

# The Catholic Record.

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

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

DEMONSTRATIONS A HEALTHY SIGN

The new Irish Society of Cumann na mGaedhael which was recently started—apparently for bringing together and organizing all of the people who desired actively to support the government that is in power—seems to be making progress. It recently held its first great public demonstration—three of them—one at Tuam in Galway and one in Kilkenny and one in Cavan. And these by the way were the first public demonstrations held in Ireland since the civil war began. Consequently the country is congratulating itself that the holding of public demonstrations is a healthy sign. The attendance seems to have been large at these demonstrations and was also representative; and the Irish press from its comments would seem to have taken heart because of the apparent success of the demonstrations. However, they overlook the fact that since the anti-government side is, under present circumstances, forbidden to demonstrate openly, there is no knowing whether their demonstrations, if they could have such, would or would not outdistance those of the government supporters. Before the summer has far progressed, we will undoubtedly witness the public demonstrations of both parties—and the world will then be better able to judge of their respective strengths.

### IRELAND'S ECONOMIC POSITION

A more intensive study, naturally, is now being made in Ireland of Ireland's economic position, and of outgoings and incomings. The imposing of the new customs regulations has stimulated this. It will probably amaze many to learn, as we now do, that the value of England's imports from Ireland is nearly 50% higher than her imports from the United States, and is more than four times the value of Great Britain's imports from Canada. The value of the British imports from Canada is twenty-two million pounds—of her imports from the United States sixty-four million pounds—and the imports from Ireland, ninety-three million pounds. It is also an interesting and surprising fact to learn that the value of British imports from Ireland is equal to the value of all her imports from France and Germany combined.

Another thing that is worthy of note and that is encouraging to those who have the interests of Ireland at heart, is to learn that Ireland exports to Great Britain immensely more than she imports from Great Britain. Here I set down the figures for the year before the War, the final year of the War, and for the two years immediately succeeding the great War.

	Millions of Pounds Sterling	1912	1919	1920	1921
Irish Exports to Great Britain	72	174	238	127	
Irish Imports from Great Britain	57	133	160	93	

The very large figures shown for 1919 and the two years following were caused of course by the inflated values of products during those years. The supporters of the government are claiming that Ireland is in a healthier financial state than any other country in Europe today. Whether this is exactly true or not, there is no doubt that in spite of the terrific losses that Ireland has sustained in the last few years, she is not in an unhealthy condition. Peace and united work would, in a few years, put the nation at its ease and see it very prosperous. There is a general disposition among the Irish people today to tackle big industrial projects, and besides to put more vitality and progress in the agricultural life of the country.

### IRELAND AND THE LEAGUE OF NATIONS

There is a sharp division of opinion among the Irish people at home regarding the wisdom of Ireland entering the League of Nations. At the present time the great majority of the people favor it—not because of any material benefit that they think will accrue to Ireland, nor yet because they have much faith in the League of Nations. Their chief reason for desiring Ireland's taking a seat there is that they think it will help to confirm her nationhood—that it will leave England less hold upon her—and be more likely in the future to keep England from striking at her, if she should proceed to assert her independence beyond the limits of the Treaty. The great majority of the people outside of Ireland are of course very strongly against Ireland entering the League.

### FAIRIES AND FAIRY GOLD!

Ireland is a land of mystery. There is in the Dublin papers a well verified report of a very strange happening at Mullagh, in the County Sligo. A young man, a native of that place, dreamt three nights in succession of a hidden

treasure—a crock of gold—and, the dream being so vivid, he proceeded, with another man, to the spot on the following night. Digging operations were commenced, but soon after the start the figure of a woman appeared and she gave three piercing shrieks, hundreds of lights appearing all round the field at the same time. Both men fainted, and, on recovering, rushed, terror-stricken, to a neighboring house. Later on, the whole field seemed to them covered with tiny men, all greatly disturbed, crying and shouting. The affair has given rise to a mild sensation in the district.

### BELFAST PRISONERS

Though Belfast is lately denied its rations of blood it is getting some little gratification out of the continued torturing of Nationalist prisoners, who, without accusation against them, or trial, have been for more than twelve months held in prison pens and during all winter aboard the prison ship Argenta, lying in Belfast Lough. The hundreds of prisoners who remain penned up here like cattle, both their physical and their mental health being gradually weakened, are almost forgotten by the world. They may rot there, and the sooner the better, it would appear.

A letter from one of the prisoners on the prison ship to a friend outside, gives us a picture of part of what he has to undergo. He says: "Our condition here is deplorable. The food is of inferior quality and the supply inadequate. It is an unpleasant feeling for most of us to have to go to bed hungry every night. In some cases the blankets and mattresses have not been changed since the men arrived on the boat. Each man was supplied with a towel when he came on the boat, and when towels are being washed the inmates must do without such an article during the washing and drying of it. Each internee was supplied with one enamel mug, and with constant use the enamel is practically all off the mugs, inside and outside, and several of the prisoners have had to be operated upon for appendicitis, which disease, in the opinion of the doctors interned here, has been contracted through the constant use of these enamel mugs. When a prisoner is transferred from the boat to another place of internment his bedclothes are supplied to the prisoner, who comes on board without these clothes being cleaned in any way. The bedclothes consist of two horse rugs and no sheets or pillows.

The sleeping accommodation is disgraceful. 46 to 50 men having to sleep in a cage 30 feet long by 15 feet wide and 10 feet high. The atmosphere in the mornings is most unhealthy and consequently is telling seriously on the health of many of the men. A big number of those interned are young men about twenty years old and some of them only fifteen and sixteen years, and there is danger that many of them will contract consumption owing to the absence of nourishing food. Although the food has on several occasions been condemned by the interned doctors and even by the Governor, still there is no improvement. The milk is sour when it arrives on the boat, at least three days in every week. The internees, through their Commandant, Mr. James Mayne, have made repeated applications for clothing to wear, but up to the present their requests have not been granted. I have known several of the men who have had to go about all through the winter with wet feet; when they applied for boots they were told by the authorities to write home for them. It is well known that 90 per cent. of the internees belong to the working class, and their dependents being in poor circumstances cannot afford to send them either boots or clothing. During the month of February, 65% of the men were confined in bed with the 'flu.'

The writer goes on to complain of the want of proper medical attention, and alleges insolence on the part of the prison doctor to practically all of them. He states that a number of men were several days ill before being removed to hospital, among those being Gillespie, from Sion Mills, who being released, shortly after arrival at his home, succumbed to consumption. Recently between 50 and 60 men were transferred from the Argenta and Larne Workhouse to Derry Gaol, and are there being treated as criminals for breaches of discipline on the Argenta.

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### A NEW CRUSADE

Washington, April 20.—Representatives of the Protestant, Jewish, and Catholic faith attended a meeting under the auspices of the "Crusaders of Good Will" at which speakers urged cooperation among the various denominations.

Dr. Howard L. Hodgkins, President of George Washington University, presided. Those on the speakers platform included: Rabbi Abram Simon, president of the Washington

Hebrew Congregation; Msgr. C. F. Thomas, rector of St. Patrick's Church; Col. John Temple Graves; Admiral William S. Benson; Judge William H. DeLacy and P. J. Halligan, archdiocesan president of the Holy Name Society. The meeting was held in the Eighth Street Temple, a Jewish synagogue.

### WAR ON RELIGION

#### RUSSIAN WRITER ENLIGHTENS DR. PERCY GRANT

New York, April 28.—Charges that Soviet Russia is making every effort to obliterate religion from that country are reaffirmed in a letter by Emanuel Aronsberg, a Russian writer, to the Rev. Dr. Percy Stickey Grant, contradicting the views of Dr. Grant as expressed in a recent sermon in which he attributed the execution of Msgr. Budkiewicz to "political treason" and not to religious persecution.

Before his arrival in this country, Mr. Aronsberg, who is a former officer in the Russian army, had had unusual opportunities for learning of conditions in his own land by reason of his position as translator of official and private documents of the Bolshevik Government, many of which related to the sentence and execution of political enemies. His letter, a part of which follows, bears out the conditions that exist in Russia which were pictured in the Catholic priests there recently. He wrote:

"I want to call your attention to the fact that religious persecution does exist in Soviet Russia, your assertion to the contrary notwithstanding. First of all there exists a Soviet decree making it a crime to teach religion of any kind to persons under eighteen years of age.

"One of the charges against the Catholic clergymen at the Moscow 'trial' was the violation of this decree, as shown by the direct questioning of Judge Galkin. The fact is thus established beyond the shadow of any doubt, that the trial was, at least in part, religious persecution pure and simple.

"In the second place let me remind you that hundreds of places of worship have been turned by the Soviet authorities into places devoted to anything from a 'proletarian smoking room' to a stable for the cavalry of the Red Army. This, too, may reasonably be included in the term 'religious persecution,' except perhaps in the opinion of a certain kind of modern clerical whose idea of a church or synagogue seems to be that it must be turned into a bazaar where every ignorant and political agitator shall be at liberty to rail at all gods except the god of crass materialism whose name is Bolshevism and whose prophet is Marx, with Lenin and Trotsky as his disciples.

"Thirdly, let me remind you that a pleasant life the hanging of a signboard hostile to all religion. Religion is an opiate for the people over the gates of Russia's greatest sanctuary, the Kremlin, constituted a challenge to the multitude of Russian people who still derive some consolation from spiritual worship in a fashion not to the liking of the crew whose bayonets prevent them from tearing the challenge from the wall of the Kremlin.

"You cannot possibly help being aware that the Communist party is outspokenly hostile to all religion. This hostility is reflected not only in the state of affairs I have described, which is the work of the Communist party controlling the Soviet Government, but is shown also in such facts as the prohibition against members of that party to attend church and baptize children; not to mention, of course, the fact that marriage must not be performed by religious ceremony.

"May I point out to you also that the mockery of religion such as the notorious demonstration last Christmas, under the protection of Bolshevik machine guns and bayonets, constitutes a flagrant case of official persecution of religion. The least that may be demanded of any government would be to refrain from mockery of other creeds. This is really the crucial test of civilization—the ability of a government to inculcate principles of public tolerance toward religions that differ from the favored one, and to the extent to which the Communist Government has failed in this direction, it has shown itself beneath contempt and unworthy of the name of a civilized government."

The letter urges Dr. Grant to remember he is a Christian, and as such should preach against those "whose avowed aim it is to undo what twenty centuries of struggle, martyrdom and mistakes have accomplished. 'Make at least an honest effort,' says the writer, 'to learn the truth about Bolshevist persecution of religion before attempting to whitewash these savages who are appealing to the lowest instincts of man—greed, envy, class hatred and everything that exalts the worship of materialism.'"

## THE POPE AND THE KING

ULSTER INFLAMED

Dublin, April 20.—"Loyalists" in Belfast and throughout the North-east corner are furious at the idea of King George visiting His Holiness, the Pope. Meeting after meeting has been held to protest against such a "Calamitous event." The passions and prejudices of the Orange rank and file are being aroused. Upon the platform "Romanism as a moral and political power" is being denounced in all the moods and tones. "Reformation" is said to be in danger. The Ulster Protestant Voters' Defence Association issued a declaration stating that there "Must be an uncompromising attitude on the part of all Protestants against Rome."

KING SNUBS CRITICS

London, April 20.—The "great Protestant demonstration" at the Albert Hall in London, when 10,000 Protestants, so it is alleged, assembled to groan in spirit against the approaching visit of King George to the Pope, fell very flat.

The ten thousand agitated Protestants is more or less of a myth. The Albert Hall will seat ten thousand, but it is doubtful if anything like that number can be found in the whole country, much less in London, to back up this silly sectarian agitation.

Apparently this outside interference in his affairs is not altogether to the liking of King George, for his reply to a telegram of protest from the meeting, was to the effect that the protest had been received and had been handed over to Premier Bonar Law.

The matter ended there, and there is not the slightest reason to believe that any of these protests will deflect the Sovereign from his intention of visiting the Pope, which is being undertaken by and with the advice of His Majesty's Ministers, and has nothing whatever to do with the religious inclinations of the Sovereign.

## BISHOP O'DEA PATRIOT AND SCHOLAR

By the death of Bishop O'Dea at the comparatively early age of sixty-five the Irish Hierarchy has lost one of its most distinguished members. He filled the chair of Theology in Maynooth between 1882 and 1894. In the latter year he became Vice President. In 1903 he was made Bishop of Clonfert. Eventually he was translated to Galway.

He devoted special study to social and industrial problems. As an example of his views the following sayings may be noted:

"Intemperance is a huge spiritual evil, but it is also one of the greatest menaces to the vitality of the nation."

"Better housing of laborers and the betterment of their condition is the best antidote to the disease of emigration."

So strong and outspoken was he during the Black and Tan terror that his life was threatened in November 1920. Writing to the then Chief Secretary complaining vigorously of the campaign of burning and murder in the diocese of Galway he said:

"I am now liable to be shot at any hour of the day or night."

During his time in Galway, Dr. O'Dea was instrumental in having built St. Mary's College at a cost of \$375,000. He had also taken the initial steps towards the erection of a Cathedral in the city.

He was a liberal supporter of the Irish language movement and was himself a fluent Irish speaker. He acted as chairman of a committee appointed to forward the claims of Galway as a transatlantic port.

### LIAM LYNCH'S FUNERAL

In recent months the name of Liam Lynch, Chief of Staff of the Republican forces, was prominently before the public. His death in action, near Clonmel County, Tipperary, evoked sorrow among opponents as well as supporters. His funeral procession was five miles long.

Before removal for interment at Fermoy the body lay in state in the chapel of St. Joseph's Hospital, Clonmel. A guard of honor of the Cumann na mBan stood around the bier and at intervals the Rosary was recited.

The body was clothed in the full dress-uniform of a volunteer officer. Around the coffin were numerous floral tributes.

Omagh, County Tyrone, to attend the funeral ceremonies. There was a pathetic scene when Brother Lynch viewed the body of his dead brother.

## PROTESTS SAVED LIFE OF ARCHBISHOP

London, April 24.—It was the telegrams of protest from the Christian world that saved the lives of Archbishop Cepeliak and other ecclesiastics tried with him, except Vicar-General Budkiewicz, who was given over to the blood-thirsty Bolsheviks for execution to satisfy partially their demand for victims. Particularly potent in changing the determination of the Bolsheviks to have a wholesale execution of Catholic priests were the protests of the United States Government and of the National Catholic Welfare Council of the United States.

This is the information that is brought here by a man who was in Moscow at the time of the trial of the Catholic ecclesiastics and who attended the sessions of the court.

PROTESTS SURPRISED BOLSHEVISTS

The Bolsheviks, this informant says, were greatly surprised by the volume of protests which reached Moscow against their intention to sacrifice the lives of Catholic prelates to satisfy the religious prejudices which the Soviet itself has created. It was their plan to have the executions over before the Christian world realized their purpose to bring about a wholesale massacre. They are still endeavoring to ascertain how the outside world became fully informed of the trial and of their predetermined judgment to condemn the ecclesiastics to death.

When these protests came in such number from all parts of the world the Bolsheviks were frightened. That they were forced to forego their intention of executing a Catholic Archbishop made them only the more determined to execute a priest, and Msgr. Budkiewicz was made the victim. The passion of the mob which had been deliberately aroused by the prosecutor was so great that the government officials felt they had to satisfy it to some extent.

It was probably on the very day of Good Friday itself that the Monsignor was put to death. Official documents of the government have announced his death, but the day or hour of the day or the manner in which death was inflicted has not been disclosed. By such secrecy the Soviet Government seeks to extend and intensify its reign of terror.

The trials of the ecclesiastics commenced at 11 o'clock in the morning and continued until 2 o'clock the following morning. Flagrant injustice and contempt for Christ marked the proceeding. The three judges were Communists and acted as enemies of the accused rather than as impartial judges who would weigh carefully the evidence submitted. Armed soldiers were stationed at all parts of the courtroom to suppress any possible outbreak in favor of the prisoners, but when the crowd applauded the bitter speeches of the prosecutor and the judges, these sentries made no effort whatever to stop the demonstration of ill-will towards the accused.

CONFESSION OF FAITH MAGNIFICENT

The confession of Catholic faith made by the Archbishop and the other ecclesiastics in the face of the hostile court and crowd was magnificent. It was a little before midnight on Palm Sunday that sentence was rendered. Archbishop Cepeliak and Monsignor Budkiewicz were sentenced to death, the others to three, five and ten years in prison in solitary confinement. The judge had demanded that at least six of the ecclesiastics be sentenced to death.

The scene that followed the verdict of the jury was one never to be forgotten. The women began to wail. The Bolshevik military with clubs drove the whole crowd into the dark streets of Moscow. The condemned showed no dismay at the verdict. They gave each other the kiss of peace and the Archbishop, standing erect amid the tumult, imparted his benediction to the crowd and to those who had been condemned with him. Then he and those sentenced with him were led away by the guards to the filthy prison in which they have been confined.

On account of the protest of England and the impudent reply to it by the Soviet Government, the relations between the Soviet Government and England have been very near to rupture. The feeling between Poland and Russia is even more tense.

Moscow unquestionably is greatly disturbed. The populace lives in constant fear. Day by day terrorism grows. The streets are full of soldiers and many arrests are made. If Lenin should die, and his death is daily expected, a crisis is likely to ensue. The future is uncertain and is regarded with dread.

## MEAN PLAN OF ATTACK IN MICHIGAN

Grand Rapids, Mich., April 27.—A scheme to utilize the non-Catholic Sunday schools of Michigan for the dissemination of propaganda against the parochial schools, has been exposed by the Catholic Vigil of this city. The plan is a part of the general endeavor to bring about legislation that would bar parochial schools from the State, an attempt that has been repeatedly defeated in the past.

James Hamilton, prime mover of the Wayne County Civic Association, which was responsible for the anti-parochial school constitutional amendment that was voted down in the elections of 1920, is credited with having devised the new plan. According to the Vigil, Hamilton has effected an arrangement with Superintendent Engel of the Sunday schools of the State, whereby Hamilton and his speakers will have free access to the Sunday schools for propaganda purposes. Hamilton's representatives will be allowed to speak from the same platform with the regular Sunday school teachers in every county in which there is a Sunday school organization, it is asserted.

This new campaign of attack upon the parochial schools is to be formally launched at a meeting in Calumet, May 22-24, the Vigil says. Hamilton has succeeded, it is said, in raising a fund of \$40,000 to promote his scheme.

Commenting editorially on the expose, the Vigil says: "Hamilton knew and he knows today, that the essential to the success of the school amendment was prejudice. Prejudice does not want enlightenment, it does not wish information. The seed that was broadcast throughout Michigan, that fell on every foot of ground blighting wherever it grew the precious product of fraternal peace upon which America depended for its mightiest asset of national duty, breeding an atmosphere of suspicion where harmony had reigned, was no seed of knowledge but of provocation, provocation of the most dangerous of all passions."

