

CARROLL O'DONOGHUE

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

"Hang it!" he said at last, forgetting, in his perplexity, that he had a listener. I wish the Widow Moore was at the bottom of the sea before I came across her."

Tighe a Vohr, keenly on the alert, pricked up his ears; a bright idea shot suddenly into his mind; rising slowly from his seat, he ambled up to the scribe.

"I beg pardon, yer honor, but I heard you mention a name that's dear to meself—an' you mentioned it in a way that went to my heart. Plaze, sir, say that you didn't mane what you said."

The Englishman looked up at the intruder in blank astonishment. Then his first impulse was to laugh at the comical figure before him, his next to kick Tighe for his impudence.

"Who are you, fellow?" he asked, angrily, "and what do you know of the lady I mentioned?"

"I am only poor Tighe a Vohr," was the meek reply, "but I know a good deal of the Widdy Moore; she's the talk of the county for her beauty and goodness, and she has scores of lovers all cracking each other's heads about her."

"The devil she has!" interrupted the soldier fiercely. "Your exclamation and look gave sharp-witted Tighe another important clue."

"She has that, an' more by the same token it's a snug little fortune she'll bring to the man that gets her. Ob, but it's lasherins of love letters she receives every day of her life."

The soldier's eyes instantly fell, as Tighe expected they would do, on his own half-written page. Tighe was exultant—he was sure now, of all that he had only guessed before.

"Sure it's many a one I had the opportunity of seein' an' carryin' to her, an' sometimes the lovers'd thrust me so far as to ask me to compose the letters for them."

"You compose a letter!" ejaculated the soldier, his eyes almost starting from their sockets with amazement.

"Plaze, yer honor, it's in Irish I'd do it—I have the power of composin' nately in Irish—an' then I'd read it to them, an' they'd write it down in their own language. You see—"

nap. Shaun as usual came bounding to his master's side. "Now, Shaun!" Tighe held up his finger warningly, and the dog immediately assumed its comical attitude of resting on its hind legs and letting its fore paws drop forward.

"We're asked to compose a letter," pursued Tighe, "an' we must think about it—do you mind what I'm saying now?"

The dog nodded his head as he had been trained to do at that special interrogation, and an oath, expressive of his wonder, escaped the Englishman. Tighe began to walk the room very slowly, and Shaun walked beside him, every little while looking into his master's face, as if to say that he had an idea.

"The devil! such a country as this, where the very dogs are asked to compose the letters," said the Englishman, too mystified to laugh even at the absurdity of the affair.

"It's all right now," said Tighe, returning, and taking possession of the seat vacated for him. "But I'll have to hear Shaun first."

He bent and gave a signal to the dog, who had paused when his master seated himself, and now stood looking eagerly into his face. Immediately the animal began a succession of short, sharp barks, which Tighe variously interpreted as:

"To be sure—jst what I thought—the very thing—it'll do nicely." The Englishman's stare of horrified astonishment at the whole grotesque performance was so ludicrous that Tighe, intuitively feeling such to be the case, would not trust himself to look, but bidding Shaun cease, he immediately commenced to write.

It was a study for a sleight of hand man to watch Tighe's hold of the pen; it might have been a crowbar for the strength and desperation with which he seized it, and imagining that much depended on the skill with which he might appear to use it, he lifted it so high from the paper, and made such extraordinary flourishes in the air, that the poor befuddled Englishman began to think he was in company with a madman. Tighe had gone sufficiently far in a course of education to be able to make pot-hooks and hangers, and with these crossed and blended in strange confusion, he filled the paper.

"It's the Irish way of writin'," he exclaimed to the soldier as the latter attempted to scrutinize the hieroglyphics over Tighe's shoulder; "an' now listen to the contints."

"Darlin' Misthress Moore!" "Nothin' less than darlin' do," exclaimed Tighe, "because nothin' else's be strong enough."

"You've been the light of me eyes since I met you, an' the pulse of me heart. Without any animadversion I may say that in all the circumlocutions of poetry an' logic there's nothin' so superlatively perfect to be found on the face of the globe as the young an' charmin' Widdy Moore."

"Do you mind that word superlatively! Sure if she has a heart of stone she'll be melted at such a word as that."

And Tighe, having glanced for a moment away from the epistle to make that forcible remark, immediately resumed the pretended translation of his Irish love-letter.

his own mind the paralysis which that failure would give to the movement in Ireland. He received Tighe with unaffected condescension. "Well, my man, have you ever served in the capacity of valet before?"

"In the cap of what?" repeated Tighe a Vohr. "I often heard mention of a valley, knowin' that what was meant by it was land or the like; but that a man could make a valley of himself passes me comprehension intirely."

"I don't mean that," said Captain Crawford, laughing; "I mean what kind of a servant can you make for a gentleman."

"Oh, that's it," Tighe said slowly; then he paused a moment as if in deep thought; after which he began so voluble and ludicrous an enumeration of duties that it almost took the officer's breath, in his effort to bid the speaker cease, and to stop his own immoderate laughter.

"I see you'll do," he said; "at least I'll try you, and there will be some one to show you if you should not know what to do."

"The last bit of showin' in the world, yer honor, 'll be enough. I was always considered smart, an' never fear but I'll serve you faithfully, both meself an' Shaun."

Shaun was gravely listening, as if with his superior canine instinct he quite understood the bargain which was being made for him; "But I'll have to ask one privilege," continued Tighe.

"And what is that?" said the amused officer. "To run down to Dhrummacol once in a while to see my old mother."

"Very well, Tighe; I believe you told me that was your name. I willingly grant the favor, only don't make your visits at inconvenient times, nor remain long when you go; and now, Ridge, there, nodding at a tall, ungainly looking man who had been an amused listener during the interview, "I'll put you in trim; for certainly your present appearance"—speaking with a laugh—"hardly befits a gentleman's servant."

Ridge had more difficult work to put Tighe in trim than his master had anticipated. The suit, having belonged to a former valet who was an exceedingly small and slender man, lacked the size necessary to encase Tighe's proportions; and it was so unlike Tighe a Vohr's own style of dress that it was with many a grunt and grimace of displeasure that he at length consented to put them on.

"You see the rummest one," he said ruefully, as he surveyed himself in the glass with so ludicrous an expression of regret that his companion laughed immoderately, saying when he recovered his voice:

"He proceeded to brush Tighe down, and to give what were in his own opinion little artistic touches to various parts of Tighe's dress, attempting at the last to surmount the new valet's curly head by a hat which had been worn so little that it retained all its first gloss.

"I was somewhat doubtful of finding you at home," began the priest quietly. "A little later, your reverence, and you wouldn't have found me; I have business that will take me to Tralee today."

"Very suspicious business, that of yours, Carter," said the clergyman, unable longer, with his stern sense of right, and his contempt for double-dealing, to beat about the bush; "business that has made you betray your ward, Carroll O'Donoghue, to the English government."

Carter jumped in well-feigned astonishment; indeed his seeming wonder was not all assumed, for he was amazed to learn that his villainy had been so speedily discovered. "May I never, your reverence, if that isn't the most infamous falsehood that was ever told of mortal man in this manner—"

"affecting to swell with rage," "I ask only to meet the man who uttered that lie!" and he began to stride about the room as if he would find in that exercise some vent for his passion.

"Oh, be quiet!" said the priest, in a tone of contempt; "the proof of your treachery is too well assured to be denied by any assumed bravado of your part. It was through your instrumentality that Carroll O'Donoghue was recaptured last night."

"Carroll O'Donoghue recaptured!" Carter repeated, readily assuming a grief so real in its appearance that even the convictions of the priest were staggered for the moment.

"Oh, your reverence, believe me when I say that the lad has not a truer friend than I am," pursued Carter, kneeling before the clergyman; "and all my dealings with the military, and my visits to the garrison that have caused the people to slander me so, have only been that I might give help to the boys in their difficulties. I swear to you—"

"Hush!" interrupted the priest sternly, "keep your oaths for another time and place." With a keen look into Carter's eyes, he continued: "Where is the girl that was given you in Hurley's for safe keeping the other night?"

Carter involuntarily started, but he answered quickly, returning with a bold glance the priest's piercing look: "Destroyed—I burned it, for I was afraid to keep it."

Father O'Connor did not speak for a moment; he continued to survey the still kneeling form with a look in which disgust mingled with sternness; then he said slowly: "God alone knows whether you are telling the truth."

Carter made no reply; the priest resumed: "I have another matter to speak to you about—this niece of yours, whom you have been hiding all her life from her father's people; how is it that we, your friends, have never heard of her?"

Carter jumped to his feet, repressing with difficulty the oath which rose to his lips. "That's my secret," he said, doggedly, "and I shall not be made to tell it to any one." "Morty Carter," he said slowly and sadly, "I have no desire to learn your secrets; my concern is to do my duty by warning you of the will of your course. God alone sees your heart, and if you have deceived me His judgment will overtake you. Should there be aught wrong in this affair of Cathleen Kelly, the name by which you directed the child to be called, you will one day have to answer for it."

THE END OF SORROW

Au tin O'Malley, M. D.

Within the gibbet ring on the deserted hill of Calvary the three crosses lay upon the ground, and a cold rain was driving steadily from the northwest. The earthquake was shuddering at intervals, and the late afternoon was still dark.

In the garden below the hill of Golgotha, Joseph of Arimathea and the disciples had placed the Sacred Body within the sepulchre, rolled up the closing stone, and fastened it by driving in wedges along the edges.

In the flare of the lanterns the Mother stood there in the pouring rain, wet from head to foot, and the trickling water was spreading on a large stain down her mantle from the right shoulder, where His head had lain after the deposition.

She was a tall woman, and her head was bent slightly backward from weariness. The white wimple about her whiter face was limp in the rain. Her eyes were sunken but strangely tranquil. Her lips were blue and slightly parted. The left hand was under her mantle, but in the right hand she held unconsciously a long piece of the crown of thorns the men had pulled out of His tangled hair.

The rain dripped glistening from the end of the thorny twig. Joseph of Arimathea and the disciples withdrew a few paces and watched her as she stood gazing at the tomb. Presently the form of a man, faintly seen, like one in a fog, issued from the face of the rock.

This apparition suddenly took shape, and some of those beside her thought they saw the Foster Father standing before the sepulchre; others afterward said they could not recognize the wraith. It said to her: "Thou that hast dwelt in the Light so long shouldst not be afraid in the dark. On the third day thou shalt find Him again in the temple as thou findest Him in the Light as I had amongst the doctors."

The ghost faded away slowly. A quick puff of wind blew it like a wisp of sea spume into the darkness. Mary's face flushed. She straightened up like a girl; a smile flickered about her eyes, and she relaxed the drawn forehead. Then she turned, and with the thorn twig in her hand, she left the garden and started along the path toward the Gate of Judgment. The faint twilight that had appeared after the ninth hour had faded and night had fallen. The city walls had been cracked in places and shifted by the earthquake, and the Gate of Judgment could not be closed. She, with St. John beside her carrying the lantern, walked through the loosened stones under the gate arch and started in the gloom down the steep slope of the Dolorous Way, which ran across the city to the eastern wall.

The rain beat upon her face in gusts, and she could hear in the lapses of the wind the muffled water purring down the deserted hilly street. A squad of Roman soldiers, cloaked and with cowled helmets, going out to guard the sepulchre, swung past her and jostled her in the narrow way. After she had gone a little space down the hill she came upon the body of a woman lying in the kennel, whose head had been crushed by a falling coping stone during the earthquake. A black dog covered by the corpse, shivering and whining, and now and then it would raise its muzzle and howl like a wolf.

Far down the hill she saw a light glittering, and presently a throng of men and women, raimented in white silms and golden stoles, with palms in their hands, flowed in dreadful pomp up the hill just above the ground. Upon their foreheads was written in light the Unspeakable Name, and on their heads were coronets that gleamed in shimmering rays of yellow flame through a frost of gems, and in their eyes was the peace of Christ. Adam and Eve and all the patriarchs and prophets went by in serried ranks; the holy women of Israel who had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb; Abraham and Isaac; Moses, the Liberator, with a broken maul in his hand; Melchisedech, the priest-king; David, the poet of God; Isaiah, Elias, Ezechial and Daniel, in chariots dim in topaz flame, drawn by lions black-maned in laveny majesty, and white bulls. Above the chariot of Ezechial, with vast pinions spread, floated a great golden eagle. After them came John the Baptist and the Foster Father, two of the Magi with smoking thuribles, hundreds of the innocents by the Idumean slain and shepherded by Rachel, the mother; the last of all Rizzah, carrying a red staff with which she had beaten off the vultures from the laden crosses. As each one in this pageant of the ghosts came beside Mary, he stopped and bent the knee and said to her, "Hail, full of grace!" They all went up the hill and disappeared through the Gate of Judgment. The darkness fell again, and again Mary felt the cold rain beating on her face.

Farther down the street she came upon a Greek dancing girl from the palace of Herod. As John lifted his lantern she saw wilted roses in her disheveled hair, her face mottled and streaked with rain wet paint, her lips frothing. She was crazed, and she ran on stumbling, looking backward every now and then, and shrieking incessantly:

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"Great Pan is dead! Great Pan is dead!"

Mary went on into the city to the house of John, and there she slept in her weariness like unto those that are dead.

Before the first watch, suddenly, as if from an opened door, a shaft of light flared up the bowl of the sky from horizon to zenith; it kindled into crimson here and there; the east grew opalescent; the walls and towers of Jerusalem loomed dimly in the shadows; the stars among the breaking storm wrack went out one by one like blown tapers; and the morning in russet mantle clad pushed the edge of the sun's red target to the rim of the world.

In an upper chamber of the house in Jerusalem whither Mary had gone on Friday evening she stood at a lattice looking over the city roofs with unseeing eyes.

