45 p. m. daily, Standard Sleeping Car Toronto to Winnipeg via North Bay and Cochrane.

Canadian National Railways

WOOL

YARNS—Unsurpassed—Look for our guarantee of "Pure All Wool" on every skein.

BE CIRCUMSPECT, YOUNG MAN At this season of the year, we are told, young men are more than usually prone to "fall in love."

Mr. John B. Kennedy, who has an article on the subject in the April Columbia, contends that nothing could be more dangerous for a young man than to let his thoughts, in the Spring, or at any other season, lightly turn to love.

OUR BOYS AND GIRLS

THE TOUR OF A SMILE My papa smiled this morning when he came downstairs, you see, At mamma; and when he smiled, then She turned and smiled at me.

And then the teacher passed on to little James McBride, Who couldn't get his lesson done No matter how he tried;

ROUGE RUINS THE COMPLEXION

Girls who use rouge and powder will in later life, be compelled to cover their faces with veils, as the women of the Orient do, if they do not wish to be described as "frightful, fat and forty."

You all know the old "Sing a Song of Six Pence." Have you ever read what it meant? The four-and-twenty black birds represent twenty-four hours.

AFRICAN MISSIONS

NEGRO CATHOLICS STEADFAST UNDER PERSECUTION If any Catholic believes that the pathway of the Catholic Missionary in South Africa is an easy one, he has only to hear the latest story of persecution which has come out of that section of the dark continent.

I have just received a letter from one of our Missionaries who has devoted his life to the work of aiding the pagan natives of South Africa, the Very Rev. Dr. Emmanuel, R. M. M., who cites a distressing incident.

But a few weeks ago, according to his letter, Chief Mlenzane began to manifest an aversion to the Christians. First he forbade the ringing of the chapel bell, saying that it offended his ears.

Later all the other Christians were called in and forced to stand outside the Chief's hut in a torrential rainstorm, while the headman cursed their religion.

The Ideal Bathtub for Baby

EDDY'S Indurated Fibreware Washbub is just the thing for baby's bath. Besides being light, easy to handle and unbreakable, it has a surface which cannot cause injury—no cracks, no joints, no nails or rivets.

Plan Your Vacation Now!

5 BIG 8 DAY TOURS 5 During the Season of 1922, under the personal direction of J. J. Callaghan, who has already successfully conducted TEN Pilgrimages to the World Famous Shrine at Lourdes.

ASPIRIN



WARNING! Say "Bayer" when you buy Aspirin. Unless you see the name "Bayer" on tablets, you are not getting Aspirin at all.

- Colds Headache Rheumatism Toothache Neuralgia Neuritis Earache Lumbago Pain, Pain



The E. B. EDDY CO., Limited

HULL, Canada Also Makers of the Famous Eddy Matches

EIGHT

HOSTS PRESERVED BY MIRACLE

FOR A HUNDRED AND NINETY TWO YEARS THE SACRED PARTICLES WERE KEPT

Sienna, April 27.—The occasion of the International Eucharistic Congress at Rome has drawn attention to a marvellous prodigy which occurred in the ancient city of Sienna 192 years ago, and which concerns the Holy Sacrament of the Eucharist.

On the evening or night between the 14th and 15th of August, 1730, a thief entered the Franciscan Basilica of Sienna, and stole the sacred Pylx of silver, containing 300 Particles which had been consecrated for administration to the faithful on the morning of the Feast of the Assumption, the special Feast of the City of Sienna.

The following morning the priest preparing to distribute Holy Communion, found the cover of the ciborium forced and the tabernacle destitute of the Pylx and the Sacred Particles.

The Archbishop instituted a search for the Sacred Treasure and prayers were offered in all the churches for its restoration.

On the morning of the 17th of August, in the Church of St. Maria in Provenzano, a server at Mass saw from his place the sparkle of some thing white in the casket for alms donations. A priest was called, who took the box into the sacristy, and upon examination, found there the Particles. Rays of Light proceeded from them, causing the sparkle which the server had observed. The priest who had consecrated them was also called and testified that they were identical with those intended for the Communion of August 15.

Public veneration of the sacred Particles followed in the same church, whence they were solemnly conveyed to the church of St. Francis from which they had been removed. The people and clergy of Sienna celebrated the joyful occasion with fitting ceremonial and there was great rejoicing on all sides. From this time forth the Church became the shrine of pilgrimage, and devotion to the Sacred Particles developed rapidly.

