

The Catholic Record.

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

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IRELAND SEEN THROUGH IRISH EYES

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MURDER, TORTURE AND TERROR IN BELFAST

Because murder, torture and terror had become so common in Belfast, the rest of the world seems to have lost its realization of the frightful conditions under which life is lived by the minority there. Here is a heart-piercing cry from Belfast—from one of those, who, having spent days and nights of terror there, knows keenly what are the sufferings of the poor creatures in the small Nationalist areas of that brutal city. I transcribe it literally:

"Surely the people of the rest of the country have failed to realize that their Nationalist brethren in the City of Belfast are living under a Terror beside which even the Black and Tan Terror in the South pales. Ghastly crimes like the bombing of the children in Weaver Street and the slaughter of the McMahon family are blazoned in the press from day to day, and the world stands aghast—for a few days—but does not fully realize that these are only isolated examples of a fiendish system which is fast reducing the inhabitants of the Nationalist districts to a state of imbecility. Look at a map of Belfast; see the little islands composed of four or five small Nationalist streets, surrounded on every side by huge seas of hating, howling Orangemen, picture the daily and nightly attacks on people crowded from all over the city into four small districts, driven from their homes in Orange areas, three and four families packed into tiny little houses in narrow back streets, workless since July, 1920, subsisting on doles from the White Cross, the funds of which are totally inadequate, lucky if they have one poor meal a day; fearful of crossing the street to the little shop, even when they have a few pence, lest they fall victims to the Orange snipers in the streets around; sleepless lest, if they relax their vigil even during curfew, the mob will be on their little hardly-held territory—children weeping with cold and hunger, mothers in anguish for their children's sufferings, but powerless to relieve them; men whose nights are spent in constant watching—and think it is any wonder that the Nationalists of this city are slowly but surely losing their senses. The work of the armed bands of Orangemen cannot easily be realized by any Christian who has not lived through it. Gangs of cowardly assassins, under the protection and guidance of the Specials, lurking at corners watching a chance of throwing bombs even at innocent children or women, as in the deliberate murder of Mrs. Neeson, the details of which appeared in the press; the Specials themselves swooping in armoured cars and armed lorries on the inhabitants of the little streets in daylight, holding them up, beating and robbing them, and after curfew, when there is no danger of witnesses, sneaking up to bomb and shoot."

ORIGIN OF BELFAST POGROM

So much has been cabled to America about the Belfast pogrom, and still so little of this fearful and never-ending slaughter understood, that I shall this week give an account of its origin and progress—taken from The Irish Republic, in whose columns has just appeared a very clear and fine account of the whole thing.

One hears on all sides that the insane and senseless Belfast pogrom deserves the strongest condemnation. If such a statement assumes that there are two equally guilty parties in the strife it is false. This can be proved by 1) A Survey of the History of the Pogrom or 2) A glance at the relative numbers and distribution of the rival sections.

There has always been sectarian bitterness in Belfast where Catholics are less than one in four of the population. The external symptoms have varied from an attack of a gang of Orangemen on a Catholic to a silent, economic and social suppression of all classes of Catholics. As a color line was drawn in America, so a religious line was drawn in Belfast against every attempt of the Catholics to raise their head. It was only natural as a result that the herd instinct should assert itself, and that the tendency for self protection should bring Catholics to reside together, with the exception of a few out-settlers, in districts where they formed little colonies, of which Ballymacarrett, referred to later is a typical example.

Before the pogrom of 1920 started there was no systematic fighting with modern weapons. It was a case rather of savage attacks with sticks and paving stones, even children going to school being assaulted sometimes when they passed through Orange quarters, if they refused the "acid test" of cursing the Pope. Thus the strife went on for years with the time-

honed celebrations of the "Twelfth" marking climax in each year. There was no redress for Catholics, who were only attacked when markedly inferior in numbers. Retaliation was futile and what was the good of bringing their accusations before the Law Courts? There was no justice to be got there.

So we arrive at July, 1920, when the pogrom started in earnest. It is well to remember the circumstances. The proposed Government of Ireland Bill was about to be passed, its main object being to set up Partition permanently and give Ulster its Parliament. The magazines were ready, the guns of the Ulster Volunteers were suitably housed, and were always in good order, and their old enemies the Catholics had amassed a little wealth and gained a little prosperity. It was always easy for the leaders to stimulate the Orange mob to attack the Papists—always provided of course that numbers were favourable. A few inflammable speeches, and the bolt would be shot. That the pogrom was premeditated can be proved by letters that appeared in the Belfast News Letter previous to the outbreak, and by the testimony of Catholics to whom information came that it would be better for them to clear out. Another proof is given by the way the riots spread systematically from town to town—Derry, Lisburn, Belfast. Though the ostensible reason for the two outbreaks was the shooting of District Inspector Swanzy, yet the organization was ready, the guns were ready, and the lust of the proletariat for Catholic blood had been aroused by inflammatory speeches. The District Inspector's fate only gave the pretext.

DELIBERATE AND SYSTEMATIC

The onslaught moreover was systematic. First of all the outlying Catholic families were turned out of their homes—in many instances men in authority over the mob could be seen going with their books in hand to make sure the evictions were complete. Nothing more necessary to show the collusion between the mob and the civic authorities than to visit Belfast and look at the ruins. There it is visible to the eye in every quarter how a Catholic house, situated in the middle of a street, with Protestant houses on either side, has been completely gutted by fire, while the neighboring houses have been untouched by the flames. The Belfast Brigade worked admirably, and while practically every case of arson attempted against the Catholic houses was successful, in every instance the surrounding houses were saved from the flames.

The houses that suffered were chiefly licensed premises, as they formed the big majority of outlying Catholic residences, and the publicans were the Catholics who had prospered most during the preceding years. Moreover, a pogrom was best begun by an attack on licensed premises, because the mob was excited to a frenzy by looted liquor.

The early stages of the pogrom were easily carried out by attacks on Catholic colonies. The proprietors were shot or stabbed or mercilessly beaten, or all three. The houses were looted, and burned out; but if the house happened to be a private one, the family were beaten out of their home, and by the authority of the U. V. F. a Protestant family took up residence there. The authority for this usurpation was sworn to by an oath in certain cases, where Catholic families sought redress in the Law Courts. The orgy went on till the only Catholics left were in the Catholic districts, where all were now forced to congregate. Refugees from every quarter of Belfast, were put up in stables and schools, and whole families were herded like kine in the typical little Belfast dwelling-houses, with two rooms and a kitchen.

Simultaneously the Catholics were driven from the Shipyards and other workshops by an organized onslaught of the Protestant employees. From the Queen's Island they were chased at the peril of their lives, and many sought refuge from the brutality of the pursuers by rushing into the Lough and endeavouring to gain safety by swimming to the other side, only to be pelted in the water by bolts and other iron missiles.

ISOLATED CATHOLIC AREAS

At a later stage, when few workers were left in the workshops to be beaten, and no isolated Catholic public houses or Catholic families were left in the Orange quarters, the attack was started on the little Catholic settlements. It is strictly true to say that in these attacks, as in all the riots and fighting of former years, the Orangemen, right up to the present time, have been the original aggressors. The geographical position of the Catholic areas, their complete isolation, hemmed in on all sides by the opposing faction, demonstrate that the Catholics could not have been

the aggressors, if indeed such a proof were necessary. On the other hand the Catholics have been spirited enough not to take persecution like sheep but to defend themselves as vigorously as they could.

The areas are six in number, the largest being the Falls area, where (strangely enough) the Orange mob has not been nearly so fierce as elsewhere. The others—Ballymacarrett, Oldpark, The Markets, Carrick Hill, and York street are much smaller and they have been subjected to constant attacks, both by night and day, during nearly the whole of the recent pogrom. Each area comprises a number of streets around a Catholic church, and as a typical example it will be sufficient to take Ballymacarrett.

BALLYMACARRETT

Ballymacarrett is an oblong area lying to the west of the Liffey and bounded on the south by the North Ard Road and on the north by Beechfield and Thompson Streets. Mount Pottinger road runs diagonally through it and Seaford street pierces it at right angles. On every side the small area, hemmed in road exposed to attack from extensive Protestant areas. For the Catholics to sally out to attack the Orangemen is physically impossible. Despite the fact that Ballymacarrett has been subject to constant attacks by rifle and revolver firing and bombing, the defenders have remained steadfast in the defense of their homes, their women and children and stemmed all attacks, not without numerous casualties, nor is it to be wondered at without casualties to the assailants. They have had to maintain a constant vigilance day and night on every side, lest invasion from any of the four surrounding Orange quarters took them unawares. On one occasion an armoured car, driven by the military, opened fire upon the Catholic quarter and drove up Seaford Street, and the Orangemen took their opportunity to enter this previously impregnable area under cover of the car. But men, fighting for their lives and for all that life held dear, were not long dismayed. The invasion was stemmed and the invaders, armoured car and all, driven back to the frontier. The invaders left their mark, as the houses at the lower end of Seaford Street show, with their blackened doors and broken windows.

It was in the same area too that a military officer—inexperienced in Belfast politics—was degraded in rank for disobeying orders by ordering his men to fire on the Orange stalwarts in one of their attacks. It has always been the same in Belfast; the Police, the Military and the Orange mob are nearly always on the one side.

In another small Catholic area at Oldpark it was the usual routine for the police and military to search the Catholic quarter for arms night after night from Monday till Friday; and on Saturday night, the military finding duty elsewhere, the Orange mob assailed the area.

THE USUAL ROUTINE

From this brief survey it will be clear where the aggression comes from. Of course, efforts are made to organize defence against aggression. Are the Catholics to be expected to give up their lives, their religion, their families, their homesteads, to save a savagery that thrives on weakness?

SEUMAS MACMANUS OF DONEGA

HISTORIC CRUCIFIX RESTS AT DUBLIN

AS VALUED POSSESSION OF ST. FRANCIS XAVIER

Dublin, April 6.—Until the celebration of the tercentenary of the canonization of St. Ignatius and Francis Xavier, practically nothing was known by Irish Catholics of the valuable crucifix of St. Francis Xavier which is preserved in the Presentation Convent, George's Hill, Dublin.

This crucifix was presented as a token of gratitude to St. Francis Xavier by an Indian of importance whom he had converted to the Faith. It remained for 200 years at the College of Goa which the Saint had founded. When the Portuguese Jesuits were expelled from India some French or Belgian missionaries who were returning to Europe happened to pass through Goa and succeeded in obtaining possession of the relic. It was brought by them to Paris where it remained until 1763 when the Jesuits were expelled from France.

Amongst the Jesuits working in Paris at that time was Father James Philip Mulcaille. In the disturbances and confiscation of property Father Mulcaille was successful in preserving the crucifix which he brought to Dublin. In Dublin he worked as a secular priest and was instrumental in introducing a community of the Presentation Order to the city. He died in 1807 leaving all he possessed including the precious crucifix to the nuns. From that day to this it has remained in their possession.

BISHOP FALLON TO PREMIER DRURY

QUOTES ATTORNEY-GENERAL AS SAYING PRESENT SYSTEM IS "A RANK INJUSTICE"

Bishop Fallon, head of the Roman Catholic Diocese of London, yesterday addressed the following open letter to Premier Drury:

"Hon. E. C. Drury, M. P., Prime Minister of Ontario.

"Hon. Dear Sir.—On May 31, 1921, at the invitation of the Honorable the Minister of Education, the members of the Catholic Education Council of Ontario had an interview with yourself and your Cabinet. On that occasion I took the opportunity of pointing out that, under the legislation governing municipal boards of education, Roman Catholic Separate school supporters were suffering from that form of tyranny which is called taxation without representation. Roman Catholics are compelled by law to pay their taxes to the provincial high school system.

"Their property is burdened by the debt incurred for the construction of high schools and collegiate institutes. Yet they are not permitted to cast a vote at the election of those who direct the policy and control the expenditures of these institutions. Your attorney-general, Hon. Mr. Raney, promptly and correctly described this condition as 'a rank injustice.'

"On March 29, 1922, I wrote you to inquire if we are to expect at the present session of the Legislature the passage of legislation to remedy this increasingly intolerable situation."

"Not having received any answer to this letter, nor even an acknowledgment of its receipt, I now ask you, through the medium of this public communication, if the Roman Catholics of Ontario are to continue to suffer from a grievance so indefensible as to draw from the first law officer of the crown in this province the indignant phrase, 'a rank injustice?'"

"I remain, Hon. Dear Sir, yours faithfully,

(Signed) "M. F. FALLON,
"Bishop of London."

CZECH CATHOLICS FEAR NEW PLANS

Prague, Czecho-Slovakia.—Upon the result of the Government's attempt to realize its program for the adjustment of relations between the Church and the State depends the continuance of Catholic support for the present ministry, in which Catholics hold two portfolios. This program is to be submitted, it is announced, within a few weeks. The present practice, based on the legislation of the former monarchy, is for Catholic priests to be the registrars of births, marriages and deaths; administrators of parochial properties, cemeteries, etc., and agents of the State in certain civil functions. The new scheme of Minister Srobar is expected to modify or abrogate some of these functions.

The "national" church is demanding of the Government support and indorsement, and claims the joint use of Catholic churches and cemeteries. It is believed that Minister Srobar's program contemplates many and important concessions to these apostates. Catholics are fearful that the status he will propose in his program will involve injustice and confiscation.

The fact that much of the program for the future relations of the Church and State was devised without the participation of the two Catholic members of the ministry has caused disquietude among the Catholics. Catholic votes were used by the Government in several crises, but now that the danger seems to have passed, the Catholic ministers are ignored.

ASIAN EXPLORER PRESENTS DOCUMENTS TO FRENCH ACADEMY

Paris, April 13.—M. Pelliot, an explorer of Central Asia has recently presented to the Academy of Inscriptions and Belles-Lettres, Paris, three very curious documents belonging to the Vatican archives. These documents are in the form of letters addressed to the various Popes by the Mongolian sovereigns of the thirteenth and fourteenth centuries, and authorizations for Catholic missionaries to travel and remain in their dominions. As these missionaries were the first representatives of the Christian faith and European civilization in the great Mongolian empire, then the most dread enemy to the Faith, the documents are of paramount interest.

As a picture of the moral power of the Papacy, especially as exercised in defence of the spiritual life during the Middle Ages, they are unique and almost priceless.

BISHOP MAKES APPEAL FOR FAIR PLAY

ASKS IF ALL PROTESTANTS ARE ORANGEMEN OR NOT

London Advertiser, April 21

Questioning the spirit of fair play on the part of Protestants, and asking if they all are Orangemen, whether members of lodges or not, Bishop Fallon writes the following letter to The Advertiser, drawing a comparison between the treatment claimed to be accorded Protestants in Quebec with that accorded Roman Catholics in Ontario:

The Editor of The Advertiser:

"Dear Sir,—Under the headline, 'Insist Ontario Should Not Pay Court Costs of Catholic School Tax Plea,' last evening's Advertiser published the following paragraph:

"That any expenses to be incurred by Roman Catholic authorities of the province in making their demands for further concessions of taxes to Separate schools of Ontario, should be assumed by them is the attitude taken by Orange lodges of Ontario. A motion to this effect was passed unanimously by members of Hackett Lodge, one of the largest Orange bodies in London, Thursday night."

