

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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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 regarding the interesting event. M. Serop B. Seropian, having beforehand arranged an appointment with Messrs. Griffith and Collins, proceeded in state from the headquarters of the Persian Consulate to 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 astrakhan fez and carried a curved Eastern scimitar, with highly decorated hilt and 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 represented the Imperial Master and in 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 Parliament the thanks of the Irish people for their kind congratulations. 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 manner the interest and sympathy with which the Irish struggle for independence 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 traveller in a very remote part of the mountains of Persia was pined with questions by the mountaineers as to whether Terence McSwiney would win out and live—the English Government would do him to death.

MRS. SKEFFINGTON AND WOMAN SUFFRAGE

Reference to the passing of compromises 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. The 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, is a 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 what ever 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. He asked them instead, to submit a memorandum on the question. Mr. Griffith surely showed himself—diplomatic—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 the last word in the matter. She 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 the past.

IRISH CENTENARIANS

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 grandchildren 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 enthusiasm, resignedly accepting it. The comment 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 such by the Irish people through their representatives in Dail Eireann. It is not a final settlement of Ireland's claims, and gives rise to no 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 mistakes. 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 independence as that enjoyed by England herself. Again, she was not offered all that she merited on account of the great sacrifices made to win liberty and freedom. It was asked: Should they accept the offer of the draft treaty? They knew how the representatives of the Irish nation had been forced, with a pistol at their heads—in quality, at the head of the Irish nation—to sign. It was for us to leave to the Irish people themselves to decide the matter as to the draft treaty."

"SHALL MINE EYES BEHOLD THY GLORY"

One of the old-time Dublin Parliamentarians, 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 he writes his impressions in the Dublin papers. He says it was a sight, which in Parnell's day, they hardly dared hope to see. In his enthusiasm he quotes the most beautiful poem that the beloved Fanny Parnell ever wrote.

Shall mine eyes behold thy glory, O my country?

Shall mine eyes behold thy glory? Or shall the darkness close around them 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 That have known but to bewail thee?

Ah! the tramp of feet victorious! I should hear them 'Mid the shamrocks and the mosses, And my heart should toss within the shroud and quiver, As a captive dreamer tosses.

I should turn and rend the cere-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 procession, Let me chant with you her story; Then contented I shall go back to the shamrocks, Now mine eyes have seen her glory."

This truly beautiful and touching poem of Fanny Parnell, and many 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 prominent 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 Provinces.

It is a plain historical fact that the Protestant minority of Quebec, through its recognized leaders, was far more insistent upon the protection 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 protection of minority rights, while there might not have been recognized denominational schools in either Quebec or Ontario, there would assuredly not have been any Dominion of Canada.

HOW IT HAS WORKED OUT IN QUEBEC

How have the provisions of the British North America Act regarding the educational rights of Protestants in Quebec been observed by the Catholic majority? Has the Fact been kept? Has the Treaty been observed? It is but the simple truth to say that the Protestants of Quebec have been treated not only with justice but with generosity. They enjoy practical independence in the control of their own educational destiny. They have their own primary, secondary and normal schools. 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 situation complained of. More recently still the Quebec Legislature, when making a grant of a hundred and ninety thousand dollars to the Catholic Colleges of that Province, voted forty thousand dollars to the Protestant Committee for Protestant higher education. This sum is much greater than could have been expected 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 summarize a few of the grievances under which Separate schools labor, and which have forced Separate school supporters to ask the Government and the Legislature of this Province to give consideration to their claims.

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 discussion 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 evils of such duplication and the dangers of such educational segregation. 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 it 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 1909, 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 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 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 solution 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 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."

And again:

"Although not so in name the larger Continuation schools, especially those in Grade A, are to 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 related 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 courses and examinations: Fifth Form Subjects: Reading, Geography, Grammar, Composition, Arithmetic, Literature, History, Algebra, 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 continuation 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 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 of secondary education should be ranked as a 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 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 quarter."

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 Constitution 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? 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 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 table?

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 the very smallest fraction are Catholics. On the other hand we have almost six thousand Catholic pupils in our recognized and unrecognized Catholic secondary 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 the Peterborough area 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 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 Catholic 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 taxes almost one thousand dollars for each one of those eighty-four pupils.

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 anywhere 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 systems.

Another consideration not lightly to be disregarded is the fact that if Catholics were in the full enjoyment 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 our local Separate schools. Our teachers, who are to so great an extent members of religious communities, 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 which explain the situation. In the first place we hold very firmly by the principle that religion should accompany secular instruction 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 property and the taxes of Separate school supporters are involved in the outlay; but no Separate school supporter can cast 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. Would the workers who are listening to me be satisfied to have one of their number appointed to the 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 offensive 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 Secondary schools for their advanced education, lies in the fact that only a relatively small percentage of the pupils of the Provincial 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 own institutions of secondary education, a much larger number of those who pass the Entrance Examination continue their advanced work, and we are able to bring a large percentage of them to matriculation, to Entrance to Normal, to the very door that opens for them upon one of the learned professions. The neighbouring City of Peterborough will illustrate the meaning. Before the Catholic High school was established in that City the 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 Institute. 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 Holiness has 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 Reviews," of which Sir Philip Gibbs, the war correspondent, 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 it.

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 Stambulovskiy, 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 cent. 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 the Executive Committee of the 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 thirty-four English soldiers and three English members of the constabulary force, all stationed in the city of Dublin. Most Rev. Dr. Hallinan administered the Sacrament of 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, Mlle. 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 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...

I thought my poor mother sweet and good, but blind, blind to the beautiful life that was before her child...

She stopped and wailed a little between her hands; then went on:

"Ah, how happy I was! The dear old town, with its narrow, deep-coloured streets, with their long shadows and waves of light; the soft blue atmosphere lying all round 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...

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...

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...

"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...

"Shall I fetch the coffee now?" asked Fancha, beginning to feel half afraid again; and, removing herself gently from the signora's straining embrace, she fitted down stairs and up again with the beverage, which always acted like a charm upon Mamzelle in her moments of excitement.

"Yes, 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 Fancha, nestled beside her, watched their magic effect as they passed lightly here and there over the canvas.

"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 song."

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

"Many people will tell it to you," said Mamzelle. "You have a wonderful gift which one day he turned to some glorious account. I feel that it will be so, though I do not as yet know how. Much study and perseverance, and peculiar opportunities for instruction will be needed; but there is something 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 do not care. All that I lost you will find, all that I missed will be flung right across your path, and with your health, your unconsciousness, your simplicity and lack of ambition, qualities which I had not, but which give freedom, with these you will conquer where I have failed."

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

"Mamzelle," she said, softly, "I 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?" thought Mamzelle, impatiently. "How I wish she could put him out of her mind! Some coarse country lout, 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 her 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, lofty, 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 protegee's hands more potent than the duster or the sweeping-brush.

"You see 'tis not as if they had been her own flesh and blood," said 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 them."

"They might have written her a 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 Fancha'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. She bought books which she thought useful for her to read, such as 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 Fancha's music lessons rapidly progressed.

All these projects of Mamzelle's were not carried out without serious remonstrances from Mrs. Wynch. She was fond of her little lodger, who had always been kind and helpful 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 signora, the good woman thought she was bound to interfere to prevent the destruction of the child.