To satisfy the piety of the faithful, the Franciscan Fathers found it necessary either to conserve the Particles or in case of this being impossible, to consume them according to the prescription of the liturgy. But God was pleased to work a miracle, and the Sacred Hosts were wondrously preserved. As they presented neither to the eye nor the taste any evidence of corruption, the Franciscan Fathers decided to preserve them indefinitely.

And after 192 years they are still incorrupt in the ancient Basilica of the Franciscans at Sienna, the devout mecca of thousands of pious and loving souls.

At various periods the ecclesiastical authorities have examined the condition of the Sacred Hosts, and have declared that their preservation is clearly a work of the Most High.

In the name of the Pontifical Theological Faculty of Sienna, and of the Grand Chancellor, Mons. Prospero Scaccia, Archbishop of Sienna, in the year 1917 composed an extensive work in Latin, a study theological, critical and historical, on the miracle of the Hosts. This work was approved by His Holiness, Benedict XV., by Cardinals Billot, Abb. Mazella the theologian Father Lepicier, and others.

The author, in the name of Catholic theology, demonstrated that without doubt the Sacred Species consecrated in 1730 are in perfect condition today after a lapse of 192 years, preserving all the accidents of their consecration and constituting a miracle worthy of being examined, admired and venerated.

The International Eucharistic Congress will doubtless take into consideration the Miracle of Sienna, and pilgrimages be made to venerate the Sacred Particles supernaturally preserved in the Basilica of St. Francis.

SYMPATHY FOR CATHOLICS CREATED BY YOUR SCHOOLS IN SCHISMATIC, JEWISH, AND MOHAMMEDAN CENTRES.

SOLITUDE

How few persons ever just sit down and think! They are eternally doing something—busy in the office, making social calls or, if at home, every moment is taken up in some way or other. In fact, the majority of people have very little love for solitude. As soon as they find themselves alone, they become restless, discontented and prefer any kind of society to their own company.

Now, one of the most pleasant things in the world for a busy person should be an hour's solitude every day out of doors, where nature surely is company enough. There you can think, feel, do just as you please. Yes, if you have to go out under a clear blue sky—in a park that is alive with the songs of birds—and think deeply. The decision you will make in this way will be saner, much better, indeed, than the one you would come to in your ever busy office.

Work, of course, is in itself a great source of happiness. When we are well employed, how quickly the time passes, while how heavily the moments hang on the hands of the idle! Many of the cares and small troubles of life are driven away by occupation. The busy person has little time to brood or to fret.

Escape from the throng when possible; spend a few minutes a day alone in the park and think. The air is full of fragrance, and sound and sunshine, the birds are singing—you are free, rested and it is a pleasure to muse on different matters. Tangled affairs are soon easily unraveled. Your brain becomes more clear every instant and you see wealth, fame and the many things you are wishing for in their true proportions.

A love for the beautiful is the most priceless gift of all. If you are alive to the many beauties and songs about you, what more can you wish for? These hours when the mind is absorbed by the beauties of nature are the hours that are never wasted. They broaden, deepen and enrich our lives, because it is then that the brightest ideas come to us.

London, Eng.—The Scottish Reformation Society has been meeting recently in conclave, and if the fears of that assembly of our bigots are any indication of the facts, then the Catholic Church in Scotland is making remarkable progress.

About a year ago a convention of Scottish Presbyterians was lamenting that affairs were passing out of their hands, particularly in the matter of the schools, and now the Scottish Reformation Society seems to confirm the worst fears of the Presbyterians.

Of course, a great deal of the present Catholic increase is due to an increasing Irish Catholic population, more particularly in Glasgow. But in the Scottish capital itself there are signs that Catholicism is increasing whilst Protestantism is on the decline.

Recently a magnificent bronze statue of Pope Benedict XV. was solemnly unveiled in Constantinople. It was the work of the sculptor Quattrini and was subscribed entirely by non-Catholics, including His Majesty the Sultan, the Crown Prince, the schismatic Patriarchs of the Armenians, Greeks, and Syrians, and the Grand Rabbi of the Jews in Turkey.

In reference to this unusual occurrence, His Excellency Mgr. Dolci, the Apostolic Delegate, writes thus to the Rev. Brother Provincial of the Christian Brothers in Constantinople: "The public and solemn inauguration in this city of a monument to Benedict XV. through subscriptions from non-Catholics, was made possible and successful only thanks to the

capture the Scottish universities and schools. The whole truth of the matter is that a certain part of Scottish Protestantism is drifting towards a nominal Christianity, that is shedding all positive Christian doctrine, and adapting itself to the doctrinal conceptions of hard-headed Scots lawyers.