## FRENCH FREE-THINKER THINKS

A curious article by Gustave Herve, director of the paper La Victoire and long one of the leaders of the socialist party in France, has just been published. It is devoted to the subject of depopulation, and the writer is forced to admit that those regions of France where the Catholic faith is strongest, are those where the birth rate is highest. He quotes a letter from one of his readers in Roanne mentioning the fact that at the lycées of that town there are 21 married professors. Of these 13 are free-thinkers, and there are five children in the 16 families. The other eight families are practical Catholics and have a total of 31 children.

M. Gustave Herve says: "These admissions are disturbing for us free-thinkers. It is painful to have to observe that our secularism and free thought is bringing about the destruction of our race and of our country. Our pride as free-thinkers suffers from the observation that we have arrived during a whole century on one of the questions of fundamental policy, and that patriotism today commands us to revise our conception of the relations of the Republic with the churches and religions."

## LAST RITES GIVEN UNDER UNUSUAL CONDITIONS

New York, April 28.—Father Robert Woods, of St. Patrick's Cathedral, administered the last rites of the church to a dying man last Tuesday under not only unusual but thrilling circumstances.

Bernard Connell, an engineer in the Harvard Club of this city heard groans coming from an elevator shaft and upon investigating found the elevator stopped between floors, and Tom Kelly, who for ten years had operated an elevator in the club, pinned between the car and the wall. A hurried call was sent in for an ambulance, a priest, a fire truck, and the rescue squad.

Upon the arrival of the rescue squad they immediately went to work cutting a hole in the wall between the fourth and fifth floors. When it was large enough to permit of a man squeezing through, Dr. Meade, the ambulance surgeon, went through. Firemen held him dangling by his legs while he gave Kelly a hyperdermic injection to keep him alive. Father Robert Woods was the next to crawl through the hole and while firemen strongly gripped him by the ankles, his head down, he administered the last rites of the Church. Fifty or more club members stood with bowed heads while the priest gave the Sacrament.

## CATHOLIC NOTES

The Catholics of the Chicago archdiocese are planning to raise \$750,000 to carry on the work of the Associated Catholic Charities for the year. This announcement was made at a meeting of the directors at the Quigley Memorial Hall.

Washington, D. C., May 5.—The thirty-sixth list of offerings for the Papal Relief Fund for Russia, which has been published in the Observatore Romano, includes an offering of \$12,000 from the Albany diocese.

Belgrade, April 9th.—Recent reports from Macedonia state that the Catholics there are suffering terrible privations. They are without churches, schools or seminaries. The Lazarist and Jesuit Fathers have been forced to leave the country. For relief a "League of Macedonian Catholics" has been formed.

Chicago, April 20.—Mrs. George V. McIntyre, president of the Big Sisters, an organization of some 1,500 Catholic women, doing reclamation and welfare work among women and girls, will sail for Europe tomorrow, and while abroad will make observations of similar work in the European centers, to assist in preparing the program of the local organization next year.

An intensive training course for leaders in Girl Scouts' work, was begun recently at Rosary College, the new institution for women, under the direction of the Dominican Sisters at River Forest, a suburb of Chicago. Rosary College is one of the institutions to be federated in the new Catholic University of St. Mary of the Lake, now being created by Archbishop George W. Mundelein.

Harrisburg, April 20.—Legislation which would permit compensation for child caring societies, and agencies, for services rendered to the children, may be passed at the present session of the Pennsylvania Legislature. A bill which is now before the House Committee on Judiciary General specifies that compensation shall be paid on a per capita weekly basis, and prescribes minimum standards of equipment and service for institutions receiving such compensation.

Cartagena, Colombia, April 8.—The Archbishop of Cartagena, in a Pastoral Letter, has forbidden the faithful of his diocese to read the paper El Diario de la Costa, published at San Pedro, a small town near Cartagena. This paper has been conducting an active campaign in favor of birth control and has organized a woman's club, the members of which are obliged to make a pledge to restrict their families to three children.

Cleveland, April 26.—After reading the veto memorandum of Governor Donahue on the bill proposing to make insanity a ground for divorce, Bishop Schrembs sent the following message to the Governor: "Please accept my heartfelt congratulations on the noble stand you have taken in regard to making incurable insanity ground for divorce. All right-thinking men and women are with you heart and soul."

Paris, April 16.—The Municipal Council of Nantes was recently called upon to discuss a motion proposing the annual distribution of the sum of 25,000 francs among needy children of the religious schools. A Socialist Councillor declared that such a measure would be illegal, since it might be detrimental to the Public Schools. The Mayor of Nantes, M. Bellamy, opposed this statement, and the motion carried by a large majority. It was afterwards ratified by the prefect.

Prague, April 12.—The Lidove Noviny states that the government has decided again to exact the oath of fidelity to the government from all newly consecrated bishops. Under the laws of the old monarchical regime, this oath was compulsory and was always given to the sovereign, but since the establishment of the present regime it has not been demanded. It is stated that new bishops will, from now on, be required to give this oath, until such time as the relations between Church and State shall have been definitely settled.

Washington, D. C., April 27.—President Harding received His Eminence, Michael Cardinal Von Faulhaber of Munich at the White House this morning. Cardinal Faulhaber, who was accompanied by the German ambassador and his secretary, explained that he was in the United States to thank the people of this country personally and on the part of the German people under his spiritual jurisdiction, for the aid that America had given them during the periods of acute distress through which Germany has passed. Later the Cardinal visited the National Catholic Welfare Council and studied the work of the different departments.

CARROLL O'DONOGHUE

CHRISTINE FABER
Authors of "A Mother's Sacrifice," etc.
CHAPTER XVIII—CONTINUED

"Could I have a private word with yer honor?" Tighe whispered to him.
The quartermaster scowled for a moment, but reading in the expressive sparkle of Tighe a Vohr's eyes that something of importance lay behind the request, he led the way to his own apartment. Tighe affected great secrecy, whispering with both hands to his mouth, and the latter very close to Garfield's ear:

"I understand that yer honor's in trouble because of the bet you med on Rody Crane's filly the other day."

The quartermaster seemed to be astonished.
"You see, yer honor, I heard all about it today, an' I sez to mesel': it's a burnin' shame to let a rale nice spoken gintleman loike Mr. Garfield be put down an' taken clane in by such a set o' rones as Jack Moore an' the b'ys that's wid him. So I think I can find a way to help yer honor. If yer had another horse to inter, an' a rider for him, would it make it all right?"

"It would; but where is another horse to be had? I've scoured the county for one, but it's no use; and the rider—that is as difficult to find in this cursed county."

Tighe gave a knowing and expressive wink. "Lave it to me, Mr. Garfield, for purvidin' you wid a horse, an' a rider, too, an' the devil a better animal in the county than the one I'll get unless I'm unsuccessful intirely. Didn't I make good me word afore—didn't I tell you I'd write a letter for you an' bring you an' answer—an' didn't I do it—I ax yer honor, didn't I do it?"

"Yes; so far as bringing me an answer was concerned; but that is all that has come of it. The widow continues the silence and the coldness which in her letter she besought me to maintain. Really, if it was not her express wish, I should demand once if my letter had offended her."

"Do not," said Tighe, in frantic earnestness, his very soul in terror for the possible consequences to himself of such a proceeding. "I'll tell you a bit o' a saycrest: she has a scapegrace o' a brother, Jack Moore, as wild a devil as iver led in a steppelchase or danced in a fair, an' wid all his wild ways she jest thinks the loike o' him niver was seen, an' she's afreed to displace him in one mortal thing; well, for some reason or other, he doesn't loike you, an' he'd be death on his sister if he thought she'd as much as give you one sweet look. Now I have good cause to know that the same lady does loike you, an' she likes you better for the way you're actin' at the present time, makin' yersel' agreeable to her wishes. Do you see now; do you comprehend intirely all I'm sayin' to you?" asked Tighe with much the same manner and voice he might have used to Shaun.

The dazed Englishman nodded; he was too mystified to know whether he ought to be pleased or angry, or puzzled, or all three together.

"Well, thin, this same Jack Moore wouldn't care if he destroyed you this night, the villain, an' it's a laughin' stock he wants to make o' you, as well as to win yer money; but if you'll abide by me directions, I think we'll defate him, the thafe o' the world. Tell me now, will you do just as I say?"

The mystified Englishman again nodded.

"Well, promise me that you won't be obthrudin' yersel' on the widow's notice, that you won't go nixt nor nigh where she is till the race is over. Will you promise that?"

A third time the bewildered Englishman nodded.

Tighe gave a grunt of satisfaction. "Now tell me how many days afore the lists will be closed; I mane when would it be too late for you to inter the name o' a horse in the place o' Rody Crane's filly?"

"The day after tomorrow," replied the soldier, at last seeming to arouse to a correct understanding of the case.

"That's short time," said Tighe, "but how and iver we'll try. And now,"—changing his voice from its tone of authority to one of humble entreaty—"mebbe yer honor wouldn't refuse me a bit o' a favor. I'll not ax it till after I've secured the horse an' the rider."

"What is it, Mr. Carmody?" asked the quartermaster.

"It's to get a pass for me, some way, that'll admit three people into the jail to see that poor prisoner that was brought up here from Dhrummacol the other noight. They're friends o' his, an' two o' them the purtiest ladies you iver laid eyes on,—me heart ached intirely when I seen the grief they wor in because they wouldn't be let to see him. Now, Mr. Garfield, I'll put it to yersel': if it was yer own case an' the Widdy Moore was breakin' her heart to see you, wouldn't you be thankful, yer honor, wouldn't the sintiments o' yer heart rise in gratitude to the one that would bring her to visit you in yer lonely cell?"

That appeal did touch a tender spot in the quartermaster's bosom; imagination pictured the fair Mistress Moore paying him such a visit, and for the bliss of that he would have been willing to endure

the dreariest confinement. He was evidently softened, and he answered kindly:

"Perhaps I can manage it. One of the officials of the prison is a warm friend of mine, and if the visit be made at night, and be kept quite secret, I think it can be arranged. But the visit must be made at night, and be kept entirely secret."

"Any perdition at all'll be agreed to," said Tighe, meaning condition, and gleaming from the soldier's stare that he had made an error of speech; but without attempting to correct it he continued: "An' now I'll be takin' me lave, Mr. Garfield, but you'll see me tomorrow noight, an' mebbe afore, an' I thrust, it's good news I'll be bringin' you."

And before Mr. Garfield could collect his wits sufficiently to ask the numerous questions which rushed to his now thoroughly awakened mind, Tighe had disappeared.

CHAPTER XIX
DISAPPOINTED

Back to Dhrummacol! nothing else was left for the three sorrowful hearts that had come up to Tralee that morning, hoping, trusting, praying. Their hope had been disappointed, their trust had proved vain, their prayer had been unanswered. Father Meagher, for sake of his despondent charges, assumed a cheerfulness it was impossible for him to feel, and he spoke in reassuring terms of what Tighe might be able to achieve. But all had little effect. The silence and the pallor of his companions told too surely that there was little decrease in their doubts and their apprehensions.

As they turned the corner of a street on their way to the station they were met by Morty Carter. The surprise and the repugnance to the meeting were mutual, and Carter drew back, this time with no feigned emotion, but with a start of embarrassed and painful astonishment. Father Meagher, his first impulse of bitter indignation toward the traitor passed, followed the example of his divine Master, and presented a not unfriendly smile to the miscreant. But there was a sternness in the priest's eye and an accent in his voice which spoke volumes to Carter, and made him wince despite all the bravado he in a moment assumed.

"I am glad to see your reverence," he said, bowing with a fulsome air, "and the young ladies—the latter, though so deeply veiled, that not a feature could be discerned, had averted their faces—I came here to try to gain admission to the jail, to see Mr. Carroll, but I have been sternly refused."

Father Meagher could control himself no longer. "Morty Carter," said he, looking with withering contempt at the wretch before him, "are you plotting more treachery; have you not betrayed our poor boy sufficiently that you would see him to cement your infamy?"

Carter strove to return the steady look of the priest, but his eyes fell; he tried to assume the defiant air which had borne him through on previous occasions, but somehow the sight of those veiled figures, and one especially, the taller of the two unnerved him; it was with a crestfallen air he answered:

"Your reverence is prejudiced against me, so it would be little good to speak in my own favor; but one day, perhaps, when these black reports about me are proved false."

"To be entirely true, Carter," interrupted Father Meagher, "you will appear as you are, and we shall know what a viper we have nourished. Good day."

He turned shortly, his companions following him, and Mortimer Carter was left to his own dark and vengeful thoughts.

The dim little chapel with its silence and solitude formed Nora's consolation and rest, and to it she hastened when, after weary hours of dusty travel, the little party had arrived at home and she could steal away unnoticed. The hour was late; and Clare, unusually fatigued in body and mind, went immediately to her room. Father Meagher sought his niece. She was putting the last touches to her kitchen work, and the cleanly-swept floor, the old-fashioned dresser just under the light where its array of burnished tins and polished ware were brought into resplendent view, with Moira herself, fresh and winsome as a spring blossom, formed a picture exceedingly pretty. The clergyman was the more disposed to think it fair, and to be much pleased with his niece, because of her obedience regarding Tighe a Vohr. With a pleasant compliment on the neat appearance of the room, a remark so unusual from him that Moira started, he called her to him.

She obeyed, blushing and delighted. "I understand that Tim Carmody has been here," said the priest.

"He has been," she answered, half faltering, and with her air of delight changing to one of some anxiety and fear.

"Oh, you need not be afraid," spoke the clergyman quickly, in order to re-assure her. "I have found out all about it from Tighe himself,—we met him in Tralee—and I was much pleased to hear of your obedience; you absolutely refused to speak to him, I believe."

She immediately regained her confidence and her vivacity. "I did, uncle; I would not say one word to him, because you forbade me to."

"So he told me; but I did not mean, my dear child, to enjoin absolute silence upon you; I desired you not to receive his attentions, not to permit him to become your suitor, but I had no intention of wishing you not to speak to him—that would be unkind and uncharitable. But God will bless you for the strict obedience you thought it your duty to practice. And now I am happy to say that the poor fellow has done us good service; he has lost neither time nor thought in serving poor Carroll."

In her delight at her uncle's unwonted praise of Tighe a Vohr, Moira quite forgot her caution; she burst out eagerly:

"And did he tell you, uncle, about that dreadful paper with Mr. O'Donoghue's name on it? He gave it to me to read, and—"

"Give it to you to read?" interrupted the priest, who had supposed that her absolute silence which Tighe reported meant also an utter absence of even usual civility on her part, an idea which now seemed to be disproved by the fact of her acceptance of the paper from Tighe in order to read it. "And you read it," continued the priest, "and still no communication passed between you and Tighe? I cannot understand this."

Moira was scarlet; she hung her head in shame and confusion.

"Answer me, Moira," said the clergyman sternly, "have both you and Tighe been telling me wilful lies?"

There was no other course for the shame-stricken girl but to tell the truth, and the whole truth.

"We spoke to her, Shaun, uncle, Tighe and I, sending him from one to the other of us with our messages."

Father Meagher looked for an instant as if he had become suddenly dazed; then the whole affair flashing upon him as vividly as though he had been present at the interview in which Shaun played so important a part, it was with difficulty he could repress a smile at the ingenuity which would thus deceive him; but he was really annoyed that such cunning had been practiced, and he determined on the morrow to give his niece a more stern reprimand than she had ever received from him.

"A precious pair both you and Tighe are!" he muttered, abruptly leaving the kitchen.

"Now I've done it, like a real omadhuwa to I am!" muttered Moira, and with a heavy heart she repaired to her chamber.

Nora had finished her prayers and her long meditation, and leaving the chapel by the passage which led to the garden surrounding the house, she was tempted by the beauty of the night to prolong her stay. Standing by a broken gap, the stones of which had only that day fallen, she heard a deep-drawn sigh, as if it proceeded from some one crouched among the stones. Alarmed, and yet yielding to the impulse which prompted her to see if it was a case that her charity could benefit, she stooped a little, and asked softly:

"Is there any one here in trouble?"

A figure rose slowly, noisily displacing the stones about it as it did so, and then, mounting on the lowest part of the broken gap, stood fully revealed by the moonlight to Nora. It was a man of medium height, with shoulders so high as to give him somewhat of a deformed appearance; his head, deeply sunken between his shoulders, was abundantly covered by coarse black hair that, hanging matted almost over his very eyes, gave to the haggard face a half-wild and savage look.

"Rick of the Hills!" exclaimed Nora.

"Yes; Rick of the Hills, and no less," responded the man doggedly.

"What is the matter?" asked Nora, kindly; "if there was seen about here so little of late that we hoped you had found some comfortable home at last."

"Comfortable home—me in a comfortable home!" he laughed in painful mockery of the words.

"There will never be comfort for me; neither here, nor hereafter; the devil is now waiting to seize my soul."

"Hush!" said Nora, battling against a sensation of faintness which crept for a moment upon her, "do not say such dreadful words. He who made you is all-powerful to save you."

"Yes; but not when a soul is black with guilt like mine is. You asked a minute ago if there was any one here in trouble; I am in trouble—my heart is breaking within me!"

The expression of anguish which came into his pinched features attested the truth of his words. The gentle girl was painfully touched.

"What is it, Rick? perhaps I can help you; tell me your sorrow, that I may at least try to relieve it."

He shook his head.

"You could not; not all the kindness of your pure young heart could lighten the load on my mind. But may be you could tell me something that might stifle the pain of my conscience. If a father lost his child—a little one that was like the apple of his eye; a little one that he loved till his heart didn't seem to beat when she was out of

his sight—if he lost her, I mean if she was taken from him by a good God, could testify, if they would, concerning one source from which the doctor's money never came. Though not a priest, how priestlike was his devotion to duty, how priestlike his respect for those human beings made to the image and likeness of God, to whom he ministered, how priestlike the charity with which he cared for their bodies, and, as far as in him lay, also for their immortal souls!

When Dr. Reilly was "on the case" Father Casey had no misgivings, for full well he knew a messenger would come in ample time to summon him when his priestly ministrations were needed. When the good priest responded to an emergency call among "ought-to-be's" and "fallen-aways," and as happened on the night of which we write, he found Dr. Reilly there, he experienced a sense of relief which none but a priest can realize. On the night in question he had searched out the house number on the dark street and climbed a rickety stair, expecting to find the sick room in disorder and squawling, filled with gaping or scowling spectators, where he would encounter untold difficulty in hearing the patient's confession or arranging the most essential things for the administration of Holy Viaticum and Extreme Unction. Imagine his relief when he was met at the door by Dr. Reilly, who had prepared table and crucifix and candles at the bedside, and, now, by a few authoritative words and still more by his manly example, taught the bystanders how to conduct themselves in the presence of the Blessed Sacrament.

With all that, it had been a trying case for both priest and doctor, and they welcomed the clean, frosty air like a benediction, after the stifling atmosphere of the death room since they had been there.

