

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1922 by Seumas MacManus  
ARTHUR GRIFFITH THE PRACTICAL

As Arthur Griffith, the new president of the Dail Eireann, is now the biggest figure in Ireland, world-wide attention is centered on him, and watching his every move. Most of the outside observers seem not to be aware that amongst the thinkers of Ireland, Arthur Griffith was, for sixteen years, by far the biggest figure. My readers know that he was the first founder of Sinn Fein, and that for long years he battled almost single handed against all the other political forces in Ireland. The "practical" ones smiled at what they considered the insanity of his views, and the insane actions of a little man, who would set himself to fight the whole political machinery of the great Irish Parliamentary party, led by Mr. John Redmond. The "insane" one at length proved to be the practical one. The dreamer has nearly realized his dream. He now leads Ireland. But the great Irish Parliamentary party was by his policy shattered into indivisible atoms—and has long ago passed into oblivion.

Ludovic Naudeau, the well-known French journalist, has a long article on Arthur Griffith in *Le Temps*. M. Naudeau is a purely objective writer, and it is to the extraordinary impartiality of his judgments that he owes his very great success as a journalist. His articles are syndicated to papers in the French language all over the world. The following passage from the article on Mr. Arthur Griffith is typical: "He is a persuasive orator, although he is always impassive and disdains rhetorical ornaments. But it is especially as a writer that Mr. Griffith is brilliant. He is an incomparable controversialist, and his style is said by many to equal that of Sterne. Well versed in political economy, Mr. Griffith has always opposed free trade because he considers that it tends to break down the defenses of national distinctiveness. He has always had a great admiration for the German economist, Frederick List, who, according to Mr. Griffith, 'destroyed the British attempt to secure the commercial domination of the world, and created the powerful Germanic confederation which has beaten England in the economic arena.'"

### TITLES IN IRELAND

The Figaro dilates on the new constitutional position of Ireland and England under the treaty of the 6th December. The writer speaks about the disappearance of the Lord Lieutenant and other dignitaries. It will be still more pleasant for those who uphold the strict theory of the French Republic about titles, when Ireland has abolished every form of title. She has suffered from the pest even more than France.

### THE NOTABLES OF THE DAIL

The appearance of the various Irish notables at the Dail on the opening morning of its famous Treaty Session, is well and interestingly described by a keen observer who was there—and who thus writes:

"The Deputies looked grim and determined. President De Valera looked more care-worn than on Monday; Arthur Griffith looked as imperturbable as ever. On the faces of the other leaders—Austin Stack, Cahal Brugha, and Michael Collins, the deep thought and agitation which must have occupied their minds during the preceding days and nights of stress were plainly visible. Commandant McKeown looked the soldier—cool and collected. He was not in uniform but the uniform of the Irish Volunteers draped the soldierly forms of Commandants Hales and Liddy and lent to the remarkable Assembly a distinctiveness in striking contrast to the mourning which was worn by some of the woman deputies. In her dress as Commandant of the Cumann na mBan Madam Markiewicz looked a notable figure. Mrs. Tom Clarke, Mrs. O'Callaghan, and Miss MacSwiney all bore on their sorrow-shadowed countenances the marks of the terrible thoughts and memories which must have troubled them, waking and sleeping, for many days. Mrs. Pearse—the noble, gentle Mrs. Pearse—bore herself with a dignity and courage worthy of her peerless sons—Patrick and Willie. Sean T. O'Kelly, Gavan Duffy, and Count Plunkett looked the least concerned of any of the more prominent figures in the Assembly. Richard Mulcahy looks calm, and enters the Chamber briskly. David Kent—perhaps the oldest man in the House—bears up well under the strain; a grand old Gael, truly. The Speaker of the House—Dr. Eoin MacNeill looks slightly haggard, but he is the only man in the Assembly on whose face I noticed the ripple of a smile. Never perhaps in the history of the world has such an

Assembly of notabilities come together. From jails, from the outlaws' haunts, from the field of battle, men are assembled here today—the representatives of their Nation—to decide whether they will accept or reject a Treaty of Peace signed on behalf of that Nation by men chosen to negotiate with the representatives of the people who have for centuries occupied our territory and devastated our homes. The occasion is an historic one; one pregnant with great possibilities.

### VOICES FROM IRELAND

Last week I gave extracts from letters which I received from Ireland—presenting opinions of my correspondents on the Treaty. This week I add one or two others that are well worth reading—as exemplifying individual opinions of thoughtful people from different ends of Ireland. From a Protestant friend in the west of Ireland, one who has always loved Ireland and been nationally inclined, but who never publicly identified herself with politics—one who was always considered particularly conservative. She is a cultured woman of wide and deep reading, and a writer of much power. She says:

"By the time this letter reaches you you will know what has happened to the Treaty. If it has been accepted, England has won. I am reading now the debate in Dail Eireann—the splendid moving speeches of De Valera, Etchingham, Mrs. O'Callaghan, Sean O'Kelly. Their voices will ring in Irish history. Another generation will point to them, as we point to the men who have never been taken in by England. It is extraordinary, with nearly every page of Irish history crying out 'Beware! take no gifts from the enemy, or your cause is lost'—that Griffith, who knows it so well, would have been rushed into accepting the Treaty! Already, that night is being called Black Monday night. He was never a fighting man—that is, a soldier, but a constructive, brilliant brain—for years one who demanded no more than Grattan's Parliament. Now when England was practically beaten by the L. R. A.—he bent before Lord George's threats—and snatched at what appears to give more than Grattan's Parliament. But by taking it—the soul of Ireland, the soul that inspired our heroes, droops and withers. Mr. Barton's speech is a terrible one. He tells how he signed against his real will, because his colleagues did. Remember, Griffith's honor has not gone down before England. He is a straight, honorable man, but even he has proved too match for Lloyd George. Only De Valera withstood him. But Ireland is really immortal. Though this cruel blow may strike her—she will arise again. But, oh—MacSwiney did not die for Dominion Home Rule—and an English Governor General—or Kevin Barry, or Flood, or our other heroes go smiling to face the hangman's rope."

"The pity is—that if this Treaty is accepted—Ireland's long, weary battle of seven hundred years begins again. She is an ancient nation, not Canada, or Australia, or any Dominion. And to sweep her into the Empire! An Empire such as we know England to be."

From one of those who have most long and most faithfully worked for Ireland in a quiet but intense manner—one who helped at the birth of Sinn Fein—and who anxiously watched it grow from a tiny babe to a giant, I hear: "The fact is that the delegates to London were bluffed by Lloyd George. If they had been indifferent to his threats of war, and remained firm, and allowed the negotiations to break off there is little doubt but that he would have got some intermediary to bring them together again. His threat of renewed war was pure bluff. England would return to war tomorrow—in fact, would never have given it up if he could afford to do so. But you know the fearful straits she is now in—because of which she cannot afford to despise the opinions of her allies. If she could, she would despise them, but the financial and trade crises are her real difficulties. She will get out of this position in five years or so. The delegates should have taken advantage of this position. One of the biggest defects of the Treaty is that it makes permanent with us the regal atmosphere under the name of Government—the same fearfully unhealthy thing that we have always had under the name of Lord-Lieutenant. We will be back sixty years. Our people of the idle or well-to-do classes have been won over to us owing to the monstrous conduct of the English government; but with a British Governor-General here, and the name of making our own laws, the Vice-regal Lodge will again be the Mecca of the well-to-do Irish classes, and their souls will again be blighted by the Court atmosphere. It means also that all the energy that could go to reconstruction will now go to support the contests of political parties,—for a Republican party, as opposed to the new Constitutionalist is inevitable. It is difficult to know how

the final voting will go on the ratification. The one relief to be got out of the situation is that, deep as is the gulf which now divides the parties, and sore and bitter as they feel, they are behaving toward each other with the most commendable forbearance. There are practically no recriminations, no belittling of the past work of any—and everybody recognizes the good intentions of others. Another most encouraging sign is that even those who are most ardent for the Treaty are not throwing their caps in the air. The most ardent of them are just accepting it with resignation. The daily press, of course, the Independent and the Freeman—papers that have always tried to brake the wheels of national progress—are deadly against the Republic. But God has been just to Ireland—and will be just."

SEUMAS MACMANUS,  
Of Donegal.

## BISHOP WRITES ON CASE OF SEPARATE SCHOOLS

### MAKES CLAIM FOR FAIR DEAL FROM PROVINCE

Pembroke Observer, Dec. 29

His Lordship Bishop Ryan has issued a circular to the clergy of that section of the diocese of Pembroke lying within the province of Ontario dealing with the question of the Government's treatment of Separate Schools in this province and requesting action which will focus the attention of the public and the members of the Legislature on the injustices under which Separate Schools are being conducted. Resolutions have been prepared covering these injustices and forms of petition sent out for signature and His Lordship says in his letter to the clergy:

Explain to the people that there is no partisan political motive in the passing of these resolutions, or the signing of the petition, but solely a desire to bring to the attention of the public and of the Government actually in power, without regard to its party complexion, the grievances under which our Catholic School System labors, so that these may be removed by proper and effective legal enactment. There is no intention of interfering with the rights of others, but every intention of securing our own, under the letter and spirit of the Constitution.

### GRANTS AND TAXES

Grants due the Separate Schools of this province have been retained for some years by the Government, the Constitutional basis upon which these grants were assigned, namely attendance, having been affected by legislation which, though intended to encourage and promote greater efficiency in the Schools, prevented in fact, for several years a large share of the grants due our schools from reaching their destination. These diverted grants should be restored.

Proper provision is not made in the Assessment Act for the payment to Separate Schools of the taxes of incorporated companies in proportion to the stock held therein by Catholics. No provision whatsoever is made for the payment to Separate Schools of any part of the taxes of the Canadian National Railways in which every citizen of Canada is now a shareholder.

These are grievances which in justice to us, ought to be remedied by a revision of the Assessment Act, and by other legal enactments which would ensure us our rights, without depriving any of our fellow-citizens of theirs. It is the letter and spirit of the law that Catholic taxes should go to Separate Schools, if Catholics so desire that have property within a Catholic Separate School Section. But our legislation, as at present constituted, makes it difficult, and often impossible, for any portion of the taxes from incorporated companies, or from public utilities to be assigned to Separate Schools, no matter what proportion of their stock is held by Catholics, and no matter what interest Catholics have in them as citizens. No one, then, can justly find fault with us, if we ask our Provincial Legislators to devise such amendments to the Assessment Act as will assure to us that which is ours under the Constitution.

### SECONDARY EDUCATION

For one who studies the history of education and of educational legislation in Ontario, both when this province formed part of the United Province of Canada, after 1841, and since its restored existence as a separate province of the Dominion of Canada, in 1867, it is difficult to escape the conclusion that our Catholic Separate Schools have the right to impart not only primary education but also secondary education, preparing their teachers and bringing their graduates to the doors of the University. This secondary education, in fact, was carried on for years through fifth and sixth classes, covering the work done in

what were later known as continuation classes and fifth forms, and later still, as continuation schools and fifth classes, or fifth forms. A first undue interference with our constitutional rights was the legislative enactment of 1909, restricting the establishment of continuation schools to territory outside of high school districts. But this was not enough. Continuation classes, now known under the names of continuation schools and fifth classes, or fifth forms, have been for the last few years hampered in foundation or functioning by restrictive regulations, though, at first, they had received every encouragement from the Government and educational authorities of the province.

Since 1914 no continuation school may be established, or conducted by a school board unless "subject to the minister's decision in the case of disagreement . . . under conditions as to staff and accommodations, acceptable both to Public and to Separate School supporters." The exercise of our rights was thus made quite unnecessarily dependent upon the good will, and possibly, the caprice, of non-supporters.

In 1915 a regulation was enacted to the effect that higher work, previously allowed, shall not be taken up in a fifth form, under a Public or a Separate School Board, either during school hours or outside of school hours.

Thus were our unquestionable rights to do higher secondary education overridden by regulation. It is a deplorable thing that rights derived from the Constitution and given by law, can be "regulated" out of existence.

And why should advanced children be driven and hived into High schools when the continuation class would bring a large measure of higher education to their very doors? Surely it cannot be the intention of our provincial authorities to let the Separate Schools live indeed, because they cannot be destroyed, but, at the same time, to see that they do as little as possible, in the way of educating the children who attend them. If the Separate School of any section is able and willing to provide for the secondary education of the children of its locality or district, why not permit, encourage, and help it to do so? Why tell parents practically that, whether they like it or not, whether it suits their convenience or not, their children must perforce seek higher education in a far-away college or in a distant and perhaps over-crowded High school?

In this respect also, therefore, our educational facilities should not be restricted, but broadened. Why not let us do in peace, nay, help us to do, what we are able and willing to accomplish: what has been and still is accomplished in our fifth forms, under restricted toleration, and in the few continuation schools that are still grudgingly allowed us.

And for the secondary education which they undertake and successfully impart, Separate Schools should, moreover, receive their proper share of school grants deriving from provincial and municipal monies contributed proportionally by the supporters of these schools.

Therefore, instruct your people on this matter. Get the desired resolution passed. Have all the people of your parish, men and women, of voting age, sign the petition to the same effect; which petition you will send to the parties noted above.

Yours fraternally,

P. T. RYAN,  
Bishop of Pembroke.

## MOST REV. CHARLES H. GAUTHIER

Canadian Press Despatch

Ottawa, Jan. 19.—Most Rev. Chas. Hugh Gauthier, D.D., Archbishop of Ottawa, died at 2:35 this morning after a lengthy illness. The cause of death was stated to be intestinal grippe. His Grace was seventy-eight years of age on November 13, 1921.

His Grace passed away very peacefully. With him at the bedside were Father Gauthier of Alexandria, a nephew; Mr. MacDonald, another nephew; Mgr. Lebeau of the Basilica; Dr. John L. Chabot, his physician; Sister Martha and Miss McElroy, his nurses; Sister St. Fleiz de Valois, Superintendent of Water Street Hospital.

### HAPPY COMPROMISE

The appointment of Archbishop Gauthier to the See of Ottawa was regarded, at the time it took place, in 1910, as a happy compromise.

The names of several prominent ecclesiastics had been mentioned for the Metropolitan See, and feeling ran high in the Capital on the matter. In fact, two factions which came into existence over the controversy had many heated encounters. The wise course of ignoring the favored candidates of these factions and selecting an Archbishop who possessed the great advantage of



THE LATE SUPREME PONTIFF—POPE BENEDICT XV.

being bilingual by right of ancestry and by virtue of education calmed the troubled waters, and the appointment was hailed with great acclaim.

Archbishop Gauthier was born of French-Scottish parentage, his father being the late Gabriel Gauthier, and his mother, Mary McKinnon. He was born in a "cradle of Catholicity of Ontario," in the town of Alexandria, Glengarry county, Ontario, and received his primary education in the Christian Brothers' School there, afterward entering Regiopolis College, from which he graduated with honors in 1863, at the age of nineteen.

### DISTINGUISHED CAREER

Owing to his success he was appointed Professor of Rhetoric, and having completed his course in the priesthood on August 24, 1867, at Perth, Ontario, in St. Jean Baptiste Church.

In 1869 he was appointed to the parish at Gananoque, and was transferred from there in 1875 to Westport. Toward the end of the same year he went to Williamstown, where he displayed remarkable executive and administrative ability in lifting from the parish a huge load of debts, and in procuring enough funds to build the churches of St. John and St. Ita, at the same time leaving a substantial balance in the treasury.

### CREATED PARISH

He then created a parish at Glen Nevis, where he built St. Margaret's Church at a cost of \$45,000. He was next called to the Parish of Brockville, where he was named Dean in 1886. In 1888 he accompanied the Right Reverend Dr. Cleary on a trip to Europe, and three years later he was appointed Vicar-General of the Diocese of Kingston. On September 6, 1898, he was consecrated as Archbishop of Kingston Diocese, and his first work was to enlarge the cathedral there, which he accomplished so successfully that today it is considered one of the finest sacred edifices in the Dominion.

## MAUDE ADAMS GIVES ESTATE TO NUNS

### GIFT MADE IN GRATITUDE FOR COMFORT FOUND BY ACTRESS IN CONVENT

N. Y. Times

Maude Adams, whom thousands learned to love as Peter Pan, has presented her 300-acre estate at Lake Ronkonkoma, L. I., to the Roman Catholic Sisterhood of Our Lady of the Cenacle because of her gratitude for the comfort and peace she found in their convent in West 140th Street after a nervous breakdown three years ago, which caused her retirement from the stage.

Only a few of her intimate friends knew that Miss Adams, although not a Catholic, had gone to the convent a little more than two years ago to spend a few days in retreat, a withdrawal from the world for a time, to provide which is one of the chief functions of this sisterhood. She found there the quiet which she needed, and for the last two years it has been her home during her infrequent visits to New York.

Her gift to the sisterhood is unconditional, and it will greatly increase the work they have been able

to do among women. They will not take possession of the property until Spring, it was said yesterday by the secretary to Mother Marie Majoux, head of the convent. There are two buildings on the property, but they plan to build a large building more suitable to their purposes among the rolling hills and scrub oaks on the shore of the lake. It is one of the most attractive places on Long Island, and has long been the resort of motorists who drove many miles to spend a short time on the lake shore.

ESTATE KNOWN AS "SANDY GIRTH"  
Miss Adams' estate was known for years as "Sandy Girth." She spent much of her time there in the Summer, and studied there many of the parts in which she later appeared. She offered it to the Cenacle about a year ago, but at the time Bishop McDonnell of Brooklyn was in poor health and it was necessary to obtain permission from the head of the diocese before Mother Marie Majoux could accept the gift. Bishop McDonnell died and nothing more was done until about a week ago, when it was brought to the attention of Bishop Molloy, who immediately gave his hearty approval of the plan.

The property is valued at about \$130,000. That price was asked for it when Miss Adams offered it for sale in 1910. She withdrew it from the market the next Spring and improved it considerably, building another house and a large henery, and planting locust trees. When she learned of the desire of the sisterhood to extend their work she decided to offer the place to them and it was accepted gladly, as they have not nearly as much room as they need in the Manhattan convent.

The order is very popular among Catholic women. The nuns are mostly French and are women of culture and education. Teaching is a part of their work, but most of their efforts are in providing a place of retirement for religious devotion and rest, and in serving those who are unhappy and need to spend a time in seclusion. Although most of their work is among Catholics, it is not unusual for a Protestant to enter one of their retreats. It was said at the convent that so far as they knew Miss Adams had never contemplated becoming a Catholic.

OFF THE STAGE THREE YEARS  
Miss Adams has not spent much of her time in the city in the last three years, and has not appeared at all on the stage. Peter Pan has been missing for several Christmases, although his return was an annual seasonal event that was hailed with pleasure by children, old and young. Her interest in the stage waned after the death of her manager and close friend, Charles Frohman, who went down on the Lusitania. She did much work after this country entered the War and overtaxed her energies. She had a serious breakdown in 1919 which led to her temporary retirement, and it was during her period of convalescence that she entered Cenacle.

What work she has done in the last three years has been largely experimental work with light in connection with the stage and motion pictures. She has a laboratory in the General Electric plant at Schenectady and spends most of her time there.

## CATHOLIC NOTES

With 31 countries now represented by embassies or legations at the Vatican, the diplomatic influence of the Holy See is the greatest, perhaps, in the history of the Church.

In Pittsburgh the Gospel is preached from Catholic pulpits in at least fourteen languages: English, German, French, Italian, Slovak, Polish, Bohemian, Magyar, Slovenic, Lithuanian, Croatian, Roumanian, Ruthenian and Syrian.

The Memorial Shrine of the five Jesuit martyrs—John de Brebeuf, Gabriel Lalemont, Anthony Daniel, Charles Garner, and Noel Chabanel—is of more and more surpassing interest since the introduction of their cause in Rome for their beatification.