"Representatives of Middlesex County in the Legislative Assembly, will be urged to take the stand that the province should not be called upon to assume any expense in these court proceedings on the grounds that the Separate schools are now being fairly apportioned taxes, and that there is no necessity of court action."

A few days ago the Hon. Jacob Nicol, Protestant representative in the Quebec cabinet, speaking in this city told us:

"As representative of the Protestant minority it is my duty to see that they get their share, and they do get their share. Grants this year to McGill, Laval and Montreal universities were one million dollars each. That is to say, the money was divided between Roman Catholic and Protestant institutions on a basis of two to one. As a matter of fact, the population is one Protestant in Quebec; so we cannot complain of that. There were grants of \$10,000 each made to nineteen classical colleges in the province, and \$40,000 to the Protestant institutions as a compensation for this \$190,000. That is a little more than one-fifth, instead of between one-eighth and one-ninth; in this way we are satisfied with the treatment meted us."

The constitutional provision protecting the Protestant minority of Quebec and the Catholic minority of Ontario in their respective educational rights is the same for both parties.

As I consider the contrast between the treatment accorded to the Protestants of Quebec and that accorded the Catholics of Ontario, I ask myself where is the spirit of fair play of which my Protestant acquaintances boast so much, even to my face?

Or, when one gets down from fine professions to hard facts, are the Protestants of Ontario just simply all Orangemen, whether they belong to the lodges or not?

M. F. FALLON,
Bishop of London.

April 18, 1922.

(The above letter was received at The Advertiser office on Tuesday, but was mislaid after reaching here. Hence its insertion two days after it was written.—Editor Advertiser.)

GROWTH OF CHURCH IN MONTANA

The growth of the Church in the State of Montana from thirty thousand scattered Catholics of 1897 to a spiritual army of more than 100,000 souls in 1922 was vividly described by the Right Rev. John P. Carroll, Bishop of Helena, on the occasion of the silver jubilee of the parish of St. Lawrence O'Toole, in Walkerville, and of the pastorate of the Rev. F. X. Batens, observed here recently.

Commenting on the growth of the Church in Walkerville, Bishop Carroll declared that when Father Batens took charge the only evidence of religion was a newly established school in a temporary building conducted by three sisters from St. Patrick's, while today there are all the institutions of a great parish—a church and rectory, a home for the Sisters, a school with ten teachers and an attendance of four hundred children. That so much had been accomplished, he said, was due to the generosity of the Irish miners, past and present, and to many friends made among the rich and poor.

"Before you came to Walkerville," continued Bishop Carroll, addressing Father Batens, "Greater Butte had only one parish. Today it has ten. Then it had only one school with an attendance of 500 children. Now there are ten schools with an attendance of approximately 5,000, one of them a central high school into which are crowded upwards of

600 children—and you are looking forward eagerly to the day, soon to dawn, when there will be a second central high school rivaling the first in the number of students on its roster.

GROWTH IN DIOCESE

"The growth of the Church in Butte is only a reflex of what you behold in the diocese. Twenty-five years ago there were only nine parishes in the present territory of the diocese of Helena. Today there are fifty-one. Twenty-five years ago there was scarcely ten diocesan priests serving in this territory. Today there are eighty-five. You have seen the one Parochial school grow to twenty and Catholic High schools spring up in every important center.

"Finally, you have beheld the crowning glory of our educational system in the establishment of Mount St. Charles College—an institution which is already making the diocese permanent and fruitful by producing the leaders it needs in both Church and State.

"Nor does your eye fail to rest today on those societies of men and women and on those institutions of charity and mercy which for twenty-five years have grown in number, or influence, and here, as elsewhere, by the steady stream of their beneficence have brought joy and peace to the hearts of thousands.

GROWTH IN STATE

"As you look out over the State you love, you behold two flourishing dioceses instead of the struggling one of twenty-five years ago.

"Instead of fifteen secular priests putting up with all the physical inconveniences and hardships of the pioneer missionary, you behold 130 equal to them in apostolic zeal and surpassing them in the unselfishness, the courage, the patience, the perseverance that the building up from the ground in a limited area of a regular parish with all its institutions evidences and creates. The 30,000 scattered Catholics of 1897 you have seen grow until in 1922 they form a spiritual army of more than 100,000 souls.

"Bishop, priests, sisters and people, like Paul and Apollo, may have planted and watered, but it is God that hath given the increase."

THE NINTH COUNCIL AT TOURS

A Council has just been held at Tours, France. It was called by the Archbishop of Tours, Mgr. Negre, and was attended by all the bishops of the west of France and by the abbots of the monasteries of Solesmes, Port-Salut, La Meilleraye, and Belle-Fontaine. Each bishop or abbot was accompanied by a theologian and a canonist. There were also two delegates from every chapter.

The Council was opened in the Cathedral of Tours by a magnificent ceremony during which the prelates and dignitaries took the liturgical oath. Four sessions were held each day for one week.

According to the terms of the letter addressed to the faithful by the Archbishop of Tours, the Council had for its object to study and regulate, by agreement with the bishops, those things which are of a nature to favor the increase in faith in the district and to discuss those questions which are of special moral, religious, and social importance at the present time.

The decisions of the Council will not be published until they have received the approval of the Holy Father.

There have been eight Councils at Tours in the past. Three were presided over by Popes and one by Hildebrand who later became Pope Gregory VII. The last council was held in the city of Saint Martin in 1849.

NOW THEY'D BE FOR MAKING PATRICK AN ENGLISH CHURCH SAINT

London.—Some time ago an Anglican divine went to great pains to prove that St. Patrick was an Anglican and also—so he said, as though giving the seal of approval to the Apostle of Ireland—a gentleman. It now appears that the Anglicans, or a section of them, wish to have St. Patrick in their calendar of saints.

The High Church paper the Church Times in an editorial note says that no revision of the Church of England Calendar will be tolerable that does not replace in it the name of St. Patrick. As the name of the saint never was in the Anglican calendar—the idea of "replacing" it seems wide of the mark.

The same journal says that the festival of the saint is observed in some of the Anglican churches, and mentions a prominent High Church place of worship in London, where the saint's day has been celebrated by a special office with the permission of the Anglican Bishop of London.

CATHOLIC NOTES

Madras, April 13.—Bishop Aelen of Madras, India, has invited the Jesuit Fathers to consider the foundation of a Catholic university in that city.

Chicago, April 1st.—Harry I. Dalsey, architect, who is building a thirty-three apartment house with a perambulator stall for each tenant, has announced that each tenant who receives a call from Dr. Stork will receive a cash present of \$25. Should twins be left, he'll make it \$50. "I want to see lots of children around my building for they make happy home," Mr. Dalsey said.

London, March 24.—A bill has been introduced into the British House of Commons which aims at suppressing the perversion of the minds of young children through the so-called Protestant and Communist Sunday schools. The provisions of the bill forbid not only the teaching of revolutionary doctrines to children, but also the circulation of any kind of literature bearing on these doctrines.

Paris, March 19.—A Solemn High Mass was celebrated today in the Church of St. Roch for the soldiers of the Allied armies who fell on the Argonne battlefields. The high altar and choir loft were draped with Allied flags, among which the Stars and Stripes had a conspicuous position. Contributions were received to be devoted to the erection of a monument on Hill 285, Haute Chevauchee, wherein will be inscribed the number of "All the Allied regiments that participated in the Argonne fighting."

Jena, March 31.—For the first time in the history of Germany a woman has been ordained a minister of the Gospel and placed in charge of a congregation. A young woman of Jena has been "ordained" by a Protestant sect and is now at work. England and America have long been accustomed to women in the Protestant pulpit, but this is a novelty in Germany. It is expected that other Protestant districts of Germany will imitate the example of their brethren in Jena.

In the United States and its possessions there are now 18,558,048 Roman Catholics, and of this large number, 18,104,844 are in the United States. This is an increase in this country of 219,158, a figure which is 68 per cent. greater than the gain reported in the 1921 Directory; and the increase in this country, together with the increases reported from the Dioceses in the Philippine Islands and our other possessions, makes a total gain of 43,189—the largest gain reported for several years.

Announcement of the formation of a new parish, dedicated to the English Martyrs, at Whalley in the Salford diocese, means the restoration of Catholic worship in a spot from which the so-called Reformers felt that they had eradicated forever every remnant of the true faith. Situated three or four miles from Stonehurst College, Whalley is sacred to Catholics through the fact that there stood the only great abbey, which, in the ages of faith, adorned Lancashire, and still more hallowed by the memory of the martyrdom of its last abbot, John Paslew, with two of his monks, during the persecution of Henry VIII. One by one the historic and picturesque places of Catholic England are being won back by the Church.

Chicago, April 10.—The radio telephone as an adjunct to the pulpit and a means of reaching hundreds of thousands who do not go to church is being made use of in Chicago. Every Sunday afternoon a radio chapel service is conducted at the broadcasting station KYW on the top of the Commonwealth Edison skyscraper, and these services—prayer, sermon and music, are sent over the ether tracks for from five hundred to a thousand miles throughout the Middle West and Southwest. The novelty of "listening-in" over the radio telephone may bring many to hear the word of God who might otherwise shun the opportunity. It is with this idea in mind that Rev. A. L. Girard, pastor of the Church of St. Thomas the Apostle, arranged to conduct a Palm Sunday chapel service.

New York, April 8.—Three thousand policemen, nearly one-third of the entire police force of New York City, assembled at St. Patrick's cathedral at the 8 o'clock Mass last Sunday morning for their annual Communion under the auspices of the Police Department Holy Name Society. The number in attendance at the Mass is all the more remarkable when it is realized that in the entire city there are but eleven thousand policemen, and those present represented only the Holy Name members living in Manhattan and the Bronx. Again, only 50 per cent. of the Catholic patrolmen on duty were excused, so that they could attend the Mass. From the number present it is assumed that every Catholic member of the Department in Manhattan and the Bronx who could possibly attend was at the Cathedral.

turned up to dinner. I could not understand it. My confidence in him remained absolutely unshaken; something untoward must have happened. I would make inquiries in the morning, first thing.

At the hotel I met with the answer that the gentleman had stayed the night and taken breakfast, then had left, promising to be in for lunch; but he had not returned and his bill was still unpaid. I settled it, of course, to prevent gossip. At the tailor's I found the young gentleman had made several purchases, and had been measured for one or two suits. I nodded satisfaction, and proceeded on my way to business somewhat subdued in mind. Yet I was still unconvinced of anything like fraud. "That boy is honest as the day!" I kept reminding myself; but I made no one my confidant.

During the week that followed temptations to own myself bluffed by an unusually smart swindler were constant. Yet the lad's honest eyes, his assured air of quiet, undemonstrative gratitude, always came to my relief. They met me some explanation of his mysterious disappearance! I shrank from inquiry through the police, with an instinctive reluctance to even an appearance of distrust.

Relief came at last in the shape of a message from the Town Hospital. A patient was asking eagerly for me; would I come without delay, as the matter was gravely serious?

There I found both the reward of my undiminished confidence in Tom's genuineness, and the justification of large-mindedness in the practice of charity towards those in need. The lad had been the victim of a careless cyclist, who had rung no warning bell, and had crashed into him when he stepped aside from a puddle on the road in the town's outskirts. The ingenious youth who had caused the mishap thought it more prudent to leave others to investigate the harm done; with a mere glance over his shoulder he scurried for safety.

More charitable bystanders took in hand the conveyance of the unconscious lad to the sheltering care of the hospital. When he recovered consciousness the poor boy was distressed at this apparent discourtesy in my regard; but in his weak state he was unable to recall my name, which he had only learned from the card I had given him on the night of his arrival. His anxiety preyed upon his health and gave cause for alarm to doctor and nurses. But, fortunately, he mentioned the fact of the card being at the tailor's—whose name he could not recall either. Inquiries were therefore possible, and my identity was revealed.

The lad's joy at seeing me was so great that it actually helped towards his recovery. It was not long before I was able to get him moved to my digs, and with care and attention he soon regained strength.

Tom is my welcome housemate now, and further acquaintance does but strengthen the bonds of friendship between us, in spite of the disparity in our years. He has developed quite an exceptional gift for writing short stories, and is easily able to maintain himself until such time as his old curmudgeon of a father acquires some common sense and invites him back. With his mother and sister he constantly corresponds, and he told me only the other day that they have shrewd suspicions that his father knows well enough that they are in touch with him.

I have good reason to think that Tom's prayers—which are undoubtedly fervent as well as constant—will work something akin to a miracle in due time. For my part, I thank God often that my trust in the boy's sincerity never really wavered through those terrible days of stress. I have been strengthened, too, in my previous conviction that to show real charity we must now and again be ready to risk failure. And yet—even in a practical sense—"Charity never faileth." For the reward of true Christian charity does not depend for its realization upon the worthiness of the object.

THE AMBROSIAN LIBRARY

Among the noteworthy tributes of Pope Pius XI, that have appeared from non-Catholic writers is one from the pen of Alexander Robertson, a well known Presbyterian minister of Scotland. Writing in the Scotsman, Dr. Robertson reviews with singular insight, and a graceful style, the Holy Father's life and labors, and applauds the felicitous choice of Pope Pius XI by the Sacred College to the exalted dignity of the Papacy.

Referring to the present Sovereign Pontiff's work in the Ambrosian Library at Milan, the writer furnishes a description of this famous library and of the herculean labors accomplished there by the then Dr. Ratti in classifying and cataloguing the priceless treasures of one of the world's greatest collections of books.

"All travellers to Milan," writes Dr. Robertson, "know the Biblioteca Ambrosiana. It is one of the sights of the city. It was founded by Cardinal Borromeo in 1609; so it has existed over three hundred years and each year new books are added to it. At present its twenty rooms contain nearly 200,000

volumes, some 8,500 manuscripts, a collection of classic pictures, many rare engravings and a small museum of antiquities. Among the manuscripts are fragments of a fourth century illustrated Homer, the precious Teshito, second century Bible in Syriac, and Syro-Hexapla, the Bible in six versions, a palimpsest of the fifth century of the Epistles of St. Paul, a Josephus on papyrus of the same century, fragments of Ulfilas a Gothic translation of the Bible, the works of Virgil with Petrarch's notes, the Libro d'Oro of Milan, and letters by Borromeo, Ariosto, Tasso Galileo and others."

When the then Dr. Ratti was appointed librarian he set to work to house these treasures in durable cases and to make them accessible to the scholars of the world. "Securing the services of some able and scholarly librarians" writes Dr. Robertson, "in a few years the stupendous work was accomplished which confers a benefit today on all who frequent the library."

"The books in the various rooms are now well catalogued, so that any book asked for, is forthcoming without delay. In the Sala Antica, the central and original hall of the library, there are rows of mahogany cases with glass covers. In these all the rare manuscripts are exposed to the view of the visitors, who can also obtain permission to examine them.

"Rare books, historical letters, and so forth, are arranged in other cases. The examination and classification of the books afforded Dr. Ratti the opportunity of doing good work also as an annotator and commentator. Accordingly articles appeared from time to time in the Rendiconto del Instituto Lombardo, in the Giornale Storico della Letteratura Italiana, and the Archivio Storico Lombardo. He also in conjunction with Msgr. Magistretti published a volume entitled 'Missale Ambrosianum.'"