"Mother!" She turned quickly with a low gasping cry. He stood there in the room, with pierced hands outstretched to her.

"Oh, Son! Son!" She fell upon her knees, and still clasping His hands, she said: "My Lord and my God!"

CZECHS IN NEED OF PRIESTS

By Dr. Frederik Funder

Vienna, Jan. 22.—A shortage of priests to minister to the spiritual needs of the Catholics of Czechoslovakia constitutes a grave menace to the future welfare of the Church in that country.

Before the War the enrollment at this institution was usually between 100 and 120, about one-fourth of the total being German students.

There is little doubt but that the religious controversies in Czechoslovakia are undermining the peace and contentment of the population.

A passion of chauvinism, however, seems to have blinded the leaders of the government to the danger which is being conjured up for their country.

In an attempt to provide priests for the spiritual care of the Czechoslovakian people the Bishops of that country have appealed to other countries for aid.

WORLD-TOURING MISSIONARIES

MANY EVIDENCES OF SURVIVAL OF FAITH

By Rev. Michael Ma hie C. S. C.

Trichinopoly, India, Jan. 11.—The soil of India "the promised land" of our journey and the scene of Father's eldorado's future missionary labors is now beneath our feet.

The captain was a perfect specimen of Tamil, the largest and the most cultivated of the aboriginal races in the Indian sub-continent.

This first impression of Catholic India was, up to this point in our tour, our most consoling experience in the Orient.

case from the non-caste Christians. Formerly the caste Christians, were communicated before the out-castes, but gradually these relics of caste distinction are being obliterated among Catholic converts.

The caste system obtains more generally and is more closely adhered to in southern than in northern India, though less rigorously in cities than in villages and on the farms.

The Christians of the Syrian rite on the west coast—they claim to be the descendants of the converts made by the apostle St. Thomas—have kept the caste system from time immemorial.

AN UNANSWERABLE ARGUMENT The same missionary informed us that on one occasion two caste men were accompanying him on a sick call to an outcaste but they refused to enter until the Father put this question to them: "Do you refuse to enter a hut which the Lord Himself designs to visit under the Eucharistic species?"

The early Protestant missionaries tolerated caste. So do austere Lutherans today. Christian Parityans of other denominations, however, today give up caste in practice and the Brahmins do so in theory.

CATHOLIC PARTY IN SPAIN

By Rev. Manuel Grana

Madrid, Jan. 10.—Under the name of Popular Social Party, a new political group has been formed in Spain under the direction of some of the best known and highly trusted Catholic leaders.

One of the things which has caused the greatest divisions among Spanish Catholics in public life has been the divergence in views on the subject of the relations between religion and politics, or, to put it more exactly, the relations between the political parties and the ecclesiastical authorities.

As we approached Madura, which is half way to Trichy, we could see the towers of perhaps the most celebrated Hindu shrine of south India looming up in the distance.

It was at Trichy, too, that we first came into contact with caste. Rallies from the altar to the rear of the Cathedral separated the

In other words, the new party will not compromise the authority of the Church by political strife, but will conduct its political activity with absolute independence.

Nevertheless, the new party has been founded to defend and apply Catholic principles in the political and social field.

ARCHDIOCESE OF COLOGNE

INCLUDES THE RHINELAND AND THE RHUR DISTRICT

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Feb. 12.—The Archdiocese of Cologne, which includes most of the Rhineland and the occupied Ruhr district is normally one of the most flourishing ecclesiastical jurisdictions in Germany.

During the past year two members of the clergy of the archdiocese were raised to the episcopal dignity. Dr. Herman Joseph Straeter of Krefeld was made provost of the Cathedral at Aix-la-Chapelle and given the titular bishopric of Caesaropolis.

Unquestionably the most important ecclesiastical event in the history of the Cologne archdiocese during 1922 was the archdiocesan synod convened by Cardinal Schulte.

To select well among old things is almost equal to inventing new ones.

Clergymen

who have not been abroad are working under a tremendous disadvantage. Times without number are they required to discuss places and events with which they have not the familiarity born of first-hand information.

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LONDON, SATURDAY, MAR. 24, 1928

A GLEAM OF HOPE

"Dublin, March 16.—A striking instance of the heroism of the population in the face of the promiscuous sabotage by the rebels against the railroads occurred early today. A farmer's daughter, finding that the rails had been torn up at the approach to a bridge over a deep gorge between Ballina and Dublin flagged a train conveying a number of wounded Free State troops and civilian passengers. The train was stopped within a yard of the abyss. The girl by her action deliberately defied the possible dire consequence of thwarting the plans of the rebels. The foregoing despatch is cheering, inspiring to Irishmen and the sons and daughters of Irishmen who, though the ocean rolled between them, always stood loyally and helpfully by their kindred at home in their long fight for freedom. The girl was almost disheartened by recent conditions, they will read with a thrill of exultation the daring action of this heroic Irish girl who braved death to save her compatriots, men and women, wounded and whole, from wholesale murder. She may yet suffer; for it is too much to hope that any remnants of chivalry may still animate the cowardly crew that would thus savagely send wounded men, helpless women and children crasbing to death in the horrible wreck that this fearless girl averted. But if she dies for her brave act she will have lived nobly and died heroically. The terrorism that imposes silence, inaction, "neutrality" on Irish men and women while such dastardly deeds are perpetrated by self-styled patriots is inflicting on the Irish character an injury far surpassing that which Ireland suffers from loss of life and destruction of property. This act of the unnamed Irish girl is conspicuous but it does not stand alone. A somewhat similar outrage was prevented by the daring and pluck of a National soldier as told in the following despatch: "The bravery of a National soldier averted a railway accident between Thomastown and Athlone, County Westmeath, yesterday. A band of irregulars, seizing an engine, sent it down the track. An officer of the railway protection corps notified troops at a block house along the track and Volunteer Brady, on duty in the little cabin, acted promptly. He took off his shoes and socks and awaited the arrival of the locomotive, which soon appeared, making between 20 and 30 miles an hour. Brady caught a hold on the engine, and swinging himself aboard, succeeded in reaching the control and bringing the runaway to a halt scarcely 500 yards from an approaching passenger train." The Irish episcopate has given a notable example of moral courage and fearless discharge of duty in circumstances that called for courage of a high order. The immediate effect of their clear, unequivocal, forceful vindication of the moral law may have seemed disappointing; but there is evidence that the effect was profound. Magnificent was the demonstration, a few weeks ago, when 6,000 men and 1,000 boys of Limerick made open profession of their faith, acclaimed the bishops as their divinely constituted moral guides, and fearlessly proclaimed

their duty of loyal obedience to the injunctions of the joint Pastoral Letter. Civil war has always been demoralizing. But for the Wars of the Roses in England there would never have been the shameful apostasy of the rulers of the British people. There has been civil war in Ireland for many years past with its inevitable demoralizing effects. When we find amongst the rank and file of the people multiplying instances such as those recorded in the despatches quoted, we may soon hope for such vigorous reaction against "irregular" tyranny and terrorism, such loyal, fearless co-operation with the authority of their own Government, as will restore to Ireland the reign of law and order.

OPPORTUNITY FOR CLEVER CATHOLIC GIRLS

An educational problem in Italy was solved in a sensible way by Pope Pius X. The Italian Catholic colleges were educating a large number of boys whose intention it was to join the priesthood. Indeed the chief reason for existence of these colleges—or Little Seminaries—was to prepare for entrance to the Great Seminaries whose exclusive work was the preparation of subjects for the priesthood. Animated by their own pious desires or acquiescing in the pious ambition of their parents, many of these college students found later on that they had no vocation for the priesthood. Turning then to some other profession they found themselves without that certified standing they would have had if they had attended State institutions. Their course of studies might have been equal to or better than the regular courses leading to State examinations; but whether better or worse these young men found themselves without those certificates that were the accepted outward and visible signs of certain scholarly attainments and the open sesame to courses leading to other professions. They had then to begin over again, as it were, and take the prescribed examinations. Some might be unduly tempted to go on for the priesthood in spite of reasonable grounds to doubt their calling to this holy state. Recognizing that a final decision in so important a matter could not be made by immature youths, and that as a matter of actual fact many had changed their minds during the course of their studies, the Holy Father solved the problem by ordering the Catholic colleges of Italy to have their students take the regular State examinations. Similar conditions obtained right here in Ontario. Slowly and yielding to pressure within and without our boys' colleges now take the regular Matriculation examination at the end of their high school course. The convent schools, generally speaking, were ahead of them. St. Michael's College, Toronto, in affiliating with the University of Toronto, led the way in enabling its students to obtain University degrees. Two high-class convent schools—Loretto Abbey and St. Joseph's College—register their students at St. Michael's and thus enjoy all the rights and privileges of affiliation. The success of this arrangement may be judged from the fact that the number of University students registered in St. Michael's has increased 700% during the last ten years. About four years ago Assumption College, (boys) Sandwich, and the Ursuline College, (girls) Chatham, were affiliated with the University of Western Ontario, London. Assumption College has not as yet a building in London and therefore does not enjoy the full benefits of affiliation; though its students enjoy certain facilities for obtaining the degree of Bachelor of Arts. The Ursuline College entered at once into the full enjoyment of its rights and privileges as an affiliated College of the University. Its London residence for University students is known as Brescia Hall, where forty-one students are registered. As this is only the fourth year of its existence 1923 will be its first graduating class. Seven will write for the B. A. degree next summer, and one for M. A. Ursuline College is entirely independent of Assumption, being affiliated directly with the University of Western Ontario. In this we believe Ursuline College occupies a unique position amongst girls' colleges in Ontario. Students

may take the general course or may choose one or more of several honor courses. The opportunity, to which we wish to call the attention of our clever and ambitious high school girls, is this: There are five scholarships of \$150.00 each and one of \$50.00 available to the girls who write at least six papers completing University Entrance and obtain the highest average in the Pass or Honor Matriculation examination this year and every year thereafter. As those interested are aware one may now write off any number of subjects for Matriculation. The conditions of this competition for this year require the competitor to write at least six the coming summer on either Pass or Honor Matriculation. Less than six will not do. If more than six, the six papers on which the highest marks are taken will of course be counted. This condition does not exclude from competition those who have already passed, let us say, in all but four subjects. These would, however, have to write again on two subjects on which they have already passed in order to bring the number written for the competition up to six. There is another condition that may call for a word of explanation. We have italicized the words above completing University Entrance. The Universities of Ontario no longer accept a bare pass in Junior Matriculation as sufficient for University Entrance. The Western requires in addition either First Class Honors (75% in four subjects, or Second Class Honors (66% in six subjects of Junior Matriculation; or a Pass standing in all the Junior Matriculation subjects together with two Honor Matriculation subjects. Though this may be a bit confusing to people who are out of touch with high school work it will be quite clear to prospective competitors for the scholarships. It will be also quite clear that the six subjects of the competition must complete University Entrance, for otherwise it would be impossible to benefit by the scholarships. But the Honor standing required need not necessarily be obtained on the six subjects of the competition; subjects already written off, on which Honor standing has been obtained, will of course count for University Entrance. An advertisement published elsewhere in the RECORD will give other necessary information. We are glad to note the ever increasing number of Catholic girls who desire full University education. Many who stopped with the high school course regret that the ambition to go further was awakened too late. We hope that these scholarships may be at once a stimulus and a help to the many clever Catholic girls who are this year completing their high school work.

AN ELECTORAL REFORM WORTH STUDYING

The weakness of the Bonar Law Government is almost painful. Immediately after the elections it was pointed out that it was in a notable minority in the country polling only a little over 5,000,000 in a total of 14,000,000 votes cast. Lloyd George, among others, pointed out that Government by a minority would give serious shock to public confidence in representative government so-called. There can be little doubt that this abnormal state of affairs weakens the Government. Mr. Humphreys, Secretary of the Proportional Representation Society, of Great Britain, gives the exact figures in an article in the Contemporary Review. The Conservatives polled 5,381,433 votes, electing 296 members by a vote that entitled them to 208 seats only. Labor and Cooperatives polled 4,237,490 votes, electing 138 members where they were entitled to 164. The Liberals (Asquith) polled 2,521,168 votes, but elected only 54 members instead of the 101 to which they were entitled proportionately to the votes cast for them. The National Liberals (Lloyd George) received 1,585,387 votes which gave them 61 seats instead of the 61 they would receive under proportional representation. Independents polled 337,443 votes and elected 8 instead of 13. More striking perhaps is the following table giving the average number of electors represented by members of the various parties: Conservatives..... 18,180 Labor and Co-op..... 30,705 Liberal..... 48,540 National Liberal..... 31,685 Independents..... 42,180

The Liberals (Asquith) polled about 21 million votes and secured 54 seats; the Conservatives polled about twice that vote and secured 296 seats! It is often urged that proportional representation would encourage the formation of groups while the two party system is ideal. Well, the single constituency plurality quite evidently does not prevent the formation of groups in Great Britain. There is always an unreasoning and unreasonable opposition to any change in the established order. In England there is a much more intelligent apprehension of the justice and reasonableness of proportional representation than obtains in Canada. The other day proportional representation was defeated in Parliament but by the narrowest of narrow majorities. In Scotland where the education law and its administration give more complete satisfaction than elsewhere in Great Britain the Local Education Authorities are elected by proportional representation. The following quotation from an article by Sir Robert Borden in the Canadian Historical Review has its obvious application to the opponents of this eminently reasonable electoral reform: "Although the Tory thesis was unconvincing it was at least clear; the ruling classes could not be sufficiently represented in parliament, if pocket boroughs were not to be purchased; rotten boroughs were the real safeguard of order; the masses were unfit to govern themselves; reform would destroy the last bulwark that protected the constitution from the destructive forces of democracy. The arguments for central colonial government and for rotten boroughs went well together. To Englishmen as well as to colonialists there was a long denial of self-government." It is not our object at the moment to present the arguments in favor of proportional representation. This we shall do at another time. We conclude by reproducing the statement which Mr. Humphreys quotes from Lord Lochee and which will commend itself to plain people of any common sense whatever about politicians: "I do not believe that the cause of good government is bound up with the maintenance of a distorted representation, or that British statesmanship would be unable to cope with the problems which a better system might bring in its train." Let us have the courage to make our boasted representative government really representative.