With a Catholic population of 550,000, Scotland maintained in 1920 more than 230 Catholic schools, including 218 elementary schools, 12 intermediate, 2 secondary and 2 teachers' training schools. There are also two ecclesiastical colleges.

To proclaim its adherence to Christianity, the Government of Bavaria has placed an image of the Blessed Virgin on its new mark stamp. Some of its bills of higher value bear the same device. If only from an artistic point, the new mark postage stamp is greatly superior to most others.

Monsignor Vidal, Bishop of the Piji Islands, who is now visiting in London, declares that the time was never more opportune for the conversion of the Filipinos. He hopes to secure clerical recruits for mission stations in the islands and wants nuns to carry on hospital and social work among the natives, whose conversion is being retarded for lack of priests.

The establishment of a trading post at Castine, Maine, in 1613, claimed to have been the first settlement in New England, was recently recalled in the dedication of the little Chapel of Our Lady of Holy Hope. The chapel, remodeled from an ancient structure, stands on the site of Fort Pentagoet, the story of which is written history of French, English, Acadian and Dutch occupations of the territory.

Holy Trinity parochial school, the first Polish school in the District of Columbia and the first free school to be opened in this section of the country, has broken all records for enrollment this year. At present the school has sixteen classrooms and seventeen teachers. The school is conducted by the Sisters of Mercy and last year has close to 600 pupils. It is located in Georgetown and opened its doors first shortly before the city of Washington was laid out.

On the occasion of the conference for disarmament at Washington it will not be found inopportune to remind Catholics of a more important conference to take place next May at Rome, the center of Christendom. Catholics from every country on the face of the globe will meet there to pay public homage of love and obedience to the King of Kings, the Prince of Peace in the Blessed Sacrament of the altar. It will be the great International Eucharistic Congress, the first since the World War.

There are many indications that Oxford will once more become a seat of Catholic learning, more comprehensive perhaps than even in its palmiest pre-Reformation days. The religious orders are back again, the secular clergy have a college, and Catholic laymen among the undergraduates are sufficiently numerous to call for the spiritual employment of Catholic chaplains within the university. Last, though not necessarily least, one of the old colleges has a Catholic dean, Dr. Urquhart, dean of Balliol College.

To enthronize the Blessed Sacrament for perpetual adoration, the most costly, and next to the largest, altar in the United States is being installed in the Church of St. Jean-Baptiste, New York, a church of the Religious of the Blessed Sacrament, and the only church in the city where there is perpetual adoration. The altar, which is being so built as to give the effect of a throne, will cost \$100,000, and has been nearly three years in the planning. It is being executed on the ideas of Rev. Alfred Pauze, S.S.S., assistant rector, and an authority on ecclesiastical architecture.

Arrangements for a conference of astronomers at which an attempt will be made to fix a definite date for the observance of Easter are being made under the auspices of the Vatican. It is probable that Cardinal Mercier of Belgium will preside at the conference, which will be held next April. Suggestions for a change from the present practice of determining the date of Easter have been made at various times and in different countries in recent decades, and the agitation has been renewed in England within the last year. The Church establishes the rule governing the date of Easter, which may fall on any Sunday between March 22 and April 25.

THE WILD BIRDS OF KILLEEVEY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER V—CONTINUED

The holiday found Kevin and Fan on their way to the island. Fan danced over the hills, and sang her wild songs, and chased the sea-birds till she was tired; and then she was very glad to light a fire and roast the potatoes which they had brought in the boat for their refreshment. No feast was ever sweeter than this "dinner of herbs," which the happy creatures shared between them.

"Kevin, you must tell me a story," said Fan. "Then you must sing first, and I will listen; and I will tell you whatever story your song tells me."

"I am going to sing the song of the sea," said Fan joyously, when they had perched themselves on a rock from which they could behold the sun beginning to set rapidly towards the rim of the wide, lone Atlantic, and the long line of the mountains on the coast catching the fire of heaven upon their faces.

She began a winding, fitful picture-song without words, in which her clear ringing voice mimicked all the different sounds of the sea, from the long, slow rise and fall of the waves that broke now at their feet stained red as wine by the sunset, to the hurrying and confusion of the billows in a storm. As she sang, the colour rose in Kevin's cheek and his eyes looked at the child herself with a strange, almost reverent, expression.

When she had finished, Kevin, who had covered his face with his hat, removed it, and gazed at her with admiration in his eyes. Then he took her two slender sun-burnt hands into his own large one and kissed them reverently.

"You liked it?" said the child, eagerly. "Oh, then quick with your story!"

But before Kevin could reply, a figure appeared which took them both by surprise. A large dark, singular-looking woman was standing before them—a real gipsy of the more respectable class. Her brilliant black eyes and eastern-tinted complexion were enhanced by the varied and glowing colours of her dress, which was so clean and well-arranged as to be vividly picturesque rather than gaudy.

Elderly and portly as she appeared, yet there was something brisk and elastic about the whole expression of her figure, and her face was strangely handsome in its setting of scarlet and amber and white.

In most country places gipsies are not an uncommon sight, but in remote Killevey they were unknown. Strangers of any kind were seldom seen, and the apparition of this foreign-looking creature on their lonely island struck out two simple friends with a surprise which left them breathless. Both sprang to their feet, and Fan slid her little hand into Kevin's.

"My pretty dear," said the woman, with a sort of contralto laugh, which was not unamused, "you are not going to be frightened of the gipsy. I have been listening to your singing. When I came over to see this nice little island I did not expect to find a bird among the rocks with so sweet a pipe."

"You startled us," said Kevin, smiling; "for we do not see many strangers. No one comes to this island but our boat," said the gipsy, nodding her handsome head, "and I thought I should startle somebody, for we never have been in this country before. But we are friendly people, and nobody need fear us. When you return in your boat you must come and see the gipsies, my little dear."

"I do not know your house," said Fan, shyly, gazing with fascinated eyes upon the stranger. "My house!" laughed the gipsy. "No one ever knew it, my pretty. Gipsies have no houses; but they live under the hedges, and in the pleasant green fields. Look yonder, where some white things are shining in the sun, on the slope of the hill, just under the mountains! Those are our tents where we are resting from a journey."

Kevin and Fanchea looked towards home, following the gipsy's finger with their eyes, and saw tents gleaming on the hillside, which had not been there in the morning.

"We have music in there," said the stranger, "and dancing and singing, and all sorts of games. People come to see our show and pay us money, but when you come, my little singer, you need not bring anything but your own pretty face."

Music, and singing, and games! Fanchea became interested and forgot her shyness. "Oh, thank you!" she said, gladly. "I will be sure to go to see you."

"We are greatly obliged to you," said Kevin, more slowly. "Oh, I did not promise to refuse your money, young man," said the gipsy, laughing. "Be sure to fill your pockets when you come to our tent."

Kevin blushed. "I did not mean," he began, proudly, but the stranger nodded her head at him and moved away. They saw her descend the rocks, where she was met by a man. They entered the boat and put off from the island.

This trifling incident was an event of importance to our inexperienced pair. Neither could forget the stranger, but sat silently watching the retreating boat.

"Kevin," said Fanchea, "what are gipsies?" "People that wander about," said Kevin. "Shawn Rua told me of them."

"You will bring me to see them, Kevin?" "Yes, but you must hold tight by my hand. They are not always good people, I fancy."

"Oh, she spoke so kindly, I am sure she must be good."

"Are you wishing to come home, Fanchea?" "Home, without your story?" "Ah, well," said Kevin, "I thought you had forgotten the story."

And his slight jealousy of the gipsy melted away. "Indeed, I have almost forgotten it myself."

"But you must try to remember it."

Kevin covered his eyes for a few minutes, and listened to the long roll of the waves breaking on the beach. Fan sat patiently watching the shifting of the crimson clouds until he spoke.

"Once upon a time there was—"

"A brave prince and a lovely princess," said Fan. "That makes such a nice beginning."

"Very well! And the brave prince loved the beautiful princess so well that he became braver every day, and all men were afraid of him in the wars."

"Does loving people do that?" asked Fan. "Yes," said Kevin, "it can do everything wonderful. It brings out all the good that is in people."

"Go on."

"It was his love that made the world beautiful to him; his heart grew larger every day, and great thoughts poured into his mind. The prince used to think sometimes that the princess had his soul in her hands."

"How could that be? God gives every one a soul of his own."

"I don't know how it could be," said Kevin, wistfully, "but I know the prince felt that it was only by loving near his beloved princess and doing everything good to please her he could hope to win in the end the soul she had in keeping for him. When he had won his soul he thought he would do some noble work in the world."

"Well," said Fan, "do make haste, I hope she kept it for him well."

"She did," said Kevin; "but something happened."

"What?"

"The brave prince had an enemy," said Kevin, "and he was drawing a long breath."

"An enemy who had been overthrown by him in the battle. And this enemy was longing to destroy him. And he thought and thought for a long, long time. At first he intended to kill him."

"Oh, what did he do?"

"He thought of the most terrible thing he could do to carry off the princess; and he put her in a ship, and sailed with her away into far distant seas. They arrived at a lighthouse one calm, moonlight night—a tall, lonely lighthouse on a rock in the middle of the ocean. He killed the lighthouse man and put out the light and imprisoned the princess in the lonely tower in the darkness. Then he sailed away and left her."

"Oh, h-h-h!" sighed Fan. "When the prince found she was gone he became so unhappy that he could scarcely bear his life. However, he thought he must surely be able to find her somewhere in the world; and he set out to search for her all the wide world over. He went from land to land, and from city to city, inquiring if any one had seen his beloved princess; but no one could tell him anything about her. And years passed on and still he could not find her. His heart was always breaking, and his hair grew grey, and still he kept searching and searching. But he never became wickered and fierce, as his enemy thought he would become. If he had left off searching he would have grown wickered and fierce, but he kept on seeking and hoping, and became greater and better as the years rolled away."

"And what was the poor princess doing all that long time in the dark?" asked Fanchea, anxiously.

"She was also very unhappy, but she tried to keep hoping that her prince would come for her. She was dreadfully lonely, and only for the little white sails she sometimes saw in the distance, and for the moon and stars at night, I think she would have gone mad from loneliness. On stormy nights, when the waves dashed against the lighthouse windows, it was terrible, and vessels were often wrecked upon the cruel rock, for the poor princess had no light to put in the light-chamber, and she had to sit in the dark listening to the cries of the people who were drowning."

"What did she have to eat all that long time?" asked Fanchea. "Let me see!" said Kevin, rather startled and puzzled. "I never thought of that. Well, I believe there was a good store of provisions left by the poor lighthouse man who was murdered; and then the princess had a very small appetite, you see, and she did not eat very much at a time."

"No, poor thing!" said Fanchea, who was accustomed to be healthily hungry.

"And so the years kept rolling on, till at last one night there was a violent hurricane at sea, and the prince's ship was on its way from one country to another seeking as usual for the princess. The vessel was wrecked, dashed to pieces against the rock, and the body of the prince was washed into the princess's arms as she leaned from the lighthouse window. A sudden flash of lightning showed her that it was her prince."

"Yes," said Fan, eagerly, "and what did she do then?" "She tried to restore him," said Kevin, "but she could not do it, for he was dead. She was herself so shocked to kill her, and she lay down beside him and died. Their souls floated away above the storm together, and they are now living a splendid life far beyond the ocean and the stars and the moon."

Fanchea heaved a deep sigh. "Are you sure that was the end of it?" she said. "I like that, you know, about their souls afterwards; but in the meantime, Kevin, I'd like to have a different kind of ending. I am sure that he was not dead, but that the princess and he got away on a raft and came home to their kingdom. And the enemy was also in the vessel that was wrecked, and was also washed into the lighthouse; only the raft went away without him, and he was left in the lighthouse instead of the princess."

"Kevin laughed. 'I have it as you like,' he said; 'but you oughtn't to have sung of how they died in the storm.'"

"I didn't," said Fan, reproachfully and half frightened. "You put things into my songs that I never thought of."

Kevin took her little brown hand and spread it out on his own broad palm.

"You are my princess, Fan," he said, "and you pour everything that is beautiful and good into my mind. I often feel that you have my soul in your little hands."

"Do you?" asked Fan, looking straight into his eyes with her clear gaze. "But don't feel a bit like a princess. Do you feel like a princess?"

"No," said the youth, laughing, "but I would like to do something great in the world all the same," he added dreamily.

"So you do, and so you will," said Fanchea stoutly. "I wonder what it will be. But, Kevin, you won't let any one shut me up in the lighthouse where you never will find me till you are dead?"

"God forbid!" said Kevin, heartily. "And at this moment the light burning rim of the sun having quenched itself in the ocean, the two friends agreed that it was time to return to their boat, whence they could see the faint smoke from the cabins on the mountain warning all wanderers that supper-time was near."

CHAPTER VI

THE GIPSIES

The gipsies' tents gleamed in the twilight as our pair of friends climbed the mountain path, glancing back towards the grassy hollow where the wanderers were encamped. The moon rose large and clear over the heights of Killevey and, out of the shadows beneath, the open-air fire that the gipsies had kindled flared and flickered as dark figures gathered round the flames and formed themselves into a shadowy group. Kevin and Fan were longer than usual on the upward path, so often had they to stop to take yet another peep at the novel picture below.

Arrived at home, they found others besides themselves excited about the strangers. The tents had been perceived from the mountain hamlet, and the glare of the fire had caught many an eye. Brown-legged scouts had been sent flying to ascertain whether this wayside encampment was one of fairies or men, and had returned with eyes widened by wonder. They had peered into the tents and seen enchanting visions. But the people were human, after all; for they were eating their supper of meat out of a pot.

An hour later a thrill passed through the entire population of the mountain. A fountain of music suddenly sprang from that grassy hollow under their feet, and rose higher and higher, filling their ravished ears and making their susceptible hearts throb with ecstasy. Louder, grander, more majestic the melodious sounds swept on till the people held their breath, and tears started in eyes that gazed at each other with wondering questions. The mountaineers, who worshipped their pipers, their fiddlers, and their occasional wandering harper, were struck speechless with delight at this sudden volume of melody which made the rocks and valleys ring.

"Good heavens! what can it be?" said Kevin; and the old lame piper who had hobbled out of his cabin, leaving his supper of potatoes untasted, bent down his head and wept outright.

It was the majesty of Handel's Hallelujah Chorus that thus overwhelmed the spirits of a music-loving people; and the instrument which flooded it far and wide upon the night was a large and powerful organ, which, played without hands, was a triumph of mechanical skill.

But the mountaineers had no notion of what this music could be. It might be the voice of a God calling to their souls across the valley of death. They listened spell-bound, with faces flushed or pale while the mysterious sound floated upwards with the fragrance of the broom and the sea.

Hardly had the music ceased when a hundred pairs of feet were hurrying down the mountain. These strangers, with their music, must be visited at once, lest they should take flight on the instant and be heard of no more.

Arrived at the spot, the bewitched mountaineers found a very ordinary gipsy encampment, with tents containing gaudy pictures, various games, and the wonderful organ; with poles from which swings were hanging, targets for shooting at, and little booths filled with delf and mock jewellery. The young men and women from the mountain poured into the tents, the organ which had enchanted them gave forth its music once more, no longer filling them with sacred strains, but setting their light feet dancing to the gayer of jigs. The tents would not hold the dancers, who overflowed upon the sward; a gipsy with a banjo and another with a tambourine emphasized the time of the dances and drove the dancers wild with their quaint cries and snatches of foreign song. In the intervals of the dance fortunes were told, young men tried their hands at shooting, and thoughtless heads were made giddy in the swings. A sad-looking gipsy woman sang a song to a guitar, but broke down at the second verse and retreated, weeping, into the tent.

"She lost her little girl a while ago," muttered one of the gipsies, looking after her; "a fine little girl that used to sing for us. And she is going on like that ever since."

Among the crowd was Fan clinging to Kevin's hand, her eyes glittering with wonder and excitement at the scene. She had been undressed and just stepping into bed when the astonishing music broke forth upon the night. Her cries of delight had brought Kevin's mother to her side.

"Oh," she cried, "what is it? Is it coming from heaven?" "I don't think a gipsy's tent is just like heaven," said the mother, grimly, "if all my good man says is true."

"The gipsy," echoed Fan. "Is it she who is making the music? And oh, mother, she asked me to go to see her."

"So you may tomorrow, perhaps. You don't suppose you can go in your night-gown—and after your prayers!"

"Oh, I can put on my things; it is not so late. And you know it will be all the better if I have to say my prayers again."

The mother remonstrated, and Fan began to cry.

"Oh, listen to it, listen to it! as if all the strongest angels were singing and shouting together!"

The mother lectured, but the child's passionate tears prevailed. Trembling with excitement and radiant with joy, she tripped down the mountain in the moonlight by Kevin's side, and she and he wandered in and out of the tents standing before the organ to hear it play, listening to the strange singing, and even touching the banjo with their fingers.

"Oh, I'd like to have a banjo of my own, Kevin," cried Fan. "I could hold it on my knees and sing to it as they do."

"Perhaps we may get one some day," said Kevin.

Will the little darling have her fortune told? asked the same fortune-teller who had startled them on the island. Fan thrust out an eager hand. She would drink this cup of delight to the dregs. She would see all that was to be seen, and do all that was to be done.

"A bonny fortune!" said the gipsy, smiling broadly, as she peered into the child's little palm. "You will travel far from here, and grow up a great lady."

Fan stared and flushed. "That is not pretty at all," she said, "I do not want to go from here."

"'Tis all nonsense, Fanchea," said Kevin. And he glanced at the gipsy with no friendly eye.

"Let me tell you yours, young man," said the gipsy, as if in answer to his look. "Bah, it is not so good. You will lose that which you love best in the world, and be a wanderer seeking for it in vain."

"Thank you," said Kevin, quietly, feeling that the woman had only engaged herself for his audacity in calling her predictions nonsense.

Then Fan got a ride on the swing, and they visited the little booths, where Kevin expended threepence (a large sum on Killevey mountain) in the purchase of a white delf mug adorned with the name of Fan in bright green on the one side, and a "rose-tree in full bearing" on the other.

Not till she had exhausted every delight that the gipsies offered her would the excited little maiden consent to go home.

There was much gossiping among the old women in the cabins that night. Sibbie, Fan's old grand-aunt, who had dowered her with her voice, sat in the doorway with Kevin's mother, and knitting needles and tongue clicked and heard the music echoing along the hill-side.

"The rogues!" crooned Sibbie. "It's myself that knows the sort of them. When I was a girl at service near Dublin, they told me my fortune, and they told it wrong. They said I was to marry a bonny

man with a tawny beard, and I paid them a silver shilling for the news. But so far as I'm married, and I owe them the grudge yet."

"Maybe ye were as well without one, Sibbie," said the housewife, with the sage air of one who had a right to know. But this utterance was due rather to her sympathy with the homeless Sibbie than to disloyalty to Connor Murr, who was the easiest of husbands.

"An' while I was gappin' at their stories," continued Sibbie, "they stole the silver spoons behind my back."

TO BE CONTINUED

THE NINE FRIDAYS

By Agnes R. McDonough in Rosary Magazine

Margretta Healey remained after school. Sister Agnes Louise wondered what the child wanted, for she never stayed after the children were dismissed.

"Sister, may I receive Communion on Friday? I want to make the nine Fridays that you explained to us."

"Well, dear, don't you remember that the children receive on Saturday instead of on Friday? Only the girls and boys of the seventh and eighth grades receive on Friday."

The little one's face fell, and the downcast expression betrayed her disappointment. Sister continued: "Probably Father Fitzgerald will let you go just this once, for next year you will be in the seventh grade and then the privilege will be yours. Do you want me to ask him, Margretta?"

"Oh, yes, Sister. I want something very much. It is not for myself and I think the Sacred Heart will grant it if I make the nine Fridays."