The line of cleavage is very apparent. On the one hand both Presbyterianism and Calvinism are rapidly drifting to a state of religious debility, whilst, on the other hand, the Catholic Church is showing remarkable vigor, its organization is splendid, and in both primary and higher education it is rapidly becoming one of the most powerful educational forces in the Northern Kingdom.

OBITUARY

SISTER MARY FRANCES Ouelensburg News, April 4

Sister Mary Frances, member of the Grey Nuns of the Sacred Heart, passed away yesterday afternoon at 3.30 o'clock at the Hepburn hospital after a long illness. Previous to becoming a nun she was Miss Justina O'Driscoll, daughter of the late Michael O'Driscoll, a barrister of Pembroke, Ont. She was born in 1879 and entered the convent in 1897 at the age of nineteen years. She took her final vows January 9, 1900.

Sister Mary Frances was for many years teacher in schools in Ottawa and for some time principal of the School of Our Lady in St. Bridget's parish. She came here about four years ago and remained at the Hepburn hospital for a time, later going to the City Orphanage and Home for the Aged.

Sister Mary Frances was a close student, a famed literateur and an excellent teacher, loved by all who knew her. She was a particular friend of the poor unknown and friendless and made many a sick room happy by her cheering visits. She had the happy faculty of making friends wherever she was stationed and the still more rare faculty of being able to keep the friends she made. When not actually engaged in her caring for the sick she employed her time as a teacher. She always managed to find out where the sick were and took particular pains to find out those that most needed kindness.

The deceased is survived by two brothers, John of Vancouver, B. C., and Joseph of Sault Ste. Marie, Ont., three sisters, Mrs. J. P. Morgan of Vancouver, Sister Mary Dorothy of the Grey Nun Community, and Sister Mary of Good Counsel of the Sisters of St. Joseph, Toronto, Ont. Sister Mary Dorothy and Sister Mary of Good Counsel were at the bedside when she passed away as were other members of the Grey Nun community here.

The funeral services will be held at St. Joseph's Chapel in the City Orphanage, Wednesday morning at 10 o'clock. Right Rev. Bishop J. H. Conroy will sing the Pontifical Requiem High Mass, assisted by the clergy. The Sisters of the various houses in this city will sing the music of the Mass. Mother Mary Augustine, Superior General of the Grey Nuns of the Sacred Heart, of which the deceased was a member, will be there to attend the funeral as will also many Sisters from neighboring missions. Burial will be in the Sisters' plot in St. Mary's cemetery.

A GENEROUS DONATION The efforts of the Religious of the Institute of the Blessed Virgin Mary, of Loretto Abbey, Toronto, to respond to the many calls which come from the North West for the spread of Catholic education, recently met with appreciated cooperation.

The late Mr. George O'Connor generously donated \$500 for the erection of an altar, or towards the building of a chapel in one of their convents in the North West. The Community gratefully acknowledges the gift and trusts that in the near future a suitable monument will give testimony to the missionary zeal of their deceased benefactor.

"The great question in life is the suffering we cause; and the utmost ingenuity of metaphysics cannot justify the man who has pierced the heart that loved him."—B. Constant. Jesus came upon earth and His coming was the signal for the death of the many thousand Holy Innocents that had never seen Him, or known Him, but had the good fortune to be born about the same time, and thus to be ushered through short, quick suffering into an eternity of happiness; unseen by human eyes, unheard by human ears, undreamt of by human heart.—Canon Sheehan.

THE HOME BANK OF CANADA

Department of Service This department endeavors to place at the disposal of our customers a service of useful and accurate information in response to inquiries upon any subject within the scope of banking.

Branches and Connections Throughout Canada British and Foreign Correspondents in All the Principal Cities of the World

Fourteen Branches in Middlesex and Elgin Counties

DIED

SHIELDS.—At 40 Stewart St., Ottawa, Ont., on April 26th, 1922, Michael Shields, aged sixty-nine years. May his soul rest in peace.

LAVIE.—At his home in Souris, P. E. I., on Monday, April 8, 1922, J. Daniel Lavie, in his fifty-sixth year. May his soul rest in peace.

DESMOND.—At North Sydney, N. S., Nov. 4, 1921, Daniel Desmond, aged eighty-eight years. May his soul rest in peace.