A QUESTION OF HEALTH

By THE OBSERVER Questions of health are given much attention in these times. Indeed it is easier to get attention for a question of physical health than for one of moral health. There are all sorts of theories, all sorts of plans, all sorts of laws, for ensuring the public a good state of health. As this is one of the most popular subjects of human endeavor at the present time, this preservation of the public health, it is all the more interesting to note the things that are given still more importance in public opinion. One of these is fashion. This statement may at its first making be doubted by some people; but they will not need to think long about it to see that it is true. Is it possible that a fashion, a mere caprice of social custom can be actually allowed to interfere with and limit the good work that is being done in arousing public opinion to the wisdom of conserving and protecting the health of the public? Is it possible that in many cases the very same persons who are the advocates of more and better protection for the health of the people are the very first to put their own health in danger and to set up a custom which is a direct danger to health and to life? Well, let us see. There has been a great increase in the custom of wearing furs in the past few years. That should mean that those who wear them are more protected from the cold winds and the low temperature which makes our climate in certain seasons one to be watched and guarded against. But just here fashion comes in, and interferes

with what ought to be the logic of working out a rule for the better protection of the people. Whenever human nature shows signs of doing some good for itself human folly jumps in and nullifies that good either in whole or in great part. And so, no sooner had the greater ease with money of a great number of the people of Canada admitted of their wearing the warmest clothing obtainable, that is, furs, than fashion came in and established a custom of wearing fur coats open with a bare chest exposed to a below-zero wind. Results, gripe, colds of all varieties, medicine, lost time, suffering, even pneumonia, even death. For people will risk death cheerfully for a fashion. No, it is not men who do these things; men have their own ways of being foolish; but give a man a fur coat and he will shut it across his chest every time. It is the women—God bless them—and give them more sense. What would he be said of a man who should put his fur coat across one shoulder, and then say, "I have a fur coat on?" He would be regarded as so eccentric as to be about ready for restraint in a home for the feeble minded. But women who are in most things perfectly normal, will put on a fur coat which cost them hundreds of dollars, and let it rest open in front to expose their chest to a zero temperature as much as they would expose it in a heated ball room. A year or two ago they added another vagary to that by putting on overshoes and then leaving them unbuttoned. Since that they have gone a further step in folly that is dangerous to their health. There was a sound and sane custom in this country of cold winters, of wearing overshoes, or at least strong boots with heavy stockings. Just now there is a widespread custom of wearing low stockings at all; for it is nonsense to call the flimsy things that are seen on the streets a covering at all. With these are worn low shoes. The whole outfit is a study in sheer folly and the silly servility of women to fashion and to appearance. Some one who knows human vanity as exemplified in the female sex, has only to whisper that their feet look smaller in low shoes and that overshoes make them look bigger and not all the terrors of the hospital nor even the terrors of death will prevent them from following that tip. On the other hand let it be suggested to them that it will look chic, or cute, to wear furs in August, and they will swelter through the hottest evenings in midsummer with a temperature of seventy-five, with heavy fur stoles about their necks. Of course all women are not so easily pushed into this sort of folly; but many thousands are; and that is the matter of contrast with which I started above. We are all in sympathy with every effort to improve and protect public health; we all sympathize with such objects and purposes; yet we have customs of dress that are sending young girls wholesale into tuberculosis, and we are not only complacent about such customs but they are so popular that I shall be, as many another has been, regarded as a crank and a fusser, because I venture to remark upon these matters. That is the contrast which almost always shows up between the good sense of men and women and their folly; the same women who go to meetings to consider ways and means of improving the public health will go out from the meeting in place with short skirts, low shoes and practically no stockings, and their coats flying open to expose a bare chest. There is too much tuberculosis amongst young people in this country. Is it surprising?

NOTES AND COMMENTS

A CORRESPONDENT of the Canadian Churchman, writing on the subject of Church Union, says: "Our continual presentation of our usual non-possimus in our rejection of the usual arguments for the divine right of Rome to rule and teach the Catholic Church is getting us nowhere." Why, then, not try the other way? FOR EXAMPLE, we are reminded of the address presented to the late Pope Pius X. by the Anglican Society of St. Thomas of Canterbury (the name of which in such environment is in itself significant) which address was signed by the Archbishop of Canterbury. It read:

"Although the discussions of a past age have caused us to be long separated from communion with you, still we readily accord to the office and dignity of the See of Rome, all that was accorded to it by the Ancient Fathers both of the Eastern and Western Church whose teaching our communion has been wont to recognize as the rule of faith and morals. We shall ever pray our common Lord to grant you length of years in the supreme priesthood, to finish successfully the work which you have so worthily begun, so that all things may be restored in Christ and there may be one fold and one shepherd." A little more of that spirit would go far to bridge the gulf and get the Churchman correspondent, and those who think like him, somewhere. THE LATEST proposal in the Church of England is the revision of the Psalms of David. The National Assembly of 1920 gave some consideration to this question and as a result appointed an influential committee to go thoroughly into the matter. This committee, presided over by the Dean of Westminster, has just made public its report, which, according to cable despatches, embodies suggestions looking towards "drastic alterations and omissions" throughout the entire Psalter. The motive is to bring it up to the "requirements of modern scholarship." THAT THERE are blemishes in the Authorized Version which has done duty not only in the Church of England, but in most Protestant bodies for nearly three centuries, was acknowledged by the publication of the Revised Version of 1881. In this version which has not, it must be added, ever come into popular favor, many of the more glaring defects of the King James Bible were removed, and the translation brought into much closer conformity with the Douay, or Catholic Version, which it had so long been the fashion to despise. That the newly suggested revision of the Psalter, is, however, along more rationalistic lines seems clear from the tenor of the press despatches referred to. In which case, it but supplies additional evidence of the disintegrating processes at work along the entire line of the Christian Revelation. A Church that can bring the Ten Commandments up to "modern requirements," and admit doubts as to Christ's Divinity, is not likely to develop any qualms over the "revision" of the Psalms of David. It is modern scholarship, so called, that has to be considered forsooth, not the Faith once delivered to the Saints. THE WHOLE trouble is that Protestantism, having rejected the authority of the Church, has all along not known how to use the Bible. Misapprehension as to the meaning of this or that given text; has therefore been the natural sequence. The current issue of Catholic Truth, the new publication of the English C. T. S., has a short but pointed article on this subject from which we may make an apt quotation: "Then the Bible claims to be the Word of God," it says; "We want to know what He means by every word of it. Look at it all this way. God, knowing human nature, has used a Book as one means of communicating His Mind to His creatures. Understanding that men have to seek the meaning of a book more from outside itself than from within itself, He sends His Word made Flesh to explain and fulfill the Scriptures. (The Pharisees, who were so very learned in the Bible, had by that time got God's meaning all wrong!) Jesus Christ appointed St. Peter and the Apostles to do the same thing; not to tie themselves down to the letter of Scripture, and be ruled by that; but to explain Scripture independently in the power of God. That is what the Catholic Church claims to do today. She says to you: You can't read the Bible without getting a great deal of its meaning from outside the Bible. For that you must come to me." The pity of it, that Protestants should go to every human source for this light rather than to the one source competent to give it. Result: pandemonium, and, as regards faith in the Divine origin of Scripture, the inevitable process of disintegration. THE LAMENTED death of Dean Harris leaves Father Leon Cherrier (whose diamond jubilee was recorded

in last week's RECORD) one of the very few survivors of a generation of priests whose memory goes back to the seventies of last century. By reason of his humility and retiring disposition, this good priest was never much in the public eye, but, as recorded in last issue, pursued the even tenor of his duty in various missions of the dioceses of Toronto, London and Hamilton, with a single eye to the glory of God and the advancement of religion. That he should have attained the goal of sixty years at the altar—a goal reached by few—and should be spending the evening of his life amid the scenes of his boyhood comes as a crown to a life of usefulness. UKRAINIANS INCLINE TO UNION WITH ROME INTERNATIONAL COMMITTEE FORMED FOR MISSIONARY WORK By Dr. Frederick Funder The "Ukrainian Religious Committee," formed last year in Vienna, is now actively engaged in the work of devising means of developing Catholic missionary activity among the Ukrainians in the Near East. The population of the region in which it is proposed to encourage missionary work exceeds 60,000,000. The organization has a branch committee in Paris and is about to establish representations in Belgium and in Germany. Father Augustinus Galen, O.S.B., is the executive chairman of the committee, the honorary membership of which includes: Cardinal Pili, Archbishop of Vienna; Cardinal Bourne, Archbishop of Westminster; Cardinal Dubois, Archbishop of Paris; Cardinal Schulte, Archbishop of Cologne; the Archbishops of Prague, Zagreb, Olmutz, Salzburg, Utrecht; Bishop Boccain of Luck, the Duke Henry de Beaufort, Dr. Rintelen of the University of Styria, Bishop Baudrillart of Paris, the former French Ambassador Dumaine, the French Academician Georges Goyau, and many other distinguished men, both clerical and lay. In its by-laws the committee calls itself an "Association for the Promotion of Endeavors tending towards making the Ukrainian nation independent with regard to religion and for the strengthening of faith and morality in the Ukraine, the aim being to unite the Ukrainian and the Roman Catholic Churches, every kind of interference in politics being excluded." FATHER GALEN OUTLINES PLAN Father Galen, in an interview with a representative of the N. C. W. C. News Service, outlines the plan of the committee as follows: "We are well aware of the difficulties of the work we have undertaken. The religious union of the Ukrainian people and the Catholic Church is our ultimate object and we know that before attaining this aim we have to pass through various stages of patient and troublesome preparatory work. But we clearly see that if a bridge leading from Eastern Orthodoxy is to be provided for the 15,000,000 people separated from the Catholic mother church by schism, it can be found only among the Ukrainians, three millions of whom are already joined to Rome by the Union. Of all eastern nations, the Ukrainian people show the strongest symptoms of a religious awakening and of a longing after the pure sources of faith offered by the Catholic Church. It is our task to remove the spiritual barriers separating the Ukrainian people from the West. We want to afford them an insight into the treasures of faith and culture of the Catholic West. We are convinced that if only the hostile spiritual isolation which hitherto has shut off the Ukrainian intellectual world from the West could be done away with, the chief obstacle to a union would disappear. "Acting on this theory, regular university courses are now being given in Vienna for the purpose of acquainting both priests and laymen with conditions in the Ukraine, in order to train them for future work there. Ukrainian literary history, Ukrainian geography, history, and art are taught as well as religious sciences and knowledge of the Oriental Church. We want to educate not only priests fully trained from a scientific point of view for future activity in the Ukraine, but also Catholic laymen to work among the Ukrainian people as engineers, teachers, and physicians. First of all we plan to distribute Catholic catechisms in large numbers. "Under the old Russian regime, all books written in the Ukrainian language were suppressed, the people even being deprived of their Ukrainian religious books. We intend to make up for this by introducing an Ukrainian catechism which will show to the people the artificiality of the differences involved in the schism upon which the separation from Rome is based. Most important is the education of Ukrainian priests to take up the ministry among their own people. Several Bishops already have agreed to receive Ukrainian theological students in their seminaries. Archbishop Stojan, of Olmutz, Czecho-

Slovakia, has agreed to take twenty students in the Olmutz seminary.

ESTABLISHMENTS FOR TEN ORDERS

"This religious work is to be aided by Catholic religious orders in the West. The Belgian Redemptorists already have founded a settlement with the rite of the United Ukrainian Church at Lemberg, where building lots and houses for ten other orders have been set aside. They were bought chiefly with funds collected in America by the indefatigable Archbishop Dr. Szeptycki, the keenly interested leader of the Catholic Ukrainians.

"The missionary activity of the Catholic Church is being promoted by the disconsolate state of decay of the Orthodox Church in not a few parts of the Ukrainian East. Especially in Volhynia we hope to see many conversions to Catholicism in a short time. The Orthodox clergy in Volhynia is disorganized. The Orthodox bishops Dionysius and Hromodecky, fearful lest the Polish Government might confiscate the numerous parishes which were without the services of priests, have appointed many former officers of the army of Petlura, who are totally without theological training. Depending upon the indulgence of the Polish Government, these priests are not respected by the people. Priests in name only, they are unable to gratify religious needs. With the existing national antagonism between the Poles and the Ukrainians, the national distrust of the Ukrainian people for the Orthodox Church has been awakened by the introduction of the Polish language into the Church registers and seals, as ordered by the Orthodox Archbishop Giorgji of Warsaw.

PROPAGANDA FOR ORTHODOXY

"Orthodoxy tries, however, to offer resistance by carrying on an active propaganda in the Ukrainian districts inhabited by members of the United Church. The former metropolitan of Kiev, Antonius, whose see is in Belgrade, being the head of the movement. Particularly in so-called 'Karpato-Russia,' which is now a part of Czechoslovakia, an impassioned Orthodox agitation is being carried on, directed by the 'Grandmother of the Russian Revolution,' Mme. Breschko-Breschkowskaja. Thanks to her American connections she is able to supply ample funds for propaganda purposes.