The permission was asked and obtained, and on the following Friday the only one below the seventh grade to receive Our Lord was this little anxious girl who had asked the favor so earnestly. Her attendance in school was rather irregular after that, and Sister Agnes Louise was somewhat concerned about her promotion. She sent several messages to the mother asking her to see that the child came more regularly at least this last month of school, but frequent absences forced her to tell the child that there was danger of her not being promoted.

The last day of school arrived. Mrs. Healey regarded her little girl rather anxiously.

"Of course, if you insist on going to school, I shall let you go, but I feel that you ought to stay home this morning and take some medicine."

"Mother, today is promotion day, and I want to know just where I am to sit in the next room. If I am the only one who does not come, the children will think I have not been promoted. Anyhow, Sister told us all to be there and you know she did not like me to be away from school as much as I was all year. Please let me go, mother."

Mrs. Healey yielded at last to the little one's entreaties, but insisted on accompanying her to school. The session had commenced some few minutes before their arrival, and the child clutched her mother's hand tightly.

"I'm afraid we're late, mother. Hurry."

Sister Agnes Louise answered the knock. "Oh, good morning, Mrs. Healey. I feared Margretta would not come today."

"Really, she should not have come, but I was unable to dissuade her." Aside the mother whispered: "Sister, she was quite ill all night, and I dared not excite her by refusing to let her come for promotions."

"I wish you had not allowed her to stay at home so often this year. She will go to the next grade, but she is not so prepared as her classmates. Try to consider her interests as well as her health next term."

The mother who had been remiss in her duty in this regard, promised to amend, and said she would wait outside till dismissed. Sister Agnes Louise kept her eye on the flushed countenance of the eager child, and almost decided to send her home, but just then the children were called to the hall, the signal for promotion tactics in grade seven.

Half an hour later, Sister sent a child to the hall to tell Margretta to come to her as she thought it wiser to dismiss her before the regular time. The little one was not there and another student gave the information that she had left the hall, and her mother had taken her off in the car.

That night at eight o'clock the doorknob of one convent changed. The portress brought the message that Mr. Healey wanted Sister Agnes Louise. Sister went to the parlor to find there the most dejected looking mortal she had ever seen. The man rose as she entered.

"My wife sent me to tell you that our little girl is in the hospital. She was taken violently ill this afternoon, and our physician ordered her to be taken away immediately. I am afraid there is no hope of her recovery."

The man sobbed like a child, as he told of the terrible pain the girl suffered, and of the verdict of the doctor.

"I do not feel that this is so serious as you think, Mr. Healey. You have faith, and you know what power there is in prayer. Wait just a moment till I get you a

Sacred Heart badge. You go right to the hospital and pin it on Margretta."

Sister hurried from the room and soon returned carrying the little emblem. She told of many startling miracles that had been worked through devotion to the Sacred Heart, especially during the year which marked the canonization of the Saint who had done so much to make that Heart loved by men. The man listened, and then said: "Sister, they will not let me into the hospital now. It is after visiting hours."

"You tell the Sister at the desk that Margretta's teacher sent you to put this badge on her, and I think she will not refuse you entrance."

"Thank you, I shall go," said Mr. Healey as he rose. "You have given me hope."

Off he went on his mission, and Sister returned to the room where were assembled the other members of the community. She asked them for prayers for the child, and lit a candle before the shrine of the Sacred Heart.

Next morning early the mother and the father of the sick child came to report on her condition.

"We have no hope, Sister," said the mother. "The doctors operated last night, even before my husband reached the hospital. He stayed till Margretta regained consciousness, and pinned the badge on her. Jim, tell Sister what she said."

"I hardly knew that she recognized me, but after I had put the badge on, she opened her eyes and whispered: 'This will get me through, daddy.' Then she lapsed off into apparent oblivion. I felt better when she smiled, but the doctors have told us not to hope, for it is quite impossible that she recover."

Sister looked from the mother to the sorrow-stricken man.

"Possibly then God will ask this sacrifice from you. Can you not try to give her up cheerfully? Or perhaps He is asking something else of you. Is there any good deed that you have left undone? Is there any sacrifice you can now make to ask His intervention in this serious circumstance?"

Mr. Healey glanced quickly at his wife, as if to discover her thoughts. She returned his glance, and shook her head. Then as if ridding himself of an immense worry, he answered thickly:

"Sister, I feel that God is treating me as I deserve, and I am not worthy to ask a favor of Him whom I have neglected for sixteen years. I am a convert, and I really tried to be a good Catholic for a time, but then I fell into careless ways and I have not attended Mass or the Sacraments for over sixteen years. When you spoke so directly I thought my wife had been revealing secrets, but now I see that everything points in one direction. I alone am to blame, and if God does take my little one, she is an expiatory offering."

Quietly Sister Agnes Louise led the sad couple to the chapel. There she asked Mr. Healey to promise God that he would atone for his carelessness by a return to the faith. Later, the two, glad in the midst of their grief, hastened to the hospital, there to await the death of Margretta.

All day the child lay quivering with pain; the doctor came in to see her several times, but gave no favorable reports to the anxious ones. Toward evening, she seemed worse, and they began prayers for the dying. Doctor Vernon warned them not to disturb her, and again declared that she would live but a few hours at most. At this juncture, the Divine Physician showed His power. The last struggle left the child unable to move; there she lay as if already her frail body had suffered its last agony. The heart beat faintly, and the spectators held their breath for fear of disturbing her quiet. An hour passed, two, and yet she lived. Doctor Vernon returned at six o'clock that night, and learned with amazement that his little patient had not succumbed.

"Living yet? Ah! I shall go up instantly."

He drew near the bed, and just then the eyelids flickered, and the child tried to say something. No one understood her, however. The physician shook his head as if he had been baffled, and he smiled down at the weary parents.

"I do not want to raise your hopes, but there seems to be the faintest hope that this little one is fighting her way through."

Mr. Healey bowed his head, and he and his wife left to go to the chapel, again to implore God to spare their child if such should be His will.

Slowly from that moment on, Margretta regained her strength. About the first words she uttered were:

"Daddy, when you pinned that badge on me I felt that the Sacred Heart would not let me break my nine Fridays. I knew you'd get better and I longed to be able to tell you and mother not to worry. Now, daddy, can you guess why I was anxious to make the Fridays?"

The father shook his head.

"Well, Sister told us that the Sacred Heart so appreciates devotion that Our Lord will grant any favor to one making the Nine Fridays. I knew, daddy, that you should go to Church with us and that you had been a Catholic. One of my schoolmates taunted me with this fact, and though mother had never told me, I sensed that it was

Hay Fever, Asthma, Catarrh and Chronic Bronchitis. All surrendered their terrible afflictions upon the human bodies of 100 less than 10,000 Canadians, by use of Buckley's 2 Bottle Treatment. Don't suffer one minute longer. Send to-day for trial size, 10c.

W. K. BUCKLEY LIMITED, MFG. CHEMIST 424 Mutual Street Toronto, Ont.

Casavant Freres CHURCH LIMITEE Organ Builders ST. HYACINTHE QUEBEC

BARRISTERS, SOLICITORS MURPHY & GUNN BARRISTERS, SOLICITORS, NOTARIES

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, ETC.

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES

JOHN H. McELDERRY BARRISTER, SOLICITOR NOTARY PUBLIC CONVEYANCER

ARCHITECTS WATT & BLACKWELL Members Ontario Association ARCHITECTS

St. Jerome's College Founded 1864 KITCHENER, ONT.

FUNERAL DIRECTORS John Ferguson & Sons 180 KING ST.

E. C. Killingsworth FUNERAL DIRECTOR 389 Burwell St. Phone 3971

Hennessey 87 YONGE ST., TORONTO Phone Main 4030

Painting and Decorating of Churches, Altars, Statues, etc. JOHN UYEN 39 BRISCON ST., LONDON, ONT. Phone 5763-J

LOUIS SANDY 87 YONGE ST., TORONTO

Gordon Mills Habit Materials and Veilings SPECIALLY PRODUCED FOR THE USE OF RELIGIOUS COMMUNITIES

BLACK, WHITE, AND COLOURED SERGES AND CLOTHS, VEILINGS CASHMERE, ETC. Stocked in a large variety of widths and qualities. Samples forwarded on application. LOUIS SANDY Gordon Mills, Stafford, ENGLAND. Telegrams—Louisand, Stafford. Phone No. 101

probably true, and so I began my novena. That is why I have to be better for the first Friday in July. Daddy, will you begin your novena next time?"

The father answered huskily: "Yes, Margretta, I'll go with you, please God." True to his word, the father made his peace with God, and showed sincere and heartfelt appreciation for the marvelous favor which had been bestowed on him. It was incredible that Margretta still lived, and it would be miraculous if she were well enough to go to Church on the first Friday of July.

A SALUTARY LESSON

By Rev. Father F. J. Berber

Joseph Wagner was the proprietor of a wood-turning shop in a village called Ukopolis. He had learned the trade from his father and being the only son had inherited his business. He had married a good and faithful wife, who looked after the house and the little flock of chickens. Frankie, eleven years old, appeared to be very much interested in the work of his father and promised to be a great help to him, when once old enough.

Whenever Mr. Wagner made a good deal in buying wood or in selling his products, he would invariably go to the cupboard to get the whisky bottle, and have not only one drink with his customer but several of them. The sad consequence would be that he would get nervous and ill-tempered and then there would be "music in the air." Mrs. Wagner, who on such occasions lost all control of her husband, would quietly retire into her chamber, kneel on the bare floor, and ask the Almighty for help and assistance in her need.

It was autumn; the sun was shining mildly, cold nights came and the leaves were falling from the trees. One day as the last rays of the sun were appearing on the horizon, Mr. Wagner was seated in his room entertaining a lean man of his neighboring town, whose gloomy look and red face and nose which visibly bore the traits of the "Queen Anne Style," betrayed the friend of a "good" drop. This stranger had sold him late in the afternoon a load of wood. Mr. Wagner put down the specified sum contentedly. He had made a good deal, and in spirit he was figuring already how much profit it would bring him.

"Now we must have a drink to top off our meal," he had said laughingly, motioning to Frankie, who was sitting near his mother, to come to him. "Come, sonny," he said, taking the whisky bottle from the shelf, "and go to 'John's Place' to have it filled and tell him that I'll be there tomorrow to pay for it."

Bashful and feeling mortified, his good wife interposed, saying that he might get himself into trouble by sending a minor to the saloon and besides, it had just started to rain heavily and as it was very dark the child might not even find his way. "Nonsense, Katherine, the policeman will not report me and it is not the first time that Frankie is making that trip. He'll find his way home all right," he replied angrily.

"I am afraid; it is so dark," Frankie hesitatingly muttered. "You are afraid!" The father jumped up, being angry that the wood-seller should witness such a scene. "Who there would harm you, you big boy? Here, take this bottle and hurry to have it filled. The longer you wait the darker and muddier it will get."

Mrs. Wagner sadly shook her head. She would rather have gone herself, but she knew it would be useless to say or do anything against the will of her headstrong husband. With a deep sigh she helped Frankie into his coat, pulled his stocking-cap over his ears and whispered: "Be not afraid, Frankie dear, your good Guardian Angel is at your side," and opened the door for him, whilst Mr. Wagner resumed entertaining his friend. Frankie went reluctantly, and although it was not yet very late he met no one on the muddy street. In the day time it would have taken only a few minutes to tend to his errand, but being dark it took him much longer. The saloon called "John's Place" was at the end of the town, in front of which burned a grimy kerosene lamp. All neighboring houses were dark, the people being accustomed to retire early. Somewhat stooped and occasionally knocking against a stone, Frankie plodded along, the bottle under his arm. Wet and shivering he finally arrived at the saloon and had the bottle filled. The saloon-keeper was sitting near a warm stove and was scolding about the inclemency

of the weather since it kept his customers away. "The father would have done better had he come himself," he remarked, mixing some syrup with a little brandy and handing it to the boy saying: "Here, Frankie, drink this and then hurry quickly home."

The boy took the drink and soon felt an agreeable warmth creeping over him, and started for home. Out-of-doors darkness was reigning supreme. Going to the saloon, Frankie saw the little light which was guiding him as a star, but now the child was wandering without it whilst the rain was pouring down. He felt more timid now than ever and started to weep. Of a sudden a bright idea flashed through his mind. Many times he had heard his father say that a drink of whisky gave a man new strength and courage, and if father said so, it must be true. In order to expel his fear and to get home quickly, Frankie opened with trembling hand the bottle and drank until he began to cough, then he corked the bottle and staggered along until knocking against a stone, he fell.

In the Wagner home the conversation finally came to an end. Several times Mrs. Wagner had opened the door, but looking about saw no one. Now she could stand it no longer, and being frightened, "The child must have met with an accident," she said, and lighting her lantern and putting on a heavy beaver shawl, "I'll go and look for him, for he is almost gone an hour." "My God!" Mr. Wagner exclaimed, and then getting pale, jumped up, for his conscience had been awakened, and ran after his wife, who was already some little distance ahead, caught up with her and then walked feeling and seeking along the road, since the wind had already blown out the lantern. Mrs. Wagner was weeping and sobbing while her tormented husband was lamenting. "Frankie, my boy, my dearest boy, Frankie, where are you?" But there was no answer.

Of a sudden Mr. Wagner stumbled over something. To stoop down and raise the motionless body before him was the work of an instant for the father, who was struck with fear and trembling. "I have him, Katherine. I have him," he cried aloud, being free from his anguish, and finding the bottle beside the death-like figure of his child, picked it up and fired it into the distance. Then he pressed the child to his bosom without noticing the warm drops of blood trickling over his head. Mr. Wagner reached home in haste, his wife following. When they came into the lighted room Mrs. Wagner almost fainted when she saw the blood oozing from a wound on the child's forehead.

"My God! my child is dying and I am the cause of it," the father said despairingly. "Katherine, get a bandage and stop the blood and I'll go for the doctor." An hour later a doctor was standing at the bedside of the child, who was yet unconscious. He examined him and dressed the wound. When he had finished he said with indignation: "Who gave whisky to that boy?" Mr. Wagner told him the whole story and finally concluded that, no doubt, the boy must have helped himself to it. The doctor silently listened.

"Be careful in the future; what sad consequences are the effects of whisky! Let it be a lesson to you! As for the wound, it is not as serious as it may appear. When he awakens from his intoxication give him plenty of water to drink."

Mr. Wagner now hung his head, feeling very much ashamed. After a few weeks Frankie was again running around, to the joy of his parents, but a whisky bottle was never again found in the Wagner home, and if sometimes the evil spirit would awake in him, he would think of the scar on the forehead of his dear Frankie, and the admonitions of his beloved Katherine would give him new strength and courage to resist the evil temptation.

ADVERTISING AND ITS RESULTS

Thomas F. Coakley, D. D. in America

For two months two Pittsburgh Catholic business men, whose identity is still a closely guarded secret, have been paying for advertising space in the Pittsburgh daily newspapers for the purpose of calling attention to the doctrines of the Catholic Church. As a result of this pioneer work in Pittsburgh, other men in widely scattered parts of the country, as far west as the Pacific coast, have done the same thing, using the material of the advertisements in the Pittsburgh dailies. These paid insertions have now ceased, temporarily, and it may not be without interest to calculate the advantages or disadvantages resulting from this first attempt of laymen to advertise the Catholic Church in a commercial way.

First of all, it should be remembered that Pittsburgh is the Presbyterian capital of the nation; Pittsburgh has almost as many and as militant Orangemen as Ulster itself. The North of Ireland men were early on the ground, they grew up with the city, they are the so-called first families, they have all the money, they own all the newspapers, and in general they think they control, and they actually do control, the city in its intellectual, social, commercial and

financial aspects. The appearance of the Catholic advertisements, therefore, sponsored and paid for by two Catholic laymen, at a cost of \$50.00 a day, created no small sensation among these self-sufficient people, whose prestige was thus challenged in gentlemanly fashion, in their own very newspapers. Hitherto their attitude towards the Church was that of a superior to an inferior, one of toleration and aloofness. But overnight the situation seemed to change, and an aggressive policy was inaugurated by those who for generations were considered inarticulate. Within a few weeks the newspaper managers began to serve notice on the two Catholic business men that their advertisements were no longer welcome, and the further use of the papers was denied. Paper after paper did this, until there remained only the Post, the Dispatch and the Leader. Of these, the Leader alone seemed anxious to publish the advertisements indefinitely.

On the other hand, the newspaper managers, owners and editors had their own troubles. They began to be bombarded day after day by preachers, ministerial unions, and male and female Bible-class superintendents either to suppress the Catholic advertisements, or else to admit to their columns a vilification of the Catholic Church. To the credit of the newspapers be it said that they declined to become a party to any such tactics. They said they would not accept any material unless it were educational, constructive, explanatory and not abusive.

At length, after about six weeks of this vain attempt to break up the Catholic advertisements, several Protestant laymen secured a Protestant minister to prepare some Protestant advertisements, which appeared for about two weeks in one Pittsburgh paper, the Dispatch. In the meantime, preachers all over the city began to be disturbed by the Catholic advertisements, and they sent notices to every newspaper, advertising their Sunday sermons on "Why I Am a Protestant," and purporting to answer questions based upon the Catholic advertisements. Yet again a significant fact occurred; not a word of these things appeared in the Monday morning papers derogatory to the Catholic Church.

Within a month after the Catholic advertisements started, it is safe to say the entire population of the city, Protestant and Catholic, was on the alert to see the respective advertisements, Protestant and Catholic. They were the topic of conversation on street cars and railroad trains, in clubs and restaurants, in business offices and homes, in schools and synagogues. During all this religious interest, the claims of the Catholic Church to recognition with the Disarmament Conference as the most interesting news item of the day. The Catholic advertisements pursued the even tenor of their way, one doctrine each day, utterly ignoring the Protestant advertisements.

In the meantime a number of Catholic laymen began to bombard the writer of the Protestant advertisements, pointing out their inconsistency, showing their misquotation of the Protestant Bible and, what is more strange, their statement of Catholic Faith, though the Protestants were apparently unaware that they were stating Catholic doctrine. As a result of all this, in about two weeks a notice appeared one morning at the foot of one of the Protestant advertisements stating that they were to cease immediately, no reason being given.

Thereupon the two Catholic business men inserted a note that they, too, would, for the present at least, cease their advertisements, and they did so on December 8, with a beautiful prayer to the Blessed Virgin on her feast day.

Now for the general result. It seems unquestionable that, as far as Catholics are concerned, they have had no small amount of backbone put into them by the insertion of the advertisements. Some conversions have already taken place, one entire family of six, all known to the present writer, have been led into the Church. As for non-Catholics: the courage of Catholic business men who dared lift their heads in this community, so long the great central stronghold of Protestantism; their statement that Catholics are one-third of the community, their quiet assumption of being a group that deserves and demands just recognition, their appeal to human reason, their ability to stand up before the world and proclaim and defend their Faith; their statement that the leaders in every department of human activity have almost invariably been Catholics, have caused the city at large to regard in a new light the ancient Holy Catholic Apostolic and Roman Church.

Not all Pittsburgh Catholics were in favor of these advertisements. Some same and saintly among the Faithful, the clergy included, bitterly opposed them and tried to stop them. But it was noted that none the less they clipped them carefully every day and preserved them, while the Sisters in the parish schools did the same for the children in the classrooms.

The doleful thing in all of this is that we Catholics are at the mercy of our enemies when it comes to getting the ear of the public through the established news agencies. We are twenty millions without a voice.