"Father Tim," said the doctor, slackening his pace with the evident intention of enjoying a good chat before they parted, "there's a doubt that's been pesterin' me for some time past, and I make the resolution to put it to you and have it settled at the first opportunity." Father Casey waited for the doubt to take the form in words.

"Twas the widow Rahilly we buried last week," continued the Doctor, who had the happy faculty of putting his thoughts into concrete examples. "You said that if you had known her condition you would have given her Extreme Unction long ago."

"Yes, I had been bringing her Holy Communion three times a week since she had that fall, but I knew nothing of the fatal complications which had set in some time ago. Had you informed me of that fact when you first noticed it, I should have anointed her at once."

"There's where my doubt comes in."

"I fall to see it."

"I understand well enough," the Doctor could not be hurried; he would state a case in his own way—"that when one is going to die, he should be told of it, so that he will understand clearly that it is his last chance to set his accounts in order before the final reckoning. The widow Rahilly, good as she was, should be no exception to the rule. When I saw death approaching I told her plainly, and she was none the worse for it. I understand, too, that when poor, negligent Catholics are dying, they should by all means receive not only Communion and confession, but Extreme Unction also, for as you once explained to me, it sometimes happens that they receive Communion and confession without the proper disposition, and still the after-effects of Extreme Unction, coupled with an act of contrition in their last moments, save them. But here is my doubt: In a case like that of the widow Rahilly, who confesses often and receives Communion several times a week, why are you so anxious to give her Extreme Unction, and that two or three months before her death?"

"Which is your doubt, why I should wish to give her Extreme Unction two or three months before her death, or why I should be anxious to give her Extreme Unction at all?"

"Both. But let us take them one at a time. Why were you so anxious to give her Extreme Unction at all?"

"Why shouldn't I?"

"Because," said the Doctor, "she is receiving Communion so often. And Communion is the greatest of all the Sacraments; in fact, Communion is receiving God Himself, who is the Creator of the Sacraments. Since she is habitually receiving the greatest of all the Sacraments, I do not see why you should be so anxious to give her a lesser Sacrament."

"Because you intended to go to Communion often, you would not be willing to omit Baptism, would you, Doctor?"

"Certainly not, but—"

"Because you were going to receive Communion often you would not be willing to enter the marriage state without receiving the Sacrament of Matrimony?"

"No, I should not. But yet I scarcely see the parallel."

"Parallel or no parallel," said Father Casey, "here is the fact: God is the Author and Giver of all grace. He decides how He will give His graces. He gives many and great graces through the Sacrament of Matrimony. So also doing

ing him to exercise his skill in any way not sanctioned by the law of God, could testify, if they would, concerning one source from which the doctor's money never came. Though not a priest, how priestlike was his devotion to duty, how priestlike his respect for those human beings made to the image and likeness of God, to whom he ministered, how priestlike the charity with which he cared for their bodies, and, as far as in him lay, also for their immortal souls!

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persons need special graces to pass happily through that supreme trial. He gives them these special graces through the Sacrament of Extreme Unction."

"Doubt number one, solved!" said the Doctor. "Now we pass on to doubt number two. Why did you want to anoint her as soon as her illness took a fatal turn, even though you were assured death would not ensue for months?"

"Again, why shouldn't I?"

"Because you knew very well that I would inform you in ample time, and so there was no danger of her dying without Extreme Unction. Further, the object of Extreme Unction is to help us to die well; therefore it attains its object as well if it is administered an hour before death as if it is administered a month before death."

"It is easily seen, Doctor, that you have never died."

"What do you mean, never died?"

"I mean just what I say. If you had yourself passed through the fearful ordeal of death, you would advise all Christians to call loudly for Extreme Unction the moment they were attacked by a fatal disease."

"But why so?"

"I notice, Doctor, that you are very careful of that fine watch of yours. You know, mishandling will do it permanent injury. It is true a watchmaker could repair it, but the delicate mechanism would not be the same as if it had never been abused. The human soul is a delicate piece of spiritual mechanism. It is injured by sin, whether mortal or venial. Bring it to the spiritual watchmaker, the confessor, and he will put it in running order again, yet some of the results of that injury still remain; it will never be the same as if you had not sinned. You are sluggish in doing good. This thing of being faithful and devout in the service of God appears to you, especially at times, so dishearteningly insipid and uninteresting. It is like pulling teeth to keep at it with any degree of zeal or earnestness. You enjoy working for yourself and your own personal interests, but you have to drive yourself to work for God. The simplest step in the Christian life is to perform all your actions with the good intention—and how hard you find it to do that! Often the furthest you can get is to repeat some dry formula about offering to God all your thoughts and actions of the day, and how far that has any visible influence on your motives is hard to determine. You know you ought to foster at least a subconscious remembrance that you are night and day in the holy presence of God. You should so discipline your mind that everything you see would bring to it the thought of God. As a matter of fact, is this the case? What you see reminds you of factories, reminds you of sections, reminds you of haberdashers, reminds you of vaudeville, reminds you of sin—but very, very seldom reminds you of God. You know you must pray. Without prayer you cannot save your soul. You must pray, and you must pray often. Yet how hard you find it to do either! You can chat with a friend for two hours and not notice the time pass, but if you kneel down and talk to God for three or four minutes, it seems an age. If you were working side by side with some one every day you would at least say a word to him from time to time. Well, God is with you continually day and night; how seldom you think of speaking to Him by means of pious ejaculations—an act of love or thanksgiving or petition! Only what God wills is good. You should unite your will to His, willing the death He has destined for you with all the pains that may accompany it. Instead, you rebel against every cross, you turn away in horror, almost in despair, from the thought of death. All this sluggishness, repugnance, listlessness in doing good, this revolt against suffering, this terror of death, is the effect of sin. Your sins have been forgiven, but these lamentable effects remain. They interfere with your soul's welfare all through life—but at death they become a positive menace to your eternal salvation. That is no time to give way to spiritual sluggishness and indifference, or to yield to terror that may result in despair. Judgment and eternity are at hand. You must give yourself to God body and soul completely and unreservedly, now or never. Extreme Unction will help you to do so, for Extreme Unction takes away the effects of sin from your soul, and enables it to gather all its strength for the last struggle, unimpeded by spiritual torpor, listlessness, pusillanimity or terror."

"Father Tim, I have some idea of what you mean. Even while I was trying to lead a good life I can recall periods which lasted sometimes for days, sometimes for weeks, when it seemed there was not a spark of good in me, nothing but the basest and most degrading sensuality and sin."

"Precisely!" cried the priest. "And should such a spell come upon you in your last hours, what would save you from dying in despair?"

"Nothing short of a miracle!"

"Then you see the value of Extreme Unction which will prevent you from falling into such a state."

"They walked on in silence until Father Casey spoke again:

"Besides the sluggishness of soul, there is also a temptation,

As death approaches, the temptations arising from the world and the flesh may sometimes lessen in intensity, but surely we cannot hope for any abatement of the temptations that come from the devil. He watches for the time when you contract your last fatal illness. He knows that now is the occasion to put forth his last desperate effort to make you die in sin and be branded as his slave for all eternity. It is a terrifying thought—just when you are tortured by pain and incapable of mental effort, just when your body is exhausted from disease, your will weak, the faculties of your soul impaired—that is the very time which the crafty and powerful spirit of evil chooses to launch against you his fiercest attack! How we should thank our merciful God who has instituted a special Sacrament to give us a supernatural strength against temptation in our dying hour!"

"Pardon me, Father, but I am still wondering why you administer Extreme Unction weeks and even months before the patient is dying?"

"First, because if Extreme Unction is administered at the beginning of the last fatal illness its effects continue unimpaired until death. Secondly, because the decisive struggle is waged all through the last fatal illness. Why do some persons die a bad death even after receiving Extreme Unction? Because they have committed too many sins and abused too many graces. Surely there is danger of committing sins and abusing graces amid the tortures and terrors of the last illness. Then why leave the dying to face this danger alone instead of giving them the powerful aid of the Sacrament which Christ instituted just for that purpose?"

"Doubt number two, solved! Good night, Father Tim," said Dr. Reilly.—C. D. McEnniry, C. S. S. R., in The Liguorian.

**O. M. I. STILL OLDEST OF MISSIONARIES**

**DEATH OF PIONEER OF NORTH LEAVES THE ORDER WITH ANOTHER SHEPHERD AT AGE OF NINETY-EIGHT**

When the venerable Father Dandurand, O. M. I., passed away at the ripe old age of one hundred and two at St. Boniface in Canada, the Missionary Oblates of Mary Immaculate did not relinquish their claim to the honor of having the oldest active missionary in the world in their ranks.

The Rev. C. Chounevel, O. M. I., who is chaplain of two hundred aged men and women at the Hospital of the Little Sisters of the Poor in Colombo, Ceylon, succeeds to Father Dandurand's distinction. Father Chounevel celebrated his ninety-eighth birthday yesterday, devoting the day largely to resting from his strenuous labors of Easter Sunday and the preceding days.

The missionary sphere in which Father Chounevel has toiled extends from the frozen north of Canada, where the Oblates carry the gospel to the inhabitants of the land of the midnight sun, to the equatorial regions of Indian Ocean. When, after being sent into Canada in 1852, he found that the climate was too vigorous for his health and that his nose and ears were badly frozen as a result of its severity, his superiors changed him to Ceylon, where he has labored since.

Father Chounevel was born at Secourt, in the Vosges on April 2, 1825. He finished his studies at the Seminary of St. Die in 1851 and was received into the Oblate order by the founder of the congregation himself, Bishop De Mazenod, who decided to send the young priest to the far north. When the severe climate proved too much for him he was recalled to Nancy and ordered to Ceylon.

**JOURNEY BY DILIGENCE**

From Nancy to Lyons he travelled in the now antiquated horse-drawn coach called a diligence. From Lyons to Avignon he went by boat, a foretaste of his vast travels on the ocean. From Avignon to Marseilles he travelled on the railroad, then a novelty in Europe. The greater part of the journey to Ceylon was made in a small merchant vessel. In those days the Suez Canal did not exist and the ship had to travel around the Cape of Good Hope.

Unfavorable winds brought the traveler after two months to South America off Rio de Janeiro. Here it was necessary to wait for favorable winds which after two other months brought them past Madagascar to Madras, after travelling 126 days from Marseilles. From Madras the journey was made by ox wagon to Negapatnam in 28 days and finally a frail skiff, piloted by four natives set the missionary two days later on the Isle of Ceylon at Jaffna.

Recently a letter was mailed in Paris on the 1st of December and arrived at Jaffna on the 19th of December. The same distance took Father Chounevel one hundred and fifty-six days.

Jaffna was for Father Chounevel a real land of promise. He began to study the Tamil language with great ardor and made such rapid progress that he was appointed after two months, parish priest at Batticaloa, where there were five hundred Catholic natives.

Two years later he was sent to a Singhalese territory where he was

obliged to learn this new language. The Singhalese, as a matter of fact, differs more from the Tamil language than the French does from the Russian language. In a short time he acquired such a mastery of Singhalese that he soon came to be considered an authority on it and even the natives themselves consulted him on mooted points of the language.

Father Chounevel has led for seventy years in Ceylon, the life of an indefatigable apostle. He has never returned to Europe. He neither asked nor accepted a rest from work.

The churches, parish houses and schools which he has built, can be numbered by dozens in every corner of the island. He has never employed contractors and architects, and has drawn the plans himself and personally carried out or supervised the construction.

**AUTHOR OF MANY BOOKS**

The books he has written in Tamil and Singhalese or translated from the French and the hymns that he has written, will continue his apostolate among thousands of natives when God shall have called him to his reward.

Among the thirty works of which he is the author, may be mentioned the translation of the Gospels of the New Testament, the Introduction to a Devout Life, the Treatise on the Love of God, and among his original works, a Singhalese Grammar, a Catechism and a History of the Church.

It was Father Chounevel who introduced in Ceylon illustrated conferences and lectures. Being also an artist he prepared his own slides by painting on glass the scenes of the Old Testament.

In 1917 a serious sickness compelled him to rest. His Bishop decided to send him to the Archbishop's House at Colombo. But rest did not suit him. For a veteran in apostolic work such as he was, the inactivity of complete rest was more dangerous than work. So the Bishop appointed him chaplain of the two hundred aged at the Hospital of the Little Sisters of the Poor at Colombo. This active old man is still doing this work today at the age of ninety-eight to the satisfaction of all. He is at the same time engaged in preparing new editions of his works.

Ninety-eight years do not hinder Father Chounevel from rising every morning at 5 o'clock or from retiring every night at 11. His piety, charity, kind disposition, his regularity and zeal, make him the model and guardian angel of his community.

**CLEAN BOOKS LEAGUE**

**WOULD PUT TEETH IN LAW AGAINST INDECENT LITERATURE**

Legislative action that will put teeth in the present New York law against the publication of indecent literature will be urged by the "Clean Books League" of New York, an organization embracing prominent clergymen and numerous religious, civic and welfare associations, which has been formed at the instance of Justice John Ford, who aroused public indignation by his protest against vile literature which was placed in the hands of his unmarried daughter by a New York vendor.

Martin Conboy, president of the Catholic Club of New York, who was chairman of a committee which has drafted an amendment proposed to section 114 of the penal law, declares that the purpose of the bill is to convince the courts of New York State that it is the wish of the Legislature that certain words, for example "indecent," are to be construed as plain people understand these words.

**MR. CONBOY EXPLAINS AMENDMENT**

"For a long time," asserts Mr. Conboy in a public statement, "the courts did act on that assumption, but a few years ago an important court ruled that 'indecent' doesn't really mean 'indecent,' but something quite different, and ever since that, other courts have felt precluded from finding that anything is 'indecent' even if it is very obviously so. We want the Legislature to serve notice that when a thing is bad, it is bad, and that being surrounded with other stuff does not take away the taint. If a book has in it things that are 'indecent,' the punishments contemplated by the law are to be enforced because that indecency is there, wherever it is, and simply because it is there. What else there is has no bearing on the subject than a man's going to church on Sunday operates to warrant him in picking pockets on Tuesday."

"We want to relieve the Judge of the temptation to accept so-called literary experts as witnesses. At present the idea seems to be that if some writer will call some other writer's book a work of art, that judgment overrides the will of the Legislature and the people, which is that if a thing is indecent it doesn't matter whether it is or is thought to be art or not, but is punishable as indecent whether or no."

**NOT A CENSORSHIP**

"The right to prosecute on the 'indecent' features of a book (or such features as contravene the law); the right to have words accepted according to the meaning accepted by the plain people for

whose protection they were put there; the right to have this meaning applied without its being clouded by 'experts' who, overriding the Legislature, consider the 'indecent' innocuous so long as it can be called art; and the right to have people charged with that duty say right out whether a thing is 'indecent' or not, without being inhibited by court decisions which in practice prevent anything being described as punishable 'indecent,' that is what we want."

"This is not setting up a censorship. There are laws against drugs, but people get drugs; and people may read bad books even if there is an enforceable law against the indecent. The point is that we punish the drug vendor if we catch him, and the other offender should be punishable too, as at present he is not."

"In an earlier day the sale of liquor was countenanced, though many thought it an evil, but if any vendor was caught selling strong spirits to adolescents, and especially adolescent girls, there would not have been much mercy for him. And yet there are men who set themselves up as guides to public opinion who proclaim it a high and holy privilege to put into the hands of even young girls the abominations in print that have recently been under discussion."

"Frankly and shortly, the decent people of this State, that is to say the great mass of the people, are set against the spread of this uncleanness, and neither the refined reasoning of certain critics can change their minds about that. If the present interpretation of the law is contrary to the plain and simple desire of the people to eliminate the uncleanness, then the natural course is to say so plainly what the law is intended to do, that neither critic nor judge can go wrong about it. That is what we are trying to do."

**ACTUAL DESPOTISM IN WEST VIRGINIA**

**John A. Ryan, D. D., in Catholic World**

A distinction may, with advantage, be drawn between two kinds of interferences with individual liberty in Logan and three or four other counties of West Virginia. The first consists of restrictions placed upon the general liberties of the citizen by economic pressure and administrative usurpation. It is comprehensively indicated in the assertion frequently made that the coal operators own and control everything in those counties, that the majority of the inhabitants cannot exercise in their everyday affairs and relations that freedom which obtains elsewhere in the United States. Only a few days ago, it is said, Sheriff Chafin of Logan County forbade the Knights of Pythias to hold a routine meeting because one of the speakers had championed the cause of the union miners. The words "slavery" and "servitude" are frequently on the lips of persons who describe conditions in those counties from the inside. To whatever extent this restriction upon freedom prevails, it is due to one general and one special factor.

The general factor is found in the practically complete ownership by the mining companies of the towns and settlements in which the mining populations live. The houses, stores, theaters, schools, and churches are located upon land owned by the mining companies. In many settlements, the only doctor is on the salary roll of the company, and there are no stores except those operated by the company. Frequently the clergy receive a substantial part of their salaries from the corporations. Before the Senate Committee which investigated conditions in the mining regions of West Virginia late in 1921, Mr. Coolidge, a leading coal operator of Logan County, admitted that the operators would not continue to pay the salary of "a minister who so misused the cloak of religion" as to denounce the abuse of power by certain public officials in that county. These are merely indications of the opportunity which the coal operators possess for interfering with the normal freedom of the citizens.

The special factor which accounts for the interference with general liberties was set forth in some detail during the investigation by the Senate Committee referred to above. Mr. Thurmond, a coal operator, Mr. England, the Attorney General of West Virginia, and Mr. Chafin, the sheriff of Logan County, all testified that the deputy sheriffs of that county received their salaries through the sheriff from the coal operators. According to Mr. Thurmond, the companies expended for this purpose in the year 1921, \$46,680, and in the first nine months of 1922, \$61,517. The men paid out of this fund were not private employees of the companies, but regular deputy sheriffs, servants of Logan County. It may well be doubted whether such men could administer their office impartially as between the coal companies, from which they received their salaries, and the employees of the coal companies. This doubt is increased in our minds when we reflect that the man in command of the deputies, Sheriff Don Chafin, has held that office continuously since 1912, and admitted to the Senate Investigating Committee that he was worth \$850,000. The greater part of this fortune, he said, consisted of stock

in banks that do business with the mining corporations. It is not a violent assumption to infer that in the administration of his office, the sheriff is inclined to accommodate as far as practicable his business associates, the mine operators, and to direct the activities of his deputies in such a way as not necessarily to offend the concerns which provide matter briefly, it seems that Sheriff Chafin is in a position to exercise all the functions of a political dictator in Logan County, that for all practical purposes, he is the law and the government. It is the contention of those who claim to know the facts that the sheriff takes full advantage of the opportunities inherent in this extraordinary situation.

**UNKIND AND UNTRUE WORDS**

**AN EFFICACIOUS REMEDY PRESCRIBED BY A PRIEST**

There is an old story of a priest who adopted a novel method in curing a woman of the habit of gossiping. This woman was an inveterate mischief-maker. Nothing in the lives of her neighbors was secure from her prying eyes and gossiping tongue. The priest was constantly picking up the unhappy trail of her mischief in the daily troubles others brought to him. The woman at times wrested with her ruinous fault, but she had given herself such liberty in its regard that it had strengthened with the passing years and become almost constitutional.

