WEEKLY IRISH REVIEW IRELAND SEEN THROUGH

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THE SHAH OF PERSIA CONGRATULATES IRELAND

Most of my readers probably noticed the news item, cabled here some time ago, of the Imperial Persian Consul's honoring the new Irish Government by making the first official call—in all the regal state of the Orient. The Irish newspapers give interesting details state of the Orient. The Irish newspapers give interesting details regarding the interesting event.

M. Serope B. Seropian, having beforehand arranged an appointment with Messrs. Griffith and Collins, proceeded in state from the head-quarters of the Persian Consulate to the Dublin City Hall. He is described as wearing a truly strikto the Dublin City Hall. He is described as wearing a truly striking official uniform resplendent with golden brocade. He was a dignified and picturesque figure. He wore a high astrakan fez and carried a curved Eastern scimitar, with highly decorated hilt and scabbard. The Consul, in addition scabbard. The Consul, in addition to other insignia, wore on his breast the medal and ribbon of the Imperial Persian Order of the Lion and the Sun of Persia, and the ribbon and star of the Order of St. Stanislaus of Russia. He representations of the Consultation of sented his Imperial Master that character delivered to Griffith and Collins this message:

'In the name of his Imperial Majesty, the Shah of Persia, and the Imperial Parliament of Persia, I have the honour of offering their sincerest congratulations to you, Mr. President of Dail Eireann, and to you, Mr. Collins, Head of the Provisional Government of this Free State of Ireland, on this glorious epoch of Irish history. The grateful thanks of all Irishmen are due to you for what you have achieved. Following with admiration your well-crowned efforts, we hope and pray that Ireland may be one of the happiest and at the same time most progressive countries in the world."

Mr. Griffiths and Mr. Collins, in reply, asked the Imperial Persian Consul to convey to His Imperial Majesty and the Imperial Parliement the thanks of the Irish people for their kind congratula-tions. They added:

'We assure you that we feel very much touched by the message from such an ancient and famous nation as Persia. We hope the future will afford many opportunities for our two nations helping each other."

This was not only a signal compliment paid by the head of a very ancient nation to the head of another equally ancient nation— but it also marked in peculiar manbut it also marked in peculiar manner the interest and sympathy with which the Irish struggle for independence has been followed in the pendence has been followed in the most remote parts of the world. During the martyrdom of the immortal Terence McSwiney, it was reported that a West European knew how the representatives of with questions by the mountaineers as to whether Terence McSwiney would win out and live—or the English Government would do him

MRS. SKEFFINGTON AND WOMAN SUFFRAGE

Reference to the passing of compliments between the Shah of Persia and the Government of Ireland was made at a meeting of the Irish Women's Franchise League—which is agitating to get the full franchise for women. At the present time, it is only women over thirty years of age who have the vote. Women's Franchise League asks that this limit be reduced. Mrs. Sheehy Skeffington, wife of Skeffington who was shot dead at the beginning of the Irish Rebellion, leader in this movement—as she has always been a leader in the movement for Irish women's rights. She and the League are at the present time harassing the new Government just as much as they formerly harassed unfriendly governments and politicians. Mrs. Skeffington is a woman of exceptional ability, both as a thinker and speaker, and whatever she puts her hand to, she generally accomplishes. It may be taken for granted that she will give Griffith and Collins no rest until they have granted full women's

rights. In the particular speech to which I refer, Mrs. Skeffington told how Griffith had been asked to receive a deputation from the League, but he found that, "owing to important business," he was unable to give a date on which he could do so. I asked them instead, to submit memorandum on the question. Mr. Griffith surely showed himselfdiplomatic—considering it much easier to face a typed sheet of paper than to face Mrs. Skeffington. Mrs. Skeffington, in her speech, warned the President of Dail Eireann that he had not heard last word in the matter. said that they saw recently in the papers where Mr. Griffith spent some of his precious time in passing compliments to the Shah of Persia, and she thought that the women of

Ireland, though they might be considered arrogant, and presumptuous in their demand, had just as great claim on Mr. Griffith's time as had the Persian Shah. The women of the League, she threatened, would continue, if necessary, the process of Mr. Griffith's education in the same way that they had educated Mr. Redmond and Mr. Asquith in

IRISH CENTENARIANS

The Irish centenarians seem to be The Irish centenarians seem to be taking advantage of the alleged peace in Ireland to drop off. Miss Lester of Strabane, Co. Tyrone, has died at the age of one hundred and one. And Timothy Cummins, a hawker of green groceries, a native of Co. Galway, has died at the handsome age of one hundred and three. Timothy, who had 15 children and a proportionate gathering of grandproportionate gathering of grand-children and great grandchildren, children and great grandchildren, seems to have been a remarkable character. He taught himself how to read and write four languages—Gaelic, English, Greek, and Hindustani. He enjoyed life to the full, and was still flourishing when he recently met with an accident that caused his premature death.

AUSTRALIANS AND THE TREATY

My Irish-Australian papers just to hand give an idea of how the Treaty has been received among our kin at the Antipodes. The exiles there look at it in the same light as do most of those in America. They have received it without any enthus iasm, resignedly accepting it. The mment of the Southern Cross of Melbourne is typical. It says: "The Dail Eireann's ratification of the treaty has not given rise to any outburst of joy on the part of Irish sympathisers in Australia. An eighteen shilling - in - the - pound settlement of a debt is not usually the cause of any wild outpourings of joy and gratitude. The ratification of the treaty was, as far as we can judge, a political and military necessity, and has been accepted as weath with this likely property and the property of the country of the cause of the caus of Ireland's claims, and gives rise to o enthusiasm."
Archbishop Mannix of Melbourne

was said by the cables to have been enthusiastic about the settlement. The Australian papers show once again that the British cables can sometimes make convenient mis-takes. My Australian papers show the Archbishop making an address at a bazaar at Sandringham, Australia, in the course of which, speaking of the so-called settlement in Ireland, he said that while Ireland's claims had been well advanced—"Still, she had not been offered all that she was justly entitled to-namely, the same inde to win liberty and freedom. It was asked: Should they accept the reported that a West European traveller in a very remote part of the Irish nation had been forced, the mountains of Persia was plied with a pistol at the lead of the Irish

"SHALL MINE EYES BEHOLD THY

GLORY " One of the old-time Dublin Parnellites, watching a regiment of the Irish Republican army, with colors flying, and bands playing, and sun glittering on their bayonets—marching through O'Connell Street on the way to take over some of the British soldiers' barracks, was so highly enthused by the spectacle that writes his impressions in the Dublin He says it was a sight papers. which in Parnell's day, they hardly dared hope to see. In his enthusiasm he quotes the most beautiful poem

Shall mine eyes behold thy glory, O my country? Shall mine eyes behold thy glory? Or shall the darkness close around em ere the sun-blaze

Break at last upon thy story? When the nations ope for thee their queenly circle,

As a sweet new sister hail thee Shall these lips be sealed in callous death and silence have known but to bewail That

the tramp of feet victorious I should hear them the shamrocks and the

And my heart should toss within the shroud and quiver, As a captive dreamer tosses.

clothes round me. Giant sinews I should borrow Crying, 'O, my brothers I have also loved her,

In her lowliness and sorrow. "Let me join with you the jubilant

Let me chant with you her story; Then contented I shall go back to the shamrocks,
Now mine eyes have seen her

This truly beautiful and touching poem of Fanny Parnell is one that my readers should be sure to paste into their scrap-books. It will give them perpetual pleasure.

SEUMAS MACMANUS, Of Donegal.

SOME ASPECTS OF THE SEPARATE SCHOOL QUESTION

AN ADDRESS DELIVERED ON MARCH 12 IN THE LABOR FORUM, TORONTO, BY RIGHT REV. M. F. FALLON, BISHOP OF LONDON

The Dominion of Canada is the result of many conferences, much mutual understanding, and many compromises. Its constitution, the British North America Act, is much more an honorable agreement, a solemn pact, a sacred treaty, than it is a simple piece of legislation. I believe that such agreements should be kept, both in the spirit and in the letter, with the most scrupulous regard for all rights involved. At the time of Confederation, and in the discussions that led up to it,

no subject occupied a more promi-nent place than education. There were two minorities, one Protestant in the Province of Quebec and the other Catholic in the Province of Ontario, each insisting upon the proper safeguarding of its educational rights before it would consent. to become a party to the proposed political union of the Canadian

It is a plain historical fact that the Protestant minority of Quebec, through its recognized leaders, was far more insistent upon the pro tion of its rights than was the Catholic minority in Ontario. It is equally true that if the fathers of Confederation had not favorably recognized the principle of protec-tion of minority rights, while there might not have been recognized denominational schools in either such by the Irish people through their representatives in Dail Quebec or Ontario, there would Eireann. It is not a final settlement assuredly not have been any Domin-

asstredy not have been any bomin-ion of Canada.

The wisdom, the foresight, the spirit of justice and of fair play which guided the moulders of the North America Act incorporated in that great charter of our Canadian Dominion a certain section-No. 93, with four sub-sections in which these great statesmen dealing with question of minority rights in education, forever placed the Queen's Protestant subjects in Quebec and her Roman Catholic subjects in Ontario on a footing of equality in the matter of educarights and denominational schools.

How have the provisions of the British North America Act regard-

ing the educational rights of Protestants in Quebec been observed by the Catholic majority? Has the Pact been kept? Has the Treaty been observed? It is but the simple truth to say that the Protestants of Orches have here treated not only Quebec have been treated not only with justice but with generosity. They enjoy practical independence in the control of their own educaschools. They have an independent Provincial Board of Education called the Protestant Committee of the Council of Public Instruction, with a Protestant deputy minister of education. They determine their own rate of taxation and receive every dollar that is levied on the property of Protestants. Their requests for legislation made necessary by educational progress or by changed circumstances have always been promptly and favorably entertained. Two striking examples in proof of this have occurred within the last six months. The Protestant schools of Montreal receive their share of the taxes levied on incorporated companies in proportion to school attendance. Recently the Protestant school commissioners of Montreal represented to the Government that they were carrying a heavy burden in the education of large numbers of foreign children whose parents paid little or no taxes. The immediate reply of the Government was the promise to introduce legislation at the next session that would remedy the situasession that would remedy the situa-tion complained of. More recently still the Quebec Legislature, when making a grant of a hundred and ninety thousand dollars to the Cath-olic Colleges of that Province, voted forty thousand dollars to the Pro-testant Committee for Protestant testant Committee for Protestant higher education. This sum is much greater than could have been ex-pected on a strict division on the basis of population, and the action of the Government called forth the warmest praise from the Protestant members of the Quebec legislature.

HOW IT HAS WORKED OUT IN ONTARIO Has the Confederation Pact been observed in the same spirit of justice and generosity with regard to the Separate schools of Ontario? I think the question can be fairly and truthfully answered in a most emphatic negative. Let me sum-marize a few of the grievances under which Separate schools labor,

and which have forced Separate school supporters to ask the Govern-ment and the Legislature of this Province to give consideration to

SEPARATION

The claim that the Separate Schools Act of 1863 gave to the Catholics of this Province a complete Common School System from the alphabet to matriculation into the University has occasioned much dis-cussion and some misunderstanding. It has been publicly stated that this claim involves the creation of another series of High Schools and Collegiate Institutes, paralleling those already in existence; and much emphasis has been laid on the exist of such duplication and the evils of such duplication and the dangers of such educational segre-gation. Let me consider these two objections.

The duplication is already more than half provided for and legally recognized. Every Separate school in this Province has the legal right to establish and conduct a Fifth Form. Now a Fifth Form is practically much more than one-half the ordinary High school. It covers two years of advanced work and init may be taught, amongst other subjects, English Literature, Algebra, Geometry, Elementary Science, Latin, Greek, French and German Referring to this matter the Hon. George W. Ross, Minister of Education, in his report for 1898, p. 42, writes:

"It should be remembered that there are 170 Urban Municipalities consisting of towns and incorporated villages, in which no High schools have been established, and in which large and efficient graded Public schools are meeting the demands of the locality. The multiplicity of High schools, even if regarded as objectionable, could not be avoided if no provision were made in these provision were made in these urban municipalities for doing work beyond that required for admission to a High school. It is not, however, only in these localities that Fifth Forms are necessary. In many rural school sections there are children whose parents are not in a dren whose parents are not in a position to send them away to a High school, and whose claims for consideration should not be ignored. In these days, when the 'Rural School Problem' is pressing for splution in other countries as well as in Canada, it would be a very mistaken policy to adopt any method that would force children to attend a High school after having any letter of the world ing completed the work of the Fourth Form.

The same fact is recognized by the Hon. Richard Harcourt, Minister of Education, in his report for 1900, page 26. He writes:

"The purpose of this class of schools (Continuation Classes) is to give some of the advantages of secondary education to localities not provided with High Schools."

"Although not so in name the larger Continuation schools, especially those in Grade A, are all intents and purposes High schools."

The report of the Minister of Education for 1900, pages 262 and 263, contains an illuminating statement from Mr. John Seath, then

Inspector of High schools: "My report," he writes, "is concerned chiefly with the High schools; but some of the Public School Courses are closely re-lated to those of the High schools through the Entrance and Public School Leaving Examinations, at which points pupils enter the High schools. The interests of both classes of schools would, I believe, be served by the adoption of the following covers and examinations. following courses and examina-tions; Fifth Form Subjects: Reading, Geography, Grammar, Composition, Arithmetic, Litercomposition, Ariemetic, Euclid, Drawing, Book-keeping, Elementary Science, (including Agriculture) and the languages (Latin, Greek, French, German) when a competent teacher is available and the organization will permit.

In his report for 1901, pages 22 to 24, the Hon. Richard Harcourt, Minister of Education, returns to

the question : "As I pointed out last year," he writes, "the larger continu-ation classes, especially those in Grade A, are to all intents and purposes High schools. In some localities the trustees have seen the wisdom of employing teachers holding University degrees as well as certificates degrees, as well as certificates from the Normal college. In a few instances three teachers are now engaged, and the amount of work carried on is at least as extensive as that taken up in our smaller High schools. These Continuation Classes have served to diffuse secondary education among the people of most parts of the Province. Doubtless it will appear an

anomaly in having such schools, regarded as Public schools. The anomalous condition mentioned is of course due to certain historic developments, and it may be difficult to secure uniformity even though uniformity should be deemed in this respect desirable. To be more specific, it would appear strange that a school with two teachers engaged in the work teachers engaged in the work of secondary education should be ranked as 'Continuation Class,' while a school in a neighbouring village with only two teachers doing exactly similar work should be ranked as a High school. It is reasonable to suppose that the former might just as well be organized as a High school under proper conditions. This is a matter, however, that would require legislation, the necessity for which does not appear to be which does not appear to be urgent. The impression that we can have too many High schools or that too many pupils can aim to obtain secondary education has well lost any force it formerly possessed. To strive in any way to lessen the ambition of farmers' sons or others in their efforts to secure a High school education, will not receive favor in any

Now what we ask is that the foregoing educational advantages, the rights and privileges so freely conferred upon the pupils of the Public school section of the general Common school system, be not denied to the children who are being educated under the Separate Common school system. It seems to us that we are making a request for only that which the Constitu-tion guarantees us. This arrangement could be easily arrived at in rural school sections by restoring to Separate schools their full rights under the original Continuation Schools Act; and elsewhere by adding to the already legal Fifth Form the work of the Middle School

What about the dangers that some people see in such educational segregation? What force is there in the objection that national unity might be injured thereby might be injured thereby? The gravest danger to national unity is to allow a class of people, or a minority of the population, to feel that their rights are disregarded and their reasonable requests refused reasonable consideration. A generous attitude of justice and good will is the most effective bond of real and lasting unity. But why lay such stress upon the necessity of educational uniformity, when we of educational uniformity, when we have such variety and so much separation in every other interest, political or social? Are political parties to be invited to scrap their principles lest otherwise national unity should suffer? Are labor and capital to live under the same roof and sit down at the same Moreover we have educational

separation and segregation now to a degree that is little known or recognized. According to the last report of the Minister of Education there are slightly more than thirty-six thousand pupils in the High Schools and Collegiate Institutes of Ontario, of whom only smallest fraction are Catholics. On the other hand we have almost six thousand Catholic pupils in our recognized and unrecognized Cathsecondary schools. There is not a single important centre in the Province where the number of Catholic pupils doing secondary work under Catholic teachers and Catholic auspices is not many times the number of Catholics in the local High school. For instance in Peterborough there are one hundred and eighty pupils in the Catholic High School and about fifteen Catholics in the local Collegiate Institute; in Hamilton two hundred the catholics in the local Collegiate Institute; in Hamilton two hundred the catholic state. dred and forty-six as against fifty; in Kingston two hundred and eighty-five as against twenty; in Windsor four hundred and fifteen as against twenty-five; while here in the City of Toronto, while there are twelve hundred and sixty Cath-olic pupils in the various Catholic Secondary schools, there were last year only eighty-four Catholic pupils in all the Collegiate Institutes of the City. And it cost the Catholics of Toronto in High school thanks allowed the cost of the City. taxes almost one thousand dollars for each one of those eighty-four

Notwithstanding the large number of pupils in Catholic Secondary schools and the relatively very small number in the Provincial High schools, the supposed dangers of educational separation are not strongly in evidence. And if any-where or at any time there is a lack of co-operation between Catholics and Protestants in matters where they might well work together, the cause is not to be sought and will not be found in the fact that they are educated in different school

Another consideration not lightly to be disregarded is the fact that if Catholics were in the full enjoy-ment of their rights, that is to say if middle school work were to be added to the Fifth Forms which we

already conduct, and if separate continuation schools were established, the result would entail much less expense on the Province at large than if all our children were turned over after the Entrance Examination to the Provincial High schools and Collegiate Institutes. The work would be done, as it is largely done now, in as it is largely done now, in our local Separate schools. Our teachers, who are to so great an extent members of religious com-munities, would need and would receive much smaller salaries than those whose greater needs require a larger compensation; and, if we had to build at all, the construction would be either in connection with the already existing Separate

schools, or at a much less expense than is incurred by the elaborate High schools and Collegiate institutes that now dot the Province.
You may ask me: Why do you not send your children to the Provincial High schools? I believe there are mainly three reasons. there are mainly three reasons which explain the situation. first place we hold very firmly by the principle that religion should accompany secular instruc-tion throughout the pupil's school life. I know there is a difference of opinion here, and while I shall not quarrel with those who think otherwise than myself, I ask that my opinion be respected in as far as it concerns myself and those for whom I speak. Why should it not be accepted once for all that those who desire the constant presence of religion in the education of their children have as much right to respectful consideration as have those who contend that the teaching of religion concerns solely the home and the church?