ADVENT PASTORALS

The Advent pastorals of the Archbishops and Bishops of England are devoted to refuting the errors regarding the Divinity of Christ that have been current in that country in circles outside the Catholic Church. The Archbishop of Birmingham thus states the case. "Certain wrong-headed men," he declares, "have been recently giving impetus to a very ancient heresy that once tried to rob our Divine Saviour of His glory and to deny Him that Divine worship which rightfully belongs to Him. These men allow, and are ready to confess, that Our Lord was indeed the most perfect of the sons of men, and that He was unique not only in the nobility of His moral character, but also in the display of some transcendental relationship to society and holiness between Himself and God. They will even go so far as to call Him a divine man. But the thing that really matters they deny Him. They try to reduce Him to their own standard of thought, and refuse to acknowledge Him as their God."

We have heard across the seas the echoes of the professions of men who claim to be preachers of the Gospel and ministers of the Lord, whose divinity they deny. Such utterances are the inevitable result of membership in a religious body which has no authoritative teacher who gives its faith, and which unjustly gives to each member lay or clerical, the right to hold and to teach doctrines which appeal most to his own fancies.

They are harmful at any time, for they will undoubtedly be received and accepted by many in their own communion who are weak in faith, but they are especially malignant at this time when the world is groping in the darkness for the glimmer of light that will lead it from the gloom of materialism and unbelief into the sunlight of God's truth.

Without the firm conviction of Christ's Divinity all attempts to spread real Christianity into society are foredoomed to failure. Christianity rests on this foundation—the Divinity of Christ. Without it, the miracles, the sacraments, the Blessed Virgin, the sublime doctrine and moral of the Christian religion all may be relegated to the realm of myth and fable. If Christ is God, His religion is the true religion, and all men must accept it.

That Christ is God we firmly believe on indisputable evidence. His miracles proved that He had the seal of God upon His statements. When He said therefore, as He did on many occasions, that He was the Son of God, and confirmed His statement with a miracle, there is no longer room for doubt that He was what He claimed to be, the Son of God, equal to the Father in all things. His birth, death and resurrection, which has been established on historical grounds, which no historian can gainsay, prove again the truth of His statements by their stupendous miracles. The miraculous growth and diffusion of His Church, and the indestructibility of the Church which He founded, stronger today after nineteen centuries than when it awakened the Greek and Roman world to a new vision attests the Divinity of its Founder.

Read the Gospels! Turn to them wherever you may chance to open the pages, and you will find the Divine Majesty of Our Lord shining through all the condescension and humiliation of His human nature. He became man for our redemption, and to reveal to us more clearly than words ever could, what God is to us. He did all this to win our love and obedience, and that men should not dishonor Him by denying His perfect Godhead and Infinite Majesty.

Yet this is what some are doing. They dwarf the Person of the Son of God by applying to His Divine nature sayings that belong only to that human nature in which He deigned to appear among men. It is a book for us who know Him," concludes the Archbishop of Birmingham, "who profess to be His devoted followers, to repair the insults offered to Him, insults that have found their occasion in the very greatness of His love. It is this that makes such insults unspeakably bitter to a Catholic heart. How can we help being on fire with zeal for the honor of our beloved Saviour? Blessed be Jesus Christ, true God and true man! Blessed be the great Mother of God, Mary, most holy! May this double prayer be in our heart and on our lips, now and always, but above all when we kneel before the crib at Christmas."

NEW LAMP BURNS 94% AIR Beats Electric or Gas

A new oil lamp that gives an amazingly soft, white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading universities and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise—no pump-up or up, is simple, clean, safe Burns 94% air and 6% common kerosene (Coa-oil). The inventor, T. T. Johnson, 246 Craig St. W., Montreal, is offering to send a lamp on 10 days' FREE trial, or even to give one FREE to the first user in each locality who will help him introduce it. Write him to-day for full particulars. Also ask him to explain how you can get the agency, and without experience or money make \$250 to \$500 per month.

Moffat's Combination Here is the last word in combination—coal and electric—ranges. We build nothing else but ranges and water heaters and our lines are the models from which others try to build. Write for booklet to Moffats, Limited, Weston, Ontario.

All Free! BIG 70-PIECE SCHOOL OUTFIT And GRAND CAMERA

BOYS! GIRLS! Count the outfit over—over 70 useful pieces, including a fine pencil, a dandy imported fountain pen, a safety pocket clip for your pencil, a big 50-page memo pad, a metal pencil sharpener with rubber, a set of five crayons, 1 dozen elastic bands, ink tablets to make five bottles of ink, a 12-inch ruler, a flat pencil, a bottle of invisible ink, a fine imported steel knife, the most up-to-date book strap ever invented, and, best of all, every boy who orders the outfit can get the handsome genuine film camera free!

WHAT DID BETTY BUY? Good gracious! this letter can't be for me? Oh yes it is!

COPY OF BETTY'S LETTER Dear Mr. Simpson You know Clara Green, don't you? WELL SHE WANTED TO BE A NURSE. What do you think of that? OF COURSE SHE WAS SIMPLY TRYING TO APE A SISTER OF MINE. However she left for Toronto taking her maid Topsy to carry her luggage. When they got to the station the train was pulling out. THEY RAN SO FAST TOSY RUTTERED A BLOOD VESSEL IN HER LEG. How ever Clara got on the train alright. Then what did she happen? SHE TIM-BLED AND FELL PELL-MEL ON HER GAGGAGE. Isn't that funny? I BET SHE WANTED TO BAN A NASTY ENGINEER FOR JERKING THE TRAIN SO. She soon got herself in order and reached her seat safely. SHE TOOK OUT A BOOK BY CHARLES LAMB READ A PAGE AND FELL ASLEEP. On arriving in Toronto she woke with a start, and hurried off. Her baggage was heavy and looked a burden. A NICE CHAP PLEADED TO HELP HER. She refused to let him as he was a stranger. But after waiting two hours she was tired. THEN SHE THOUGHT HERSELF A SIMPLE MONSTER FOR REFUSING HIS HELP. She finally reached the Training School and registered. But she didn't like it a bit. She felt very blue. IN FACT AT HER DINNER SHE ATE A VERY LITTLE. She thought with a yearning heart. IN A FIT OF JEALOUSY OR ANGER SHE LEFT. However before going home she bought a new dress at Smith's store. When she tried it on it didn't fit. SO SHE TOOK IT TO SMITH'S ALTERATION ROOM FOR CHANGES. Even then it didn't fit, and she wouldn't keep it. SO APPLYING FOR REUNION SHE GOT HER MONEY BACK. Then she took the next train for home. Isn't that an interesting story? Betty Beauty.

PUZZLE FIND ABOVE THE NAMES OF 12 ARTICLES SOLD IN A GROCERY STORE

\$25000 in Prizes

THE PRIZES 1st Prize—Ford Sedan, Value \$990.00 2nd Prize—Ford Touring, Value \$665.00 3rd Prize—\$200.00 14th Prize—\$5.00 4th Prize—\$100.00 15th Prize—\$4.00 5th Prize—\$50.00 16th Prize—\$4.00 6th Prize—\$25.00 17th Prize—\$4.00 7th Prize—\$15.00 18th Prize—\$3.00 8th Prize—\$10.00 19th Prize—\$3.00 9th Prize—\$8.00 20th Prize—\$2.00 10th Prize—\$7.00 21st Prize—\$2.00 11th Prize—\$5.50 22nd Prize—\$2.00 12th Prize—\$5.00 23rd Prize—\$2.00 13th Prize—\$5.00 24th Prize—\$2.00 25th Prize—\$2.00 And 50 extra cash prizes of \$1.00 each.

2nd Prize Ford Touring Car Value \$665.00 THIS GREAT CONTEST IS ABSOLUTELY FREE OF EXPENSE There is nothing to pay—nothing to buy! This wonderful Contest is nothing more than a great advertising and introduction campaign, and is absolutely free of expense. You may enter and win the best of the prizes without spending a single cent of your money. You do not have to buy anything or subscribe to anything, in order to compete. The Contest is conducted by The Continental Publishing Co., Limited, one of the strongest and

DIAMONDS—CASH OR CREDIT. Do you see and see our stock of Diamonds. We guarantee to save you money. JACOBS BROS. 15 Toronto Avenue

PILES Do not suffer another day with itching, bleeding or protruding piles. A surgical operation required. Dr. Charles's Ointment will relieve you at once and afford lasting benefit. 60c. a box, all dealers, or Edman, Bates & Co., Limited, Toronto. Sample box free if you mention this paper and enclose 2c. stamp for postage.

F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST., TORONTO (Upstairs Opp. Simpson's) Eyes Examined and Glass Eyes Fitted

LONDON OPTICAL CO. Have Your Eyes Examined Dominion Building Richmond St. Phone 6180

Catholic Mutual Benefit Association of Canada An exclusively Catholic and Canadian Fraternal Insurance Company FOR MEN AND WOMEN Incorporated by Act of the Dominion Parliament. "Adequate Rates. Whole Life and 20 and 30 Years Assessment Policies." Over \$8,000,000 Paid To Families of Deceased Members For further information address J. E. H. HOWISON GRAND SECRETARY 59 St. Denis St., Montreal, P. Q.

Cuticura Will Help You Look Your Best Make the Cuticura Trio your everyday toilet preparations and watch your skin, hair and hands improve. The Soap to cleanse and purify, the Ointment to soothe and heal, and the Talcum to powder and perfume. Soap 25c. Ointment 25c and 50c. Talcum 25c. Sold throughout the Dominion. Canadian Depot: Lyons, Limited, 344 St. Paul St., W. Montreal. Cuticura Soap shaves without stung.

BERMUDA "Nature's Fairyland" WINTER GOLF Down in Bermuda now you can enjoy the royal and ancient game under the most ideal climatic conditions. Spend your Winter in Bermuda. Ask your local Steamship Agents rates and sailings of winter. A. F. WEBSTER & SONS 55 Yonge Street, Toronto. Free illustrated Official Tourist Guide on request. Write the Secretary, Bermuda Trade Development Board, Hamilton, Bermuda, for any more ideal information required.

FREE Lovely Locket and Chain. Fine Ring and Magnificent Wrist Watch. GIRLS: These fine articles of jewelry are for you and your friends. The lovely locket is a warranted gold filled, richly engraved, has space inside for two photos and is on a fine chain with safety clasp. The gold chain ring is set with three sparkling brilliant, white diamonds in a little beauty and a reliable timepiece with gold filled expansion bracelet that fits any wrist. All these wonderful gifts are given for introducing our new "Dew-Kiss" perfume. Send no money—just your name and address will bring 30 attractive packages of perfume to be sold at our special introductory price of 10c each. It is so sweet and beautiful everybody would like a corner. These beautiful wrist watches you can also receive without having any more cash. Write for a list of names and get a list of them to sell your goods and earn five prices or cash for what you sell! Address: National Products Limited Dept. H 70 Toronto, Canada

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$4.50. Publisher & Proprietor, Thomas Coffey, L.L.D. Editors (Rev. James T. Foley, B.A., Thomas Coffey, L.L.D., Associate Editor—Fr. Mackintosh, Manager—Robert M. Burke. Address business letters to the Manager. Classified advertising 15 cents per line. Remittance must accompany the order. Where Catholic Record box address is required send 15 cents to prepay expense of postage upon replies. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Catholic Record has been approved and recommended by Archbishops Faloutsos and Charrett, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, and the Rev. John N. B. single copies may be purchased from Mrs. M. A. McGuire, 219 Main St., St. John's, N. S. Single copies may be purchased in Murphy's bookstores. In Montreal single copies may be purchased in Murphy's, 215 St. Catherine St. West. In Ottawa, single copies may be purchased from J. W. O'Brien, 141 Nicholas St. The following agents are authorized to receive subscriptions and orders for The Catholic Record: General Agents—M. J. Hagarty, Stephen V. James, George J. Quigley, Resident Agent—The Irish Savings Society, E. R. Costello, 111 1/2 Ave. West, Vancouver, B. C.; S. J. Sullivan, 311 Rochester St., Ottawa; Mrs. Geo. G. Smith, 289 Main St., Montreal; Mrs. Edward McPike, 221 Martin Ave., Elmwood, Windsor, Man.

LONDON, SATURDAY, JAN. 28, 1922

BUT PETER DOES NOT DIE

As we are about to go to press the sad news flashes over the world that our Holy Father Benedict XV. is dead. May God have mercy on his soul. It is our duty to pray for him who has just laid down the burden of ruling the visible Church of God. Sainly though his life was the responsibilities of his exalted office were immeasurably great. He must now render an account of his stewardship, and though we may confidently hope and trust that the late Father of Christendom has already met with a merciful and favorable judgment, still our faith teaches us that, more even than the humblest Catholic that has passed from this world, he may need our earnest and fervent prayers for the repose of his soul. When Peter was in prison, we are told in the Acts of the Apostles, "prayer was made without ceasing by the Church unto God for him." Benedict is now in the prison of purgatory; but Peter dies not. Ours is the glorious privilege of the Communion of Saints. Ours to reign with God by prayer. A mystery indeed but clearly revealed by God. We have now a two-fold duty of prayer. While we pray for Benedict prayer should be made without ceasing by the Church and by each individual Catholic that the Holy Spirit of God be poured forth abundantly on those whose duty it is to choose his successor. Peter dies not. His successor enjoys all the prerogatives conferred by Jesus Christ on Simon, son of Jonas, Peter the first Pope. He is the Rock on which Christ built his Church; he is the visible Head of that Church against which the gates of hell shall never prevail. Let us pray, pray without ceasing that God may regard not our sins but our needs and the needs of the Church and graciously vouchsafe to give us, however unworthy, as a successor to Peter "a man after His own heart."

TEMPORAL AND ETERNAL

"We want our heaven here" defiantly cry atheistic associations of workmen whose fellows in other countries in their parades openly carry banners with the motto "Ni Dieu ni Maitre," "Neither God nor Master." Whether or not they trace the disease of modern society back to its original cause there are few who do not now see that civilization is menaced with destruction. And the most "liberal" and "democratic" states are those which are most ruthless in their demands and in their efforts that "red" activities be peremptorily suppressed. The origin of the menacing evil goes back to the revolt of the sixteenth century when by the promulgation of the principle of Private Judgment authority in religion was destroyed and every man was made a law unto himself. Rationalism was the inevitable and actual result. It is not surprising that the cradle of Protestantism was also the cradle of rationalism; that the home of Luther should be the home of rationalists. And the steps from rationalism in religion to individualism, rejection of authority, and anarchy are easily traced. Before the War the hungry sheep looked up to the pulpits and were given instead of the bread of life stone of German rationalism; ministers who still preached

the Gospel of Jesus Christ were looked upon as old fogies; those that gave out, crude and ill-digested, the advanced thought of rationalist higher criticism of the Bible were alone up-to-date and progressive. But German thought has become unpopular. Now we hear futillities about "the Church of the future" to hide the nakedness of the impotent Church of the living present. Railing at "outworn dogmas" has given place to social activity; and we have held up as ideal the "community church" as the centre of social life.

The Church of God is and must be concerned primarily and essentially, if not exclusively, with the spiritual, with the eternal verities, with life to come for which this is but the preparation. Religion pure and undefiled regards this life merely as a time of probation, on which the supremely important eternal destiny depends. Beyond the power of mind, to conceive the eternal transcends the temporal, and the eternal, the spiritual is the proper object of religion.

That, it need hardly be said, does not mean that the Church is indifferent to temporal welfare, or unconcerned about the amusements and recreations necessary for wholesome living. But as far as the spiritual is above the temporal, as far as heaven is above the earth, the true, the essential object of religion is the eternal destiny of the human soul. God is first and last and all the time the alpha and omega of religion. Degraded and emasculated is the religion that, forgetting God or putting Him into the background, concerns itself with "social welfare" or anything less than God Himself. If religion keep God and the soul always as its primary object all these other things shall be added thereto.

That spiritual minded and thinking Protestants see and deplore modern Protestant tendencies is evident from the following quotations from Protestant divines, collected by an English Free Churchman.

Robert William Dale of Birmingham, Congregationalist, wrote: "We are making the experiment of how much religion is possible, and how much Christianity is possible, without God. We like to have prayers, but prayers without God, prayers full of beautiful and graceful thought concerning human life, full of pathetic representations of the hopes and fears and struggles of men, prayers which are so sympathetic and touching that they soothe and quiet the heart that listens to them and make divine comfort unnecessary, prayers which draw us into deeper and closer fellowship with the life of the man who offers them than with the life of God himself. We like to sing hymns, but hymns about ourselves, not about God; hymns which tranquilise us by their peacefulness, charm us by their beauty, melt us by their sadness, or animate us with their joy. We like to listen to preaching, but to preaching about man, not about God; about human duty, human suffering, human perplexity, the strength of human virtue, the severity of human temptation." From Dean Church's noble appreciation of Cardinal Newman's "Parochial and Plain Sermons" this is extracted: "From first to last, in all manner of ways, the sermons are a protest, first against coldness, but even still more against meanness, in religion. With coldness they have no sympathy, yet coldness may be broad and large and lofty in its aspects, but they have no tolerance for what makes religions little and poor and superficial, for what contracts its horizon and dwarfs its infinite greatness and vulgarises its mystery. Open the sermons where we will, different readers will rise from them with very different results, . . . but there will always be the sense of an unfulfilling nobleness in the way in which the writer thinks and speaks. It is not only that he is in earnest; it is that he has something which really is worth being earnest for."

Perhaps the following from a clear-headed Presbyterian—Denny—has a barbed point for many excellent but fanatical and mistaken fellow-Canadians just at the present moment: "I feel very distrustful of the organized action of the Churches to

promote legislation even for Christian ends, or ends which can be represented as Christian. . . I believe it is one of the lessons the Church needs to learn that it can help society best by minding its own business and letting the legislature mind its. There is a whole crowd of ministers going in for 'social' reform, mainly because they have no Gospel, and because, like a certain class of politicians, they think this is the way to secure a following. How to say this without throwing cold water on Christian zeal for improving the conditions in which people live, or without seeming to be heartless or indifferent to the wrongs of the poor, may be very difficult; but it is just as needful to say, 'Put not your trust in Parliament as Put not your trust in princes.'"

Then he concludes with this extract from the very popular novel "If Winter Comes" that thousands on both sides of the Atlantic are now reading:

"Man cannot live by bread alone, the churches tell him; but he says, 'I am living on bread alone, and doing well on it.' But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthly stuff. And the churches know it; and instead of reaching down to him what he wants—light, light,—instead of that they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing and no spirit, and all that sort of latter-day tendency. Why, man, he can get all that outside the churches and get it better. Light, light! He wants light, Hapgood. And the padres come down and drink beer with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. And there's no God there that a man can understand for him to be lifted up to."

And the Free Churchman, who is modestly anonymous, concludes: "I do not quote these testimonies to endorse them all. The writers have their own heightened way of putting things, as is usual with men when they are deeply moved. Nevertheless the thing which each in his own very different way is striving to say is, I am persuaded, the truth of truths for the churches today. It is at our peril that we try to live on less than the highest; it is at our peril that we put God anywhere but in the first place. God has set His Church in the world that it may bear witness to Him. That is why it is here—that it may make Him real to men; that it may make His truth clear and compelling to all men's minds, that it may make His will the law of all men's minds. The world is so much with us God is elbowed out of sight and forgotten; and it is for the Church—for the Church, I say—to restore the lost sense of God, and to rekindle the sundered ties that bind us to Him. That is our business. Are we doing it? Do some of us so much as realize that this is the thing to be done? What is it that Church-folk look for first at the hands of their ministers. Do they want them to turn their studies into offices, and to spend the most of their time and the best of their strength in what, in a hateful American phrase, is called 'running the Church,' or do they want them to see God and to help them to see Him, to reinforce poor human weakness with His divine strength! I say, again, the Church is here that it may bear witness to God, that it may make Him real to men. To fail in this is to fail in the one thing that really matters; it is to bring upon ourselves the doom of the savourless salt, which is not only cast forth of God, but in the end of the day is trodden underfoot even of men."