A mass of literature is rapidly accumulating about the life and works of Pope Pius XI. It all serves to confirm even more strongly the wisdom and providential guidance of the Sacred Conclave on selecting for Sovereign Pontiff, a scholar of profound erudition, a priest of exalted spirituality, and a diplomat and administrator of tried and tested experience.—The Pilot.

ATHEIST AUTHOR 'CONVERTED'

EGON FRIEDEL PROCLAIMS DIVINITY OF CHRIST

By Dr. Frederick Funder

Vienna.—The liberal literary world of Central Europe has been stunned by news of the conversion of Egon Friedell, one of the most powerful and talented of the younger writers of the atheistic school.

Marking as it does the third recent notable defection from the ranks of artists who regarded it as one of the greatest reproaches that could be cast upon them that they be termed "clericals," the sudden religious profession of this noted litterateur may be said to be another indication of a mighty movement that is leading some of the most brilliant European minds back to the foot of the cross.

Especially is this movement being felt in the literary world. In Austria, Hermann Bahr, the former managing director of the famous state theatre, led the way. Josef August Lux, the celebrated art critic, followed his lead. Now comes Friedell, to join men who owe their prominence to the atheistic press and who have renounced their former philosophies to give evidence of Christian truth.

FRIEDEL'S FORTHCOMING BOOK

"Announcement has been made that Egon Friedell is publishing a new book under the title of 'The Jesus Problem,' in which he undertakes to prove the historical existence and the divinity of Christ. It is interesting to read the arguments he brings forth when addressing the intellectual people. Christians by name, who refuse to believe in the historical truths of Christianity and the divinity of the Saviour.

"The life, the sufferings and the death of Our Saviour," he writes, "were the sense and the spiritual substance of the last nineteen centuries. If these events are eliminated, nothing worth while remains, because everything centres around His holy presence. He is the sun shedding light and all are moving in its magnetic sphere, seeking for it or avoiding it. All, consciously, or unconsciously, are receiving from it light and warmth and motive power.

"All over the world people there are who live with a special talent for complicating all things. Every human undertaking they come in contact with immediately becomes entangled in insurmountable difficulties. The simple man of the street knows this type well and fears its representatives. Behind the simplest facts these people are ready to discover something that is hidden and that should be revealed and explained. This pointing out of the pretended 'higher thought,' this explaining of the 'second meaning' leaves the mind hopelessly entangled. And that is just what a certain school of thought wants. Its exponents then convey the idea that they are filled with a certain sacred fire or special originality that permits them to view things from the sane and normal way of viewing them."

It is the characteristic sophistry of the rationalist not to believe in the existence and divinity of Christ, says Friedell, and to proclaim the Christian religion to be but a combination of old myths. But, argues the converted writer, a transformation of such gigantic and universal proportions as Christianity cannot be the result of old myths. Some great supernatural personality must needs mark the cradle of Christianity, he avers, and with this he emphasizes the historical proofs of the existence of Christ.

The confession is extremely valuable because through it this brilliant writer, brought up in a world of prejudice and flattery, a modern mocker himself, has made a new start and stands up to defend Catholic faith.

HERMANN BAHR'S PREFACE

The preface of Egon Friedell's book is written by Hermann Bahr, former idol of the Viennese liberal press. His lines are in keeping with the book. Addressing the author, Bahr says:

"People will listen to you because you were clever enough to gain for yourself the reputation of a mocker. As a poet of the cabaret you have won the confidence of a shrewd public with your jokes and your bag of tricks. You can now make people believe in the historical existence of Christ. And those who really believe that Christ existed must needs perceive the Eucharistic wonder."

Friedell's conversion therefore has had a profound effect on the whole liberal literary world.

THE LATEST COMER

A striking incident in connection with the formal opening of the new catholic university of Milan, was the generous offering of 20,000 lire from the writer Papini, who styled himself "the latest comer into the House of God." Few Catholics in this country are familiar with the story of the remarkable conversion of Papini, which has been one of the sensations in literary circles on the continent. In a recent number of the Catholic World, Charles Phillips has an appreciative and illuminating article on Papini, that introduced him to the readers of the supply.

Giovanni Papini's entrance into the Catholic Church really took place two years ago, but has only recently attracted wide attention by reason of the publication of his Life of Christ, which today is the most widely read book in Italy. No literary work of any kind, not even excepting D'Annunzio's perfrivole effusions, has had such a remarkable success. It is for sale in every bookstore in Italy; the demand is far in excess of the supply. Already the first edition of twenty thousand copies—which in Europe is exceptionally large—has been exhausted, and translations into foreign language including English have already begun.

Papini is only forty years of age, yet he has produced twenty-three volumes. He is a Florentine, the son of a father who was an ardent anti-clerical, a Garibaldi soldier, and a follower of Mazzini. His mother had to have Papini secretly baptized. Temperamentally an anarchist and iconoclast, Papini devoted his youth to rationalistic studies and fell into scepticism and pessimism. Deeply interested in philosophy, he founded a philosophic and literary review at the age of twenty-one, and attracted the attention of Bergson and William James. The busiest and most brilliant European intellectual hosts were Papini's intimates. At the age of thirty he came to see the value of the writings of Mazzini, the author of I Promessi Sposi, especially of his great religious work, Catholic Morals.

A yearning for truth possessed him. As he searched through the dim crowded galleries of human thought "throwing down one idol after another, overturning every pedestal to examine its foundation," impatient with half-lights and multitudinous shadows of the labyrinth,—but still going ahead, never resting long, always thrusting forward, determined to find the way out to daylight, the red glare of war blazing across the world, finally swept him into the open air of certitude. His journey through many philosophies, through schools of literature, religion, and thought, convinced him of one thing—the weakness and insufficiency of human opinions. The war with its ferocity, its misery, its falsehoods, and its death precipitated his conversion. He turned to the Gospels to find the answer to why civilized men could have fallen to such degradation.

"And in the light of that study," Papini confessed to his interviewer, "I soon discovered that the same terrible things had always been happening for the same old reasons." To stop them, he realized that external systems of politics and economics were useless, unless the spirit of man were changed. How was this change to be achieved? Papini answers in his own words:

"What was the doctrine that most perfectly revealed such a transformation—the actual changing of the instincts of man? That of the Gospels. Coming to this conclusion, I rested for a little while, having laid hand on the moral system of the Evangelists. I was convinced now of my immortal soul. But, of course, that was not enough. There was one step more—from the law of the Absolute to the Absolute itself. Logically I passed from the moral system of the Gospels to

Christ. And Christ led me into the Church—that is, the only true Church, the Catholic Church, the Church of Rome."

This was in 1917. He passed through evangelical Christianity in 1918, and in 1919, with the beginning of his work on The Story of Christ, Papini entered the Church. His voice today is one of the leading voices of Italy. He is part of the great renaissance spiritual and political that is raising the better elements in Italian life to control. His code is simple, "Social disorders," he claims, "are simply the consequences of our moral and intellectual disorders; the making of Christians will automatically cure all that." His outlook is optimistic. "A great renaissance of the Faith is coming. It will be felt everywhere, in the Latin countries as well as in those less traditionally Catholic. This is the intense and vibrant personality, who has arisen as a brilliant Catholic apologist in Italy, and who subscribes himself significantly, "the latest comer into the House of God."—The Pilot.

A PRESBYTERIAN TRIBUTE

TO POPE BENEDICT XV.

It would doubtless fill many columns to print all the eloquent tributes paid the world over to the memory of Benedict XV. by the non-Catholic press. The note of bigotry was but seldom and faintly heard in the secular papers of the United States, while the appreciation for the services rendered by the great Pope of the World War was deep and genuine. From the pulpit of the Throop Avenue Presbyterian Church in Brooklyn Dr. William Carter preached a formal sermon upon the subject: "A Protestant Estimate of Pope Benedict XV." "No wonder that the world is mourning so deeply now," he said. "No wonder that the chariots of the Church of God are dragging heavily." Praising the dead Pontiff as a great executive, a great friend of man, and above all a great churchman, a great Christian, he continued:

"Three hundred million Catholics mourn his loss today because of the close and tender relationship they had with him, through the faith he so faithfully and consistently exemplified, and three hundred million Protestants send their sympathy, as from heart to heart, and join their sorrow with their Christian brethren. I trust, therefore, that it will not be deemed presumptuous for a fellow Christian, though of the Protestant faith, in genuine sympathy and sorrow to give, in this public way, a Protestant estimate and eulogy of Pope Benedict XV.

Benedict XV. had the gentle sanctity of Pius X. mixed with the keen executive ability and brilliant statesmanship of Leo XIII. No smirch, or spot, or stain ever rested on his life, either public or private. No bar sinister can ever be placed on his escutcheon even by the most malignant of his enemies. In him was combined the manhood of the Cross. He lived in the quiet of the cloister but his ear was ever attuned to the cries of a needy and a suffering world. He knew his Lord and Master but he also knew men and ever insisted that he should know them better that he might the better minister to their needs. With one hand he grasped the hand of God, as he walked with Him day by day, with the other he reached out to needy men that he might lift them up to higher and to nobler things."

Enumerating the long list of the Pontiff's accomplishments in the cause of peace Dr. Carter thus silenced all the criticisms that were made against him in the past:

"The best answer to all these criticisms is the fact that Benedict, throughout the War, won the confidence of the world at large enough to join eleven more nations in formal recognition of the Vatican and representation there than it had had before. The nations represented by formal diplomatic relations with the Vatican at the beginning of the War numbered twenty at the end of the War the number had increased to thirty-one. Let this be the answer to all his critics."

Against those in fine who censured the Pope for his fight against Protestant propaganda in Rome Dr. Carter nobly replies: "Is there anything derogatory in a man fighting back for his faith?"—America.

ENDORSE PRESIDENT'S CENSURE OF BIG DRY

New York, April 10.—More than 500 policemen, members of the Holy Name Society of New York, following their annual Communion at St. Patrick's Cathedral, adopted by rising vote a resolution endorsing the sentiments expressed by President Warren G. Harding in Washington, when he deplored the spread of religious bigotry and "he disrespectful into which regard for the law has fallen.

"What we need is an old-fashioned restoration of respect for authority," said Justice Victor J. Dowling in addressing the men. "Our President perhaps faces more than any other President the danger that lies ahead from the little respect in which citizens today hold our law."

Martin Conboy, Police Commissioner Richard E. Enright and Judge Harry Tiernan were among the other speakers. "It is inspiring," said Mr. Conboy, "to hear the voice of the President lifted

against those religious bigots and narrow-minded reformers who have brought about that present disrespect for the law that is making the work of you men so hard today."

New Chemical Fire Extinguisher

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We want a number of salesmen, general agents, managers and ambitious men to begin work at once in their home counties introducing our recently invented Chemical Fire Extinguisher to every home, factory, office, garage and auto or motor boat owner. We consider this invention a most brilliant achievement of science and Chemistry. Already our representatives are having greater success with it than anything ever heard of—everyone is buying. Kills fire in ten seconds by chemical action—weighs but 5 lbs., charged with 200 lbs. of heavy, high priced device. Selling price of only \$2.00 each sale on the spot. Every extinguisher sold on money back guarantee.



Protex Chemical Fire Extinguisher Co. Ltd. 60' Echo Drive, Ottawa

Advertisement for Bayer Aspirin, featuring the Bayer logo and the word 'ASPIRIN' in large letters.

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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 Monoacetic acid ester of salicylic acid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

Large advertisement for Lifebuoy Soap, featuring a lifebuoy and the text 'Pure, unbleached, red, palm oil and vegetable oils—the greatest of all skin beautifiers—are used in the making of Lifebuoy Soap.'

Advertisement for Church's Alabastine, a cold water paint, featuring an illustration of a room being painted.

Advertisement for 'JOINT EASE' FREE, a regular 60c tube for rheumatic pains, lumbago, sciatica, etc.

Advertisement for 'Cleaning' services, stating that the postman and expressman will bring Parker service right to your home.

Advertisement for Parker's Dye Works Limited, cleaners and dyers, located at 791 Yonge St. Toronto.

Advertisement for Cuticura, claiming to heal scales on the head and also eruptions on the face. Includes a testimonial from a man whose hair became dry and lifeless.

Advertisement for 'FITS' medicine, claiming to be the world's greatest remedy for epilepsy and fits.

Advertisement for Morrison Hotel in Chicago, featuring a table of room rates and rates for different types of rooms.

Advertisement for Terrace Garden, a Chicago wonder restaurant.

Advertisement for Rheumatism and Constipation treatments, offering relief for those afflicted with these conditions.

Advertisement for F. E. Luke, an optometrist and optician, located at 167 Yonge St. Toronto.

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LONDON, SATURDAY, APRIL 29, 1922

THE NATIONAL STATUS OF CANADA

Every Canadian is familiar with the assertion, made so frequently by our public men within the last few years, that Canada has made a distinct and important advance on the way to nationhood; indeed, that the Dominions are in all respects equal in status with the mother country; that Great Britain is merely first amongst equals. But, as we saw last week from the pronouncements of leading Dominion and British statesmen, there is "agreement in principle" only, the details have still to be worked out. And, as we have seen so often lately, the details are more important and more difficult to agree upon than the principle.

General Smuts, the Prime Minister of South Africa, was most outspoken and unequivocal when he said:

"The British Empire as it existed before the War has in fact ceased to exist as a result of the War. The Dominions have, in principle, authority and power not only in respect of their domestic questions but also of their international or foreign relations and the questions of peace or war which may affect them.

"If a War is to affect them they will have to declare it. If a Peace is to be made in respect of them they will have to sign it. Their independence has been achieved.

"The last vestige of anything in the nature of subordinate status in the relationship will have to disappear. These are not my boastful words. I quote the considered language of the present Under Secretary of State for the Colonies.

"The South African party is out for a sovereign status for South Africa."

As we have said, this pronouncement of the South African Premier is emphatic and unequivocal; there is no doubt as to the impression he meant to convey, and little as to the impression generally received. In the article we quoted from last week Sir Clifford Sifton thus summarizes the African Prime Minister's mighty statements:

"General Smut's declaration is deliberate, suited, and categorical. He says in effect:

"(1) Independence of the Dominions have been achieved.

"(2) The Dominions are equal with the Mother Country.

"(3) The Dominion is not necessarily at war when England is at war. The Dominion is not at war until it declares war.

"(4) Conferences will be between Governments regarding civil matters of common interest.

"(5) There is no question of 'a voice' or 'consultation' or 'adequate representation' with respect to foreign policy. According to Smuts, the Dominion is supreme and independent in regard to all foreign policy and no closer union than the above will be tolerated."

The "voice," "consultation," and "adequate representation" are, as contrasted with the South African Premier's ringing declaration of South African sovereignty are, as will be seen by referring to last week's article, quotations from Sir Robert Borden and N. W. Rowell when the ex-Premier and his colleague were speaking on the self same subject as General Smuts.

"It is evident," as Sir Clifford remarks, "that there is a wide difference between the Canadian view of the external relations of Canada and the utterances of General Smut's regarding South Africa. Yet the actual status of Canada and South Africa must be the same."

And yet Lord Milner, ardent and uncompromising imperialist though he be, appears to take up a position much nearer to that of General Smuts than do our Canadian statesmen.

Premier Lloyd George, while apparently joining in the general chorus of exaltation of our new national status, asserts that it means a centralized control and a distribution of the burdens of Empire that would make our last state much worse than the first. Reread his statement. He assumes as an accomplished fact what had hitherto been but a pious aspiration of the more sanguine of Imperialists.

