

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE OLD GAELIC LANGUAGE TO BE REVIVED

With the control of Irish education in the hands of Irishmen, the primary school system in Ireland is being reorganized on Irish lines. The youth of Ireland hereafter will be educated according to Irish ideas and the old Gaelic language, which has been banned and derided by the enemies of Irish nationhood, is about to be heard again, as the spoken tongue of the people of Ireland. "In college, mart and senate," as was prophesied in days when it seemed fated to sink into oblivion. In another decade every young man and woman in Ireland will speak Gaelic and it is safe to say that in a generation Ireland will be a bilingual nation, using Gaelic in her schools and colleges and as the language of her everyday life, and English as the language of commerce and business with the outside world. The education department of the new Irish Government has already made satisfactory progress in the work of Irishizing Irish education, particularly in the primary schools.

Ireland has had to fight for the right to learn, as she had to fight for other rights. In the Penal Days it was a crime to teach in Ireland and a price was put on the head of the schoolmaster, who still taught on in defiance of the Penal Laws.

LOVE FOR LEARNING COULD NOT BE EXTERMINATED

In the early part of the nineteenth century, when the Irish people had shown that they were determined to learn, even though they had to learn "feloniously" and when it was evident that the hardy race of hedge schoolmasters could not be exterminated, England assumed a new attitude towards Irish education—she decided to direct, control and make it an instrument for completing the conquest of Ireland. The "National Schools" were established—England has a wonderful talent for naming statutes, policies and institutions with deceptive, inappropriate names—so the schools which were started to denationalize Ireland were called "National" by her. To still further emphasize the "nationality" of the schools, she picked a body of men known for their readiness to serve English interests or who were steeped to the lips in English traditions and put them in charge of the Irish primary school system with the title of Commissioners of "National" Education.

While the policy and programme of the National Schools were devised to destroy Irish nationality and while the purpose of the schools was to train the children to be English in speech, in thought and in outlook, the scheme did not entirely succeed, although it seemed nearly successful at times. It failed because the teachers were Irish and many of them taught things to their pupils which were not in the school curriculum. The Irish Ireland movement, too, played a great part in checking the progress of Anglicization.

IRISH EDUCATORS BUSY ON NEW PLANS

Now, under the installment of freedom which Ireland has won as part of her ancient right, the education of the children of Ireland is controlled by Irishmen, and even before the first batch of Black and Tans began preparations for taking their unregretted departure from Irish soil, after the Settlement in London, Irish educators were busy formulating plans for Irishizing the schools. Men and women in Ireland have been working for months on new text books, which will be used instead of the books issued under the old "National" Board. Announcement has just been made that a new programme of instruction for the National Schools of Ireland has been drawn up by a Conference appointed by Dall Eireann, and the Irish Ministry of Education has issued it for provisional adoption from the beginning of the next school year. Some "fads and frills" which were obligatory subjects under the old order have been eliminated and other obligatory subjects have been made optional.

In the new scheme the status of the Gaelic language has been raised, both as a school subject and as an instrument of instruction. This is quite a change from the time when it was a "crime" in Ireland to have one's name in Gaelic on the side of a cart or to give the name in the ancient language of the country to an inquisitive policeman. The official policeman (known to the Irish people as the "Peebler") is gone and so is the "National" Board, but the language and spirit of the Gael live on.

RAILROADS TO BE REORGANIZED
In spite of the many difficulties which impede the progress of the

new Irish Government, it is giving attention to another matter which is of vital importance in the economic development of Ireland. On May 3 a Commission appointed by the Irish Provisional Government to inquire into Irish railway conditions held its first meeting in Leinster House, Kildare Street, Dublin.

There are forty-six different railroads in Ireland, not including two or three semi-tramways and a spur of road leading to a colliery. This is just about forty-five railway systems too many. What Ireland needs is one railway system and that under national control. Of the forty-six companies, twenty-eight work their own lines and amongst them carry on the working of the remaining eighteen.

The commission is to advise the Irish Government as to what changes, if any, are desirable in the administration of the Irish railways and it is to report particularly on the financial position and earning power of the various roads, the best means of consolidating and providing rolling stock and other equipment for them, and, among other things, is to take up the consideration of the remuneration of the staffs and workers of all the systems.

Under British rule not a mile of railroad and not even a spur of road connecting an existing line with a factory or colliery could be constructed without the passage of a special act of parliament in London.

The operation of Ireland's forty-six railways has been costly, disjointed and detrimental to the best interests of the Irish people. Instead of a multitude of directors, managers and managerial staffs, one Board of Directors and one managerial staff for the whole country would give a better ordered and much more economical service.

At present no general standard gauge of tracks exists on the Irish railroads—some are broad gauge and some narrow gauge—with the result that the rolling stock of one company cannot run on the tracks of another and goods have to be unloaded and reloaded in course of transportation from one part of the country to another. This has made the rate for the carrying of goods particularly high and has been largely responsible for crippling Irish industry and has done tremendous damage to Irish business. The capital invested in the railroads of Ireland is 47,575,824 pounds. No country in the world could prosper under such railway conditions and it is the earnest wish and hope of those who are interested in Ireland's future that out of the inquiry now going on in Dublin will come the consolidation and nationalization of the Irish railways.

REPORT OF BELFAST CASUALTIES

Replying to a statement of A. W. Hungerford, Secretary of the Ulster Unionist Council, that Protestants in Belfast are suffering as much as Catholics as a result of the terrible outbursts of bigotry in that city, the Belfast Catholic Protection Committee has given out for publication a report showing the casualties from February 1 to April 28 of this year.