"I know you're far cleverer and more learned than I am," she said. "I'm sure I could not more 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 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 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 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?" asked Mamzelle, trying to evade the difficulty. "Do you not find her industrious and obedient? You allow her to have holidays, and why need you care how they are spent?"

"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 be ruined by having stuff put in her head. There you are always drawing and painting her pretty face, enough to turn her brain. And what with singing, and playing, and reading, I'm sure I 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!"

"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 maid-servant?"

"Fiddestick!" cried Mrs. Wynch. "Who ever heard of a girl in her station in life with a destiny? She has got to get her bread."

"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 out. You said just now that in matters of art you would allow me to judge, and this is a matter of art."

"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 shine in, I wonder, and will you be able to keep her as a lady all the time?"

"I know I am taking a responsibility upon me," said the signora, in great agitation; "but if all foresee comes to pass she will be able to do much more than keep herself. She will be more than a lady."

"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 am, blurring out my thoughts like that!" she said to herself. "We were getting along so well; but we began 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 I caution for the future repair what I have undone?"

Mrs. Wynch also communed with herself over the cause of disagreement between her and her little lodger. "It's wonderful," she mused, sitting in her easy chair at her fireside, "low like mad folks clever people do sometimes be! To think of all that Mamzelle can do, and has her wits about her besides, and is punctual with her rent; and then to hear her talking about a little charity girl being a 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 since then I loved her. But 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 are Italians; you may know it by their outlandish names in the newspapers. I do think Mamzelle's English mother might have put a little 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, singing and painting people that went before her on her father's side, all of them were bound to have a hand in her too."

Here Fancha appearing in the doorway with her tea-tray, Mrs. Wynch sat bolt upright and surveyed her young foundling with critical eyes. "Don't tell me," she thought, "that the girl is made for anything but what she is about. She is born to be a neat little maid, as anybody can see. How nicely she puts on her little apron, and what a pretty way she has of carrying a tray. That will do, my dear. Stop a minute, Fan, and speak to me. Mamzelle is very kind, but don't let her put it in your head to want to be a play-acting girl in a crowd."

"Oh, no, ma'am," said Fan, brightly; "it was the gipsies that did that. Mamzelle teaches me to 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 scapgrace is thinking about her or her songs. But it is a right feeling in the girl, and will do to keep her safe while it lasts."

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 he kept for the dead of night, when no chance could break the spell that enthralled him. More sober books were reserved for the corner of the little dusty shop, where they were promptly laid aside when a customer appeared.

As soon as he received the first instalment of his salary he set about following the policeman's advice, and began his visits to the play.

"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 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. 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. 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 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 she 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 singing, no anything, to rouse up 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. That'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 passed 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 its wild-hunter-like troop of lights and shadows had passed, and offered him no suggestion as to the fate of Fan. The child's pathetic voice rose on his ear singing the song of the sea; the gulls soared and winged their white wings towards 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 advice of one so well informed on all the ways and fashions, merits and classes of the public amusements of London.

One evening a rare opportunity occurred. Mr. Must was out and his daughter was at home. Kevin 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 white curtains of the sun, and the lively girl cast frequent disdainful glances at the companion's book, showing her impatient desire for a little conversation. Kevin felt that if he ever meant to enlist Bessie's sympathies and engage her help now was the moment to make the attempt.

"Miss Bessie," he began, "there is something I am longing to say to you. Your good nature makes me hope that you will listen to me with patience."

"I 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 it, that stiffness of manner was the result. Miss Bessie opened her blue 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 supplications for Fancha's aid. Mr. Must's pretty daughter had been accustomed to the admiration of a succession 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 that she should have to put him 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 me with your advice."

Bessie started, let her bonnet fall, and picked it up with a sense of disappointment that would 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,

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, smiling.

"My, how interested I am getting! 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 girl—"

"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 Mills.

"I suppose you want to go to Mass again," Fortescue responded with a sneer.

"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 and business then I have no further use for you," said Fortescue, slamming the door as he walked into his inner office.

He was a successful business man and had built up the Hampden Woolen Mills through his own efforts. He bulked large physically and wore his iron-gray moustache closely clipped. His complexion was florid and set off to good advantage wonderfully clear grey-blue eyes. He was not only successful, he looked it. One unconsciously 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 did not relish the situation. Why should Fortescue talk like that, he kept asking himself, but he could find no consolation.

One thing was certain: he must not offend Fortescue, for he was the largest employer in Hampden and paid the highest wages. He therefore resolved to get to the office as early as possible.

His supper over, he went to confession, and retired early. He attended the half-past six Mass the following morning and received holy Communion with a devout prayer on his lips that his difficulties with Fortescue might be resolved as quickly as possible.

"And I know you will help me, O Lord," he prayed, "for you have said we have only to ask and we shall receive."

After a hurried breakfast Paul went to the office, arriving twenty minutes late. He was met by Fortescue, who asked him into his private office.

"Paul," he began, "I like your work and am anxious to retain you in my employ, but there is a limit 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 reason—"

"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 with me."

"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 it?"

"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.

"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 inconvenience."

"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 innocent 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 situation like this?" and he closed his eyes until they formed a narrow slit.

"I'd pray for relief, sir," answered Paul. "It may seem 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 handicap those who are not Catholics?" 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 irresistible," said Fortescue, "and I really wish I could believe like that. Think what it means to my reputation and credit if I cannot pay my bills. I've always discounted them, and yet I am 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 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 night, pondering the thought his clerk had left with him. It especially appealed to him that Paul had not become mushy about the thing, for he hated mushiness. He was 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 his four-year old boy who had come to him with a trifling trouble. Between them, they drafted a chatty letter to Santa Claus and 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 sounded.

"This is the First National Bank," a voice volunteered; "Mr. Jennings, the president, would like to see you. Can you come right over?"

It came to me a half-hour ago," began Jennings, "that possibly we may have been too severe on you in turning down your application for fifty thousand. You know how strict we must be and how we are often forced to turn down our best 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 money to your account this morning, but in the meantime I want to ask your pardon for any seeming hesitancy on our part in accommodating you."

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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 concerned. Usually some extension of the powers of self-government is asked; or legislative sanction for doing something considered in the best interest of the city that asks for it.

In 1891 it was considered in the interest of the City of Toronto as well as of the owners of the Toronto Street Railway to substitute electricity as the motive power for the horses that had hitherto been used. This required a new agreement between the city and the Street Railway owners; and this agreement came before the Legislature as a Toronto City Bill.

Now, although the chief owner of the Toronto Street Railway was a Catholic, there was in the new charter a clause stipulating that all the taxes for school purposes on Street Railway property should be paid to the Public schools. The law empowering boards of directors to divide corporation taxes between Public and Separate schools was thus rendered nugatory so far as the Toronto Street Railway was concerned. As in all such companies the stock changed hands through sale and purchase; but down to the very end of the thirty year period for which the franchise ran a very considerable proportion of it was held by Catholics. In these thirty years a vast amount of taxes that morally and legally belonged to Separate schools was by the Toronto City Bill of thirty years ago legally diverted to the Public schools.

Had the Toronto City Council of that time insisted on a pro rata division of the taxes according to school attendance, assessment or population they would have asserted the equitable principle that Catholics are now contending for. But they went much further and practically held up the Catholics concerned, forcing them to sacrifice their legal rights in the matter of school taxes to their business interests.