To quote Sir Clifford Sifton again: "This [Lloyd George's statement] is a remarkable and momentous declaration. It states definitely and categorically that all the Dominions have agreed that the foreign policy of the whole Empire (including the Dominions) should be handled through the British foreign office. It further states that the Dominions have become and are jointly responsible for this policy throughout the whole world, including, for example, Egypt and, if Egypt, then India."

"These remarks may be made respecting this declaration. In the first place, joint responsibility means moral, naval, military, and financial responsibility for any and every war in which the British foreign office or any other department of the British Government may involve Britain. These henceforth will not be merely British wars, but Empire wars, to which Canada shall be bound to contribute.

"In the second place, it may be definitely stated that no one ever assumed to commit Canada to such a policy, unless it was Mr. Meighen at the late conference in London. If he did so he has not reported the fact to the Canadian Parliament or to the Canadian people. If he did so, he did it without a vestige of authority from the Canadian Parliament or the Canadian people, who were, up to the date of Mr. Lloyd George's speech, in entire ignorance that any such proposals were being made or considered.

"In the third place, there is a very clear contradiction between Mr. Lloyd George's statement, upon the position of the Dominions and foreign affairs and the speech of General Smuts as above quoted.

"General Smuts in plain language tells the people of South Africa that the independence of South Africa has been achieved, that she is supreme in both internal and foreign affairs, that she is not at war until she declares war herself. Mr. Lloyd George says the Dominions have agreed to come in and direct foreign affairs for the whole Empire all over the world, in partnership with Great Britain, transacting the entire business through the British Foreign office and assuming joint responsibility therefor."

Referring to the recently proposed Franco-British treaty, the text of which had already been published, Sir Clifford writes:

"Consider this for a moment. This Treaty was negotiated by British representatives. No Dominion representative was present. The Dominions were not consulted nor were they a party to the negotiations. This is conclusively proven by the clause which provides that they are not bound until they separately adhere. The whole proceeding is in flat contradiction to Mr. Lloyd George's statement that hereafter foreign policy was to be under the joint control of Britain and the Dominions. Mr. Lloyd George would probably say that it was not practicable to consult the Dominions and give them a voice in the negotiations; possibly that is true. If so, it merely proves that the policy of joint control which he so eloquently announced above is impracticable and has broken down on the first trial. What we require is a policy that is not impracticable, and that will not break down."

And then he asks these very pertinent and pregnant questions: "What then is the position of Canada? Shall she approve or not? If not, how will she stand in the event of war under the treaty? Will the fact that she has not adhered to the treaty make her a neutral and save her commerce from enemy depredations?"

"It would take a separate article to discuss that question. Enough has now been said to indicate the necessity of Canada's constitutional relations being defined by law instead of by stump speeches, and to prove the truth of my remark that it was difficult to glean a correct idea of the true position from an examination of the utterances of our responsible statesmen."

The conclusion is absolutely justified. What we desire to add right here is that unless Canadians—here as everywhere—think over these things, study them, there will be no enlightened public opinion to guide those who may decide them for us. Indeed, it is quite possible that Canada may under the skilful pilotage of others be brought to accept conditions whose implications we shall not under-

stand. And despite all our boasting the "new national status" may turn out to be a retrograde step of the first magnitude in our national development.

CORPORATIONS, THEIR FAULTS AND THEIR GOOD POINTS

BY THE OBSERVER

The corporation was necessary to the development of this new country. Individuals could not, acting singly, do the work that was to be done. Partnership, with unlimited liability of the partners was too dangerous; because it might at any time involve in ruin all the partners. The corporation, with personal liability limited by shares, made possible the accumulation of large sums, composed of small subscriptions, without exposing each small subscriber to the whole liability of the corporation's affairs.

One must bear in mind the fact that many of the corporation enterprises which have succeeded vastly, were not at all sure of success at their beginning. It is easy today to recognize the C. P. R. as a huge success, but it was not easy to see that success when it began. It is not hard to judge of events after they have happened. All seems clear after time has made it so.

One must bear in mind also that of all the corporation enterprises ever begun, a great majority have failed. In such cases of failure, labor has nearly always been paid; but the investors have usually lost all they subscribed. When the country was newer and less populated, the average hazard of corporation enterprises was higher than it now is. Even the mighty C. P. R. was regarded by many as a wild scheme. It was natural enough that men who risked much should require large inducements; and the inducements usually took the form of cheap stock. A company engaged in an enterprise which involves the holding of property; mines, railroads, usually issues both bonds and stock. The bonds are supposed to be secured by a mortgage of the corporation's property. It often turns out that that property when put up for sale does not bring the amount of the bonds. In that case, the stock, which is not secured, is, of course, of no value. But if the corporation prospers greatly, it pays the interest on its bonds to those who have bought them, and pays also a dividend on its stock.

Suppose the case of a corporation formed forty years ago to develop mines or build a railroad. It issued a certain number of bonds amounting to, say, a million dollars. These bonds it sold; giving a mortgage to secure them. Going to the public to sell those bonds, it found that the public were none too eager to buy. It had a further inducement to offer the reluctant public; that is, its common stock. Every corporation issues common stock. That stock is of no value unless the corporation earns enough to pay the interest on its bonds. The bonds come first.

Corporations have been accustomed to say to more or less reluctant purchasers of bonds: "If you will buy so much of these bonds, we will give you so much of the common stock as a bonus." Or, it may be, they offer the common stock at a very low figure. The prospective purchaser of bonds then says to himself: "Well, this corporation has a very uncertain future; it may succeed or fail; it is not unlikely to fail; its property may or may not bring the amount of the bonds if it comes to be sold at auction; but if I can get some of the common stock for nothing, or very cheap, then, if the corporation does succeed, my gains will be very great; so I'll take a chance."

It is obvious that this may, in a given case, be reasonable enough. It may, in another given case, be wholly unreasonable and indefensible. It depends on the risk that is taken and on the prospects of the particular corporation in question. It is obvious that in many cases this practice may be made the means of loading up the corporation with obligations upon stock for which it never really got anything. This is what is called "watered stock." Another practice is to give some persons large amounts of stock for their services to the corporation.

This practice may be reasonable and right; or it may not. Suppose the case of a man or men, from whom the new and struggling corporation has received great services; to whom it owes its start

and its triumph over early obstacles and set-backs; whom it is not able to pay adequately. If it gives them stock, and not too much stock, of a doubtful value at the time, in payment for such services, that is not necessarily unreasonable.

Years afterwards, when that particular company has prospered exceedingly, it is often pointed out that a large amount of its stock was originally "given away," that is to say the company did not get cash for it. But it is plain that there are other things that a new and struggling corporation needs besides cash.

The point I want to make is, that in the matters I have referred to, unscrupulous promoters of corporations, more eager to make money than to develop sound enterprises, have found a chance to load up the corporations with obligations which represent no cash and no real services.

There is another way of watering stock. A corporation promoter may have a friend who has a property which can be imagined to be needed by the corporation. Many cases have occurred in which a broken-down factory imagined to be necessary to the corporation's future, or to be a rival to its business, has been taken over by issuing to its owner a large amount of stock; upon which the corporation was thenceforward expected to earn dividends.

Such are some of the abuses of which the corporation is often guilty, and nothing has so much prejudiced public opinion against this form of commercial and industrial organization as the conviction that corporations are dishonestly inflated, and that wages might be higher and prices lower if the water were squeezed out of the stock.

There is a great deal of truth in this, as to some corporations; not as to all corporations. It is of little use to study only some of the phases and aspects of the corporation question. The question must be studied from all angles, or else no just conclusions can be reached.

NOTES AND COMMENTS

PRESIDENT HARDING'S letter on Cardinal Gibbons, written in anticipation of the first anniversary of that prelate's death, deserves to be printed in letters of gold. "It is hard," he writes, "to realize that almost a year has passed since the death of Cardinal Gibbons. He was one of the men whom the Nation could ill spare, for his long and earnest service for both church and country had made him one of the most useful and wise counselors in a wide realm of public concerns. He possessed in a marked measure the qualities of the statesman as well as the churchman, and his influence was invariably exerted in favor of the best conception of America, its institutions and its destiny. Like others who have borne a somewhat extraordinary burden in the public service, I had learned to appreciate and rely upon his sincerity and breadth of vision in many matters of public concern, and his death was a very real loss. I am sure the same feeling was entertained throughout the Nation, regardless of creed. His liberal views had earned for him a high place in the esteem of all Christian citizens, and his services and leadership will not be forgotten." This spontaneous testimony from the Nation's official chief, to the uniform beneficence of the Cardinal's influence, whether as priest or as citizen, may be accepted as the judgment of thinking men of every class and creed.

THE RECENT death of the Irish peer, Lord Gosford, recalls the interesting period when his grandfather was Governor of the Canadas. That is a time beyond the memory of any now living. It goes back to days antedating responsible government and before the idea of a continent-wide Dominion had taken shape in the minds of men. But it was a period of growth and development none the less, and Lord Gosford's part in it, though necessarily of a conservative character, and not entirely in harmony with popular aspirations, was honorable and above board throughout.

ONE INTERESTING chapter in Lord Gosford's Canadian career was his friendship with Dr. Alexander Macdonell, first Bishop of Kingston. This friendship, intimate as it was in character, extended over the whole of the Governor's administration in Canada, and was con-

tinued after his return to England. It was indeed, under Lord Gosford's roof in Armagh that Bishop Macdonell spent his convalescence after the illness which had overtaken him during his visit to Ireland in the Fall of 1859—a convalescence, unhappily, which was, as it proved, but the prelude to a relapse in Scotland a few weeks later which terminated fatally.

WHILE THE nations are assembled in council at Genoa, seeking, if they may, a way to world-peace, the Superior General of the Sacramentine Fathers in Italy, Don Forino, is taking active measures to educate the nations to thoughts of peace and to set in motion the machinery of prayer to the same end. He has, in short, with the approval of the Holy See, established an association the object of which is the propagation of international peace by means of spiritual agencies.

THE NEW association is known as the *Laus Perennis Pro Pace*, and one of the aims of the promoters is to erect a vast temple in which perpetual prayer will be offered for the peace of the world. This end is pursued by an ingenious device, which is published in the programme of the association. A clock dial is divided into twenty-four sections, in each section appearing an initial letter. Members throughout the world engage to pray for world-peace during the time that their initial appears on the dial, so that, apart from the actual devotions, which will go in in perpetuity in the church projected, it is hoped to have a body of associates in every part of the world who at every hour of the day are praying for the same intention.

APART FROM these purely devotional engagements the members of the association pledge themselves to use all their influence towards the elimination of domestic, social and political discord, and to propagate every right cause in a spirit of charity and mutual forbearance. The late Pope, we are told, enthusiastically endorsed the project, which fact of itself commends it to universal sympathy. If, however, we are to gauge the prospects of peace by the trend of current events, the nations seem yet a long way from the dispositions necessary to make it a reality.

AS AN aftermath to the Dante celebration at Ravenna the Grand Orient, the chief Masonic organization in Italy, head centre of all anticlerical propaganda, essayed to claim the great Florentine poet as one of the brethren, and even published a pamphlet, bracketing Dante with the unsavory Giordano Bruno as rebels against Church authority. One claim made in this pamphlet was that the Divine Comedy had been at a date given placed on the Index, but unfortunately for the credibility of the claim the Sacred Congregation of the Index was not in existence until long after that date, consequently the Index itself was non-existent. As matter of fact Dante's poem was not then or at any subsequent period so treated, and as all the world knows, it has ever been regarded as it is to-day as in entire harmony with Catholic theology, and the highest expression in poetry of the Christian ideal.

CARDINAL NEWMAN'S VISION OF IRELAND

"I look for a city less inland than that old sanctuary (Oxford), and a country closer upon the highway of the seas. I look towards a land both old and young; old in its Christianity, young in the promise of its future; a nation, which received grace before the Saxon came to Britain, and which has never quenched it; a Church, which comprehends in its history the rise and fall of Canterbury and York which Augustine and Paulinus found and Pole and Fisher left behind them. I contemplate a people which has had a long night, and will have an inevitable day. I am turning my eyes towards a hundred years to come, and I dimly see the island I am gazing on, become the road of passage and union between two hemispheres, and the centre of the world. I see its inhabitants rival Belgium in population, France in vigor, and Spain in enthusiasm; and I see England taught by advancing years to exercise in its behalf that good sense which is her characteristic towards everyone else. The capital of that prosperous and hopeful land is situated in a beautiful bay and near a romantic region; and in it I see a flourishing University, which for a while had to struggle with fortune, but which, when our first founders

and servants were dead and gone, had successes far exceeding their anxieties. Thither, as to a sacred soil, the home of their fathers, and the fountain-head of their Christianity, students are flocking from East, West and South, from America and Australia and India, from Egypt and Asia Minor, with an ease and rapidity of locomotion not yet discovered, and last, though not least, from England,—all speaking one tongue, all owning one faith, all eager for one large true wisdom; and thence, when their stay is over, going back again to carry over to all the earth 'peace and goodwill.'"

NO NON-MAN ANCESTRY

JESUIT COUNTERS DARWIN DOCTRINE WITH SCIENTIFIC DATA

Francis P. LeBuffle, S. J., Regent and Professor of Jurisprudence, Fordham University School of Law

In an address delivered at the annual meeting of the American Bar Association, the Hon. James M. Beck, with rare insight and ability, diagnosed the present-day attitude thus: "In all former ages all that was in the past was presumptively true, and the burden was upon him who sought to change it. Today the human mind apparently regards the lessons of the past as presumptively false, and the burden is upon him who seeks to invoke them" (Reports of the American Bar Association, Vol. 46, 1921, p. 172.)

As the present writer is one of many thousands who still hold absolutely to the non-evolution of man, he has been more than amused, though not one whit surprised, to hear such hackneyed phrases, viz., that one who refuses to hold the evolution of man is "hopelessly brainless" (New York American), has a mind "armored and wrinkled in the old, old way" (New York Times), that to debate the essential soundness of the theory of evolution "is as preposterous as debating whether or not the earth is round" (New York Evening World).

Yet in face of all this mud throwing we make the categorical assertion that there is not a single scientific fact which proves that man has evolved from any preceding animal whatsoever, and we further assert that from a purely scientific viewpoint the evolution of man is one of the ranking hoaxes of all times. The "tyranny of names" is terrible, and everywhere we hear it said: "Why, everybody holds it." Well, everybody held once that the earth was flat and that the sun went around it. Does it follow that they were right? And isn't it a good thing to have a mind "armored and wrinkled in the old, old way" of demanding a scientific proof for a statement of physical fact? And isn't it an honor to be "hopelessly brainless," if to be "brainful" means to jettison all science and logic?

TWO POINTS TO START WITH

Before entering upon the matter of this paper the writer would make two points perfectly clear. The first one is that he intends to treat the matter in hand from a purely scientific point of view. Though a Catholic and a priest of the Jesuit Order, he will make no single mention of God, of religion, of morality, of the Bible, of Christianity, of Catholicity, though much might be said concerning the bearing of evolution on these great subjects. He mentions this because it is so often ignorantly objected, "Oh, you hold that because you are a Catholic." One might just as well say, "You hold two and two make four because you are a Catholic."