The priest, at his wits end to cure her, at last determined to give her a concrete lesson. One day after a more serious lapse than usual he told her to bring him a sack full of feathers the next morning. Her curiosity fiercely active over this strange request she appeared punctually with a large bag full of light down plumes. He left her to a high window in the church tower and bade her shake the contents of the sack out of the window. A fairly strong wind was blowing. It caught the feathers and wafted them far and wide. She looked inquiringly at the priest. "That is all for today," he said gravely, "come again to me tomorrow at this hour." The penitent thought her Confessor was getting eccentric. On her arrival next morning he handed her the empty sack and told her to refill it with all the feathers she had scattered the day before. She considered his command a preposterous one. "But, Father, you are asking an impossible thing. It is many hours now since I scattered those feathers. How do I know where the wind has blown them? I could not recover even a fraction of them." The priest drove the lesson home. "My child," he said, with gentle sternness, "you say rightly those feathers scattered so lightly by your hand are now beyond your recall. Happily feathers are harmless things. But what of the unkind and unkind words blown by the winds of malice and mischief into the heads and hearts of your neighbors? You utter them so lightly. They are not harmless. They burn, they sting, they bruise, they crush, they poison, they do an evil work, and they also are irreclaimable!"

The story ends abruptly here but we like to think the lesson proved efficacious for life.

Idleness, jealousy and spite are often at the bottom of a great deal of mischief-making, but much of the gossip which destroys peace and wrecks many lives is due to a malignant self-importance, a vicious desire to be the headquarters of all news, good, bad, or indifferent, but chiefly hurtful news. Could the mischief-maker or group of mischief-makers see the victim of their scandalous tongues bowed down with grief, they would be stricken with horror and remorse to realize that this crushing of a human being was their work.—The Echo.



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LONDON, SATURDAY, MAY 12, 1928

MOSCOW'S "LIVING CHURCH"

The outspoken declaration of Communist leaders that Religion and Communism are as incompatible as fire and water; the absolute prohibition of all religious teaching to those under eighteen years of age; the open war on religion as "the opiate of the people"; the execution of over a score of Orthodox bishops and over a thousand Orthodox priests before the killing of the Catholic Vicar General shocked the conscience of the world;

all these things together with the open profession and consistent practice of the Russian Government were not enough to deter the "Living Church" from proclaiming itself the ally and humble handmaid—another term suggests itself—of the persecuting and religion-hating Soviet Republic.

"By State methods," declared one of the delegates, "the Soviet Government is trying to bring about an evangelical brotherhood on earth." Vedensky, the great preacher of the occasion, declared amongst other things that "our ethical duty before the world is to pronounce Capitalism a sin." And an American "spectator," Bishop Blake, modestly gave this Methodist Episcopal blessing:

"Revolutions and upheavals are not born of death. They just show new life and our hearts should be filled with gladness. The Church is always much affected by these upheavals." "Jesuitical" is a term of opprobrium based on oft-refuted calumnies of a noble band of devoted Christian gentlemen and scholars. Amongst these calumnies is that Jesuits teach that "the end justifies the means." "Casuistry" is another term that is similarly abused. To get a very fair exemplification of the popular Protestant meaning of these terms we commend this further extract from Bishop Blake's address to the Red clergy of Red Russia:

"Russia is passing through a great social and economic experiment. For the first time in human history a great nation is dedicating itself to do good for the masses of humanity and is striving to attain everything God-given for man. It is a gigantic task, and such a gigantic task is unattainable without the help of God. I cannot see how the Church can stand aside. I do not say that we should associate ourselves with the methods and means; what concerns me is the final aim. You have a chance to demonstrate that the Church of Christ always leads to uplift the masses."

This revolutionary offshoot of the Orthodox Church of Russia, which calls itself the Living Church, is fostered, aided and abetted by the Soviet Government. There is no doubt that while the Soviets hold the reins of despotic power that the Red ecclesiastics will be given every opportunity and authority to wreck the Orthodox Church. The present all-Russian Church conclave has assumed full control; they have already degraded the Patriarch, Archbishop Tikhon, that is they have stripped him of all ecclesiastical authority, rank and dignity and reduced him to the status of a simple layman. This had been announced beforehand as the reason for postponing the ex-Patriarch's trial; now the Soviet authorities may deal with him as

with an ordinary layman. The Orthodox Church has unquestioned apostolic succession; its bishops have the power to ordain priests; its priests to administer real sacraments, and offer the Holy Sacrifice of the Mass. This Church was in schism, not in heresy; or if in heresy it was "material" not "formal" heresy; not rejecting clearly apprehended Catholic doctrine; but rather inculpably ignorant of certain Catholic truths.

United with Rome under the supremacy of the Pope, it fell away; was reunited and fell away again into schism. Its great weakness was its subservience to, indeed rather its identification with the civil government. Nominally subject to the Patriarch of Constantinople it was really ruled by the Czar through the Procurator of the Holy Synod. With religion and politics thus closely identified political corruption and court intrigue had their full and unchecked sway over ecclesiastical appointments, and consequently on the life and influence of the Church. The break-up of the old Czarist regime was a blessing; and, freed from political control, the reorganized Orthodox Church gave evidence of renewed life.

When the Bolsheviks succeeded in ousting Kerensky they proclaimed freedom for religion. Soon, however, drunk with power and feeling secure in their position, they make clear what their notion is of religious freedom. They are evidently bent on utterly destroying all real religion and substituting the religion of Communism. They have concluded that to do so they must rend the Orthodox Church with disension by giving complete control to their tools who compose the "Living Church." And these while denouncing the "old Russian Church" as the "dupe of the Czarist regime" proceed to effect "proletarian control" by binding themselves hand and foot to the irreligious and anti-religious oligarchy who govern with ruthless tyranny "Communist" Russia. Evidently religion in Russia is facing a time of testing and sifting. Will it emerge purified and strengthened by suffering?

THE "CERTAINTIES" OF SCIENCE

We have become familiar with the flouting and spurning of dogma as outworn and quite incompatible with the modern mind which basks in the full light of "scientific truth." It matters little that those who thus glory in their modernism have only the vaguest and most confused notion of what is meant by dogma in religion; and are credulous even to superstition with regard to the dogmas of science or scientists.

Einstein came and upset all the received scientific dogmas; but though not one in ten thousand had the faintest notion of what was meant by the fourth dimensional time-space category, the incomprehensible theory of Relativity was received with reverence, and the great discovery was hailed with elation. It was good to be alive when such a great and incomprehensible scientific truth shone so brilliantly.

Innumerable commentators explained that we had to abandon many hitherto impregnable scientific dogmas; amongst which was that of infinite space. Now sound metaphysics always held that "infinite space" is infinite nonsense. Only those who reason with their imagination could conceive of such an "infinite." Space is essentially finite in every part. It is not by adding finite to finite that we arrive at the idea of the infinite; but on the contrary by taking away all conceivable limitations. Yet those who spoke in the name of "Science" told us dogmatically that space is infinite. Then a super-scientist contradicts; a scientific dogma is called in question, a scientific certainty becomes doubtful and may be scientifically proved to be false.

In spite of the fact that many scientists consider Einstein's theory to be proved by elaborate mathematical calculations based on recent astronomical observations, in spite of the fact that the results are precisely those that Einstein and Einsteinites predicted they would be if the theory of Relativity were true, many scientists scout the whole marvellous discovery as absurd. For instance:

"In January of this year it was reported from Berlin that fifty German physicists, mathematicians and other philosophers were

'seriously grieved' to see public opinion misled by the suggestion that the theory of relativity is the solution of the problem of the universe, and by the concealment of the fact that many savants, 'including the most distinguished,' do not accept this theory as a proved hypothesis, but look upon it as fiction."

And Captain T. J. J. See, eminent American astronomer and mathematician, gives the following among many reasons for discarding Einstein's claims:

"In proposing to do away with the ether, therefore, Einstein simply did away with himself in the eyes of all competent philosophers. The Einstein doctrine that the ether does not exist, and that gravity is not a force, but a property of space, can only be described as a crazy vagary, a disgrace to our age!"

Now "ether" itself is sheer scientific assumption. "It must be regarded as a continuous uniform medium free from any complexities of atomic aggregation whose function is confined to the transmission of the various types of physical effect between portions of matter." There is absolutely no direct proof, scientific or other, that such a thing as ether exists. It is assumed to exist and have certain properties; because it is needed in certain hypotheses. But there are modern scientists, on other grounds than those of Einstein, who think the time has come to rewrite our scientific textbooks eliminating ether!

Such are the certainties of science. But during the last week or two, we have had the most startling pronouncement by one of the most eminent of scientists, Professor Paul Painleve: Neither the earth nor the stars whirl in space, he declared, and he asserted that the old teaching as to the turning of the earth on its axis was "mere talk for children"—"an explanation that must be given to the ignorant may have a mental picture of what the universe is like."

Einstein is reported to have said that not more than a dozen of the world's inhabitants would be able to understand his theory. (Though there are more than a dozen books in English professing to explain it.) But the motions of the earth on its axis and through space we all thought we understood perfectly. These were scientific dogmas long unquestioned. "Talk for children," we are told by one whom the scientific world will be the first to admit is a competent spokesman for this department of physical science.

To all of which we may append a pregnant paragraph from an article by Hilaire Belloc in the current number of the Catholic World. He is speaking here of how we are affected by environment, how we nearly always take the tone of the non-Catholic society around us:

"We nearly always debate the tiresome and silly old Galileo business on the enemy's ground. He says that it was of prodigious importance, that it was a turning point in the history of the world, that the Church in everything but one technical definition of infallibility stamped her character on that affair, and so on and so on: we laboriously refute special points such as the full authority of the tribunal, we proffer excuses based on the spirit of the time—and all the rest of it. But a Catholic in a full Catholic atmosphere would not take it thus. He would say it was not a point of capital importance. Our civilization and tradition were in no way affected by this interesting return of the Pythagorean system. It is of the highest moment to physical science, it is very entertaining, it vastly increases the sum of our academic knowledge, but it has no effect upon the really important questions, the questions concerning the nature and end of man. It does not transform theology. The conception of great astronomical distances was familiar ages before Galileo. For the matter of that, man always knew himself to be built on a very small physical scale, compared even with his earthly surroundings. For what it is worth as a piece of pure material science, the heliocentric scheme had already been perfectly familiar as a theory for a long time past, though it was not yet proved in Galileo's time, and he had no right to say it was. And, anyhow, the idea that a decision one way or the other could have affect-

ed the general structure of the Faith is an appalling evidence of what the intellect can fall to. Our opponents are disturbed as Christians or confirmed as skeptics by the mechanical construction of the solar system. We should explain to them that whether a particular set of theologians was right or wrong on that matter has no more importance to us than whether a similar set today were to prove right or wrong on the date of the Exodus."

INSTRUCTION IN CITIZENSHIP

By THE OBSERVER

We hear a great deal in this country about the making of "good Canadian citizens." Certainly we want good citizens, and we want their citizenship to be Canadian; Canadian, not a mere imitation of something that bears the stamp of some other country and is, curiously enough, regarded as Canadian just because it is not Canadian at all. But what are we doing to develop a Canadian citizenship that will be strong enough, vigorous, healthy and intelligent enough, to stand the strain and stress of our future political and social problems? Up to the present, we have left the growing youth of Canada to pick up their impressions of public affairs, including civic, municipal, provincial and national questions, from the very poor sources of information they find in the daily press; a press which is, and always has been, more concerned with putting something over on the opponents of the moment than on giving full and correct information to those who really desire instruction about public matters.

How many people are there who really do desire full and complete instruction upon such matters? An old and venerable gentleman was talking to me one day about a book which he thought of publishing from materials which he had gathered through long and weary years of labor, and which he claimed would throw much light on some chapters of Canadian history. He said to me, after he had explained and discussed his proposed work at some length: "I do not know whether I shall ever publish this book; for, after all who cares?" There was a touch of the pathetic about his attitude, a pathos that he had not been the first to feel, for many a man who had information for the public has had to make the same sad reflection, asking himself who cares.

Now, the business of the daily press is based upon the theory that no one really cares, in a great majority of matters, but that most men and women can get up a feeling of momentary interest in almost anything, especially if cunningly led to do so. On that theory the business of supplying the public with daily reading matter is conducted with that astonishing success which marks the financial calculations of those whose idea of human nature is not a high one, and who are perfectly ready and willing to make money out of human weakness, and had as soon see the public remain ill, instructed forever as lose the hold they have on the shallow phases of human nature. The daily press treats political problems lightly because the majority of people take only a spasmodic interest in what is going on at Ottawa and do not want to go into such matters at all deeply. When it comes to city and town problems, there is even less live interest. Federal politics have some chance of making an impression on the public mind; but in cities and towns, (and the small towns are the worst) the attitude is one, as a rule, of deadly apathy; of careless indifference. The daily press does little to overcome that; and the reason is, that there is no demand for leadership or instruction in civics. The daily press is a follower, not a leader; it flatters human weakness; it gives the people what they want, or at least what they have not yet fully realized that they do not want. And so far as is yet apparent, the people do not want to know any more than they now know, about civics; that is, about the way that cities and towns are ruled, and managed or about other ways in which they might be better ruled and managed.

There seems to be a great and growing necessity for the introduction into the school courses, of elementary instruction in civics. The number of people is astonishing

who do not know the first principles of that civic and municipal home rule which is so much more important to the majority of citizens than the manner in which the country is ruled at Ottawa. This statement may be questioned, but it is true; and the longer it is reflected upon the clearer its truth will appear. The civic and municipal government in a country is the most important part of the political system of that country. The little things are the most important, because they touch most closely the daily life of the people, and have to do with the greater part of their taxes too.

What sort of government can make up to a citizen for not having good schools, or good police, or good fire protection, or good public health conditions, good roads, good water and sewerage? These things are to the average man the most important part of the government of the country; yet they are somehow classified as things that can be safely entrusted to anybody, and "that need no study or thought whatever."

NOTES AND COMMENTS

DURING THE centuries following the "Reformation" in Scotland some eighty or more priests and lay people suffered death for the Faith at the hands of the State. Hitherto there has been no organized movement to do for the memory of these who have been done for their fellow-martyrs in England, and it is therefore consoling to know that a special committee of the Scots Hierarchy, under the Presidency of Archbishop Mackintosh of Glasgow, has already been at work for some months enquiring into the Acts of these Scots Martyrs with a view to bringing their cause before the proper Tribunal at Rome.

THIS INVESTIGATION, which is all-embracing in its character and entails great labor, may be said to be as yet only in its initial stages. It necessitates the examination of a vast number of State papers and a close enquiry into historical and private records. Anyone at all conversant with the vast array of material bearing upon the persecution and death of Queen Mary Stewart for example, will have some idea of the labor involved in an enquiry of this kind. But it means much to the Church in Scotland to make the most of this her glorious heritage. It may be that the thorough and complete vindication of Queen Mary, who no one who has studied her career with an open mind doubts will come in God's good time, may be brought about in this way. It is because of the very thoroughness of such investigation which the regulations of the Sacred Congregation require that the presentation of its results will probably not take place for some years. Rome never does things by halves.

READERS OF "The Orthodox Eastern Church," "The Mass: a Study of the Roman Liturgy," and other kindred publications will have greatly regretted to hear of the death of their author, Dr. Adrian Fortescue, which took place in London in February. Dr. Fortescue was one of the greatest liturgiologists and orientlists of the day. The son of a high dignitary of the Scottish Episcopal Church, he was also a direct descendant of that valiant old Knight, Sir Adrian Fortescue, who was among the first of the English Martyrs to testify for the Faith with his blood under Henry VIII. Dr. Fortescue studied for the priesthood in the Scots College, Rome, and at the University of Innsbruck, but after ordination attached himself to the Archdiocese of Westminster, where he was destined to become one of the ornaments of the English priesthood.

It is, says an English correspondent, "as a writer on Eastern Church history that Dr. Fortescue has made his mark, some of his works being used as textbooks in Anglican as well as in Catholic colleges. Liturgiology shared the Doctor's studies equally with Church History, and Rome paid tribute to his scholarship by appointing him Consulor of the Sacred Congregation for the Oriental Church. His death means a distinct loss to the English priesthood, and to Catholic scholarship generally. R. I. P."

IT HAS BEEN authoritatively stated that 1,250,000 persons visit

Niagara Falls each year. The Canadian Forestry Magazine conservatively estimates that the Falls cities annually derive from this source an income of \$25,000,000. This by reason of the unfailing attraction of this great natural wonder. On the other hand it is estimated that power development from the cataracts could at most produce \$15,000,000 so that excessive inroads upon the natural features of Niagara River would mean also an economic loss. Which fact should further tend to keep such developments within reasonable bounds.

IT IS INTERESTING to learn that Lord Lovat, the well-known Scots Catholic peer, is to take part in the Empire Forestry Conference to be held in Ottawa this year. Lord Lovat is not only an ardent exponent of rational forest management on his own estate on the Beaulieu River, Invernesshire, but is chairman of the Imperial Forestry Commission, and had charge of the British Forestry operations during the War. He is said to have practical expert knowledge of forestry operations. This will not be the noble Lord's first visit to Canada, where he is well known.

IN REGARD to forestry it is worth while remembering that so far as the British Empire is concerned Canada is now recognized as the one large source of coniferous timber (that is the soft-woods), and the demands upon our forests will therefore be so great that if this resource is to be maintained it is incumbent upon every individual Canadian to do his or her part to stay the reckless waste which has characterized the past, and to support every effort on the part of the authorities at conservation and reforestation. Public apathy in this regard is the greatest danger to be feared.

KLAN LECTURER GETS BIG SURPRISE

KNIGHTS PERMIT HIM TO SPEAK THEN REFUTE HIS EVERY STATEMENT

Floral Park, N. Y., April 20.—Knights of Columbus, headed by Patrick F. Scanlan, editor of the Brooklyn Tablet won a complete victory over Dr. Moore, a Baptist minister of Dallas, and the Ku Klux Klan, last Sunday, when they captured a meeting arranged to advertise the Klan, denounced that organization and succeeded in having five hundred people adopt resolutions branding it as un-American and undesirable in this town.

Dr. Moore was permitted to speak at the meeting, unmolested, for more than an hour. Among the remarkable assertions made by him were the following: "The Ku Klux Klan is to the Protestant Church what the National Catholic Welfare Council is to the Catholic Church."

"It is a mistaken idea that the Klan wear hoods and gowns in public; its regalia is used only on parade. "The Klan is doing great charitable deeds; it stands for the open Bible and is against bootlegging. The Klan is backed by the Protestant churches and Masonry to instill and uphold true Americanism."