Another cause keeps Catholic children from the Provincial High schools. We have no representation in their management; no control over their destiny; no effective influence in their work. One or a hundred new Collegiate Institutes may be erected in the City of Toronto; millions of dollars may be expended in their construction and their maintenance; the tion and their maintenance; the property and the taxes of Separate school supporters are involved in the outlay; but no Separate school supporter can east a vote in the control of the expenditures incurred. This is taxation without representation; and wherever taxation without representation exists, a natural sense of irritation and of grievance is created in the minds of those who are without representation. The fact that Separate school boards may appoint one or two members to the governing body is no answer to our objection. ing to me be satisfied to have one of their number appointed to Board of Education, while all the workers were denied the right of voting for the other members of that body? How long would they submit to a position of such offen-sive inferiority? It is not that we want Catholics as such on the Board of Education. But we do want to have the right to vote for

or against those who are spending our money and who are deciding the High school policy.

A third reason why Catholic pupils do not frequent the local High schools, and why we have established so many Catholic Catholic established so many Secondary schools for vanced education, lies in the fact that only a relatively small per-centage of the pupils of the Pro-vincial High schools ever get beyond the second year. In the report of the Minister of Education for 1920, seventy per cent. of them are found in the Lower school, and end their secondary education with the close of the second year. That means that they end it nowhere. That means that they might almost as well not have entered the High school at all. On the other hand when we keep our pupils in our titutions of secondary own institutions education, a much larger number of those who pass the Entrance Examination continue their advanced work, and we are able to bring a for them upon one of the learned professions. The neighbouring City of Peterborough will illustrate my meaning. Before the Catholic High school was established in that City Seven years ago, the number of Catholic pupils at the Peterborough Collegiate Institute varied between forty and sixty, and this despite the fact that every effort was made to induce them to attend. Today there are one hundred and eighty pupils in the Peterborough Catholic High school and fifteen Catholics in the Peterborough Collegiate Insti-tute. In fact the result of our efforts everywhere in this direction has been to place within the reach of Catholic pupils the benefits of a higher education and to induce a constantly increasing number to take advantage thereof. It does not seem to me that this course of action merits either criticism or reproach.

SECONDARY EDUCATION The right to do advanced work in the institutions established under CONTINUED ON PAGE FIVE

CATHOLIC NOTES

Catholics in England have been increasing for some years past at the rate of one per cent. of the total population in every nine years, according to A. H. Nankivell, who writes on "The Prospects of Catholicism in England," in a recent issue of The Tablet.

His Holinesshas named Monsignor Eugenio Tosi, Bishop of Andria to the See of Milan, of which the Holy Father himself was the last ordinary, according to a special cable dispatch from Rome. The latest occupant of the See of St. Charles Borromeo is a member of the Oblates of St. Charles and is widely known for his erudition.

London, February 20.—Daniel O'Connor, a Catholic writer and critic, has become publisher of the "Review of Re.iews," of which Sir Philip Gibbs, the war correspond ent, also a Catholic, has been editor for more than a year. Sir Philip retired from the editorship of the periodical, but it is understood that he will continue his connection with

Chicago, Feb. 18.—Nuns at St. Joseph's Home for the Friendless here, early today fought a fire, under direction of the Mother Superior, while others took out one hundred children ranging from two to fourteen years. Many of the children were carried out sleeping, and the older ones were awakened and marched out in orderly lines, while twelve nuns worked the chemical apparatus and a hose from a bathroom faucet. The fire was confined to the attic.

Sofia, Feb. 16.—Compulsory work for women is to be imposed by the Bulgarian peasant Government. The peasant women who do manual labor, say partisans of the law, will take pleasure in "seeing those ladies in silk stockings" rustle about a bit. Premier Stambulivsky, justifying the new law in a recent speech, said: "A peasant woman works in the country, plowing the ground, often doing more than the husband. She spins the wool and weaves the cloth for the family's clothes. What does the town lady do? She walks and chats and does not give birth to children. We must, at least, compel her to labor for the State."

Eugene Edward Ford, jr., son of Eugene Ford of No. 14 Warwick Avenue, Jamaica, N. Y., and nephew of Supreme Court Justice Victor Dowling, has been admitted to a high school in the city. At the age of six he entered St. Mary's parochial school on Shelton Avenue, Jamaica. He completed the eight years' course in four. Last month he passed the Regents' examination with an average of 95 per According to his playmates, he is not a bookworm, but a regular fellow and very fond of all kinds of sport. His father is one of the attaches at the Appellate Court in Jamaica.

Chicago, Feb. 27.—The foundation of the Elizabeth Maloney Fellowship for trade union waitresses and the Elizabeth Maloney Lectureship to interpret and carry on legislative work for the betterment of unions has been announced here by Executive Committee Women's Trade Union League. Miss Maloney, who was a Catholic, died in October last year. She was a pioneer among the trade union women of Chicago and many changes in legislation that brought about distinct improvement in working conditions were due to her efforts. It is expected that the foundation will train leaders and organizers to carry on the work to which she devoted her life.

Recent news from Ireland gives us this rather startling and altogether welcome intelligence: There have been some remarkable conversions to the Catholic Church in Limerick. They included thirtyfour English soldiers and three English members of the constabu large percentage of them to matriculation, to Entrance to Of Dublin. Most Rev. Dr. Halli-Normal, to the very door that opens Confirmation to all the converts. The ceremony was attended by a large number of clergy, secular and regular. There was an immense congregation of the laity. The reception together of so many former Protestants into the Catholic Church is an event without precedent in recent times in Ireland.

> Paris, March 4.-Mlle. Blanche Netter, the daughter of the Grand Rabbi of Metz, has entered a Carmelite Convent. Her conversion was one of the results of the War, and occurred in spite of the prayers and protests of the Rabbi, who is wearing mourning for his daughter and prays every morning for the "departed one." When Metz was recaptured from the Germans, Mile. Netter was engaged in charitable work in connection with the French Army, and became acquainted with an aged Catholic nun, with whom she held long conversations. When she reached the age of twenty-one, she decided to leave her parents and her home and devote herself and her home and devote to the life of the Carmelite Sisters.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XIII—CONTINUED By this time the signora had ceased to speak to Fan, and was communing with herself; and the little girl, who only helf under-stood her, and was rather afraid of her in this mood, curled herself inte a corner out of the path of the tiny woman beating up and down the room with her impatient

feet.
"I thought my poor mother sweet
and good, but blind, blind to the
beautiful life that was before her child. Love? Why that was of course! That I could have without Every one loved me; some She stormed

e stopped and wailed a little between her hands; then went on:
"Ah, how happy I was! The dear
old town, I see its narrow, deepcoloured streets, with their long
shadows and waves of light; the
soft blue atmosphere lying all round
it like a beaven! In the heart of it like a heaven! In the heart of the town, like jewels in a dark shrine, were my idols, the paintings of the great masters. window I could see the enchanting tints of the landscape floating beyond the old red-and-brown tiled roofs of our neighbours' houses. My easel was in my window; my head was full of dreams; the stars made music for me in the sky at night: the flowers sang to me when I roved alone in the woods looking for the scented violets with which I crammed my little chamber. Love! were not all things love? Did not some one call my face a flower, my speech a song, the rapture in my eyes a light from paradise? How could I ever dream that I should live to feel the want of love?"

She broke off again, flung herself into a chair, and wept passionately. "Some one said I was cold, and got tired of hoping and praying to me, and went away from our place. Then my mother died, and health broke, and dear father lost his fortune, and I had to wake up out of my dreams and earn money for him any way I could. Where were the beautiful works of mine which were to brighten the world? I had to drudge, and teach, and struggle, only for a little money to keep us alive, to give father comfort. But I did it; yes, I did it. I am glad I did not fail in that also. I am thankful he died in these arms without knowing want. That is the only success I have ever achieved."

Fan, hearing that she was crying, could no longer stay in her corner. She stole out and put an arm round the little woman's neck "Dear Mamzelle," she said, "don't fret any more. I am going to bring up your coffee; nice and hot; and you must drink it."

Ah, you are there, are you, my darling? And I have been so far away and had quite forgotten about you; although you have been the cause of it all. Yes, I will have your coffee. Light the lamp and let me look at you. So young and fresh as you are, with all the possibilities alive in you that are withered and dead in me. And you are strong and healthy as I never

Shall I fetch the coffee now?" asked Fanchea, beginning to feel half afraid again; and, removing herself gently from the signora's signora, the good woman thought straining embrace, she flitted down she was bound to interfere to stairs and up again with the beverage, which always acted like a child.

"I know you're far cleverer " she ments of excitement.

that has done me good," she said, having drained the ample cup presented to her. "Ah, me! I fear I have been raving again. You must not get afraid of me, child. Don't let me turn into an ogre for you.

She took up her brushes, and Fanchea, nestled beside her, watched their magic effect as they passed lightly here and there over

Mamzelle," she said, "why did you say I did it? Do I bring trouble into your mind?"

"No, carina, you must not think that. You bring me pictures and memories by the power of your

"How strange!" said Fanchea, darning busily at Mrs. Wynch's stockings. "That is like what Kevin always told me."

be turned to some glorious account. I feel that it will be so, though I do not as yet know how. Much study "I'm not finding fault with her," said Mrs. Wynch. 'I believe the little creature does her best. But she will not be always a child, and she will not be always a child, and she will be ruined by having stuff in your face that tells me these will come. You are one of the fortunate children of the earth. I am not afraid to tell it to you because you are and reading. I'm sure I de not care. All that I lost you belief belief by and reading, I'm sure I will find, all that I missed will be can't think what a maid-servant with such follers. No flung right across your path, and with your health, your unconsciousness, your simplicity and lack of ambition, qualities which I had not, you will conquer where I have failed." but which give freedom, with these

Fanchea gazed in wonder at her companion. The signora's words were enigma to her, and one that she did not quite like. It sounded like the gipsies' fortune-telling, with which she had no pleasant associations. But one thing was clear to her through the mists of the little artist's bewildering con-

versation. Mamzelle was unhappy, while she, Fanchea, was not. Mamzelle had no Killeevy to return to presently, no Kevin to come for her and carry her home. Therefore must Fanchea be tender to her lonely little friend.

'Mamzelle," she said, softly, don't know quite what you mean. I don't want to sing to the world. The gipsies made me do it. I only want to sing to make Kevin happy

"Ah, that Kevin?" thou Mamzelle, impatiently. "How thought wish she could put him out of her mind! Some coarse country lout mind! who, if he finds her, will drag her back into a sordid and commonplace life. But no! the heaven that

watches over genius will shield her from such a fate."
Indeed it seemed more and more likely to Fan's benefactress, as the days passed by that the child had been forgotten by her distant friends. The signora exalted in the hope that it might be so; Mrs. Wynch was more pleased than she could have imagined it possible for her to be from such a cause. Neither dared to hint of their thoughts on the subject to Fan, to disturb the happy dream of her confident expectations; but each had her own plans for the girl's future. The signora's were vague, ofty, enchanting to the imagination that built them up; those of Mrs. Wynch soared no higher than her own attic, placed no magic wand in her protege's hands more potent than the duster or the sweeping-

"You see 'tis not as if they had been her own flesh and blood, Mrs. Wynch, in one of their many consultations over the child's fate. "She is an orphan, and they took care of her out of charity. When they heard she had got into a good place here, they thought better to let her stay in it, and I don't blame

They might have written her letter, poor little tender heart!" flashed Mamzelle, angrily; but as the latter did not come she rejoiced more triumphantly every day. She began to pinch and save so that she might have a little money to spend in taking Fan about from time to time to see the world. She brought her round the picture-galleries, instructing her lovingly as they went along, and taking a keen pleasure in Fanchea's apt remarks and inquiries; and she was very careful to arrange with Betsy the charwoman beforehand, so that Mrs. Wynch should not be inconvenienced by her little maid's holiday. bought books which she thought would stimulate her imagination and foster her love of the arts, and she made her read them aloud in the evenings. At last on one memorable day she brought her to a concert, and Fan's delight and enthusiasm surpassed even the signora's expectations. Mamzelle then bought one of the songs she had heard charmingly rendered by a first-rate singer, and taught it to her with an accompaniment on the guitar. And after that Fanchea's music lessons rapidly progressed

All these projects of Mamzelle's were not carried on without serious remonstrance from Mrs. Wynch. She was fond of her little lodger, who had always been kind and help-Oh! how I could envy you if I | ful with her, and though she looked on her as in one sense a childish creature to be pitied, yet she stood in some awe of her artistic powers.
With all her kindly regard for the she was bound to interfere to prevent the destruction of the

> paint one of your pictures than I could ride on a broomstick. Where you get it from I can't tell, with nothing before you but blank canvas she puts on her little apron, and and a little nasty sticky paint.
> How you can make eyes look out of it, and how you show places miles away when it's all as flat as your hand, all that is past guessing don't let her put it in your head to don't let her put it in your hand, all that is past guessing about; and I'm sure I give it up to you. But when it comes to training a maid-servant, Mamzelle, I believe I may say that I ought to have the best of it there. And I do say that taking her to concerts and it is a superscript of the say that taking her to concerts and it is a superscript of the say that taking her to concerts and it is superscript. picture-galleries, and setting her up to real poetry and play-acting books, is not just the way as how I would set about the training of a housemaid."

'Is she not doing very well?" Kevin always told me."

"Many people will tell it toyou,"
said Mamzelle. "You have a her industrious and obedient? You wonderful gift which will one day

need you care how they are spent?"
"I'm not finding fault with her,"

"My friend," said the signora, pleadingly, "try and be patient with me if I tell you a little of what I think about this child. She has uncommon gifts, and if she can only find means to develop them she will turn into a shining star in the world. She is not vain, nor frivolous, nor conscious of her own powers; it is I who have found them

"Law, Mamzelle, you do take my breath away! My little maid a shining star, a matter of art! What part of the world is she to

"I know I am taking a responsi-

"Well, I never!" cried Mrs. Wynch.

"There, my friend, I fear I have gone too far. I do not want to rob the girl of your care and good-will. Indulge me a little in my fancies, and I will see that the child does not_disappoint you.'

When the signora was alone she reproached herself passionately for her imprudence. "What a fool I her imprudence. "What a fool I am, blurting out my thoughts like that!" she said to herself. "We were getting along so well; but if we begin to quarrel over her, what will be the end of my dreams? Ah, dreams, dreams, dreams, Lucrezia Dolce! Always dreams and never the fulfilment of any hope! And yet the materials always lay ready at my hand. There must be something in my own breath that blights the bud of promise. Already I have run a risk in this case. Will caution for the future repair what

Mrs. Wynch also communed with herself over the cause of disagreement between her and her little lodger. "'Tis wonderful," she mused, sitting in her easy chair at her fireside, "I ow like mad folks elever meanle do sometimes he! To her fireside, "I ow like mad for clever people do sometimes be! think of all that Mamzelle can do, and has her wits about her besides, and is punctual with her rent; and and then to hear her talking about a little charity girl being a talking shining star and a matter of art! I suppose it's all about her singing; and I won't say but what it's a voice that goes to your heart; made me cry she did, which I hadn't done -not since them I loved died. law! what comes to a poor girl of singing? Theatres, perhaps, or only nasty saloons! I was brought up serious, and I never did go with theatres, and sure I am that a girl's better out of them than in them. Well, I suppose it runs in Italian blood, always breaking out in operas, singing to a degree that English folks could never be got to condescend to. All of them Italians; you may know it by their outlandish names in the newspapers. I do think Mamzelle's English mother might have put a little more common sense into her, but I suppose she did what she could, poor dear, and I will say she is honest and honourable in spite of her notions. And of course all those black-eyed, black-haired, sing-

of them were bound to have a hand in her too." Wynch sat bolt upright and sur-"I know you're far cleverer veyed her young foundling with and more learned than I am," she said. "I'm sure I could no more she thought, "that the girl is made want to be a play-acting girl in a

ing and painting people that went before her on her father's side, all

sing, but she knows I will only sing for Kevin."

"Good girl!" said Mrs. Wynch.
"Stick to your housework."

"Kevin, indeed!" she reflected afterwards, hearing Fan's fresh voice carolling overhead to the soft accompaniment of the guitar. Much the young scapegrace is thinking about her or her songs. But it is a right feeling in the girl.

> CHAPTER XIV. KEVIN'S SEARCH GOES ON

Kevin's reading continued. History, travels, biographies, works on art, and, above all, the poets were his study. He slept little, and burned a great deal of oil. Poetry can't think what a maid-servant can want with such foolery. No offence, Mamzelle. What's fit for you is foolery for her. I don't know how you can take it on your conscience!" little dusty shop, where they were promptly laid aside when a customer

"Were you there?" asked Kevin.
"I was there, and I saw you.
My, what a seventh heaven you
were in altogether! I don't mean the gallery, only, though that's high enough to make one dizzy thinking of it. I don't intend ever to go with you to the theatre unless you take me to the boxes.'

This hint and the pretty little out. You said just now that in matters of art you would allow me to judge, and this is a matter of thoughts were with Hamlet and the pretty little toss of the head which accompanied it were lost upon Kevin. His thoughts were with Hamlet and the scenes of last night.

"I was greatly delighted," said

he, simply.

'Were you? Then I gave you credit for better taste. If that's Shakespeare I've done with him. shine in, I wonder; and will you be able to keep her as a lady all the All that I've heard about that play, and when I go what do I find Such frowning, and speechifying and dying all about the stage. bility upon me," said the signora, in great agitation; "but if all I foresee comes to pass she will be able to do much more than keep herself. She will be more than a lode.""

and dying all about the stage. Scolding and brow-beating his mother, and all on the word of a ghost: I don't believe in ghosts. I'll bet you a pair of gloves it was somebody dressed up. Then because somebody dressed up. Then because one man had been killed everybody else had to be killed, till I wonder he wasn't afraid to die himself even Ophelia, poor dear, and the only hope we had of a wedding to wind up with. I will say the dresses and scenery were pretty, but that was all to keep your blood from curdling. No dancing, no owner singing, no anything, to rouse up Mills.

your spirits."