This position, moreover, is necessary because the evolutionists most frequently deny God, as traditionally and rationally understood, and one cannot meet them on common ground except in the realms of scientific, physical facts. Secondly, the writer for many reasons narrows the discussion, or rather accepts the discussion already narrowed, to the evolution of man and man only. Whether a mollusk ever evolved into a vertebrate is wholly beyond the purview of this paper. The question at issue is this: Has man evolved from some non-man ancestor or was he always man from the beginning? The categorical answer of real science is absolute, in the words of the great Branco at the Fifth International Congress of Zoologists, Aug. 16, 1901: "On the subject of the ancestors of man, palaeontology tells us nothing—I know no ancestors of man." In like sense Virchow, renowned pathologist and anthropologist of his day and founder of cellular pathology, said at the Wiesbaden Congress of Naturalists: "Every positive advance which we have made in the study of prehistoric anthropology has removed us further than before from any proof of evolution to be found there. Man has not descended from the ape, nor has any ape-man existed."

Remember, of course, that Branco and Virchow were outstanding specialists. Let us then come immediately to our question and we shall proceed by taking up the major arguments advanced by the evolutionists. The first argument advanced is that of resemblance and may thus be stated: "Man and monkey are so alike that they must have come from the same stock," or "Similarly argues oneness of original parentage." Homology or corres-

pondence in internal structure and functional properties of organs is accepted and asserted as explicit proof of common descent. This is the fundamental, but assumed, principle that started all the discussion. But in the name of all logic and sound reasoning, even granting for the sake of argument that such resemblance exists, does it prove anything?

All that resemblance can evidence is resemblance. Let us take an example from external resemblance. Jack and Jim are perfect doubles. Are they necessarily of one parentage, i. e., twins? Or is it not adequately possible that Jack could have been born in Nome on Jan. 1, 1900, at 4 a. m., and Jim in Cape Town on the same day and at the same hour? Mere resemblance proves nothing. Resemblance may, indeed, create an initial presumption, for instance, that Jack and Jim are twins, it may create an initial presumption that man and animals are related, but it proves nothing. This initial presumption must be proved by facts extraneous to resemblance as such. As Pesch (Die grosse Weltreise II, p. 282) well says: "It must be observed, however, that it does not follow that, because plants and animals exist in certain graded order, less perfect and more perfect, therefore one has evolved from the other. It is the fallacy of 'Post hoc, ergo propter hoc.' (You bought a brown fedora yesterday, and I bought one today, therefore I bought it because you bought it and derived it from the same source.)"

RESEMBLANCE EVIDENCES ONLY RESEMBLANCE

Yet this is what we continually hear—resemblance, resemblance, resemblance. Once and for all, granted all the resemblance wanted, what then? Resemblance evidences only resemblance. It proves nothing else by any known rules of right thinking. No one can deny that man has a body in many ways like the animal body. Certainly we are like animals and have like organs. If we and the animals have blood which is to be oxygenated, then we and the animals need an organ for this oxygenation—i. e., lungs. If we and the animals have a tissue system which is to be rejuvenated and repaired by a continually flowing blood stream, then we and the animals need an organ for pumping—i. e., a heart. If we and the animals suffer from catabolism, then we and the animals need similar organs of digestion, whereby food is ingested, digested and assimilated into the delivery blood stream to bring about repair—i. e., anabolism. But, as we shall see, this resemblance is shot through and through with essential dissimilarities, so that man and animal are physiologically and morphologically not univocal but analogous.

But is there such resemblance?

First of all is there resemblance in gross outlines? Yes, if you take just one fast glance and cast no lingering look behind. But if you look hard, and scientists really ought to look hard, is there such likeness? As St. George Mivart pointed out in a book published exactly forty-eight years ago ("Man and Ape"), there is no species of ape that is really similar to man, but the orangutan is like him in one point, and the chimpanzee in another and the gorilla in another and so on, with alarming variations. (On Pages 102 and ff. he lists the agreements and variations and says finally on Page 103: "But however near to apes a may be the body of man, whatever the kind or number of resemblances between them, it should always be borne in mind that it is to no one kind of ape that man has any special or exclusive affinities—that the resemblances between him and the lower forms are shared in not very unequal proportions by different species," and, because of this, he says on Page 172: "It is manifest that man, apes and the half-apes cannot be arranged in a single ascending series of which man is the term and culmination." Science, real science, says the same today.

So conscious, indeed, are up-to-date evolutionists of these variations that they have quite despaired of ever linking up man and monkey immediately and so have evolved from their inner consciousness a pre-simian, pre-anthropoid stock—i. e., a pre-monkey, pre-man stock—which stock was differentiated into the small monkey stock, the anthropoid ape stock and the human stock, which stock Osborne bases on "a hypothetical ancestor of this entire anthropoid group, founded on a jaw discovered in Egypt" (Amer. Museum of Natural History, Guide Leaflet No. 52, p. 5, and Men of the Old Stone Age, pp. 49 and 54.) And you ought to go at once to the Museum and see in case No. 1 this tiny jaw on which so great a fabric is raised. "The mountains are in labor and there is brought forth a laughable mouse."

PROOFS VARIOUS AND VARYING

But was there ever such a pre-monkey, pre-man stock? Evolutionists, of course, say that there was and their proofs are various and varying and we shall rapidly sketch a few.

In replying to Bryan, Osborne speaking of the paleontological remains, said: "He? i. e., Darwin, could not have even dreamed of such a flood of proof and evidence." Has Mr. Osborne forgotten his other statement concerning his own prize exhibit, for the upkeep of which the people of New York are paying

heir hard earned taxes. "Five cases in the centre of the hall are devoted to the story of man, and that it can be compressed into so small a space is an indication of the scarcity of his remains for here are displayed reproductions of all of the notable specimens that have been discovered" (Leaflet No. 52, p. 3.) Really, Mr. Osborn, how did "a scarcity of his remains" grow into a "flood?" Haven't you broken the speed-laws of even saltatory evolution here?

But what is this "flood?" Just four or five pieces of skulls. The Trinil ape-man, which is a hodge-podge of bones belonging to no one creature ("the first of the conundrums of history," Osborn), the "Heidelberg man," i. e., to say "jaw" (but of course Haeckel taught the left-handed, right-handed use of a part for a whole, the Pittdown skull in fragments, and utterly discredited by scientific methods, and last but not least, the Neanderthal man, i. e., a skull-pan (for that part of the dear old fossil is limelighted always) over whose departed self Osborn & Co. go into raptures, and one H. G. Wells has repeatedly grown sentimental. Four, i. e., one, two, three, four pieces of bone, constitute a "flood." The writer is not ignorant of course, of the dozens of skeletons which are grouped about these pivotal skulls by evolutionists. First of all, they can all be placed comfortably in the back of a small Ford delivery wagon; secondly, their worth is pivoted on the notorious aforementioned skulls, and, thirdly, even Mr. Osborn admits they might be rightly called a "scarcity," and "scarcity" is not "flood."

And what is the worth of these remains? Zero, as far as evolution is concerned. The Trinil ape-man Pithecanthropus is a pure figment, for, as Virchow said, the head of that of an ape, the femur, found fifty feet away, is that of a man, and neither of the two teeth belongs to that skull. The Heidelberg man, "one-half of original jawbone and 99% restoration," has been practically duplicated by an Eskimo jaw and is merely an abnormal maxillary bone. The Pittdown skull is the joke of paleontologists because of all the circumstances of its finding, and the Neanderthal skull has provoked from competent authorities a dozen or more opinions concerning itself. Here are a few: The skull belonged to a human idiot (Blake, Vogt, Hoelder, Zittel); to an old "Celt"; to an old Hollander; to an old Frieslander; and last, but not least to a Mongolian Cossack of the year 1814!

It was of these remains that Huxley said: "In no sense can the Neanderthal bones be regarded as the remains of a human being intermediate between men and apes." Dwight of Harvard says, "The Neanderthal man is not a specimen of a race arrested in its upward climb, but rather of a race thrown down from a higher position." Yet as you walk into the Hall of the Age of Man Mr. Osborn with a gesture of finality waves his hand at Case 1 and Case 2, and Case 3, and at the walls whereon his faithful understudy has painted moving scenes of sub-man life and tells you triumphantly to see how all these exhibits "form a progressive series."

Of course they do. How could they not? Hasn't the faithful McGregor used a deal of pains and care to build up the properly angled jaw on Mr. Trinil Apeman and to add a properly sloped and cramped cranium to poor Heidelberg's jaw and to pitch a nonexistent face on the Neanderthal skull pan so that it will have a lesser protrusion of chin than its predecessors have? Hasn't the valiant Knight curved each non-existent knee as the evolutionists said it should be curved and sloped, each nonexistent femur and thigh as the evolutionists said the femur and thigh should be sloped? Of course they "progress." You schematized and made them progress. But didn't Haeckel cut off a monkey's tail to have a missing link. Think of paying taxes for the upkeep of a building wherein are depicted such phantasmagoria!

SHAFT AT CONKIN But leaving gross anatomy and delving into more particulars is there resemblance here? Conklin said in The Times: "All the evidences of evolution drawn from morphology, physiology, embryology, paleontology, homology, heredity, environment, &c., speak for the evolution of man as much as for any other organism." First did he read Bateson for Jan. 20, 1922, wherein Bateson's paper may be found in which he absolutely denies before the American Association for the Advancement of Science in Toronto Dec. 28, 1921, that morphology or genetics taught any such thing? Osborn's answer in The Times, Page 2, Column 1, to Bateson's paper that "Bateson is living the life of a scientific specialist, out of the main current of biological discovery" is naive.

Secondly, does he know, to select a few, the following differences between man and animals, including the monkey? (1) That the main tasting apparatus in animals and monkeys is on the sides of the tongue and laminated, while in man it is on the top and circumsvaluated; (2) That the pelvic bones of the animal and monkey are flatter and more elongated, so that it is unnatural for an animal or monkey to walk upright, since the intestines lack support, whereas in man the

pelvic bones are shorter and more inclined together at the lower extremities, precisely as necessary for an erect position; (3) That physiology does teach us a vital difference between man and monkey. Monkeys live on cellulose, digesting it and nourishing themselves thereby. Man cannot live on cellulose. This argues a radical difference in the digestive apparatus of man and monkey; (4) That genetics teach us that the female anthropoid monkey is fertile once during the year, i. e., in the summer, whereas the human female continually produces ova; (5) That the monkey has one set of ribs more than man.

Ranke (Der Mensch, 2 ed. Vol. I, p. 487) says on comparing the skeletons of man and of the anthropoid ape: "We may place side by side and compare one bone after the other, and we shall find that everywhere the same general form and arrangement prevail. But in particular there is no bone, be it ever so small, nay, not even the smallest particle of bone, in which the general agreement in structure and function would pass over into real identity. By its characteristic form we are able to tell each single bone of man from the respective bone of any anthropoid ape or mammal." And Virchow said: "The differences between man and monkey are so wide that almost any fragment is sufficient to diagnose them." (Report of the Smithsonian Institution, 1889, p. 566.) Not much resemblance there!

Another argument advanced is that of cranial development. This argument states that "the cubical capacity of the skull is an index or norm of intellectual development and mind capacity. What is the scientific worth of this assumption? The scientific worth is (1) zero, or (2) if accepted, proves a boomerang for the evolutionists. (1) Its worth is zero. Why? Because the skull with the highest cubical capacity yet found is that of a savage of New Britain, with 2,010 cubic centimeters, 45 cubic centimeters greater than Bismarck's, 507 cubic centimeters greater than the normal male skull of Central Europe, and 715 cubic centimeters greater than the normal female skull of the same territory! (In passing, a note of warning to the ladies! Since the normal female skull capacity is roughly 200 cubic centimeters less than the normal male skull capacity, a woman who holds to the principle of evolution should refrain from advocating sex equality, equal rights, female suffrage, &c., for women, according to this principle, in an admittedly lower stage of evolution than her superior—man! (2) It is a boomerang, because the so-called "missing links" had cranial capacities in excess of modern men, as have many savages in comparison with civilized man. Osborn himself gives 1,408 cubic centimeters for Neanderthal and 1,550-1,880 cubic centimeters for Cro-Magnon, whereas women of Bavaria now have about 1,800 cubic centimeters, and English, Irish and French women have been found with only 1,050-1,090 cubic centimeters.

SUPRA-ORBITAL RIDGES Another argument advanced at times is that of the supra-orbital ridges. "Prominence of the ridges over the eyes is an indication of nearness to the apes." Is that so? Then our friends, the evolutionists, including Messrs. Osborn and Conklin, are nearer the apes than the negroes of South Africa. Why? Well, because, according to real, not imaginary, anthropology it is an interesting fact that the negroes of South Africa have less of a supra-orbital ridge than the men of the white races. Professor Arthur Keith says ("The Human Body," pp. 177 and ff.): "In the typical African negro the forehead, as a rule, is high and the supra-orbital ridges are distinctly less prominent than in the European. The supra-orbital ridges of the Chinaman are less developed than in the European."

Occasionally we hear of tailed men. Of such Ranke says: "In our own day observations have furnished us with an invulnerable argument that no race of men with tails exists on this earth." If any such are found, the so-called "tail" is found to be merely a genuine deformity, viz., a tumor or a reversed coccyx, &c. The evolutionists, however, have discreetly dropped this argument, for every man knows that the anthropoid ape has not a tail. We mention it, however, as we hear it offered as a popular objection at times. Even though men did have tails, that would prove nothing, for it would again be just a point of resemblance and so would be in no wise at all a proof of common ancestry.

An argument formerly more in vogue than now, though frequently presented by "the man in the street," is that of rudimentary organs. It has frequently been asserted that so-called rudimentary organs in man are a proof of evolution. The rudimentary organs most featured were the pineal, the pituitary and the thyroid glands and the vermiform appendix. The main reason for calling them rudimentary or vestigial organs was that no adequate reason had or has been found for their presence. But first, is it a sufficiently good reason that because we do not know why they are within us, therefore, they have no present reason for being there?

Would it not be just as reasonable for a Hot ent to hold that there was no reason for the electric light system on our railroads, because he

saw no reason? Would not sheer common, not to mention scientific, sense urge us to recall Tennyson's line: "Our thin minds that creep from thought to thought," and then admit our ignorance?

Secondly, as we begin to push back the borders of our ignorance light breaks in upon us. Professor Arthur Keith, in his address as President of the Anthropological Section of the British Association, meeting at Bournemouth (Smithsonian Report for 1919, p. 448), said: "We have hitherto regarded the pineal gland, little bigger than a wheat grain and buried deeply in the brain, as a mere useless vestige of a median or parietal eye, derived from some distant human ancestor in whom that eye was functional, but on the clinical and experimental evidence now rapidly accumulating we must assign to it a place in the machinery which controls the growth of the body." Yet if one had dared a few years back to contradict the "effete side-eye" theory and had urged a purposeful presence of the pineal, one would have been called a medievalist, an obscurantist, hopelessly brainless, &c., &c. of the thyroid gland, whose removal entails myxoedema, Huxley said: "The recent discovery of the important part played by the thyroid gland should be a warning to all speculators about useless organs."

"BLOOD RELATIONS" Argument advanced quite often is that we are "blood relations" to the apes because our blood is similar to theirs. Friedenthal, who discovered this blood resemblance, himself said that he never meant anything more than a blood resemblance in the chemico-physical sense. Again resemblance! What of it? As Rothschild and Berthelot have both shown that the milk of asses is nearest the milk of human females, we might just as logically claim milk relationship with asses.