Following are the figures:

Killed	Wounded	Evicted from homes	Relieved from work
107	109	75	104

When the fact is taken into account that Catholics number only one-fourth of the population of Belfast the difference in suffering can be readily seen. Some of the Protestants killed and wounded were members of the British army who met their death at the hands of Orange mobs and snipers, or in the fighting between both sides. The Catholics complain bitterly of the attitude of the British troops towards them.

THE NEW TOY PARLIAMENT IN DISTRESS

The little Six County Parliament established by England in North-east Ulster as a new Pale—to divide the Irish people on religious lines—is already making signals of distress. It is sliding into a financial bog-hole. Major O'Neill, the Speaker of the little toy Parliament (his real name is not O'Neill) addressing the House of Commons, London, on May 2, reported that the North east Parliament is on the verge of bankruptcy. According to the terms of the Act establishing that Parliament, it has been paying £7,920,000 annually to England. The amount of money which England pays back into the Six County treasury has decreased considerably during the past few years until now it is a sixth less than it was in the beginning. The reduction of the income tax by the Imperial Government and severe economic depression in the North-east corner of Ireland have also lessened the resources of the Belfast parliament. Major O'Neill asked Ulster to reduce the amount to be paid into the Imperial treasury from £1,000,000 to £500,000. The new Pale to survive. North-east Ulster, or the Orange leaders and politicians there, accepted the toy parliament to help England against the rest of Ireland. Only a few years before

accepting it the Orangemen entered into what they called "a solemn league and covenant" against Home Rule, but they forgot the solemnity of the compact when the politicians asked them to help England and hinder the rest of Ireland by accepting a Home Rule government. The thought that comes into one's mind after reading of North-east Ulster's S. O. S. signals is—if England gives that kind of treatment to her friends, what can other people who have dealings with her expect?

SEUMAS MACMANUS,
Of Donegal.

AUSTRIAN WOMEN

WORKING NOBLY TO SAVE COUNTRY

By Joseph I. Brown

Budapest, May 7.—Austria, despite the host of troubles that has beset it in the last few years, still hopes for the resurrection. And in that resurrection, if it comes, Catholic women, organized 500,000 strong in the Catholic Women's League are destined to play an important part. Already they have record of achievement, against odds that appeared insurmountable, has been such as to justify the most enthusiastic predictions and today this splendid body of militant Christian womanhood presses forward to new victories for faith and motherland.

They are alive to the dangers of the day, these Austrian women, and keen to do battle in the cause of saving their country from the chaos and disorder that even yet threaten ruin. Their work already has been a source of inspiration to Catholic women throughout the world who are battling with social problems.

The Katholische Frauenorganisation, whose president is the charming Princess Metternich, has branches in all parts of the Austrian territory, with headquarters in Vienna. There are 200,000 members in the district of Vienna alone. Upper Austria boasts a membership of more than 90,000. Salzburg has 50,000 members and the organization maintains branches in Graz, in Tyrol and in the Innsbruck district.

STUDY CLASSES FORMED

Clubs, sewing classes, night schools, cooking schools, and schools of scientific farming are among the enterprises conducted under the auspices of this organization. But by far the most important part of its activity now is the organization of social study classes which will combat the spread and influence of Socialism. Against Socialism, the Frauenorganisation has raised its banner. It is now waging a vigorous struggle against Socialistic leaders who are making a vigorous bid for the support of Catholic workers. It is chiefly through the presentation of the Catholic attitude on the great social problems of the day that this campaign of the Catholic women is being carried on.

But the Austrian Catholic women must not only combat Socialism, but Capitalism. Profiteering is rife in this land of hunger and misery. One of its most serious problems and one in which it looks to the Catholic women of the United States for aid, is that of helping its members dispose of needlework and paintings which at the present time are going into the hands of law profiteers, who pay these women next to nothing, but still are able to sell their products at big advances in the United States.

Most of the women who are engaged in this type of work are the daughters of middle-class officials who have been ruined by the smash-up of the old Austro-Hungarian monarchy. In some cases they are given so little by the middlemen that they receive nothing whatever for their labor, being paid only what raw materials cost them.

Baroness Francis Wittman is directress of the Vienna branch of the Frauenorganisation and she is making determined efforts to aid her members in escaping from the whirlpool of poverty and hunger and disease that has struck down so many in Austria. She looks towards America with hope that the Catholic women in that country may come to her aid through a system of cooperation or by the establishment of some sort of market whereby these unfortunate goods direct to purchasers without the middleman's commission, which destroys the profit to the worker, being taken out.

ONE PRINCESS'S WORK

But it is not only in Vienna that the Frauenorganisation is functioning successfully. Its Upper Austria branch, which has its headquarters in Linz, has more than a fair claim to leadership. Princess Fanny Starhemberg, one of the most remarkable women in all Europe, is the president. Before the War, she was rich, powerful, popular—an aristocrat among aristocrats. With the War came disaster and practical ruin. Yet, despite her losses she has given of her substance freely and wisely that Austrian

Catholic women and girls may be saved from the perils that threaten them. Her several residences in and about Linz and her castles in the country have been turned over to the Frauenorganisation. Through her efforts largely, the society has established soup kitchens that feed thousands of unfortunate young ones and fresh-air camps from which hundreds come back revived. One of her properties is given over to a peasants' school of gardening and agriculture and proper methods of cooking and housekeeping are taught. Literature to meet the Socialistic propaganda is also distributed.

The Upper Austrian branch operates fifteen or sixteen kindergartens for children whose mothers are obliged to work and its efforts in behalf of consumption and children are indicated not only by the establishment of soup kitchens and the efforts to send the little ones to fresh air farms, but by the fact that despite its poverty the organization was able to distribute last year 60,000 yards of material for clothing, 15,000 pairs of shoes and great quantities of dresses and other garments. Much of this work has been made possible through aid sent from outside countries, including notably America, England and Switzerland. The organization has a corps of fifteen women who go about the country instructing mothers how to cut, sew and make over second-hand garments and to cook for, wash and properly take care of infants.