"In this way an Orthodox girls' boarding school has been established at Munkacs by Mme. Breschkowskaja, in a district hitherto Catholic. Also a paper, Russkaja Zmlja, was founded for the purposes of Orthodox religious propaganda. Several financial institutions have been similarly established. In fact, nearly thirty parishes in the Munkacs diocese of 'Karpato-Russia' have lately become Orthodox.

"The Catholics, however, have not remained inactive in the face of this propaganda. For more than two years ago a movement for the reformed Basilians has been in existence at Munkacs, thus insuring to the country an adequate supply of Catholic priests for the future. A Catholic printing association which attempts to spread religious enlightenment by the promotion of good reading has also been established. Bishop Njarady's activity as Apostolic Administrator of Eperjes has been most efficacious in the exposed districts. He introduced the sisters of St. Basilius, who founded a Catholic girls' school at Eperjes that enjoys great popularity.

LOADED FOR BEAR

UPTON SINCLAIR SHOTS A FELLOW-HUNTER

Washington, D. C., March 12.—A striking instance of an effort to harm the Catholic University of America, but which missed fire because of the ignorance of its perpetrator, is pointed out in "The Goose Step," an alleged study of American Education, written by Upton Sinclair.

Mr. Sinclair, who endeavors to pose as an impartial and painstaking investigator, but many of whose recent books, notably "The Profits of Religion," are full of misleading and erroneous observations, makes the following observation: "Also the Catholics have their education machine, and raise money from wealthy Catholics for the protection of both Catholicism and wealth. In the city of Washington they have a great central institution. An official of the United States Department of Education writes me: 'I made a study of the American University in Washington not long ago. There are a number of wealthy men on the board. They are obviously placed there for the usual purpose. Most of them never went to college themselves and they know nothing about education in general or in particular. I saw no occasion to doubt their desire to do the best they know how for the institution. But some things they know about, from their associations, and others they do not. They simply cannot appreciate, for example, the fine zeal the founders had for the establishment of a great graduate university. They can see a considerable demand for education in law and business, and so they very naturally let the institution turn in this direction. Consequently a low grade law school and a lower grade business course are being established. The

trustees can see some use in these courses and some demand. The need for a great graduate school, the trustees are blissfully ignorant of, and I doubt very much whether on account of their limited educational experience they will ever be able to appreciate the need for such a graduate institution in Washington."

The institution referred to by Mr. Sinclair and which he apparently believes to be the Catholic University of America, is the American University, a Methodist institution.

SWEDISH PROTESTANT BISHOPS APPEAL

By Rev. Dr. Wilhelm Baron von Capitaine

Colonge, March 1.—An appeal for a reconciliation of the differences leading up to the French occupation of the Ruhr has been addressed to Premier Poincaré by the Protestant Archbishop of Upsala and other members of the Swedish Protestant episcopate. Addressing themselves in effect to the Christians of all nations and to the responsible heads of the various governments, the Swedish bishops deplore the fact that the world, as they say, is still far from peace, and urge that all possible efforts be made to bring about a pacific settlement of the present difficulties. The letter asks specifically that the President of the United States exert his influence to this effect. A copy of the letter was sent to Cardinal Dubois, Archbishop of Paris.

Cardinal Schulte, Archbishop of Colonge, also received a letter on the same subject from the Swedish Protestant Bishops. It reads as follows:

"Your Eminence: "No one can tell how many there are throughout the world who are sorrowful in their hearts because of the present situation. We had hoped that after the War the blessings of peace would follow, but the relations between nations are growing steadily worse. Hunger, the poison of bitterness in afflicted souls, and mental and moral disease are destroying noble branches of Central European peoples. Now, armed force under the assumed cloak of peace is cutting away large sections of the land of a disarmed neighbor, increasing that destitution which already cried out to Heaven. The curse which has been sown will generate new wars still more formidable, because man will reap what he has sown. The World War demonstrated that sufficiently.

The cause of the misfortunes of Europe is manifest. Despotism and short-sighted egotism, rather than the law of Christ, have been made the highest rule of conduct. We do not judge anyone because our knowledge of the situation is incomplete and imperfect. But we do condemn the methods of violence. "Conscience and hearts everywhere are burning with the question: 'What can be done?'"

"We, the servants of the Churches in Sweden, exhort our Christian brethren in France and in all countries, particularly those in Germany, to implore God to give us clearness of vision and strength. The entire question of peace and of the amount of indemnity necessary, must be elevated from the present swamp of vengeance and threats of war to the higher plane of mutual confidence and good will. Men must forgive as they hope to obtain forgiveness for themselves. We respectfully urge the responsible statesmen of the various countries, and the German Chancellor and the President of the United States, particularly, to take steps as soon as possible to bring about a reconciliation of differences which are growing more insupportable and full of danger from day to day. A settlement will have to be made through conferences and discussions between representatives of the various powers.

"The Archbishop of Upsala and the Bishops of Linköping, Skara, Strängnäs, Visby, Västerås, Varjo, Lund, Gothenburg, Karlstad, Härnösand, Lulea, Primarius, and Stockholm.

"In the name of the assembled members of the Swedish Bishops Congress, I am, Your Eminence, in this time of misfortune for your great Fatherland in which the German people by their wonderful self control and patience are showing their greatness as never before and from which we hope and pray God will redeem them, with assurances of respect and esteem.

"NATHAN SODERBLOM, "Archbishop of Upsala."

Cardinal Schulte has replied to the letter and expressed his thanks to the Protestant Bishops of Sweden for their action.

THE MODERN TREND

New York, March 12.—"Women who retain their maiden names after marriage are misguided," according to a letter sent by George W. Wickersham, former Attorney General of the United States, to the Lucy Stone League, an organization composed of married women who keep their own names, and prefix the title "Miss."

Wickersham. "Fortunately, I was born in a generation whose women thought it glory to take their husband's names when they married.

"They thought this for two reasons: First, they looked up to the husband, and their respect and admiration for him made them happy to be identified with him; secondly, they looked forward to having children as the greatest glory of life, and they desired to give their children the father's name and identify themselves with that name.

"The various disintegrating forces of modern times have had strange results. One of the strangest, it seems to me, is the movement on the part of some women, whom I deem misguided, to endeavor to ignore the facts of life and to promote the disintegration of the marriage state. That some of them are honest in the opinion that this is going to be a benefit to their sex may be conceded, but I am firmly persuaded that nothing more mistaken was ever advocated."

CLEVELAND CONVENT INSPECTED

BISHOP WISELY WELCOMES VISITORS TO SEMI-PUBLIC INSTITUTION

An inspection of the Convent of the Good Shepherd in Cleveland has convinced State Representative Richard R. Hawkins that at least one Catholic institution need not fear inspection.

Mr. Hawkins was the author of the bill recently introduced in the State legislature calling for the inspection of the reformatories, or other institutions that might come within the provisions of the rather broad scope of the measure. The bill was killed in committee.

Mr. Hawkins' change of opinion came as a result of his recent visit to the above named institution in company with members of an organization whose desires run along the line of the provisions of the measure that was eliminated.

The committee was received with every courtesy by the Sisters in charge of the convent and after permission from Bishop Schrems, were shown from cellar to attic. As a result of this visit Mr. Hawkins has issued the following statement:

"With four other representative citizens of Cleveland, I made a visit, unannounced, to the House of the Good Shepherd, E. 30th and Carnegie Ave., and presented my business card to the lady in charge, requesting permission for myself and friends to see the inmates and to note the sanitary condition of the institution and the treatment of the girls housed within the walls. The superior admitted us to one of the offices and informed us she could not admit an unauthorized and self-appointed committee as we were unless given permission by the bishop of the diocese to do so. She telephoned to Bishop Schrems, Rev. Joseph Smith, of St. Philomena's church, East Cleveland, Vicar General, who was the first to arrive, and to whom we again made our requests to be conducted through the home. After some discussion as to our purpose he agreed to do so, only requesting that the inspection be thorough and that a truthful report of what we found as to conditions existing be made.

"The arrival of Bishop Schrems added to the party. The Bishop further inquired as to our errand, and agreed to permit us to make an inspection of the convent, stating, however, that he thought a self-appointed committee without any lawful authority was presumptuous and that a man's home was his castle. To this I agreed, but said that the House of the Good Shepherd was a semi-public institution in view of the fact that girls were committed there by juvenile and probate courts and that such institutions should be inspected. The Bishop replied that they not only ought to be but could be inspected."

SHOWN FROM CELLAR TO ATTIC

"We were then conducted through the home from cellar to attic, led by the mother superior, Bishop Schrems and Father Smith and we were accorded every opportunity to make a thorough inspection. We visited the school's chapel and dormitories and were entertained by the scholars with songs and recitations. We also visited the workshops, bakery and laundry, and saw the girls at work in all their activities. We were very much pleased with the extreme cleanliness of the home. I venture to say that there is not a more sanitary institution in the State, and not a more contented and healthy lot of inmates than is to be found in this home.

"I want to take this opportunity to thank Bishop Schrems and the mother superior for their generous hospitality and uniform courtesy extended to myself and friends and to assure them of our esteem and approval in the conduct and care of the inmates of their home. Let me say further that there would have been no introduction of house bill No. 15, sponsored by myself, and no necessity for a self-appointed committee such as we were, if the county commissioners, who are required by law to make such inspections, unannounced, once in every six months, did their duty and reported their findings."

"COMPLETE LIBERTY" IN RUSSIA

1,766,118 EXECUTIONS BY THE AUTHORITY OF THE GOVERNMENT

Moscow, Jan. 18.—The Soviet Government of Russia has claimed that it grants full religious freedom and liberty of conscience. Today the Soviet Government is employing every agency at its command to uproot religion and destroy the Church. The Soviet Government failed in its attack on private property and the normal processes of economic development. Communism as a political system having shown itself a failure in the tragic human coercion employed to propagate it, the Bolshevik Government is now preparing its final attack on its persistent foe—religion and the Church.

This final effort is only the further fanatical continuation of a persecution that has existed since the Soviet Government came into power. This Government has claimed that since 1917 it has made the Orthodox Church weaker under the blows of the fanatical Reds. It claims to have to its credit, since 1917, 1,500,000 executions. Of these, 1,200 were priests and 28 bishops. To be exact, the total number of executions claimed by the Soviet Government to have been carried out under its authority is 1,766,118. The red terror of the France of '98 pales in comparison. 'Prodhomme, in his "Crimes of the Revolution," (Volume 6, Table 6) puts the entire number of those guillotined, shot, drowned and otherwise killed, for the whole of France at 570,000.

FAITH STILL LIVES

In spite of the Russian Reds' incredible record, the Faith in Russia has not been destroyed. They who so ruthlessly wielded the sword now seem to confess their defeat and have sought to make the peace accomplish what the sword could not. The propaganda for Sovietism is now being just as ruthlessly prosecuted in schools and in all the institutions that have to do with the education of youth. The helplessness of the victims and the absence of any counter influence make one fear the effect on the coming generation. The propaganda is thoroughly organized. Trained speakers go from school to school, teaching the children the hymns of hate learned from the writing of Marx, Lenin, Trotsky, Bucharin, Zinovieff and Radek.

Immediately before Christmas, official representatives of the Government visited all the class-rooms, ridiculed publicly the sacred truth commemorated by Christmas Day and advocated in its place the pagan idea of a feast of winter. At the same time, the Moscow press launched an anti-Christian propaganda, mixed with grossness and obscenity. As liberty of the press does not exist in Russia, public answer or resistance was impossible.

But the people gave their own answer by thronging the churches of Moscow and manifesting the spirit of Christian devotion on Christmas Day. Under Government direction, on Christmas afternoon processions were sent through the streets of Moscow under the protection of Red soldiers. Most of the paraders were young boys and children, who were permitted to insult and degrade Christian practices and Christian faith in the most blasphemous and indecent manner. Many were grotesquely attired as priests or monks. They publicly insulted the Crucifix and held aloft caricatures of Christ and His Blessed Mother. Caricatures of Pope Pius XI. were also shown.

It must be remembered that such parades are made up almost entirely of orphans, homeless waifs and other victims of the upheavals of the past five years. The exhibition of these helpless ones and outcasts called by the Soviet Government "The Awakening of the Proletariat to the New Era of Complete Liberty." Many who took part in the parade are being fed and clothed by the charity of His Holiness, Pope Pius IX., through the National Catholic Welfare Council Mission in Russia.

THE ATHEIST ESTABLISHED

The Government has established a new paper entitled The Atheist. It is of a very low literary order and is intended to win over the uneducated classes.

Judging from the effect on the people, these excessive measures are meeting with but little success. The great mass of the people consider all the priests and bishops who have gone over from the Orthodox Church to the so-called "Red Church" as having sold their birth-right for a mess of Bolshevik pottage. Crowds still gather before the Donskoi Monastery, where the Patriarch Tychon is imprisoned, giving their support and waiting to receive his blessing.

As the gold cross on the top of the spire of the Cathedral of St. Basil still dominates Red Square, so has the spirit of faith conquered and survived the terrors of the past five years. November 7 last marked the fifth anniversary of the outbreak of the Bolshevik Revolution. At noon, 50,000 fully equipped Red soldiers passed in review before Leon Trotsky. The sun shone clear. Dominating the square, high above Trotsky, flashed the gold cross of St. Basil's. Was it not the cross, rather than Trotsky, that the Red soldiers

saluted as they passed? At least it is true that as they reached the Cathedral, the ranks broke and were scattered.

The Soviet Government has now ordered anti-religious placards to be displayed in all government offices and on all public buildings. But there stands the Church, before which all its forces will eventually give way.