But, the parties concerned being agreed, and the Legislature looking on the matter as concerning only the City of Toronto, this City Bill was enacted into law. There is now before the Legislature another City Bill. Ottawa has a Bill before the House in which there is a clause empowering the municipality to apportion the taxes on public service corporations between the Public and Separate schools on a basis assessment.

We are informed that every single member of the Ottawa City Council voted for this measure of justice to Separate schools. It is a matter concerning exclusively the City of Ottawa. It will be interesting to 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 and allow those who have a right to speak for the City of Ottawa to have their own way in a matter that concerns the City of Ottawa alone? Or will the Ontario Legislature, no member of which interfered when the Toronto City Bill proposed to take from Toronto Separate schools the taxes to which they were legally entitled, now interfere to prevent Ottawa Separate schools from enjoying the measure of justice which the Ottawa City Council

unanimously asks to be allowed to concede them.

The Toronto Bill deprived Catholics of all liberty of choice in the matter and compelled them to pay all their taxes to Public schools; and this rigid arrangement held for thirty years.

The Ottawa Bill merely empowers the representatives of the people in Ottawa to divide the taxes on public service corporations between the Public and Separate schools. If the powers sought are conferred the bylaw so dividing these taxes may be rescinded by any future Council that may desire to do so.

The powers sought in the Ottawa City Bill are far and away less drastic than those obtained through the enactment of the Toronto City Bill of thirty-one years ago.

But—and we fear that "But" should be printed in capitals—the Toronto Bill proposed peremptorily to take something away from Separate schools, while the Ottawa Bill asks that the Council of the Capital city be allowed to give 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 on the subject of corporation taxes, which the Journal in its report puts in inverted commas:

"Having had my attention called to the circumstances under which protection of minorities in matters of education was incorporated into the B. N. A. Act, particularly the desire to protect the Protestant minority in Lower Canada, and the further fact that in Quebec the Corporation tax for school purposes is equitably distributed between Roman Catholic and Protestant schools on the basis of the number of children between the age of five and sixteen, attending the State schools, I am of opinion that in equity and good conscience and in the interest of good feeling and harmony between the two races and religions in Canada, that the method of distributing such corporation school tax which obtains in the Province of Quebec should be adopted and followed in Ontario."

The Ottawa City Bill by no means goes so far as this; but it is a generous gesture and a step in the right direction. We invite our Ontario readers to note carefully those members of the Legislature who may think it part of their public duty to thwart this effort of the Ottawa Council to act "in equity and good conscience and in the interest of good feeling and harmony between the two races and religions in Canada."

THE IRISH-FREE STATE

Irishmen abroad and the children of Irishmen to the third and fourth generation, whose heartstrings are bound to Ireland as no other motherland binds to herself the loving allegiance of her children, are keenly, poignantly, interested in the prospects of acceptance or rejection by the Irish people of the measure of independence guaranteed by the Anglo-Irish Treaty. Canadian lovers of Ireland above all are intensely interested, for Canadians understand the full scope and extent of the victory that in this Treaty has crowned the long struggle for Irish freedom. Friendship and good-will must inform the relations between the British and the Irish peoples, or these relations must continue to be envenomed by hatred, distrust, and active hostility. In this latter condition the republican form of government would not be a safeguard of Irish independence but its greatest menace. Under the Treaty the unity of Ireland is possible and ultimately certain; to reject the Treaty is to sacrifice the prospect of Irish unity and to abandon the only road that can lead to complete independence with the good will of Britain and the world.

Our readers will therefore be keenly interested in knowing that in their Lenten pastorals the Bishops of Ireland have come out strongly for peace and unity amongst the people in the acceptance and exercise of the great powers the Treaty places in their hands to shape Irish national life and guide Irish national destinies.

"We hail today," writes the Bishop of Cloyne, "our own Government vested with full authority to legislate in all departments of

State for the welfare of the people, untrammelled by any outside interference."

"Let us be loyal to the Government of the country," writes the Most Rev. Dr. Hoare, "and drive away violence, intrigue, secret societies, hatred, slander, and uncharitableness. Otherwise we shall let slip out of our hands the blessings of freedom and give new strength to our enemies."

But significant above all is the pronouncement of the Most Rev. Dr. Fogarty, the fearless champion of the Irish soldiers of freedom in the darkest days of the heroic struggle when the novel methods of the new warfare were so confusing to moralists; when to stand by the fighting men called for such clearness of intellectual vision, so high an order of moral courage that their combination in the great Irish bishop one is forced to believe was providential.

"Twelve months ago," declares His Lordship of Killaloe, "Ireland suffered under a tyranny which is now hateful as well as horrible to recall. A merciless campaign of incendiarism and murder expressly designed to terrify the people and break their national spirit was in ruthless operation through the country. Day and night were made hideous by the roll of military lorries on their destructive prow. 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 towns, villages, and homesteads given to the flames; of fairs and markets suppressed, industries destroyed, and roads impassable. Religion itself was not spared. The graves of Father Griffin and Canon Magner will remain as sombre monuments of that raging fiendism."

"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 into their hearts by the Holy Spirit of God can, in my opinion, adequately account for it."

"But now what a change! how sudden, how striking, how vast, and, I will add, how providential! For it is a coincidence not to be passed over lightly that the Treaty to these horrors was declared on the Feast of Blessed Oliver Plunket, and the Treaty signed within the Novena of the Immaculate Conception of the Blessed Virgin, to whom the people in their anguish consistently turned with unbroken confidence in her heavenly aid."

"And how striking the victory has been! The Terror is gone, and with it the foreign Power that held our country in destructive grip for seven hundred years. It is gone; and, let us hope, gone for ever. Even though we have not achieved all that we should wish to reach we have established this supreme thing at all events—Ireland is now the sovereign mistress of her own life. The rusty chains of bondage are scrapped for ever—unless indeed by our own folly we put them on again. True it is that the Northern difficulty is still unsettled. Time will cure that difficulty also. The desire for union, north and south of the Boyne is growing too fast to be long denied."

We sometimes hear the specious and shallow argument implied in the flippant assertion: "No one ever died for a 'Free State' or Dominion Status." As a matter of historic fact thousands have gladly given their lives in the hope of a smaller measure of freedom than that guaranteed by the Treaty and 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 Sarsfield never aspired to, has under God's Providence been achieved for us."

"Hugh O'Neill after the Battle of the Yellow Ford, when he had beaten the English all over the place and was free to march with his armies unopposed from one end of Ireland to the other, when he came to make peace only asked that the Judges and officials and half the soldiers should be of Irish birth."

"He did not ask for control of the judiciary or the army, much less that the English forces should evacuate the country. Such a contingency he deemed impossible."

"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 independence constitutes the soul and substance of a free people. The nation that has her hand on this central lever of national life can mould herself to what she wills."

The clearness of vision, the unflinching sound judgment and the unquestionable moral courage that always characterized the intrepid Bishop of Killaloe throughout the dark and doubtful days of the unequal struggle are all manifest in the courageous counsel and unequivocal warning he now gives to his people:

"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 of danger are now divided, and, to the general dismay, divided on points which in their original form at least did not seem to differ very substantially. It would appear to be a question of one form of association with the British Empire as against another. There are some dissatisfied because Ireland under the Treaty is even nominally within the British Empire like South Africa."

"Their ardent aspirations deserve respect. But an attempt to realise them will mean another 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 the people are sick and tired of 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 Ireland as the surest way to the attainment of all rights."