When members of St. Anne's Council in Queens and Jamaica Council filed into the hall to attend the meeting to which "the public was invited" it was filled to capacity. Dr. Moore, unaccompanied, went up to the platform to begin his lecture. Dr. Scanlan, noted that there was no chairman present, and it gave him the opening he wanted. Gaining the platform he told Dr. Moore that all public meetings should have a chairman and he offered to act in that capacity as many of the audience knew him. Before Dr. Moore had a chance to accept or reject the offer Mr. Scanlan introduced the Klan speaker, announced how glad he was to preside at such "a remarkable meeting," at which a big subject, would be discussed and said it was a fine thing to come together and discuss big questions publicly. He added that Dr. Moore had "come all the way from Texas to tell us how to be good Americans and to give us of the North a lesson in patriotism."

CHECKS UNDEE HECKLING

Dr. Moore, a typical Southern minister, then began his lecture. For one hour he spoke. On several occasions during his talk one or two members of the audience interrupted him but the chairman insisted that no prolonged heckling would be permitted and that the "learned lecturer" who had come all the way from Texas had the floor and that at the end everyone present would have the same right to talk as long as the Doctor. "even if the meeting lasted until Tuesday or Wednesday."

Before concluding, Dr. Moore asked the chairman to give out

blanks to which those interested would affix their names. The chairman took care of it. He also read one of three oaths which the Klan members take. Dr. Moore was given at the end of his talk a fairly good round of applause. When he finished Mr. Scanlan, realizing that the time was now ripe for his part in this little drama, drew from his coat pocket a large quantity of statements, literature and clippings, and for over an hour repudiated every statement Dr. Moore had made. Several times the audience broke into applause as he took up in order each part of the previous speaker's address. Mr. Scanlan spoke in part as follows:

"I am forced as an American to repudiate the address of Dr. Moore. I take my stand upon the broad platform of Americanism; Americanism free and fearless; Americanism undefiled and undiluted; Americanism open and tolerant. I believe in free speech, open discussion and ask no right for myself that I am not willing to grant to every man, no matter what his race, color or creed. I speak, moreover, as the champion of sturdy Catholics, tolerant Protestants, respectable Jews and helpless negroes when I denounce that 'Ku Klux Klan' as a political humberg, a dangerous fraternal experiment, and a menace to the welfare of our beloved country."

PROTESTANTS AND MASONS

"The Doctor says the Protestant churches are behind the Klan, that Masonry supports it, that the Klan is to the Protestant churches what the Catholic Welfare Council is to the Catholic Church, and even intimates that the Government endorses the organization. He does not tell the truth. The Klan does not represent the Protestant churches. The majority of the Protestant ministry is not identified with the movement. The official representative of the Protestant churches is the Federal Council of Churches, and on Oct. 16, of last year, the administrative committee of this body, at Washington, declared that no such movements have the right to speak in the name of Protestantism, and the churches are urged to exert every influence to check their spread."

"On June 17 of last year the Protestant Churches of Atlanta, the birthplace of the Ku Klux, called on 'every free-Born Georgian to unite with us in destroying this secret masked tyranny which threatens and strikes in the dark.' "Prominent Masons have also denounced the Klan. I refer to simply one of the many statements when I quote from the grand master of the Grand Lodge of Masons of New York State, the Hon. Arthur Tompkins, who on Sunday, June 17, of last year, said: 'The attempt in some parts of the United States to link Free Masonry with the activities of the Ku Klux Klan is infamous and wholly indefensible. Masonry cannot be its ally, and must be its enemy, because the Ku Klux Klan is un-American in principle.'"

NOT SUPPORTED BY GOVERNMENT

"Dr. Moore intimates that the United States Government is in sympathy with the movement. But I have statements here giving the lie to such an idea. United States Attorney-General Daugherty, representing the Government, in August of last year wrote to Governor Olcott, of Oregon, commending him for his fight on the Klan. James Henderson, of Columbus, Georgia, a prominent Christian movement that has given Oregon a black name in the eyes of all fair-minded people. Schools which taught God and religion, the cornerstone of democracy, are to be throttled and throttled by this hate-dispensing society. Could any record be fouler. Yet Dr. Moore did not mention the Klan's record there."

Mr. Henderson concluded his hammering of the now unwelcome visitor and the K. K. K. by saying: "Does the town want the Klan?" "A mighty cry went up, 'No.' Then a member of the audience presented a resolution saying, 'Resolved, that the Ku Klux Klan is un-American and that it should have no place in Floral Park.' It was recorded and then a standing vote called for and all but about thirty of the more than five hundred present stood up. The chairman then called for the negative side and not one had the courage to stand. Mr. Henderson then urged all to sing 'The Star Spangled Banner' and all joined in. The meeting broke up with three rousing cheers."

RIGHT TREATMENT OF NIGHTGOWN BRIGADE

New York, April 20.—The New York Evening World commenting on the Klan meeting, published the following editorial on Monday under the heading, "Neat Handling of the Klan:" "One of the best news stories of the day deals with the way Jamaica members of the Knights of Columbus 'captured' an open meeting of the Ku Klux Klan and turned it into an anti-Klan rally."

"The meeting was for propaganda purposes and the opponents of the Klan quietly filled the hall and when the time came refuted the arguments advanced by the Klan's representative.

"The meeting broke up with the passage of a resolution denouncing the Klan and assuring the lecturer that there was no place for the organization in that neighborhood.

"The fact that it happened to Knights of Columbus who perpetrated this coup is immaterial. It might as well have been any other organization or no organization. Any single speaker who could gain a hearing could make the Klan seem ridiculous. Most audiences would agree to a resolution of denunciation of the order.

"In the Jamaica neighborhood the Klan has been made a joke. That is one method of treatment the night-gown brigade cannot endure."

**ENGLISH VISITOR IMPRESSED**

The Rev. Bede Jarrett, O. P., Provincial of the Dominican Order in England is warm in his praise of the methods used in the administration of Catholic charities in the United States. Discussing the organization of the Catholic Charities of the Archdiocese of New York, Father Jarrett says:

"To climb to the high pitched eaves of the Catholic Charities, overlooking the East River and its shipping and lifted above the noise of the streets, is to realize how Archbishop Hayes with characteristic quiet vigor has created a great organization which though concerned with many activities moves smoothly and serenely. To stranger it is an eminent example of that it does not add another Catholic Society to those already in existence but co-ordinates them by acting as a clearing station for them and a reference center. It simplifies their work, generously increasing their means of help, but whenever possible leaves each case to be dealt with by them without interference. We have nothing at all commensurate with it in Great Britain.

"Secondarily it takes charge of individuals who for some reason cannot be dealt with by other societies, of immigration work, of the organizing and financing camps, etc. for boys and girls, indeed only limits the scope of its activities by the possible evils and tragedies and distresses of human nature and by the capacity of man to show himself a neighbor to those placed in less happy circumstances than his own. Finally it is an eminent example of that paradoxical power of the United States to organize charity without its thereby ceasing to be charity. There is certainly organization there, business-like, efficient, with all the modern apparatus of files and card-indexes; nevertheless there is also charity, courtesy as well as thoroughness for privacy is respected and no petitioner knows the circumstances or needs or purposes of his or her next neighbor. Over the organization presides the truly Catholic spirit of kindness and consideration.

"It certainly impresses one as looking with large vision, taking wide views. Already it has done big things; if only it be adequately and properly supported by Catholics, it will do even bigger things. It is itself perhaps the biggest thing that the Church is doing in New York today. May it grow in power and in grace!"

**\$315,000,000 NEEDED FOR ONE YEAR**

The cost of administering all Ireland has grown enormously. It now amounts to the very large sum of \$315,000,000 annually. One cause of the increase is the partition of the country, involving duplication of services. In the six counties a vast army of police is maintained at an exceptionally heavy expense. In the twenty-six counties the conflict between the Free State Party and the Republicans has inflated expenditure at an alarming rate.

The army established by the Free State authorities costs \$50,000,000. On a peace footing an army costing about \$15,000,000 would, it is believed, be quite ample for an area the size of the twenty-six counties. Claims for compensation in respect of property destroyed and of personal injuries are estimated to absorb in the current year \$25,000,000. Numerous other items of an abnormal and what should soon be a non-recurring character appear in the bill which the nation is asked to foot.

Revenue, even on the existing high basis of taxation, will fall short of expenses by about \$100,000,000 this year. To meet this heavy deficit money must be borrowed.

The floating of a loan will be a serious issue. Is it to be entirely an internal loan or is it to be partly internal and partly external? Unquestionably there is a lot of money in the country available for investment but while the strife lasts, people may not feel satisfied with the security.

There are objections to an external loan. In the old days Ireland was drained economically by the remission of rents to absentee landlords. It is felt that this evil would be repeated if money were to any large extent borrowed from outside

sources. There would be an annual exportation of money in the shape of interest.

Trust funds administered by Catholic authorities have already helped to finance certain Irish economic undertakings, notably railways and banks. At present there is no considerable accumulation of church money which could be loaned to an Irish treasury.

If a short-term loan is launched, the price of the issue will probably be a few points under par, and the rate of interest will not be less than 6%.

**MUSSULMAN REVERE BLESSED VIRGIN**

Many Mussulmans in Algeria are manifesting a marked devotion towards the Blessed Virgin, according to a letter from Msgr. Leynaud, Archbishop of Algiers, which has just been made public.

Each day, when the weather is fine, fifteen people, at least, men, women and children, visit the Basilica of Notre Dame d'Afrique, at Algiers, and pray, after their own fashion.

"Are you a Christian?" a chaplain asked a young woman who was kneeling near the Holy Table.

"No, I am a Mussulman."

"What are you doing here?"

"I am praying Meriem (Mary) to find me a husband, one who is sober, serious and a good worker."

Another day it was a woman who gesticulated and cried out aloud as she gazed on the image of Mary:

"I am sick, I am suffering, Mary must make me well."

By her side, a man about thirty years of age was standing, in an attitude of great respect:

"I am asking Meriem la Baraka for her blessing."

Two natives of the Sahara came to see Meriem to beg her to end the great drought:

"Everything is burned in the land," they said, "no fruit, no barley; what is to become of us if Meriem does not protect us?"

Then came a young Algerian boy about twelve years old:

"I have passed the 'Certificat d'Etudes,'" he said, in reply to the chaplain's question, "so I have come to thank Meriem."

Day by day the same examples are renewed. On Sundays, especially, mingling with the Christians, many Mussulman women, hidden behind their veils, approach the altar of Notre Dame d'Afrique to burn a candle, make their devotions and listen to the word of the Gospels.

"In truth," asks Msgr. Leynaud, "is not this a certain sign of the particular mercy with which the Blessed Virgin, like a good Mother, is calling the dear Mussulman souls to Christian truth?"

When will the blessed and desired hour come in which this whole people will finally enter the Church? I do not know, but I am not one of those who say it will be late, very late, thereby signifying that centuries and centuries must first pass, as though divine mercy were not able to triumph, in a short time, over all obstacles which are regarded as humanly insurmountable.

To hasten the hour of Mussulman conversion, the Archbishop of Algiers has founded an Association of Prayer, open to all earnest souls of the Catholic world. Each associate is to recite each day a Hail Mary and the following invocation: "Our Lady of Africa, pray for us, for the Mussulmans and for the other infidels of Africa."

The headquarters of the Association is at the Basilica of Notre Dame d'Afrique, in Algiers.

**JESUIT SCIENTIST DIES**

Paris, April 27.—From Madagascar comes news of the death of Rev. Father Elie Colin, of the Society of Jesus, director of the Tannanarie Observatory.

The works of this scholarly religious have been recognized as authoritative by scientists for the last thirty-five years.

Arriving in Madagascar in 1888, Father Colin built his first observatory himself. After the Malgache insurrection in 1895 he was forced to rebuild it entirely and had to endure many privations to carry on his work. Sometimes, in the course of official geodetical surveys he went eighteen days with no other food than stale biscuits and water.

The first meteorological, magnetic, astronomical and cartographical work ever done in Madagascar was done by Father Colin. He has published twenty-seven volumes containing the results of his meteorological and magnetic observations, and many other works.

It is said that his knowledge of cyclones and atmospheric disturbances in the Indian Ocean and his forecasts of tornadoes have saved the lives of many thousands of people.

Father Colin was an artist of the Observatory. In his solitude at the Observatory he found relaxation from his strenuous work by improving on a little organ which he had built himself.

**THREE CATHOLICS ON LONDON COUNCIL'S EDUCATION COMMITTEE**

London, (Eng.), April 22.—Three strong Catholics have been appointed on the Education Committee of the London County Council, the municipal body that is supreme in State education over a population of more than seven millions.

Two of the Catholic members have held office as Chief Executive of the London County Council, Mr. F. R. Anderson, whose term of office has just come to an end, and who is secretary of the Catholic Education Council, and Sir John Gilbert, who has been Chief Executive twice, and who was the first Catholic ever called to head the greatest municipal council in the world.

The third Catholic member is Mrs. Mathew, widow of the late Labor Member for Whitechapel, who was himself a son of the late Lord Justice Mathew, and a great-nephew of the famous Father Mathew of Ireland.

Other committees of the London County Council have Catholics amongst their members, and on the whole the Catholics are well represented in this body, which has a great deal to do with the spending of public funds.

**SCOUTS' FIELD MASS ON DECORATION DAY**

New York, April 25.—Preparations are being made for the second annual Field Mass of Catholic Boy Scouts to take place on Decoration Day under the auspices of the Bureau for Catholic Extension, Boy Scouts of America, of which Father White is National Director. The Field Mass, while it will be conducted similarly to the one held last year, will be a much bigger undertaking this year in that it will not be confined to scouts from Manhattan and Bronx alone, but will include all Scouts from the five boroughs who can attend. It is estimated at this early date that over 3,500 scouts will attend.

The Field Mass will be held in the City College Stadium. The celebration will include Solemn High Mass, sermon and Benediction of the Most Blessed Sacrament. A temporary sounding board and pulpit will be erected on the field. Over 10,000 persons witnessed last year's spectacle and it is thought by the committee in charge that that number will be increased by more than half.

**EINSTEIN INSULTS COMMON SENSE**

The Einstein theory of relativity is "an insult to our common sense," according to the Rev. Jerome Ricard, S. J., the distinguished scientist of the University of Santa Clara, who because of his success in foretelling weather conditions for long periods in advance is known all along the Pacific Coast as "the Padre of the Rains."

Father Ricard defends the stand taken by Professor T. J. See, of the Mare Island Observatory, who accuses Einstein of "stealing his thunder" and of building up a theory on false premises.

"Professor See is both an eminent scientist and philosopher," declared Father Ricard. "Those who, by observation, think they have established Einstein's theory of relativity appear to be good observers, but See has a broader and more metaphysical view of things.

"The bending of starlight toward the sun is explicable otherwise than by the theory of relativity, the foundation of which is, to say the least, rickety. For instance, it postulates that whether you go with light or against it, the velocity is constant. This is plainly absurd. If you walk in a car in the direction in which it is going, your velocity is that of the car plus your own. If you walk backward, your velocity is that of the car, minus your own. This applies to all velocities, whether of heat, magnetism or light.

"Einstein's other postulate is the relativity of motion, which was known long before even the Java monkeys existed. He complains that all scientific innovations meet with opposition, but this is no justification of the theory of relativity, which insults our common sense

especially when it attributes to pure space qualities which belong only to existing substances. Among these are curvatures and geodesics, which falling bodies follow when they come down to earth."

**SECULAR SCHOOLS FOR ALL IRELAND**

Emigration from Ireland to the Continent is negligible.

Irish emigrants to Canada are mostly Protestants. Those going to the States are mainly Catholics.

The education measure introduced by the Belfast government is of more significance than would at first sight appear. Writing to the promoters of a meeting in Belfast, Dr. Miller, the Protestant Bishop of Cashel, said: "I have recommended the same educational scheme to the southern government and will continue to do so."

Another significant fact is that the Irish National Teachers' Organization has accepted the Belfast bill. The vast majority of the members of the organization are Catholics.

PRESIDENT WALSH'S STATEMENT

At the annual convention of the teachers' organization, President Walsh made the surprising statement that "the sound comprehensive education bill" embodied many of the reforms for which the teachers had been agitating. He maintained that the interests of religious instruction were fully safeguarded in the bill. Here, his view is in direct opposition to that of the Catholic Bishops, and that of many Protestant clergymen and organizations.

Advocating university training for teachers, he alleged that they had received no encouragement from the Catholic Hierarchy, and went on to insinuate that the Bishops were opposed to reasonable claims made by the teachers.

Exception is taken to the tone of this address. It is regarded as indicative of the desire of the teachers to "reform" education by getting rid of the clerical managerial systems, in other words by ousting the priest from any effective voice in the management of the school.

It is manifest that at any moment a school issue of the first magnitude may be thrust upon the country.

"FOLLOW BELFAST!" THE CRY

While stating that any immediate and complete understanding between north and south is out of the question, Dr. Miller presses for "at least a common system of education which would bring all Irish children together and be a proof that Irish people placed Christianity above denomination."

It is apparent that insidious efforts are being made to induce the authorities in the twenty-six counties to "reform" education, by abolishing the denominational system and to remove priests from the management of schools.

"Follow Belfast" is the cry raised in more than one quarter.

It is, however, by no means certain that the Parliament of the Northeast will be able to carry its bill without modifications. Many Protestant meetings have expressed strong opposition to the secularization of the schools. They advocate the teaching of religion as part of the curriculum and declare that teachers and laymen are the same in religious denomination as the pupils attending the schools to which they are appointed.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

HOLY GHOST BURSE

St. Joseph's Burse, Five Thousand Dollars, for the education of missionary priests for Canada, is almost completed. The Burse was commenced in March, 1922, and has taken over a year to reach its present stage.

We hope and pray that the new Burse is honor of the Holy Ghost shall be quickly completed and that it shall be forever a testimony of our true, solid love for and devotion to the Third Person of the Blessed Trinity.

The following letter from a learned and holy priest, who spent many years in the Canadian mission field, explains itself.

Washington, D.C., April 5, 1923.

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto, Ont.

Very Reverend and Dear Father,—I herein enclose a check for fifty-two dollars, contribution to Church Extension Society, with the suggestion, which I trust may meet with your approval, that it be used to start a Burse in honor of the Holy Ghost for the education of priests for Western Canada. It seems to me most fitting that such a burse should be established for the Western Missions, for as stated by Pope Leo XIII. in his Encyclical Letter of May 9, 1897, in urging upon the faithful the practice of devotion to the Holy Ghost, "the redemption of the world, the completion of the work, was by Divine Providence reserved to the manifold power of that Holy Spirit."

So convinced was the Holy Father of this fact that he was moved to "dedicate to the Holy Ghost, Who is the life-giving Love, all the work we have done during Our pontificate, that He may bring it to maturity and fruitfulness." The same Holy Father has expressed it as his most earnest desire that true piety and devotion towards the Holy Ghost might be increased, and that priests and "those having the care of souls, should remember that it is their duty to instruct their people most diligently and more fully about the Holy Ghost."