It is no consolation for a Catholic to see Protestantism disintegrating, to see social activities replace the real object of religion; sensible Catholics admit that half a loaf is better than no bread; and pious Catholics will pray that Protestants may hear and heed the Protestant testimony we have above quoted.

But it is for Catholics chiefly that we write; let us take heed that we do not become infected with the spirit that prevails around us. That has always been and always will be the great danger against which we must be on our guard.

THE LATE ARCHBISHOP GAUTHIER

The death of the Most Reverend Charles Hugh Gauthier, Archbishop of Ottawa, a few days after the demise of his suffragan, the Right Rev. F. X. Brunet, first Bishop of Mont Laurier, removes a distinguished prelate whose priestly life began with Confederation. Ordained in 1867 he saw through the hopeful eyes of the youthful student the formative period of Canada and lived through all the vicissitudes of the Dominion's development. The effect of this mellowing experience was seen in the patient and gentle—the more ardent and inexperienced might call it weak—exercise of authority in his mature years as Archbishop of Ottawa.

Called to a difficult task it was thought that his Franco-Scottish ancestry might peculiarly fit him to cope with it; it is questionable, however, if this fact did not enhance the difficulty.

Throughout his long life he was always keenly interested in Catholic education, and the unsatisfactory condition of the schools in his cathedral city caused him such anxiety as greatly added to the burdens and worries of his episcopal office. It is noteworthy that his last public pronouncement was the masterly pastoral he issued to his people wherein he set forth lucidly and defended strenuously the rights and privileges constitutionally guaranteed to Separate Schools in Ontario. His long life and his constant interest in educational matters peculiarly fitted him for the discharge of this duty and his Pastoral Letter on Catholic Education may be regarded by his many friends and admirers as a fitting crown to the labors of fifty-five years in the priesthood and nearly a quarter of a century in the episcopate. May he rest in peace.

THE CASE OF MATTHEW BULLOCK

It is impossible not to sympathize with those Canadians who object to the extradition of Matthew Bullock, the American negro who is wanted by the authorities of North Carolina, on a charge of inciting to riot. The record of savage lynchings in the South is a foul blot on the reputation of our great republican neighbor. It is, furthermore, a convincing proof that the principle that all men are created free and equal is in practice no more assured by the republican form of government than by any other form.

The fact that his brother was brutally lynched by the very people whose legal representatives now seek to secure Matthew Bullock enhances Canadian sympathy. The implied—indeed the openly expressed—belief that the unfortunate American will not get a fair trial, will in fact be in imminent danger of being murdered by a mob of his fellow-countrymen if extradited or deported, might easily assume international importance and be regarded as a gross insult to a friendly nation. But we have with us a representative of an American Association, headed, we are told, by some of the most influential citizens of the United States, including statesmen, jurists and educationists, whose National President is Morfield Story, of Boston, former President of the American Bar Association. And the American representative of this American Association frankly states:

"If Bullock is taken back to North Carolina—whether he is innocent or guilty of the crime charged against him—he will probably be lynched. He is certain not to receive a fair trial."

"The principal offense against him is that he has a black scalp. Whenever a colored man is accused of a crime against a white man in the South all law breaks down."

We cannot, however, afford to be too self-righteous or boastful; it was the great English journal, the London Times, that characterized the last year of British rule—it is a great thing to have lived through that last year—in Ireland as "government by lynch-law." And that it aptly described the situation no one knowing the facts will now deny.

The case will have been settled one way or the other before the Record reaches its readers; though it is unlikely that discussion of the case and criticism of the settlement will so soon die out.

So it may not be inopportune to suggest two or three considerations that should be taken into account.

If the case of Matthew Bullock comes clearly within the provisions of the Extradition Treaty neither the Canadian Government nor private citizens, no matter how keenly they feel about it, can do anything but yield up to American authorities the person of the accused negro. To advise any other course is silly. If there be good reason to think that the case might not fall within the provisions of the Treaty, then the accused man should have a fair trial in a Canadian open court and the facts of the case be there determined. However, if his legal friends and advisers think it likely that the court would decide in favor of extradition, it would be better to have him deported by the immigration officers.

In this case the North Carolina officials would still have to procure his extradition from the State of New York. This being the surviving vestige of the once famed "sovereignty" of the individual States of the Union.

The publicity the case has received together with the fact that there is pending at the present moment before the Federal Congress to make lynchings a federal offence, taking the matter out of the hands of those States that have shown themselves unable or unwilling to deal effectively with this crime, will go far, we feel sure, to secure for Matthew Bullock a fair trial in his native land.

It is inconceivable that the Government of the United States of America should be powerless or indifferent in the matter.

CRITICS UNINFORMED

By THE OBSERVER

As a fair sample of uninformed criticism, the following serves not badly:

(From the Boston Transcript) "The law exalts pedantry to the level of science. The lawyer must cover every point. He is not permitted to mention the heirs without also mentioning the assigns. It is not enough for him to describe the inheritance, he must include the hereditaments corporeal and incorporeal. With him, the thing is not given to have, but also to hold. His mind searches out all possible holes in the contract; he has to fortify the document against other lawyers. But diplomacy, though reputed to be the most subtle and devious of sciences, is not quite so pedantic as the law. It is one of its virtues to be brief. It is an affair of peopies, and of peoples that are equal—and at last, let us at least fondly hope, of peoples who start out with the notion of acting fair and square with each other and not of editing scraps of paper."

The Transcript passes for one of the leading journals of Boston; and I dare say it is; which shows how inferior the journalism of the Boston of today is to that of the Boston of half a century ago.

Imagine a journalist so ill informed on so important a subject as the law which affects and protects the title to real estate as not to see any reason why the word "assigns" should be added to the word "heirs!" Imagine also, the self-sufficiency of a man who, not seeing the reason for a practice which is, say, seven or eight centuries old, never thinks of looking the matter up in an elementary text book.

I suppose it has never occurred to the writer of the above-quoted passage that the framing and wording of rules to regulate the respective rights and interests of disputants, or of possible disputants, in respect of ownership, as in respect of all other rights and claims of a material kind, is a science; not a happen-chance thing, changing its basis from day to day, of which one can ever be certain for two days together.

Law is a science; the science of applying to the complex, varied, ever changing affairs of men, a few simple principles of justice. Law is not complicated, or uncertain; it is simple, easy, and certain. It is the affairs of men that are complicated; it is the language of men that is uncertain; it is the conduct of men that is untrustworthy.

Of the phrases of the law, of which it is an easy and popular pastime of the uninformed to make fun, each was first employed for the purpose of preventing misunderstanding; of making it impossible for a sharp litigant or his counsel to draw a plausible distinction which would defeat the intention of the parties to the deed, the will or the contract. The uninformed critic care-

lessly says: "Let us leave a few of these words out." Let us hope he will experiment first upon a document affecting or protecting his own property or rights, and not upon one which affects only his neighbors: I should not care to have my title deeds pass under his pruning knife.

The English language is a noble system of expression. But no language is perfect. Lawyers found out, centuries ago, that if they wanted to make certain that their client was safe, they had better not be too sure that the sense in which they understood certain words was the only possible sense those words would bear. But, notwithstanding that centuries of experience have proved, by the prevention of lawsuits which were once common, that it is wise to prevent misunderstandings even at the cost of an extra bottle of ink per annum. The Transcript apparently, would like to see all the dead and buried disputes revived; as though there were not enough new ones constantly arising, as new ones will go on arising till men cease to speak at all in those incomplete modes of expression we call language.

But the point of most interest in the views of The Transcript is this; that the tendency of the age is to scrap all kinds of science, except some parts of the mechanical sciences; and that many people are cheerfully and ignorantly sure that history and experience count for nothing; that, for instance, any man who happens to be able to read and write, is competent to make new laws; to scrap all existing forms which guarantee certainty as far as certainty can be guaranteed, in respect of civil contrasts, rights and remedies.

The Transcript's impatience with legal forms is of the same piece of goods as the workman's impatience with constitutions, laws, and social systems. In the one case, as in the other, there is the assertion that men are competent to reconstruct without in the least understanding the whys or wherefores of the structure they cheerfully undertake to remove and replace.

As to diplomacy, The Transcript is happily optimistic. But I dare say the editor, or the writer of the above remarks, would be duly thankful, on reflection, that he and his neighbors hold their homes in greater security than their own personal power to keep trespassers out. There we see the difference between law, which is a science, and diplomacy, which is not a science at all. Law, of course, depends, in the last analysis, on the fact that the State has the means to compel obedience. But there is more than that. Civil Law has been reduced to a scientific system; and International Law if it can be called law, is not yet reduced to a system of any sort.

Moreover, there is no great reason to suppose that the nations want to bind themselves by strict, unchanging, certain, terminology, as the people of a State, are, amongst themselves, bound to one another.

NOTES AND COMMENTS

THE LETTER which Father Fraser has received from His Eminence the Cardinal-Prefect of Propaganda, conveying the approval and blessing of the Sacred Congregation and of himself personally on the work of the China Mission College, Almonte, and on its little periodical, "China," is a big step forward for this great work. In his letter Cardinal Van Rossum says: "I thank Your Reverence for the copies of the periodical, 'China,' which you were pleased to send in homage of this Sacred Congregation, and sincerely hope that its diffusion may increase the interest and benevolence of its subscribers towards the Holy Missions. I profit by this occasion to wish Your Reverence a happy New Year filled with the choicest blessings of Heaven."

PROTESTANT MISSIONARY BODIES are coming at last to recognize frankly and openly the value and success of the methods employed by Catholic missionaries in China for the past three hundred years. And, since imitation is the sincerest form of flattery, concrete evidence of this recognition is furnished by the adoption by many Protestant missionaries of those same methods, or rather of the nearest approach to them of which they are constitutionally or traditionally capable. The authority for this statement is Mr. J. B. Powell, editor and publisher of the "Weekly Review" of

Shanghai, and Secretary of the Chamber of Commerce of China who has been in Washington as the representative of the latter organization throughout the sittings of the Disarmament Conference. Mr. Powell, it may be added, is not a Catholic.

"THE WORK the Catholic missionaries have done and still are doing in China," says Mr. Powell, "is admirable. Not only have they, both priests and nuns, done a great deal for the moral improvement of the Chinese people, but they have also contributed an immense amount towards the material development of the country. For one thing, the Jesuit missionaries at Zi-Ka-wei, a short distance from Shanghai, have rendered themselves invaluable to shipping by their studies of typhoons, and their warnings of the approach of these destructive storms. The Chinese Government, unlike our own, has no meteorological service, and issues no such reports as those that are furnished daily by the United States Department of Agriculture. The daily forecasts and reports of meteorological conditions published in the newspapers of Shanghai and several other Chinese cities are supplied by the Jesuits."

"ALL THE surveys of Chinese rivers and coasts similar to those made by the United States Government," proceeds Mr. Powell, "are the work of the Jesuits. They have completed these geodetic surveys along thousands of miles of coasts and rivers. It was in China several years before I learned that it was the Jesuit missionaries, and not the Chinese Government that rendered this service. . . At Zi-Ka-wei they have an astronomical observatory, a meteorological and seismographic station, and a fine museum of natural history. In addition to which scientific activities they conduct a big factory in which is made some of the finest furniture of Chinese workmanship to be obtained in all China." Thousands of boys, Mr. Powell adds, are trained in this factory, and in this way the Jesuits are developing a generation of artisans which will have an important bearing upon the economical developments of the future.

It is not in mere material works, however, that lie the chief contribution of Catholic missionaries to the redemption of China. Several centuries ago they saw that to reach the Chinese themselves as many barriers as possible must be removed. Accordingly, as Catholic missionaries have in all ages, they identified themselves with the people, adopted Chinese dress and customs as far as that was possibly consistent with Christian principles. And so successful were they that the envy and active hostility of others were excited, and the Jesuits in particular ever since been made the target of malice and abuse. Yet as is coming now to be recognized, Father Ricci, who was prominent in the seventeenth century, after St. Francis Xavier himself, the great path finder in the work of Christianizing China. And he is so, not because of his important services to the higher civilization of that even yet little-known land but because in his own person he exemplified the Apostolic maxims. It is in this path that those who have come after him have trodden, and it is because of this that their work of evangelization has been so successful. That in view of these results, they should now be imitated by those whose chief reliance heretofore has been placed on material resources is not matter for surprise.

THE PRIEST

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.

AN OPEN LETTER FROM BISHOP FALLON

TO THE BOARDS OF EDUCATION OF TORONTO AND OF LONDON

Gentlemen:—In the exercise of their rights as Canadian citizens, the Catholics of Ontario have recently petitioned the Cabinet and the Legislature of this Province, praying for the remedy of certain educational grievances under which they claim to suffer, and asking for the legal definition of their educational rights as guaranteed to them at the time of Confederation. Their petition was couched in the following terms:

Whereas under the British North America Act, which is the Constitution of Canada, the educational rights in the matter of denominational schools of the Protestant minority in Lower Canada and of the Roman Catholic minority in Upper Canada, were guaranteed by solemn compact, and Whereas amongst these rights are the full development of the Common School System and the equitable division of the school taxes of minorities and the proportional distribution of all school grants, and Whereas the school system of the Roman Catholic minority of the Province of Ontario is deprived of the legal machinery necessary for its complete functioning, and Whereas the Catholic School System of Ontario does not receive its just and proper share of certain school taxes and school grants, and Whereas the spirit of the Constitution pertaining to denominational schools is fully carried out in the Province of Quebec, where all schools receive their fair and just proportion of all rates and taxes and are given equal facilities for their full development.

Therefore, the undersigned respectfully request the Government and the Legislature of Ontario to enact such legal measures as will put the Roman Catholic minority of this Province in the full enjoyment of its educational rights under the Constitution.

No reasonable objection can be taken to the interest thus manifested by Catholics in the welfare of their schools.

On the other hand, Catholics readily admit the right of their non-Catholic fellow-citizens to oppose their views.

That such opposition may conduce to an equitable solution satisfactory to the supporters of both sections of our Common School System, it should be fair and decent, based not on unreasoning prejudice but on history, constitutional and statutory law, facts and arguments.

On October 14, 1921, the Board of Education of Toronto adopted the following resolution, moved by Trustee H. A. Berlis and seconded by Trustee B. J. Miller, and the paragraphs of which, for convenience of reference, I number consecutively:—

1. That whereas an organized effort is being carried on at the present time in the Province of Ontario by certain Roman Catholic Bishops, demanding an amendment to the Assessment Act, whereby a portion of the school taxes on all corporations and public utilities, in proportion to the Roman Catholic population of Ontario, would be diverted to the support of Roman Catholic Sectarian Schools.

And whereas the Roman Catholic Church authorities and organizations are conducting a Province-wide Propaganda, supporting these demands, with the evident intention of impressing the Government of Ontario with their numerical strength;

3. And whereas the demands now being made by the Bishops are the same in principle as the demands made by the Roman Catholic Church representatives before the Confederation, viz.: to receive public moneys for Separate School support, not in proportion to the Roman Catholic taxable property, but in proportion to the population, though the ratio of that population may be many times that of the taxes they pay.

4. And whereas similar demands were denounced by Dr. Ryerson as "a monstrous proposition," and were rejected by the Government and Parliament of Canada in 1855, 1858, 1861, 1862;

5. And whereas the Separate School Act of 1863 was confirmed as "a finality as to assumed rights" by the British North America Act of 1867, Section 93, and adopted by the Parliament because of the belief:

6. And whereas to grant the present demands of the Roman Catholic Bishops would not only violate the fundamental principle of the Act of 1863, but would, in an arbitrary manner, define all Roman Catholics as Separate School Supporters, and result in the crippling of the splendid public and non-sectarian school system of Ontario.

7. Therefore be it resolved that we, the Members of the Board of Education of the City of Toronto, in the interest of

Public Schools assembled, believing that it is the duty of all friends of the Public School System of Ontario to express their opinion at this time, hereby record an emphatic protest against the re-opening of the School question by granting to the Roman Catholic Bishops of Ontario any of the concessions demanded by them, or the adoption of any regulation or amendment by the Government or Legislature that would further extend sectarian schools in this Province at the expense of the Public Schools, which are open to every class and creed:

8. Be it further resolved that copies of this resolution be sent to the Honorable E. C. Drury, Premier of Ontario, the Honorable R. H. Grant, Minister of Education, and to all Public School Boards in the Province of Ontario.

As I have already indicated Catholics would welcome a full and fair discussion of their claims by the Toronto Board of Education and by "all the Public School Boards in the Province of Ontario." For such intelligent discussion both sides of the case should be considered. Resolutions based on misinformation, a disregard of the constitutional basis of our claims, of the law and facts of the case under consideration, contribute nothing toward a solution of a problem that must be met and solved, and reflect little credit on the bodies adopting them. Did we believe that such hasty and ill-considered action truly reflected the deliberate judgment of our Protestant fellow-citizens, we should be obliged to conclude that the familiar protestations of "the square deal," "equal rights" and "British fair play" are but the catch cries of pretenders, and not a real appeal to the natural sense of justice and equity found alike in Protestants and Catholics, Jews, Agnostics and Pagans. It is on this inborn sense of justice, on the conviction that "the square deal," "equal rights" and "British fair play" are not merely catch cries, but are the guiding principles of the majority of our fellow-Canadians, that we base our firm hope of adequate consideration of our claims, once these claims are seen through the distorting medium of intolerant prejudice but in the calm light of facts and truth.

I proceed now to consider, paragraph by paragraph, the widely disseminated resolution of the Toronto Board of Education.

Paragraph 1:—The assertion that the present effort is carried on "by certain Roman Catholic Bishops" is a misleading half-truth. As a matter of undeniable fact there has never been a "me" since Confederation when the Catholics of this Province, bishops, priests and laity, have been so closely united, so practically unanimous in the matter of pressing for justice for Separate Schools. This they have demonstrated pretty conclusively already, and are prepared to give such further proof as will convince the most sceptical.

The statement that we have made a demand for the division of corporation taxes on the basis of population is simply not true. It was promptly and unequivocally denied in the public press by the Archbishop of Toronto at the time it was made; yet the Toronto Board of Education allowed it to stand in the copies of their resolution sent broadcast throughout the Province. In fact it is made a main ground for opposition. The case must be weak that calls for such tactics. There are various ways of amending the Assessment Act. Catholics have not adopted or pressed or recommended any particular method. They hold that a decision in this matter lies within the competence of the Ontario Legislature.

The term "Roman Catholic Sectarian Schools" may please the members of the Toronto School Board; but it also betrays an unlovely and petty spirit; the legal description of our branch of the system of public education is "Roman Catholic Separate Schools," and calling names does not alter the fact that these schools of ours were at Confederation made part and parcel of the educational system of Ontario, and were guaranteed certain rights and privileges. That these rights and privileges be respected in the letter and in the spirit is the sum and substance of our demands.

Paragraph 2:—The declaration that the Roman Catholic Church authorities and organizations are conducting their campaign "with the evident intention of impressing the Government of Ontario with their numerical strength" injects the Board of Education into a sphere in which it has no competence. The "intention" of Catholics is fairly evident. Would it not be more sensible as well as more charitable to believe that their activity is due entirely to a lively interest in the betterment of their schools? And that their "evident intention" is to secure the enjoyment of their constitutional rights?

Paragraph 3:—To say that Catholics claim a share of taxes "not in proportion to the Roman Catholic taxable property, but in proportion to the population" is but repeating in a more extended form the assertion made in paragraph 1. I have already shown that it is entirely baseless.

Paragraph 4:—It is consequently not true that "similar demands were denounced by Dr. Ryerson as

"a monstrous proposition," and were rejected by the Government and Parliament of Canada in 1855, 1858, 1861 and 1862." We have made no such demand as the Toronto Board of Education formulates for us. The Toronto Board of Education has set up its own pet man of straw in order to indulge in the pleasure of knocking it down. Having accomplished this feat, the Toronto Board of Education would be quite within its province as an educational body did it now turn its attention to our real demands and to the solid grounds on which they are based.