"It is but cruel and crude patriotism to rob them of this opportunity, 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 people to give their momentous decision, that the Irish people will lose the substance of freedom by grasping at the shadow of an Irish Republic or the not less shadowy but more vague "external association" with the British Empire.

MOVIETTIS

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 names. Old fogies and back numbers we are, and always shall be, to people who think, in a sense quite different from that of the poet, that "whatever is right."

The most thankless and unpopular thing a man can do is to offer any opposition to a popular craze. But popularity is no part of the reward of Catholic writers anyhow; and as for thanks, they are seldom given in this ungrateful world that a man who has worked to do had better just do it and leave it to time and events to show that he knew what he was about, and was right. To paraphrase Lincoln, it is better to be right than to be President or to be anything else that a man can be without being right.

On the question of the most general of all the latter-day crazes, the Catholic press is, and has been all the time, splendidly right. I have called the moving picture the most general of all latter-day crazes; but indeed one may say that it is the most general of all crazes, of all times up to the present. I do not think of anything ever offered to mankind as an amusement or an indulgence, that has ever had nearly so much popularity. The stage, the press, games, cards, dice, drink; all have had a great popularity, but it may be doubted whether all of them put together have ever, at any one time in history, commanded attention and received patronage so universal and so enthusiastic, as the moving pictures now have.

The Catholic press has always taken a sound position on this 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 sinful. That position is that the good or the ill must be tested in two ways. First, and principally, do they lead to sin or weaken virtue; secondly, do they do harm mentally or materially? For the Church of God is mindful not only of the soul's salvation, but of the well-being and happiness of her children in this world. No one is more insistent on the desirableness of men, women

and children being reasonably amused than is the Catholic Churchman. The Catholic Churchman realizes that people will seek amusement, and that if they cannot find legitimate amusement they will seek that which is not legitimate. The Church does not require long faces, nor discourage honest laughter. She is no kill-joy.

No Catholic ever was so foolish as to condemn wholly the moving picture amusement. But the Catholic press has seen with deep concern certain circumstances and conditions. 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 aim and end of making money. In the nature of things, it has not been practicable 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 theatre. But from the early days of the motion picture theatre it has followed the lines of a business; a mere business; a commercial venture. 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. One great tenor, holding to his independence, could prevent the perfecting of such a plan. But the 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 poor, could fail to get an audience of some sort, for some length of time. The good, the bad, and the indifferent could be mixed in a theatre programme, because of the millions of people who could be depended on to crowd the theatres no matter how poor the output of the picture factory.

For these reasons, and others, it was possible to accomplish the commercialization of the motion picture; the subjection of considerations of art and those of morality, to those of cash returns; and that is what has been done. And this is the most unfortunate fact about the picture business; for the popularity of the picture with the young makes it a rival to the school and to the Church, and to the home, in respect of its influence on the plastic mind of youth; and it is a great misfortune that this immense power should be wholly in the hands of men; (and their number is being reduced by mergers; whose purpose is to profit in cash by the exercise of that power; and to whom all other purposes are casual and secondary.

This is the fact which throws so sinister a light on the great popular craze which I call "moyietis." The youthful frequenters of picture theatres are numbered by millions; and the habit has reached a stage where it can be accurately described as a craze.

On the one hand, we have a great cash investment and a purely commercial purpose; on the other hand, a popular craze in which there is not very much or very fine discrimination. Under such circumstances, two things are inevitable; first, unscrupulous efforts to make greater profits; second, more and more toleration of evil pictures.

NOTES AND COMMENTS

A NOTABLE Canadian, in the person of Mgr. John Forbes, has just arrived in Montreal from Africa on a visit to his mother, and to his brother Bishop William Forbes of Joliette. Mgr. John, who is coadjutor Bishop of Uganda, is a White Father, that is a member of the religious order founded by Cardinal Lavigerie, to withstand the slave trade formerly carried on under

revolting circumstances by Arab traders. Since the suppression, or at least the curbing of that unholy traffic, the White Fathers have devoted their energies to the regeneration of the blacks, and with much success. That a native Canadian in the person of Mgr. Forbes, should occupy the responsible position which is now his is additional gratifying evidence that a great future in the domain of foreign missions lies before French Canada. Bishop Forbes, as his name implies, is of Scots extraction.

THE HISTORIC See of Glasgow rendered vacant a year or more ago by the death of Archbishop McGuire 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 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 be regarded as peculiarly propitious 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 prospect of a long episcopate before him. Born in the Lochaber district in 1876, he received his primary education in the local schools, and then entered Blairs College, Aberdeen, from which venerable institution he passed to the Petit Seminaire, Paris, and later to the Scots College, Rome. Graduating from the latter institution he was at the early age of twenty-three appointed Vice-Rector, being at the time younger than some of the students. The appointment nevertheless proved popular and its duties were so efficiently discharged that upon the selection of the Rector, Mgr. Fraser as Bishop of Dunkeld, Father Mackintosh succeeded to the rectorship which he has since held.

THE NEW Archbishop is a doctor both of Divinity and of Philosophy, degrees won in competition in the Roman schools. He is also a canonist and a linguist of repute, and among the most distinguished of living Gaelic scholars. As a student he was particularly interested in Oriental languages. With this scholarly training and equipment, added to administrative capacity and an intimate acquaintance with ecclesiastical affairs, his return to Scotland at this juncture is, we repeat, singularly propitious.

In his latest "reply" to the Catholic plea for more equitable treatment in regard to Separate schools, the Hon. W. D. McPherson contends that matters should be allowed to stand as they are in order that "our young people may grow up to respect one another and to build up a united country." If Mr. McPherson were as earnest in educating the people he represents to adopt a more rational attitude to their Catholic fellow-citizens, and in eliminating from Orange gatherings the incendiary and un-Christian sentiments which have come to be regarded as inseparable from them, he would contribute a great deal more to the unification of the Canadian people than by agitating against the firmly-grounded and moderately expressed Catholic plea for a just interpretation of the law governing education.

AMONG THE controversies which, whether in England or this country perpetually agitate our Anglican friends, the Lancet, the well-known medical journal says:

"The Church of England has no obligatory creed or form of belief, a *sine qua non* of membership. Some years ago, the famous Gorham judgment declared that Baptism was not essential. Lately we have seen and heard the miracles of the life of Christ denied by one of the Anglican High Doctors of Divinity. The Bishop of Durham has denied the necessity of Bishops and Orders. The Dean of St. Paul's ridicules the idea of the Virgin Birth and now the Dean of Carlisle repudiates the Divinity of Christ. So Scripture has gone. The old watchword of the Reformation, 'The Bible and the Bible only' has gone overboard."

BOY LIFE

THE DEVELOPMENT OF LEADERSHIP

The presence of a common interest which draws people together always demands a leader. When that common interest involves the overcoming of obstacles, strength in leadership is required. In the Boy Scout movement, the common interest is sufficiently strong and comprehensive to demand the attention of all kinds and conditions of men and boys. Obstacles are presented in the form of requirements to overcome which, effort, sustained 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 marked degree, be acquired by all. It is not an elusive, intangible quality that takes its abode in a favoured few—were this true it would be outside the realm of Boy Scout training. Leadership in things involving action it is subject to change. It involves the discovery of ways and means, and necessitates that men, figuratively speaking, doff their coats and enter the thick of action. It implies that dynamic forces of personality are set to work in support of common interests and in the overcoming of common obstacles.