The establishment of a burse in honor of the Holy Ghost will, in a measure, assist both clergy and laity in fulfilling this sacred duty by helping to make the Third Person of the Blessed Trinity, at present almost "an unknown God," better known and loved throughout Canada, and by presenting an opportunity of making an offering which will bear testimony to our living faith in the Holy Spirit and our gratitude for His manifold benefits. It will at the same time be a means of dedicating to the Holy Ghost, following the example of Leo XIII., a portion of your great work of salvaging souls for God from the wreckage of the Western Canada mission fields.

Few there are who when in need of special favors, be they temporal or spiritual, have recourse to the Holy Spirit, the teacher of all truth, the Spirit of sanctification, the dispenser of all good gifts, and yet so dependent are we all upon the Third Person of the Blessed Trinity that, as St. Paul tells us, "no man can say the Lord Jesus but by the Holy Ghost." The contributions which I enclose are offerings of thanksgiving for special favors received in answer to novenas made to the Holy Ghost. Herein are enclosed a list of the donors of the enclosed contributions also excerpts from some of the letters received from persons who have been specially favored by the Holy Spirit.

Rev. D. A. MacLean ..... \$20 00  
Sister Eulalia ..... 11 00  
K. A. McNeil, Paisley ..... 11 00  
Sister Anselm ..... 1 00  
Cass Nelson ..... 5 00  
A. K. MacLean ..... 10 00  
J. O. Fitzsimmons ..... 5 00

\$52 00

The following are a few testimonials received, indicating favors received in answer to novenas made to the Holy Ghost:

St.—Hospital, Dec. 31, 1922.

Dear Father,—I did as you told me about the novena to the Holy Ghost and I have not had an attack since. Deo Gratias.

SISTER

Jan. 7, 1923.

Dear Father,—For about thirty years the same illness has faithfully visited me, sometimes every week, and again it might give me a rest of a few weeks. Many times I have been at death's door. In September, 1922, I took a very bad spell, vomiting for about twenty-four hours. I was so weak that I could not stand. The doctor had me removed to the hospital, where I got relief after two days. Some three days after you came and told me to make a novena to the Holy Ghost. I did so as soon as possible after leaving the hospital. I have not had a shadow of the trouble since then, and feel confident that I will not have further trouble. I shall do what is in my power to help further the devotion to the Holy Ghost.

SISTER M.

Nov. 28, 1922.

Rev. and Dear Father,—Now as for myself I am feeling just fine. About the ninth or tenth day after you left here the change came for

the better, and I have been feeling just myself again.

MARY

Feb. 15, 1923.

Rev. and Dear Father,—This year I had quite a severe attack of a gripe, which left me with an infected frontal sinus. This infection was the cause of very severe pains in my head. I made three visits to the doctor's office, on the final one of which he advised me to go to the hospital. This I did. Two days before going, however, I began a novena to the Holy Ghost. The fourth day of the novena was the last on which I had those terrible pains. The doctor and the Sisters in charge of the floor were greatly surprised that these pains had left so soon and that the congestion had so quickly disappeared. I told the Sister at the time that it was due to the novena, and I sincerely believe that it was. It was only necessary for me to remain in the hospital one week. While the doctor spoke of an operation several times in the beginning, he has not mentioned it since I recovered, and only yesterday, Feb. 14th, he said I was just fine.

Sincerely yours,

Rev.

I have come into contact with several other cases where extraordinary favors were obtained in answer to novenas made to the Holy Ghost. Rheumatism, chronic headaches, laryngitis, pleurisy, eye trouble, deafness, etc., were cured in answer to prayers addressed to the Holy Spirit. It seems to me that the Holy Ghost, by these miraculous manifestations of His Divine power, is endeavoring to draw our minds and hearts to His loving service.

I feel certain that many special favors await those who will give expression to their faith and love for the Spirit of Truth and Sanctity by contributing to the establishment of a Burse in His honor for the education of priests to carry on the work of God's Church in the needy mission fields of Western Canada. The cry of distress goes out again and again across the continent for energetic priests, for zealous, self-sacrificing Sisters, and for the much-needed financial assistance to carry on the missionary struggle. Only those whose fortune it has been to be called upon to endure the brunt of the battle can adequately realize the dire need of such help if Catholic souls are not to be permitted to perish, and be lost to the Catholic Church of Canada. Only those, too, can appreciate how much the assistance afforded by you and Church Extension and the Women's Auxiliary means in the forwarding of the work of God's Church and the saving of neglected souls. I trust and pray that your appeals during the present year may meet with a most hearty response from the much-favored and God-blessed diocese of Eastern Canada.

With every good wish for the success of your great mission and asking the blessing of the Holy Spirit on those who join in the establishment of the Holy Ghost Burse, I remain

Very truly yours,

Rev. D. A. McLEAN

Donations may be addressed to:

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

Contributions through this office should be addressed:

EXTENSION,  
CATHOLIC RECORD OFFICE,  
London, Ont.

DONATIONS

Previously acknowledged \$6,117 47

Children of Clinton Separate School..... 1 50  
K. A. McNeil, Paisley..... 2 00

MASS INTENTIONS

Friend, Halifax..... 5 00  
B., Lewisville, N. B..... 2 00

**ACTION OF THE TEACHERS' ORGANIZATION MAY BE SERIOUS ISSUE**

At the annual convention of the teachers' organization, President Walsh made the surprising statement that "the sound comprehensive education bill" embodied many of the reforms for which the teachers had been agitating. He maintained that the interests of religious instruction were fully safeguarded in the bill. Here, his view is in direct opposition to that of the Catholic Bishops, and that of many Protestant clergymen and organizations.

Advocating university training for teachers, he alleged that they had received no encouragement from the Catholic Hierarchy, and went on to insinuate that the Bishops were opposed to reasonable claims made by the teachers.

Exception is taken to the tone of this address. It is regarded as indicative of the desire of the teachers to "reform" education by getting rid of the clerical managerial systems, in other words by ousting the priest from any effective voice in the management of the school.

It is manifest that at any moment a school issue of the first magnitude may be thrust upon the country.

"FOLLOW BELFAST!" THE CRY

While stating that any immediate and complete understanding between north and south is out of the question, Dr. Miller presses for "at least a common system of education which would bring all Irish children together and be a proof that Irish people placed Christianity above denomination."

It is apparent that insidious efforts are being made to induce the authorities in the twenty-six counties to "reform" education, by abolishing the denominational system and to remove priests from the management of schools.

"Follow Belfast" is the cry raised in more than one quarter.

It is, however, by no means certain that the Parliament of the Northeast will be able to carry its bill without modifications. Many Protestant meetings have expressed strong opposition to the secularization of the schools. They advocate the teaching of religion as part of the curriculum and declare that teachers and laymen are the same in religious denomination as the pupils attending the schools to which they are appointed.

**MGR. LUZIO'S VISIT TO IRELAND**

Dublin, April 2.—Monsignor Luzio's visit to Ireland is a notable and significant event. Bishops, priests and laymen are the same in their appreciation and they are united in extending a cordial welcome to him. His errand has not the character of a permanent or definite mission. He has been simply commissioned by the Holy See to make inquiries on the spot into the present situation in Ireland.

Monsignor Luzio declines to make any statement regarding his visit at this time.

The Monsignor is eminently fitted for this task. During his eleven years in Maynooth as Professor of Canon Law he was a close student of Irish affairs and he came into contact with men representing at that time all shades of opinion. While in Ireland he was a supporter of the National cause and of the claim made by the Irish people for self-government. During the reign of terror caused by the Black and Tans he espoused Irish liberty in Rome.

CONSIDERED TO SUCCEED RONZANO

A comparatively young man, Monsignor Luzio has had a very particularly brilliant career. It will be news to many to learn that one of the last official acts of the late Pontiff was to choose him for the position of Apostolic Delegate to the United States in succession to the Most Rev. John Bozano, D. D., who was recalled to Rome to be created Cardinal. Benedict XV. only delayed for the holding of the Consistory to make public this appointment. The Pontiff died before Consistory could be held.

It is semi-officially stated that Monsignor Luzio's errand aims at providing "the elements necessary to enable the Holy See to choose the most opportune line of conduct with a view to hastening the pacification of Ireland."

**IRISH EMIGRATION**

Last year 21,000 emigrants left Ireland. This number compares with 44,396, in 1922, the last year before the War and with 26,056 in 1921.

To arrive at the effect of these figures on population statistics, return-emigration or immigration should be taken into account. Former emigrants to the number of 6,439 returned last year to re-settle in Ireland. This was 1,000 more than in 1921 and 511 less than in 1918. The net emigration last year was therefore 15,600, as compared with 88,556 in 1918, and 21,535 in 1921.

Eighty-four per cent. of Irish emigrants sought their future in the United States. Only 15% went to the British Dominions. Two out of every three emigrants were between twenty and thirty years of age, and women outnumbered the male emigrants by 54%. These statistics relate to emigration from Ireland to countries outside Europe.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

HOLY GHOST BURSE

St. Joseph's Burse, Five Thousand Dollars, for the education of missionary priests for Canada, is almost completed. The Burse was commenced in March, 1922, and has taken over a year to reach its present stage.

We hope and pray that the new Burse is honor of the Holy Ghost shall be quickly completed and that it shall be forever a testimony of our true, solid love for and devotion to the Third Person of the Blessed Trinity.

The following letter from a learned and holy priest, who spent many years in the Canadian mission field, explains itself.

Washington, D.C., April 5, 1923.

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto, Ont.

Very Reverend and Dear Father,—I herein enclose a check for fifty-two dollars, contribution to Church Extension Society, with the suggestion, which I trust may meet with your approval, that it be used to start a Burse in honor of the Holy Ghost for the education of priests for Western Canada. It seems to me most fitting that such a burse should be established for the Western Missions, for as stated by Pope Leo XIII. in his Encyclical Letter of May 9, 1897, in urging upon the faithful the practice of devotion to the Holy Ghost, "the redemption of the world, the completion of the work, was by Divine Providence reserved to the manifold power of that Holy Spirit."

So convinced was the Holy Father of this fact that he was moved to "dedicate to the Holy Ghost, Who is the life-giving Love, all the work we have done during Our pontificate, that He may bring it to maturity and fruitfulness." The same Holy Father has expressed it as his most earnest desire that true piety and devotion towards the Holy Ghost might be increased, and that priests and "those having the care of souls, should remember that it is their duty to instruct their people most diligently and more fully about the Holy Ghost."

The establishment of a burse in honor of the Holy Ghost will, in a measure, assist both clergy and laity in fulfilling this sacred duty by helping to make the Third Person of the Blessed Trinity, at present almost "an unknown God," better known and loved throughout Canada, and by presenting an opportunity of making an offering which will bear testimony to our living faith in the Holy Spirit and our gratitude for His manifold benefits. It will at the same time be a means of dedicating to the Holy Ghost, following the example of Leo XIII., a portion of your great work of salvaging souls for God from the wreckage of the Western Canada mission fields.

Few there are who when in need of special favors, be they temporal or spiritual, have recourse to the Holy Spirit, the teacher of all truth, the Spirit of sanctification, the dispenser of all good gifts, and yet so dependent are we all upon the Third Person of the Blessed Trinity that, as St. Paul tells us, "no man can say the Lord Jesus but by the Holy Ghost." The contributions which I enclose are offerings of thanksgiving for special favors received in answer to novenas made to the Holy Ghost. Herein are enclosed a list of the donors of the enclosed contributions also excerpts from some of the letters received from persons who have been specially favored by the Holy Spirit.

Rev. D. A. MacLean ..... \$20 00  
Sister Eulalia ..... 11 00  
K. A. McNeil, Paisley ..... 11 00  
Sister Anselm ..... 1 00  
Cass Nelson ..... 5 00  
A. K. MacLean ..... 10 00  
J. O. Fitzsimmons ..... 5 00

\$52 00

The following are a few testimonials received, indicating favors received in answer to novenas made to the Holy Ghost:

St.—Hospital, Dec. 31, 1922.

Dear Father,—I did as you told me about the novena to the Holy Ghost and I have not had an attack since. Deo Gratias.

SISTER

Jan. 7, 1923.

Dear Father,—For about thirty years the same illness has faithfully visited me, sometimes every week, and again it might give me a rest of a few weeks. Many times I have been at death's door. In September, 1922, I took a very bad spell, vomiting for about twenty-four hours. I was so weak that I could not stand. The doctor had me removed to the hospital, where I got relief after two days. Some three days after you came and told me to make a novena to the Holy Ghost. I did so as soon as possible after leaving the hospital. I have not had a shadow of the trouble since then, and feel confident that I will not have further trouble. I shall do what is in my power to help further the devotion to the Holy Ghost.

SISTER M.

Nov. 28, 1922.

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**WEEKLY CALENDAR**

Sunday, May 6.—St. John Before the Latin Gate. This feast serves to recall to the faithful how when St. John was plunged into a caldron of boiling oil at the command of the Emperor Domitian, the seething liquid seemed to him only an invigorating bath. After this miraculous rescue the Saint was banished to the little island of Patmos.

Monday, May 7.—St. Stanislas, Bishop of Cracow. In order to refute slanders against his honesty he on one occasion raised a dead man to life. He was slain by King Boleslas II. whom he had often rebuked and finally excommunicated for scandalous excesses.

Tuesday, May 8.—The Apparition of St. Michael the Archangel. St. Michael is honored by the Church as the prince of the holy angels who opposed Lucifer and his associates in their revolt against God. He is the special protector of the Church against the assaults of the Devil.

Wednesday, May 9.—St. Gregory Nazianzen was Patriarch of Constantinople at a time when that city was distracted by Arians and other heretics. During the second General Council he resigned his see in the hope of restoring peace to the tormented city, and retired to his native town where he died in the year 390.

Thursday, May 10.—St. Antonius, Archbishop of Florence, because of his charity was known as the "Father of the Poor." He sat as Papal Theologian at the Council of Florence.

Friday, May 11.—St. Mammertus, Archbishop of Vienna in Dauphine. He is noted for having instituted the fasts and supplications called the Rogations. On one occasion when a fire was ravaging the city and had defied the efforts of man to put it out it was miraculously quenched through the prayers of the Saint.

Saturday, May 12.—St. Epiphanius, Archbishop, was born in Palestine about 310. He entered the monastic life and built a monastery in his native country. Later he became Bishop of Salamis in Cyprus and died in the year 403.

**SAYS SUNDAY SCHOOL INEFFECTIVE**

The Sunday school has outlived its function as an educational adjunct of the church, according to the Rev. Dr. William E. Gardner, executive secretary of the department of religious education of the Episcopal Church, who was one of the speakers at the fourth annual conference of educational leaders of that denomination held in Omaha.

"The future of the Sunday-school," said Dr. Gardner, "lies not in its suppression, but in the widening of its opportunity and the extension of its usefulness by making it a church school with its week-day sessions for intensive instruction and for expression and its Sunday session in which the major stress shall lie, not as so often now, in filling the mind as in training in the worship of God."

Catholic Churches are cooperating with the Episcopal and other Protestant denominations in the plan for week-day instruction, according to Edward Sargent, who is directing the plan of week-day instruction for the Episcopal Church.

"In Somerville, N. S.," said Sargent, "the Catholics, Protestants and Jews are cooperating along that line. In Rochester, N. Y., 5,000 Catholic pupils are undergoing religious instruction under the plan. In Minneapolis, Catholics are cooperating with other denominations to have the plan introduced."

**BURSES**

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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

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

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,769 88

ST. ANTHONY'S BURSE

Previously acknowledged \$1,470 85

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,787 93

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$404 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,968 20

BLESSED SACRAMENT BURSE

Previously acknowledged \$449 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$872 30

HOLY NAME OF JESUS BURSE

Previously acknowledged \$292 00

HOLY SOULS BURSE

Previously acknowledged \$1,618 89

St. John's, Nfld..... 3 00

For suffering souls..... 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$964 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,766 45

**KEEP INCOMING FUNDS WORKING**

Heavy payments by way of interest are now being received by holders of Victory bonds throughout Canada. In addition, there are other dividend and interest payments, making in all, disbursements of around \$50,000,000 during the first part of May. It is vitally important to keep these funds constantly at work.

Our May List comprises a wide selection of bonds of Dominion and Provincial governments, of cities, towns and other municipalities together with choice corporation securities. Investments may be selected from \$100 upwards. The yields range from

**5% to Over 7%**

Copy of the May Investment List on request.

**ATANES & CO.**  
INCORPORATED IN CANADA  
100 BAY ST. TORONTO  
MEMBERS TORONTO AND MONTREAL STOCK EXCHANGES

FIVE MINUTE SERMON

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

SUNDAY AFTER THE ASCENSION

THE HOLY SPIRIT

"When the Paraclete cometh... the Spirit of Truth." John xv, 26. Our Blessed Lord, before He departed and left His disciples, consoled them by telling them of the Paraclete, Whom He would send them. He knew how they would grieve at His departure; how they would miss Him, Who had been to them strength and solace and inspiration. So He tells them that He would send another Paraclete—Comforter. It would be for Him—the Holy Spirit of God, the third Person of the Blessed Trinity—to teach them, to warn them, to defend them from evil. Recall His words: "I will ask the Father and He shall give you another Paraclete that He may abide with you for ever" (John xiv, 16). "When He, the Spirit of Truth, is come, He will teach you all truth" (John xvi, 13). "The Paraclete, the Holy Ghost, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John xiv, 26).

We see that our Lord's promise was not only meant for the disciples there present, but for all His disciples until the end of time—that He may abide with you for ever. Yes, for each soul of man has need of the Spirit of Truth, that we may keep His commandments and abide in His love. We need the Holy Spirit because of our own nature we are weak and ignorant and sinful. Self, self-seeking would soon become our guide, our master, and ultimately our ruin, if not checked and made subservient to the Holy Spirit. We need likewise the Holy Spirit to counteract the false standards, the allurements, the seductions of the world. We have to live in the world, yet we have to endeavor to keep ourselves unspotted from the world. We need the Spirit of Truth finally and most emphatically, "that we may be able to stand against the deceits of the devil. For our wrestling is... against the spirits of wickedness, wherefore, take unto you the armor of God that you may be able to resist in the evil day, and to stand in all things perfect... with the sword of the Spirit, which is the Word of God" (Eph. vi, 11-17). We are often warned in the Scripture about the evil one, "lest we fall into the snares of the devil," as St. Paul says (1 Tim. iii, 7).

From the dangers from ourselves, the world, the spirits of evil, we need most plainly the absolute necessity of receiving, obeying, and being guided by the Spirit of Truth. With the help of God, let us try to realize what the presence of the Holy Ghost is to our souls—His power, His holy gifts, and the effects of His presence. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you," says St. Paul (1 Cor. iii, 16).