"'Amlet was a very arrogant young man," said Mr. Must. "I always thought it, and I have often intended to write to the papers and say so. Original thoughts are always valuable, I believe. There's a sort of a fashion set in 'Amlet, and, Lord, how the world does run after it! Ever since I remember it has been the same, and it's time things took a turn."

When his excitement had pass away, and reaction had come on, Kevin remembered that last night's marvellous experience had brought him no nearer to the object of his search. The mystery of "Hamlet" with all it's wild-hunter-like troop of lights and shadows had passed, and offered him no suggestion as to the fate of Fan. pathetic voice rose on his ear singing the sun; and his own share in the tragedy of life drew near and stared him in the face.

At first he had not ventured to confide in his master's daughter, not feeling sure how much good nature might lie, for him, under the town-bred flippancy of her manner, and shrinking a little from the thought of having his story treated with ridicule. But as he cast about, trying, with his imperfect knowledge, to lay plans for a systematic search, he felt more and more how valuable would be the did not relish the situation. advice of one so well informed on and classes of the public amusements

of London. sat on one side of the table with his book, and Bessie on the other with her work, making up some smart piece of millinery for her own adornment. The fire purred in the

you. Your good nature makes me hope that you will listen to me with patience."

It was an unnecessarily formal beginning, but Kevin had felt so shy of speaking at all, and had so often thought of how he ought to do often thought of how he ought to do often thought of how he ought to do often thought of how he ought to everything. Just think what Miss Bessie opened her blue result. eyes with an expression of wonder. and then coloured into a little gratified blush, as she saw the young man's face bending towards her from the other side of the table, his lips quivering with suppressed agitation, and his eyes full of tenderness—for Fanchea. Mr. Must's pretty daughter had been accustomed to the admiration of a ession of her father's assistants, and had snubbed them all severely as each in his turn had dared to fall in love with her. She saw a great deal of a prettier kind of life from her stall in the flower-market, and abhorred bookworms and men in shabby coats daubed with the dust of ages, which reminded her of the out-at-elbows covers of what she called "leathery old books." Seeing Kevin's manner, she did not doubt that his hour had come, and and will do to keep her safe while it lasts." that she should have to put him it down like the rest of his brethren. She tossed her little tawny head, and said lightly, and she regarded an embryo bonnet on her finger, critically, "Certainly, Mr. Kevin; say it by all means! It can't be worse than silence, whatever it is." "I came to London to search for

some one," said Kevin, with the bluntness of deep feeling, "and that search is the object of my life. I have reason to think you can help

conscience!"
"Well, Mrs. Wynch, perhaps if I looked on her as you do, I should feel it wrong to treat her as I do. But how do you know that it is her destiny in life to be a maidservant?"

"Bessie started, let her bonnet fall, and picked it up with a sense of disappointment that would salvice, and began his visits to the play.

"Eddlestick!" lead one to suppose the pastime of chastising assistants had been one not wholly disagreeable to her. But she was true at heart, under her little vanities, and righted

herself at once.
"What kind of a some one?"
asked she, putting down her work,
Fortescue soft

and planting her elbows on the table with an air of giving all her attention to his case. "Rich uncle who has neglected you, swindler who owes you money, false-hearted sweetheart who has forgotten her vows? Don't I know them all in the plays?"
"None of those," said Kevin,

"My, how interested I am get-ting! So nice to have met with this in real life. There, if it isn't an enemy you want to fight, I give it

up."
It is only a child, a little

"Well I never! Such a to-do about a little girl!" cried Bessie; and with increasing animation and good humour she poured out a shower of questions; while Kevin, encouraged by her sympathy, was enabled to tell his story, at least as much of it as could be given to the public ear.

TO BE CONTINUED

ASKING AND GETTING

By Joseph E. Kerr in The Antidote "I should like to report a half hour late in the morning, sir," said Paul Pringle to his boss, James Fortescue, proprietor and sole owner of the Hampden Woolen Woolen

I with a That is correct, sir." answered Paul; "tomorrow is a holy day in the Catholic Church and I have

never missed going to Mass and Communion on that day."
"Well, let this be the last time. I'm sick and tired of this Mass business. If you can't separate Mass slit. and business then I have no further use for you," and Fortescue answered Paul. "It may seem

slammed the door as he walked into

his inner office. He was a successful business man and had built up the Hampden Woolen Mills through efforts. He bulked large physically and wore his iron-gray moustache closely clipped. complexion tage wonderfully clear grey-blue the song of the sea; the gulls soared and winged their white way towards he looked it. One unconsciously He not only was successful, gained virility through contact with him. He was positive in his opinions and in all he did. He brooked no opposition and did not trifle with suggestions. Staccato-like, he gave orders to subordinates, and answered questions, for the most

part, in monosyllables.
Paul went home that night feeling rather blue, for he was possessed of an exquisite nature that felt rebuke keenly. He knew the "old man," as Fortescue was called, meant what he said and he should Fortescue talk like that, he all the ways and fashions, merits kept asking himself, but he could find no consolation.

One thing was certain; he must One evening a rare opportunity occurred. Mr. Must was out and his daughter was at home. Kevin fore resolved to get to the office as

early as possible. His supper over, he went to con-fession and retired early He piece of millinery for her own adornment. The fire purred in the silence, and the lively girl cast frequent disdainful glances at her holy Communion with a devout companion's book, showing her im- prayer on his lips that his difficulpatient desire for a little conversa-tion. Kevin felt that if he ever resolved as quickly as possible.

Your good nature makes me went to the office, arriving twenty for he hated mushiness.

to everything. Just think what you have done, you've taken twenty minutes of my time to indulge in a religious action that is contrary to

'But I had your permission, sir," responded Paul.

"Just a moment," continued Fortescue; "you've got to hear me, whether you like it or not. Now, I don't propose to enter into an academic discussion about the Catholic religion but I'm telling you once and for all that either I come first or your religion. I'm not arguing with you, I am only telling you. Take your choice, it's all one

"What answer do you expect me to make, sir," said Paul. 'I'm not asking for an immediate answer," said Fortescue; "I'm only telling you that when I pay for eight hours' work I want eight hours' services. That's clear, isn't sounded.

I understand you, sir," said

Paul.

"Ther the conversation is closed," responded Fortescue, and Paul departed to the outer office.

He felt depressed all day but he had one consolation: that his prayer at Mass had yet to be heard from "It came to me a half however." at Mass had yet to be heard from.

He did not go home at five with

of the door.
"What does this mean, Paul?"

he asked, looking at the clock. -"Simply, that I intend to put in my full eight hours and a little twenty minutes this morning,'

Fortescue softened.

"That, really, was not necessary," he said, "but, in a way, I'm glad you are here. Bring in to me

last month's balance sheet."

In the private office Fortescue and Paul pondered over rows of figures for a long time. Fortescue and Paul both telephoned home that they were unavoidably detained at the office and would not be home until late. until late.

I'm in a little bit of a hole, volunteered Fortescue; "I need fifty thousand cash and although Bradstreet and Dunn rate me as A-1 I can't raise a cent

"May I ask why, sir? Surely, you have assets five times that amount," and Paul pointed out certain items to Fortescue.
"It's the banks," said Fortescue

"and they in turn pass the blame to the Federal Reserve. They've got a new word for it, called 'deflation.' But, goodness knows, there is no inflation in the Hampden Woolen Mills. I've conducted business honestly, and I don't see why I should be made to suffer inconveni

"It must be awful to realize you have money and can't touch it," said Paul.

You're right," said Fortescue "but the thing is worked in this way: the Federal Reserve is the moral policeman of the financial world, and you know you can't argue with a policeman. We inno-"I suppose you want to go to argue with a policeman. We inno-mass again," Fortescue responded cent fellows have got to suffer with

the guilty. He got up and paced the floor, hands behind his back. Suddenly he wheeled around and faced Paul "Now, you're a good Christian, how would you overcome a situ-ation like this?" and he closed his eyes until they formed a narrow

childlike to you but that is precisely what I should do. Just as your own boy takes his troubles to you so should I take mine to the Lord. You informed me this morning that you were in no mood to discuss the Catholic religion, but I am taking the liberty of saying that a Catholic business man, put in the position you are, would find immediate

relief through prayer. Why? Does the Lord handicapose who are not Catholics?" those queried Fortescue.

"No," answered Paul; "the answer is simpler than that. The whole thing is reasonable, as I can illustrate. Suppose you advertise that you will do a certain thing, you keep your word, don't you?'
"Absolutely," said Fortescue.

"Well, then, the Lord has said Ask and you shall receive," and

surely you do not believe the Lord is more likely to go back on his word than you," said Paul.
"Your logic is irresistable," said Fortescue, "and I really wish I could believe like that. Think what it more to be supported by the said to be supported by t it means to my reputation and credit if I cannot pay my bills. I've always discounted them, and yet I am with loads of paper showing I'm worth a big pile of money and not one dollar of cash. I'm almost tempted to try that praying stunt."

"Well," said Paul, "it's all the same to me whatever you do. I know I shall pray, regardless of what you do. It doesn't make a bit of difference to me what you do, as I told you, but I've got enough faith to feel that if you should pray

you'll get something."
Fortescue drove Paul home that tion. Kevin felt that if he ever resolved as quickly as possible.

meant to enlist Bessie's sympathies and engage her help now was the in her too."

Here Fanchea appearing in the doorway with her tea-tray, Mrs.

Here Fanchea appearing in the doorway with her tea-tray, Mrs.

Tion. Kevin felt that if he ever resolved as quickly as possible.

"And I know you will help me, or lightly and in the prayed, "for you have said we have only to ask and we have only to ask and we shall receive."

Fortescue drove Paul home that said we have only to ask and we shall receive."

After a hurried breakfast Paul beginning to see his clerk in a new light and he rather regretted his hasty and bitter words to Paul earlier in the day.

He propped himself in his easy chair by the fireplace and comforted Fortescue suddenly realized the reasonableness of Paul's position, for the faith of this young boy in Santa Claus was but a miniature representation of Paul's faith in the Father in heaven.

Fortescue went to bed early that night after praying briefly and humbly. He felt a great sense of relief on arising in the morning and ate his breakfast with great relish. He was at his office ten minutes before eight and sent for Paul when the latter arrived.

"Not a word to anyone," he cautioned Paul, "about last night's talk. If you faked me, you had better look for another job, that's all I can say. At ten-thirty his telephone buzzer

This is the First National Bank," a voice volunteered;

'It came to me a half-hour ago.

began Jennings, "that possibly we the other clerks but remained at his may have been too severe on you in desk till five-thirty. Old man turning down your application for man turning down your application for Fortescue, for some reason, had not gone home at five either, but at five-thirty he popped his head out often forced to turn down our best read ?"
friends. Funny thing, but your case came before me this morning while I was dressing and when I came to the office I had the whole thing reviewed. We'll transfer the more as appreciation of your kind-ness in letting me off for those ing, but in the meantime I want to ask your pardon for any seeming hesitancy on our part in accommo-dating you."

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I'm doing it this time because my

for Paul, and informed him what the return journey is lost by his

"I want no fuss over this matter," he said; "there are some things I guess we cannot know in this world, but I have a feeling that I should become a Catholic. Only one thing holds me back: was it my prayer or yours that turned the trick? If it was mine, what is the explanation since I am not already a Catholic?"

"It is not for me to say, sir," answered Paul. "If your conscience dictates you should become a Catholic I suppose you will do so. One

olic I suppose you will do so. One thing I believe and that is, that when you prayed, you belonged to the soul of the Church and that your attitude was merely preliminary to your actual joining of the Church. The logic of the situation should appeal to you, just as it did to converts like Cardinals Manning and Newman. May I suggest you speak with Father Nolan about the

Fortescue paused. "I asked and I received, didn't I?" he kept saying to himself. Then he turned abruptly to Paul. "Make arrangements with Father Nolan to intruct me in the Catholic religion. If I know an apple tree by its apples and a corn stalk by its

ST. JOSEPH

PATRON OF THE CHRISTIAN FAMILY

Few devotions in the Church today have become so universal or have appealed so forcibly to the hearts of Christian people and particularly the laboring class as that to St. Joseph, the patron of the Universal Church and the patron of the Christian family, which has been urged so eloquently by the late Pope

This devotion, because of the conditions in the world which make it so necessary, has every mark of being providential. In every age the Church has raised up particular men and women whose lives have men and women whose lives have furnished the inspiration needed to combat particular problems and evils. In the deeds of the saints she has an inexhaustible treasury from which she may draw whatever gems are most needed to stimulate Christian virtues and to furnish noble example. And today, when the forces of evil have turned their weapons directly at the sanctity of family life, when divorce is rampant, when unholv alliances are too often a matter of jest and witticism and the ties of marriage and family union, it is to St. Joseph, the humble carpenter of Nazareth and the guardian of the Halvard and the guardian of the Halvard and the stroyed for if when false prophets have arisen who would destroy practically all the guardian of the Holy Family,

that she bids us turn.

Although devotion to St. Joseph has a very early foundation, it was not until comparatively recently, particularly in the nineteenth particularly in the nineteenth century, that it attained such great prominence in the Church. The early canonized saints were for the early canonized saints were for the most part martyrs, for it was fitting in those early ages, when the trials of steadfastness to faith usually took the form of physical tortures, that inspiration should be furnished by those who had successfully faced the fire and sword. It was not until the fifteenth century that the feast of St. Joseph was introduced into the Roman calendar to duced into the Roman calendar to

duced into the Roman calendar to be celebrated March 19. Benedict XIII. in 1726 inserted the name St. Joseph in the Litany of the Saints.

Pope Pius IX. displayed great devotion to St. Joseph, and in 1870 solemnly declared the Patriarch Joseph the patron of the Universal Church and enjoined his feast to be celebrated as a double of the first celebrated as a double of the first

Little is known of the life of St.

Joseph. There is no doubt that he was of royal blood, a descendant of David, and it is believed that he was born in Bethlehem, the city of A few months before the contained in the present declaration.

thought of Joseph toiling away at his carpenter's craft while the gentle I'm doing it this time because my conscience approves it. Only the Lord knows why it was you and not someone else I happened to think of," and Jennings turned to his desk, utterly unconscious of the fact that he spoke more meaningful than he knew.

Back at his office Fortescue sent the feast of the Passover and on the product of the p parents.

that which is portrayed in Rome, where to the north, and west of St. Peter's, there stands a church that is dedicated as the Church of all Nations. Over one of its altars in a side chapel hangs a fresco done you to love Him more and more and by a modern artist. Here we see St. Joseph dying. Over the picture there is cast a mystic light, radiating from the prostrate figure of St. Joseph on his death bed, from the mourning wife, the Mother of God, from his sorrowing foster-son Christ Our Lord. It is the ideal death of the father, the head of the family. He had cared for the Blessed Virgin when Christ had been conceived in her womb, he had watched over her on the journey by its apples and a corn stalk by its corn I certainly know the true Church by its members." village when Christ was born, he had snatched the Child from the fate of all male children ordered to be slain by Herod, he had guarded them in the flight to Egypt and cared for them during their exile, and he had made their home for them in Nazareth. And when he came to die it was in that humble

home, in the presence of those for whom he had spent his life. That home stands today as the example of the Christian home of all time. We call Joseph, the carpenter of Nazareth, St. Joseph, because the Holy Ghost called him a "just man." His justice and sanctity increased at Bethlehem, in Egypt and at Nazareth. It grew because he fulfilled his duties as the head of the family in the way God has ordained. It grew because he lived his life with the Immaculate Virgin, the Mother of God, and with Christ, the Son of God.

St. Joseph is the patron of the Christian family because he protected the Holy Family. His example has heen a source of strength and courage in the past to countless families throughtout the Christian world. And now when the family is openly attacked and in subtle fashion undermined, the head of the Universal Church bids us consider once more St. Joseph, the patron, at the same time, of the Universal Church and the Christian sanctity of the family be not destroyed, for if our homes are ruined our hopes are blasted. Our late Pope Benedict would have us rally to the standard of the home, and to the notices of the home, and to the patron of the home, so that the hope of a rebirth of Christian civilization may come to pass.—The Sentinel of the Blessed Sacrament.

KEEP CENTENNIAL OF MIRACLE OF ALTAR

On Septuagesima Sunday the Sisters of the Holy Family at Bordeaux, France, celebrated the centennial of a miracle with which their society was favored shortly

their society was favored shortly after its foundation.

The Congregation of the Holy Family, was founded in 1820, by Abbe Noailles, a native of Bordeaux. On February 3, 1822, in a small room which had been converted into a chapel, Christ appeared in the place of the Host during the Benediction of the Blessed Sacrament.

The miracle was certified by four

The miracle was certified by four-teen persons. The following is the testimony of Abbe Noailles him-

For tescue hesitated. He was not the kind of man to give in easily, for he was touched deeper than he realized and hated to think Paul's plan may have had anything to do with success with the loan. The old Fortescue had come to the top again.

He turned to Jennings.

"I'm grateful." he said, "but answer me one thing: how did you come to think of my case again? You were pretty positive when you first turned me down that your decision was final."

"I' cannot answer that," said Jennings, "because I do not know. We rarely reverse ourselves, but

myself still more in the presence of the Lord, and I shed tears of joy, gratitude and confusion. The gratitude and confusion. The miracle remained during the whole hymn of the Blessed Sacrament, during the Domine Salvum fac, the prayers, the canticle; and when the canticle had been sung, I went up to the altar, I do not know how (for it seems to me at this moment that I should never have the courage to do so), I took the monstrance in my hands and gave the Benediction, still contemplat-ing our Divine Saviour whom I held in my hands. I placed the monstrance again on the altar, but when I opened it I found only the Sacred Species. Trembling and still shedding tears, I went out. Hardly had I left the chapel when all the people of the house sur-rounded me, asking me whether I had seen the marvel which had struck them. I could only tell them

Following a minute investigation.