Leadership is a growth by law, not a circumstance in creative artifice. In all the primitive tribal relationships a leader gained recognition by superior physical force, by cunning, or by some greswome wifery which cast a spell over those about him. In such cases leadership, however, was temporary unless deified, and its qualities, depending solely upon the individual, gradually lost influence with his decline. Moreover, the range of influence was limited to small family groups, as represented by the totem or distinguishing family marks. Among the American Indians for example, leadership representing peculiar qualities or requirements was held during the period in which that requirement was attractive and forceful. When others more forceful arose its power diminished, and its possessor relinquished the claim of leadership. Hence it became little more than a survival of the fittest, as applied to influence, mostly describable in terms of physical force.

Another type of leadership is found admirably depicted in the educational system of the Greeks. In Spartan training the aim was to make soldiers who should despise toil and danger, and prefer death to military dishonor. Only so far as the mind was helpful in contributing to this main object was it cultivated. Hence reading and writing were not taught, and the art of rhetoric was despised. On the other hand the care of the body received special training. The boy was perfectly trained in running, leaping, wrestling and hurling the spear. As a result, the Spartan youth acquired surpassing nimbleness and dexterity, and at the Olympic games bore off the prizes more 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 well-disciplined soldiers, and was carried on outside the home and without its aid.

The Athenian youth, on the other hand, was the product of the home and the small group training. The studies of the Athenian youth, including grammar, music, and gymnastics, aimed to secure a symmetrical development of mind and body alike. Grammar included reading, writing and arithmetic. Music, which embraced a wide range of mental accomplishments, trained the boy to appreciate the masterpieces of the great poets, to contribute his part to the musical diversions of private entertainment, and to join in the sacred choruses. The exercises in the gymnasium trained him for the Olympic contests and for the sterner hand-to-hand battles, where so much

depended upon personal strength and dexterity.

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 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 way; or it is the deposit of power which enables a man to attract others to his view and to influence their conduct accordingly. By some 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 which leadership radiates. The personality of a prospective leader, therefore, must be such as contributing to leadership. Creel, crabbiness, disloyalty, and all those qualities that repel friendship and confidence, when a part of personality, negative the capacity for leadership. Whereas cheerfulness, optimism, trustworthiness, fortitude, and sincere loyalty accelerate its influences. Qualities like these are not mushroom. They must be sought after, cultivated, and honored, or they are not acquired 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

The Separate Common School System was enjoyed without interruption from before 1863 until 1915. In the latter year a Regulation was issued from the Department of Education which forbade doing work beyond the Fifth Form either during school hours or outside of school hours. The Regulation affected prejudicially our advanced schools. In 1914 another Regulation of the Department of Education had already prevented further Separate Continuation 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 advancement is unfairly and harshly impeded. Let me illustrate by a few examples in Western Ontario that find their counterpart, I am sure, in almost every section of this Province. Tecumseh is a village on the Grand Trunk Railway with a population almost exclusively Catholic. There are over three hundred pupils in the local Separate schools. If these children were Public school pupils, they might have established for them after the 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 who attend the Windsor High school 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 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 fifty pupils in their Separate schools; they are nineteen and twenty-four miles distant from Windsor, the site of the nearest High School. The hardships from which the children of Tecumseh suffer are intensified in the case of those of Belle River and Stoney Point. Ashfield, Kinkora, Mount Carmel, Woodlee, are rural parishes where, for obvious reasons, Catholics have settled in close proximity to the church, and where flourishing Separate schools are in existence. The nearest High school is miles away; communications are difficult; the roads are often almost impassable. Because Separate Continuation schools may no longer be established, many a bright boy and girl are deprived of the benefits of a higher education. The Catholic population suffers, indeed, from these educational handicaps; but the injury to the State is no less severe. A nation's greatness depends very

largely upon the education imparted 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 unreasonable that the Government and the Legislature of this Province, the guardian of the educational welfare of Catholic and non-Catholic alike, should have been petitioned to remedy grievances that have become intolerable.

DIVISION OF TAXES

I come now to the inequalities and injustice from which Separate Schools suffer through the unfair division of school taxes. No supporter 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 few of them.

(a) The Separate schools of Ontario are educating thousands of Catholic children whose parents are not allowed to pay their taxes to 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, on these Protestant fathers to send their children to the Separate schools. In the exercise of their freedom they choose to send their children there. Is it unfair or unreasonable to ask that they should be allowed a similar liberty to direct that their taxes should be paid to the school which educates their 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 well and good. But it does appear to me that they should not be compelled 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 schools.

(b) There are many corporations 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" I mean locally owned rather than locally operated. In both cases it is comparatively 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 dominated by a sense of justice, or unless the Separate school supporters are large holders of the stock, no action is ordinarily taken. Moreover, in this connection there is a very important consideration that is frequently lost sight of. It was recently set forth by the Rev. Doctor Dickie, Chairman of the Board of Protestant School Commissioners 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 the exclusive control of those in whose name the stock is held. Many of those who co-operate in the creation of this wealth are not, and oftentimes through no fault of their own, the owners of taxable property. And yet their children have an equal right with all others to the advantages and the blessings of a liberal education. Nevertheless Separate school supporters are asking for their share of corporation taxes only where Catholics own stock in the company, and not where there is no Catholic shareholder.

(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 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 the stockholders cannot be determined. The directors of these enormous corporations tell us, as indeed they have often told us, that they know nothing of the religious denomination of their shareholders, and if there was a way of finding it out they would not take it. It is obvious and undeniable that the present provisions of the Assessment Act are absolutely inoperative, both in theory and in practice, with regard to this kind of property. A perfectly fair division of the school taxes of these concerns would be on the basis of the average attendance of pupils in the Separate and in the Public schools respectively. It would be simply a fair wage for work done, and for work of the very highest importance to the individual and the State.

(d) There are certain properties owned by the Dominion of Canada, or by the Province of Ontario and its municipalities. Such are the

National Railways, the Hydro Electric System, Radial Railroads and similar concerns. The credit of these public properties is carried by Separate school supporters equally with all other citizens; their ownership 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 Separate school supporters exempted from paying their proportionate share of that huge loss? And upon what ground of fairness or of justice can Separate schools be denied their rightful share of the taxes of national properties to whose purchase 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 presented by Bishop Fallon would be to secure from the court of last resort a considered judgment."

On February 10th the Toronto Evening Telegram asked the question:

"Why is a decision not sought by Bishop Fallon in open court instead of in private conference?"

On February 20th the Globe returned 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."

On February 22nd the Christian Guardian re-echoed the invitation:

"If Bishop Fallon is willing to abide by the Act of 1863, 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 expensive; that it is ordinarily a last resource; that to tell us to go to the courts is neither a neighborly 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 not the ordinary custom for anyone to go to the courts to obtain the enjoyment of his rights when other means are available. Moreover people do not ordinarily go to the courts for the vindication of their rights until such rights have been definitely denied by those in whose power it lies to concede or deny them. There is another very definite objection that can quite properly be raised to the imitation 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 constitutional agitation and the right of petition. When Roman Catholic Separate school supporters respectfully represented to the Government and Legislature of this Province that their school rights had been abridged or infringed, I 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 have not gone to the courts the burden of the blame, if blame there 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 Revenue Fund of this Province. The only legal and constitutional basis upon which the legislative grant may be divided between the general common school system and the Separate common school system is the average

attendance of pupils. That is the provision and direction of the Separate Schools Act of 1863, which was followed in practice for forty-five 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 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 from them. The protests of the representatives of Separate schools were unavailing for the following nine 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 portion 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 ours?