A final point and we have come to the end of our allotted space. It is the famous law of biogenetics, popularized and lying proved by Haeckel. Haeckel took a picture of an embryo turtle, made three reproductions and labeled them "fish," "turtle" and "bird." But despite Haeckel's falsification, is this law true? Not according to real scientists. Carl Vogt said: "It has been laid down as a fundamental law of biogenetics that ontogeny (the development of the individual) and phylogeny (that of the race) must exactly correspond. * * * This law, which I long held as well founded, is absolutely and radically false. Again, Zittel has said: "If paleontology be consulted, it must be recognized that this hypothesis has not been confirmed in any way."

Yet Mr. Conklin has the audacity to trot out once milkie gill slits" the human embryo! Is he really ignorant that all this nonsense was long, long ago shattered by Oskar Hertwig and other embryologists? Supposing, again, there was a real gill? Resemblance, yes. Atavistic reversion to a fish! Though not universal in occurrence, shall we say that the Siamese twins were a reversion to an atavistic condition wherein men existed tandem, or that six-fingered or six-toed, or that a darling hoary progenitor of lice construction, or that cases of phocomelia (i. e., a condition wherein the limbs of a human being are markedly similar to the flappers of a seal) evidence a seal ancestor? The rareness of occurrence would prove the remoteness of the ancestor, would it not?

In The Times of March 13 the Rev. H. E. Fosdick writes: "The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution." He is but following "the wild and whirling words" of Osborn, Conklin & Co. (c. f. N. Y. Times, March 5, Special Features Section, p. 2, col. 1, p. 14, col. 1, and passim in the works of these and other gentlemen). Did he or they ever read the words of Professor Fleischman, zoologist, of Erlangen: "Instead of scientists having been able from year to year to produce an increasing abundance of proof for the correctness of the doctrine of descent, the lack of proof and impossibility of procuring evidence is notorious?" Or these of Professor Steinmann: "In the light of recent research, fossil discoveries have frequently appeared less intelligible and more ambiguous than before, and in those cases in which an attempt has been made to bring the descent system into an agreement with the actual facts the incongruity between the two has become obvious?"

When these gentlemen, like all true evolutionists, raise their fanatical but no scientist disputes the fact of evolution, and is really puzzled to know whether they are ignorant of the matters wherein they claim to be specialist, or are deliberately asserting what they know to be false. The dilemma seems complete.

OSBORN AGAIN UNDER ATTACK The apogee of illogicality was reached by Osborn when he said in The Times (p. 2, col. 5): "It would not be true to say that evolution of man rests upon evidence as complete as that of the horse." That is pre-eminently true, and therefore Osborn saw off, very limb on which he is seated. The horse-evolution at best, according to many specialists, "is scarcely more than a very moderately

supported hypothesis." Of the horse's ancestors (and few agree on them), (1) the proved ones are all real horses; (2) many have never been seen but are postulated; and (3) the non-horse ancestors really existent in the past have not been proved to be related to the horse at all. Yet man's evolution is less authenticated than the horse's. Then, why assert man's evolution as an indisputable fact? For the sake of his own cause Osborn should have omitted that sentence. He deceives none but the ignorant.

To resume and to conclude: Man knows no non-man ancestor, and it is high time that all this twaddle about "cave-man stuff," "atavistic reversions," "animal heritage," etc., etc., should stop. To teach the evolution of man as a fact or as a scientific hypothesis is as rank nonsense as it is to teach two and two make five. The great biologist, Eric Wassman, S. J., said: "It is not a criminal sporting with the truth, out of remains so incomplete and admitting so many explanations * * * to construct an 'evident proof' for the animal descent of man, and all this with the purpose of deceiving a wider public."

No wonder Kentucky has become excited. The present writer, of course, holds it would be unques-tionably prudent for Kentucky or any other State to make such a law, for he has ever before his mind the saying he once found attributed to Ruskin: "Darwinism has a mortal fascination for all vainly curious and idly speculative persons, and has collected in the train of him every impudent imbecility in Europe, like a dim comet wagging its useless tail of phosphoreous nothingness across the steadfast stars."

SOCIAL UNIVERSITY IN SPAIN

KING ALFONSO JOINS WITH BISHOPS IN PROMOTING GREAT PROJECT

By Rev. Manuel Grana In a joint pastoral letter signed by every prelate in Spain, the Spanish Hierarchy has initiated a great social campaign which has been welcomed with enthusiasm by the great mass of Spanish Catholics. The plan to organize the Catholic forces to undertake a far-reaching social and cultural work, including the establishment of a "Social University." King Alfonso of Spain has shown the keenest interest in the plans of the Hierarchy and, as he desired his name to be associated with those of the prelates, it appears on the Pastoral Letter. The preliminary work of organization has begun, central offices having been opened in Madrid. The next step will be to form diocesan boards which, in turn, will carry into every parish the impulse given by the Hierarchy.

TO HAVE SCHOOL OF JOURNALISM

El Debate has been selected by the bishops as the most important Catholic paper in Spain and has been put in charge of the publicity for the nation-wide campaign. Some months ago this daily sent several representatives to the United States to study American methods of administration and propaganda, and in particular schools of journalism, since one of the principal departments of the new University is to be that in which young men can study all subjects bearing on the editorship, administration and technical inspection of newspapers, periodicals, reviews and publications of every kind.

POLITICAL AND ADMINISTRATIVE SCIENCE

The "Social University" contemplated by the Hierarchy is intended to give practical training to young men in political science, administrative and social science, and to fit them for the holding of public offices, for journalism, and propaganda, and also, in other sections, modern and traditional studies; the multiplication of Catholic primary and professional schools; the harmonious and well-directed systematization of social propaganda, both by speech and writing for the purpose of opposing a barrier to the diffusion of syndicalism and revolutionary ideas; the establishment, in cooperation with the State, of old-age pensions for the parish clergy; the collecting of a sum sufficient to support and promote labor unions and agricultural unions, and to protect existing diocesan work.

The plan of the Spanish bishops is a vast one and the Social University is a very important part of it. This university will have two faculties, one for political, the other for administrative science, and two schools, a school of journalism and a school for social propagandists. There will also be a section for modern studies and one for traditional studies and special courses for the training of labor propagandists and women propagandists.

TRAINING FOR PUBLIC OFFICE

In the two faculties young men will be trained for public office and politics in general, as well as for the consular and diplomatic service and public office of an international character. They will also be trained for higher posts in the administration of the government, for provincial and municipal offices, for administration of syndicates, federations, mutualities, cooperatives and social work in general and for the direction of banks and in-

dustrial and commercial institutions.

In the School of Social Propaganda young men may acquire a knowledge of philosophy, law and religion and the technicalities of propaganda and social organization. The department of modern studies will include a study of the position of Catholicism in the world since the Great War, the international situation of the Holy See, missions, the political constitution of modern nations, and the political parties and men of these nations, their great social organizations and international public life.

The doors of the Catholic University of Madrid will be open to all Spanish-speaking students. A study will be made of the civilizing work of Spain on the American continent and the history of the Latin-American nations. The most eminent men of those nations will be invited to give courses or lectures in the University, and university extension travel will be organized to the ancient colonies of Spain in America.

LEGAL POSITION OF WOMEN

The Catholic University will devote special attention to the study of the present legal position of women and will point out opportune reforms in the present laws which they affect. A study will be made of the present social and economic situation of the Spanish woman and special attention will be paid to the training of women as propagandists and for public life in general.

The University will also offer courses for working men in order that they may increase their general culture and fit themselves for propaganda work and citizenship.

A library will be founded in connection with the University, not for the students alone, but for the other higher educational centers of Madrid and, with certain restrictions, for the public in general. Near the University will be the "House of the Students" with study and lecture halls, recreation rooms, restaurant and dormitories.

The professors will be specially selected men. In the departments of philosophy, theology, and ecclesiastical science they will be priests, and in the other departments they will be official professors of recognized ability, experts in social action, journalism, industry, banking, etc., both Spanish and foreign. The University will encourage scholarship exchange with foreign countries as well as exchange professorships.

"We believe," says the Pastoral, "that the time has come to do something important and definite. Since there are happily apparent in our beloved Spain symptoms of religious, social and civic regeneration, it is necessary to take advantage of the moment in which the nation, rendered wiser by the sad happenings which we all recall, has searched its conscience, examined its errors and formulated the proposal to reform."

PRESS PRAISES PROJECT

The Catholic press has, of course, published the historic document with numerous comments and promises of decisive and fervent cooperation, but it is worthy of more than passing note that the other press has also received the appeal of the prelates to the Spanish people with great praise. It is sufficient to mention, among other papers of extreme radical tendencies, such papers as El Heraldo, El Liberal, and El Imparcial, which not only published the pastoral—a rare thing in papers of this kind—but commented upon it in enthusiastic terms, qualifying it as an admirable work, a "vast project" of "high aims" which will inaugurate a "campaign of regeneration."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

A WESTERN MISSIONARY'S NOTES

There is, it is true, a proverb which tells us that "Absence makes the heart grow fonder." There is also another proverb, seemingly contradictory, which shall be the text of my discourse this week because, in the experience of the missionary, it is the one which, in real life, proves but too sadly true. When we leave civilization our friends are sincerely sympathetic. They forget our faults, and magnify our virtues. They say the nicest things about us, promise to write to us—well, nearly every day—and apparently forget us as soon as we have taken the train!

There are, of course, exceptions to the rule, but, on the whole, our mail delivery tells its sad tale of forgetfulness. We go down to the post office with joyful expectations, and we come back, more often than not with our newspapers—and "No Letters."

Father Louis said to me the other day: "There is something that you might write about in the Register, when you have finished writing about me, and that is our intellectual isolation. Tell those good priests and people down East what it means to be 'cut off,' by distance and poverty, from all those nice new books and magazines which keep one in touch with the life of the Church."

I know that the good man spoke feelingly. Paradoxically he is a book worm. After many wanderings on weary trails he loves to come back to the shack, and let the stove burn down while he drifts into his modest library, or peruses a Catholic paper before putting it away for re-distribution. Yet neither he nor I nor any of the missionaries from here to the North Pole and back can afford to spend much on books. How wonderful it would be if some of our prosperous confreres would occasionally put paper and string around a good book or magazine, and give us the pleasant surprise of a parcel in the mail!

II

I have just come back from the chapel (at Jasper) where I have been arranging the "altar" (save the mark) for the Lenten season. To the original background of red bunting I added two wings of purple crepe paper, and that, as the ladies say when they put their feet down, was that. The next thing was to rebasing the Stations of the Cross which had to be removed last year, when our chapel was let to the Public School Board and everything that savored of "Popery" had to be relegated to the sacristy. On Ash Wednesday I hope we shall have the Stations of the Cross, and keep our pictures where they belong.

There was not much, else to be done. After all one cannot make bricks without straw, and there is not much to do or undo in our tiny meeting place. I looked at the altar—it is really a chest of drawers—with its odd candlesticks, and its tawdry attempts at decorations; and I thought to myself how nice it would be if we only had some of the discarded treasures that are littering up the sacristy cupboards of so many parishes elsewhere!

Meanwhile we haven't got a statue of any kind, nor are we likely to have any unless some of our Eastern benefactors come to our aid. Our ladies are working hard for a bazaar which will enable us to build a church in this place, which in the summer season is getting to be as well known as its southern counterpart at Banff. Thanks to Extension we have at least vestments and a decent place to say Mass—and that is more than we have either at Brule or Lucerne, where we have to carry everything we want to the dance-hall or in school-house as the case may be.

Some time ago the head of a good Irish Catholic family from the States showed me, with pardonable pride, the picture of the memorial chapel which he had erected to the memory of his wife instead of spending an equal amount of money upon a mass of marble for a cemetery monument. Would to goodness some of our pious mourners might economize on costly "caskets," expensive flowers, and extravagant monuments, in favour of the many missionary projects which are without the deceptions of worship!

III

Well there is one thing about it and that is—tomorrow is mail day! Before boarding the train for Lucerne I shall have time to run over to the post office wicket, and try my luck. There is no doubt that "Hope springs eternal in the human breast." Each mail-day brings with it the joyful possibility of encouragement. The little consignments of business letters (and bills!) maybe varied by some unexpected remembrance or generosity that will help us on our weary way. Then we shall steam up to Lucerne in good humour, and make the rounds of those who are, or should be, and could be if they only would be, or parishioners.

In any case we shall get our Register with its weekly record of generosity to our Western Missions, and we shall realize as its readers must realize, that there are many who are worse off and more out of sight and mind than we are. After all we can get into Edmonton when we are more dis-couraged and "fed up" (in the classic sense) than usual. Our lot is not to be compared with that of the first-class heroes and heroines—the Oblate Fathers and the Grey Nuns, whose isolation posts are dotted out on the mission map from here to the North Pole. Had they a chronicle in English as they have, since the advent of Father Duchaussois, in French, the records which I have written would fade into insignificance. All that I can hope to demonstrate is, that if our isolation is tiresome, then theirs must be well nigh unbearable. Try, dear readers, to break its monotony with the letters, and parcels, and packing cases, for which "Extension" asks you.

IVOR HAEEL

Wanted two chapels immediately, one for Brule, \$500, plus \$75 for

altar, and one for Lucerne at the same figure. We take the liberty of saying that the Women's Auxiliary of Extension shall be delighted to supply the vestments, etc.—Editor of C. R.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 47 Bond St., Toronto.

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THE MASS

IS THIS YOUR PICTURE?

The priest enters the sanctuary and begins Mass: some people are only leaving their homes. The Collects, the special prayer for the congregation: They reach the church steps. The Gospel: They manage to find places, and then they draw a serpentine line with their thumbs from forehead to breast. The sermon: Their minds are very busy applying its lesson to their neighbors. The Offertory: Seated, they get a chance to look around and take in the sights. They note what "so and so" is wearing. The Elevation: They are taking great care of their clothes. This done they bow their heads and stare blankly at the floor or pew ahead. The Communion: They watch those who receive. The "Ite Missa Est": "Take your leave, the Mass is over!" They take the priest at his word. They prepare to leave, so after blessing they make something like a genuflection in the direction of the altar and are not long in finding the door. The Last Gospel and Prayers after Mass: They are not far from home—and yet the Holy Sacrifice of the Mass is the unbloody renewal of the redeeming sacrifice of Calvary. No other work can be performed by the Faithful so holy and divine, as devout assistance at this tremendous mystery. And devout assistance chiefly means the behaviour we expect of visitors to our own homes.—Introibo.

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BY REV. WILLIAM DESMOY, D. D.