Paragraph 5:—The use by the Board of Education of the quotation with regard to the Separate School Act of 1863, "a finality as to assumed rights," is very unhappy and quite misleading.

It is very unhappy because, even allowing such rights to have been "assumed," they became definite, constitutional and sacred when confirmed by the unanimous agreement on which the British North America Act was based. Let it be very clearly understood that Catholics accept as a finality the Act of 1863 and the constitutional guarantees of 1867. They are seeking no new rights or privileges; they are asking for no favors. But they are insisting upon the full enjoyment of the things guaranteed to them by the Act of 1863 and by the Constitution of Canada, nothing more, and nothing less. Is it fair or honorable for the Toronto Board of Education, in its Resolution to attribute to us demands which we repudiate? Perhaps it acted on misinformation. But before circulating the School Boards of the whole Province was it too much to expect that such a representative body would take the trouble to inform itself on the subject-matter of its circular? We claim that we are asking for nothing but that which was solemnly guaranteed to us by the Constitution. Do you object, Gentlemen, to discuss the question in issue on its merits? We all remember with what indignation we were filled a few years ago when a certain treaty was dealt with as a "scrap of paper," should we not be equally indignant with those who would in like manner treat the Confederation Pact?

The Board of Education was very misleading in not giving the full passage from which it extracted its quotation "a finality as to assumed rights." It is taken from the "Legislation and History of Separate Schools in Upper Canada" by J. George Hodgins (page 172). Mr. Hodgins is answering his own question "Was the Roman Catholic Separate School Act of 1863 a Finality?" He explains the word "Finality" in the following passage:

"Finality as to assumed rights and as to such further demands for Separate Schools, as would effect the integrity and stability of our Public School System; but not of course, finality in regard to details of administration, or as to which would be the better way to do things which the law allowed, or authorized, or prescribed."

Catholics have no particular quarrel with Mr. Hodgins' statement of their case. They accept the Act of 1863 as a finality; they demand that "things which the law allows or authorizes or prescribes," they ask for nothing that "would effect the integrity and stability of our Public School system."

Paragraph 6:—The Board of Education discovers in the present demands of Catholics a violation of "the fundamental principle of the Act of 1863." The Board has had legal advice. A very cursory reading of the Act of 1863 would have clearly established that its main provision guarantees to Catholics that all the school taxes levied and collected on their property shall go to the support of Separate Schools, and expressly exempts Separate School ratepayers from all taxation for Common School purposes.

The amendments to the Assessment Act that we desire—let them take what form you will—are simply such amendments as will give effect to this main provision of the Separate Schools Act.

The spirit and temper of the Toronto Board's discussion of this matter makes it "non-sectarian" boasting somewhat ludicrous. In Quebec, where the majority is Catholic, the Protestants made no attempt whatever to secure "non-sectarian" schools; their demands were for frankly Protestant schools under Protestant control. And that is what they secured before consenting to enter Confederation.

If conditions were reversed in Ontario, if Catholics were five-sixths of the population and Protestants one-sixth, would the members of the Toronto Board of Education and of the other Public School Boards throughout the Province be willing that the majority should define and determine the sort of schools that should be acceptable to the minority? And if this supposed Protestant minority had constitutional safeguards for their educational rights and privileges would they not invoke the protection of such safeguards if they held that their rights were gravely infringed?

As throwing some light on how such a change might effect Protestant opinion, I shall give two out of an embarrassing choice of instances:

(a) In Penetanguishene, there was—and is yet—a Public School, con-

ducted in entire conformity with the Law and Regulations, quite "non-sectarian"; yet the Protestant ratepayers withdrew and formed a Protestant Separate School. You see the Catholics were, and are, the majority.

(b) The Toronto Globe may be cited to further point the moral. In its issue of July 10th, 1921—though any other date during the summer holidays would serve as well—the Globe carried six columns of advertisements for school teachers. Two Hundred and Twenty-Three School Boards advertised for teachers; of this number One Hundred and Thirteen, comprising both Public and Continuation Schools—which, as the Toronto Board insistently reminds us, are "not sectarian"—but are "open to every class and creed"—stated in terms that none but a Protestant and Legitimate people of Ontario sanction it—that while the supporters of Catholic Separate Schools are compelled by law to educate their children to the age of sixteen years, they shall also be compelled by law to tax themselves again for the education of the children of their fellow-citizens to the same age?

When, in 1908 and 1909, the late Sir James Whitney placed upon the statute books of this Province the Continuation Schools Act, he gave to Public and Separate School Boards equally the right to establish Continuation Schools. This Legislation was an act of simple justice to rural communities where children lived at a long distance from the nearest High School. It removed the legitimate reproach that the provincial system of Secondary Education was exclusively urban, and that its benefits were denied to half the population of Ontario. It was the most important advance made in the history of our educational efforts for more than a quarter of a century. Its progressive author never for a moment thought of denying its advantages to rural Separate Schools. Under this Act several Separate Continuation Schools were established, and some are still functioning. But by a Regulation of the Department of Education, (Section 11 sub-section 4, Continuation Schools Regulations, p. 11, 1913), Separate Continuation Schools can no longer be established and a right conferred by an Act of the Legislature is thus rendered nugatory by the action of a departmental official. The injustice thereby done to Catholic children is widespread and grievous. In the Diocese of London alone there are at least a half-dozen school sections where, at the present moment, Catholic children must either discontinue their education after the entrance examination, or seek it at great expense and inconvenience in a far distant college or high school. The evils complained of are intensified by the recent Adolescent School Act which obliges children to attend school now until they are sixteen years of age, and under the operation of which the compulsory school age is to be advanced to eighteen years in 1928. One would think that the very mention of these conditions would assure their disappearance. Catholics ask that the purpose and intent of the original Continuation Schools Act be entirely restored, and that, in connection with the Adolescent School Act they be not required to make bricks without straw.

Paragraph 8:—When the Board of Education of Toronto sent its Resolution "to all Public School Boards in the Province of Ontario," it made an illegal use of school funds. Part of the money so disbursed belonged to Catholics. But even if such were not the case, there is no provision of the School Law which justifies the expenditure of school money for purposes of propaganda.

THE LONDON BOARD OF EDUCATION

No exhaustive comment need be wasted on the unseemly haste with which the London Board of Education responded to the invitation of their Toronto brethren. No single member of the London Board of facts the law or the history of the question which they dealt with so summarily. They gave no attention to the merits of the case; they showed no consideration for the rights or opinions of their Catholic fellow-citizens whose school taxes nonetheless they to a considerable extent expend. They invited no representative Catholic to place before them the case for Separate Schools. They chose rather to follow the path of blind obedience to their Toronto guides.

But is the object of the Boards of Education of Toronto and of London possible of attainment? With little knowledge of the question in issue and less reflection upon it, can they successfully influence public opinion in the ways of unreasoning intolerance? Will their methods prevail with the Protestant majority of Ontario or with its Legislature? No one who has the honor of this Province at heart, or who believes in the sacredness of the pledged word, or who admits that Separate Schools are an integral portion of the Common School System, can hesitate for an instant to reply in an emphatic negative. Separate School supporters base their claims upon the justice of their cause. They look for, and have a right to expect, from the people of this Province, its Government and Legislature, and the officials of the Department of Education the same broad, generous, sympathetic treatment which is accorded to the Public Schools.

Here is a brief summary of the intolerable grievances under which Separate Schools labor:

A. SECONDARY EDUCATION

The Common School System guaranteed to Catholics by the Constitution of Canada covered the education of pupils from five to twenty-one years of age, and reached from the Alphabet to Matriculation and the preparation for Teachers' Certificates. This right was enjoyed without interruption until 1915, when a Regulation was issued from the Department of Education to the effect that the higher work, previously unquestioned, "shall not be taken up in a Fifth Form under Public or a Separate School Board, either during school hours, or outside of school hours." Catholics claim, in this matter, the restoration of their constitutional rights,

and exemption from taxation levied upon them for such work done in the Public Schools.

Prior to 1863, and uninterruptedly to the present day Separate School Boards have conducted Fifth Forms in entire conformity with the School Laws of the Province and the Regulations of the Department of Education. The Act of 1863 is violated in their regard when taxes are imposed upon Separate School Supporters for Fifth Form work done in High Schools, if such work is also done in the Separate Schools in the same district. It may as well be understood once for all that so long as religious freedom lives in Ontario there is here no compulsory education for Catholic children except in a Catholic school. Is it just, fair or equitable—will the Boards of Education of Toronto and London demand it—will the Government and Legislature and people of Ontario sanction it—that while the supporters of Catholic Separate Schools are compelled by law to educate their children to the age of sixteen years, they shall also be compelled by law to tax themselves again for the education of the children of their fellow-citizens to the same age?

When, in 1908 and 1909, the late Sir James Whitney placed upon the statute books of this Province the Continuation Schools Act, he gave to Public and Separate School Boards equally the right to establish Continuation Schools. This Legislation was an act of simple justice to rural communities where children lived at a long distance from the nearest High School. It removed the legitimate reproach that the provincial system of Secondary Education was exclusively urban, and that its benefits were denied to half the population of Ontario. It was the most important advance made in the history of our educational efforts for more than a quarter of a century. Its progressive author never for a moment thought of denying its advantages to rural Separate Schools. Under this Act several Separate Continuation Schools were established, and some are still functioning. But by a Regulation of the Department of Education, (Section 11 sub-section 4, Continuation Schools Regulations, p. 11, 1913), Separate Continuation Schools can no longer be established and a right conferred by an Act of the Legislature is thus rendered nugatory by the action of a departmental official. The injustice thereby done to Catholic children is widespread and grievous. In the Diocese of London alone there are at least a half-dozen school sections where, at the present moment, Catholic children must either discontinue their education after the entrance examination, or seek it at great expense and inconvenience in a far distant college or high school. The evils complained of are intensified by the recent Adolescent School Act which obliges children to attend school now until they are sixteen years of age, and under the operation of which the compulsory school age is to be advanced to eighteen years in 1928. One would think that the very mention of these conditions would assure their disappearance. Catholics ask that the purpose and intent of the original Continuation Schools Act be entirely restored, and that, in connection with the Adolescent School Act they be not required to make bricks without straw.

B. BOARDS OF EDUCATION

The Act which constitutes you, Gentlemen, a Board of Education is undemocratic. It places Catholics in an inferior and anomalous position which no self-respecting people could permanently tolerate. The situation in London will serve to make my meaning clear.

A year or so ago the London Collegiate Institute was destroyed by fire. The question at once arose whether the burned building should be replaced by one of the type of High Schools. The question became the issue in the subsequent election of the members of the Board of Education. Now, though every Catholic citizen of London might be assumed to have some convictions on the subject, though every rod of Catholic property in the City of London was to bear its share of the debt to be incurred, though every Catholic taxpayer must contribute proportionately with non-Catholics towards the maintenance of the new school or schools, no Catholic citizen could give effective expression to his views on the question of policy, and no Catholic taxpayer could cast a vote on a matter where his property was involved and his taxes were expended. That is taxation without representation; and taxation without representation is tyranny. It is not a question of Catholic members on the Board of Education. The presence by appointment of one or two Catholics on these Boards is a sham. Every single member of the Board which controls Secondary Schools should be responsible to the whole body of taxpayers who provide the funds for the erection, maintenance and management of these schools. And every man or woman seeking election to such Boards should have to face the approval of the opposition of every Catholic taxpayer. Now, that several Separate School Boards have refused to further countenance this sham representation, they are threatened with legal proceedings to force them to accept the inferior status of citizenship which the present legislation thrusts upon

them. Evidently Catholics are not to be allowed into the management of High Schools on equal terms, nor out of it on any terms.

The London case is not a local or singular occurrence. The same conditions obtain all over Ontario where Boards of Education so constituted control High Schools and Collegiate Institutes.

C. TAXATION

(a) There are certain properties owned by the Dominion of Canada, or by the Province of Ontario and its municipalities. Such are the National Railways, the Hydro Electric System, Radial Railroads and similar concerns. The credit of these systems is carried by Separate School supporters equally with all other citizens; their ownership is vested as much in the Catholics of this Province as it is in non-Catholics. When Catholics demand their proportionate share of the school taxes accruing from these public properties, they are seeking no favor but are insisting upon the recognition of a fundamental right.

(b) Banks, Street Railways, and other such corporations receive their franchises or charters from the people at large; they enjoy privileges, in many cases monopolies, which are given them by the representatives of all the people. Unless Catholics are to be excluded from the enjoyment of their civic rights, they may not be justly denied a fair share of the school taxes of these Public Service Corporations.

(c) There are, besides, many other corporations in which Catholics are shareholders. The present provisions of the Assessment Act in regard of the allotment of the school taxes of these corporations are inoperative or ineffective, except in the case of small or local corporations. Catholics ask for such amendments to the Assessment Act as will remedy this defective legislation.

(d) The Separate Schools of Ontario are educating thousands of Catholic children whose parents are not allowed to pay their taxes to the schools in which their children are educated, the reason being that such children are the offspring of marriages where the fathers are non-Catholics. Catholics ask the recognition of the principle that the school which educates the children should benefit by the taxes of the parents. This is a matter of obvious equity, with which every honorable man should be glad to make the letter of the law harmonize.

An instructive comparison in the matter of fair dealing is afforded by a consideration of the treatment of the Protestants of Penetanguishene, Ontario, on the one hand and of the Catholics of Sturgeon Falls, Ontario, on the other.

I have already referred to Penetanguishene where, when the Protestants formed a Separate School, the Public School became exclusive of Catholics, and received all the taxes from public utilities and corporations. The Catholic members of the Penetanguishene Public School Board decided, however, that the fair and decent and honest thing to do was to divide these taxes equally with their fellow-citizens of the Protestant Separate School Board. This they did generously, giving half the amount to the Protestant Separate School, though Catholics constitute more than 60% of the population of the town.

The case of the Catholics of Sturgeon Falls does not make such pleasant reading for any man of honorable instincts. In that town the Spanish River Pulp and Paper Company desired to erect a new mill. Before the by-law granting certain exemptions to the Company was presented to the people, it was agreed by all parties concerned that the school taxes of the Company should be divided pro rata between the Public and Separate Schools. The Public School Board loyally lived up to this fair and equitable arrangement until the Reverend Charles Piercy stirred up trouble. The matter was taken to the courts where the fact was established that there was no legal provision whereby the agreement could be continued. At the trial, Mr. Gibson, who is a director of the Spanish River Pulp and Paper Company, as well as its secretary and counsel, put the situation in nutshell. He said:

"Three-fifths of the ratepayers of Sturgeon Falls are Separate School supporters, leaving two-fifths to support the Public School. In our own mills at Sturgeon Falls there are 87% of Roman Catholic workmen and only 13% of Protestant workmen. When this matter was brought to the attention of the Board by Mr. Jones, although so far as I know they were all Protestants, he struck the Board that it was manifestly unfair that the taxes leviable against our property for school purposes should all be paid over to the Public School supporters. Therefore, without any wish to do damage to the Public School, but actuated solely by a desire to do scant justice to the three-fifths of the ratepayers of the town, and to the 87% of its employees, they passed the resolution and served notice apportioning the taxes not in the proportion of three to two as they might very well have done, but in the proportion of one to two."

So now the Separate School of Sturgeon Falls is deprived of that

share of the Spanish River Company's taxes that was solemnly guaranteed to Catholics by their Protestant fellow-citizens before the vote was taken.

I glory in the fact that neither from parsimony, nor from motives of intolerance, nor from a desire for retaliation has a single Catholic ratepayer of Penetanguishene been found to imitate the reverend mischief-maker of Sturgeon Falls, who so faithfully translated into action the spirit of the Toronto Board of Education.

And I profoundly believe that, when this issue is understood, there will be found many more Gibsons than Piercys among the non-Catholic majority of Ontario.

D. ONTARIO AND QUEBEC

The citizens of Ontario never fire of insisting upon the pre-eminence of this Province amongst the constituent parts of the Canadian Confederation. Ontario is the premier Province; which of us would not have it so? I ask my fair-minded non-Catholic fellow-citizens of Ontario to compare the treatment accorded to the Catholic minority of this Province with the educational privileges enjoyed by the Protestant minority of Quebec. As an additional safeguard for its educational rights, Sir A. T. Galt acting for the Quebec minority, insisted on the insertion of the following clause in the British North America Act, section 93—2.

"All the powers, privileges, and duties at the Union, by law conferred and imposed in Upper Canada, on the Separate Schools and School Trustees of the Queen's Roman Catholic subjects, shall be, and the same are hereby extended to the Dissident Schools of the Queen's Protestant and Roman Catholic Subjects, in Quebec."

Never once in the fifty-five years since Confederation have the Protestants of Quebec had occasion to invoke the protection of this clause. The Catholic majority of the sister Province have never failed in justice or generosity towards the Protestant minority. In Quebec, Protestants are in the possession of every educational right to which they have ever laid claim. They have their own Schools—Primary, Secondary and Normal; they receive for all these classes of Schools the full benefits of exemption and proportional educational grants. And they have their representation in the Department of Public Instruction, and their Committee on the Council of Public Instruction. They enjoy practical independence in the control of their educational destiny. The spirit which Sir A. T. Galt feared might possibly animate the majority in his administration of educational affairs never manifested itself in Quebec. Who will be so bold as to say that such a spirit has not been too evident in Ontario? Is it not a fact that the few amendments to the Separate Schools Act rendered necessary by the educational development of the Province have been tardily and grudgingly conceded? Evidently some Catholic Sir Alexander Galt should have displayed a like prudent fear and haste had inserted a similar safeguard for the minority of Ontario. Surely the solemn Pact of Confederation throws its protecting mantle over the minority of Ontario as sacredly and as inviolably as over the minority of Quebec.

We have no hope of ever receiving the full measure of educational freedom so readily granted to the Protestant minority in the Lower Province. We do not ask for it. But Catholics do ask for a fair and reasonable consideration of their petition to have their schools put in effective possession of the constitutional rights guaranteed to them, and so necessary, even from the viewpoint of the general educational welfare of Ontario. Let the Boards of Education of Toronto and London send an open-ended commission to study the educational position of the Protestant minority of Quebec; let the Orange Lodges of Ontario, which contain a large number of members who I am sure have no desire to do injustice to Catholics, join in the investigation; let the Government of this Province, the guardian and the protector of the education of Catholic and non-Catholic children alike, seek information at the same source. As the result of such investigation I believe that the reproach will be forever removed from the Province of Ontario that its Catholic citizens are deprived of the enjoyment of educational rights guaranteed by the same constitutional enactment that operates so favorably on behalf of the Protestants of Quebec.

MICHAEL FRANCIS FALLON, Bishop of London.

Our veiled and terrible guest Trouble brings for us, if we will accept it, the boon of fortitude, patience, self-control, wisdom, sympathy, faith. If we reject it, then we find in our hands the other gift—cowardice, weakness, isolation, despair. If your trouble seems to have in it no other possibility of good, at least set yourself to bear it like a man. Let none of its weight come on other shoulders. Try to carry it so that no one shall even see it. Though your heart be sad within, let cheer go out from you to others. Meet them with a kindly presence, considerate words, helpful acts.—G. S. Merriam.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FOURTH SUNDAY AFTER EPIPHANY

OUR DUTY TOWARD THE CHURCH

"At that time, when Jesus entered into the boat, His disciples followed Him; and behold, a great tempest arose in the sea, so that the boat was in danger of being wrecked; but He was asleep." (Matt. viii. 23.)