915 Separate schools were deprived by departmental negotiation 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 had been going before 1863, from 1868 to 1867, and from 1867 to 1915. We are asking that these rights be restored. Should we go to the courts before making this reasonable request?

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 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 Government 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 time be allowed to continue such work, without any restriction, but that no classes of this character be opened up hereafter, in any other Separate school, or-

(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 a week. On August 9th, the Catholic Educational Council was informed that its letter had been considered by the Government which agreed to submit all the issues to the courts. Action was then suspended for months during which time each side studied the question 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 proposed judicial interpretation of Separate school rights under the Separate School Act of 1863, and the adjudication of the differences with the Government, be deferred, alleging 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 on our part in Council on the 19th of June; it may be read on page 852 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 connection with these negotiations and the Order in Council that concluded them is that the Hon. W. D. McPherson, who has been publicly asking us why we do not go to the courts, and publicly inviting us to

take our case to the courts, was a member of Sir Wm. Hearst's Cabinet at the time when these negotiations were in progress, and when this Order in Council was approved and adopted. I think there ought to be a cessation at least in that quarter of the question "Why do you not go to the courts?"

But a far more amazing fact is that the said Order in Council was never observed by the Government that adopted it, and has not been 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 Education, inquiring of him what had been the attitude of himself and preceding ministers towards Separate schools. On March 9th, 1916, Mr. Harcourt sent the following reply:-

"I have your note of yesterday. In reply I beg to say that I remember very clearly the attitude 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 co-religionists, 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 privileges 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, as 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 work."

"In the abstract it may be contended that what is called Educational Segregation is harmful to the state; that absolute ironclad 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 does not dominate the Mowat-Fraser policy. 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 proceed with sympathy and to heartily encourage all work of the Separate schools, primary and advanced, to regard always the spirit of the law and regulations rather than 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 the Separate schools by a strained, aggressive construction of Law or Regulation, would result sooner or later in 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 availing 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 imagine 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, handicapping 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 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 under-

stand how difficult and unsatisfactory it is to attempt in a necessarily short letter to explain 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 action is concerned, we are today 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 to exercise our rights as citizens and as free 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-repeated question "Why do you not go to the courts?"

"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 schools."

"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 school."

"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 school exists their share of the 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 compelling 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 be one school."

"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 America Act."

"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 regulation of the department of education in force which forbids Separate schools in High school districts to exercise their constitutional

right of teaching subjects beyond the Fifth Form. This anti-Catholic regulation is illegal."

"Fact No. 13—Separate schools have a right in decency to Continuation schools grants for doing this 'continuation work' (i.e., secondary 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, 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 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 1890 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 development of that system in the hope that it may be stunted in 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 the same opportunities for development 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 classes and schools."

"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 sympathetic with Catholic ideals. Rev. John Talbot Smith records the following conversation between Watterson and himself enant the general southerner's Catholic proclivities: "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 doctrine. Knowing that your cousin was the Catholic Bishop of Columbus, I at first inferred that you were a Catholic until someone told me 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 Semmes family was Catholic. During the visit I was taken ill and Miss Semmes carried me to the nearest Catholic priest and had me baptized, being in danger of death. So I am by baptism a member of the Catholic 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 utterances as in my thought." To Henry Watterson's baptism and consecration to a greater extent, and general belief in the Catholic faith was doubtless due his hatred of religious bigotry and intolerance in any form. No wonder he flagellated Tom Watson!—Catholic Transcript.

SIX

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUT, D. D.
FOURTH SUNDAY IN LENT

SEIZING TRUTH FROM ERROR
At that time Jesus went over the sea of Galilee...

We are a people that love the wonderful and the new. The old, especially in the days we now enjoy, has no charm or attraction for the great majority of men...

"Lord, to whom shall we go? Thou hast the words of eternal life."
These truths that Christ taught are the real truths. Anything contrary to them is an innovation that every one of His followers must instantly reject...

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...

VERONICA'S VEIL

The eighth season of the American Passion Play, "Veronica's Veil," was inaugurated by Gov. Edward I. Edwards of New Jersey, in St. Joseph's Auditorium in West Hoboken...

Gov. Edwards, in his address, was highly complimentary to the management of the performance and the members of the cast. "All Europe," he says, "gathers at Oberammergau to see the wonderful drama of the Passion and Crucifixion of the Saviour..."

THE ANNUNCIATION

The usual quiet of Oriental Spring hung over the little village of Nazareth. An Angel left the Court of Heaven, bearing a message from the Most High God...

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...

"Lord, to whom shall we go? Thou hast the words of eternal life."
In her name and beneath her protecting love orders and congregation of religious men and women have been founded. The Cistercians, her as patroness and queen; the Servites, children of her Dolours, whose order she herself founded; the Dominicans, "Brothers of Mary," whom she shelters under her mantle...

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 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 Chicago at which there are many Catholic students from outside the city and about which large numbers of Catholic working girls and young 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 sociability among young people is for a registration of strangers at each church and an evening meeting to be held monthly in some convenient place where ladies of the respective parishes would act as hostesses—introducing people to each other and informing them of various parish activities to which they might affiliate themselves if they so desired.

This plan is based on the thought that the lay people of the parish must carry on this work because most parish priests are already burdened with many tasks.

On the north side of the city Mrs. Margaret M. Hoffman, president of St. Philip's Order of Martha is organizing a movement and a group of Catholic women are doing similar work on the west side. Church halls, Knights of Columbus Club rooms and meeting places of other Catholic organizations have been generously offered for community meetings. The name Catholic Good-fellowship Clubs, appears to have the greater popularity although the terms "Welcome Stranger Club" also has a following.

Work on the west side. Church halls, Knights of Columbus Club rooms and meeting places of other Catholic organizations have been generously offered for community meetings. The name Catholic Good-fellowship Clubs, appears to have the greater popularity although the terms "Welcome Stranger Club" also has a following.

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Resist wear longer than ordinary utensils. Sticky substances cannot adhere to the hard, glassy surface—Demand McClary's.
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Besides being present at the International Eucharistic Congress at Rome and the Passion Play at Ober-Ammergau Pilgrims will visit
France, Italy, Austria, The Tyrol, Bavaria, Germany, Holland and Belgium
Sojourns will be made at Paris (6 days), Versailles, Tours, Bordeaux, Lourdes (2 days), Marseilles, Nice, Monaco, Mentone, Genoa, Pisa, Florence (3 days), Rome (6 days), Venice, Trent, Innsbruck, Ober-Ammergau (2 days), Munich, Mayence, Cologne, Amsterdam, The Hague, Brussels, Bruges, Antwerp. Arrangements may be easily made for all who wish to visit England and the Irish Free State.
ALL TRAVELLING IN EUROPE DONE BY DAYLIGHT
During the entire journey, artistic and historic lectures will be given on monuments, buildings, paintings, etc., by Prof. Lagace, M. A., of the University of Montreal.
DEPARTURE—April 21, from St. John, N. B., on the Canadian Pacific Steamship Corsican (11,000 tons). RETURN—July 1, to Montreal on the Canadian Pacific Steamship Minnedosa (14,000 tons).
TICKETS: \$935.
This sum includes all necessary expenses, such as railways, boats, carriages, hotels, meals, baggage, local excursions, guides, tips, etc.
For programme of route and further details write to
THOS. COOK & SON, 526 St. Catherine Street West, Montreal
(Travel Agency officially recognized by the Holy See)

Indoor Life
Spending more time indoors makes women far more subject to constipation than men.
The liver becomes sluggish and torpid, the bowels constipated and the system poisoned by impurities.
If you would get away from the myriads of ills which result from constipation, it is only necessary to use Dr. Chase's Kidney-Liver Pills.
The benefits from their use are as lasting as they are prompt and certain.
Mrs. John Barry, 18 St. Amable Street, Quebec, Que., writes:
"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."
Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers or Edmondson, Bates & Co., Ltd., Toronto.
Newfoundland Representative: Gerald S. Doyle, St. John's.