SECOND SUNDAY AFTER EASTER

THE GOOD SHEPHERD

"I am the good shepherd." (John x. 11.) Our Lord and Saviour Jesus Christ designates Himself by the term of "shepherd," adding to it the qualifying word "good." We know the life of the shepherd. He clothes himself in the coarsest of attire. His food is very often of the poorest and the most common. Nay, he sometimes passes long hours without any food save a few pieces of bread. He, however, loves his flock. His work seems to be fascinating, for, notwithstanding all the difficulties attached to it, the shepherd performs it faithfully. He is out in the forest or on the plain even during the most inclement weather. Be it summer, with the searching rays of the sun beating down upon the earth; be it winter, with its cold blizzards—he is ever with his sheep. He watches them as they travel over hill and dale in their search for food. Never do their wanderings tire him nor exhaust his patience. He loves his flock and, as we know, where there is love there is no work too difficult. What more beautiful figure could Our Lord have chosen in order clearly to demonstrate His love for us, His sufferings undergone for us, His anxiety for our safety, and His great care exercised in our behalf? That He loves us is evident. Through His grace alone, have we not been enrolled among the members of His flock? Because of His love for us, have we not been able to receive His body and blood to nourish and strengthen our spiritual life? Because of His love for us, have we not at our disposal the sacred tribunal wherein we can have our sins washed away? Because of His love for us, have we not men chosen by Him to administer to us in our spiritual needs? What has He left undone in order to show His love for us? Nothing, indeed! All He requires of us is a faithful correspondence with His grace. We are not dumb animals, like the sheep over which the earthly shepherd watches; but we are rational beings, gifted with a free will by which we should govern our acts. He commands and invites us, thereby regulating and aiding our free will lest we abuse it. He supplies us with the food wherewith we maintain life. He is more a shepherd than is contained in our conception of that word, for He does not accompany us so much in our search for food, but He dispenses it to us and invites us to come and partake of it. Certainly, no shepherd ever has shown a love for his flock similar to the love that Christ shows for us. And why? Is it that He is enriched by possessing us, as the shepherd is by his flock? Far from it. It is merely His love for us—true love—He wishes us to share in His happiness, to reign in His kingdom. We need not comment upon His sufferings. The holy season set aside by the Church for commemorating His sufferings has just passed; and the memories of these same sufferings, which the Church recalled to you, undoubtedly are still fresh in your minds. We have already mentioned some of the hardships undergone by the shepherd. Can they be compared to those that Christ suffered for us? He that proclaimed by His word that "the good shepherd giveth his life for his sheep." He proved it afterward by His deeds, thereby proving Himself indeed the Good Shepherd. We are aware of His anxiety for us. He proclaimed that He would go, but He would not leave us orphans. He would ascend to our Father and to His Father—but He would send upon us the Holy Ghost, the Spirit of Truth, and abide with us forever. He left His representative to watch over His flock. Did He not say to Peter: "Feed My lambs. Feed My sheep?" His flock remains and increases—and, above all, is well cared for. He impresses upon His shepherd the obligation of inviting and drawing other members into His fold. He knew that outside His flock there would be no unity. He requires one fold, as there is but one shepherd. He who remains outside the fold and even faithfully endeavors to do His will, will work in vain unless He be ignorant of this true fold. Yes, Christ cares for His fold, but His fold alone. There is no other room for all within it. Dear friends, we belong to Christ's flock. "I," He says, "have chosen you!" With so good a Shepherd at our head, what should our sentiments and our actions be? He is not a shepherd that drives us over hill, through forest, across plains and valleys. His word, as you have seen, is not a word of harshness. His commands are not expressed in tones of bitterness and haughtiness. He rather leads us with a gentle hand. "Come, follow Me. My yoke is sweet and My burden light. As I have done

before you, proportionately do you after Me. I will not lead you to the slaughter as I have been led. Your sufferings shall be much lighter. The reward I now possess and enjoy, you who follow Me will enjoy along with Me when the days of your life in the flock of the world will be ended."

Who can resist following the invitations of such a Shepherd? We are already in His fold. It is now our duty to render ourselves good members of His flock. If we neglect to do so, we are indeed ungrateful in the basest degree, and truly deserve the punishment destined for those who abuse their liberty and reject the graces Christ offers them, without any merit on their part.

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDECT XV.

CONFIDENCE IN OUR LADY

We read in the Third Book of Kings that when Adonias sought a favor he went to the mother of Solomon and asked her to intercede for him with her royal son. "Then Bethsabee came to the king to speak to him for Adonias; and the king arose to meet her, and bowed to her, and sat down upon his throne. And the throne was set for the king's mother, and she sat at his right hand. And she said to him: 'I desire one small petition from thee: Do not put me to confusion.' And the king said to her: 'My mother, ask; for I must not turn away thy face.'" Commentators apply this touching passage to our Blessed Lady, the Mother of our Heavenly King, who is seated on her throne in bliss beside Him, continually occupied in asking favors for her devoted children on earth. As in the times of the Old Testament a king's mother was a powerful intercessor, so likewise under the New Law Mary's adopted children know that her intercessory power with her Son in heaven is never invoked in vain. Clients of Mary need not be reminded that she is a generous mother to those who love her, and their confidence in her should be complete.

However, if there are people who seek for motives why confidence should be placed in the motherly care and affection of Mary, they have only to consult the writings of the Fathers and Doctors of the Church and of others who have distinguished themselves in her service. The testimony of those personages may be summed up in a few words. They tell us everywhere that, as we have recourse to our Divine Lord, as our great Advocate of redemption and conciliation with the Eternal Father, so likewise should we have recourse to Mary as our advocate and mediatrix of intercession with her Divine Son. This recourse must be agreeable to our Lord, for loving her with so tender a love He must be pleased with the love we render her in turning to her in this manner. And He must on that account be more inclined to listen to the prayers we offer Him through her than if we were to approach Him by ourselves alone.

Mary's place in heaven is above the angels and all other blessed spirits. If we honor these inhabitants of heaven we should honor still more and confide in her. If the Blessed in heaven, by God's appointment and through their intercession, render signal services to us in the way of our salvation, how much greater must be the service Mary is able to render us, and consequently how much more readily and more confidently should we turn to her who is the Queen of Angels and Sovereign Lady of the Universe.

The endearing names given to Mary in her Litany reveal sufficiently the confidence which her clients should repose in her. "Refuge of Sinners," "Health of the Sick," "Consoler of the Afflicted," "Help of Christians" etc., are titles which have their own stories to tell and which should encourage all who have yet to learn by experience what a loving and powerful intercessor is the Mother of the Heavenly King. Those titles reveal the ways Mary displays her sentiments: A mother consoling her children when they are in affliction; a merciful mother; a mother protecting her own in danger; a mother always and ever watching over all that motherhood can do in love and care and service.

At the marriage feast in Cana, Mary took practical account of the troubles and wants of her friends in mere temporal matters and used her intercessory power with her Divine Son to have them supplied; how much more willingly will she intercede for those appealing to her for help in the more important affairs of the soul. A poor shipwrecked sailor, grasping a plank on the ocean surface, feels hope rising in his bosom when he spies a dim light on the coast and he makes heroic efforts to reach it, for there he is confident of rescue. In like manner, weak, sin-laden souls tossed on the ocean of life and exposed to the storms of passion and adversity, rejoice when Mary the Star of Hope is proposed to them as a guiding light. She is their hope, and she will be their salvation, if they show their confidence in her. These were the sentiments of the saints in her regard, as we gather from their lives and writings.

Saint Bernard, to cite but one instance, tells us to keep our eyes fixed on this Star of Hope. "If the winds of temptation rise, if the rocks of tribulation frown, look to the Star, call upon Mary. If you are tossed about by the waves of pride, ambition, distraction, envy, look to the Star, call upon Mary. If anger or avarice or sins of the flesh threaten your soul, look towards Mary. In danger, in distress, in despondency in perplexity, think of Mary. Let that holy name be ever on your lips and in your heart. If you follow her guidance, you cannot stray; if you pray to her, you will not despair; when she holds your hand, you will not fall; if she protects you, you need not fear; if she leads you, you need not grow weary; if she befriends you, you will be safe."

What stronger motive could we have to urge us to have confidence, in the sweet Mother whom God has given us to guide us gently and surely through life to the port of heaven? But in order to earn her protection, is it too much to ask that we should show ourselves worthy children? If we desire her efficacious intercession, we should make an effort to lead sinless lives, avoiding every occasion that might endanger our souls and practising the virtues which she loved and practised. This is what the saints did and in doing so earned her good will and protection. We should endeavor to imitate the saints, and following their example, cherish in our hearts great hope and confidence in the Mother of God by frequent reminding ourselves of our weaknesses and of the necessity of invoking her assistance. Show our generosity in trying to please her; make little sacrifices daily and practise devotions in her honor in a way which will keep her memory fresh in our minds and hearts; for instance, the constant wearing of the scapular, the daily recitation of the rosary, as members of the League of the Sacred Heart the daily decade, Holy Communion on her feast days, frequent invocation of her name, and last but not least, meditation on her virtues, all salutary practices which will draw her nearer to us.

"Not only does our Blessed Lady watch over our spiritual and material interests," says a recent writer, "but she also obtains for us that habitual light and strength by which we are enabled to travel steadily towards our true home in heaven, guided by that spirit of wisdom and prudence which distinguishes her faithful followers from the foolish children of the world."

E. J. DEVINE, S. J.

A PROTESTANT STORY

Finding in the Bulwark for January, a Protestant organ, the statement that a whole village in Italy had become Protestant in a body, we communicated with our Roman correspondent and have received from him the following account of the affair: "A certain statement appearing in the Bulwark of January should not go by unchallenged. It runs thus: 'A few weeks ago a whole village in Italy turned Protestant in a body and they sacked the priest and sent for a Protestant minister to come and conduct Protestant services for them in the former Catholic Church.'"

Evidently, the paper refers to the following fact, which took place in the autumn in a small village of Piedmont. There vast majority of the population of the small hamlet—so small that one of the most popular dailies of Milan, referring to it, said that very few Italians themselves had ever heard of it—had a dispute with the priest, not—and this should be well borne in mind—over some point of doctrine, but because the priest refused to carry out some little detail connected with the procession and celebration of the patron saint of the village, which detail had been carried out year after year. Those who are familiar with the country districts of Italy well know what devotion there is to the patron saint of the village, and how the people look forward to every detail of the procession, the firework display, etc. A subject of much moment and laughter there was when the stalwart sons of this unknown village addressed themselves to a Protestant pastor, not of the High Church sort, but of Calvinistic tenets, and asked him to come, just because he was in opposition to the priest. The good souls did not know on what doctrinal grounds.

"Well, there would be only one conclusion. The pastor, after a few sermons realized there was 'nothing doing' and the people of the hamlet realized after their hot Italian spirit had calmed down, that with the priest a detail would be omitted, whilst with the minister there would be no procession at all, and the good old saint of their village would be cast away from them. The hamlet now pursues its ordinary normal life without any sign of schism, and the Protestant pastor has gone back to his own. If such are the great captures of Protestantism, the less said the better. An Italian is impulsive, but he soon returns to the realms of reason. Protestantism, and especially that of the lower forms, has no chance of making progress here. It is too prosaic and too narrow-minded for him."—The Universe, (London.)



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CHATS WITH YOUNG MEN

GOD UNDERSTANDS

When you have done the best you could, Why should you grieve at close of day, Though scoffs and jeers and insults rude Assail you on the toilsome way? When you have nobly acted right, With motives pure and honest hands, Though you have failed in peoples sight, What matter?—when God's understandings.

ESTIMATION BY CONTEMPT

We form a sort of estimate of our real worth by the friends we have been able to make. We can form, perhaps, a better estimate by the enemies we have been able to make. It was said of Grover Cleveland by somebody: "We love him for the enemies he has made."

Contempt is apt to tell the truth. Indeed, it exceeds that. For one who is angry with you is likely, as the darky expressed it, to tell "the truth, the whole truth and more than the truth."

When we have found our feet in the struggle and have come to maturity of judgment, we are not greatly disturbed over the evil men say of us, for we come to understand by and by that unless they say something bitter we have not accomplished much.

There is the familiar classic incident of the Greek statesman who inquired of an ignorant man why he was casting his vote in favor of banishing the statesman as an undesirable citizen. The answer was, "I am tired of hearing you called The Just."

Shakespeare, as usual, has expressed this idea most perfectly: "Be thou as chaste as ice and pure as snow, thou shalt not escape calumny."

The best man that ever lived in the common opinion of most people, was put to death as a criminal. Socrates, who did more to perpetuate the glory of Greece than any of its warriors or artists, was poisoned by his fellow citizens like a rat in a hole.

Cheer up, therefore! One way to estimate how much good you have done in the world, as well as the forcefulness of your character is by the amount of contempt you have accumulated. "Never forget," said Nietzsche, "the higher we soar, the smaller do we appear to those who cannot fly."

WET BLANKETS

Some men are habitually unhappy, while others are so only occasionally; the former, at all times and places, wear the some doleful countenance; they cast a chill into the very atmosphere around them, like the chill at noonday when the sun is in eclipse. Their conversation is tinged with melancholy moroseness; and if

have not the effect of making others as wretched as themselves, it at least prevents them from being happy while in their presence. Such men are icebergs floating about in society: cold, isolated, a terror wherever they may come, repulsive and repulsed. They may be seen at the corners of the streets, waylaving their acquaintances as they pass by on business or pleasure, to remind them of the vanity and vexations of the world; the uncertainty of riches; the precariousness of life, and of all those various subjects for sober reflection well-calculated to occupy the thoughts on proper occasions, but which serve but to offend and disgust when thus obtruded upon the attention. But these men never take into consideration the times and occasions when they shall pour forth their woes, but like sinister crows are always boding some dark evil.

Next are they who are subject to occasional fits of depression. With some persons these are periodical: one will be affected by melancholy in the spring, and another in autumn; one is a prey to the blues in one kind of weather, and another in a different kind. Such is the connection between the body and mind that the causes of this species of unhappiness may be traced either to some disorder of the former, which acts upon the latter, as dyspepsia in the stomach is generally followed by a similar affection of the head, or to some peculiar sensibility of the one, by which external objects easily excite or depress the other. Such men are indeed to be pitied, for who can doubt that their unhappiness is a partial hypochondria, over which they have no control—a disease of the mind, more acute while it lasts than the severest bodily pain? Nature may, in some instances, be the author of this kind of depression, but it is oftener produced by education and luxurious living. It is not the farmer and the mechanic who are the subjects of this hypochondria; their happy countenances tell a different tale. It is the student, the reformer, or the voluptuary, who entails upon himself, wife and children the miseries of a broken constitution.

Others, again, are made unhappy by outward circumstances—by misfortunes in business, disappointment of their plans, or the loss of relatives or friends. This species of unhappiness when temporary and under proper restraint, is what all who consider the infirmity of human nature will respect and sympathize with; but when carried to immoderate excess; when it is suffered to embitter the whole after-life of him who experiences it, it becomes un-Christian, improper and injurious. It is improper, because there is no reason why we should forever mourn the loss of relatives, friends or property; the voice of the Church, reason and nature forbid it; it is injurious, because we can not by our grief repair our losses, but we rather diminish the chances of doing so. There is no spectacle more painful than the man who is the victim of unhappiness from every slight misfortune he chances to meet with in life. He literally manufactures troubles for himself—he plants thorns and thistles along his path way through life, and frets out both body and soul by rubbing against them.—Michigan Catholic.

OUR BOYS AND GIRLS

JUST THIS MINUTE

If we're thoughtful, just this minute, In what'er we say and do, If we put a purpose in it, That is honest through and through, We shall gladden life and give it grace to make it all sublime; For though life is long, we live it just a minute at a time. Just this minute we are going Toward the right or toward the wrong. Just this minute we are sowing Seeds of sorrow or of song. Just this minute we are thinking On the ways that lead to God, Or in the idle dreams are sinking To the level of the clod. Yesterday is gone, tomorrow Never comes within our grasp; Just this minute's joy or sorrow, That is all our hands may clasp. Just this minute! Let us take it As a pearl of precious price, And with high endeavoring make it Fit to shine in paradise.