CRAWFORD.—At her late residence, 237 Montrose Avenue, Toronto, on Saturday, April 22, Mrs. T. J. Crawford, aged sixty-eight years. May her soul rest in peace.

McSHERRY.—In Ingersoll, on Monday, April 24th, 1922, Louis McSherry, beloved husband of Mary Burns, in his thirty-ninth year. May his soul rest in peace.

Died at the Convent of the Good Shepherd, Monterrey, Mexico, Sunday, April 2nd, 1922, Sister M. of St. Joseph, "Dazé," aged sixty-one years, in her thirty-fifth of religion. R. I. P.

PARKS.—At the home of her daughter, Mrs. P. J. McGrath, Schriber, Ont., on April 13, Mrs. Alex. Parks, of Eganville, aged seventy-three years. May her soul rest in peace.

POSITION WANTED YOUNG lady, well educated, refined, desires position as companion to elderly lady. Has fair knowledge of music. Good references. Apply to Box 325, CATHOLIC RECORD, Toronto, Ont.

FOR SALE CATHOLIC Encyclopedia, latest edition, 12 leather bound, good as new, bought recently. Price solicited. Apply Box 188, Simcoe, Ont.

CHILDREN FOR ADOPTION HOMES wanted for the following children: two boys, brothers, aged twelve and nine years, two girls, aged five and three years. All nice bright children, who by their company and later by their assistance will repay any generosity extended to them now. Applications received by William O'Connor, Children's Branch, 153 University Avenue, Toronto.

HELP WANTED COOK general wanted. Four in family. No laundry work. Good wages. Apply to Box 24, CATHOLIC RECORD, Toronto, Ont.

WOMAN or girl for general house work; small family. Rate wages expected. Apply to Mrs. C. P. Mulcahy, 187 Peter St., North, Orillia, Ont.

RANCH AND STOCK FOR SALE CONSISTING of 40 acres deeded land, of which 150 acres are under irrigation, 3,500 acres leased. All fenced, good buildings; 50 acres timber, 60 cattle, 100 sheep, also nice mix of farm town and Catholic church. Apply to Thos. Kokot, Eastend, Sask.

FOR ADOPTION BABY girl aged nearly three months. Apply Box 26, North, Eastend, Sask.

RELIGIOUS VOCATIONS BOYS and young men who have a religious vocation and who are desirous of devoting themselves to the service of God and the education of youth in the Presentation Brothers' Order can now be admitted. For further particulars apply to the Rev. Brother Provincial or the Master of Novices, Presentation Brothers' Novitiate, Longueuil, P. Q.

TRAINING SCHOOL FOR NURSES MEROY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High School or its equivalent. Pupils may enter at the present time. Application may be sent to the Directress of Nurses, Meroy Hospital, Toronto O40.

Missions

We carry all the requisites necessary for supplying Missions given by the Carmelites, Franciscans, Jesuits, Paulists, Passionists, Redemptorists, Vincentians, etc. Our terms are generous; our goods specially selected.

W. E. Blake & Son, Ltd. 123 Church St. Toronto, Canada

MEMORIAL WINDOWS ENGLISH, FRENCH, ANTIQUE LYON GLASS CO. 141-3 CHURCH ST. TORONTO ONT.

WOMEN DISCARD TWENTY DOLLAR Washing Machines FOR THIS WONDERFUL \$2.10 Vacuum Washer

Regular Price \$1.50. This advertisement worth \$2.10 if you order at once. This wonderful vacuum washer will save you the first wash day. It will wash a tubful of clothes in three minutes. It is guaranteed to clean and to last. It prevents the wear on clothes—prevents back ache and does away altogether with the old drudgery of wash days. No more Rubbing—Throw Away Your Washboard. This Washer can be used for washing, rinsing, blueing or dry cleaning with gasoline. Send this advertisement and only \$2.10 to-day and we will send you the \$2.10 Vacuum Washer, complete with long handle and exhaust protector, postpaid to any address. We want you to prove to every woman that this is the best vacuum washer. Don't Wait—Order one to-day. Agents Wanted.

GRANT & McMillan Co., Dept. R13, 387 Clinton St., Toronto

\$216,982 Town of North Bay, Ont.

6% Bonds

Dated May 1, 1922 Due May 1, 1923-1942 Purchasers may choose from twenty maturities.