All this is done, not in America, or England or France, but in starved Austria, where disorder and chaos, hunger and disease are the order of the day. The achievements of these Catholic women at such a time and under such conditions, certainly are an inspiration to all interested in Christian charity throughout the world over.

CHURCH SHOWS GAINS IN ENGLAND

By H. C. Watts

London, May 18.—A writer in one of the English theological journals a few days ago made the statement that Catholicism "has no prospect whatever of success in England; the slight revival of its fortunes here last century has not disguised the fact that it has made no real progress for the past fifty years."

Nothing could be farther from the truth. The only religious body in England and Wales—Scotland has made any real progress is the Catholic Church. There are many ways of testing this. There is the fact that the influence of the Catholic Church and of Catholics in this country is out of all proportion to the numbers involved. At the Reformation the Catholic Church was destroyed, or at all events, every effort was made to destroy it. On its ruins, the Church of England was set up and ever since has enjoyed a position of privilege.

PARLIAMENT HOSTILITY TO CHURCH

A glance at the acts of Parliament passed from, say, the sixteenth to the eighteenth century, will show that all kinds of legislative measures were passed in order to drive people of all kinds to the worship of the Anglican Church. Those who refused to go were heavily fined, or by persisting in their refusal forfeited all their goods and not infrequently their lives.

The Catholic Church, then, lived for centuries a kind of underground existence, and special acts of Parliament were passed whose very nature made a revival of Catholicism exceedingly difficult. Yet from this disadvantage the Catholic Church has emerged splendidly, and its influence is quite disproportionate to its numerical membership. Out of a total population of something like thirty-eight millions, there are close upon two million Catholics, or over five per cent.

It was not until 1829, when the Catholic Emancipation Act was passed, that the Catholics had their civil liberties restored to them. Up to that time they had no more rights than the Jews and the Dissenters. Even then the Church continued as a missionary organization, administered by Vicars Apostolic, until 1850, when the Hierarchy was restored. There was, consequently, a great deal of lost time to make up, while the very establishment of the Hierarchy was bitterly opposed by the British press. It is just seventy-two years since the Hierarchy was restored upon what many people thought was the ruins of the Catholic Church in this country. Yet today there are four ecclesiastical provinces, ruled by Metropolitan Archbishops with a Cardinal at their head, and with thirteen suffragan territorial dioceses included within these provinces. With every advance to them the Anglicans have not got beyond their two provinces of Canterbury and York, with the exception of the Welsh province, which was created last year to make a position for the Welsh

Church which was separated from the Church of England by Act of Parliament.

Nor are other signs of Catholic progress wanting. The number of Catholic marriages was higher last year than that of any other religious denomination. New Catholic churches are being opened, or are in course of erection; the number of Catholic scholars both in the parochial and secondary schools has increased; the number of converts is higher than in any previous years; while, as Cardinal Bourne said in his Easter Message, the contemplative orders for women have more members than at any time since the Reformation. The novitiate for men and the seminaries for secular priests have never been so full as they are now.

Contrast this with the emergency signs sent up by the dignitaries of the Anglican Church, who complain that the number of ordinations is seriously falling off, and that men will no longer offer themselves for the ministry. Even the non-episcopal Protestant sects are admitting the difficulty of securing candidates for their ministry.

Prestige is not always a safe guide to progress. At the same time there is no reason to ignore the fact that the dignitaries of the Catholic Church enjoy a very great prestige in this country.

CATHOLICS AGAIN ENTER UNIVERSITIES

There is another haunt of privilege that the Protestants kept to themselves as long as they could. This was in the ancient universities, founded by the aims of past generations of Catholics, and containing in their statutes Catholic conditions that fell into abeyance after the Reformation. The universities became Protestant, and everyone was excluded who did not subscribe to the Protestant Reformed Religion as by Law Established (this, by the Church of England) and receive the Sacrament of the Anglican Church. Thus were Catholics, and conscientious Dissenters, excluded from the universities.

Then the Test Acts were abolished, and in 1895 the Sacred Congregation of Propaganda allowed Catholics to enter the universities. That is not so very long ago, and already the Catholics have well made up for lost time. In both Oxford and Cambridge there are Catholic chaplains appointed by the Ordinaries, whose sole functions are to minister to the spiritual needs of Catholic lay undergraduates in these universities. In both these universities, also, the religious orders have opened hostels of studies which are integral parts of the universities, and at which their subjects may study for their degrees. Last of all, under the encouragement of the Hierarchy, and particularly of the Society of Jesus, a Catholic Workers' College has been opened at Oxford, which, while not connected with the University, is nevertheless a definite act of progress for which no other religious body in this country can claim a like honor.

To talk about there being no Catholic progress in England, therefore, is the merest moonshine. The London County Council, which is the largest and most powerful municipal administrative body in the world, recently elected a Catholic as its head. Less than a hundred years ago he would not have had even a vote.

ROME'S OLDEST HOSPITAL SWEEPED BY DISASTROUS FIRE

Rome, May 18.—The historic hospital of Santo Spirito has been partially destroyed by fire, which broke out shortly before midnight in the laundry and already eighteen bodies have been extracted from the ruins. Collapse of the pavement isolated the chronic ward and was largely responsible for the deaths, the number of which has not yet been determined. There were nearly five thousand inmates in the institution, which includes a hospital, lunatic asylum, foundling asylum, and a refuge for aged and infirm persons.