The Spirit of God, that other Paraclete, as our Blessed Lord called Him, is given to us in order to inspire our souls with noble aspirations and courage to endeavor to fulfill them. "To us God hath revealed them by His Holy Spirit... that we may know the things that are given to us by God" (1 Cor. ii, 10, 12). It is He Who teaches us to believe, to pray, to endure. The Spirit not only teaches us, but with His divine power enables us to fulfill our duties. "The Spirit also helps our infirmity. For we know not what we should pray for as we ought, but the Spirit Himself asketh for us" (Rom. vii, 26).

Thus the Spirit works within our soul, and the first effect is the holy fear of God. That holy fear is "the beginning of the fulness of wisdom." It is not a servile fear, but a fear that makes us feel and appreciate the presence of God, that we are "partakers of the Spirit of God" (Heb. vi, 4). A fear it is that makes us anxious about God, to remember that His all-seeing eye is upon us, to long and try to please Him in all we do.

And the second effect speedily develops from this reverential fear into the love of God, which is called piety. Piety is that disposition of heart that turns to God as our Father; and makes us look upon the Son of God, our blessed Redeemer, as our Friend! Our Brother! "Because you are sons, God hath sent the Spirit of His Son into your hearts" (Gal. iv, 6). This piety is the power that makes us adhere to God, and strive to give our whole heart to Him.

Peace is the third effect; that peace which the world cannot give. A peace in spite of our life being a warfare! A warfare against self, the world, and the evil one. This is the blessed peace of a soul that believes and trusts that it is cared for and loved and protected by its God, and is striving to be faithful to Him.

But we must not be content that the Holy Spirit has taught all this, and that we know it and believe it. To know the Truth is not all. To know the blessed effects that the indwelling of the Spirit would work in our hearts is not sufficient. Besides knowing, we must be led by the Spirit, we must walk by the Spirit; and to do this we must day after day most carefully, patiently, lovingly, cherish the Spirit of God within us.

CATHOLIC TRAINING

POPE'S STIRRING ALLOCATION TO FRIENDS OF CATHOLIC UNIVERSITY AT MILAN

The Holy Father recently received in audience the society known as "Friends of the Catholic University of the Sacred Heart" of Milan. After sentiments of filial homage were expressed to His Holiness, the Holy Father delivered a beautiful allocation to the members as follows:

POPE'S ALLOCATION

"That which your presence announces to us, that which, in the magnificent comments uttered by His Eminence, is so beautiful, so high and holy in its significance, awakens in us very great pleasure. We thank you, Most Eminent Lord Cardinal, and those who have prepared and procured this pleasure for us. "We thank you, most dear sons, with sentiments of profound, true and paternal recognition for what you have accomplished in these days, which we call the University Days of the Sacred Heart, that the preparation and your work have been so beneficent, so filled with results and successes. We thank all, and count on you to convey the expression of Our satisfaction and gratitude to all who have cooperated in such noble works.

"Our thanksgiving goes especially to the Reverend parish priests on whom we always count so largely and on whom we depend for the faithful fulfillment of these works. It goes also to the single heads of Catholic action, masculine and feminine, who have so well competed in good works; to all members of the committee who have taken such great interest and have made themselves such efficacious propagators of them.

"It is not alone because it treats of the Catholic University of Milan, that it is dear to us, even by title, since we may call it local as being the object of Our first cares continuing during the brief time in which the Hand of God left us to exercise the pastoral ministry; it is not alone because the University can call itself a part, not only of Milan, but of all Italy, and even of the entire Catholic world; nor because it carries a title dear to every faithful heart, universal and yet particularly near to Him who is Vicar, although unworthy, yet Vicar of that Blessed Jesus Whose Most Sacred Heart all the world adores and loves. Not only for these separate reasons is Our Heart filled with satisfaction and gratitude. There is yet another reason grander, higher, more substantial and universally interesting.

SIGNIFICANCE OF TITLE

"It is called the 'Catholic University of the Sacred Heart.' Now we believe that all understand the intense significance in these words. All, even the most humble woman have given offerings with confused feelings, without being fully aware of the significance of that which was asked, but feeling that these offerings were above all a grand act of adoration, of religion in the sense higher and grander than mere words.

"In the Old Testament it is a poor woman who gives to God the title and the prate that is so highly significant when one speaks of the Catholic University of the Sacred Heart, 'Lord God of Science.' So through her lips God Who is called the God of sanctity, of the family, of armies, desires to be called the God of Science. It is as if all the sciences reunited before God in an act of adoration.

"Now this act of adoration has a significance more than ever necessary today, in an epoch in which all, even those who are less familiar with science, work for the progress of science.

SCIENCE AND FAITH

"A great thing is science, but not science pure and simple,—science united to faith, science in the service of faith, science in homage before faith, science illumined by faith and by it receiving its light, and never deviating in fatal errors.

"This concept of science, the concept expressed by the formula 'Catholic University of the Sacred Heart' has all the significance and valor of an apology. Many raise the demand: How can science and faith stand together? How is it possible for them to harmonize? The one is allied to reason, and the other to the authority of God and of those who teach in the Name of God. Are, then, science and faith able to stand together?

Behold the response of facts, and behold likewise the apologia: University of science, in the Name of the Sacred Heart! Behold the response that is more synthetic and more practically eloquent.

"Some seek to be good Christians and at the same time good citizens, to join the Christian life and the life of society as it is today. Your life, beloved sons, your conversation responds to this demand, because with the deeds of your life you respond: A thing is as we make it.

"Well: in the same manner the Catholic University of the Sacred Heart responds to the request as to the agreement of science and faith. It demonstrates to all the harmony of faith and of science. It shows how Science exalts faith, how faith

illumines science and how science places its modest lights at the service of faith.

SERVICE TO RELIGION

It is, therefore, a true and proper service rendered to our holy Religion that you render to the University of the Sacred Heart a precious service and one furnished at the most opportune moment. Today more than ever there is felt the need of organization. Your work responds precisely to this need, a work grand and glorious and radiant with splendid promise. Behold what the University of the Sacred Heart brings to this work of organization—a most precious contribution. Where in fact, is there greater need for solid organization? Even the number has its importance; as when in organization, the single energies as well as general must be reinforced and multiplied. But the number is not all nor is it the most important thing. The number makes the mass, and this makes the force. But to no profit unless someone conduct and guide. And when he who guides is inspired and illumined, then there will be wise and prudent directions which must conduce to a good end.

"The Catholic University of the Sacred Heart at Milan, and as at Milan it should be in every other place, will always have the most high results, that of forming the greater state of all who are organized in Catholic action. Each one of you therefore, can understand what an important and precious thing it is to cooperate in assisting such an institution.

SCIENCE A NECESSITY

"Another reflection still which your presence suggests to us, and also your work: Never as in our days has science become such a necessity of life. Neither the industries, agriculture, the arts, commerce, can produce those things of which they are capable without science. Without science, without high scientific direction there is no intense contemporary life. Science has found new methods, new ways in which to fructify the treasures of nature and the forces of humanity.

"It is necessary even that faith and religion avail themselves of all the treasures and helps of science. These treasures and these lights have no other effect than to demonstrate truth and beauty more evidently. None other was the sense of what Tertullian said, that our faith sighed for but one thing, not to be condemned without being known.

"And if religion and our faith have their more beautiful and efficacious expression in charity, that charity which the Sacred Heart of Jesus represents to us in a manner so eloquent and so sublime, therefore charity likewise should draw all possible advantage from science. This correspondence is in fact at the root of the one and the other, since He Who is the Lord of science is also Charity Itself—God is charity. In the Old Testament He tells us that not alone he is happy who does good, but he who does good with intelligence, giving to right and left; that he is blessed who has intelligent charity, the charity illumined by that intimate light of which science is so great a part.

A HOLY WORK

"But we do not desire to yield to the temptation, that your attention renders stronger, of describing all the thoughts which your presence inspires in us and the reason of their birth in the heart. More willingly we turn to the first thoughts of gratitude and we repeat the words of pleasure to you who have so well conceived and fulfilled a holy work, engendering a success so beautiful and beneficent. You appeared at first to the number of 300, and today, the knowledge that this number is doubled causes us sentiments of indescribable joy. Thus we rejoice not so much over your offerings as in the number of those who offer, even the least, according to your means. It is not the quantity which renders a gift precious but the gracious affection of him who gives, that affection of which friendship is the most complete expression. When we see such good works multiplied so largely, when we see souls penetrated with the thought of the Catholic University then we are able to repeat together with you the traditional augury of the university, and to repeat it with every trust that it will become reality: 'Vivat, crescat, floreat!'

"And with this wish, may Our benediction descend upon you, that Benediction which you come to ask of your common Father, and may it be the recompense for the good you have done, and your presence gives the happy certainty of it—you propose yet to do. May it descend upon your families and on what you hold most dear, on your little ones and your aged. May it descend on each one of you and remain with you forever. Amen."—The Pilot.

GERMAN CENTRISTS PROTEST

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, April 2.—A demonstration against any political division of German territory was the feature of the convention of the Centrist party held at Hagen in Westphalia. Leaders of the party from all parts of Germany, including several members of the federal ministry, executives of the various German states, and political party leaders, were present.

At the conclusion of a speech by the former Chancellor Fehrenbach in which he declared that no division of German territory will be tolerated, the entire convention rose and, lifting up their right hands, the delegates took an oath of fidelity to the German nation.

GLOBE CIRCLING MISSIONARY

TELLS OF BENGAL FIELD

By Rev. Michael A. Mathia, C. S. C., S. T. D.

Dacca, the metropolis of Eastern Bengal, and the headquarters for the French, Canadian and American missionaries of Holy Cross, cooperating in the task of evangelizing nearly twenty million Hindus, Moslems and Buddhists, in a quaint, quiet old city, which has plainly seen better days.

A century or two ago it was the residential city of the Mohammedan Nawabs who ruled Eastern Bengal under the great Moghul emperors. The crumbling ruins of their fortresses still stand on the outskirts of the city as reminders of its departed glory, as also do the mosques built for the worship of the Mohammedan armies. The palace of the Nawabs is an impressive building on the river-front, and still occupies, although the Nawabs of today have no political power under British rule, yet they do exercise a religious leadership over the large Mohammedan population of the province.

AMERICANS ACTIVE

Not far from the Nawab's palace stands the modest cathedral church of Bishop LeGrand and the whitewashed walls of St. Gregory's School, where the Bishop makes his home, and where I have enjoyed true missionary hospitality during my trips to and from Dacca during the past three months. Brother Louis, C. S. C., gratefully remembered by many pupils in New Orleans and Portland, Oregon, is entering upon his second year at St. Gregory's School, where he has had a busy time of teaching, nursing, organizing glee clubs, and doing a hundred and one other things to be found only in a busy mission school.

Brother had his boys in line to extend a genuine American greeting when Father Delany and I descended from our "taxi" at St. Gregory's, and their cheers had the real Notre Dame ring to them.

It is to Dacca that the new missionaries report upon their arrival in East Bengal, and here that the campaigns of the little army of Christ in this part of India are mapped out.

VARIETY OF MISSION FIELD

The mission of the Holy Cross Fathers stretches from the Ganges for nearly six hundred miles southward along the east shore of the Bay of Bengal. It includes West Burma as well as East Bengal, and the wild hill tribes of northeastern India, as well as the cultured Hindus and Buddhists of the jungles and coasts. The missionary who is stationed among the Garos, in the north, must deal with a simple people who but a few decades back were head-hunters, like the Moros of the Philippines, and who still live to some extent in leafy houses built high among the trees.

Very different are the problems of the missionary who lives among the marshlands of lower Bengal, where the land is flooded for months at a time, whilst the people live on hillocks or in boats, and their new crop of rice grows up through the muddy waters. Strikingly different, again, is the work of the missionary stationed in centers like Barisal, Chittagong, or Dacca, which are small cities, with a Catholic population largely made up of Anglo-Indian or Portuguese railroad workers, artisans, and other familiar types of city-dwellers.

The Bengal Mission, with its long extent and its twenty millions of people, embraces these widely differing types of missionary situations, and, of course, equally different languages, social customs, and religions. Dacca itself and the surrounding district are heavily Mohammedan, but with dense areas where Hinduism is the dominating religion. Burma is overwhelmingly Buddhist. The hill tribes in both Bengal and Burma are mainly Animists, with a borrowing of religious conceptions from their Hindu and Buddhist neighbors. Variety in its most perplexing form is thus the keynote of the Mission.

OHIO BIBLE READING MEASURE KILLED

Columbus, O., April 9.—A bill recently introduced in the Ohio legislature by Representative Buchanan to make the reading of the Bible a part of the Public school course in Ohio has been killed in committee. Representative Buchanan says he does not think that he will go over the head of the committee and ask the entire membership to authorize its presentation in the House.

This measure was the cause of considerable stir throughout the entire State, especially in the larger cities where it had generally been endorsed by Protestant ministers. In Cleveland the proposed bill was debated by a representative of

the evangelical bodies and a Jewish rabbi.

The Cleveland School Teachers' Federation, which had considered the bill, voted against its being made a part of the curriculum of the Public schools. As a substitute for Bible reading the Federation proposes that the schools put a premium on good conduct through a course in ethics. It is now only scholarship that is rewarded, according to this group of teachers. A bill to compel all school children of school age to attend a Public school was also killed in committee.

A CATHOLIC COLLEGE IN MOROCCO

A Catholic college is to be opened at Rabat, Morocco, as the result of an agreement between Marshal Lyautey, Resident General of France, and Msgr. Dane, Superior of the Franciscans and Delegate Apostolic of the Holy See in the Cherifian Empire. Marshal Lyautey, who made a trip to Paris a short time ago, presented an urgent request to Cardinal Dubois for the foundation of a Catholic institution of higher education, suggesting that a mission of priests be formed especially for this purpose.

The Marshal pointed out that the Franciscans were too few in numbers and too much absorbed by parochial duties to take charge of such an institution and that it was necessary to appeal to the clergy of the Metropolis. The Cardinal expressed himself as extremely glad to accede to the request of Marshal Lyautey and the Apostolic Delegate. He transmitted to the clergy the request received and several priests have already left for Rabat, under the direction of Abbe de Villele, chaplain of the Buffon Lycee of Paris.

On the other hand, a private society has been formed at Rabat, and has obtained capital and placed at the disposal of the priest a large villa in which the resident Catholic College will be installed. Forty students have already registered.

Rabat already has a national Lycee with a Catholic chaplain, and the general curriculum has always been above criticism. But many parents, colonists, officers and functionaries find that in a school where Christians and Mussulmans, French students and students of many other nationalities mingle, the presence of a single chaplain is not sufficient to guarantee strong religious training and complete moral discipline. Many parents were thus forced to separate themselves from their children or else to return with them to the metropolis in order to be sure that their education would not be neglected.

In arranging for the foundation of a Catholic school, Msgr. Dane and Marshal Lyautey were inspired by the idea of conciliating the material interests of the parents of Catholic students with their concern for the moral and religious welfare of their children, while at the same time rendering a service of the highest order to Morocco, which has developed so rapidly in the past few years. Under the new arrangement, Catholic students who continue to follow the courses of the national lycees, will take their meals and spend their recreation periods at the Catholic college, in a Catholic atmosphere.

The new school will be known as the "Ecole Charles de Foucauld" in memory of the great explorer who, after becoming a religious and a missionary, was the apostle of the nomad tribes of the Sahara where he labored with heroic devotion until on December 1, 1916, he died a martyr's death at the hands of desert bandits.

It is a wonderful tribute to the labor accomplished by Charles de Foucauld and the pioneers of Christian civilization to realize that a Catholic college is to be opened in the year 1928 in the land where, fifteen years ago no Christian dared to venture alone, under pain of certain death.

Mesopotamia of nine thousand years ago revealed a settled and mature civic life, and Egypt a record so old that Professor Mahaffy could call the era of the Pyramids "the veritable autumn of civilization." The quaternary man even in Gaul and Britain, far from the cradle of the race, is proven to have been an intelligent hunter, a family man, more, an artist of no mean ability. In fact the Cro-Magnon man, to whom modern evolutionists assign the generous age of 25,000 years, was, according to R. S. Lull, of Yale, "the most perfect man

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physically that has come within our knowledge," and his "psychic development was fully in accord with his magnificent physique." President Angell, of Yale, after admitting that he is sure of nothing with regard to the intelligence of prehistoric man, confesses that "since the period of historic records, there is no convincing evidence of marked development in human intelligence despite the enormous advance made in the paraphernalia of civilization." And Professor Conklin, of Princeton, says frankly that "the intellectual evolution of the race" (he assumes that there was such a thing) "practically stopped 20,000 years ago," i. e., before the earliest time of which we know anything, and that whatever social evolution there is today "crab-like moves forwards, backwards, and sideways."

Now, therefore, we may ask whether there is not some explanation for this strange fact. Why should man alone, of all creation, when placed, so to speak, in actu primo proximo to further progress, further perfection, sink, morally and intellectually, as often as he rises? Admit the freedom of the will and the answer follows logically; deny it and sit staring at a riddle.

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CHATS WITH YOUNG MEN

MOTHER'S WAY

Of within our little cottage, As the shadows gently fall While the sunlight touches softly One sweet face upon the wall...

Should you wonder why this custom At the ending of the day, Eye and voice would answer: "It was once our mother's way."

When our burdens look too heavy, And we deem the right all wrong; Then we gain a new, fresh courage, And we rise to proudly say: "Let us do our duty bravely— This was our dear mother's way!"

Mark the evening of our day They may find us waiting calmly To go home our mother's way.

DON'T BE AFRAID

1. Don't be afraid to be good. This fear is far too general and gives much boldness to the bad. Don't advertise your goodness; but, for the sake of the example, don't hide it.

2. Don't be afraid of danger whenever and wherever duty commands. Go to it readily, joyously, as to a feast.

3. Don't be afraid of failures. The first failure is necessary; it trains the will; the second may be useful. If you rise from the third, you are a man; you are like those grapes that are best when they ripen on stones.

4. Don't be afraid of poverty. Convince yourself that peace, distinction, generosity, honor, contentment also, have often been poor among us. There are nations in greedy quest of gold; others who use money and believe in better things. The best Catholic races have always been among the latter.

5. Don't be afraid of those that are successful. Not for a single moment remain in the spirit of defeat. The vanquished accuse themselves far too much. They waste half their energy at copying their enemies.

6. Don't be afraid because, in good faith, you have made a mistake. Recover from your error. Saints, like all masterpieces, are the fruits of a slow process.

7. Don't be afraid of fashion. Do not judge of an idea, of a cause, of a truth, by the number of its adherents. Look at the dog: it considers neither the poverty nor the isolation of its master—it loves him. It's an example. You will love Our Lord Jesus Christ in the forgetfulness where men leave Him.