HELEN'S EASY MONEY

Baltimore, March 12.—Two lectures delivered during the past week by Mrs. Helen Jackson necessitated police interference when members of the audience resented imputations against the House of the Good Shepherd and the Catholic Church generally, by the speaker who asserts she is an "ex-nun." The meetings were held under the direction of George W. Waldron, former Ku Klux Klan member and notorious anti-Catholic agitator. The first meeting was held in the First Baptist Church of Brooklyn, Md.; and the second in the Pentecostal Church of God, on Lombard Street.

Mrs. Jackson describes herself as a former Catholic nun and also asserts that at one time she was an unwelcome inmate of the House of the Good Shepherd in Detroit. Most of her lectures are devoted to "revelations" of conditions which, she alleges, exist in the House of the Good Shepherd. Her anti-Catholic activities have covered a number of years and on investigation of her antecedents and character undertaken some time ago and published in the pamphlet "Defamers of the Church" reads as follows: "Her real name is Helen Barrows. At the early age of fifteen years she was committed to a Sister's Reformatory at Detroit by her sister, because she was unmanageable. This was in September 1895. In December 1897, she was permitted to return to her sister then living in Pittsburgh.

"Later she returned to the Good Shepherd Home, but this time to the Carthage, Ohio Home, because her former superiors, whom Helen liked, was transferred to that home. Even after she left the reformatory the last time, in fact, even after she married, she and her husband called at the Detroit Home, and were most friendly. Like the other insincere people on the anti-Catholic platform, she saw, during the present wave of bigotry, a chance to make easy money.

"Helen now lectures in a garb which she represents as her nun's garb of course she was never a nun; it is only a replica of the costume worn by the peasant women of Normandy, France. The Sisters of the Good Shepherd allow their charges to wear that garb as a uniform during the period in which they are 'on good conduct.' No one who enters the reformatory under the Good Shepherd Sisters is ever permitted to become a member of their Order."

During the campaign against parochial schools in Michigan a few years ago, Mrs. Jackson was brought in to aid the anti-Catholic element. At that time two papers in Ypsilanti, Mich., published accounts of her personal history which they summed up by describing her as a "woman of the street." She sued the two papers for \$25,000 and a non-Catholic jury after less than an hour's deliberation returned a verdict of "no cause for action."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CATHOLIC PRESS

Catholics ought to consider it a grave obligation to read and support our Catholic newspapers. To remind them of this duty should be entirely unnecessary. We regret to say that we have thousands of Catholic homes within whose portals a Catholic paper never strays and from which Catholic literature receives little or no support.

The Sovereign Pontiffs for years back have been most assiduous in urging upon the faithful the necessity of Catholic newspapers to counteract the poison of the anti-Catholic press.

In the United States, the Bishops have approved of setting aside one month each year as a Catholic Press Month. During this period every effort is made to educate Catholics to the vital need of reading and subscribing for Catholic journals of worth.

Was there ever a period in our memory when the Catholic Church and her teaching were so viciously attacked and so vilely and unscrupulously calumniated as at present? Of course the Church that has withstood so many attacks and flourished for nearly two thousand years in spite of all slanders and misrepresentations shall continue to keep on her way through the rough seas of hatred and bigotry. But it is not true, however, that the rights and privileges of her individual members are assailed and menaced? The malicious, ignorant and unprincipled press of our enemies is the public vehicle by which the lies, calumnies and detractions of misguided and evil men are borne to the minds of good, fair-minded but misinformed Protestants. What is the result? The seeds of hatred and bigotry are sown and the deadly

bought rights of citizenship as well as our religion, suffer.

To overcome the assaults of the enemy the strongest weapon we can wield is the Catholic press. It is a ready means for the propagation to the world of real Catholic belief and practices, as well as a mouth-piece to contradict the slanders and misrepresentations urged against us. Pass on to your Protestant friends of honest mind, the Catholic paper and you give him a lesson book on the history and doctrines of the Catholic Church. The Catholic newspaper can offend no fair-minded non-Catholic, for the foundation of every Catholic organ is Catholic charity.

Cardinal Maffi, of Pisa, in an address to his priests during a retreat, said, speaking of the importance of a Catholic newspaper in Catholic homes: "You preach on Sunday, but the newspapers preach every day and every hour. You address the faithful in the churches, but the newspapers follow them to their homes. You speak for half an hour or an hour and quit, but the newspapers never quit.

How true are these words and how they ought to encourage our people in the support of the Catholic newspapers! Besides being an antidote against the poison of the secular and filthy publications so common amongst us, Catholic newspapers are continually doing a great amount of good. For example without the Catholic press how could we instruct Catholics so well concerning their great duties in regard to Catholic missions? In Ontario we have three Catholic newspapers. Each week they convey to the homes of thousands the mission message of the Church of Christ. Not until the Day of General Judgment shall we learn the extent of their influence and their benefits in favor of the propagation of the faith at home and abroad.

We urge, therefore, Catholics to bring into their homes the Catholic newspapers, a weekly missionary, ever faithful to the preaching of Christ and ever ready to defend your rights and privileges as Catholics and citizens. There is no work for the laity that equals the spreading of the printed word explanatory of Catholic teaching. When you procure new subscribers for Catholic journals you are joining with Christ Himself in making known the eternal truth of God and helping others to save their souls.

We appeal in a very particular manner to Catholic Societies to consider the nobility and Catholicity of assisting the Catholic press, and we urge them during Lent to give themselves to it with all the enthusiasm of good Catholics.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed:

Table with columns for Extension, Catholic Record Office, London, Ont., and Donations. Lists names and amounts for various individuals and groups.

MASS INTENTIONS

Table with columns for Mass Intentions, listing names and amounts for various individuals.

WEEKLY CALENDAR

Sunday, March 25.—The Annunciation of the Blessed Virgin Mary. This great festival takes its name from the happy tidings brought by the angel Gabriel to the Blessed Virgin, concerning the incarnation of the Son of God.

Monday, March 26.—St. Ludger, bishop, was the son of a nobleman of Friesland and was born in 743. He converted large numbers of the Saxons in East Friesland, and also the Province of Westphalia. Against his will he was made Bishop of Munster. He was favored with the gifts of miracles and prophecy.

Tuesday, March 27.—St. John of Egypt, after working with his father as a carpenter until he was twenty-five, withdrew into the desert. For sixteen years he lived in solitude and then took up his abode in a cell where twice a week he would converse through a window with those who came to him.

Wednesday, March 28.—St. Gontran, King, was the son of King Clotaire and a grandson of Clovis I. and St. Clotilda. He was crowned King of Orleans and Burgundy in 561 and conducted his reign in harmony with the principles of religion, protecting the oppressed and caring for the sick. He died in 593.

book is called the "Climax, or Ladder of Perfection."

Saturday, March 31.—St. Benjamin, deacon and martyr, suffered in Persia during persecution under Varanes, grandson of Sapor III. He was thrust into prison for a year and then released and commanded not to speak again of religion. When he disregarded this command, he was subjected to horrible tortures and executed in the year 424.

CATHOLIC FRANCE

Paris, March 2.—In their picturesque local costume the broad-brimmed hat with flowing ribbons, high-collared coat with two rows of buttons, tight vest with black velvet bands, one thousand Breton peasants, accompanied by their bishop, knelt a few mornings ago at the foot of the Arc de Triomphe before the tomb of the Unknown Soldier. And there, in the solemn hush of a crowd of passers-by who were silenced by this touching manifestation of Breton piety, they sang the De Profundis for the souls of the soldiers who fell during the War.

These thousand Breton peasants had just come from the church of Notre-Dame-des-Champs, on the Left Bank of the Seine, where they had received Communion in a body after having spent the entire night in prayer before the Blessed Sacrament in the Basilica of Montmartre and attending a solemn High Mass in the Cathedral of Notre Dame.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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

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

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FIVE MINUTE SERMON

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

PALM SUNDAY

OUR LORD'S LAST DAYS

"Me you have not always." (Matt. xxvi. 11)
Memory loves to dwell on the details surrounding the death of our dear departed friends. Their farewells and messages are remembered, and repeated, and handed down. They live again in memory. And who deserves such kindly thought, whose words and every action should be treasured up, as devoutly and as gratefully as His, Who for us and our salvation laid down His life? He seems to appeal to us not to forget Him: "Me you have not always with you."

The public entry into Jerusalem on Palm Sunday was the simple and short-lived triumph of the Saviour. The multitude who had come to Jerusalem for the Paschal festival, hearing of His approach and moved by the crowning miracle of raising Lazarus from the tomb, went forth to meet Him, waving palm branches, the token of victory, and even spreading their garments beneath His feet. As He drew near to the city, with the Temple in view, the disciples burst forth with cries of joy, and the crowds took up the welcome, "Hosanna to the Son of David." The Pharisees feared that their plots against Him would be frustrated, and owned in the bitterness of their disappointment, "Behold, the whole world has gone after Him." But also! In the midst of those triumphal cries, an unrecurrent of sound swept across the soul of our Lord. In five days hence, instead of "Hosanna" it would be "Crucify Him! away with Him!" The populace was fickle; the priests and Pharisees malicious; and He had come to save His people from their sins. Even as He entered the Temple the royal reception was continued; crowds pressed on Him, with their sick longing to be cured, and the very children taking up the cry of "Hosanna!" St. Luke sums up our Lord's doings thus: "And in the day time, He was teaching in the Temple; but at night, going out, He abode in the mount that is called Olivet" (Luke xxi. 87).

On the following morning, coming early to the Temple, we are told of an occurrence that strikes us with amazement. Passing by Bethphage which means "the house of figs," our Lord noticed a tree, that gave promise of fruit, although the time for figs was not yet. Luxuriant in leaves, barren of fruit! The very type of the Jewish people: they honor Me with their lips, but their heart is far from Me. It was natural for our Blessed Lord to seek fruit, for the fruit of the fig-tree is formed before the leaves open, and when they are fully developed ripe fruit should be found beneath them. There was no fruit and our Lord cursed the tree, and it withered away. This our Saviour's only miracle of destruction signified the judgment of the Jews, and accords with His prediction of the destruction of the Temple and the calamities that would overtake the nation.

It was the object of His enemies to force Him to such a declaration of His divine power that they might stone Him to death as a blasphemer. Or again, as when they tempted Him with the coin of the tribute, they hoped to extort from Him a reply that might convict Him of treason to Caesar, and thus make Him a victim to the Roman power. The parables He spoke—the wicked husbandmen; the man not having on the wedding garment—and His answer, "Render to Caesar," disconcerted them and put them to silence. "They knew that He spoke of them," says (St. Matthew xxi. 45). His enemies' last attempt to ensnare Him was, "A doctor of the law asked Him, tempting Him: Master, which is the greatest commandment of the Law?" And our Lord's triumphant reply, "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind. This is the first and the greatest commandment, and the second is like to this: thou shalt love thy neighbor as thyself. He had begun his ministry by declaring that He came to fulfill the Law and the Prophets, and He concludes this—the last exposition of His doctrine—with the words, "On these two commandments dependeth the whole Law and the Prophets" (Matt. xxii. 35, 40).

Christ's enemies, foiled in their attempt to stir up the popular fury or the enmity of the Romans, were driven to plot to seize Him by treachery; and the opportunity occurred that very night, by the offer of Judas Iscariot to betray Him. Greed led him to it, and he accepted the miserable price fixed for the compensation for the life of a slave.

From the Tuesday evening until the afternoon of Thursday, our Blessed Lord is shrouded in sacred silence. Long hours indeed in prayer He passed before His sacred Passion. We know not the manner nor the hour of our death. In God's mercy it is veiled from us. Our loving Saviour knew every detail. Oh! the anguish of that anticipation. He foreknew the cruel work of every mortal sin; and He offered Himself a willing victim to make atonement for each of us. Surely in gratitude we should remember His sufferings and His death, for He, in His loving mercy,

remembered each one of us and offered them for us.

And in those hours of silence, the events of which are hidden from us, may we not believe that there was a solemn leaving-taking between the Mother and the Son? Our Lady's heart had to be nerved and strengthened for the Sacrifice of Calvary. The work of Redemption had to be realized more poignantly than ever. She had to consent, poor broken-hearted Mother, to the death of her Son. She was obedient to the Will of God even to His Death! Thus Mary Immaculate shared in the Redemption of Calvary.

THE EMBLEM OF LOVE

The outstanding figure of this coming week is the Cross, the Altar upon which the incomparable Victim was immolated. In the ancient covenant God said: "Accursed is he that hangeth on a tree." The Lamb of God did not disdain to suffer this curse. The wood of infamy is dear to us beyond measure.

On Good Friday we follow our Divine Saviour up the hill of Calvary. It is not hard to find the road because it is marked red with His Precious Blood. We reach the place of execution and behold Him stripped of His garments, nailed to the Cross, lifted up to expose Himself to insult. Standing there we watch each drop of blood that flows for the cleansing of the world. We hear each word that is spoken for our instruction. His Mother's Heart is pierced with the sword of sorrow and we compassionate her. After His Three Hours of Agony with reverence we watch His Sacred Head bowed down and receive with adoring love His last breath. There is nothing left of the Son of Man but a bruised and mangled corpse, stiffened by the cold of death.

HORRIFIED BY BOOK FROM LIBRARY

New York, Feb. 17.—Indignant because a circulating library had placed a salacious book in the hands of his daughter, Supreme Court Justice John Ford said that he would seek the prosecution of those responsible for the circulation of the book and, if necessary, propose a bill to the legislature to "put teeth in the present law against books likely to impair morals."

HOLD IMPORTANT CONGRESS IN SARAGOSSA

Madrid, Feb. 17.—In Saragossa, the historical capital of Aragon, under the shadow of one of the most venerable sanctuaries of Spain, that of El Pilar, there has just been held a congress of Catholic students which was an event of national importance. It is barely three years since a handful of students, full of enthusiasm, began to organize in some of the universities in order that their groups might affiliate with the brilliant ranks of social Catholicism. Today there is not a single Spanish university which has not an association of Catholic students, and the recent Congress was a striking proof of the vitality of the Students Confederation.