Carabinieri, royal guards, nurses and doctors made heroic efforts to save victims and the mayor and prefect were early on the ground and aided in calming the terror-stricken patients. The pavement gave way when the heavy wooden beams of the hospital fell, burying twenty patients in the chronic ward and rendering access to the ward impossible. Rescuers rushed through the smoke and flame and brought out the bodies of persons who had died of suffocation. Several of the rescue party were injured.

Two wards were destroyed by the fire and only efficient work on the part of the firemen and volunteers saved the remainder of the edifice from destruction.

The hospital of Santo Spirito in Salsia was founded by Pope Innocent III. in the twelfth century and became a model of all future city hospitals. It is situated on the bank of the River Tiber, not far from the Vatican and occupies a site

on which King Ina, about 726, established a school for English pilgrims. Shortly after the erection of the hospital, which was originally called Santa Maria in Salsia, Innocent besought Guy de Montpeller to come to Rome and take charge of the institution. Innocent also established a foundling asylum in connection with the hospital. The Pope's example was imitated all over Europe and within a short time nearly every city had a hospital of the Holy Ghost. The Santo Spirito was enlarged by Innocent IV. in the thirteenth century and rebuilt under Sixtus IV. in the fifteenth.

CONVERT NUNS JOIN THE ENGLISH BENEDECTINE ORDER

London, May 18.—After being unattached for nine years the Benedictine nuns of Talacre Abbey, North Wales, have been received into the English Benedictine Congregation, and will now rank as an abbey of that congregation. The petition of the nuns was submitted to the General Chapter of the English Benedictines, and was favorably received.

It is nine years since these nuns, together with the monks of Caldey Island, abandoned the Protestant religion and in a body were received into the Catholic Church. The action of these two religious communities quitting the Established Church aroused great ire among the Anglicans and questions were asked in the House of Commons as to whether the Government were aware of what had been done. As it did not concern the Government in the least, Mr. Asquith, who was then Premier, said that he had no official knowledge of the fact.

At the time of the conversion the Benedictine nuns were living at St. Bride's Abbey, Milford Haven. But two years ago they moved to Talacre Hall, the ancient home of the noble Welsh Catholic family of the Mostyns, whose most distinguished representative at the present time is the Metropolitan of Wales and Archbishop of Cardiff, Msgr. Mostyn.

During the nine years that have elapsed since the conversion the nuns have remained under local episcopal supervision. They now come under the immediate jurisdiction of the Abbot President of the English Benedictine Congregation—an office held by Cardinal Gasquet previous to his elevation to the Purple.

CHRISTIAN WORLD CALLED ON TO END TURKISH MASSACRES

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, May 10.—It is expected that the appeal made by the recent international congress of the League of Peoples urging the Christian world to unite in putting an end to the persecution of Christians in Turkish territories will bring results. The testimony of numerous delegates to the Turkish Government is to exterminate not only the Armenians but all the Christian populations of the country.

The Munich Congress sent to the Supreme Council and the Secretary General of the League of Nations a report of the outrages which the Turks have been committing on Christians, and asked that some action be taken to stop them. One of the delegates, M. Serides, of Greece, testifies to the Turkish atrocities, and it was on this motion that the League of Nations was requested to intervene. M. Seferides declared that within the last six months 300,000 Christians have been massacred by the Turks and that all Asia Minor is suffering the most appalling persecution.

AN ENDEAVOR TO PROTECT CATHOLIC INTERESTS IN LEAGUE OF NATIONS

Paris.—The Catholic Union for International Study has held its third plenary session at Fribourg, Switzerland, under the patronage of Msgr. Marius Besson, who also took an active personal part in the deliberations. The chairman was Baron de Montenan, Councillor of State of the Swiss Confederation.

The work of the assembly dealt with the present international juridical organization, the participation of Catholics in this movement, and the amendments of the pact of the League of Nations in regard to the protection of Catholic interests in countries which exercise international control of that body.

As regards the League of Nations, the Catholic Union for International Study is decided, more than ever, to combat the anti-Christian influences which appear to be tending toward the destruction of that institution. The Union is also seeking to stimulate Catholic opinion in favor of any action by the League of Nations which is in conformity with the principles of Christianity and international justice.

CATHOLIC NOTES

During 1921, the Christian Brothers opened 24 new establishments throughout the world. These include three in Spain, seven in Ecuador, one in Peru, three in the Far East, and a Scholasticate in connection with the University of Lille.

Rheims, May 16.—Cardinal Lucon, Archbishop of Rheims, has sent his greetings and blessing to America through a delegation of American bankers who visited this city and to whom he was host during a tour of inspection of the famous Cathedral of Rheims. The party is making a tour of France, investigating economic conditions.

Rome, May 20.—The fifth international convention of the Union of Catholic Women's Leagues concluded its session today by adopting a resolution for the establishment of a commission in Paris for moral and artistic training in women's dress, with preference for national costumes. Cardinal Merry Del Val presided at several sessions of the special desire of the Pope, who especially expressed a wish for modesty in women's attire.

Rev. Brother Justin, Secretary-General of the Christian Brothers, this year celebrated his Golden Jubilee. The religious ceremony, which brought together many of the most noted ecclesiastical, civil, and educational authorities of the French Capital, was presided over by Msgr. Odelin, Vicar General of Paris, and among the speakers was Msgr. Baudrillart, Rector of the Catholic Institute. The Rev. Jubilarian likewise received the Apostolic Benediction from the Holy Father.

Rev. Father Fernando Saavedra, C.P., who died at the Retreat of St. Paul of the Cross, Mount Argus, Dublin, Ireland, was a member of a noble family of Spain. He had the distinction of being the first Passionist to give a mission in his native country. For many years he was engaged in missionary work in Great Britain and Australia. His Golden Jubilee in the priesthood took place last year. He celebrated Mass every morning of his missionary life, even on the day of his death.