K&S Supreme Cords
THE TIRE SENSATION OF 1921 WILL BE YOUR CHOICE FOR 1922

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.

Picture the characteristics of the mothers of men. Many are the word-pictures which will endure as 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.

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.

The world is ever tender when it 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.

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.

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.

TRIBUTE TO A MOTHER

I 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 yield to her affection, for in doing so I am not deceived.

I 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 yield to her affection, for in doing so I am not deceived.

and girls. And many a young heart will for the first time silence a little 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.

A COMMON BOND

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

HEALTH AND PRAYER

The value of prayer as an adjunct 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.

DANCING DURING LENT

The season is on again for the old, old question: Father, is it wrong to go to a dance during Lent? A few years back it would not have been hard to answer. Few would have asked it, and it would have been easy to point to the line of conduct pursued by the generality of Catholic youth who took their Faith seriously.

"Nowadays" It is "SALADA" for breakfast, for dinner, for supper and five o'clock tea the Continent wide. "SALADA" Tea, as staple as our daily bread. 100 Per-Cent Pure.

Whole Grain Wheat is with, not against, Nature. 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.

Nature's Own Industry. Next to growing the grain, flour milling is the most natural of all Canadian industries. Yet, strangely enough, this industry has not had the growth in Canada that its merits deserve.

Adventists, \$2 - Catholics, 1 Cent. In the year 1920 the 100,000 Seventh Day Adventists in the United States gave \$4,658,941.19 for foreign missions—an amount representing \$2 for every ONE CENT given by Catholics of this country.

Capital Trust Corporation Authorized Capital \$2,000,000.00. Board of Directors: President: HON. M. J. O'BRIEN Refractor. Vice-Presidents: A. E. PROVOST, E. W. TOWN, M. F. Bromptonville.

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Ladies, Boys and Girls Get this Beautiful Pair of Rosary Beads "FREE". We have just placed on the market a beautiful picture of the newly elected Supreme Pontiff Pope Pius XI, finished in beautiful colors of oil, in the attitude of giving his blessing.

CHURCH'S COLD WATER Alabastine. Express your love of the beautiful by tinting your walls with Alabastine. There are twenty-one tints and white from which to choose.

Why Not 8% and Safety. THE old idea that safety accompanied a low rate of interest has long been put in the discard. During the past 7 or 8 years, with banking facilities strained to the limit under abnormal demands.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months 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 many more are applying for admittance. Unfortunately funds are lacking to accept them all.

A Bursary of \$5,000 will support a student in perpetuity. Help to complete the Bursary.

Gratefully yours in Jesus and Mary.

J. M. FRASER.

QUEEN OF APOSTLES BURSARY

Previously acknowledged \$2,298 05

A Friend, Woodlee..... 25 00

ST. ANTHONY'S BURSARY

Previously acknowledged \$1,832 10

IMMACULATE CONCEPTION BURSARY

Previously acknowledged \$2,628 48

COMFORTER OF THE AFFLICTED BURSARY

Previously acknowledged \$889 50

ST. JOSEPH, PATRON OF CHINA, BURSARY

Previously acknowledged \$2,341 89

Wm. Gillis, Old Bridgeport..... 5 00

BLESSED SACRAMENT BURSARY

Previously acknowledged \$848 06

ST. FRANCIS XAVIER BURSARY

Previously acknowledged \$811 83

HOLY NAME OF JESUS BURSARY

Previously acknowledged \$248 00

HOLY SOULS BURSARY

Previously acknowledged \$1,850 12

LITTLE FLOWER BURSARY

Previously acknowledged \$615 04

Three Little Boys..... 1 00

SACRED HEART LEAGUE BURSARY

Previously acknowledged \$2,188 25

J. B. F., Sudbury..... 10 00

OBITUARY

MRS. NORA GLEESON

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

Deceased was a daughter of John Gleason, 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 known 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 on the old homestead. Mother M. of St. Magdalen, of Toronto, is a niece and Frater Raphael Gleason, C. S. S. R., of Esopus, N. Y., a nephew.

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, Biddulph. May her soul rest in peace.

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 suddenness, 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 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 friends throughout the Ottawa Valley, in Sudbury, Toronto and

Peterborough, who learned with great sorrow of her sudden demise. She was 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 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 reconciled to the blessed will of Him whose ways at times seem strange and even hard, but which are ever and always full of His divine wisdom.

The funeral, attended by all the 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 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 institutions.

Synopsis: Place: Every Institution of Learning in Canada. Time: Most Opportune. Scenes: Missionary toils at Home and abroad.

Dramatis Personae: Every student who is imbued with determined 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 tumbling 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 3.—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 missing.

Epilogue—Catholic Students this appeal is to you,—Be interested—Write today for full particulars about the "Canadian Catholic Students' Mission Crusade." Mr. Martin Johnson, President of the Executive, St. Augustine's Seminary, Kingston Road, Toronto, or Miss Teresa Longway, Secretary, Loretto Day School, Brunswick Avenue, Toronto.

To extend the Kingdom of Christ over all the earth is 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 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 pleads for "beauty," uses the term widely, says, as Mr. Galsworthy himself says, that he means by it "good sportsmanship."

Good sportsmanship is emphatically not to bag another man's bird, and admitted that the dignity of human life demands "just conduct and kind conduct, for there is no beauty in the sight of tortured things," how can we justify, even according to this standard, the stealing of another man's wife any more than we can justify the stealing of his family 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 'Retra Satana' is to leave his or her tiny corner of the world a little more dignified, a little more lovable than he or she found it." How does he exemplify his point? Which

of his dream-children lives up to this ideal?

He has spent years in the production of the "Forsyte Saga." It is the work of his youth and his maturity, a finished study. But, summed up, it comes to this. Told with incomparable magic, it is the story of a woman who bought human happiness at a price for which not only she, but those about her, paid in blood and tears, in 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 to see.

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 \$300,000 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 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; \$3,000 to St. Francis' Seminary; \$3,000 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. Reid, professor of St. Francis' Seminary and \$2,000 to the Rev. Paul Schaffel, a godson.

After all other beneficiaries are paid, the residuum of the estate, estimated at over \$300,000, will go to Marquette University.

THE HOME BANK OF CANADA

ORIGINAL CHARTERED 1854

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Money may be sent by Postal Remittance from any office of the Home Bank to any city, town or village, anywhere in Europe where there is a local post office.



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Fourteen Branches in Middlesex and Elgin Counties

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

"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 strong drink. Learn to stand alone 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 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 soul rest in peace.

He that cannot forgive others breaks the bridge over which he has need to be forgiven. For every man who is going to be first this month, it's a hard puzzle but it can be done and there are wonderful prizes for the boys and girls who can solve it. Now what will you answer?