HAS SYMPATHY OF PROFESSORS

Aided by the Papal Nuncio, the Cardinal Primate and other members of the Spanish Hierarchy, the student movement has met with great sympathy and favor even among those professors who, despite the religious character of the organization, nevertheless see in it a great promise for the future of the nation. Among the innumerable letters and messages received by the students during the congress, those from the former president of the Council, Don Antonio Maura, the former Ministers of the Crown, Senores Allende Zalazar, Sillio, and Osorio Gallardo, the deans of various universities and many professors of universities, normal schools and special schools, are particularly worthy of note. The delegates from seventy-one associations of Catholic students formed a fair-sized assembly, and their numbers were still further increased by the presence of many university professors.

participated in the debates for the defense of the liberty of education and the autonomy of the universities, and has sent delegates to many international meetings and conventions. It has organized many study circles, lecture courses and public activities of many kinds, and in the short period of its existence it has won an important place in practically every city of Spain. It is worthy of note that the Association of Catholic Students arose spontaneously, so to speak, when it was announced that the Protestants were to establish Y. M. C. A. centers in the Spanish peninsula, and that since its origin it has won the support of the majority of Spanish students.

The Spanish universities have been somewhat obstructed by the French system of centralization which has deprived them of the resources and liberty which brought fame to such universities as those of Salamanca, Alcalá and Sevilla. The impulse they are receiving from the youthful energy of the Catholic students will bring them new life and expansion. In fact, one of the objects of the organization of the students is to enable them to intervene in the functioning and government of the universities, in harmony with the democratic atmosphere in which we live. At the recent congress resolutions of great importance to university life were presented and approved, and will be submitted with irresistible moral support to the Minister of Public Instruction through whose hands all questions of school authority must pass. The resolutions call for reforms in the programs of study, changes in university buildings and material equipment, the autonomy of the universities, sports, pensions and scholarships for poor students, the independence of Catholic students societies in the universities and many other things.

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When Justice Ford learned that this book and its publishers had been brought to court and that a City Magistrate had exonerated both, he said: "This book is a terrible thing. It is loathsome. The fact that a Magistrate may have approved of it doesn't alter the fact. A grand jury still can act. There are various ways of dealing with such a thing. This is not in my line, and I will have to study the matter before proceeding but I'll find some way of acting, or I'll go to the Legislature with a law that will stop this sort of thing."

I understand that the book is now in the hands of Chief Assistant District Attorney Pecora and that he may start a new prosecution. I intend to communicate with him and will help him in every way.

HIGH-MINDED MINISTER

Washington, D. C., March 4.—An unwritten incident in the Knights of Columbus war history came to light here when Colonel John T. Axton, chief of American chaplains received a letter from a minister attached to the American United Presbyterian Mission in India, enclosing a draft of \$50, which he requested be turned over to some branch of the K. of C., "where it will serve the best use for the privates of the Army." The writer explained that the money represented the value of athletic goods he had received from the Knights of Columbus while on duty as chaplain at a base hospital and which he had issued to officers of the station with the result that "The boys did not benefit at all."

Colonel Axton decided that the case was not one that called for restitution and has returned the check. "Your whole record," said Col. Axton in his letter, "indicates that you are self-sacrificing, conscientious and painstaking and that you rendered most excellent service in the Army. From personal experience, the three chaplains in this office, one of whom is a Roman Catholic, know that the use of athletic goods and similar materials supplied by the various welfare organizations was not limited to the enlisted personnel. The morale of officers had to be sustained and you were amply justified in using any or all of the equipment that was sent to you as a contribution to the contentment of the officers with

whom you were serving. Our experience tells us that materials were so abundant that if you had diverted the entire consignment to which you refer in all probability no hardship would have been worked upon the enlisted personnel of your hospital. We fully appreciate the very high sense of honor indicated by your action, but we feel that there is no necessity for the refund by you of any sum. The Catholic chaplain in this office expresses the view that you could use this \$50 to a far better advantage in the field where you are now laboring than to have it sent to some point in the Army. Most of our stations are abundantly supplied with those things that contribute to the moral and religious well-being of the enlisted men. May God bless you in the work upon which you are engaged, keep you always as high-minded as your action in this case indicates, bring you safe to the homeland at the conclusion of a successful tour of service in India and give us the privilege of some time knowing you personally."

If a certain person is your enemy, it is not necessary for you to be his.

MAGNESIA BEST FOR YOUR INDIGESTION

Warns Against Doping Stomach With Artificial Digestants

Most people who suffer, either occasionally or chronically from gas, sourness and indigestion, have now discontinued disagreeable diets, patent foods and the use of harmful drugs, stomachic tonics, medicines and artificial digestants, and instead, following the advice so often given in these columns, take a teaspoonful or two tablets of Bisulphate of Magnesia in a little water after meals with the result that their stomachs no longer trouble them, they are able to eat as they please and they enjoy much better health. The Bisulphate of Magnesia is a natural mineral salt which is found in great abundance in nature. It is a powerful neutralizer of stomach acidity, sweetens the stomach, prevents food fermentation and without the slightest pain or discomfort. Try this plan yourself, but be certain to get pure Bisulphate of Magnesia especially prepared for stomach use.

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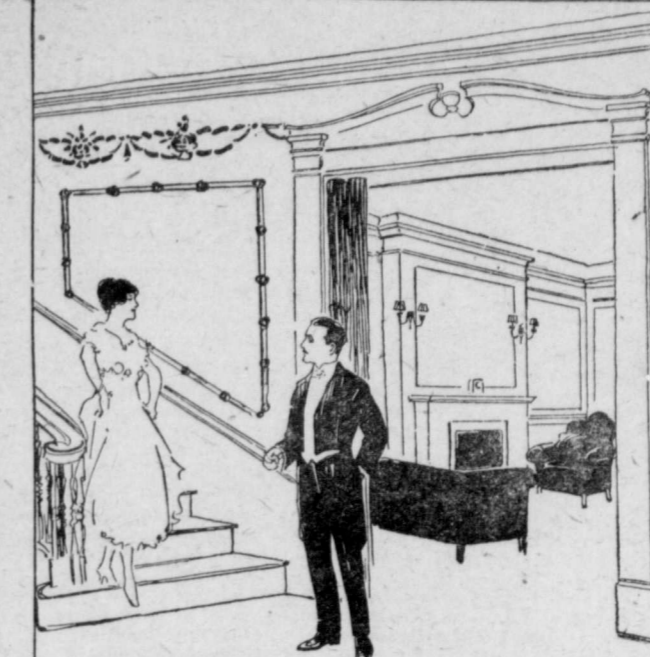
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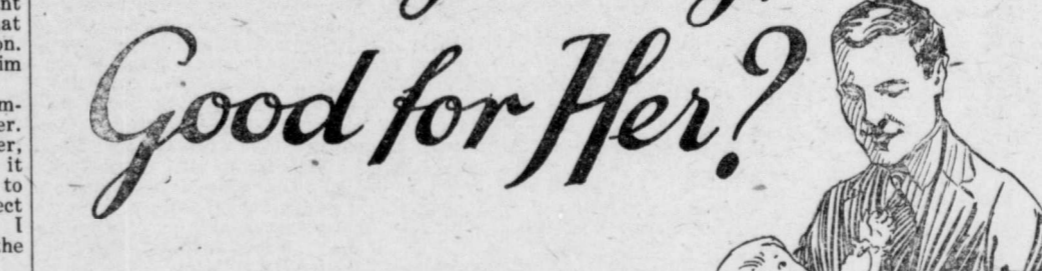
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Not having a thousand in cash to invest for her, in a lump sum, he bought the Jewel on the Installment plan. (Oddly enough this added nothing to the expense!)

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he chose a thoroughly reliable firm with whom to do business. (He judged them by their past record, and what other people said, who had dealt with them over a number of years.)

And when his little daughter had grown up, and was ready to have the jewel for her own, he found his faith justified, as his original purchase had increased in value.

The jewel he had taken was a Twenty-year Endowment Policy on his own life, in her favor, for \$1,000.

When it matured (with profits) the Little Daughter Mary, now twenty years of age, received \$1,354.

And was able to undertake the Special Educational Work on which her heart was set.

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CHATS WITH YOUNG MEN

HOLY THURSDAY

Ah! words of the olden Thursday! Ye come from the far-away! Ye bring us the Friday's Victim In His own love's olden way. In the hand of the priest at the altar His heart finds a home each day. The sight of a Host uplifted! The silver sound of a bell! The gleam of a golden chalice! Be glad, sad heart! 'Tis well; He made, and He keeps love's promise, With these all days to dwell. From his hand to his lips that tremble, From his lips to his heart a thrill, Goes the little Host on its love-path Still doing the Father's will; And over the rim of the chalice The blood flows forth to fill. The heart of the man anointed With the waves of a wondrous grace, A silence falls on the altar, An awe on each bended face, For the Heart that bled on Calvary Still beats in the holy place. The priest comes down to the railing Where heads are bowed in prayer; In the tender clasp of his fingers A Host lies pure and fair, And the hearts of Christ and the Christians Meet there—and only there! Oh! love that is deep and deathless! Oh! faith that is strong and grand! Oh! hope that will shine forever O'er the wastes of a weary land! Christ's Heart finds an earthly heaven In the palm of the priest's pure hand.

FATHER RYAN

THE GOAD OF DIVINE LOVE

Passion Sunday ushers in the sorrowful last two weeks of Lent that reach their apogee of suffering in the tragedy of Good Friday. The Cross of Christ and the Sorrowful mysteries must be before us now until Easter sheds its radiant dawn of glory upon the world. The surest way to the Heart of God is to saturate our souls with the thoughts of the Passion of Christ. "If thou knowest not," says the author of the Imitation, "how to dwell on high and heavenly things, rest in the Passion of Christ and willingly dwell in His Sacred Wounds." St. Bonaventure once wrote a book on the Sacred Passion, which he entitled "The Goad of Divine Love." It is one of the most touching and most stimulating treatises on that inspiring theme. He tells us that "if thou wouldst advance from virtue to virtue, from grace to grace, from good to better, meditate daily with that devotion thou canst on the Passion of Our Lord." His expression, the Goad of Divine Love, is a re-echo of St. Paul's cry, "the love of Christ urgeth us." There is a wonderful power in the crucifix to urge us onward to better things. Who is so hardened as to be able to look upon the figure of Christ dying in agony without profound emotion! It is a book in Christ's own writing in which the poorest and lowest educated can easily read lessons not taught in books. There can be read the lesson that the world does not want to learn, that suffering is good for the soul. Like the wax that must be first melted by fire before it can be softened by sorrow before he can have the image of Christ and Him crucified clearly stamped upon his soul. An anchorite in the desert once complained that God had deserted him because He had not sent him suffering. How does the modern man regard suffering? He shrinks from it as from his worst enemy. The worldling broken on the wheel of suffering becomes hard, querulous and selfish. But the follower of Christ with the crucifix before him, sees in suffering the crushing of the spirit that gives off the sweet odor of Christian resignation. We may not be able to rise to the heroic heights of love of a St. Paul, a St. Bonaventure, or a St. John of the Cross, but at least like these chosen friends of the Passion, we can feel the urge of Divine Love goading us onward and upward during these few brief days devoted to the commemoration of our Lord's Sacred Passion. Poignant grief at that unparalleled sacrifice may not cause us to cry out with the anguish of a St. Theresa, but at least gazing upon the crucifix, and meditating on its meaning, we can all re-echo St. Paul's burning apostrophe, "God forbid that I should glory, save in the Cross of Our Lord Jesus Christ, by whom the world is crucified to me and I to the world."—The Pilot.

MEN WHO MATTER

Men who cannot be bought. Men whose word is their bond. Men who put character above wealth. Men who possess opinions and will voice them. Men who will not lose their individuality in a crowd. Men who will not think anything profitable that is dishonest. Men who will be honest in small things as well as in great things. Men who will make no compromise with questionable things.

Men whose ambitions are not confined to their own selfish desires. Men who are willing to sacrifice private interests for the public good. Men who are not afraid to take chances; men who are not afraid of failure. Men of courage, who are not cowards in any part of their nature. Men who are larger than their business! who overtop their vocation.

Men who will not have one hand of honesty for business purposes and another for private life.

FORGET THE PAST

The constant looking backward to what might have been instead of forward to what may be, is a great weakener of self-confidence. This worry for the old past, this wasted energy for that which no power on earth can restore, ever lessens a man's faith in himself, weakens his efforts to develop himself for the future to the perfection of his possibilities. Do in the best way you can the work that is under your hand at the moment; do it with a good intention; do it with the best preparation your thought suggests; bring all the light of knowledge to aid you. Do this and you have done your best. The past is forever closed. No worry, no struggle, no suffering, nor agony of despair can change it. It is as much beyond your power as if it were a million years behind you. Turn all the past, with its sad hours, its weaknesses, and sin, its wasted opportunities and graces, as many lights in hope and confidence upon the future. The present and the future are yours; the past has gone back, with all its messages, its history, its records to the God who lent you the golden moments to use in obedience to His Law.—Southern Cross.

OUR BOYS AND GIRLS

HOLY WEEK THOUGHTS IN VERSE

In these closing days of Lent it will profit us much spiritually to dwell upon the story of our Lord's Passion and Death. If we have but little time to read, let that time be spent in reading the account given in the gospel, or in a "Life of Christ," such as Fouard's beautiful recital. Poems on this sacred theme make salutary meditations, and the memorizing of them is an act of devotion that will prove helpful in troubled hours. There is a treasury of Christian thought in, for instance, such a poem as "The Stations of the Cross," written by the Rev. Francis Tucker, O. S. F.