By the death of Very Rev. Denis O'Hara, P. P., Kiltimagh, County Mayo, the Irish priesthood has lost one of its most notable members. Father O'Hara was exactly fifty years a priest. In all movements for the political and social amelioration of the people he took a leading part. Immediately after his ordination he became identified with the Tenants' Right movement and subsequently with the Land League, National League, and Self-Government movements. He was a powerful platform speaker.

Toronto, May 20.—The second annual Conference of the Catholic Truth Society of Canada will be held in Winnipeg from June 24 to 28 inclusive. Arrangements are being made to have as large a number of representative Catholics as possible at the Conference. A very interesting programme has been mapped out. It includes some topics of importance, not only to the Catholic clergy and laity of Canada, but topics pertaining to the well-being of every Canadian citizen from an educational, religious, and sociological point of view. Some of the most prominent Canadian and American citizens from Church and State have signified their intention to speak at the conference.

New Orleans, May 22.—Two generations of pupils and alumnae attended the exercises held at the Ursuline Convent in honor of the golden jubilee of Mother Mary Theresa Wolfe, who at the same time celebrated her seventy-fourth birthday. Mother Theresa entered the Ursuline novitiate at Beaujeu, France, in 1870, and made her profession in 1872. She was born in Listowel, County Kerry, Ireland, and was of a family of thirteen, and eight of whom entered religious orders. Five of her brothers became Jesuits. One sister is the wife of Laurence Ginnell, T. D. E., who toured the United States and South America in behalf of the Irish Republic.

First, the European War and next the trouble and terror in Ireland held up church building and similar Catholic enterprises. To the city of Limerick has fallen the honor of being the first place to erect a church under the new regime. This new church is dedicated to St. Munchin, patron of the diocese. It stands upon the site of Thomond Gate which in former days was the entrance to the city from the north. A small church was erected there in 1744. It was replaced by a larger church in 1799. That edifice having proved entirely inadequate the pastor of the parish set to work to provide the spacious temple just opened and dedicated. The foundation stone was laid last year and in a little over twelve months the building was completed.

THE WILDBIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XXIII—CONTINUED

"You needn't try to frighten me," said Rupert, good-humoredly. "You have spoiled me too long and too often for that. I have deserved your anger, and you have always forgiven me. This time there is no fault upon my head."

"When I advised you to marry you would not do it," burst forth his lordship. "Why have you not married your Lady Mauds and Miss Julia?"

"Because they were not—Fan," said Rupert, smiling.

"Be silent, sir, you are most impertinent," said Lord Wilderspin, striding about.

"Now, uncle, do be quiet, and let us talk. I want to marry and settle down according to your wishes; and the woman I have chosen is the 'child' who is dear to yourself. You love her as an old man, and I as a young man, and this is the only difference between us. You would have her obey you, and I would devote my life to making her happy. There are women enough to sing for us in the theatres. I advise you to let me have my own way."

"An Irish beggar-girl, a gipsy's foundling, is to be installed here as the future Lady Wilderspin!" stormed his lordship.

"I will take her out of the place, that you will be troubled with the sight of her again."

"You shall do nothing of the kind, sir. I tell you this is no mere case of a hobby, as you think. I cannot have her taken from me. I love her as a child of my own."

"Treat her accordingly, then," said Captain Wilderspin, laying his hand pleadingly on the old man's arm.

"Ungrateful, good-for-nothing, covetous rascal!" shouted his lordship, shaking off the hand and striding away in towering wrath towards the house.

Captain Rupert looked after him and smiled, and then lit his cigar. "Too hot to last," he said, complacently. "His bark is always worse than his bite."

The frightened look had gone from Fanchea's face when she went up to her room for the night. Further conversation with the signora had assured her that Lord Wilderspin would never consent to her marrying his nephew, and the conviction brought relief to her mind. Captain Rupert pleased her; his tender homage charmed her girlish pride; she admired his soldierly bearing, and had felt him younger and more companionable than the other persons who surrounded her. Yet she was very well aware that she did not want to marry him.

The scheme dear to her heart was the discovery of the lost, and she would keep herself free for that enterprise. A promise of help in her search had for a moment shaken her purpose, and she had asked herself whether she could not accept this means of attaining her end. But a word had made everything clear. Her benefactor must not be displeased.

Such thoughts having raced to a conclusion through her head, she flung open her windows and extinguished her light and moved softly about her chamber dancing the gipsy's dance. Snapping her little fingers, poising herself on her toes she whirled from one end of the room to another, singing gaily under her breath that she was free:

"Free, free, to fly over the sea Like the birds that were cousins Of Kevin and me!"

Her head at last on the pillow, she lay, with her face to the east, where she could see the breaking dawn through her open windows, hear the first whisper of the wind coming back to the world. The landrail sent up its shrill cry from the meadows below, harsh yet sweet; delicious from its association with the peace of the summer night. A deep quietude was in the air, and the fragrance of multitudes of roses came in and hung round Fanchea in her bed, where she kept warbling forth little couplets and sending them through her open window, across the darkened woods and fields. The nightingales had done singing, and there was no bird awake to dispute with her. She had hoped to sing herself to sleep, but suddenly dawn came the thought that she had been trying to sing and dance out of countenance.

"An uneducated labourer toiling at his spade, with a peasant wife and children—you will not find him one with whom you bear to associate." As the terrible words came ringing through her mind, Fan's heart gave a wild throb, and she buried her face in the pillows. It was no longer that she was angry at the words having been said, but she had begun to feel afraid they might be just.