There are many pictures of the Church in the Gospels, and there is no doubt that the incident related today is symbolical of the Church and her trials. Certainly the comparison is exact, for as the ship was tossed about by the waves, so the Church is struck by the waves of persecution and unbelief; as the presence of Christ in the boat was the power that saved it from destruction, so His ever invisible presence with the Church the power that sustains her and will sustain her for all ages. Again, we may remark that the apostles exhausted their human efforts in attempting to save the boat, and so in the Church there must be human effort, with which is combined the grace and infinite power of Christ. Though the Church is divine, she is made up on earth of humans, and they must use their natural powers, as well as depend upon God for supernatural help. In fact, since we are human agents, we reasonably can not expect God's intervention and help unless we do a human's share.

It is principally of this work of ours, as human free beings, that we wish to speak in reference to the Gospel of this Sunday. Each one of us forms an integral part of the Church. In her eyes, no soul is more deserving of salvation than another. All are equal in her sight, and she will do for one what she will do for another when performing her principal work—the salvation of souls. As a good mother loves equally well each one of her children, so does the Church cherish an equal love for each human being within her fold. Let no one think that in the eyes of his Church he is slighted, or treated less considerately than any other member. Even the erring ones are as dear to her, as regards their salvation, as the righteous. Does she not day after day sweetly administer even to the sinner the sacrament that cleanses, and gently and lovingly embrace him as if he had never erred from the path? Her charity is all-embracing, her love for her children absolutely impartial.

What should man do for her in return? Reason alone easily makes his duty known to him, his manhood must feel it, his dignity as a Catholic demand it. He must do all in his power to promote the welfare of his Church, to extend her kingdom, to live up to her commandments—not to mention her commandments and at the cost of everything, even life if necessary. So important is it that he should do these things that if he fail, not she but he will be shipwrecked spiritually. But he should not need a threat to urge him or move him to the fulfillment of these duties, but, as we have already said, reason, love, manliness, call him to it.

He must use every power he has and exert all his influence to have the Church spread among more people. As he belongs to her, he knows, better than anyone else, her aim and her fostering care and the haven of eternal safety to which she is bringing her children. Does he not wish to see more and more brought under her motherly care, so as to become recipients of her heavenly graces and blessings? Are there not ever before his eyes glaring examples of brethren wandering far away from God in the vast plains of uncertainty? What may he do for them by telling them of the sweetness and security of a true, real faith? He speaks from experience; his own heart opens itself to them. They will listen to him. He is a unit, so to speak, of a whole, but a unit that can not be neglected. Others can become like him. Will he not urge them to investigate impartially? If he does his part, he may be sure that God will do the rest.

He also must feel that the welfare of the Church, to some extent, depends upon his efforts. His share will add to that of the other members, and all together will promote her interests and do the part for her welfare, that God expects from her members. His own spiritual welfare depends upon that of the Church. Where there have been abuses in the Church and almost wholesale defection from her law, individuals suffered, not the Church herself. Where she prospers and her welfare is safe, individuals will likewise prosper and be safeguarded. Under the spell of a Luther, for instance, how many fell and lost the great gift of faith, who otherwise would have remained in the Church had they had her interests at heart, and had they been engaged in promoting her welfare.

When we lament the fall of so many from their faith, we must remember that it was their own fault. They had not the interest of the Church at heart; occasionally, no doubt, they partook of her benefits, but they did nothing to promote her welfare. They were selfish, and through this selfishness especially, which is accompanied by neglect, they failed to listen to their spiritual mother's voice. You who have the Faith today, remember by whom it is nourished and fostered, and as you prize it above

all other blessings, do not fail to manifest an active, continual interest in it. If you neglect it, when danger comes you may fall a victim and be bereft of every true hope.

The precepts of your Church are the suggestions of God. They enable you to keep more easily His great commandments. They are the rules which you, as a member, must obey, in order to belong properly to the Church, as you must obey the laws of your country to be, properly speaking, a good citizen. They are not a burden, but a help. They show to the world, when you obey them, the love you have for your Church; in their observance by you they are an evident manifestation of your manliness, and an open book of the duty you well do.

Your Church is rocked by the waves of prejudice, unbelief, and by her wicked enemies. Do you a mariner's part. Let her not rock, and you vainly sit at ease and see her endangered. Give a helping hand, raise a pleading voice to God, who may seem asleep, but who is close by watching your efforts. Literature of a most poisonous kind is spread broadcast, full of hatred, full of lies, against your spiritual mother, the Church. You spread Catholic literature as an antidote. For a very small sum you can obtain hundreds of pamphlets which you can put into the hands of people, and thus help to destroy the poison injected by the illogical, imaginary, impure papers, books, and pamphlets coming from the devil's press.

On the railroad, in the office, at home, wherever you hear your religion attacked, consider it an unjust attack upon yourself, as it really is, and raise a protesting voice. See how quickly, if you do, the cowards will crouch and the serpent retire to his hole.

You are men and women enough, and it makes you pre-eminently men and women, to belong to Christ's Church. Will you not further enhance your dignity by spreading her doctrines, promoting her welfare, defending and protecting her? You will surely. You would lose your integrity otherwise. But love for her interest, the fact that you are a part of her, and Christ's appeal, are enough to make you the bravest of soldiers and the best of champions.

ANGLICANS AND UNITY

The first requisite for peace and friendship is a desire on the part of men to understand each other, for without such a basis, no solid achievement in the direction of unity can be had. It should, naturally, be possible to take it for granted that Christians would have that desire, for if they are trying to follow their Master, who "knew what was in a man," they will also seek to know the things which are agitating the minds of their brethren. And particularly is this necessary in these days when through unfortunate events in past centuries for which we are but slightly, if at all responsible, we have inherited prejudices which we would fain cast aside.

The vituperations of the pamphleteers of a century ago, as well as the coarse lampoons of earlier centuries are felt to be out of place in this era, and although the political world has just emerged from the most colossal war in history, men feel that an eirenic method is certainly the only proper one in religious matters and are beginning to feel that the "peace on earth" which the angels came to announce, but which seems as yet so strangely delayed, is a most desirable condition.

Unity among the believers in Christ is recognized as a sine qua non to peace in Church or State, and the longing for it is very evident. To a Catholic the faith of unity is fundamental, and he ardently longs to see all those "other sheep" enclosed in the "one fold," accepting in full the loving care of the "one Shepherd," hence every effort which is made to clear the ground for such a return should be welcomed by him, studied and analyzed in order that he may gain from it the point of view of his separate friends, and thus meet them, if possible, at least halfway in their endeavors. It is therefore with sincere and unfeigned joy that we welcome a recent editorial in the Living Church which addresses itself to the task of outlining what "the inner genius of Anglicanism really is."

To essay such an undertaking was not altogether easy, for Anglicanism is not readily articulable as a whole, and when one professes to speak for it, his voice is too frequently drowned by a multitude of his fellow-Anglicans who disclaim his right to speak for them, or when he has spoken, refuse to accept his dictum as representing their own conception of their common religion. But bearing in mind these limitations we gladly welcome the contribution which the Living Church has to make, for it has the best right to speak of any who profess to be able to do so. It starts out with the statement that

"In these days when the desire of all men for unity seems of a peculiarly poignant and sharp character, when in the welter of divided Christendom many thousands bewail our divisions and clamor for healing the breaches in the Body of Christ and recalling his separated members, it is well to see in what character our Mother Church, the Anglican branch

of the Catholic Church, appears in this stress and agony."

And the editor quotes approvingly some words of the late Father Tyrrell whose unhappy career does not make him a reliable spokesman for any Christian body, to the effect that "it is impossible not to think and hope that Providence may have destined the Church of England to bridge over the hitherto impassable gulf that sunders Protestantism from Catholic Christianity." Could it do so, its service would indeed be invaluable, but can it do so? To do such a thing one must be able not only to have, as the editor avers Anglicanism has, a "sympathetic reaction" to "the immobile serenity and colossal cogency of Rome's claims on the one side, and the strenuous appeal and one-sided persuasiveness of Protestant liberalism on the other," but it must also have a very positive and definite program of action; something which is superior to that which can be offered on either side; something which stands every test and which can prove itself under stress.

In the excerpts we have quoted we note the claim of Anglicanism to be a "branch of the Catholic Church," which claim, if it means anything at all, means that it claims to be in the Church of our Lord's foundation, and to have received a Divine commission from Him for its life and works. To be in any wise a part, a "branch," if this term is preferable, of the Catholic Church any Christian body must be conscious of its oneness with the parent stem and must be able to make good the claim we have asserted above. Does Anglicanism do this? We shall let the Living Church speak for itself. We quote the passage in extenso, lest we be accused of garbling the sense.

"Serene immobility belongs only to the Church which has found and attained its ideals, and that ideal is performance limited and bounded by the very fact that, in this day of a divided and disunited Christendom, such attainment can be regarded as having been made. The answer of the Anglican Church is a humbler answer; she strives to attain, she prays that those who have such guidance of the Holy Spirit, she does not claim that she can desecrate in every detail the outline of the United Church of Christ. But for us, living here and now, when men agonize as never before to fulfil our Lord's prayer 'that all may be one,' we may look with high courage and deep confidence to that branch of the Church to which we belong. She claims to no perfection of plan, while millions of Christians are divided. She presents no panacea while, in the very circumstances of the anomaly of a divided Christendom, no one method can be discerned to bring about unity. She may not forfeit her Catholic heritage and the contact it establishes, by a wrongly directed sympathy of her heart, for Protestantism. She may not surrender her witness to non-Papal Catholicism, by withholding sympathy, understanding, and fellowship from our Protestant brethren. If the state of Christianity is anomalous, so is her position, for she feels, labors, and yearns for all. If the ideal is yet to be realized, she shows us the way: the Church which strives and labors to bring into being something greater than she has realized in herself; the Church which has not yet attained but presses forward; the Church which is not yet a complete circle in doctrine, discipline, design, and development, but 'an arc of a wider circle'—suggesting, inspiring, evoking passionate loyalty and enthusiasm, suffering and causing pain, yet promising only that in her God's will may be done, to the realization of our Blessed Lord's Prayer 'that all may be one.'"

On this then, rests Anglicanism's claim to be the unifier, the healer of the breach, the means of fulfilling our Lord's high-priestly prayer. Let us analyze. We accept the statement that "serene immobility belongs only to the Church which has found and attained its ideals" and also that "that ideal is performance limited." It most assuredly is, for our Blessed Lord Himself limited it, and His Church finds and attains its ideals in Him and the limitations which He set. Nor does the fact of a "divided and disunited Christendom" affect the essential unity of the true Church one whit. "It must needs be that divisions come." Call it "an humble answer," if you will, to confess that "she claims no perfection of plan," but we must needs feel that there is something lacking in the logic which would claim that a "Church which is not yet a complete circle in doctrine" can be a safe guide to present "the faith which was once for all delivered to the Saints" or that "she shows us the way" out of our present unhappy divisions. To say that "the ideal is yet to be realized" is to say that our Lord failed in His foundation of the Church, that unity is not one of the notes whereby we are to distinguish the true Church from counterfeiters of it, but that it is something for which we must strive and agonize until it is brought to pass. In other words it is something most desirable but it is an improvement on Christ's plan, and not an original part of it. This would be amusing were it not on the verge of blasphemy.

It was this fundamental error regarding unity which bore upon me, as I too, was "striving to attain," seeking an answer and following as best I could, the light of the Holy Spirit. And thanks be to God, He gave

me that light to see the falseness and blindness of the position that Anglicanism occupies. The Living Church confesses:

"There is something larger and greater blindly and indistinctly moving in the Anglican Church, so great and so wonderful that it eludes our grasp, slips away from the ready and constant attempt at definition, and yet evokes a mystical and self-abnegatory loyalty, which defies logic and transcends our limited reasonings."

Is not this condition in itself an indictment of its claims to be the real guide of one's soul, the anchor of one's hope, the reliance of one's faith? How can a Church which is "blindly and indistinctly" setting forth even the truth present "to all men . . . a greater and wider Catholicism than that of Rome," even supposing there were such a thing? We are framing no indictment of the Anglican Church or its power to serve, the editor of the Living Church does that. His remarks are so true, they lead so irrefutably to the conclusion that his Church is but a blind leader of the blind, that his words are almost those of an unwilling prophet. We welcome them as a contribution to the cause, for they clear the ground a great deal and dispose more effectually than any words of mine could do, of the Anglican claim either to be the Church or to lead men to it, through an acceptance of its conditions. We Catholics shall continue to pray that those who have such longings as the editor has expressed may be granted the gift of faith, and be enabled to realize where it is alone that all the notes of the Church are found already existing. —Floyd Keeler in America.

THE CRYING NEED OF THE HOME

What is the crying need of the home? Not money. Not intellect. Not refinement. Not wisdom. It is love, and warm demonstration of love.

Life is such a little thing, a short space of years at best, and to live it through and to have missed love in childhood from father and mother is the saddest thing in all the verse. Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring.

But in many homes—shall I say in the majority?—there is a lack of real living love and tenderness that fill the heart full to running over with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head and cheek, how these things expand the soul of the child and make it receptive to good influences.

To be a father or a mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility. Wisdom, goodness, nobility, strength and patience are needed by the parents, and above all, love.—Catholic Union and Times.

Nothing that is excellent can be wrought suddenly.—Jeremy Taylor.

TORTURED BY KIDNEY TROUBLE

Quickly Relieved By Short Treatment With "FRUIT-A-TIVES"



MADAME LALONDE

170 CHAMPLAIN ST., MONTREAL, P.Q. "I am writing to tell you that I owe my life to 'Fruit-a-tives'. This fruit medicine relieved me when I had given up all hope of recovering my health."

"I suffered terribly from Kidney Trouble, Dyspepsia and Weakness. I had these troubles for years and all the medicine I took did not do me any good. I read about 'Fruit-a-tives' and I tried them. After I had taken a few boxes, I was entirely relieved of the Kidney Trouble, and Dyspepsia, and had gained in strength."

"I hope those who suffer with Kidney Trouble, Dyspepsia and Weakness will take 'Fruit-a-tives' to recover their health."

JEANNETTE LALONDE. 50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

The eyes of Catholics shall forever turn with reverent admiration, with heartfelt pride to Mary, that God should have so honored our nature, and with a childlike confidence that, if Jesus be our Brother, we would have filial claims on Mary.—Canon Sheehan.

"Service First" Phone 6925 J

Pate & Vaughan LOCAL AND LONG DISTANCE TRUCKING

499 ADELAIDE STREET, LONDON W. H. VAUGHAN

OLYMER B. CHURCH

WHAT CITIES ARE THESE P



1,000 Fountain Pens Given Away

These Pens are not Toys or imitations, but real Business Men's Fountain Pens, and everyone is fitted with a 14 Karat Gold Pen. We will give one to each person solving the above Puzzle and also fulfilling one other simple condition. If you are smart enough to solve the Puzzle correctly, you are smart enough to fulfil this other condition, which is very simple and one of these Pens will reward you for your trouble. This is a GENUINE OFFER by a reliable Firm, so send in your answer NOW to Selfast Specialty Co. Dept. X TORONTO

Vapo-Resolene

Est. 1879

A Vapor Treatment for Coughs and Colds easy to use and effective

You just light the little lamp that vaporizes the Eucalyptus and places it near the bed at night. The soothing antiseptic vapor makes breathing easy, relieves the cough, eases the sore throat and congestion, and protects in epidemics. Recommended for Whooping Cough, Bronchitis, Croup, Asthma, Influenza, Irritable Coughs and Hoarse Catarrh. Croupless have been used for the past 40 years. The benefit is unquestionable. Send for descriptive booklet. Write my associates, VAPOR-RESOLENE CO., Leeming-Miller Bldg., Montreal.



GIN PILLS

FOR THE KIDNEYS

THE WORLD'S BEST REMEDY FOR ALL KIDNEY AND BLADDER TROUBLE

350 R.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, relieves Sprains, Pains, Knots, Swollen Veins. Concentrated—only a few drops required on an application. Price \$1.25 per bottle at dealers or direct. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.50 a bottle, delivered. Describe your case for special instructions and Dook 5 R free. ABSORBINE, JR., moderate liniment for mankind, rel

CHATS WITH YOUNG MEN

OPTIMISM

The world is sweet, and fair, and bright, And joy abounds everywhere, And glorious stars crown every night...

YOUR TIME

Nobody pays you for putting in so much time. Your time isn't worth anything to anybody. It's only what you do that counts...

OUR BOYS AND GIRLS

OLD STUFF

The fashion is to sneer at them, to mock and mouth and jeer at them. Those simple, honest maxims that the copy-books contained...

A CHANCE TO BE KIND

I wonder if you and I, as we hurry along through life, quite appreciate the chances to be kind which come our way...

care of the baby without a grumble, and had patiently borne with the others. And now she was over, the little ones had gone to bed...

Yes, dear," his mother interrupted, and then gave him a loving look which told him to continue. "But I told him to please give me a chance. I said I'd try as hard as anything if you do and then he nodded his head and smiled."

The Mother promised to pray for her boy that God would make him good, and that he would also grow up to be a good man. Mr. Burke listened, perhaps a trifle sadly; the child's soft eager whispers seemed a faint echo of his own voice coming from the long past days of childhood...

The succeeding weeks proved the child's earnestness; he tried hard to correct his faults and he studied well, but poor Willie's mistakes, each night the little brothers prayed for Willie to be good, Mamma prayed often, and we think his father did too.

A TOUCHING INCIDENT It is related by the Cardinal of Rheims that one day a group of working men were busily engaged in repairing the pavement in a street of the city when a priest approached. One of the men hap-

Advertising induces a first sale

But "Quality" alone makes permanent custom

"SALADA" TEA

Once tried, is never forsaken Sealed packets only Black, Green or mixed

opened to be a friend of the priest; leaving his companions he advanced to greet the good Father; but the latter whispered: "I cannot stop; I am carrying the Blessed Sacra-



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

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monocacetic acid...

TEA - COFFEE

Finest Importations always in stock at lowest market prices. Samples and quotations sent promptly upon application.

Kearney Brothers, Limited TEA - COFFEE. IMPORTERS and SPECIALISTS 33 St. Peter Street Established 1874 Montreal, Que.

Marvelous collection of tricks, curios, jokers, mystifiers! Includes Ink Blot, Cat in Bag, Fortune Telling Chart, Magic Transfer, Bird Voice, Stink Bombs, See Back, Jewelled Squirt, Sneeze Powder, House in Match Box, Charlie Chaplin Mustache, Magic Disappearing Ink.

All Free! You can amuse and mystify all your friends. Complete directions and instructions are included. This is positively the opportunity of a lifetime...

EUROPEAN PLAN 600 Rooms 600 Baths \$2.50 Up, Single \$4.50 Up, Double Agents Sample Rooms \$5.00 per Day



HEADQUARTERS IN DETROIT FOR Old Colony Club Detroit Automobile Club Motion Picture Exhibitor's Ass'n Large Information Rack in Writing Room CIRCULARS ON REQUEST

Table d'Hotel \$1.00 - \$1.50 Business Men's Luncheon 75c

HOTEL TULLER A. MCKENDRICK, Mgr. DETROIT, MICH. Cafe A La Carte Cafeteria Men's Grille Canadian Money Accepted at Par on Room Account

Capital Trust Corporation

Authorized Capital \$2,000,000.00 Board of Directors: President: HON. M. J. O'BRIEN, Reston. Vice-Presidents: J. J. LYONS, A. W. ROBERTSON, P. V. BYRNES, W. H. McAULIFFE, COL. D. B. STREET, J. P. GOUGH, A. E. PROVOST, J. J. SEITZ, J. J. McFADDEN, J. E. BROWN, IARTRUIE FREELAND, J. B. DUFORD, R. G. CONNOLLY, E. T. B. PENNEFATHER, THOMAS COSTELLO

OUR CHIEF WORK IS EXECUTOR OF WILLS Free advice given on all financial matters. Call on us or write to 10 McCall St., Ottawa, or to Temple Building, Toronto

That evening he spoke of the matter to his associates; and a resolution was carried that henceforth working men should accompany the Sacred Host as often as it is carried to a sick person. What is more, the resolution has been acted upon; the Blessed Eucharist is now escorted through the streets of Rheims by a working men's guard of honour.