Dear Lord, I hear the sentence said: Thou art condemned to die. And do confess by whom 'twas made: "Not Pilate, Lord, but I?"

And now the cross, the sacred wood, Behold, dear Lord, 'tis nigh! To bear its weight I know who should, "Not Thou, Jesu, but I."

Oh! that I be the sacred ground That holds Thee passing by! And for the fall could there be found "Not earth, dear Lord, but I."

Thy Mother Mary, Heaven's Queen, She meets Thee, Son Most High! May feel this sword of sorrow keen, "Not Mary, Lord, but I."

And now to help Thee bear the cross One stranger must comply. Ah! could it be a friend!—the loss! "Not Simon, Lord, but I."

Thy sacred face is wiped, Jesu, Oh! see the precious dye! To hold the towel could there be two, "Veronica and I?"

Another fall! Thou art so weak, I know the reason why; The heavy cross?—No! Saviour meek! "Not I—my sins and I."

The holy woman mournfully Lament and weep and cry. Ah! in their number, could there be, "My dear ones, Lord, and I."

Again a fall, the third one, Lord! I hear the passers-by Laugh, strike and mock; yet comes the word, "Not they, Jesu, but I."

On Calvary's top, these men of shame Do all to mortify My Saviour stripped—still mine's the blame. "They were no worse than I."

Thy death-bed now is all one hail; Thy hands and feet are fixed with nails, "And yet, great God, 'tis I."

At last 'tis finished"—all is o'er: Thou dost consent to die That I may live; Oh! be it more "Thou living now, not I."

Thy lifeless form is taken down, And with the saddest sigh Thy Mother takes it to her own, "Be hers as well, poor I."

And in the tomb they lay my God, For all of which I'll try To bury me in that same sod "And live, my Lord and I."

The Holy Land is put before us in the verses "By the Waters of Galilee," written by Clinton Scollard:

The wind is low in the oleanders, Softly stirring the rosy sea; Out from a hill a rill meanders Down to the waters of Galilee.

A burning blazon of blue enamels The rainless heaven that arches o'er; And Druses drowse by their crouching camels Where meadows dip to the shingly shore.

Crumbling walls that the hyssop clings to, Such is Magdala's glory now; And the only ear that the cuckoo sings to Is that of his mate on the carob bough.

The columned city that Herod fashioned, That glistened white in the noon-day blaze, Naught is left of its past impassioned Save ghosts that wander its squalid ways.

Never a sail nor a galley oaring The shimmering reaches of liquid calm; Only a watchful vulture soaring Over the crest of a lonely palm.

But still the mountains, violet, vernal, And the brooding vales where the shepherds be, And the sun, in its equiscope eternal, Looking down upon Galilee.

And ever, to halo the desert places, By the spell of the girding silence bound, The haunting thought of the face of faces, Of Him through Whom this is holy ground!

Christian Burke recalls the story of the fisher lad, "The Boy With the Barley Leaves," of whom we know only the service he rendered to his Lord:

We do not know his name, His lineage, or his age, And yet he lives in deathless fame Upon the gospel page.

The people round the Master pressed, The sick, the poor, the sad— He stands distinct from all the rest, A little fisher lad.

We cannot guess what prompts his thought, That those five loaves he brings; Two fish he may himself have caught He carries on his strings.

He waits with patient, unpraised head, The hungry crowd he sees; The fish are here, the barley bread, And yet what use are these?

Still, all he has his Lord may take, And then it must be well— The Master took and blessed and brake And wrought His miracle!

O glad child heart, so sure and swift Thy perfect way to choose, O happy hands that bore the gift The Master deigned to use!

We lose the lad amid the throng, No more of him we know, Nor if his life were short or long, Nor what its joy or woe.

Only in one recorded place The veil is backward cast, To let that innocent boyish face Smile on us from the past.

Thus to an age of noisy claims One lesson more is given; The fair deeds live, the actors' names Are only known in heaven!

CATHOLIC CULTURE ADVANCED BY WAR

DECAY OF DOGMATIC RELIGION DANGER TO CIVILIZATION

New York, Feb. 26.—Religions are as potent as nationalities in the affairs of Europe today, according to Hilaire Belloc, distinguished Catholic author and a contributor to the N. C. W. C. News Service, who arrived here last week to deliver a series of lectures in the United States.

Mr. Belloc pointed out that Catholic culture had been greatly re-enforced as a result of the War, a thesis he brought out in his recent book "Europe and the Faith." He declared that the great dangers of the world today were the decay of dogmatic religion among those outside the church, the unrest in Islam and the quarrels between the social classes of the world.

The weakening of dogmatic religion is a grave symptom, according to Mr. Belloc, who without religion, sees the collapse of civilization.

SIGNS OF PROTESTANT SCHISM

"There are signs of a schism between the dogmatic and skeptic branches of the Protestant church," he declared. "Skepticism, however has been growing less in Catholic countries. The trend in France has been against skepticism for some time. Skepticism reached its height in the time of the Encyclopedists, but the spirit has so changed now that to be an agnostic in France is to be out of date. I do not mean to say that Catholicity is becoming stronger and Protestantism weaker, but the War has helped Catholic culture very much, while outside the Church, skepticism has increased.

"In Germany today, Prussia, the dominant Protestant influence has

Boiril prevents that sinking feeling

been unseated, with Catholic Bavaria taking its place. Serbia has taken to itself a large population of Croats and Slovenes. Poland has been made independent. Italy shows signs of a Catholic renaissance. Spain, a great Catholic country, has been greatly enriched.

UNREST IN ISLAM

Commenting on the unrest in Islam, which he declared was a serious danger to the peace of the world, Mr. Belloc pointed out that in India, Turkey and Egypt the people are seeking the means to independence.

The Turks, he maintained, must be either conciliated or fought. England, he said, inasmuch as she controls the greater part of the Islamic world, would be called upon to meet with these people. Of the English, he declared that they were the least "democratic" people in the world and lamented the fact that England is changing from an aristocracy to a "plutocracy," in which the mere possession of money entitled one to influence in government.

Mr. Belloc expressed his surprise that so large a percentage of the English middle class was in favor of the French invasion of the Ruhr. The international bankers he said were against the invasion because to them all great financial interests are international.

FALL OF RUSSIA

The fall of Russia, said Mr. Belloc, was largely due to the collapse of the Orthodox Church. "I do not look for a resumption of a general war in Europe," Mr. Belloc continued.

"True, we hear that Russia is getting ready to ally herself with Germany and Turkey. Russia is not strong enough in a military sense to begin an invasion of Poland to get through to the rescue of Germany. Poland has one of the best-disciplined armies in Europe. The Russian army is a mob. Should Russia try to come through, France and other nations would rush to Poland's aid.

"Lenin and Trotsky will remain in the Russian saddle so far as foreign relations are concerned. The peasants are not revolting and as they constitute the bulk of the population, the Soviet Government is safe for the present. Its Communist propaganda is not taking in Germany or elsewhere. There is far more likelihood of an attempt to re-establish monarchy than Communism in Germany."

SEMITIC STATE ADVOCATED

Mr. Belloc advocated establishment of a Semitic state, possibly in Palestine. "Destruction, absorption and expulsion cannot dispel antagonism to the Jews," he said. Asked if he proposed segregation, Mr. Belloc replied that it was an "unhappy word," and reiterated that his solution lay in the recognition of Jews as nationals.

EXTREMES MEET

MAN-HANDLING OF INTELLECT

New York, Feb. 17.—A Protestant critic writing in the foremost non-Catholic review of the country must be given credit for what is perhaps the most caustic condemnation of the Oregon campaign of bigotry that has appeared in print. Discussing "Affairs of the World," in the February issue of the North American Review, Dr. Willis Fletcher Johnson says:

"Another equally flagrant example of un-American extremes has been displayed in the supremely important field of our educational activities. At one side of the continent, in New York, we have seen impassioned campaigns for sacrosanct 'freedom of teaching' which would permit officially chartered schools and even instructors in public schools to teach all sorts of Communistic, Bolshevistic

I Had Bilious Attacks and Stomach Weakness Mrs. Wm. Robinson, Yorker, Sask., writes: "I suffered from stomach and liver trouble, and used to have bilious attacks so bad that I could do nothing for weeks at a time. My stomach would be so weak that not even a drink of water would stay on it. On my sister's advice, I began to use Dr. Chase's Kidney-Liver Pills, and must say that they have made me feel like a new woman."

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THE 1923 PILGRIMAGE TO ROME

REV. E. J. CORNELL, P. P. OF ST. JOSEPH'S CHURCH, OTTAWA SPIRITUAL DIRECTOR

The Travel Agency of Thos. Cook & Son, 526 St. Catherine Street West, Montreal, established in 1841, may well claim to be the oldest of its kind, as it is undoubtedly the largest in the world, having Branch Offices in every land and thousands of agents in its service.

Needless to recall the long list of tours and pilgrimages organized by this firm in the eighty years of its existence. Suffice it to mention the successful Canadian Pilgrimage undertaken in the summer of 1921 to Rome and Central Europe by the Third Order of St. Francis, and the equally successful one in the summer of 1922 to the International Eucharistic Congress at Rome and the Passion Play at Oberammergau.

The present pilgrimage to Europe the third undertaken under the auspices of Thos. Cook & Son, will surely appeal to all students of Canadian history and to all admirers of the noble personages who helped to fill its pages. One of the glories of early Canada was Francois de Montmorency-Laval, the first Bishop of Quebec. This eminent churchman was born at Montigny-sur-Avre, in 1623, and in 1658 was appointed Titular Bishop of Petre and Vicar Apostolic of New France. Previous to his departure for his distant see he was consecrated in the Church of St. Germain-des-Prés, in Paris. Our pilgrims will commemorate those two events in the career of Bishop Laval by assisting at the inauguration of a monument raised to him at Montigny-sur-Avre and at the unveiling of a tablet in St. Germain-des-Prés.

Another noble figure, one who has left his impress on the history of Canada, was the Marquis de Montcalm, who yielded up his life with Wolfe, in 1759, on the Plains of Abraham. This French general was born in 1712 at Candiac, a few miles from Nimes, and was baptized in the little church of Notre-Dame at Vauvert. While at Nimes, our pilgrims will take a short motor trip to the Chateau of Candiac and will also visit Vauvert nearby, for the purpose of unveiling a tablet which will commemorate the baptism of the hero of Carillon.

The other attractions in store for the Canadian pilgrims of 1923, are given in detail in the programme, which may be obtained by writing to Thos. Cook & Son, 526 St. Catherine St. West, Montreal. During their sojourn in Paris, they will take part in the Fourth National Eucharistic Congress, and on their way to Southern France they will get glimpses of this historic land as represented in its wonderful feudal castles along the Loire.

In the Pyrenees they will visit Lourdes. A rare privilege it is, one granted to comparatively few who live on this side of the Atlantic, to kneel at the very grotto, under the Massabielle, where, in 1858, the little peasant girl Bernadette Soubirous had her numerous visions of the Queen of Heaven. A visit to Lourdes is an event in a life-time.

And then comes Marsilles one of the great ocean ports of the world, whose ships from every land unload their cargoes and where men of all races and tongues gather together. Notre-Dame-de-la-Garde watches over them from her lofty perch.

The coast of the Mediterranean, with its ravishing vistas, leaves on the minds of travelers impressions more valuable than diamonds. All who travel along that historic coast for the first time never forget the experience. Who has not heard of Mentone, and Monte Carlo, and Nice, and dozens of other world-famed resorts, where wealth and pleasure find it always afternoon and where soothing African breezes come to fan the cheeks of rich and poor alike?

Genoa, the superb, the home of palaces, the birthplace of Columbus, is well worth a visit. In the Campo Santo the pilgrim will set eyes on marvellous pieces of sculpture, where the chisel of the artists sought in vain to rob death of its sting.

Pisa, on the Arno, has also its City of the Dead, where soil from Palestine covers what remains of mortal frames. But what will remain longest in memory after one has gone from Pisa, will be the Baptistery, with its weird echoes, and the Leaning Tower so familiar to us all from our earliest childhood.

A week will be spent in Rome and ample opportunities will be given to visit the monuments of antiquity which are still numerous there. The Coliseum where in the early centuries, the Christian martyrs shed their blood, the ruins of the old Roman Forum, from which the far-flung Empire of the Caesars received its government, the Vatican with its artistic treasures, the Basilica of St. Peter, the largest Sacred Temple in the world, and dozens of other places of absorbing interest. The visit to Rome will be crowned by an audience with the Holy Father, Pius XI.

Florence, on the Arno, with its art galleries, and Venice, with its Grand Canal, its gondolas and its Lido, where in the days of the Republic the Doges used to espouse the Adriatic, are all scenes that will pass before the eyes of our Canadian pilgrims. Then Milan, with its great Cathedral and its tomb of St. Charles Borromeo, and Geneva in

Switzerland, which has become famous as the seat of the recent War-treaty.

Joseph, interesting for its own sake, is merely a halt on the way to Pèray-le-Monial, famous evermore as the spot where St. Margaret Mary, received her revelations of the Sacred Heart and where our pilgrims will have the happiness of kneeling at the shrine of the saintly Visitation.

Paris once more, then Brussels, and then Ostend on our way, London, where two days will be spent in visiting the city, including Hampton Court and Windsor Castle, the home of George V. Ample time will be given to visit Westminster Abbey, St. Paul's Cathedral and the Westminster Cathedral built by Cardinal Vaughan.

On Friday, August 17th, a special train will leave London for Southampton, where our pilgrims will find the C. P. R. steamer Marvale waiting for them. Ten days later they will arrive in Montreal.