Last in a dream of her childhood's ideal, silent upon a subject that was displeasing to all around her, she had never confronted the fear of such a possibility before. But now she admitted that there was more than a possibility that such a disastrous state of things as had been pictured by Captain Rupert might be true.

Shy, slow, without a cultivated friend, how could Kevin have

worked himself higher in the scale of education and refinement? What proof had she that he had come out into the world in search of her, had been wrought up into something nobler than the noblest of the earth? Living at Killeevy, he would naturally do as others did, and go on earning his bread as his father had done before him. Could it be that he had forgotten all his early aspirations; or had he developed into such another as Shawn Rua (called the book-learned man?) Or even if he had followed her (according to her faith), roamed for her sake out into the world's wide high-road, could she feel sure that, even in this case, he had been met by a happier fate? How could he have procured any sitting up on her pillow, and staring at the brightening dawn, her eyes grew red with weeping, and her heart felt like to break. Where was the use of the day if Kevin's beautiful soul were a dream? What was the object of the existence of such a creature as herself, if he were to prove one with whom she could not bear to associate?

Sensitively and artistically alive to refinement, she was appalled at the probabilities presented to her. Sitting up on her pillow, and staring at the brightening dawn, her eyes grew red with weeping, and her heart felt like to break. Where was the use of the day if Kevin's beautiful soul were a dream? What was the object of the existence of such a creature as herself, if he were to prove one with whom she could not bear to associate?

Travel-solled, worn, weary, and poor, she had often pictured him to herself, but coarse and uncultivated, never. Oh! why had she not been left upon the mountain among her friends, to grow up and remain a peasant to the end of her days? She thought would never have been aware of anything wanting in those she loved, whereas, now, she realized that she might live to be only more unhappy through attaining the desires of her heart.

In the changed expression of her eyes he read that the visionary Kevin was no longer discernible, and the coarse reality, as presented by him, now constantly filled them instead. She was remembering all the circumstances against the friend of her youth. Her letters had never been answered; in all her wanderings she had not met him searching for her. The seven years (which at Fanchea's age are a lifetime) had changed him so that he was contented without her on the mountain, and was patiently supporting his wife and children by the labor of his spade. The utmost good that he could require of her now was probably a little bounty such as Captain Rupert could give, to make his family more comfortable. The loss of her dream pressed heavily on her heart, and changed her from a gleeful girl into a thoughtful woman. But Captain Rupert was right in judging that the way was opening that might lead her to become the Lady of Wilderspin.

They had ridden a long way, when the sky became dark, and it was evident a thunder-storm was following their steps. They saw it rolling towards them from the sea across the valley, and to turn would have been to meet it in the teeth.

Captain Rupert, remembered a farm-house a mile in advance on the road, and they pressed on their horses to reach its shelter. In spite of fast riding, floods of rain and flashes of lightning overtook them; Fan's skirts were drenched, and the wind buffeted her little hat and tugged at her hair till it streamed in fluttering ringlets round her wet and rosen-red face.

The haven was reached at last—a neat farm-house with a gable overgrown with climbing flowers. Captain Rupert sprang from his horse and threw the reins upon a rail of the gate, then hurried up the walk and knocked at the door. It was the same door at which Kevin had knocked when on his weary tramp many years ago; and one of Rachel Webb's handmaidens opened to him.

The distressed wayfarers were kindly invited in; Fan was lifted off her horse and hurried under shelter; and a fair, placid woman in grey garments and a white muslin cap met her in the hall with a welcome.

"Let me step into your kitchen," said Fan, smiling and rosy; "my dripping skirts will do less harm there than anywhere else."

As she stepped into the kitchen, and stood full in the light, she made a picture, with her clinging draperies, her blooming cheeks, and the wet tangle of her ruffled hair curling about her pretty head and neck.

Rachel Webb looked at her attentively; and then said, "Young friend, I have met thee before!"

"Young friend, I have met thee before," Fanchea returned the good Quaker's long, steadfast look with a glance of surprise, never doubting that she was mistaken for some other person.

"I do not remember," she said, "and yet—I have not seen many people."

"It is many years I met thee," said Rachel, "but thou hast still the same face. Thou wert singing and dancing among gipsies."

"Many people saw me then. What a good memory you must have!"

"The time is not so long for me as for thee," answered Rachel, smiling. "At my age seven or eight years pass quickly. But let me remove thy wet clothing. Afterwards I shall have something to say that perhaps may concern thee."

When, still pondering these words, Fan emerged from the bedroom to which she had been led, she was dressed in a print gown fresh from the ironing table at which the maids were at work. Her riding habit was hung at the fire, and she was assured it would not be dry for an hour; besides the storm showed no signs of abating. In the parlor she found Mrs. Webb and Captain Rupert awaiting her reappearance; and tea was spread on a table in the pleasant old-fashioned sitting-room where the sober drabs and greys of the furniture enhanced the rich color of the flowers that adorned it.

A large china bowl of fresh-gathered roses perfumed the tea-table; such lights as the storm permitted came into the room laden with a cool green tinge from filtering through overhanging leaves that clustered over the windows. Pleasant to Fan's eyes was the whole scene, including Rachel's white muslin cap, placid face, and the white plump hand that moved among the tea-cups. A swift, strange feeling, having been in the place and the circumstances before seized upon her. This woman belonged to her past, would have a hand in her fate. What was it that she was going to tell her?

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heavens, if this were true, he had been chiefly instrumental in causing all her worry!

For Major Butler was at the head of the movement which aimed to make Lessmere an integral part of the city. Most of the residents of the exclusive suburb were anxious to be taken in, thus securing better fire and police protection, besides other conveniences not to be lightly put aside. None of these would suffer from higher taxation; and if there were a few undesirables who would feel it, so much the better if it forced them out of the community. Thus the promoters, led by Major Butler, who now groaned bitterly at the reflection that the very first one to suffer should be so eminently desirable in every way.