CONVERSION OF INDIA

Calcutta.—Trichinapoly, to which belongs the credit of having originated the idea of Marian Congress, has again come to the front with a suggestion that promises to prove of great interest to all the Catholics

The proposal is made by the Assumption Sodality that a federation for the conversion of India be formed as a worthy memorial of the Marian Congress.—Its work will be to recruit and support native Indian missionaries, to support and prepare lay helpers who would cooperate with the clergy, to aid the work of the International Catholic Truth Society and to support catechumens.

Already it has been suggested that the month of Mary be set aside for the inauguration of the Congress, this year being regarded as very auspicious in consideration of

placed at the disposal of the society a substantial sum to meet the preliminary expenditures.

Meanwhile, although Christianity is being cried down in certain quarters as denationalizing the Indian character, one need not be hopeless. character, one need not be honeless of its future, as even high-caste Indians are being attracted to it more than ever. In Bengal and Madras, in Malabar and Mangalore Brahmins and caste Hindus are embracing the cross in spite of the worldly loss that such a step entails.

The latest batch of Brahmin converts is reported from Mysore where the Rev. J. B. Servantor of Bangalore received into the Church hangalore received into the church three Andra Brahmins. The bap-tismal ceremony, at St. Francis' Xavier's Church, was attended by a large number of Brahmins and other Hindus.

Recognition of the services rendered to the Indian public by Catholic missionaries through their education and philanthropic institutions is frequently being given by governmental authorities. Every year, on the British Day honor list, year, on the British Day honor list, there occur the names of nuns and missionaries on whom the government bestows the "Kaisar-i-Hind" medal for self-sacrificial zeal and works of charity. Last year a Belgian nun who had spent the greater part of her life in Bengal for the uplifting of the Indian com-

David, and it is believed that he was born in Bethlehem, the city of David. A few months before the annunciation we find him settled at Nazareth.

Joseph was truly the head of the Holy Family, the strong arm that protected Jesus and Mary in time of danger, the support of the humble home of Nazareth. As such he received the Divine manifestations warning him of perlist that beset them, and Mary, recognizing his position, obeyed him and followed his guidance. When Herod sent word that all the children in Bethlehem up to the age of two years were to be slain, Joseph arose in the night and taking the Child and His Mother fled into Egypt. There they remained several years, munity was honored.

were delighted with the enterprise of the scouts and distributed to them the badges they had earned.

THE CATHOLIC PRESS

BISHOP TURNER MAKES ENLIGHTENING PLEA

Out of approximately 4,000,000 Catholic families in the United States, there are 3,000,000 that do not regularly receive a Catholic weekly paper, according to the statement of the Right Rev. William Turner, Bishop of Buffalo, in a letter sent to the priests of the Buffalo diocese, in which he pleads for their active support of Catholic press month.
"It is an acknowledged fact,"
"It is an acknowledged fact,"

declares Bishop Turner, "that our Catholic people do not generally support our religious publications as they should. You know by your own a wonderful favor which He has granted you in order to remind you that He is really with you to solve the process of families who are allowed to the process of the process granted you in order to remind you that He is really with you, to lead you to love Him more and more and to practice always the virtues which have won for you so great a grace." the blame for the conditions which Msgr. d'Aviau du Bois de Sanzay, Archbishop of Bordeaux, recognized the reality of the miracle. He ordered that the memory thereof be perpetuated by a ceremony to be celebrated each year, on Septuagesima Sunday, in the chapels of the Congregation of the Holy Family we deplore, any one may say in all crimes of sexual passion, is, to say the least, not suited to the immature minds of young and adolescent chil-

dren. "Indeed, it is no exaggeration to say that much of the reading matter that is so freely admitted into our homes is fraught with more danger to the soul of the child than the most virulent diseases are with danger to its physical health. Modern science and efficient public control teach us to guard the bodies of children from sickness and danger of death. The conscience of Christian parents should teach them to be equally vigilant when there is danger of the death of the soul of the child. No restraint is difficult and the direct exclusion of all suggestive matter from the resch of the inquisitive child is practically impossible. A corrective, if not a substitute, is found in our Catholic weekly papers, in which nothing

ever appears but what is healthy, wholesome and edifying. "And let us not evade our duty by saying that such reading matter the tercentenary of the canonization of St. Francis Xavier on March 12 and the centenary of the Society of the Propagation of the Faith on May 3. Indicative of the interest taken in the project is the fact that a wealthy European has already The child who finds delight in what taste throughout life will be to seek

"Now the Catholic weekly paper not only furnishes news of Catholic interest, but it also explains, through the writings of qualified exponents, the teachings, the history, the institutions, the discipline and the practice of the Catholic Church.

"It describes criticizes and places

"It describes, criticizes and places an estimate on books, plays, music, magazine articles, and, in general, on the output of the press and the publishing houses, the amusements the pastimes, the customs and styles the pastimes, the customs and styles of the day. Week after week its comments on these topics, when thoughtfully read and considered, keep the Catholic man or woman up-to-date in matters of public interest and furnish the weapons of controversy when controversy is thrust upon one, and even for him who abhors controversy they furnish the material for intelligent

furnish the material for intelligent and accurate answers to the queries of non-Catholics.

"There was indeed, a time when these claims on behalf of the Catholic press might have seemed extravagant. But today they are fully justified. In addition to its local resources for news-gathering and editorial writing, the Catholic weekly paper has at its disposal, the resources of the National Catholic Welfere Council's News Service.

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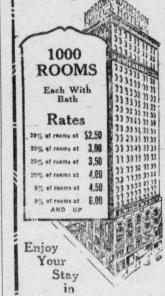
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LONDON, SATURDAY, MARCH 25, 1922

TWO CITY BILLS

For the information of those of our readers who may not be familiar with the term it may be well to say that a City Bill is one affecting some particular city, one with which that city is alone conthe powers of self-government is asked; or legislative sanction for doing something considered in the

interest of the City of Toronto as This required a new agreement

powering boards of directors to the Province of Quebec should be Novena of the Immaculate Concepdivide corporation taxes between adopted and followed in Ontario." Public and Separate schools was The Ottawa City Bill by no means whom the people in their anguish consistently turned with unbroken thus rendered nugatory so far as goes so far as this; but it is a consistently turned with unor confidence in her heavenly aid. the Toronto Street Railway was generous gesture and a step in the concerned. As in all such com- right direction. panies the stock changed hands through sale and purchase; but we invite our Ontario readers to note carefully those members of seven hundred years. It is gone; down to the very end of the thirty the Legislature who may think it and, let us hope, gone for ever year period for which the franchise ran a very considerable proportion part of their public duty to thwart this effort of the Ottawa Council to all that we should wish to reach of it was held by Catholics. In act "in equity and good conscience these thirty years a vast amount of and in the interest of good feeling the sovereign mistress of her own thing a man can do is to offer any taxes that morally and legally and harmony between the two races life. The rusty chains of bondage belonged to Separate schools was and religions in Canada." by the Toronto City Bill of thirtyone years ago legally diverted to the Public schools.

attendance, assessment or populawent much further and practically held up the Catholics concerned. rights in the matter of school taxes | Anglo-Irish Treaty. to their business interests.

But, the parties concerned being all are intensely interested, for Canaagreed, and the Legislature looking dians understand the full scope and on the matter as concerning only extent of the victory that in this the City of Toronto, this City Bill Treaty has crowned the long was enacted into law.

ture another City Bill. Ottawa has relations between the British and us. a Bill before the House in which the Irish peoples, or these relations there is a clause empowering the must continue to be envenomed by municipality to apportion the taxes hatred, distrust, and active hostility. on public service corporations be-tween the Public and Separate | In this latter condition the republi-tyeen the Public and Separate | In this latter condition the republi-tyeen the Public and Separate | In this latter condition the republi-can form of government would not of Ireland to the other, when he can latter that the press, games, cards, dice, drink; all have had a great popuschools on a basis assessment.

Separate schools. It is a matter tain; to reject the Treaty is to judiciary or the army, much less schools are taken to be specificated by the control of the tain; to reject the prospect of Irish unity that the English forces should Ottawa. It will be interesting to and to abandon the only road that tingency he deemed impossible see just what action the members of the Legislature will take on this clause of the Ottawa City Bill.

Will they follow the usual course Can lead to complete independence with the good will of Britain and the world.

But now, not only are the British forces gone or going, but all political power within the land passes to Ireland's own hands. This is the chief thing. Political see just what action the members of can lead to complete independence and allow those who have a right to keenly interested in knowing that in independence constitutes the soul speak for the City of Ottawa to have their Lenten pastorals the Bishops their own way in a matter that con- of Ireland have come out strongly cerns the City of Ottawa alone? Or for peace and unity amongst the will the Ontario Legislature, no people in the acceptance and member of which interfered when the Toronto City Bill proposed to Treaty places in their hands to member of which interfered when the Toronto City Bill proposed to Treaty places in their hands to member of which interfered when the was only when political power ways. First, and principally, do just arrived in Montreal from has denied the necessity of Bishops trained the boy to appreciate the after the Battle of Kinsale that Iretake from Toronto Separate schools shape Irish national life and guide the taxes to which they were legally Irish national destinies. entitled, now interfere to prevent "We hail today," writes the authority over every department of Ottawa Separate schools from Bishop of Cloyne, "our own Gov-

concede them.

The Toronto Bill deprived Catho- ference.' lics of all liberty of choice in the matter and compelled them to pay all their taxes to Public schools;

the representatives of the people in ings of freedom and give new Ottawa to divide the taxes on strength to our enemies.' public service corporations between

Bill of thirty-one years ago.

But-and we fear that "But" Toronto Bill proposed peremptorily to take something away from vidential. Separate schools, while the Ottawa Separate schools, while the Ottawa

"Twelve months ago," declares
Bill asks that the Council of the His Lordship of Killaloe, "Treland Capital city be allowed to give suffered under a tyranny which something to Separate schools if is now hateful as well as something to Separate schools if, and for so long as, they see fit to do so.

Addressing the General Ministerial Association of Ottawa about a month ago Mr. E. R. Cameron, K. C., Registrar of the Supreme Court of Canada, had this to say cerned. Usually some extension of on the subject of corporation taxes, which the Journal in its report puts in inverted commas:

"Having had my attention called best interest of the city that asks for it.

to the circumstances under which protection of minorities in matters destroyed, and roads impassable. In 1891 it was considered in the of education was incorporated into the B. N. A. Act, particularly the well as of the owners of the Toronto desire to protect the Protestant Street Railway to substitute elec- minority in Lower Canada, and the tricity as the motive power for the further fact that in Quebec the horses that had hitherto been used. Corporation tax for school purposes is equitably distributed between between the city and the Street Roman Catholic and Protestant Railway owners; and this agree- schools on the basis of the number ment came before the Legislature of children between the age of five and sixteen, attending the State Now, although the chief owner of schools, I am of opinion that in the Toronto Street Railway was a equity and good conscience and in Catholic, there was in the new charter a clause stipulating that all the harmony between the two races For it is a coincidence not to be but more vague "external associtaxes for school purposes on Street and religions in Canada, that the passed over lightly that the Truce ation "with the British Empire. Railway property should be paid to method of distributing such corporthe Public schools. The law em. ation school tax which obtains in

THE IRISH FREE STATE

bound to Ireland as no other mothertion they would have asserted the land binds to herself the loving alle- and shallow argument implied in about, and was right. To para- popularity of the picture with the tends that matters should be allowed equitable principle that Catholics equitable principle that Catholics of her children, are keenly, interested in the control of the flippant assertion: "No one right than to be President or to be and to the home."

Industrial matters should be allowed giance of her children, are keenly, the flippant assertion: "No one right than to be President or to be and to the home."

Industrial matters should be allowed to stand as they are in order that spear. As a result, the Spartan was a result, the Spartan are should be and to the home. are now contending for. But they poignantly, interested in the pros- ever died for a 'Free State' or right than to be President or to be and to the Church, and to the home, pects of acceptance or rejection by Dominion Status." As a matter of anything else that a man can be in respect of its influence on the to respect one another and to build the Irish people of the measure of historic fact thousands have gladly without being right. forcing them to sacrifice their legal independence guaranteed by the given their lives in the hope of a

Canadian lovers of Ireland above struggle for Irish freedom. Friend-There is now before the Legisla. ship and good-will must inform the We are informed that every single ence but the source birth.'

member of the Ottawa City Council Under the Treaty the unity of Ireland is possible and ultimately cer"He did not ask for control of the We are informed that every single ence but its greatest menace.

unanimously asks to be allowed to State for the welfare of the people,

charitableness. Otherwise we shall ocal warning he now gives to his faces, nor discourage honest Forbes, should occupy the respon-The Ottawa Bill merely empowers let slip out of our hands the bless- people:

But significant above all is the Public and Separate schools. the pronouncement of the Most If the powers sought are conferred Rev. Dr. Fogarty, the fearless the bylaw so dividing these taxes may be rescinded by any future of freedom in the darkest days points which in their original form Council that may desire to do so. of the heroic struggle when at least did not seem to differ very The powers sought in the Ottawa the novel methods of the new war- City Bill are far and away less drastic than those obtained through when to stand by the fighting men ciation with the British Empire as drastic than those obtained through the enactment of the Toronto City called for such clearness of intel-dissatisfied because Ireland under lectual vision, so high an order of moral courage that their com- Africa. should be printed in capitals-the bination in the great Irish bishop

is now hateful as well as horrible to recall. A merci-less campaign of incendiarism and murder expressly designed to terrify the people and break their national spirit was in ruthless Day and night were made hideous by the roll of military lorries on their destructive prowl. No man's life was safe. Every day brought its horrible tale of tragedies, of people brutally ill-treated, robbed or murdered in their beds; or of villages, and homesteads Religion itself was not spared. The graves of Father Griffin and Canon Magner will remain as sombre monuments of that raging fiend-

'How the people survived that protracted agony will be one of the wonders of history. Nothing but the spiritual enthusiasm born of their habitual association with Christ and the fortitude infused of God can, in my opinion, adequately account for it.

'But now what a change! how dden, how striking, how vast, to these horrors was declared on the Feast of Blessed Oliver Plunket, tion of the Blessed Virgin,

"And how striking the victory has been! The 'Terror' is gone, and we have established this supreme thing at all events—Ireland is now

smaller measure of freedom than that guaranteed by the Treaty and the Catholic press is, and has been hands of men; (and their number to adopt a more rational attitude to secured by the Irish Free State. This Dr. Fogarty points out:

"Thus what Hugh O'Neill in his hour of most triumphant victory, what Owen Roe, and Patrick Sars-God's Providence been achieved for

"Hugh O'Neill after the Battle of the Yellow Ford, when he had beaten the English all over the nearly so much popularity. The be a safeguard of Irish independ. came to make peace only asked that

evacuate the country. Such a con- tures now have.

substance of a free people. The nation that has her hand on this

land began to lose, bit by bit, land, language and national culture. Compared with this sovereign God is mindful not only of the soul's adjutor Bishop of Uganda, is a White repudiates the Divinity of Christ.

The evereises in the germasium. national energy, all things else, valuable and desirable though they enjoying the measure of justice ernment vested with full authority which the Ottawa City Council to legislate in all departments of growth of time."

untrammelled by any outside inter- failing sound judgment and the amused than is the Catholic traders. Since the suppression, or "Let us be loyal to the Govern- always characterized the intrepid man realizes that people will seek traffic, the White Fathers have ment of the country," writes the Bishop of Killaloe throughout the amusement, and that if they cannot devoted their energies to the Most Rev. Dr. Hoare, "and drive dark and doubtful days of the unfind legitimate amusement they will regeneration of the blacks, and with and this rigid arrangement held for away violence, intrigue, secret equal struggle are all manifest in seek that which is not legitimate. much success. That a native est which draws people together the full term of the franchise, for societies, hatred, slander, and un- the courageous counsel and unequiv- The Church does not require long Canadian in the person of Mgr. always demands a leader. When

"Unfortunately there is one cloud overhanging what would otherwise be so bright a sky for Ireland," continues Dr. Fogarty. 'They who held so firmly together in days the Treaty is even nominally within British Empire like South

sanguinary conflict.

There ought to be some consideration for the present generation. They have done their part nobly and heroically; they have made great sacrifices, and are now entitled, if they so desire, to enjoy in peace the burst of freedom these sacrifices have won for them.

'Unless I am in error the bulk of operation through the country. the people are sick and tired of Day and night were made hideous war. They long for rest. They long to be let alone, not that they want to surrender any national rights (which are quite safe in their hands) but to avail of the present opportunity and by honest work to build a great and prosperous Ire-land as the surest way to the attainment of all rights.

"It is but cruel and crude patriotism to rob them of this oppor-tunity, and plunge them just now after all their sufferings into fratricidal strife with the prospect of another 'terror' worse than they have gone through, ending perhaps in the loss of the freedom they purchased at so high a ransom.

Such a pronouncement from such a source leaves little room to fear, when the time comes, for the Irish into their hearts by the Holy Spirit | people to give their momentous decision, that the Irish people will lose the substance of freedom by grasping at the shadow of an Irish

MOVIEITIS By THE OBSERVER

It is good to see the Catholic press

sticking to the topic of the effects of the movie craze. Catholic writers must always be ready to be called time. The good, the bad, and the ist and a linguist of repute, and physical force. names. Old fogies and back num- indifferent could be mixed in a among the most distinguished of Another type of leadership is bers we are, and always shall be, to theatre programme, because of the living Gaelic scholars. As a found admirably depicted in the

The most thankless and unpopular the picture factory. are scrapped for ever—unless indeed by our own folly we put them on again. True it is that the of Catholic writers anyhow; and as the motion picture; the subjection of considering the subject to accomplish the subject to them on again. True it is that the Northern difficulty is still unsettled. for thanks, they are so seldom given ations of art and those of morality, THE IRISH FREE STATE
Had the Toronto City Council of that time insisted on a pro rata division of the taxes according to school

THE IRISH FREE STATE
Irishmen abroad and the children of Irishmen to the third and fourth sion of the taxes according to school

The IRISH FREE STATE
Irishmen abroad and the children of Irishmen to the third and fourth south of the Boyne is growing too fast to be long denied."

In his latest "reply" to the Cathsia who has work to do had better just is what has been done. And this is what has been done. And this is the most unfortunate fact about the other hand the care of the body in this ungrateful world that a man to those of cash returns; and that who has work to do had better just in what her been down And this clientless for more switchle true.