In order that the pilgrims may enjoy their European tour more fully, competent guides will be on hand in every city to point out the artistic and historic worth of the local monuments.

No more favorable occasion could be offered to our Canadian fellow-citizens to acquire, in an agreeable way, a knowledge of the artistic and architectural treasures that are to be found in Europe and that it has taken centuries to accumulate. Besides, an appreciation of the natural beauties of the old continent, the Alps, for instance, the different peoples, their ways of living, their industries, their commerce, their customs, are all factors in the education of one's mind and soul. A well known English author assures us that a course of travel regulates the imagination by realities, instead of thinking how things may be, travellers see them as they are. Who will not seize the opportunity which comes but once in a life-time?

Reverend Father Edmund J. Cornell, O. M. I., Parish Priest of St. Joseph's Church, Ottawa, will be the Spiritual Director for the 1923 Canadian Pilgrimage to Europe.

E. J. DEVINE, S. J.

SCHOLARSHIPS

FOR MATRICULATION STUDENTS

The Ursuline College of Arts, London, Ont., affiliated with the University of Western Ontario, offers five partial residence scholarships of \$150 each, and one tuition scholarship of \$50, for competition in Matriculation classes, to be awarded to girl students obtaining highest average on at least six papers of Pass or Honor Matriculation, and fulfilling requirements for admittance to the University of Western Ontario. For further particulars address: Ursuline College of Arts, "Breasia Hall," 556 Wellington St., London, Ont.

SCOUTING AS AN AID TO RELIGION

By Rev. John CAVANAGH, C. S. C., D. D. Form 2 President of Notre Dame University

The Boy Scout Movement is not religion and can never take the place of religion. But I do believe that after religion, Scouting is the next best thing that enters into our public or private life. Anyone who studies the twelve principles of the Scout Law, embodying trustworthiness, loyalty, helpfulness, friendliness, politeness, kindness, obedience, cheerfulness and thrift, bravery, cleanliness and reverence, will feel that they come very close to the spirit and power of religion.

A Scout must do at least one good turn each day. I think it is a wonderful thing for a boy to be awakened to his duty with the thought in his mind that he must find somewhere a beautiful and helpful thing to do. That has a consecration that is almost religion. I think it is a fine thing indeed, for a boy to be haunted through the day by the admonition in his conscience that it is a part of that day's living to find a helpful service to render unselfishly to some human need.

I think it is a beautiful thing, the next most beautiful thing after religion, to cultivate in the hearts of our boys from day to day, a tender affection for the Flag that has been foremost among all the flags that have ever assembled humanity under them; to live for the Flag; to die for the Flag that has always been dedicated to human happiness and human liberty.

Therefore, I say that the Boy Scout movement is the next best thing to religion, coming particularly at a time psychologists understand well to be the perilous time, the wonderful, mystic, beautiful period that we call adolescence; that period when Almighty God, is making over the body of the boy and changing him into the man, that wonderful period when Almighty God is laying up in the bosom of a man the energies that are to make him a home builder in the future; a period that psychologists understand perfectly as determining largely the question of whether that boy will walk through the world upright, with his face to the stars, like a man, or whether he will wallow through the world like a beast, with his face to the filth.

Scouting takes hold of the boy through the mystic, wonderful period of which I speak, with sublime beautiful ideals, a reverence

for God and love of humanity, that will take the place of evil influence and give them the consecration that a good man can give.

INFLUENCE OF SCOUTMASTER

The boy comes to admire his scoutmaster for the high things that he is able to do that the boy understands, all sorts of outdoor activities, activities of scoutcraft, making knots, fire by friction, camping, bird study, nature study. These are things the boys are able to understand, and it is a blessed thing for the boy at this critical period to come under the influence of a strong character who can hold him by means of these activities.

The best political economy, as the wise man once said, is the care and culture of man. That is why this movement must appeal to the men who love God and the men who love humanity. All that it needs is to be understood.

I first saw Boy Scouts in a Catholic Church in Barcelona, Spain, at a High Mass at 10 o'clock, nine years ago. A troop of youngsters marched in, under the guidance of their commanders, with rhythmic reverence and knelt for their little offices of piety. Nine years ago was almost at the very Bethlehem of this movement.

Upon the ideals that have developed into the world-wide force that it is today upon the fundamental principles of conduct, the actual living day-by-day virtues that inspire the youngest boys under its influence, rest the best argument for the Boy Scout movement, and the surest promise for its success.

OBITUARY

MRS. ANNIE COYLE

At 7 Aberdeen Ave., Kingston, on Feb. 23rd, 1928, the sad death occurred of Annie Coyle, beloved wife of the late James J. Coyle. The late Mrs. Coyle had been sick but one week and hopes were held for her recovery, but in spite of all that was done for her, it suddenly became evident that the Eternal Creator was about to call her to himself.

Her kind disposition, her hospitality, her ever readiness to help the poor and needy caused her to be loved and respected by all without exception. She was the mother of six children the bringing up of which number must have entailed many an effort and self sacrifice, which she invariably made with true Christian generosity. She realized the full meaning of Christian motherhood and always strove to live up to its demands. She was, therefore, rewarded even in this life with the consolation of seeing two of her children consecrated to the service of God. Rev. Father R. J. Coyle, St. Mary's Cathedral, Kingston, and Rev. Sister Humbeline of St. Ursula's Academy, Windsor. Besides Dr. R. J. Coyle, New York City, Helena Coyle, B. A., attending the College of Education, Toronto, Iona of Ottawa and Teresa at home. In their presence, after being consoled and strengthened by the last rites of the Holy Church, she passed peacefully to her Creator, from Him to receive the reward of a life passed in doing His holy will.

The funeral was held to St. Mary's Cathedral, Kingston, on Monday morning at 10 o'clock and was a great tribute of respect to the deceased. Solemn Requiem Mass was sung by her son Rev. R. J. Coyle with Father A. J. Hanley, rector of St. Mary's Cathedral, deacon, Rev. Father E. M. Lacey, Archbishop's secretary, sub-deacon, and Rev. M. E. James, Regiopolis College, master of ceremonies.

Present in the sanctuary were the Most Rev. M. J. Spratt, D. D., Archbishop of Kingston; Very Rev. Dean McDonald, Portsmouth; Very Rev. Dean Kehoe, Gananoque; Rev. Dr. W. T. Kingsley, Kingston Mills; Rev. P. J. Keane, St. Mary's Cathedral; Rev. J. J. O'Reilly, Deseronto; Rev. D. A. Cullinane, Ballycanoe; Rev. D. A. Casey, Canadian Freeman; Rev. J. Paille, Saskatoon, Sask.; Rev. T. J. Hunt, Wylie; Rev. J. F. Nicholson, Principal of Regiopolis College; Rev. F. D. Hyland, St. Mary's Cathedral, Kingston; Rev. E. Byrne, St. Mary's of the Lake; Rev. J. Ryan, Gananoque. After the last Absolution, pronounced by Rev. Father R. J. Coyle the remains were placed in St. Mary's vault to await interment in the spring. May her rest be peace.

MISS HELENA AGNES NOLL

Fortified by the last rites of Holy Mother Church there passed to her eternal reward at her late home, 47 Jepson St., Niagara Falls, Ont., on Saturday, Feb. 10th, Helena Agnes, youngest daughter of Mr. and Mrs. C. F. Noll. She was born at York, Ont., on July 4, 1897. She leaves to mourn her loss, her father and mother, two sisters, Mrs. Regina Haver of Niagara Falls and Mrs. Elizabeth Spence of Toronto, and one brother, Frederick W. Noll, S. J., of the Immaculate Conception College, Montreal. The funeral took place on Feb. 10th, to St. Patrick's Church where Solemn Requiem Mass was celebrated by Rev. Father Fink, O. C. C., assisted by Rev. Father McDonnell, O. C. C., as deacon, Rev. Father Luke, O. C. C., sub-deacon. The pall-bearers were: Messrs. W. Farrell, L. Farrell, G. Flynn, J. Coyle, T. Kenney and Ald. McBride, R. I. P.

OREGON LAW CASE

William D. Guthrie, noted constitutional lawyer and writer of books on constitutional subjects, has been chosen as chief counsel to oppose the Oregon anti-parochial school law which was enacted by popular vote last November. Garret W. McEnerney, of San Francisco, and Judge John P. Kavanaugh, of Portland, Ore., will assist Mr. Guthrie in the preparation and conduct of the case. Mr. Guthrie is now in Europe and during his absence Mr. McEnerney is in charge of the case.

As the senior member of the New York firm of Guthrie, Bangs, and Van Sinderin, Mr. Guthrie has argued some of the most important cases that have come before the Supreme Court of the United States during recent years. The list includes the income tax, the California inheritance tax, the oleomargarine, and the Kansas City stock yards rate cases. In 1907-1908 he delivered a course of lectures at Yale and now holds a chair of Constitutional Law at Columbia University. He is the author of "Lectures on the Fourteenth Amendment to the Constitution" and "Magna Charta and Other Essays."

Mr. McEnerney is one of the most prominent attorneys on the Pacific Coast, a graduate of St. Mary's College, San Francisco, a regent of the University of California, and has received the degree of D. C. L. from the Catholic University of America. In 1902 he represented the Archbishop and Bishops of California in the Arbitration at the Hague between the United States and Mexico regarding the Pius Fund of the Californias. After the great fire and earthquake of 1906 he was responsible for the passage of the "McEnerney Act," by the California legislature, which permitted owners of real property to restore their record titles which were lost by the destruction of public records. Judge Kavanaugh is attorney for Archbishop Christie of Oregon City.

EASTER HOLIDAYS

There is nothing like travel to open the eyes of the mind. Human beings long for change, for movement, for a broadening of their range of vision. Thus does wise old Mother Nature provide for the proper development of her children. The spring full moon brings Easter, when all the world takes a holiday. By means of the Canadian National Railways one may travel with comfort in any direction. Go to beautiful Ottawa, the Capital of the Dominion, and visit the stately Houses of Parliament. See Montreal where an enormous business is carried on according to the most up-to-date methods in an atmosphere redolent of the romance of the old French regime. See Quebec, Canada's Ancient Capital and one of the most interesting cities on the American continent. Toronto, Kingston, Belleville, Hamilton, Brantford, Woodstock, London and Windsor are cities full of interest. All are easily reached, being on the route of the International Limited, Canada's train of Superior Service. For those who wish to travel in another country, the Canadian National Railways make it a simple and delightful matter. Chicago, Detroit, Buffalo and Portland, Me., and many other great centres of industry of the United States are reached by their lines. Niagara Falls, where the tremendous cataracts and mighty rapids have been skillfully harnessed to supply power to industrial plants all over the country; the Green and White Mountains, with their chasms and cataracts and towering heights are other places with innumerable attractions. Arrangements can be made to deliver tickets to persons out-of-town by depositing the value of same with Canadian National Railways Agent. Passengers will consult their own convenience by purchasing their tickets early.

DIED

HOGAN.—At Tweed, Ont., March 1, 1928, Miss Agnes Hogan. May her soul rest in peace.

GAUDETTE.—At his home at Mattawa, on February 25th, James Gaudette, in his sixty-eighth year. May his soul rest in peace.

MADIGAN.—On Monday, March 12, Mary A., daughter of Mr. and Mrs. John Madigan, Arthur Tp. May her soul rest in peace.

CODY.—At her late residence Pinconning, Michigan, on Thursday, March 8th, 1928, Mrs. Peter Cody, Sr., formerly Mary Queigley of Biddulph, Ont., aged seventy-five years. May her soul rest in peace.

TEACHERS WANTED

TEACHER wanted for C. S. S. Calabogie, second class professional teacher for junior room. First to this class. Duties to commence after Easter. A ply stating salary and experience to: Rev. C. J. Jones, P. P. Sec., Calabogie, Ont. 2318-2.

WANTED a second class qualified teacher for C. S. S. Calabogie, second class professional teacher for junior room. First to this class. Duties to commence after Easter. A ply stating salary and experience to: Rev. C. J. Jones, P. P. Sec., Calabogie, Ont. 2318-2.

TEACHER wanted immediately for "second" Separate school Third Form. Must hold second class professional certificate. Apply with references to P. K. Halpin, Prescott, Ont. 2319-1.

CHILDREN FOR ADOPTION

GOOD Catholic homes wanted for five little girls, ages 8, 9, and 10 years, and for four boys of the same ages. There is a brother and sister, ages 8 and 4 years, who would fit well into one home. Applications received by William McMoran, Children's Branch, 143 University Ave., Toronto. 2314-4.

FOR SALE

HARDWARE business in thriving town in Saskatchewan, German Catholic Community, building opportunity. Address Box 196, Catholic Record, London, Ont. 2314-4.

AGENTS WANTED

WANTED by an all Canadian Life Insurance Co. Local Agents in all towns and cities in Western Ontario. All correspondence treated confidentially. Apply Box 357, Catholic Record, London, Ont. 2317-4.

OLD CARPETS MADE INTO RUGS Old carpets hand woven into beautiful reversible rugs in Oriental effects; rug rug weaving a specialty. Write for price lists. Phone Bernard 2844, Veteran Rug Weaving Co., 50 Jones Ave., Toronto. 227-74.

WANTED

A YOUNG woman of refinement (Roman Catholic) desired as "Companion" to reside with aged mother or young girl. Must be dependable, adaptable, good mother, not specially adapted for use on knitting machines. We allow large profits and supply your customers free with printed instructions for knitting popular up-to-date garments. This helps you make sales. Write for sample card and territory. Donalda Manufacturing Company, Dept. 131, Toronto, Ont. 2314-4.

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 Director of Nurses, Mercy Hospital, Toledo, Ohio. 2104-1.

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