It was with a heavy heart that the Major sat down to his lonely dinner, served by Mrs. Cross One with numerous dissertations on the hopeless condition of children in general and of this neighborhood in particular. When, finally, she sourly specified the "bold little Wynn girl" the Major took himself out of the room without a word; for though he had fought at Verdun and faced many a deadly barrage without a quiver, he had a whole some fear of his housekeeper's tongue and was not going to risk an argument. But if she had only known it Mrs. Cross had crystallized in his mind what had only been the vaguest of vague dreams, something to envisage, as one does the impossible, to brighten a gloomy hour, then dismissing it again with a sigh at the essential foolishness of the human heart.

For Mrs. Cross had said, referring to the Wynn children: "She spoils 'em. But what can you expect? If she had a man to boss her and them kids both—"

Now, Major Butler had not the slightest desire to "boss" Mrs. Wynn or her lovely children. He was very fond of the latter, in particular Mazie, whom he had always petted to the greatest extent, and too devoted—for the first time he admitted it to himself with a blush—entirely too devoted to their charming mother. Never in his life having been a lady's man, and lacking the ready tongue and the easy manner that he had often admired in other men, it follows that the Major had a very humble opinion of his own attractions. He was content, he often told himself, merely to be Mrs. Wynn's friend, and to know that she esteemed and trusted him was a source of constant gratification. But he had not realized until this evening what a large part she and her children were taking in his life and how barren it would be if they were withdrawn. And, then, this other matter. If he were driving her away from the greatest supposed that Tom Wynn had left, his wife in good circumstances. It hurt him to think that she should be needing anything. Well, he was slow, and shy; and awkward, and not to be compared to her, of course, but he could take care of her, and the dear children, too. His big heart yearned over poor little Mazie and her haunting song. They did need a father—that was it.

them circling hand in hand around a rose bush, their soft trebles lifted in a sing-song chant. The Major heard them too, and he sat up in his chair with a sudden new thrill. All at once he felt very courageous, and strong, and determined.

"Listen, Mrs. Wynn!" he said. "Listen! Do you hear her quick, startled look as she caught the words, saw emotions of amazement, indignation and a fugitive amusement flash over her face, and he held out his hand to check her as she started to call the children.

"Don't stop them, please." His eyes held hers masterfully. "Mazie was singing that evening when I caught up with her—it's been ringing in my ears ever since. Don't you think they do need a father, my dear?"

He waited a moment, his new courage evaporating. "Of course I'm only an awkward sort of a chap, but I love you all and I'd like to take care of you."

The dusk deepened and the children's voices sounded far off and very, very sweet.

Mazie was enchanted but not surprised over the great news. "I know!" she said to the delighted Major. "You thought we needed a father and you needed a family, didn't you? Now I won't have to sell eggs, will I?"

"Unless you sell them to your father," the Major told her with a smile at his future wife.

THE REMEDY FOR LAWLESSNESS

The committee of the American Bar Association appointed to investigate the increase in crime in the United States according to a press despatch from Washington has decided to report to the annual meeting in Chicago that a remedy for increasing lawlessness is necessary for the welfare of the country. Several witnesses at the hearing attributed the increase in crime to the War, to inadequate penalties, and kindred causes. The case was thus summed up by one member of the committee, who said: "We do not know to what cause the increase in crime may be attributed, but we do know that steps should be, inaugurated to check its growth."

The American Bar Association is the organization before which the Hon. James E. Beck last year delivered his widely quoted speech on lawlessness in which he called attention to the late Pope Benedict's diagnosis of the five great plagues afflicting modern society. In regard to the question of crime and its remedy it may be opportune to call attention to another diagnosis of national conditions affecting crime and its remedy. This is contained in the Pastoral Letter of the American Hierarchy published two years ago.

After giving due acknowledgment to the disturbances which war invariably causes, the Bishops continue: "Deeper and more ominous is the ferment in the souls of men, that issues agitation not simply against defects in the operation of the existing order, but also against that order itself, its framework and very foundation. In such a temper men see only the facts—the unequal distribution of wealth, power and advantage—and against the facts they rebel. But they do not discern the real causes that produce these effects, and much less the adequate means by which both causes and effects can be removed. Hence in the attempt at remedy, methods are employed which result in failure, and beget a more hopeless confusion. To men of clear vision and calmer judgment there comes the realization that the things on which they relied for the world's security have broken under the strain. The advance of civilization, the diffusion of knowledge, the unlimited freedom of thought, the growing relaxation of moral restraint—all these, it was believed, had given such ample scope to individual aims and desires that conflict, if it arose at all, could be readily and thoroughly adjusted. The assumption is not borne out by facts."

neither order, nor law, nor genuine freedom."

Acknowledgment of God's supreme dominion over men, and obedience to his moral code enunciated in the Ten Commandments, instilled into American Life through religious education of children and through renovation of the hearts of their elders, is the only effective remedy for crime and lawlessness. We have not yet exhausted the resources of civilization in overthrowing its enemies.

The teaching of Christ still remains an untried remedy in many efforts at reform. When we turn from the wreckage of Europe to the condition of our flourishing republic, in spite of the wild anarchic orgy of crime that is sweeping over it, we are encouraged and heartened by the voice of one who in many instances has been proved to have been dowered almost with prophetic vision, our late Holy Father, Pope Benedict XV, who pronounced these memorable words about the people of our country: "Retaining as they do a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief role in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles when the violence of these tempestuous days shall have passed."—The Pilot.