Writing were not taught, and the art of rhetoric was despised. On do it and leave it to time and events is the most unfortunate fact about ment in regard to Separate schools, We sometimes hear the specious to show that he knew what he was the picture business; for the the Hon. W. D. McPherson con-

> all the time, splendidly right. I is being reduced by mergers;) whose their Catholic fellow-citizens, and in have called the moving picture the purpose is to profit in cash by the eliminating from Orange gatherings most general of all latter-day exercise of that power; and to the incendiary and un-Christian crazes; but indeed one may say whom all other purposes are casual sentiments which have come to be that it is the most general of all and secondary. field never aspired to, has under crazes, of all times up to the present. I do not think of anything ever larity, but it may be doubted whether all of them put together the soldiers should be of Irish have ever, at any one time in hisso enthusiastic, as the moving pic-

matter; a position not different in principle from the position the Catholic Church has always taken in respect of all worldly pleasures and amusements not in themselves sincentral lever of national life can mould herself to what she wills.

That position is that the good or the ill must be tested in two or the ill must be tested in two person of Mgr. John Forbes, has Divinity. The Bishop of Durham range of mental accomplishments, 'It was only when political power ways. First, and principally, do just arrived in Montreal from has denied the necessity of Bishops trained the boy to appreciate the salvation, but of the well-being and Father, that is a member of the So Scripture has gone. The old The exercises in the gymnasium else, happiness of her children in this religious order founded by Cardinal watchwood of the Reformation, trained him for the Olympic conthe desirableness of men, women trade formerly carried on under gone overboard."

The clearness of vision, the un- and children being reasonably revolting circumstances by Arab unquestionable moral courage that Churchman. The Catholic Church at least the curbing of that unholy laughter. She is no kill-joy.

ture amusement. But the Catholic foreign missions lies before French interest is sufficiently strong and press has seen with deep concern Canada. Bishop Forbes, as h's comprehensive to demand the attencertain circumstances and condi- name implies, is of Scots extraction. tion of all kinds and conditions of tions. Bad reading was always a matter of deep concern to the Church. But the press, though it has always needed watching, has never been organized and merged and consolidated into a few vast trusts; a few great factories; operated by a few men; and completely directed towards the one "Their ardent aspirations de- aim and end of making money. In one is forced to believe was providential serve respect. But an attempt to the nature of things, it has not been realise them will mean another practicable to consolidate and compracticable to consolidate and commercialize the press, particularly the book press, to anything like the extent to which the motion picture business has been consolidated and commercialized.

In the newspaper field, a good deal has been done to form newspapers into combines and to bring them under a common head, or under a few heads. But the nature of the newspaper business, and the circumstances surrounding it, were, and are, not favorable to complete success in such an endeavour.

Neither was it possible to attain complete success in such an attempt, in the case of the ordinary him. Born in the Lochaber district relationships a leader gained recogtheatre. But from the early days in 1876, he received his primary nition by superior physical force, by of the motion picture theatre it has education in the local schools, and cunning, or by some grewsome followed the lines of a business; a then entered Blairs College, Aber- witchery which cast a spell over ture. For one thing, it was, and is, easier to find "artists" of the screen than to find great actors or great writers. The requirements were far simpler, and were such as were possessed by a far greater number of people. One has only to think of commercializing and consolidating grand opera to see what I mean. theless proved popular and its Among the American Indians for dependence, could prevent the per- charged that upon the selection of peculiar qualities or acquirements motion picture was so much a business, and so much less an art, that it lent itself to commercialization.

And it has been thoroughly commercialized. It appealed to so many people that no picture, however both of Divinity and of Philosophy, came little more than a survival of poor, could fail to get an audience degrees won in competition in the the fittest, as applied to influence, of some sort, for some length of Roman schools. He is also a canon- mostly describable in terms of millions of people who could be student he was particularly inter- educational system of the Greeks. different from that of the poet, that depended on to crowd the theatres ested in Oriental languages. With In Spartan training the aim was to no matter how poor the output of this scholarly training and equip- make soldiers who should despise

plastic mind of youth; and it is a up a united country." If Mr. Olympic games bore off the prizes On the question of the most great misfortune that this immense McPherson were as earnest in general of all the latter-day crazes, power should be wholly in the educating the people he represents

This is the fact which throws so sinister a light on the great popular | more to the unification of the Canaoffered to mankind as an amusement craze which I call "movieitis," nearly so much popularity. The theatres are numbered by millions; stage, the press, games, cards, dice, and the habit has reached a stage where it can be accurately described education. as a craze.

On the one hand, we have a great cash investment and a purely comtory, commanded attention and remercial purpose; on the other hand, ceived patronage so universal and a popular craze in which there is not very much or very fine discrimination. Under such circum-The Catholic press has always stances, two things are inevitable; taken a sound position on this first, unscrupulous efforts to make greater profits; second, more and more toleration of evil pictures.

NOTES AND COMMENTS

world. No one is more insistent on Lavigerie, to withstand the slave 'The Bible and the Bible only' has tests and for the sterner hand-to-

rendered vacant a year or more ago to overcome which, effort, sustained Guire has again an occupant in the person of Mgr. Donald Mackintosh, Rector of the Scots College, Rome. This intelligence has been received with great satisfaction in Scotland, where the new Archbishop, by reason of his long association with It is not an elusive, intangible the ecclesiastical authorities, and with the many priests who as Roman students have passed through his hands, is favorably known. A thorough Scotsman who until he went to school spoke only Gaelic, his return to his native country at this time when national sentiment among Catholics is undergoing a process of re-birth, may coats and enter the thick of action. be regarded as peculiarly propitious It implies that dynamic forces of and cannot fail to result in increased vigor and aggressiveness in every department of Church activity.

ARCHBISHOP MACKINTOSH is still in the prime of life with every pro- not a circumstance in creative spect of a long episcopate before artifice. In all the primitive tribal deen, from which venerable institu- those about him. In such cases tion he passed to the Petit Seminaire, leadership, however, was temporary Paris, and later to the Scots College, unless deified, and its qualities, de Rome. Graduating from the pending solely upon the individual, latter institution he was at the gradually lost influence with his early age of twenty-three appointed | decline. Moreover, the range of in-Vice-Rector, being at the time fluence was limited to small family younger than some of the groups, as represented by the totem students. The appointment never- or distinguishing family marks. duties were so efficiently dis- example, leadership representing the Rector, Mgr. Fraser as Bishop was held during the period in which of Dunkeld, Father Mackintosh that acquirement was attractive succeeded to the rectorship which and forceful. When others more he has since held.

ment, added to administrative toil and danger, and prefer death For these reasons, and others, it capacity and an intimate acquaint- to military dishonor. Only so far opposition to a popular craze. But was possible to accomplish the ance with ecclesiastical affairs, his as the mind was helpful in contri-

> "our young people may grow up regarded as inseparable from them, he would contribute a great deal dian people than by agitating against the firmly-grounded and moderately expressed Catholic plea for a just interpretation of the law governing

ANENT THE controversies which. whether in England or this country well-disciplined soldiers, and was perpetually agitate our Anglican carried on outside the home and friends, the Lancet, the well-known without its aid. medical journal says:

obligatory creed or form of belief, a and the small group training. The sine qua non of membership, studies of the Athenian youth, Some years ago, the famous including grammar, music, and Gorham judgment declared that gymnastics, aimed to secure a Baptism was not essential. Lately symmetrical development of mind we have seen and heard the miracles and body alike. Grammar included of the life of Christ denied by one reading, writing and arithmetic. A NOTABLE Canadian, in the of the Anglican High Doctors of Music, which embraced a wide

BOY LIFE

THE DEVELOPMENT OF LEADERSHIP

sible position which is now his is overcoming of obstacles, strength No Catholic ever was so foolish as additional gratifying evidence that in leadership is required. In the to condemn wholly the moving pic- a great future in the domain of Boy Scout movement, the common THE HISTORIC See of Glasgow sented in the form of requirements interest, and application are involved. Leadership in them is imperative.

For the purpose of Boy Scout training, leadership is a quality which may, to a more or less quality that takes its abode in a favoured few-were this true it would be outside the realm of Boy Scout training. Leadership involves doing, and because it involves action it is subject to change. It involves the discovery of ways and means, and necessitates that men, personality are set to work in support of common interests and in the overcoming of common obstacles.

Leadership is a growth by law, forceful arose its power diminished. and its possessor relinquished the THE NEW Archbishop is a doctor claim of leadership. Hence it be-

> received special training. The boy youth acquired surpassing nimblemore frequently than the champions from other parts of Greece.

Systematic training in this system began at the age of seven, when the Spartan youth was delivered to the care of the State and his real education was begun. By the State he was committed to the charge of public officers, called "boy trainers." Boys, youth and men were organized into troops and, by means of gymnastics and various forms of outdoor recreation were taught to be nimble, cunning and courageous. This method of education was directed toward making brave, strong and

The Athenian youth, on the other "The Church of England has no hand, was the product of the home hand battles, where so much

To another stage of leadership, that which is accentuated by the purpose or purposes of the association, belongs the Boy Scout movement, where emphasis is laid upon the purpose of the association, with its aim of developing sound character and sturdy physiques as its controlling motive. In every case that have become intolerable. controlling motive. In every case the methods of leadership are effected by the aim of the education or training.

By leadership is not meant skilled proficiency in any one particular art or craft, or even the power to impart, these abilities to others. Leadership is the quality that enables a man to accompany others, at the same time showing them the a few of them. way; or it is the deposit of power it is held that leaders are born, not made. Doubtless it is nearer the truth to say that he is made as well as born. Leadership naturally relies upon personality and training. Personality is the foundation of leadership and the centre from personality of a prospective leader, therefore, must be such as concrabbedness, disloyalty, and all ness, optimism, trustworthiness, fortitude, and sincere loyalty like these are not mushroom. They must be sought after, cultivated, and honored, or they are notaquired at all; but when once acquired they become as permanent as anything gained by training and culture.

SOME ASPECTS OF THE SEPARATE SCHOOL QUESTION

CONTINUED FROM PAGE ONE Separate Common School hours. Schools from being established.
This Regulation affected mainly our rural Separate schools, and a right conferred by an Act of the Legislature was rendered nugatory, was in fact abolished, by the action of a departmental official. The injustice thereby done to Catholic children is widespread and grievous; the hardships they suffer therefrom will make an appeal to every man who sympathizes with children whose educational advancethat find their counterpart, I am population almost exclusively Entrance Examination a Continuation school at their very doors. But being Separate school children, they must either discontinue their education, as most of them do, or seek it at great expense and inconvenience in a far-distant College or High school. The nearest High school is at Windsor, thirteen miles away. The children from Tecumseh attend the Windsor High I do not reach there until half past ten in the morning. If the trains are on time they will get home at the earliest at seven-thirty in the evening. Belle River bright boy and girl are deprived of the benefits of a higher education. The Catholic population to the individual and the State. tion. The Catholic population suffers, indeed, from these educa-

to its future citizens. It would seem that the very mention of these conditions should assure their disappearance. And it does not appear to me to be improper or appear to me to be improper or unreasonable that the Government and the Legislature of this Prov-ince, the guardian of the educa-tional welfare of Catholic and non-

DIVISION OF TAXES

I come now to the inequalities and injustice from which Separate Schools suffer through the unfair division of school taxes. No sup-porter of Separate schools desires one single cent of the taxes that rightfully belong to the Public schools. But there are provisions in the assessment act which seem to me indefensible. Let me set forth

(a) The Separate schools of which enables a man to attract Ontario are educating thousands of ethers to his view and to influence their conduct accordingly. By some it is held that leaders are born not the schools in which their children are educated, the reason being that such children are the offspring of marriages where the fathers are not Catholics. No compulsion is used, no compulsion could be used. these Protestant fathers to send children to the Separate s. In the exercise of their their schools. which leadership radiates. The freedom they choose to send their personality of a prospective leader. children there. Is it unfair or unreasonable to ask that they should be allowed a similar liberty tributing to leadership. Creet, to direct that their taxes should be paid to the school which educates those qualities that repel friendship and confidence, when a part of personality, negative the capacity for leadership. Whereas cheerfulton the children? We do not ask that any compulsion be put upon them; we simply ask that they be free. If they decide, while using the educational facilities of Separate schools, to pay their school taxes to the Public schools, accelerate its influences. Qualities | well and good. But it does appear well and good. But it does appear pelled and required by law, as they are at present, to pay their taxes to the Public schools, if they choose to send their children to the Separate

in which Catholics are shareholders. The present provisions of the Assessment Act in regard of the allotment of the school taxes of these corporations are inoperative or ineffective, except in the case of small or local corporations. By "small" I mean a small number of stockholders rather than a small amount of capital, and by "local" mean locally owned rather than the Separate Common School System was enjoyed without interproperty of the separate of the Separate Common School System was enjoyed without interpretation of the separatively easy to determine the religion of the shareholder. But the division of the taxes in such cases lies in the discretion of the directors. Unless these men are during school hours or outside of dominated by a sense of justice, or This Regulation unless Separate school supporters affected prejudicially our urban are large holders of the stock, no advanced schools. In 1914 another action is ordinarily taken. More-Regulation of the Department of over, in this connection there is a Education had already prevented very important consideration that further Separate Continuation is frequently lost sight of. It was recently set forth by the Rev. Doctor Dickie, Chairman of the Board of Protestant School Com-missioners of Montreal; I adopt it without qualification. Shares of stock, and the dividends upon them, are not produced by capital alone; they are produced by capital and labor. The school taxes which are paid upon this wealth ought not to be the exclusive concern nor within man who sympathizes with the man whose educational advanceis unfairly and harshly ed. Let me illustrate by a examples in Western Ontario oftentimes through no fault their own, the owners of taxable sure, in almost every section of this Province. Tecumseh is a village have an equal right with all others on the Grand Trunk Railway with to the advantages and the blessings of a liberal education. Neverthe-Catholic. There are over three less Separate school supporters are hundred pupils in the local Separate asking for their share of corporaschools. If these children were tion taxes only where Catholics own Public school pupils, they might stock in the company, and not have established for them after the where there is no Catholic share-

holder c) There are other and huge corporations, such as banks, street and steam railways, electric light, gas and telephone companies, and all similar public service corporations.
They receive their franchises or charters from the representatives of the people at large; they are oftentimes paid bonuses by the State or the municipality, and Separate school supporters bear their proportionate share of this burden. Shall it be held that Separate schools must be forever deprived of their proportionate share of the school taxes of these and Stoney Point are villages on the same line of railway; their population is likewise almost exclusively Catholic; they have respectively two hundred and two hundred and the control of the school taxes of these concerns? Their stock is held not only in Canada, but in the United States and Europe; it is changing hands day by day; the religion of two hundred and two hundred and hands day by day; the religion of fifty pupils in their Separate schools; the stockholders cannot be deterthey are nineteen and twenty-four mined. The directors of these miles distant from Windsor, the site of the nearest High School. The hardships from which the chil- they know nothing of the religious dren of Tecumseh suffer are inten-sified in the case of those of Belle and if there was a way of finding it River and Stoney Point. Ashfield, out they would not take it. It is Kinkora, Mount Carmel, Woodslee, obvious and undeniable that the are rural parishes where, for obvious present provisions of the Assess-reasons, Catholics have settled in ment Act are absolutely inoperaclose proximity to the church, and tive, both in theory and in practice, where flourishing Separate schools with regard to this kind of propare in existence. The nearest High erty. A perfectly fair division of school is miles away; communicative school taxes of these concerns school is filles away, communications are difficult; the roads are often almost impassable. Because age attendance of pupils in the Separate Continuation schools may no longer be established, many a respectively. It would be simply a

suffers, indeed, from these educational handicaps; but the injury to the State is no less severe. A or by the Province of Ontario and the State is no less severe. A or by the Province of Ontario and nation's greatness depends very its municipalities. Such are the

these public properties is carried by Separate school supporters equally with all other citizens; their owner ship is vested as much in the Catholics of this Province as it is in non-Catholics. They are owned by the public. Are Catholics not a part of the public? Does it require an appeal to the courts or a judgment of the Privy Council to decide that Catholics are citizens of this Dominion? These publicly owned properties are, indeed, not always profitable investments. The deficit of the Canadian National Railways last year reached something like sixty millions of dollars. Were tice can Separate schools be denied their rightful share of the taxes of national properties to whose pur-chase and up-keep Separate school supporters are compelled to pay their due proportion?

"WHY DO YOU NOT GO TO THE COURTS?"

From many quarters in recent weeks there has been addressed to us the question "Why do you not go to the Courts?"

On February 9th the Globe declared editorially:

The most satisfactory way of dealing with the case pre-sented by Bishop Fallon would to secure from the court of last resort a considered judg-

On February 10th the Toronto Evening Telegram asked the ques-

'Why is a decision not sought by Bishop Fallon in open court instead of in private confer-On February 20th the Globe

eturned to the subject and said: 'The issues raised by Bishop Fallon's speech are so great and far reaching . . . that they should be settled in the serene

atmosphere of the highest court of the realm instead of on the political platform." (b) There are many corporations On February 22nd the Christian

Guardian re-echoed the invitation: "If Bishop Fallon is willing abide by the Act of 1868, then let him submit his claims to the proper court and let the court decide."

And finally the Hon. W. D. McPherson, who occupied the responsible position of Provincial Secretary in the Cabinet of Sir Wm. Hearst, speaking recently in a church of this city, used the following words

"My first remark will be one of surprise that the application for the legal definition of their educational rights, as claimed to have been guaranteed to them at the time of Confederation, should be made by the petitioners to the Cabinet and Legislature of this Province instead of to the courts of

Canada.