EDUCATIONAL RECREATIONAL HEALTHFUL

A Luxurious Cruise of the Mediterranean Combining a Pilgrimage to the Holy Land, Rome and Lourdes, and Tour of Europe LEAVING NEW YORK FEB. 18th

By the magnificent S. S. Adriatic of the White Star Line Visiting: Madeira, Gibraltar, Algiers, Monaco, Genoa, Naples, Alexandria, Cairo, Palestine, ROME, Florence, Nice, Monte Carlo, Toulouse, Lourdes, Bordeaux, Paris, London. (Germany and Ireland optional).

SPECIAL FEATURES Audience with the Holy Father. Easter Week in Rome Personally Conducted Throughout by MR. F. M. BECCARI MR. J. D. TRACY, Asst.

PARTY LIMITED BOOK NOW

BECCARI CATHOLIC TOURS, INC. 1010 TIMES BLDG. NEW YORK The most comprehensive and Best Managed Tour Ever Offered



LET THIS BOOK HELP YOU with your Home Problems Not a question can arise in connection with your home furnishings, from kitchen to garret, but you will find just the kind of helpful suggestion and information you want in this splendidly arranged and illustrated Handbook of 100 pages.

Not a question can arise in connection with your home furnishings, from kitchen to garret, but you will find just the kind of helpful suggestion and information you want in this splendidly arranged and illustrated Handbook of 100 pages.

THE BURROUGHES FURNITURE CO., LTD. Dept. 55, Queen Street West TORONTO, ONT.

"The World's Greatest Bargain"

British Household Bedding

at 1/2 Store Prices OVER \$35.00 WORTH FOR ONLY \$18.95 EACH BALE CONTAINS: 2 BLANKETS guaranteed 100% all wool, heavy, fleecy white Scotch blankets, large size, colored borders, strongly whipped edges. Store price, \$18.50. 2 SHEETS, heavy, pure white, beautifully bleached sheets, hemstitched, large size, 72 x 90. Store price, \$7.50. 2 PILLOW CASES, large, fine quality, pure white pillow cases. Store price, \$3.00. 2 BATH TOWELS, lovely, large size, heavy Turkish bath towels. Store price, \$2.75. 1 BED SPREAD, white, heavy, full size, 72 x 90, ornamental design. Store price, \$6.50.

OUR ABSOLUTE GUARANTEE OF SATISFACTION. These goods are all new, first quality, of British manufacture, and are exactly as described. If the goods do not meet with your entire approval please return the bale and your money will be cheerfully refunded. MAIL ORDERS—Send Express or P.O. Order, or Cheque at par. Suite 303-4 Brans Bldg. C. & H. WOODS COMPANY Toronto, Ont.

FATHER FRASER'S CHINA MISSION FUND

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

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already thirty-five students, and many more are applying for admittance.

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

Gratefully yours in Jesus and Mary.

J. M. FRASER.

QUEEN OF APOSTLES BOURSE

Previously acknowledged \$2,245 55 O. N. Lavallee, Morinville..... 1 50

ST. ANTHONY'S BOURSE

Previously acknowledged \$1,319 10 IMMACULATE CONCEPTION BOURSE

Previously acknowledged \$2,563 48 COMFORTER OF THE AFFLICTED BOURSE

Previously acknowledged \$899 50 ST. JOSEPH, PATRON OF CHINA, BOURSE

Previously acknowledged \$2,276 14 J. Peter Shaw, Ottawa..... 5 00

BLESSED SACRAMENT BOURSE

Previously acknowledged \$948 05 ST. FRANCIS XAVIER BOURSE

Previously acknowledged \$811 90 HOLY NAME OF JESUS BOURSE

Previously acknowledged \$216 00 HOLY SOULS BOURSE

Previously acknowledged \$1,331 62 LITTLE FLOWER BOURSE

Previously acknowledged \$792 84 Mite Box, St. Peter's, Burnley..... 2 60

SACRED HEART LEAGUE BOURSE

Previously acknowledged \$2,150 97 Angus O'Handley, Barabois Harbour..... 8 00

"THE MERCHANT OF VENICE"

PRESENTED BY DRAMATIC SOCIETY OF DE LA SALLE HIGH SCHOOL

Under the capable direction of the Christian Brothers the students of De La Salle have frequently delighted large audiences in Massey Hall with entertainments of real merit. On Friday evening, Jan. 13th, their Dramatic Society presented "The Merchant of Venice" to an audience that filled the great Hall. Mr. E. R. Parkhurst the dramatic critic of the Globe published this appreciation:

"A very large audience attended the presentation of 'The Merchant of Venice' last night at Massey Hall by talented members of the De La Salle Dramatic Society. The performance was followed with interest throughout, and there were many enthusiastic demonstrations of approval in recognition of the merit of the leading features of the production. The representation reflected great credit upon the direction of Rev. Brother Gabriel, the instructor in dramatic interpretation of the Institute, and gave a satisfying illustration of the excellent results that can be obtained by talented amateurs under skilled coaching."

Malone; Tubal, John McGarry; Balthazar, Kenneth Blackburn; Clerk of Court, John Middleweek. Each of the roles were represented most creditably and in a way that suggested patient rehearsal. The stage setting for the early acts was very attractive, and elicited much applause when the curtain first went up. The De La Salle orchestra, under the direction of Frank Miceili, played in good style the entr'acte and incidental music, and to add to the attractions of the evening, Mr. Paul Hahn contributed a solo on the violin, with his well-known distinction of tone and style, and Miss Josephine Graber was heard to advantage on the harp. The success of last night's venture will no doubt encourage the De La Salle Dramatic Society to present other standard plays in the near future.

OBITUARY

MRS. MARGARET CONNOLLY.

After an illness of several weeks, following an attack of pneumonia, Margaret Burke, widow of the late Michael Connolly, Logan, passed to her reward on Saturday evening, January 7, aged seventy-nine years. Deceased was born in the county of Mayo, Ireland, and came to Canada when quite young. After her marriage she and her husband came to Logan township when it was almost an unbroken forest and took up land. Mr. Connolly died six years ago. She was a devoted member of St. Brigid's Roman Catholic Church and received the last rites of the Church from her pastor Rev. Father Kelly. Mrs. Connolly had been a resident of the township for some fifty-five years and had seen the forest converted into beautiful farms with fine buildings, among them being her own, which was one of the finest and most comfortable homes. During her latter years she had the constant attention of her daughter Miss Margaret E. Connolly, while her son Peter looked after the business of the home. As a neighbor there was no better, as she was always willing and ready to help in sickness and trouble. A loving, kind and affectionate mother, always looking after the welfare of her family. She was the last but one of her family, one sister in Buffalo is the only living member, being known as Sister Joachim in a Buffalo convent. A family of two daughters, Mrs. Patrick McLaughlin of Dublin and Miss Margaret at home, six sons, John J., Michael T., Martin, William, Joseph and Peter, all of Logan, survive. To them the sympathy of all goes out in their loss and sorrow. The funeral was held on Tuesday, leaving her late home at 9.45 a. m. for St. Brigid's Church where Solemn Requiem Mass was celebrated by Rev. Father Kelly, assisted by Father Hussey of Kinkora and McArdle of Dublin with Father White of St. Columban in the Sanctuary. Interment took place in St. Vincent de Paul Cemetery, Mitchell.

MRS. THOMAS GALLAGHER, SR.

Death came as a happy release to the late Mrs. Thomas Gallagher, Sr., of Bromley, in the early hours of Wednesday, January 11th. The deceased lady, who had reached the ripe age of ninety-six years, had enjoyed perfect health up to last May when she received a paralytic stroke. Since that time she was confined to her bed and absolutely helpless. Being tenderly nursed by her daughter-in-law she bore her long sufferings with Christian patience and waited with resignation for the final call. The late Mrs. Thomas Gallagher, nee Elizabeth McCourt, was born in Co. Fermanagh, Ireland, in 1826 and emigrated with her husband to the United States in early life. After a few years sojourn in Rochester she, her husband and small family moved to Canada and settled in Bromley where the remaining sixty-three years of her life were spent. Her husband predeceased her forty-seven years ago. Throughout her long career Mrs. Gallagher was remarkable for her lively faith, great charity and unbounded trust in God amidst the many difficulties and hardships of life.

She was noted for her fidelity in attending all church duties, for no matter how inclement the weather she was never absent from her usual place in church on Sundays and holidays and on the eves of First Fridays she was known to have walked to the distant town in order to be able to attend, on the next day, the First Friday devotion and this when over eighty years of age. Her charity and kindness were great, for her foremost thought was to be able to be of service to some one. Her devotion to the Rosary was admirable. She has thus left to her children a lasting example of that good, old genuine Irish faith and piety.

She leaves to mourn her loss one son, Thomas of Bromley and six daughters, viz., Mrs. P. Conway of Cobalt, Mrs. P. Mangan, of Adamston, Mrs. P. Dooling, Mrs. M. Neville, Mrs. W. J. Neville and Mrs. W. English all of Douglas, Mrs. James Agnew, who died some years ago was also a daughter. Besides there remain forty-one grandchildren and twenty-six great-grandchildren. Rev. Bro. Urban of Aurora and Rev. Sisters Benilda and Edna of

Fort William convent are grandchildren of the deceased.

The funeral was held on Friday, Jan. 13th, and was largely attended. The Rev. Sisters of St. Joseph's Convent and the pupils of the Separate school assisted in a body. After the funeral Mass the Rev. Father Quilty, P. P., dwelt for a short time on the lively faith, great hope and sincere charity of the dear deceased and stated that by the faithful practise of these virtues she rendered her life cheerful and happy here below and every day prepared herself for the great beyond.

The pall-bearers were her six sons-in-law, Mr. P. Conway, Mr. M. Neville, Mr. P. Mangan, Mr. P. Dooling, Mr. W. J. Neville and Mr. W. English.

May we hope that God in His infinite mercy, has already admitted the dear departed into the realms of eternal bliss.

SAINT BLASE

Centuries have come and gone since Saint Blase ruled the ancient see of Sebaste in Armenia. In their passage there has been ample time to forget him. His deeds, as saint's deeds go, were not extraordinary. Many of whom more is known are a mere record in the Martyrology. The known facts of his life are few. He was a man of eminent virtue and Bishop of Sebaste. Early in the fourth century he won after much torture his crown by the sword. His fame as intercessor spread beyond the restricted limits of his episcopal city and the faithful have accorded him universal and continued honor.

As an intercessor he is a specialist. There is a tradition before becoming Bishop he was a physician. As Bishop he was credited with the power to heal bodily ills. While he was in prison, a boy who was in danger of choking to death from a bone in his throat was brought to him. He relieved the afflicted youth.

It may be that this incident is the foundation of the widespread devotion which is accorded him as the patron of those afflicted with throat trouble. In fact he has been found an able and successful intercessor in such affliction. It is in this peculiar power of his as an intercessor before the throne of grace that our annual custom of blessing throats on his feast strikes its origin. It is an ancient custom and a popular one. The large numbers who avail themselves of the blessing, testify to its popularity. That popularity is founded not on sentiment but on faith. The seeking of the blessing is an act of faith in saintly intercession and in the divine benevolence which operates in answer to saintly pleading.

The annual devotion is a pious and beautiful custom, an act of faith that our brethren who have entered into happiness, are still united to us by the bonds of faith and friendship and are still interested in us. It is only one among many pious and beautiful customs which have been handed down among the faithful and should be kept up. They may be simple, but they are founded on faith and they help to keep our faith warm and ardent. The faithful should practice them and they should train their children in fidelity to them. They are too beautiful and too profitable to be allowed to die out.—Catholic Transcript.

The devotion to Mary, which has always been such a beautiful feature of Catholic life, finds all the justification it requires in the inspired words of Mary herself: "Behold from henceforth all generations shall call me blessed, because He that is mighty hath done great things to me." She was to be called blessed because Almighty God had done great things to her, had made her worthy to be the Mother of His Son.—Blanche Mary Kelly.

THE HOME BANK OF CANADA

The Boy's Bank Account A young boy always takes on a wholesome sense of pride when you give him a bank pass book in his own name. Open an account for him and you will find he will be greatly interested in saving.



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

DIED

CONNOLLY.—In Logan, on January 7th, 1922, Margaret Burke, relict of the late Michael Connolly, Sr., in her seventy-ninth years. May her soul rest in peace.

HEAPHY.—At Dunraven, Que., on Saturday, January 14th, 1922, Thomas Heaphy at the age of seventy-eight years. Requiescat in pace.

HEENAN.—At Campbellford, Ont., on Jan. 10th, 1922, Mrs. Catharine Heenan, in her seventy-eighth year. Of a family of fifteen eleven survive. May her soul rest in peace.

CARD OF THANKS

The family of the late Mrs. Thos. Gallagher wish to express their sincere thanks to all their kind friends and neighbors for their kindness and sympathy in their recent bereavement.

Notwithstanding the much talked of depression in trade the Salada Tea Company had an increase in 1921 of two million and one third, making their total output over eleven million five hundred and ninety-six thousand pounds. If these packets were all placed in line, end touching end, they would stretch for two thousand one hundred and ninety-six miles.

Write not your good deeds on the sands of time, but inscribe them in the imperishable Book of Life. Commit them not to the treacherous memory of man, but confide them to the remembrance of God.

SAFE FROM THE STORM. THERE is only one sure way of sheltering your loved ones from the storms of adversity. When walls are probed it is often a cause of intense surprise and keen disappointment that there is no estate, and the life policy then becomes the one sure refuge. "A shelter in the time of storm." On the principle of co-operation the Mutual Life of Canada has developed an institution so strong as to be storm proof and this household protection can be secured at net cost. The Mutual is the only Canadian Company equipped to furnish life insurance at actual cost. Protect your family by means of mutual life insurance. The MUTUAL LIFE of Canada WATERLOO, ONTARIO 127

Don't Throw Your Old Carpets Away. The Famous VELVETEX Rugs. Reversible—Will wear a lifetime—Prices reasonable. We have hundreds of recommendations from satisfied customers. SEND FOR FOLDER 46. We pay express both ways on large orders. One way on small orders. Canada Rug Company 88 CARLING STREET, LONDON, ONT. ESTABLISHED 1899. Phone 2445

EVERYTHING IN ITS PLACE DENNISTEEL. Efficiency in manufacturing is possible when materials are properly stored. DENNISTEEL LOCKERS provide safety for the belongings of the employees, and save the space of a cloak-room. "A Place for Everything and Everything in Its Place" is a slogan that can be adopted by industrial plants with this fire-resisting equipment. WE ALSO MAKE Steel Cabinets, Steel Bins, Steel Lavatory Compartments, Steel Chairs and Stools, etc. Ornamental Iron and Bronze, Commercial Wirework of all kinds. General Builders Ironwork. "Boca" Solid Steel Sash. WRITE FOR FOLDERS. The DENNIS WIRE AND IRON WORKS CO. LIMITED LONDON, CANADA. Branches: Halifax, Montreal, Ottawa, Toronto, Hamilton, Windsor, Winnipeg, Calgary, Vancouver.

REINDEER FLOUR

Dear Ladies:— If only we could make a mere letter tell you how much of your baking troubles REINDEER Flour would save! Just think REINDEER Flour takes all the mystery, all the difficulty, all the bad luck out of baking. It doesn't pay to fuss over your Bread, Tea Biscuits or your Cake in the old-fashioned way, even if you are a fine baker. For REINDEER Flour makes as delicious a baking as you can wish for with all your fussing.

But if you aren't a successful baker now, why REINDEER Flour is a godsend! Anyone can make Bread, Cakes or Biscuits that are as light as a feather and simply delicious, with REINDEER Flour.

It sounds like a Fairy tale, but it's only the genuine truth of REINDEER Flour, and we are going to prove it to you. Go to any of the Grocers, or Dealers and purchase a 24-lb. sack of REINDEER Flour. Give it a fair trial, using all the ingredients, which are of the same superior quality as our flour, and if it doesn't make you the best loaf of Bread, the best pan of Tea Biscuits or the best Cake you ever saw, the grocer will cheerfully refund your money—on your mere say-so.

Will you do it? Why, it's worth while if only to marvel at this flour! Go to any grocer or dealer—to-day.

"REINDEER the Flour with the GUARANTEE" Yours very truly, PETERBORO CEREAL COMPANY, LIMITED.

All the doubts of sceptics are as nothing, or as very little, compared with the great doubt which arises in men's minds from the ways of Christians themselves—saying one thing and doing another.—Jowett.

WANTED Used Two Manual and Pedal Pipe Organ. SEND PARTICULARS TO LEONARD DOWNEY 100 Carling St. London, Ont.

WANTED GIRL wanted for light housework; wages \$25 per month. Address Box 418, Alliston, Ont. 229-2

5 LBS. COTTON \$3.50 POSTPAID FROM 2 to 5 yds. Cost to you 10c. per yard. 1 lb. 80c. 900 Bargain Catalog for 10c. Allen Novelties, St. Zacharie, Que. 7293-10

TRAINING SCHOOL FOR NURSES MEROY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Application may be sent to the Director of Nurses, Meroy Hospital, Toledo, Ohio. 2119-7

BOOKS Articles of Devotion Large Assortment Write for catalogue. W. E. BLAKE & SON, Limited 123 Church St. Toronto, Can.

FITS Send for free book giving full particulars of Trench's world-famous preparation for Epilepsy and Fits—simple home treatment. Over 20 years' success. Testimonials from all parts of the world; over 100 in one year. Write at once to TRENCH'S REMEDIES LIMITED 2407 St. James' Chambers, 70 Adelaide St. E. Toronto Ontario

Mission Supplies Mission Supplies finest on the market Candles for Candlemas PALM Order now to ensure delivery Easter Envelopes Votive Stands From \$50.00 up J. J. M. LANDY 405 YONGE ST. TORONTO

MEMORIAL WINDOWS STAINED GLASS L. YON GLASS CO. 405 YONGE ST. TORONTO ONT.

Candles for Candlemas Stearic Acid and Wax Molded for Benediction and distribution. Rubrical for Mass Votive Lights Paschal, Triple and St. Blase Candles

Eight Day Oil Guaranteed Much more economical and satisfactory than other method for lamp. W. E. Blake & Son Ltd. 123 Church St., Toronto

Free Trial Bottle JUST mail the coupon to us today and try this Standard Prescription for skin disease. It comes with thousands of endorsements—from nearly every city and town in Canada. 10 Years of Eczema A Trial Bottle Brings Relief Here, for instance, is part of a letter from Mrs. Henry Harvey, of Black Lake, Quebec. "Ten years of Eczema on the face. Treated unavailingly by doctors. A trial bottle alone of D. D. D. brought relief." D.D.D. for Eczema A few drops of the clean, mild lotion and relief from itching torment is immediate. D.D.D. works instantly. Have you weeping sores, or hard scales and crusts? Is your face or body disfigured with blotches? Simply wash D. D. D. this powerful, yet gentle and soothing, liquid into your skin—in a few moments the pain and itching are gone. The diseased germs are killed and washed away. The skin is left pure and free to heal rapidly. D. D. D. Prescription and D. D. D. Soap for Sale at All Druggists Mail the Coupon Today! D.D.D. Laboratories, Dept. 11 27 Lyall Ave., Toronto Gentlemen—Please send me a trial bottle of D. D. D. Prescription. Enclosed find ten cents for postage and packing. Name..... Address.....

SURPRISE A PURE HARD SOAP A Big Bar A full-size, full-weight, solid bar of good soap is "SURPRISE." Best for any and all household use. For use in washing machines shave or slice a portion of the "SURPRISE" bar direct to the machine.—It will do fine work.