Denominations: \$1,000 and odd amounts. North Bay, with a population of 11,042 is a thriving and progressive Ontario town. It is a divisional point on the Canadian Pacific Railway and is also on the Toronto-Winnipeg line of the Canadian National Railway. As a result, it is a distributing centre for the whole north country. Its growth has been steady, and its financial position is excellent.

Price: Rate to yield 5 3/8% Write for descriptive circular.

Wood, Gundy & Company

Montreal Winnipeg Toronto London, Eng.

Don't Throw Your Old Carpets Away

No matter how old, how dirty, how dilapidated, tie a rope around them and send us to be made into

The Famous VELVETEX Rugs

Reversible—Will wear a lifetime—Prices reasonable

We have hundreds of recommendations from satisfied customers.

SEND FOR FOLDER 46

We pay express both ways on large orders. One way on small orders.

Canada Rug Company

98 CARLING STREET, LONDON, ONT. Established 1909 Phone 2485

HOUSEKEEPER WANTED WOULD like to correspond with a good capable Catholic woman to take charge of a house and cooking; all modern conveniences. A splendid home for a good agreeable woman. Apply Box 10, Mariposa, Ont.

NURSING STUDY by the seashore in registered school. Course 2 1/2 years. Qualifications: good health. At least one year High School. Class begins June. St. Joseph Hospital, Far Rockaway, N. Y.

A Remarkable Table of Dividends

NEXT to growing the grain, flour milling is the most natural of all Canadian industries. Yet strangely enough this industry has not had the growth in Canada that its merits deserve, or that the amazing profits in it should have stimulated. For example: The following is a table of the Dividends paid by the various Canadian Milling Companies in the past few years. These Dividends in most cases were only paid after setting aside substantial reserves out of earnings.

RECORDS OF DIVIDENDS

(Taken from the Annual Financial Review, 1921 Edition)

The Ogilvie Flour Mills Company, Limited

Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1917 Cash Dividends.....10 1/4% and 15%
1918 Cash Dividends.....12% and 15%
1919 Cash Dividends.....12% and 15%
1920 Cash Dividends.....12% and 15%

Lake of the Woods Milling Company, Limited

Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1917 Cash Dividend.....8%
1918 Cash Dividend.....10 1/4% and 2 Bonuses of 2% each
1919 Cash Dividend.....12%
1920 Cash Dividend.....12% and 25% Bonus

Maple Leaf Milling Company, Limited

Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1917 Cash Dividends.....10% and 11 1/4%
1918 Cash Dividends.....10% and 14%
1919 Cash Dividends.....12%
1920 Cash Dividends.....12%
1921 Cash Dividends.....12%

The Maple Leaf Common Shares above referred to were given as a bonus with the Preferred Shares when they were placed on the market. The present market value of the Common Stock is \$15 per share.

Western Canada Flour Mills Co., Limited

Common Stock Dividend

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

International Milling Company, Limited

Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1914 Cash Dividend.....25% Stock Dividend 40%
1915 Cash Dividend.....30% Stock Dividend 20%
1916 Cash Dividend.....31% of which \$40,000 was invested in Common Stock
1917 Cash Dividend.....47% of which \$250,000 was invested in Common Stock
1918 Cash Dividend.....49% of which \$275,000 was invested in Common Stock
1919 Cash Dividend.....15% and 30% Common Stock
1920 Cash Dividend.....15% and 30% Common Stock

We are offering for immediate subscription the \$5 Sinking Fund Cumulative Preference Shares of the Copeland Flour Mills, Limited, at 100, carrying a bonus of 30% in Common Stock.

We believe that these Common Shares should, in course of time, earn dividends equal to the Common Shares of the Maple Leaf or any other Canadian Milling Company—a portion of the Maple Leaf Shares were originally given as a bonus.

One-half of this issue has already been sold.

Indications are that it will be quickly over-subscribed.

We recommend, therefore, that you make immediate application for shares or for a complete prospectus.

BANKERS BOND COMPANY

60 King St. West LIMITED TORONTO

FIRST COMMUNION GIFTS

Parents desirous of giving their Children some Souvenir of Their First Holy Communion

we offer a white note 2 1/2 inch gilt covered stamped prayer-book illustrated with pictures of the Mass with its sacred symbols and one white crystal gold plated rosary—the two complete for

50c. Postpaid

or one padded cover washable white prayer book, illustrated with pictures of the Mass, beautifully embellished on front, 102 pages and one gold plated white crystal rosary, one gold plated scapular medal, the three complete

for \$1.00

We have other novelties in articles suitable for Holy Communion, ranging from \$2 to \$25.