To this question I might reply that litigation is lengthy and ex-pensive; that it is ordinarily a last resource; that to tell us to go to the courts is neither a neighbourly nor a friendly action; that in fact the question, in more than one instance, has come to us in a defiant spirit from those who are positively hostile. Or I might say that it is hostile. Or I might say that it is not the ordinary custom for anyone go to the courts to obtain the enjoyment of his rights when other means are available. Moreover people do not ordinarily go to the definitely denied by those in whose power it lies to concede or deny them. There is another very definite ob ection that can quite properly be raised to the invitation that has been so frequently addressed to us to go to the courts. Roman Catholic Separate school supporters are citizens and tax payers of this Province. They are not aliens. Among the most fundamental rights and precious possessions of citizenship are constitu-tional agitation and the right of petition. When Roman Catholic Separate school supporters respect-fully represented to the Govern-ment and Legislature of this Province that their school rights had been abridged or infringed, l submit that they were acting with perfect propriety and that they have a right to a definite reply from those to whom their petition was addressed. According to the Attorney General of the province, in so doing we are having recourse to the highest court in Ontario. But, at the present moment, I am only suggesting the above considerations in connection with the question "Why do you not go to the courts?" For I propose to answer that question very clearly, very definitely, and, I trust, very satisfactorily. If we

be, does not rest with us. In 1908, and continuing until 1917, a considerable portion of the legislative grant which legally and constitutionally belonged to Separate schools was illegally and unconstitutionally withheld from them, and is still withheld in the Consolidated Reviews Conduction of the consolidate dated Revenue Fund of Province. The only legal and con-stitutional basis upon which the legislative grant may be divided between the general common school system and the Separate common

have not gone to the courts the burden of the blame, if blame there

depended upon personal strength and dexterity.

It would be an dexterity.

It would seem that the very mention of these and similar concerns. The credit of seem that the very mention of these and similar concerns. The credit of seem that the very mention of these and similar concerns. The credit of seem that the very mention of these and similar concerns. The credit of seem that the very mention of these and similar concerns. The credit of seem that the very mention of these and similar concerns. The credit of seem that the very mention of these and similar concerns. provision and direction of the member of Sir Wm. Hearst's Cabinet Separate Schools Act of 1863, which at the time when these negotiations was followed in practice for fortyfive years, and which is again being
observed. In 1908, without the
knowledge, consent or approval of
Separate school supporters, who
were one of the parties to the
original contract, the Superintendent of Education, presumably with
the assent of the Minister of
observed by the Government that was followed in practice for fortyent of Education, presumably with the assent of the Minister of Education, arbitrarily altered the basis of distribution of the legislative grant; and, having thus departed from the legal method of division and alleging that the Separate schools had not earned a portion of the legislative grant that was legally their own, withheld it Separateschool supporters exempted from paying their proportionate share of that huge loss? And upon what ground of fairness or of jusnine years; finally, in 1917, the Department of Education reverted to the legal method of paying to the Separate schools their full share of the legislative grant. But to this day we have been unable to obtain the restitution of that por-tion of our own money which was wrongfully withheld from the Separate schools during nine years. That is one of the points in issue at the present time. Should we have to go to the courts to obtain what the Government knows full well is

In 1915 Separate schools were deprived by departmental regula-tion of the rights which had been conferred on them in common with Public schools by the Continuation Schools Act. They were forbidden to do advanced work beyond the fifth form. They were ordered to cease doing school work which they had been doing before 1863, from 1863 to 1867, and from 1867 to 1915. We are asking that these rights be restored. Should we go to the courts before making this reason-

For twenty-five years and more Separate schools have suffered financially from their inability to obtain their fair share, and in most cases any share, of the school taxes of publicly owned properties, of public service corporations, and of incorporated companies. Should incorporated companies. Catholics have gone to the courts before presuming to regard themselves as part of the public?

Request after request was made to the Department of Education for a redress of these grievances, but without effective result. Finally the Catholic Educational Council of Ontario took the matter up officially. On August 2nd, 1916, the Govern ment of Sir William Hearst offered as a solution of the Separate school difficulties either of the following alternatives :-

(1) That the Schools doing advanced work at the present allowed to continue such work, without any restriction, but that no classes of this character be opened up hereafter, in any other Separate school,

(2) That the whole question be submitted in a friendly way to the courts, and that pending a decision the hampering regulations of the Department of Education be suspended.

The Catholic Educational Council decided to accept the second of these alternatives, and to go to the courts. A letter embodying this decision was delivered to the Government on the following day, and an answer was promised within sidered by the Government which agreed to submit all the issues to the courts. Action was then suspeople do not ordinarily go to the courts for the vindication of their rights until such rights have been and prepared its case. At length, after repeated requests on our part for definite action, two members of the Catholic Educational Council met Sir William Hearst by invitation on May 21st, 1917. The Premier suggested that the pro-posed judicial interpretation of Separate school rights under the Separate School Act of 1863, and the adjudication of the differences with the Government, be deferred, alleg ing dislike of such litigation during the War, and offering by way of temporary arrangement concessions that seemed to relieve the situation and that were accepted by the Catholic Educational Committee until a definite settlement could be reached.

The proposition made by Sir William Hearst on May 21st, 1917, in the name of his Government was approved by his Cabinet by an Order in Council on the 19th of June; is may be read on page 352 of the Report of the Minister of Education for 1917, and runs as follows :-

" Maintenance of Classes beyond Form V now in operation in both Public and Separate schools approved, and the said classes and the Fifth Form associated therewith are to be inspected by the Continuation School Inspectors, and it is hereby declared that nothing in this Order shall be construed as an acknowledgment or admission that under Section 93 of 'The British North America Act' or otherwise, said schools or any of them have the right to establish and maintain such classes.

Now an interesting fact in connec tion with these negotiations and the Order in Council that concluded them is that the Hon. W. D. McPherson, who has been publicly system and the Separate common sking us why we do not go to the school system is the average courts, and publicly inviting us to

observed by the Government that adopted it, and has not been action is concerned, we are today observed to the present day. So having induced us to refrain from going to the courts by the offer of concessions, the Government then

broke faith with us.

Meanwhile, in the preparation of its case, one of the members of the Catholic Educational Council had written to the Hon. Richard Harcourt, former Minister of Educa-tion, inquiring of him what had been the attitude of himself and preceding ministers towards Separate schools. On March 9th, 19:6, Mr. Harcourt sent the following reply :-

"I have your note of yesterday. In reply I beg to say that I remember very clearly the atti-tude of the Mowat-Fraser Government and that of succeeding Liberal Governments towards Separate schools. These Governments, due largely to Mr. Fraser's intimate knowledge of the views and ideals of his coreligionists, had no difficulty in adjusting the minor differences of opinion (and there were no serious ones, I am glad to say which arose from time to time. It was always kept in mind that the Confederation Act, the result of many compromises, aimed at preserving intact the Educational rights and privi-leges which our Roman Catholic friends enjoyed before Confederation. The rights of Protestants in Quebec were similarly safeguarded. It was felt that the spirit and meaning of these concessions was that the minority in each Province should be allowed to work out its own educational ideal without let or hindrance. Naturally your people, and the same may be said of minorities everywhere, were most sensitive on all occasions, when it was feared that attempts were being made to trespass upon these rights. The Mowat-Fraser policy, continued by their successors, was one of non-interference, in the absence of well-founded complaints, well as of positive sympathetic encouragement, towards your school boards in all their efforts to bring their work fully up to the standard of Public school

"In the abstract it may be tended that what is called Educational Segregation is harmful to the state: that absolute iron-clad uniformity and an elaborate system leaving no room for discretion or exceptions in any locality, or under any circumstances, are the ideals to be aimed at. This argument did not dominate the Mowat-Fraser Having regard to rights and privileges long enjoyed and, after much discussion, confirmed at Confederation, it was thought best to adopt a policy at all times conciliatory to minorities, to view with sympathy and to heartily encourage all work of the Separate schools, primary and advanced, to regard always the spirit of the mere dry letter, and to admit frankly that our Roman Catholic friends were as sincerely desirous as their Protestant brethren of imparting the best available education to their children, in their own schools. To think otherwise would be narrow and uncharitable

'It was further thought that

to discourage advanced work in

Separate schools by strained, aggressive construc-tion of Law or Regulation, would result sooner or later in the opening of exclusively the opening of exclusively Roman Catholic High Schools. which in turn would of course intensify the suggested evils which the theorist claims must follow in the wake of educational segregation. Our Roman Catholic friends have the legal right to establish High schools of their own. Instead of avail-ing themselves of this right, they send their children in considerable numbers to our High schools, with results, it is gratifying to know, pleasing to all concerned. I cannot imag-ine any appreciable harm resulting from a Departmental encouragement of advanced Separate school tuition, subject of course to generous reasonable supervision. To curtail advanced work in the Separate schools involves, there is no doubt about it, shortening of the school life of tens of thousands of our children. This means, of a certainty, handi-capping their chances in after life. It means also, needless to add, a substantial loss to the State. That all the good is on the side of either educational ideal, that of the Public school or that of the Separate school, no liberal minded man in this area. age will seriously contend. In a word I believe it would be in the public interest to allow a large measure of freedom and discretion to Separate School Boards in working out their own ideals. You will understand how difficult and unsatisnecessarily short letter to plain one's attitude on this important question."
(Signed) RICHARD HARCOURT.

Since the incoming of the present provincial administration the Separate school case has time and again been placed before the Minister of Education, the Prime Minister and the Cabinet of Ontario. So far as

where we were in 1915. It is supremely unfair therefore to reproach us with not having gone

to the courts.

Pushed from post to pillar by those from whom we had a right to look for definite, if not courageous action, yet relying confidently on the sense of justice of the majority of our fellow-citizens, we came to the conclusion. conclusion to exercise its as citizens and as rights men by placing openly our petitions before the Government and the Legislature of Ontario, the native Province of most of us and the chosen home of all. We still have every confidence in the sense of justice of the majority of our fellow-citizens of Ontario. And I believe that the foregoing statement of the facts of the case will enable them to see how unfair and how misleading are the implications of the oft-re-

peated question: "Why do you not go to the courts?" Our appeal is in the name of education. We claim that every child attending a Separate school in city, town, village or country, has a right to the full benefits of a Common school system. We claim that a Common school system is what was guaranteed to us by the Constitu-tion. We hold that a Common school system must be a complete unabridged, unmutilated educa educa tional entity. It takes the child at the very beginning of its educa-tional existence; it must lead him a logical conclusion. The entrance examination, or the end of the Fifth Form, is not a logical conclusion. It leaves the child nowhere But the matriculation examination is a logical conclusion. It brings the child to the door of the University, and opens that door for him. It is at that point that we believe our constitutional rights in the matter of education cease. It to that point we claim the Separate Common school system of this Province has the legal right to lead its pupils.

"PLAIN FACTS FOR FAIR MINDS"

The Rev. Father J. J. O'Gorman, of Ottawa, has set forth in handy form the Catholic position on the Separate School Question. Here are Father O'Gorman's Twenty-one 'Plain Facts for Fair Minds."

"Fact No. 1-The Roman Catholic Separate schools are as much a part of the State educational system of

Ontario as are the Public schools.

"Fact No. 2—The Public schools of Ontario, both in history and in fact, are practically Protestant

"Fact No. 3-There is no Catholic school teacher in the Public schools of Ottawa. Why? Because they are Protestant schools.

'Fact No. 4-So well it is recognized that Public schools are normally Protestant schools, that where this their Protestant character is nullified by the teacher being a Catholic, the Protestant ratepayers have a right by law to establish a Protestant Separate

'Fact No. 5-Catholics do not want and do not receive one cent of Protestant money for Catholic

Separate schools.
"Fact No. 6—Catholic money is, against the will of Catholics, confiscated by Public schools; for example the Catholic share of the Ottawa Hydro Electric taxes and the Catholic share of the Canadian National Railways taxes in the Separate school sections in Ontario.

"Fact No. 7—For Public school boards to attempt to hog all the school taxes on properties in Ontario owned by the Dominion, by the province or by municipalities, is, to say the least, bad manners.

"Fact No. 8—The provisions of the Separate School Act designed to empower Catholic shareholders in corporations to assign in any municipality wherein a Separate bus, I at first inferred that you school exists their share of the were a Catholic until someone told corporation assessment to the Separate schools is merely permissive as far as the directors of the corporation are concerned, and the Catholic shareholders have no means at their disposal of compeling the directors to carry out their wishes.

"Fact No. 9-All talk about the enforcement of one school on Ontario is as far from the facts as talk about one church in Ontario. If all came back willingly to the one Catholic Church then there would

'Fact No. 10-Separate schools have according to law as Common schools the constitutional right to impart the complete course of secondary education, a right guaranteed by the British North Amer-

Fact No. 11-Separate schools have exercised this right to a certain extent and intend to exercise it to a greater extent.

"Fact No. 12—There is a regula-tion of the department of education in force which forbids Separate schools in High school districts to No wonder he flagellated exercise this their constitutional Watson!—Catholic Transcript.

right of teaching subjects beyond the Fifth Form. This anti-Catholic regulation is illegal. "Fact No. 18—Separate schools have a right in decency to Continua-tion schools grants for doing this 'continuation work,' (i.e., secondary education, which there education which there education which they are legally entitled to do.

"Fact No. 14—Yet inside of high schools districts, they receive no grant for doing this higher than Fifth Form work. Here is part of the State school system doing work it is legally entitled to undertake.

it is legally entitled to undertake, yet the State, though it receives the benefits in the shape of education, refuses to pay any grants.

"Fact No. 15—Not merely does the province by its laws authorize Separate schools to impart secondary education, but it likewise to all intents and purposes compels Separate schools to undertake this work, by making it obligatory for Catholics to attend school till they are sixteen or eighteen. "The only are sixteen or eighteen. 'The only education which can be made obligatory on Catholic pupils is Catholic education.

"Fact No. 16—The department of education has by its regulations nullified the legal rights enjoyed by Separate schools (and embodied in the acts concerning continuation classes and schools from that of 1899 to that of 1908) to conduct Roman Catholic Separate school continuation classes and schools outside High school areas. Today according to its regulations, such schools must not be Catholic. Religious bigotry is the cause of

this disgraceful regulation.

"Fact No. 17—"There is no intention on the part of the Catholics of Ontario to weaken the High school system of the province. Little as we care to make use of it, we recognize that it is a necessity for our non-Catholic fellow citizens. It is, however, a fallacy to claim that a general permission to Separate schools to do what is technically known as continuation school work, both outside and inside High school areas and to share according to the law in the public grants for the same, would impair the High schools and Collegiate Institutes of

this province.'
"Fact No. 18 — 'There are two attitudes which Protestants have taken with regard to the Roman Catholic Separate schools of Ontario. The first is the attitude of those who, while admitting that the Separate school system is part of the pact and act of Confederation, and hence as indestructible as our national constitution, nevertheless are determined to prevent any de velopment of that system in the its growth and hence ultimately be abandoned by the Catholics themselves.

Fact No. 19- The other attitude is that of those Protestants who accept loyally the fact that Catholic Separate schools are with us for weal or for woe, and who as sagacious and patriotic citizens prefer that they be for the common weal and that consequently same opportunities for develop-ment be accorded them as are accorded the Public schools.

"Fact No. 20—'It is because we believe that the majority of the people of Ontario belong to the latter class, that we now appeal to the people and the government of this province to remedy two injustices from which our Separate school system is suffering, namely, an unfair distribution of school taxes and unfair restrictions as regards continuation

Fact No. 21-It is clear from Bishop Fallon's public utterances that Catholic agitation on this question will continue till Catholic rights are acknowledged."

MARSE HENRY'S BAPTISM

Henry Watterson was one of the greatest characters ever developed in the American field of newspaper journalism. He was ever sympa-thetic with Catholic ideals. Rev. John Talbot Smith records the following conversation between Watterson and himself anent the genial southerner's Catholic pro-clivities: "What always surprised me in the quotations from your paper and your speeches was the Catholic tone, the Catholic spirit, and often the sound Catholic doc-trine. Knowing that trine. Knowing that your cousin was the Catholic Bishop of Columme the contrary," Watterson laughed and said: "I think I can explain that, too. According to Catholic theology I am a member of the Catholic Household, although formally an Episcopalian. A few months after I was born my mother was visiting cousins of hers in Washington, the Semmes family, one of whose members won fame in the Civil War as the commander of the cruiser Alabama. The Semme family was Catholic. During the visit I was taken ill and Miss mmes carried me to the nearest Catholic priest and had me baptized. being in danger of death. by baptism a member of the Catho lic Household, as in sympathy and general belief. I told this little incident to Leo XIII. and Pius X. Undoubtedly the Catholic spirit shines more or less in my utter-ances as in my thought." To Henry ances as in my thought." To Henry Watterson's baptism and consequent sympathy for, and general belief in, the Catholic faith was doubtless due his hatred of religious bigotry and intolerance in any form.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FOURTH SUNDAY IN LENT

SIFTING TRUTH FROM ERROR

"At that time Jesus went over the sea of dailiee, which is that of Tiberias; and a great multitude followed Him, becau-e they saw the miracles which He did no them that were diseased." John v.l., 23;

We are a people that love the wonderful and the new. The oldespecially in the days w. now enjoy, has no charm nor attraction for the great majority of men. People use little or no judgment in estimating the worth of something that is novel. They do not search in order to ascertain whether or not it contains the truth, but blindly grasp and cling fast to it. It is certain that many new doctrines and inventions are true ones, but this can not be said of all that human mind and hand put before the world of the days. Time generally tells the doom of the impostor and the charlatan. All discoverers, however, are not deceivers; and all new theories are not deceptions. Errors have lived on for centuries, and there is very little evidence to persuade us that they will not continut to have life. Time has accomplished but little towards their permanent elimination. They generally have been able to continue in their existence, because ignorance has enbut little towards their permanent elimination. They generally have been able to continue in their exis-tence, because ignorance has entence, because ignorance has encouraged them. The truth never will shine forth unless the proper way of finding it is followed. He who thinks he knows this way but who is wrong in his belief, whether by his own fault or not, will never know the truth. If every man would realize how defective are his provers of intelligence and how they powers of intelligence, and how they do not, as a consequence, comprehend many truths at once, or em brace all together, he gradually would acquire more truth. A humanity ravenous for truth, how-ever, as it is so blindly that, with

There is much that is truthful which must be manifested in a way that is by no means wonderful. The truth, too, is eternal. Hence, many truths which have existed since time began, first were known in a quiet way, and even now con-tinue without showing any extraor-dinary or wonderful signs of their existence. They may become, as some say, old-fashioned Such a some say, old fashioned Such a statement, however, is not true. It is the mind that has become so modern as to have practically an utter disregard for these truths. Of course, we must accept modern discoveries as they come to light, provided they are truths; and we should rejoice that the human intellect comprehends so much of the powers of nature. But why should we forget the old truths? There is no good reason why we should, yet men have done it and continue to do so. As a consequence many truths-yes, even some that God has revealed—have been brought into doubt, and totally disbeen credited by some. Examples without number could be cited. Men who deny the existence of miracles will endeavor to explain those recorded in the Gospel by saying that Christ knew the secrets of hypnotism, or that He was simply a very expert conjuror. Another example is this: It was found that certain species of animals, plants, etc., under new conditions and with added care, could be perfected to a degree that sometimes would make them almost appear to be new and higher species. Evolution resulted, and then came the denial of the immediate creation of the world by God; and the description of God's work given in the Book of Genesis was looked upon by the upholders of this new system as spurious and even foolish. Many were blinded by these errors and upheld them because they were new, and because they thought that eventually all creation could be explained in a new creation could be explained in a new and satisfactory way—in a more natural way. Similar new theories are coming to light every year, and each one seems to gain a certain number of adherents. They will not last, however, for as soon as their newness will have worn away and others excogitated, they will be thrown upon the scrap-heap of old-fashioned theories.