THE CHARM OF GOOD MANNERS

Father Martin J. Scott, S. J., contributes an interesting essay on courtesy and politeness to the Queen's Work, in which he dwells particularly upon the attributes of a true gentleman. He points out that manners do not make the man, since one may observe all the rules of etiquette and nevertheless be a scoundrel at heart; but while politeness does not make a gentleman, one cannot be a gentleman without politeness. Good manners, Father Scott rightly says, are intimately associated with religion, since they involve kindness, charity and consideration for others. We quote a number of salient paragraphs from the article:

Cardinal Newman defined a gentleman as one who never inflicts pain. As man is a social being, he necessarily comes into constant and close association with other men. Man is also selfish. There is danger, therefore, that in social intercourse he

may have too much regard for himself and too little for others. Society, which is supposed to consist of the more cultured among mankind, has naturally evolved a code of manners which shows the proper way of man's association with his fellow man. This code is known as etiquette and distinguishes a cultured from a vulgar person.

It may be said that, in the main, the rules of polite society are founded on common sense and kindly consideration. To those who are not habituated to society there may be some things which appear affected or superfluous. But a better acquaintance with the usages of society will convince one that all the little rules and conventions have their necessary place among cultured people.

It will be found that the purpose of the social code is to render social intercourse more easy, agreeable and desirable. It is the most cultured of every nation who make good manners. By the most cultured I do not mean the most mannered; a man may be very well mannered and still be a scoundrel. In fact good manners and rascality have often kept company. However a man is not a rascal because of his good manners, but in spite of them; just as a Catholic who is bad is not so because of his religion, but in spite of it.

Etiquette is founded on experience and based on true consideration. We should therefore have the highest regard for it. To make little of the usages of polite society is to proclaim one's ignorance or littleness. In every society there are customs and conventionalities peculiar to itself. But there are certain basic elements of politeness which no one can ignore and retain the title of gentleman. Moreover where there is the foundation of politeness the rest is a matter of brief observation. A gentleman realizes that the first rule of good manners is to set others at ease. Regard for this basic principle will make a man adapt himself to surroundings without condescension towards inferiors or obsequiousness towards superiors. A gentleman is never patronizing, because such an attitude wounds. Nor is he obsequious, because adulation is an insult to an upright man. Acting on the principle of consideration for one another, society has evolved a code more or less artificial. But one who has the spirit of Christian brotherly love will not go far wrong in any society. True it is that good manners are an education just as much as reading, writing and arithmetic. But a man who is truly religious has the soul of politeness, and the rest is only a question of association. One who is truly considerate of others—and that is real charity—will quickly adapt oneself to social requirements. That is why a good Catholic becomes such a polished gentleman after brief association with society. Of course, if a man does not get the opportunity of associating with polite people, he cannot acquire polite ways, at least what we understand by the term.

An inconsiderate man will never be a gentleman. He may assume the airs of one, but veneer never makes oak out of pine. On the other hand, considerate man will be a gentleman the world over. As consideration for others is one of Christ's most insistent precepts, it is evident that a true Christian will be a gentleman. Of course, the conventional politeness of society comes only to the cultured society people, but there will always be something about a truly considerate man which will carry him through the most exacting demands of social behavior.

Let us look for a moment at a few things which good manners postulate and see how truly a real Christian spirit will supply for any deficiency of social experience. It is etiquette never to indulge in whispers or undertone conversation in company. Consideration for others dictates that, if you have anything private to say, it should be said in private, not in company. It is bad manners for a man to talk with his mouth full of food or with a cigar in his mouth. First, because it is disgusting and secondly because it is inconsiderate. This may seem a little thing, but only to those who do not know the significance of things.

I know of a man who advertised for a tutor to his son. The position was very desirable, as it included a trip abroad and excellent compensation. A young man presented himself and made a favorable impression. In the course of the conversation the gentleman, who was smoking, offered a cigar to the applicant. The young man after a while continued talking with the cigar in his mouth. That decided the gentleman against accepting the young man.

A little thing, you may say. But very indicative. In the "movies," whenever they portray a thug, he talks with a cigar in his mouth. It is even more vulgar to talk with food in the mouth. I have touched on only a few things, and those of a minor nature, to show that the soul of etiquette is regard for others. A thoughtful person will instinctively do what society enjoins. But people are inclined not to be thoughtful of others. Selfishness is a dominant trait of human nature. People are inclined to consult only themselves. Hence it is that religion, which inculcates charity and consideration for others, is intimately associated with true good manners.

THE CHURCH IN INDIA

Madras, India.—Nine prominent Madras Catholics, headed by Msgr. Teixeira, Vicar-General of the Bishop of Mylapore, have succeeded in obtaining from the Madras Mail an expression of regret for the publication in its columns of an offensive reference to the Catholic Church contained in an article written by one of its special contributors. The signers of this protest were only a few of the many Catholics who flooded the office of the Mail with their criticisms of the article.

The Mail gave publicity to the letter bearing the names of Msgr. Teixeira and the other objectors. At the same time the newspaper published an explanatory note of regret from the editor "that the paragraph should have found a place" in the article.

The writer in the Mail urged upon his readers that they be "broad-minded," venturing the suggestion at the same time that "by this process widely carried out, by this hypocritical and sincere church, whose power today is derived from tradition rather than truth, would be consigned to the limbo of dead, forgotten and useless things."

MOSLEM AND HINDU ENEMIES Similar disparagement and vilification of the Catholic Church is common in the non-Catholic press of India. It is not the rabid Protestant alone that writes against Catholicism, but the Moslem fanatic, the Hindu bigot, the sceptic professor and the materialistic ignoramus as well. Even the Vedantist with his feigned sympathy for Christianity—comparing Christ with Krishna, deeming them as avatars of, or incarnations of the Supreme Spirit—has a sting in his speech.

It is not seldom that one comes across a crop of such anti-Catholic writings which may be full of historical lies, sometimes of logical fallacies, and more often of theological blunders and groundless assumptions. And the Catholic controversialist of whom there are many, including Father E. R. Hull of Bombay, and some more among the Sons of Loyola and others thoroughly equipped to meet the enemy, is disappointed to find blunders once corrected springing up again in new forms and varied colorings.

In some of the newspapers and magazines published in the vernaculars of India, such literature seems to flourish, apparently because they appeal more to the ignorant masses. The other day the N. C. W. C. correspondent, after turning away in disgust from a vernacular publication that retailed translations of Ingersoll's attacks on Christ and Christianity to enlighten its readers, struck upon a non-Catholic Christian magazine with an editorial committee of four of whom three are graduates of recognized universities, which contained an article contributed by another graduate of Bombay, and which attacked the basely attacking the work of the Catholic missionaries among the depressed classes of India.

BUDDHIST ATTACKS POPE The editor of the Catholic Herald of India, in a recent issue of his weekly, called attention to two publications, one Mohammedan and the other Buddhist fresh in the field seeking to undermine the foundations of Christianity. The Mohammedan editor of The Light informs his readers that the Four Gospels nowhere state that Jesus is God and that a Protestant dean (presumably Dr. Inge has recently said so. The Maher-Bodhi, the Buddhist organ, seems to be more daring in its manœuvres. It calls Christianity "a religion for the lame and the blind." It has no sympathy for the Pope "carried on a chair high over the heads of men by flunkies," and professes no admiration for St. Paul, "a political charlatan."

India abounds in oddly clad Swamis and Sanyasis who preach Hinduism on street corners and find help in the writings of German materialists and followers of "higher criticism" in the task of expounding their Pantheistic and vague philosophy. One such Swami Abedamandha very recently attacked Catholicism and denounced the Christian belief in "creation from nothing" as contradictory to scientific facts, more particularly to evolution. Father Trumes, S. J., challenged the Swami to prove his assertions and an interview was arranged between the two at Belur in Bengal. As might be presumed, nothing came of the meeting, the Swami being unwilling to yield his position and limply insisting that Haeckel, Spencer and Oliver Lodge are all on his side.

This is the usual experience of anybody who has the good fortune to engage in religious talks with these self-sufficient Swamis. Father Trumes concludes his thoughts about the interview as follows: "The idea of a Hindu monk invoking Haeckel to prove Hinduism kept fitting in my mind as we walked along the road that leads from Belur to Lillock station. Forty years after an intellectual star has set in Europe it begins to rise in India. When Haeckel's frauds depreciated the value of his name in the eyes of Europe, he should have consoled himself for but a few lustra later Haeckel's lies are quoted as the proof of the Hindu doctrines."

Curiosity is the instinct of wisdom.

GIN PILLS FOR THE KIDNEYS THE WORLD'S BEST REMEDY FOR ALL MONEY AND BLADDER TROUBLES

Fire Risk Diminishes Pedlar's Metal Ceilings

SUFFERED YEARS WITH ECZEMA "Fruit-a-tives" Cleared Her Skin

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Got No Sleep

Mr. John Woodward, P.T.O., Lucan, Ont., writes: "It gives me much pleasure to recommend Dr. Chase's medicines, especially the Nerve Food. I was a sufferer from neuritis for several years, and tried all kinds of remedies, yet never seemed to get any better. At last my nerves and whole system seemed to give way through not being able to get any rest or sleep at nights for pain, which mostly used to take me in all parts of the limbs and feet. My nerves would twitch till my whole body would seem to jerk right up as I lay in bed. Almost at the point of despair, I decided I would get Dr. Chase's Nerve Food, which I did, and after taking twenty boxes I believe myself almost normal again. I also keep a box of Dr. Chase's Kidney-Liver Pills on hand, and for the past year I seem to enjoy my usual health."

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LADIES, BOYS and GIRLS You May Have This Beautiful Imported Rosary Beads FREE

Got No Sleep But now the neuritis has gone, the pains have ceased, the nervous system is restored and the writer of this letter pays a grateful tribute to the medicine which made him well.

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For Splendid Service GET OUR YARNS, BLANKETS AND WOOLLEN CLOTHS

THE CHURCH IN INDIA

CREATION OF NATIVE PRIESTHOOD SHOULD HAVE FAR-REACHING RESULTS

What is the future of the Catholic Church in India?

The conversion of India is the key to the Catholic conquest of the Orient.

India is the greatest religious potentiality of the eastern world. The Catholic Church in India is making provision to meet whatever situation a crisis may bring.

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The greatest is forcing 3,000,000 Catholics in India to better organization. It is causing the inevitable crumbling of the Hindu caste system.

In view of these facts and conditions the N. C. W. C. News Service has prepared a series of three articles on the missionary movement in India.

There are now 3,000,000 Catholics in this great country of more than 300,000,000 people.

There are two American missionary congregations—the Congregation of the Holy Cross—which has had its laborers in the field since 1858.

The native clergy, fifteen hundred in number, now have charge of three dioceses: Goa, Daman and Myloper, as well as the recently established Vicariate-Apostolic of Trichur.

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To the spread of the faith through this devoted army of laborers there are momentous obstacles which may be overcome only by tireless energy and inexhaustible patience.

The first of these is the caste system of the Hindus—and the Hindus represent three-fourths of the population of India.

The most popular of the Hindu deities is the goddess Kali, black of face, fierce of eye and with blood trickling from her gory mouth and protruding tongue.

Nowhere on earth are such appalling sacrifices made in the name of religion, as among that class of devotees known as Hindu "ascetics."

But the future promises to see greater strides. Perhaps the most significant event from a Catholic point of view, held in India in recent years, was the Marian Congress of last year in Madras.

"The Marian Congress is the beginning of the great push. The Congress should not be an isolated demonstration of our faith; it ought to be the initiation of a missionary effort that will conquer the Orient for Catholicism."

On Wednesday morning, March 29th, they occurred at his home in Alliston the death of one of the oldest and most esteemed citizens in the person of Rev. Father H. J. Gibney.

Among these Hindus, according to a recent contributor to the Catholic World, himself a non-Catholic, the foreign missionaries who can do the most effective work are the Irish Catholics, especially those who aspire to nationality for Ireland.

Sharply in contrast to the Hindu is the Mohammedan of India, numbering 70,000,000, sleek, fat and physically more sturdy and vigorous than his Hindu neighbor.

Gandhi, the leader of the non-co-operative movement in India is a Hindu. Shakti and Mohammed Ali—who like Gandhi, have been jailed by the British Government, are Mohammedans.

Catholicity in India dates back to Apostolic times. The East Indian Church was founded by the Apostle St. Thomas and his Christians of the St. Thomas Malabar rite sent a bishop to the Council of Nice in 325.

These Christians fell into Nestorianism about the year 600, but a new era for the Catholic Church began with the opening of the world by the great navigators of Spain and Portugal.

Within the last thirty-four years approximately as many again have been brought into the fold.

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THE CANADIAN PILGRIMAGE

A large party of Canadian people sailed from St. John, on April 21st, by the Canadian Pacific steamer "Corican" for the Canadian Pilgrimage to Rome under the direction of Thos. Cook & Son.

The party numbered about eighty people, including many prominent church dignitaries, and have as Spiritual Directors—Rev. Father E. J. Devine, S. J., Editor, Canadian Messenger of the Sacred Heart; Rev. Father Joseph Papin Archambault, S. J.; and Mgr. S. J. Doucet, Vicar General of the Diocese of Chatham, N. B.;

Mgr. P. L. Belliveau of Grandigne, N. B.; Rev. Father E. J. Cornell, O. M. I. Parish Priest St. Joseph's Church, Ottawa; Rev. Father R. T. Lapointe, Vicar of the Basilica of Ottawa; Rev. Father J. C. Carberry of Orillia, Ontario; Rev. Father J. B. Tetreau of St.-Pie-de-Bagot; Rev. Father Napoleon Paquette of Marquis, Sask.; Rev. Father John Mireault of St. Elizabeth, Man.; Rev. Father A. J. Trudel of Lameque, N. B.; Rev. Father J. B. Bernier of Lauzon, Que., etc.

Prominent laymen have also secured membership for this interesting tour. Among these we note the names of Dr. Victor Morin, L. L. D., President Royal Society of Canada, Canadian Authors Association, Canadian Association of Notaries, St. Jean Baptiste Society, etc.

Professor J. B. Lagace, M. A., Professor of the History of Arts at Montreal University; M. Norbert Decelles, former Senator and Director General of the French Canadian Artisan Society of Woonsocket, R. I.; Mr. P. C. Tremblay, Honorary Conservator of the Chateau de Ramsay of Montreal; His Grace Bishop Emard of Valleyfield, as well as Canon Laframboise and Canon Bissonnette, also of Valleyfield, will accompany the tour as far as Paris.

On Thursday, April 20th, at eight o'clock in the morning, a low Mass was celebrated in the church of Notre Dame de Bonsecours, the Mariners Shrine, by Rev. Father Archambault, to implore the Divine Blessing on the Pilgrims during their voyage.

At a meeting of the Directors of the Ontario Equitable Life & Accident Insurance Co., at Waterloo, on April 17th, Hon. Manning W. Doherty, Minister of Agriculture for Ontario, was appointed a member of the Board, to fill the vacancy left through the death of Dr. Wm. T. Wallace.

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