W. E. BLAKE & SON, Limited

123 Church St. Toronto

The Cross-Bearers Of The Sagenay

By Very Rev. W. R. Harris, D. D., LL. D., Litt. D.

Author of "Pioneers of the Cross," "Days and Nights in the Tropics," "By Path and Trail,"

Pres. Publications Nov. 18, 1920

READERS of Parkman's vivid pages know something of the heroic labors of the Roman Catholic Missionaries among the Indian savages of Canada. In the long before us, in several previous works, Dr. Harris continues the study of that fascinating story. The present volume tells particularly of the work carried on among the Algonquins of the Saguenay region. Here the name of the heroic Jesuit, Paul Le Jeune, shines out resplendent. His hardships and suffering as he shared the cold and equator of the Montserrat Indians and followed the wanderings of the Indians through the winter forest, constitute a record of Christian devotion that has rarely been surpassed. Dr. Harris has given us much more than a missionary narrative. His chapters on the Saguenay country and on the Indian Tribes who made their home there are full of information and of absorbing interest to students of Canadian history.

Price 75c. Post Paid

The Catholic Record

LONDON, CANADA OR CLOKE & SON

16 West King St. Hamilton, Ont.

Mission Supplies

Newest and Best on the Market

Candles Sold for Price List

VOTIVE STANDS From \$50.00 up

PARISH CENSUS RECORD CARD SYSTEM

Easter Envelopes

J. J. M. LANDY

406 YONGE ST. TORONTO

Vegetarians

And others interested in finding proper health substitutes for flesh food during the Summer months. We offer the

Meat That Grows on Vines and Trees!

NUT MEAT

Made from Nuts, Cereals and Vegetable Products. Has same elements as meat.

Contains no animal products of any kind. Guaranteed by Dominion Government analysis as a pure food. Each tin contains sufficient for nine meals. Introductory price \$1.00 per tin, post free.

Natural Foods & Products Co.

123 Church St. Toronto, Canada

The Story of the Irish Race

A New History of Ireland

By Seumas MacManus

720 Large Pages, Beautifully Bound in Karatol and Gold

This is the story of the Irish race from the very earliest period down to the present. Written in what one critic calls "Seumas MacManus' own swinging, singing style," it reads like a novel. It is filled with the romance, the tragedy, the poetry, and the pathos of Erin's story—the most wonderful story that has ever been told. Any man who would pride himself on being posted about Ireland cannot afford to be without this volume.

GEO. GORDON BATTLE, ordering twenty copies of the book for his friends, writes: "It has refreshed and enlightened me. It is a valuable contribution to the literature on Ireland."

RT. REV. MONS. CONNOLLY, New York, writes: "I only took up this book in a glance at first, but could not lay it down again. It is fascinating. I am enclosing \$100 for copies."

FRANK P. WALSH: "I am simply charmed with this book. It is the most readable, concise and hearty work that has yet been done—a most splendid contribution to the Cause."

REV. DR. GEARY, Catholic University: "It is a work of which every man who belongs to the Irish race may well be proud."

RT. REV. MONS. KEANE, Pittsburgh: "During the past fifty or sixty years, since I was a boy, herding the cows on the green hills of dear Tyrone, I have read this story every year in English by both friend and foe, about the land of my birth, but after all these years, I must candidly confess I never met a work that pleased me as much as this one. Children, yet unborn, will bless Seumas MacManus for his beautiful work."

MAJOR RIGENE R. KINCAID: "I am positively delighted with it. Its receipt memorable for me Thanksgiving Day, 1921."

RT. REV. BISHOP HICKEY, Providence: "It has refreshed and enlightened me. It is a valuable contribution to the literature on Ireland."

THE BOSTON TRANSCRIPT: "Seumas MacManus keeps as closely as possible to admitted facts. He adds to his laurels with this book."

Gaelic American: "This book should be in the home of every Irish family."

PITTSBURGH LEADER: "Singularly unbiased and absorbing. Through the pages, talk written by a poet, and romance written by an historian."

AMERICA: "A splendid book which should find its way into every Irish home—and every other home as well."

THE NATIONAL CATHOLIC NEWS SERVICE: "Here are dash, brilliancy, humor, wariness and stamina, poets and patriots. And shining through every chapter is the indomitable spirit of the race. To thousands of Americans this book will be a revelation."

Price \$6. Postpaid

The Catholic Record

LONDON, ONT.