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, "11" would be indicated by the figure 1, because "A" is the first letter of the alphabet. "11" would be indicated by the figure 2, because "B" is the second letter of the alphabet. "C" 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. Now get a pencil and paper, stand for and when you have them all, arrange them in their proper rotation, so as to spell out the three words called for. It is not an easy puzzle, but with patience and diligence it can be done and if you can solve it, correctly, you may win this Real Gasoline Driven Motor Car, or one of the other fine prizes.

Don't Throw Your Old Carpets Away

No matter how old, how dirty, how dilapidated, a rope around them and sent to us to be made into The Famous VELVETEX Rugs

Reversible—Will wear a lifetime—Prices reasonable. We have hundreds of recommendations from satisfied customers.

SEND FOR FOLDER 48 We pay express both ways on large orders. One way on small orders.

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"Dominion Income Tax—Questions and Answers."

In preparing your Income Tax Return you will find this booklet invaluable. It gives a clear explanation of every item which the Government requires you to record and tells you concisely what sources of income must be covered. It has been compiled by one of the foremost authorities on the subject in the Dominion.

May we have the pleasure of sending you a copy? Ask for Booklet B27

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Toronto

Roman Catholic Separate School Board 5 1/2% Bonds due February 7th, 1942 Price: 99.40 and interest, yielding 5.55%

Assets consisting of Toronto buildings and real estate are valued at nearly double the total funded debt of the Toronto Separate School Board.

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A GENUINE .22 calibre rifle, just what you want—a very thing for hunting rabbits, groundhogs, prairie chickens, quail, and all game, as well as for target practice. And it's yours—FREE. It won't cost you a cent. We will give it to you, with our special targets and Government Tested vegetable and flower seeds at 10c a packet—the biggest and most beautiful colored packets you ever saw. You can sell the seeds in five days out.

Foster, Medicine Hat, Alta., writes, that he sold 8 packages to one lady the first day out. Jacob J. Hempel, Main Centre, Sask., says: "All the people say Gold Medal Seed is good seed—and me some more to sell." Jacob Gault, Bethesda, Ont., says: "I find it a pleasure selling your seeds." Mrs. Sarah Schuler, Moose Jaw, Sask., writes, Jan. 8, 1922: "One of the turnips I grew from your seed last year weighed 2 3/4 lbs." We could show you hundreds of similar letters praising the quality of Gold Medal goods, so, you see, it will be easy for you to sell the 10¢ worth. Then we will immediately send you the genuine .22 calibre rifle FREE. But don't delay—the sooner you start, the sooner you'll get your rifle. To make it easier, we'll send you both seeds and Easter and other picture post cards—most people will buy both. Send your order now.

Dept. C.R. 11 S., 311 Jarvis St., Toronto, Ont. (Established 1898)

BOYS THIS RIFLE IS FREE

Gold Medal Co. Dept. C.R. 11 S., 311 Jarvis St., Toronto, Ont. (Established 1898)

WIN This Real Gasoline Auto for Boys and Girls

\$150.00 other Prizes SOLVE THIS PUZZLE

Each figure represents a letter. The number in each square indicates the position of that letter in the alphabet. For instance, "11" would be indicated by the figure 1, because "A" is the first letter of the alphabet. "11" would be indicated by the figure 2, because "B" is the second letter of the alphabet. "C" 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. Now get a pencil and paper, stand for and when you have them all, arrange them in their proper rotation, so as to spell out the three words called for. It is not an easy puzzle, but with patience and diligence it can be done and if you can solve it, correctly, you may win this Real Gasoline Driven Motor Car, or one of the other fine prizes.

Copy your answer upon a plain sheet of paper as neatly as you can because neatness, spelling, your writing, punctuations and general appearance of your answer count in the final awarding of prizes, if more than one is correct. Put your name and address in the upper 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 as soon as your answer is received and tell you if your solution is correct, and also send you a complete illustrated prize list.

What Others Have Done You Can Do! Here are the names and addresses of only a few of the hundreds of boys and girls to whom we have already awarded big prizes:

1st—Genuine Culver Racer (or its cash value on request) \$250.00 (or its cash value on request)

2nd—Handsome Bicycle, boy's or girl's style \$20.00

3rd—Genuine Gold-filled Boy's Watch \$25.00

4th—Beautiful Girl's Wrist Watch, genuine gold-filled \$25.00

5th—Real Autographic Folding Kodak \$10.00

6th—Moving Picture Machine with Charlie Chaplin film \$10.00

7th—Lovely Doll Carriage and big beauty Sleeping Doll \$10.00

8th—Solid gold 14c Signet Ring — for boy or girl \$5.00

9th—Genuine Waterman Self-filling Fountain Pen \$5.00

10th—Real Eversham Silver Pencil — And Five Cash Prizes at \$1.00 each

What Others Have Done You Can Do! Here are the names and addresses of only a few of the hundreds of boys and girls to whom we have already awarded big prizes:

1st—Genuine Culver Racer (or its cash value on request) \$250.00 (or its cash value on request)

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6th—Moving Picture Machine with Charlie Chaplin film \$10.00

7th—Lovely Doll Carriage and big beauty Sleeping Doll \$10.00

8th—Solid gold 14c Signet Ring — for boy or girl \$5.00

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BOYS—You can get this dandy baseball outfit mitt, ball, glove, and pair of real rubber-soled shoes—white, brown or black.

Send name and address to day and get post paid just 30 packages of Fairy Berries, the wonderful new candy coated breakfasts, to sell at 10c each. Every one buys—they do like hot cakes.

Send \$1.00 when you've sold them and we will send the mitt and ball right to you all charges paid and the shoes and gloves will be yours too if you will just show your prices to your friends and get only three of them to sell our goods and earn our grand reward of \$10.00. Address 108

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LADY teacher wanted, holding second class professional certificate, for Port Arthur Catholic Separate school, duties to commence after Easter holidays. Apply stating experience, salary expected and age to R. E. CHURCH, Sec. Treas., 253 Park Street, Port Arthur, Ont. 226-7.

HOUSEKEEPER WANTED WANTED by a young Catholic widower and farmer, a reliable housekeeper (good wages). No outside work. Address J. Miller, R. 2, Northwood, Ont. 226-7.

POSITION WANTED A refined lady with experience and reference would like a position as priest's housekeeper. Address Box 318, CATHOLIC RECORD, London, Ont. 226-3.

FARM FOR SALE ONE hundred acres, more or less, clay loam, lying to south-east; well drained; large new banked barn and other out-buildings; fairly good house; one acre of young orchard; five acres of hardwood bush; situated in a thoroughly Catholic district on the sixth concession of Adolph Township, Simcoe county, on county road, not far from Alliston and Loretto; about half a mile away; worth nine thousand dollars. Must be sold within one week from the time of the publication of this notice. Make an offer. Personal inspection welcomed. Apply Box 318, CATHOLIC RECORD, London, Ont. 226-3.

RELIGIOUS VOCATIONS BOYS and young men who have a religious vocation and who are desirous of devoting themselves to the service of God and the education of youth in the Presentation Brothers' Order can now be admitted. For further particulars apply to the Rev. Brother Provincial or the Master of Novices, Presentation Brothers' Novitiate, Longueuil, P. Q. 226-12.

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of high school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ont. 226-4.

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