8. Don't be afraid of the obscurity of your position. A man's worth comes not from the importance or the tumult of his acts, but from the will that moves him. A wisp of straw, picked up by the charity of a farmer's wife for the nest of her fowls, will fetch a far greater reward than many brilliant actions done through pride. When a man has broken sods, sown grass, planed planks, conducted a tramcar, greased carriage-wheels, copied letters, added up figures, whatever he has done, if he has done it honestly, if he has caused no wrong to his neighbor, if he has neither blasphemed nor ignored the Supreme Goodness by which everything subsists, God will give him His Paradise. For those who can see and understand, all positions in life shine equally with a ray from on high.

9. Don't be afraid of war. Pray that it may be spared to your country on account of the many and great evils which accompany it. Pray that it be not unjust. But if it comes; go to it. An old knight going with Godfrey of Bouillon on the First Crusade fired his companions with these words: "Forward! duty bids us go, come back who may." That's the cry of the brave.

10. And lastly, don't be afraid of death, because it is a passage, a winding d-file, obscure to us, but opening into a glorious plain of light.—Rene Bazin.

A LACK OF RETICENCE

Frankness, sincerity and candor are very beautiful and desirable traits. They impart to childhood and innocence that wonderful charm which is irresistible and appeals to every human heart. But from these delightful qualities to the bold and vulgar outspokenness of our generation, there is a far cry. The present age has lost the sense of reserve and east aside the art of reticence. In this process, it has become coarse in moral fibre and vulgar in manner.

No refinement of life is possible without reticence. There is a phase of human nature, the existence of which need not be denied, but yet which does not form a topic of polite conversation or a matter of which man is inclined to boast. The novel of today prides into things

which social conventions have veiled with much wisdom. It is difficult to shock the present generation; mercifully it has torn to shreds all veils by which humanity concealed its frailties.

For this sad condition, largely the pseudo-science of the day is to blame. This false science delights in robbing man of his dignity and emphasizing his kinship with the animal. It laughs at modesty and labors hard to destroy this fine sentiment, which loudly proclaims that man is superior to the animal. The very fact that man is conscious of a high destiny makes him reticent about these matters that pertain to his lower self.

The modern craze for outspokenness in a falsely understood sense takes the beauty out of life, robs the world of romance and reduces everything to the level of the commonplace. It effaces the line between a literary work and a treatise on pathology. It has not made us richer, but infinitely poorer. Life's mysteries must not be touched by vulgar hands. Some things must be regarded as too sacred for the public gaze. Reticence is not hypocrisy; it is the protection of the individual against gross familiarity. It is a noble assertion of personal dignity. It is absolutely essential to true culture and refinement of life.—The Pilot.

EDITORIAL NIMBLENESS OF WIT

Several reporters, the chief editorial writer, the city editor and the colored janitor of a leading Florida newspaper are said to have been engaged in a crap game in the private office of the general manager of the paper. The general manager was notorious for his piety and was especially opposed to gambling.

The game was growing warm, and besides a large pot there were a number of side bets, all of the money having been placed on the carpet in front of the betters. As the city editor raised his arm, gave the dice an extra shake and said, "Come on, Dice; baby needs a new pair of shoes!" he caught a glimpse of the general manager coming through the door of the outer office.

Extending his arm, he began to pray. As the general manager paused in the doorway of the private office, he saw the entire bunch with their eyes closed, engaged in an earnest prayer for the success of the paper.

The colored janitor, with his eyes rolled to heaven, gave vent to an "amen!" that could have been heard half a block. The other gamblers were on their knees, seemingly in very earnest supplication.

As the city editor ended his prayer, he said: "And now, Lord, we thank these generous boys for the cheerful donation they have made. The baby spoken of shall have that pair of shoes." And with an "amen!" he gathered in the shakels and passed out of the door.—Catholic Columbian.

OUR BOYS AND GIRLS

TO THE QUEEN OF MAY

O Mary, dearest Mother, Thy month is come again, Of all the months most welcome To angels and to men— The month of birds and blossoms, The flowery, sunny May, When earth and sky, dear Mother! To thee fond tribute pay.

Yet still, O dearest Mother! Before the simple shrine Which we have decked with flowers Because we call it thine, We kneel to scatter incense Look down, O dearest Mother! Look down to hear and see, Look down on us thy children, O Mother dear! look down; The mother's face beams kindly When other faces frown.

Though thou art Queen of Heaven, And reign'st in joy above, Yet still, O dearest Mother! Look down on us with love. Ah! we have forced thee often, All loving as thou art, To turn in sadness from us, Thine eyes—but not thy Heart! In grief, but not in anger, Though we have tried thee sore, Yet smile again dear Mother! We'll vex thy Heart no more

By Him Who calls thee Mother, And bids us do the same— By Him, the Son, Who giveth us by brother's tender name— By all the love that yearneth Within thine own pure Heart, O Mother! be a mother, And act a mother's part, In Heaven's eternal May-time, Whose sunlight is the Lamb, In the gladness and the glory, The rapture and the calm, We'll praise thee and we'll bless thee,

With happy saints above, If now, O mighty Mother, Thou look on us with love. —REV. MATTHEW RUSSELL, S. J.

A STORY FOR MAY

The talk had been of those Catholic practices, indulged in by Protestants, which somehow find their way into the biographies of converts, notable and otherwise. Newman's drawing of a Rosary in his school-boy notebook; Benson's early interest in St. Thomas of Canterbury; Mgr. Drew's furtive glimpses of Benediction. When the great names had been gone over the rector of St. Columbkille's became personal and I contributed, for whatever it was worth, the fact that I had gone to sleep on the beads' from the time I was four-

teen. Father Martin Curry, in whose rectory the "concurus" was being held on the Monday after Christmas, would say nothing at first, though we knew from the artificially blank expression of his guarded face that he was but waiting till we were done to cap us all at once. Then, when some of the priests were glancing towards the clock and I was thinking of the suitcase upstairs to be packed for the trip back to The Mountain, he suddenly unfurled himself like a flag shaken by the wind, and standing before the crackling logs he "took up his parable."

"Oh yes—you hear those things after the people of whom they are told have become Catholics. It's easy enough to look back and trace the hand of God leading them on towards the Ark of Safety and to see indications of the inevitable and even in the little things of childhood. But, suppose they hadn't followed the light—would anybody have seen anything in those incidents more than the fact that some vestiges of the Ancient Faith live on in every sincere Protestant? Not every boy who learns from his Irish nurse-maid to make the sign of the cross becomes a Cardinal. Nor does every young man who has been impressed with high Mass on the continent forsake his Anglicanism to turn into a monsignor years after. But there was once a lad—"

Father Martin, who never failed to appreciate the advantage of the dramatic pause, reached for his old clay pipe, reposing on the mantel. The others drew closer to the hearth. One never knew what might come forth once Father Martin got under way.

"It was when I was assistant at St. Bridget's, and with two hospital in the parish, neither of which had regular chaplains, there was enough to do. You don't know yet, Dominie, though you will presently, how tired a priest can get—how he can dread the night bell—though he knows that he is alive for nothing else but to serve people, and thank God for the chance. Father Lyttleton over there went to sleep once, just as he's trying to do now, when he was on a trolley carrying the Sacraments to some poor soul, and never woke up till the conductor tried to put him off at Two Hundred and something street." (That with a twinkle—Father Pat was about the most wide-awake person I imagine.)

"Well, I'd been on my feet all day and had hardly gotten back from one hospital and ready for bed, after midnight, when a call came from the other, and off I had to plod through the drizzle. There wasn't a street car in sight, and I walked all the way, tired and wet and not in a very edifying frame of mind, God forgive me. I found a young fellow of about twenty-five with a bullet through the groin. He had been in a saloon where a row started and got what was meant for someone else. The nurse told me, just at the door of the ward, that the patient had not asked for a priest, indeed, had been brought in unconscious, but that finding a medal about his neck they had sent for me, and meanwhile the lad had recovered consciousness. So I went in and sat down on the boy's bed and, by the way of precaution, asked him if he was a Catholic.

"Well, now, Father, I don't know. "I glanced at the nurse, and she nodded to assure me that he was quite rational, and bending over opened his shirt and showed me the medal—an old silver thirg worn almost smooth, hung on a leather shoestring about his strong, healthy looking and not over-clean shoulders.

"What do you mean, you don't know?" "Oh, Father Martin—such slang!" whispered the pastor of St. Columbkille's.

"Nothing of the kind, Father—that perfectly proper phrase did not become slang until twenty years later," went on Father Martin's even voice, as if the rejoinder were part of the story.

"Me mother gave it to me when I was a kid." "Was your mother a Catholic? Where do you go to church?" "Never did go to church—started in at a Baptist Sunday school when I was a kid, and wouldn't let me go no more—no, she never went nowhere—she died when I was ten."

"Well, it was late, and I'd had a hard day, and I didn't care to sit there with the Fyx on me, so I asked him, a bit sharply, I fear: "How many Gods are there?" The boy looked at me in a dull sort of way—he must have been suffering a good deal of pain by this time.

"Aw, now, Father, I dunno—I never had no education." "Well, but you know who God is, don't you?" "Aw, now, Father, please don't be askin' me things I don't know."

"Such ignorance! Such utter failure to grasp any meaning—and they call this a Christian country! It was perfectly plain that the lad knew nothing, equally plain that he was a bit afraid. I might sail into him for swearing if he had said more. I suppose the only connotation in his mind for the word 'God' was a curse. It seemed hopeless but I tried once more.

"Well, my son, do you know who the Virgin Mary is?" "Is she the Lady in the piece?" "The answer brought me up standing, so to speak. 'What piece, boy?"

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"Aw, Father, don't be mad at me I didn't mean nothin'." "Now, I don't know why, but suddenly all my weariness and annoyance was gone, and I got down beside the lad and put my arms about the lad and told him not to be afraid, that I was his friend and wanted to help him and then I asked him what he meant by his question about the Lady in the piece."

"What piece, son?" And to my amazement he repeated the Hail Mary—repeated it hurriedly, shamefacedly—as if he feared there might be something about it that a priest ought not to hear! Yes, his mother had taught it to him when he was a tiny boy and made him say it every day, and when she was gone he had still said it every day.

"Never missed it, Father—is it all right?—I don't mean no harm by it." Father Martin's glance ran around the little circle and he spread his hands as he sometimes does in the pulpit when he is really stirred.

"Actually, gentlemen, he was so ignorant that he thought there might be something covertly wrong in the Angelic Salutation! Yet, for the sake of his old mother, none too good a mother at that, he had said his 'piece' day by day through all those years and in all sorts of places—he had been stable boy, training pug for a half-rate prize fighter, garage hand, and finally chauffeur for a charlatan doctor—he had never been inside a church. He was neither better nor worse than others of his kind, yet every day he had said his Hail Mary without the slightest idea of what it meant."

"Well, I instructed him as well as I could—he wasn't so lacking in intelligence as he seemed—and I baptized him conditionally, gave him all the Sacraments and promised to look in in the morning and have another talk with him. But when I made my rounds the next day he was not there."

Father Martin knocked the cold dottle from his pipe into the fire. The rector of St. Columbkille's got up and started for the door. At the edge of the rug he turned and exclaimed: "Write that narration out, without any embroidery and paste it in the back of that copy of 'The Glories of Mary' Father Martin gave you for Christmas."

It is the duty of a Catholic, especially a subdeacon, to obey a priest.

After they were gone, and my bag was packed, Father Curry and I stood by the glowing hearth. As he shook hands with me he remarked apropos of nothing at all: "You see, though he had never known Her She had always known him—By Dominic Francis in The Magnificat."

Let us obey each one in his place with the faith of a little child, and the loyal heart of a true knight.

What is true, right and good will prevail in the end; it is all a question of time.

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SILVER COFFIN FOR "LITTLE FLOWER"

Lisieux, April 12.—The chapel of the Carmelite Monastery of Lisieux has been closed to the faithful until the time of the beatification of the Little Flower, on April 29. This action is in accordance with the rules of the Church governing such occasions.

A solemn tridium will be held at the monastery on April 28, 29, and 30. The coffin containing the mortal remains of little "Sœur Therese" has been placed in the chapel of the monastery, in a tomb of massive silver, the gift of the faithful of Brazil.

In August there will be another celebration at Lisieux, in honor of the Little Flower, when splendid ceremonies will be held in the Cathedral of the city and other churches. His Eminence Cardinal Tachet will come to Lisieux and will preach in the Cathedral.

A national pilgrimage to Rome has been organized under the patronage of the Cardinal Archbishops of Riens, Paris, Rennes and Orleans, and a pilgrimage from the diocese of Bayeux and Lisieux has also been arranged under the patronage of the Bishop. These pilgrimages will leave from Paris and from Caen on April 28, arriving in Rome in time to witness the ceremonies of the beatification.

The special train from Caen will stop to take the pilgrims from Paris, Dijon and Lyons, and will proceed to Rome by way of Marseilles and the Riviera, stopping at San Remo, Genoa and Florence. The family of Little Sister Therese will travel on this train.

OBITUARY

PETER BART

Following an illness of two weeks, an almost lifelong resident of Stratford, Mr. Peter Bart, 204 Douro street, passed away at the General Hospital about 9 o'clock Friday evening, April 20, aged sixty-eight years. Deceased had been ailing for upwards of a year but had been able to follow his occupation with the Canadian National Railways up to about two weeks ago.

Deceased was born in Dundas, Ontario, October 18, 1854, and when a child removed to this city with his parents, and has resided here for almost sixty-five years. At one time he conducted a draying business in the city but later disposed of this and entered the employ of the Car department of the Grand Trunk railway where he had been employed for the past sixteen years.

The late Mr. Bart was well known in the city, particularly in railway circles and the news of his demise was learned with regret by a wide circle of friends. He was a member of the Church of the Immaculate Conception.

He is survived by two daughters and five sons, Mrs. Wm. Bourret of North Bay; Mrs. Harry Bourret of this city; David and Teless of Toronto, and Peter who is at present a student, training for the priesthood in the Basilian Order at St. Michael's College, Toronto.

The funeral was held on Monday morning to the Immaculate Conception Church. High Mass was sung by Rev. Father Du Mouchel of St. Michael's College, Toronto; deacon, Rev. Father McCorkell of St. Michael's College, and sub-deacon Mr. Peter Bart, of St. Michael's College, son of the deceased. R. I. P.

CORNELIUS DELANEY

The angel of death has removed from our midst one of the oldest residents of Huron Co. in the person of Cornelius Delaney. The deceased was born ninety-three years ago in Limerick Co., Ireland, and came to Canada at an early age settling with his wife near Seaford.

The development of the little pioneer home started sixty-three years ago where now stands the fine old homestead, is striking evidence of the pioneer spirit which permeated his life. Broad of vision and noble of heart, with unsurpassed generosity and a rare sense of humor, he was a remarkable nature unswayed by public opinion, he possessed unwavering courage which prompted him to stand unhesitatingly by his principles.

His noble life spiritualized by his strong Irish faith, ended April 27th, when, fortified by the last rites of the Church his soul passed peacefully to its eternal reward.

He is survived by his large family—Sister St. Bridget of the Ursuline Order, Sister M. Cornelius of Loretto, Mrs. C. O'Connor of Eureka, Cal., Mrs. J. C. Gallagher of Strathroy, Peter and Joseph of Eureka, James of Dublin and John on the old homestead.

As the priest recited the rosary in the home on the day preceding the burial, many were seen kneeling on the verandas unable to enter the already crowded house.

The funeral was the largest seen in St. Columban, since that of his beloved wife who predeceased him in 1914—three years after the happy celebration of their Golden Wedding.

The many spiritual bouquets and Mass offerings show the esteem of the community for the aged pioneer. May his soul rest in peace.

If with good will we bear our cross, it will bear us to heaven and will give us peace on earth.

NEW BOOKS

"The Three Sacraments of Initiation—Baptism, Confirmation, Holy Eucharist," by Rev. L. Labauche, S. S., author of "God," "Man," etc. Price \$2.50 net.

In this work the institution of the three sacraments by Our Lord is the object of a very careful study against liberal Protestants and Modernists, who would fain consider these sacraments as alien to Christ's thought, that they were a mere outgrowth of circumstances of the early Church.

It is a book that all priests who desire to bring or keep their theological knowledge up-to-date will want to procure, as it is the latest and best source of information. The Ecclesiastical Review says of Father Labauche's method of treatment: "The author seizes the essential elements of a doctrine or theological position and exhibits them in unmistakable distinctness."

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"Reardon Rah!" Trials and Triumphs of an American School Boy. By Robert E. Holland, S. J. 12mo. Cloth, Frontispiece. \$1.35 Postpaid.

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That Dan is full of faults is no reason for his enlisting the sympathy of the young reader. But then, Daniel is an athlete, and physically developed for any sort of contest. Again, the boy is honest; best of all, he has a sense of justice. We love him with all his faults.

The story goes on to a striking climax, the last three or four chapters being powerful.

Finally, the story is thoroughly original. Father Holland has struck out for himself. The book is really worth while. It will make for better boys, for higher ideals, for a stronger fibre of the supernatural in those who are by way of shortly taking our places in the battle of life. Get a copy now for your boy!

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DIED

BURNS.—At Ottawa, Ont., April 12, 1928, Thomas Andrew, dearly beloved son of Mr. and Mrs. L. H. Burns, aged eighteen years. May his soul rest in peace.

BREEN.—At the home of her daughter, Mrs. A. Heenan, Lucan, Ont., April 6th, 1928, Honora Ann, widow of the late Patrick Breen, in her seventy-ninth year. May her soul rest in peace.

O'CALLAGHAN.—At her late residence, 10622 78th Avenue, South Edmonton, Alberta, on Friday, April 6, Louisa, wife of W. F. O'Callaghan, and daughter of the late J. E. and Ellen Stock of Kinkora, Ont., aged forty-seven years. May her soul rest in peace.

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by CHRISTINE FABER

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While the genial and spontaneous humor of the Irish people remains almost without a parallel, that very humor sometimes seems to obscure or conceal the heart depths beneath it—the spirit of sacrifice for loved ones, the intense affection for kindred, the heroic, and, in many cases, cheerful endurance of wrongs they were unable to rectify.

Such are some of the kindly qualities of the Irish, though also at times marred by sad blemishes; but side by side with these faults are virtues rare and bright, and to depict those virtues, with the hope of winning just regard for a people so long suffering, has been the aim of THE AUTHOR.

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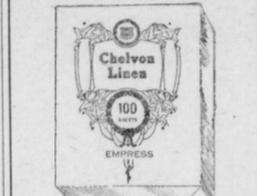
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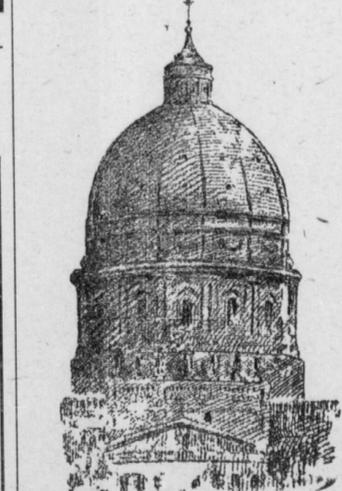
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