In the Genel of this Sunday, we

In the Gospel of this Sunday, we are told that many followed Christ "because they saw the miracles which He performed on them that were diseased." They were people to a great extent like our people of today. Had Christ not performed these miracles, perhaps they never would have followed Him. However, it is not surprising that they ever, it is not surprising that they did follow our Divine Master, since He performed real miracles and taught undeniable and eternal truths. Who would not have followed Him? There was abiding withis Him on There was abiding or the followed Him? within Him an irresistible power of attraction to the honest, truthsearching soul. The words He spoke also were confirmed by His deeds. He was the recognized spoke also were confirmed by His deeds. He was the recognized teacher and leader of the people. He was the promised Messias. People looked up to Him as the one real expounder of everything truthful; He was the "way, the truth, and the life." Every true follower of His repeated the words of St. Peter spoken on the occasion when our Saviour promised to institute the Eucharist, and when many of His followers were leaving Him because they could not comprehend the truth He was telling them,

the real truths. Anything contrary to them is an innovation that every one of His followers must instantly reject. These truths

plainly to point out to the earnest inquirer wherein lies the error. In the words, therefore, of St. Paul: "Stand fast and hold the traditions which you have learned, whether by word or our epistle."—2 Thess. ii. 14.

" VERONICA'S VEIL "

The eighth season of the American Passion Play, "Feronica's Veil," was inaugurated by Gov. Edward I. Edwards of New Jersey, in St. Joseph's Auditorium in West Hoboken. The Governor was introduced by Myror William G. Heller the truth, it swallows much that is false. How few people seem to realize the danger of imbibing error and clinging to it with an almost unbreakable tenacity.

There is much that is doubted. The Governor was introduced by Mayor William G. Heller, who headed the members of the Council of West Hoboken, acting as a reception committee to meet the Governor and Mrs. Council of West Hoboken, acting as a reception committee to meet the Governor and Mrs. Edwards on their arrival at the hall. Mr. Heller was first introduced by Father Conrad, the stage director of the play through whose director of the play, through whose efforts its success has been, in great measure, attained.

Another distinguished guest for the opening night was Hon. Henry

management of the performance and the members of the cast. "All Europe." he says, "gathers at Ober-ammergau to see the wonderful drama of the Passion and Cruci-fixion of the Saviour, and as Oberammergau has come to be to Europe, so this Passion Play has come to be in America, the Lenten expression of Christian faith."

There were two performances today, one in the afternoon, intended for the children, though patronized largely by adults, and the one in the evening for the grown ups. On both occasions the pretty little the terror follows:

ups. On both occasions the pretty little theatre was filled to capacity. Because of the arduous nature of the performance, there are two casts, which alternate in the production. The play was inaugurated as the annual Lenten feature of St. Joseph's eight years ago.

THE ANNUNCIATION

sent.

It is probable Mary was in prayer.
With frightened eyes and beating heart she gazed at the radiant vision. Her humility made it hard for her to believe. Only when the Angel greeted her with the assurance that God was pleased with her and the she when the green the significant was the she with the green the significant was the she with the green the significant was the same was the significant was the same was the significant was the same was the sam Angel greeted her with the assurance that God was pleased with her was she able to grasp the significance of the wonderful visit. When the full meaning dawned on Mary that she was asked by Her Heavenly Father to be the Mother of His Incarnate Son. her humility and purity prompted a refusal. The Angel assured her she should sacrifice neither and that it was God's wish. All Heaven trembled on her answer. Gently and sweetly the Virgin spoke the greatest word that ever fell from human lips. The Angelic hosts heard it and a new song of praise and thanksgiving was wafted over the air of Heaven, "Behold the handmaid of the Lord, be it done unto me according to Thy Word." "And the Word was made Flesh and dwelt amongst us." The Feasts of Mary are milesstones in the life of the Church. The Church of God loves to honor the Mother of God. It is not a mere sentiment, for our love and confidence in Mary is built on our love and confidence in Mary is built on our love and confidence in Mary's Son. The close association of the Divine Mother and the Divine Child, the high privilege and exalted dignity of Mother of God, made her worthy of an honor that is supereminently higher than that of all

"Lord, to whom shall we go? Thou hast the words of eternal life."

These truths that Christ taught are

ations shall call blessed"—"our pious practices that will fill these coming forty days with grace and holiness, and will lead our souls

OUR CHRISTIAN DUTY

Penance, self-denial, and mortification should be the good Catholic's portion for the next forty days.

The whole of a Christian's life, says the Council of Trent, should be a ceaseless penance. But Lent is the season of penance par excellence. It is a season set aside by the Church from the rest of the year to Church from the rest of the year to the church from the rest of the year to the church from the rest of the year to the church from the rest of the year to the church from the rest of the year to the church from the rest of the year to the church from the chu remind faithful Christians that now an intensive effort must be made by

an intensive effort must be made by acts of penance and mortification to atone for the past and to plan for the future.

Mortification is not a popular word, and mortification itself is not a popular practice. But like a surgical operation it is often necessary. Mortification means dying to the flesh that we may live for the spirit.

St. Paul tells us that if we live after the flesh, we shall die, but if die to the flesh we shall live. As the grain of seed planted in the earth must first die before it can the plants based on the thought the opening night was Hon. Henry Olitt, representative in congress from this district.

Gov. Edwards, in his address, was highly complimentary to the

perfection.

The cold, rationalistic, and materialistic spirit of the times banishes the idea of God and the supernatural, freezes the soul, and creates an insatiable thirst of pleasure. Such a spirit is infectious. We need to be inoculated to escape its contagion. Mortification is the spiritual serum which we is the spiritual serum which we must inject into our systems to be immune against the germs of worldliness.

Mortification teaches men to avoid things that are lawful, in order that they may deny themselves in things that are unlawful. It is like the training that an athlete undergoes to fit himself for a contest. Self-denial is building up our spirthe flesh. It is not only a cure for bad habits. It is the planter of good habits.

Inventions and refinements of modern civilization have tried to banish pain from the face of the earth. But a wise Providence still The usual quiet of Oriental decrees that men must suffer. Court of Heaven, bearing a message from the Most High God. Straightway he flew to the humble home of Joseph, the carpenter, for it was to his spouse the word of God was sent.

It is probable Mary was in prayer. With frightened eyes and beating heart she gazed at the radiant vision. Her humility made it hard for her to believe. Only when the of Nazareth. An Angel left the the dross of human nature and

Many are content to stand with Christ on Mt. Thabor, says the author of the Imitation, who are not willing to follow Him to Calvary. It is easy enough to rejoice with the Church at Christmas, but the test of a good Catholic is how he

observes Lent. We must not forget that although many are not obliged to fast or abstain, all are obliged under pain of sin to practice some penance during Lent. Certain mortifications immediately suggest themselves as practicable for the coming season. We can cut down indulgences. Less drink, less smoking, less candy, and less amusements; no theatres, no dances, no movies; more prayers, frequent Communion and more regularity in spiritual exercises;— these sum up the ordinary penances that Catholics are urged to practice

that Catholics are urged to practice during Lent.

Mortification to be meritorious must be against the grain. We are benefited in proportion to the pain our sacrifices cost us. For most people the curbing of their tempers and the observance of charity are infinitely harder penances than bodily mortifications. Regulate the your temper during Lent. An unchecked temper spreads ruin around it, and develops with alarming a rapidity. Thoughtfulness of others is the great smasher of the idol of the selfishness.

desired their institution as so many Maries of the Tabernacle: Franciscans, whom she keeps sheltered in her maternal heart.

Mary is the model of saint and penitent, of scholar and laborer, of prince and peasant, of the innocent child and the world-weary man, of the consecrated nun and the "joyful mother of children."

So good cross, that has received loveliness from the limbs outly loved, unceasingly sought for, and now at length made ready for my thirsting soul, take me from men, and give me to my Master, that through the Lord loveliness from the limbs outly loved, unceasingly sought for, and now at length made ready for my thirsting soul, take me from men, and give me to my Master, that through the limbs of the Lord, long wanted, assiduously loved, unceasingly sought for, and now at length made ready for my thirsting soul, take me from men, and give me to my Master, that through the limbs of the Lord, long wanted, assiduously loved, unceasingly sought for, and now at length made ready for my thirting soul, take me from men, and give me to my Master, that through the love lines is fairly loved.

CLUBS FOR STRANGERS

A movement to make it easier for Catholics coming to Chicago from outside towns to become acquainted with other Catholics and to identify themselves with Catholic activities, is gaining city wide momentum in

is gaining city wide momentum in Chicago.

A series of meetings are being held simultaneously by groups in different parts of the city to work out plans especially adapted to that community, with the purpose of eventually coming together in organization that will embrace the entire municipality.

One community on the south side in the vicinity of the University of men live, is setting the pace under the direction of Mrs. Isabelle DeGuzman Carrison.

One suggestion offered by her as a probable means of greater soci-ability among young people is for a registration of strangers at each church and an evening meeting to be held monthly in some con-venient place where ladies of the respective parishes would act as hostesses—introducing people to

On the north side of the city Mrs

Indoor Life

makes women far more subject to

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The liver becomes sluggish and torpid, the bowels constipated and

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"This is to certify that I was troubled for years with constipation and tried all kinds of medicines without relief. At last my husband suggested that I try Dr. Chase's Kidney-Liver Pills. I did so, and must say that they have given me more relief than all the medicine I have taken during the last fifteen years. I may also add that I have used Dr. Chase's Ointment for piles with excellent results."

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REAL PHONOGRAPH



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CHATS WITH YOUNG

MEN ROSES

I went to gather roses and twine them in a ring,
For I would make a posy, a posy for

the King.
I got an hundred roses, the loveliest

there be, From the white rose vine and the pink rose bush and from the red rose tree.

But when I took my posy and laid it at His feet I found He had His roses a million

times more sweet,
There was a scarlet blossom upon
each foot and hand, And a great pink rose bloomed from His side for the healing of the

Now of this fair and awful King there is this marvel told, That He wears a crown of linked thorns instead of one of gold.

Where there are thorns are roses and I saw a line of red, A little wreath of roses around His radiant head.

A red rose is His Sacred Heart, a white rose in His face, And His breath has turned the

barren world to a rich and flowery place. He is the Rose of Sharon, His He is the Rose of gardener am I,

And I shall drink His fragrance in Heaven when I die.

-Joyce Kilmer

MOTHERS OF MEN

Few if any autobiographies of famous men omit to pay a strong and touching tribute to the influence of a good mother. This of all other memories is one which can cause the tears of strong men to flow. Good men and men of evil life alike join in this chorus of praise, offering their contribution

praise, offering their contribution to the memory of the one to whom, after God, they owe their being.

The opinion of most theologians inclines to the belief that a majority of mankind are saved, and dwells particularly on children, women, and the poor. Long before the Christian Era the Wise man extelled the praises of the wellant tolled the praises of the valiant woman: "Who shall discover her woman: "Who shall discover her worth?" And this is especially true of the Christian mother.

Lacordaire, recalling the vivid impressions of his childhood, says suc-cintly: "My Mother, St. Michel and my new-born religious Faith stand out in my soul as the earliest, the most touching, the most lasting of memories." And he goes on to describe his recollections of this good woman, this "brave and valiant woman," about whose simple hearth breathed the ineffable charm of a small but modest and loving home circle. There was no super-fluity in this home, but severe simplicity, strict economy, an atmosphere of an age far removed from their own, and the sacredness which attached to the virtues of a widow who saw her four children around her already growing to manhood, and fostered a hope that she might behind her a generation of honorable and perhaps distinguished

The influence of this good mother was doubtless reflected in a thousand ways in her illustrious son. The sentiments of faith and piety which he bequeathed to the world were certainly imbibed from the sacred atmosphere of her loved presence who was the guardian of

his childhood.
St. Augustine, with streaming eyes, recalls the virtues of his excellent mother. Monica. and attributes to her powerful and insistent intercession, his conversion to a heroic Christian life. With the deep intuition of the Penitent, he realizes her desolation as she stands on the solitary shore, finding that her son has taken passage in the night lest her maternal exhorta-tions might deter him from new intellectual triumphs. In God's Providence the truth was hidden

of sacred joy.
St. Aloysius, writing to his mother from his novitiate, addresses her in terms of the most childlike and filial respect: "Most honored Lady, my Mother." And St. John Berchmans, reversing the order of his childhood, writes to his mother in her last agony: "Fight bravely, dear Mother!"

St. Francis de Sales, in his gentle St. Francis de Sales, in his gentle spiritual ministrations to the sad and sorrowing, gave much space in his letters to consoling afflicted mothers, especially such as had suffered the loss of a dear child. To them he writes inspired words of the exalted dignity which is theirs in giving to the Court of Heaven an ambassador who shall intercede for the loved ones left hehind, a page at the Throne of the Most High. Yet such was the charity of his heart that the good Bishop of Geneva did not rebuke the tears which fell for the departed. Rather which fell for the departed. Rather did he urge that such bereaved mothers should unite their tears with those of the Queen of Sorrows,

picture, departing at the bidding of a harsh step-father for a distant school—carried into the future one standing at a garden gate with her baby in her arms. Not a fold of her gown, not a ringlet of her hair but was enshrined in his memory henceforth and forever. Such she ever remained to him, as he last saw her on earth, and the picture served to make him a better man all his

The world is ever tender when gazes into a mother's heart. But it is reserved for the Catholic Church to consecrate this image of motherhood in the ideal woman, the Blessed Mother of Christ.

Once a year, when the ground is white with snow and the ever-greens alone retain the freshness of greens alone retain the Church "I'd like to see Marshal Foch," places before us the picture of this Holy Mother as she cradles her little Babe in her arms. All the world bows at her shrine at Christmas time, even though many forget

her all the rest of the year.

Mary is not alone the loving Mother; she is ever the sorrowing Mother. In the shadow of the giant Sphinx, where the idols of pagan temples lie buried in the sands, we see temples lie buried in the sands, we see her, a fugitive, guarding the slumbers of Christ. The puny figure of Napoleon on his horse, gazing upon the silent relic of a buried Age, is lost in the vision of this Mother and Child. The figure of the holiest and best of Mothers lives, ever green in hearts, when the historic pictures of so called great ones of earth have so-called great ones of earth have

so-called great ones of earth have faded away.
During the ssd years of the recent World War, the majestic figures of valiant mothers stood out in strong relief against the bloody horizon of battle fields. Mothers of the desolate heart, of the falling tear, but of the brave and submissive heart, they followed closely in the foot they followed closely in the foot-steps of the great Mother of God.

She performed no notable public acts; her book was the Cross of her Divine Son; her art was the art of loving Him well, her song the lamentations of the Prophets of old for a blind and obdurate world.-The

OUR BOYS AND GIRLS

THE ANNUNCIATION How pure, and frail, and white, The snowdrops shine! Gather a garland bright

For Mary's shrine For on this blessed day She knelt at prayer: When, lo! before her shone

An Angel fair. Hail Mary !" thus he cried, With reverent fear: She, with sweet wondering eyes, Marvelled to hear.

Be still, ye clouds of Heaven! Be silent, Earth And hear an Angel tell

Hail, Mary !" lo, it rings Through ages on; 'Hail, Mary!' it shall sound Till time is done.

'Hail, Mary!" infant lips Lisp it today;
'Hail, Mary!" with faint smile The dying say.

Hail, Mary !" many a heart Broken with grief In that angelic prayer Has found relief.

And many a lost soul. When turned at bay, With those triumphant words Has won the day.

-ADELAIDE A. PROCTER Providence the truth was niqued from her heart, for had she known that this journey was to end in glorious spiritual conquest, her tears would rather have been tears of sacred joy.

TRIBUTE TO A MOTHEM IT count my mother as one of the most precious gifts God gave me. The legacy which she gives to me is the heritage of an ideal woman. Her love answers my longing. I Her love answers my longing. I yield to her affection, for in doing so I am not deceived. Her trust in God reveals to me a faith which is like a star in darkness and uncertainty. Prayers from her lips urge me to carry on. The sovereignty of my soul is strengthened by her patience and guidance. On by her patience and guidance. On her bosom I find a refuge that nourishes me back to strength. Her words are measured in the depths

The season is on again for the old, old question: Father, is it wrong to go to a dance during Lent?

picturing the characteristics of the mothers of men. Many are the word-pictures which will endure as a little voice that has always kept word-pictures which will endure as a little voice that has always kept long /as the world which such men have left, faint images of something sacred to their own lives when perchance naught else was, held sacred.

The little hero of one such word-have a listle voice that has always kept it on the better way. And while they realize that they are not by that fact, in itself, committing sin, they will distinctly feel that they are not choosing the better part.

And to a disinterested spectator it is always sad to see a boy or a girl tampering with long cherished ideals of the years of innocence and piety.—The Echo.

A COMMON BOND

A Western paper relates a pathetic though interesting detail of the visit of Marshal Foch through that

As the train bearing Marshal Foch pulled out of Sedalia, Mo., a smallish boy, thirteen years old, crowded through the door of the private car. He escaped the eyes of sergeants, officers and a half dozen others, and edged up toward the rear observation parlor. The boy had been waiting all day to see the marshal.

As he reached the door, an officer

he said.
"I'm sorry, sonny, but—"
Then the gray-clad figure in the chair a few feet ahead turned and peered over his nose glasses. A command in French was given and the heavy was ushered in. the boy was ushered in.

The marshal extended his hand, and a greeting in French. The boy extended his hand timidly, twitchmarshal extended his hand, ing at his knickerb ckers with the

"I'm awful glad to meet you. I had a brother killed in France,"
There was a hasty translation by the interpreter. The gray eyes softened, an arm went about the boy's shoulders, squeezing the little form close to him, as a father would. The marshal of all the allied armies and the boy had one thing in common, for Foch, too, lost a son in the War. — Catholic

HEALTH AND PRAYER

The value of prayer as an adjuvant to health is discussed by Dr. James J. Walsh in the current Queen's Work. Dr. Walsh's book "Religion and Health" has brought into innumerable homes in this country its cheering message of the close association between health or wholeness of body and holiness or wholeness of soul. Physicians like Dr. Walsh now realize more than ever before how much an appropriate state of mind induced by prayer helps to recovery from disease. The habit of prayer instills confidence in God and enables the patient to face the future with less anxiety and solicity. future with less anxiety and solici-

In many diseases, like pneumonia, the attitude of a pati nt's mind is everything. "The man," says Dr. Walsh, "who can say heartily. 'Thy will be done' and who has succeeded in putting on a state of mind where it makes no difference what happens to him as long as the will of God is secondlished in him. will of God is accomplished in him, is in the best possible disposition to permit all functions to exercise without disturbance, and con-sequently is in the best physical condition to allow nature's energies to be used to the greatest advantage to overcome disease. It probably is not possible entirely to put aside all anxiety as to the future and the outcome of the affection from which one is laboring, but even to accomplish that to a noteworthy extent helps the physician in his efforts to cure more than anything else could, since it prevents brakes from being applied to the natural energies underlying the

definite tendency to recovery which exists in all diseases."

The strongest characters in the world have found a mighty refuge in recourse to prayer. The three outstanding figures in the late War from whom the world derived its greatest helps and learned its most important lessons were Pope Benedict XV., Cardinal Mercier, and Marshal Foch. All three have been men of prayer.

To those who think that prayer is out of fashion because the devolution of the second of the secon

velopment of science has obliterated its foundation through the doctrine of evolution and kindred fallacies, Dr. Walsh offers the reminder "that not a few of the men who have made our modern science, have been men who were not only not ashamed to pray, but had the habit of prayer. to pray, but had the habit of prayer. Take the modern science of electricity alone, Galvani and Volta, Ampere, Coulomb, Faraday, Oerstead, Ohm, Clerk Maxwell and Lord Kilvin, the men whose names are forever enshrined in the history of science, all of them were men of abiding faith and deep trust in prayer. Their work began before the nineteenth century but runs into the twentieth. The great contributors to the most recent of tributors to the most recent of sciences, archaeology, have been clergymen deeply intent on their religious duties as well as their scientific work. Such men as Abbe Breuil and Father Obermeyer, and which fell for the departed. Rather did he urge that such bereaved mothers should unite their tears with those of the Queen of Sorrows, mourning beside the tomb of her Son.

A youthful Martyr, writing to his mother when death awaited him on the morrow, extols her generosity in giving him freely to God's service: "My Mother! With your great, your burning love! All, all was for God, even the child whom you loved dearest!"

It would seem that the novelist's pen traced never so firmly as when side the tomb of the Code of

"Nowadays"

It is "SALADA" for breakfast, for dinner, for supper and five o'clock Tea the Con-



tinent wide

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Through many thousands of years Nature has developed the digestive tract of man. The digestive organs are designed to take care of the foods upon which man has subsisted from the beginning, and not for man-made foods. Early man's food had its natural share of tough, fibrous substance, such as you find on the outer coverings of the wheat berry. Nature utilizes this "roughage" for the prevention of Constipation, if you permit her to do so.

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Just a few decades ago a wonderful new snow white flour was invented in Hungary and the fad has remained to this day—at what a cost of ills innumerable! The removal of the overcoats of the wheat berry by the milling of white flour, leaves starch in too large proportion, which clogs in the digestive tract, causing fermentation. Stomach troubles ensue and give rise to attendant disorders. Then design are received to for well of the control of the cont

milling of white flour, leaves starch in too large proportion, which clogs in the digestive tract, causing fermentation. Stomach troubles ensue and give rise to attendant disorders. Then drugs are resorted to for relief. What folly to try to improve upon Nature!

Is it not good common sense to follow Nature's guidance? WHOLE GRAIN WHEAT is a wonderful food, which has become popular in the United States. It is now manufactured and sold in Canada. It is wheat—nothing more, nothing less—cooked by a special patented process which preserves every one of the natural elements of the wheat berry.

Vitamines are compounds absolutely essential in food for health and growth. The lack of vitamines causes deficiency diseases. Ordinary cooking processes too often destroy these precious vitamines. Not so in WHOLE GRAIN WHEAT. Not only are these vital elements retained but all of the sixteen mineral elements in their balanced proportion, which makes WHOLE GRAIN WHEAT the most complete food known.

WHOLE GRAIN WHEAT is a food so perfectly balanced by Nature that it is sufficient alone, when combined with whole milk to completely nourish the body.

nourish the body.

WHOLE GRAIN WHEAT is not only a sure preventative of indigestion and a reliever of constipation when used steadily, but it is a delightful food,

Our Guarantee 'We challenge any man or woman, well or sick, to use WHOLE definite and distinct all around physical and mental improvement. We go further and contract to return the price paid for the case without argument if after using the article twice a day for thirty days, the user has the slightest doubt of his or her physical and mental improvement."
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The Mariannhill Foreign Missions, with 37 Churches, 77 Chapeis and 138 Schools, teaching 8,000 native children, are striving to save souls among the millions of pagans of South Africa. Since the beginning of the World War, which literally cut them off from the contributions of the European countries, the funds for the work have been exhausted. Without immediate help from Catholic Charity, the Missions must perish.

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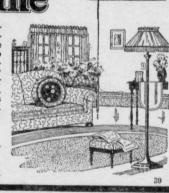
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nath Forcupine. Der tiny corner ofuncion Full address sy in Suchury. Toronto, and I does be exemplify his po

FATHER FRASER'S CHINA MISSION FUND

pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine menths for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already thirty five students, and already tharty five students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily. them daily.
A Burse of \$5,000 will support a

student in perpetuity. Heip to and always full of His divine wisdom. Gratefully yours in Jesus and

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OBITUARY

MRS. NORA GLEESON

After an illness of two weeks following an attack of pneumonia, Nora Glavin, widow of the late John Gleeson, passed away peace-fully at St. Joseph's Hospital, London, on Saturday, March 4th, aged eighty-five years.

Deceased was a daughter of John Glavin, one of the earliest pioneers of Biddulph Tp. After her marriage in 1865 she resided near Parkhill where her husband died eighteen years ago. Mrs. Gleeson was well in the locality where she spent the early part of her life and was known for her cheerful and kindly disposition. She retired last year to Mount Hope, and her residence there, surrounded by the good Sisters of St. Joseph, has been a continued preparation for a happy death. Upon being taken ill she was removed to St. Joseph's Hospital where the last rites of the Church were administered by Rev. Father Valentin, hospital chaplain. She leaves to mourn her loss a sister, Mrs. P. J. Carey, Goderich, and two brothers, Patrick of Mt. Carmel, and Edward, who resides been a continued preparation for a happy death. Upon being taken ill she was removed to St. Joseph's Carmel, and Edward, who resides on the old homestead. Mother M. of St. Magdalen, of Toronto, is a niece and Frater Raphael Glavin, C. S. S. R., of Esopus, N. Y., a perhew.

The funeral was held on Tuesday, March 7th, from the home of her niece, Mrs. Burke. The Requiem Mass was celebrated by Father Tierney at St. Michael's Church after which interment took place in St. Peter's Cemetery, Riddulph May her soul rest in place in St. Peters Centers, Biddulph. May her soul rest in

MRS. MARIA SHEA

MRS. MARIA SHEA

There passed away suddenly on Monday last (March 6th,) at 2.30 p. m.; at Sudbury, Mrs. Maria Shea, relict of the late Michael Shea of Pembroke. The deceased lady had apparently been in good health up to the time of her death. She was called in fact with most startling suddeness, while walking from her home to visit with her daughter-in-law, Mrs. Michael J. Shea. Heart failure was pronounced the cause of her death.

resident of Pembroke where her husband, once a prominent merchant of that town, died nearly sixteen years ago. She had five children all of whom are left to mourn the sad loss which they have sustained in the passing away of a so kind and loving mother. They are: — Mrs. J. D. O'Brien of Toronto; Miss Flossie, Sudbury; Annie (sister Mary Eleanor of the Community of St. Joseph) Port Arthur; Michael J., a prominent business man of Sudbury and John of South Porcupine.

The deceased had a large circle of the standard, the stealing of another man's wife any more than the war can justify the stealing of another man's wife any more than the standard, the stealing of another man's wife any more than samily heirlooms?

Mr. Galsworthy condemns the whole of religion as superstition with the exception of its "beautiful expression of exalted feeling," which is its "uplifting" part. He talks of salvation as "being commercialized;" says that "the only way in which each one can say "Retro Satana" is to leave his or her tiny corner of the world a little more dignified, a little more love.

Peterborough, who learned with great of his dream-children lives up to sorrow of her sudden demise. She this ideal? sorrow of her sudden demise. She was a woman of exemplary characwas a woman of exemplary character and during her three score years attended to all her religious duties with splendid devotion. Also taking advantage of the priceless privilege afforded to her and all fellow-Catholics, she was a regular attendant at Mass throughout the week. If proof were needed of her own true Christian conception of which not only she, but those about her, paid in blood and tears, in some cases unto death. duties with splendid devotion. Also taking advantage of the priceless privilege afforded to her and all fellow-Catholics, she was a regular attendant at Mass throughout the week. If proof were needed of her own true Christian conception of the August Sacrifice, surely it could be found in her oft-repeated words: "It's only the Mass that matters." Charitable she was, throughout her life, with a pleasant word for everyone and a kindly smile for all. She was particularly devoted to those nearest and dearest, and ever a loving and affectionate mother in the care and careful upbringing of her children. While the family of sons and daughters suffer in their bereavement, all are truly reconbereavement, all are truly reconciled to the blessed will of Him whose ways at times seem strange and even hard, but which are ever

The funeral, attended by all the members of the family and many members of the family and many friends and acquaintances, took place from the residence of her son, 265 Larch St., Sudbury, at 9 o'clock on Thursday morning last to St. Joseph's Church, where Solemn Requiem High Mass was sung by Rev. Father J. R. Horne. From the church the remains were horne to church the remains were borne to the Roman Catholic cemetery, Sudbury, for burial.

C. C. S. M. C.

The above is the title of a remarkable and startling Drama of three acts. It has enjoyed three years of unparalleled success in U. S. and is now known in over five hundred

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Catholic Principles.
Act 1.—A Conference of ten Institutions on December 3, 1921, from which arose The Canadian Catholic Students' Mission Crusade whose object is to aid the heroic Missionaries to plant our Faith at Home and abroad by taking an active interest in their unselfish toiling for souls. To become educated to their needs and assist them

by Prayer and resources. Act 2.-A struggling executive now representing twelve Units striving to interest the students of every Institution from the rocky shores of Labrador to the tumpled down hills of British Columbia. Have you a Mission Unit in your school? Is your College or School going to be represented at the big

Convention this summer?
Act 8.—The climax when every Institution in this Dominion will have a zealous and enthusiastic Mission Unit—when the heart of the poor Missionary will be happy—when Catholicism, the Faith of Our Fathers will forever hold the day. Will your school be numbered among the pioneers in this work or when the flag of victory is raised will your colors be among the

vocation of every Catholic Student. To limit our attention and not to behold the vast harvest fields of all the earth, ripe for the reaping, is to be wanting in the true sense of Catholicity."

THE LIMITATIONS OF JOHN GALSWORTHY

May Bateman, in the March Catholic World It is said that every man and woman has his blind-spot. Honesty There passed away suddenly on Monday last (March 6th.) at 2.30 p. m.; at Sudbury, Mrs. Maria Shea, relict of the late Michael Shea of Pembroke. The deceased lady had apparently been in good health up to the time of her death. She was called in fact with most startling suddeness, while walking from her home to visit with her daughter-in-law, Mrs. Michael J. Shea. Heart failure was pronounced the cause of her death.

Mrs. Shea was in her sixty-fifth year and resided in Sudbury since last fall, with her daughter, Miss Flossie Shea. She was a life-long resident of Pembroke where her husband, once a prominent merchant of that town, died nearly sixtem years ago. She had five sixtem works wife any more than substituted that the dignity of human has his blind-spot. Honesty in marriage certainly appears to be the blind-spot of the modern novelist. The possibility of applying the rudiments of common honor and good fellowship to its relations for the most part escape him. He term widely, says, as Mr. Galsworthy himself says, that he means worthy himself says, that he means of the cause of her death.

Mrs. Shea was in her sixty-fifth year and resided in Sudbury since last fall, with her daughter, Miss Flossie Shea. She was a life-long resident of Pembroke where her husband, once a prominent merchant of the modern and good fellowship to its relations for the most part escape him. He term widely, says, as Mr. Galsworthy himself says, that he means done in the distribution of the modern and good fellowship to its relations for the most part escape him. He term widely, says, as Mr. Galsworthy himself says, that he means done in the substitution of the modern and good fellowship to its relations for the most part escape him. He term widely, says, as Mr. Galsworthy himself says, that he means done in the substitution of the modern and good fellowship to its relations for the most part escape him. He term widely, says, as Mr. Galsworthy himself says, that he means done in the substitution of the most part escape him. He term wide

of South Porcupine.

The deceased had a large circle of friends throughout the Ottawa Valley, in Sudbury, Toronto and Toronto

some cases unto death.
Without vision the people perish.
The vision which endures, is one
Mr. Galsworthy, for all his deepening love of beauty, still lacks power

Not yet has John Galsworthy found that high and austere beauty at whose fount he could quaff full satisfaction. But the sincerity of his art, at its best in such dramas as The Silver Box, Strife and The Mob, may yet point to its way.

GENEROUS BEQUESTS TO CATHOLIC OBJECTS

Marquette University is expected to be the beneficiary of between \$200,000 and \$800,00 as a result of the disposition of the estate of the late Mrs. Harriet L. Cramer, for many years proprietor of The Evening Wisconsin, a Milwaukee daily newer

daily paper.
Mrs. Cramer's estate is said to be valued at \$800,000. A sum of \$100,-000 has been given outright to Marquette and other bequests include \$35,000 to the Gesu Church for the erection of a high altar in memory of the Rev. Stanislaus P. Lalumiere, S. J.; \$20,000 to Archbishop Messmer for the care of orphaned children of Belgian, French, Italian and Polish soldiers; French, Italian and Polish soldiers; \$5,000 to St. Francis' Seminary; \$5,000 to St. John's Institute for deaf mutes; \$10,000 to the House of the Good Shepherd; \$2,000 to St. Aemilian's Orphanage: \$2,000 to the Little Sisters' of the Poor; \$2,000 to the Rev. John A. Reidl, professor of St. Francis' Sem-inary and \$2,000 to the Rev. Paul inary and \$2,000 to the Rev. Paul Schaffel, a godson. After all other beneficiaries are

paid, the residuum of the estate, estimated at over \$200,000, will go to Marquette University.

GOOD ADVICE TO WOMEN'S LEAGUE

Declaring that conversation is a lost art and should be revived by Catholic women through the influence of their organizations, the Rey. William Ryan, S. J., delivered an impressive address to the members of the East St. Louis Junior Cath- soul rest in peace. olic League in the Community House, St. Louis.

"Revive in your league," said Father Ryan, "the lost art of conversation. Learn to express yourselves in good English. Poverty of ideas may be forgiven, but not inability to speak a few sentences correctly. Do not employ the trite

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slang expressions that one hears everywhere, like 'I'll tell the world,' 'I'll say it is,' and others of that

wind.

"Seventy-five per cent. of our young women depend entirely too much upon sympathy. Their demand for it causes them to become like drunkards who wish them drink a leave the demand sink. and to have standards that remain your own, regardless of the critics of the world. Eliminate gossipers from your organization and have an educational program.

IN MEMORIAM

McSloy.—In loving memory of Leo McSloy, who died Feb. 6th, 1920, and Thomas McSloy who died March 11th, 1921. Eternal rest grant them, O Lord, and let grant them, O Lord, and perpetual light shine upon them.

DIED

Boland.—At Edmonton, Alberta, on March 2nd, James Boland, formerly of Campbellford, Ont. May his soul rest in peace.

SHORTELL.-At Colgan, Ont., on March 11, 1922, Mr. Robert Shortell, aged seventy-eight years. May his soul rest in peace.

SHEA.—In Sudbury, Ontario, on Monday, March 6th, at two-thirty p. m., Maria Shea formerly of Pembroke) relict of the late Michael Shea, in her sixty-fifth year. May her

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

It is a sign of wisdom to be willing to receive instruction; the most intelligent sometimes stand in need

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In preparing your Income Tax Return you will find this bookletinvaluable. It gives a clear explanation of every item which the Government

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HOW TO SOLVE IT

Each figure represents a letter. The number in each square indicates the position of that letter in the alphabet. For instance "A" would be represented by the figure 1, because it is the first letter of the alphabet. "B' would be indicated by the figure 2, because it is the second letter of the alphabet. "B' would be indicated by the figure 2, because it is the second letter of the alphabet. "B' would be indicated by the figure 3, and so on. Look at the figure 20 in the first square. It represents "T' because "T' is the twentieth letter of the alphabet by the figure and the first square. It represents mind the proper rotation, so as to spell out the three words called for. It is not an east endem in their proper rotation, so as to spell out the three words called for. It is not an east puzzle, but the words called for. It is not an east with the real Casoline Driven Motor Car, or one of the other fine prizes.

Copy your answer and iligence it can be done and if you can solve it correctly, you may defend the fine prizes. Copy your answer count in the final awarding of prizes, if more than one is correct. Put your name and address in the uppeo right hand corner of the paper. If you write a letter or wish to send anything else besides the answer to the puzzle put it upon a separate sheet of paper. We will write to you the first paper. We will write to you the firs

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