THE MOOD FOR PEACE

George N. Shuster in Catholic World
If we are ever to close the book of moral pestilence that egoism has written out of modern life, it must be with the aid of the Only One who brought tidings of peace. We dare not hesitate; human life and effort will no longer be tolerable if we shall have to bequeath to our posterity the husk of a sunken civilization and bid them eat in the light of hell. Only the Saviour can redeem the world. That awful commingling of towering power and the bottomless humility which was His character, is the only model that men can adopt with security. Before Him there are no supermen or kings or rulers or democracies, but only men to follow, to love and to bear patiently. He speaks as well to the primitive heart of the savage found by the missionary on the icy shores of an arctic sea as to the harrowed mind of a Papini, enmeshed in the enervating philosophies of the world. Men have pictured Him in a multitude of robes, with the features of diverse races, before the hearth fires of strange and lonely lands. Gauguin has even represented Him as an infant sitting in a basket such as the women of Tahiti use to carry their children; it is a reverent portrait, I think, for it is thus that a primitive people would take to their hearts the Babe of Bethlehem, the universal Master.

THE MASS

Wherever in the past Christian missionaries have walked new trails in trackless solitudes; wherever a carol has been chanted in the marketplace; wherever the hope of the Viatum has been borne amidst the fleeting mistiness of the world, there has gone, like some flaming shadow, the figure of Him Who is really and eternally, despite the platitudes of expression, the Prince of Peace.

Early in the morning the tread of many footsteps sounds upon the pavements. A seemingly endless procession passes along the city streets. They walk quickly as those who are eager to arrive at the end of their journey. They are young and old, rich and poor, learned and unlearned. They glide in at the door of some old cathedral sequestered in the heart of the business district or hidden away in the solitude of the slums. Who are these, and what strange quest brings them abroad so early? When the city is shrouded in mists, in silence, in darkness save where, in some isolated window, the lamp of the night watchman gleams out like the morning star.

The great Cardinal Newman says of the Mass: "To me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass. I could attend Masses forever and not be tired."

It would seem that the sentiments of the Cardinal were deeply understood and appreciated by the multitudes of those who frequent our churches for the purpose of obtaining the inestimable blessing of daily Mass. Thirsting at break of day with the Royal Psalmist for this sacred benefit, no sacrifice is considered too great in order to obtain it. The faithful know that here alone can be found the strength and sustenance to enable them to endure with courage the cares of this hard life, a desert land where there is no way and no water. So in the sanctuary they have come before Him, that they may enjoy the sight of His glory.

The poor and unlettered peasant who hides beneath her humble shawl does not know the meaning of the Latin words. But words are not necessary to her faith; she knows that they are simply the means, not the end of this most stupendous Action. They are not merely addresses to a Supreme Power—they are instruments of something far greater, instrument of consecration, of sacrifice.

Quickly they go—they are awful words; they are a work too great to delay upon. Quickly they pass, for the Lord Jesus goes with them, as He passed along the Lake in the days of His Flesh, quickly calling first one and then another. Flames spring to life in many hearts that are destined to burn brightly through the long hours of the weary day, brightening all, sweetening all that is hard and irksome, smoothing over misunderstandings, lightning burdens.

Here is a young business man kneeling with eyes intent upon what is going on upon the altar. With all the faith and fervor of a cloistered nun, he follows the great Action, and advancing with the poor peasant wrapped in her shawl, at the foot of the sanctuary lamp he receives the Body of his Lord that it may preserve him to Eternal Life.

The worldling cannot understand this picture. He sees this young man beside him at his desk. He knows that in a world sadly fraught with sordidness, he is clean of lips, steady of hand and willing of heart. He does not know the sacred source of this miracle of grace, a saint in the midst of the busy world. It is the Mass.

The poor peasant fingers her beads and lifts her eyes to the white Circle of the Host shining above the head of the priest. Tears stream from her faded eyes, as she pours out the little tragedies of her existence into the great Heart of Christ. Although she cannot understand the words of the Rite, she follows her Saviour in spirit as the priest passes to and fro, lifts up his hands, and bends down in adoration before the miracle which has been wrought through him. She follows Him through the various stages of His Passion, sees Him mocked, buffeted, crowned, nailed to a Cross, buried, risen from the dead. In spirit she sees the shining procession of the Saints whose names she has learned to venerate in Litany and song, as, at the mystic words, they are called forth and pass before the altar, their palms in their hands. Lucy, Agnes, Cecilia, Perpetua and the rest—they who suffered many of the same trials which she is suffering now and who are enjoying the fruits of victory.

Now is commemorated the memory of a Just Man, flourishing like a strong palm tree planted beside a stream, one who labored humbly at a workman's bench, who was exiled in a foreign land, who soothed the slumbers of a young Mother and her little Child, and who bore ever a lily in his hand. Now is recalled the life of a little Virgin Martyr, who, in the face of her torturers, steadfastly refused to burn incense to pagan gods. Sacred presences, they surround the altar at the Holy Sacrifice of the Mass, bringing messages of hope and comfort to weary souls.

The priest disappears from the altar; the lights die out, and the worshippers go forth to join the vast army of toil. In the next morning is breaking. The sun is rising in all its splendor, a mighty fire kept burning with undimmed brightness by the Hand of God. One more Mass has brought peace and grace to a weary and sin-stained world.—The Pilot.

THEY NEVER MISSED MASS
In the "God's Acre" of a small town in the Midlands of England, are the graves side by side of a brother and sister. Owing to circumstances which they could not change, they had lived seven miles from a church, and yet never had they been absent from Sunday Mass. From childhood to old age, summer and winter alike, had they gladly tramped every Sunday and holy-day morning their fourteen miles—seven in and seven out—to hear Holy Mass. Moreover, every first Sunday of the month they walked in fasting, so as to go to Holy Communion, nor did they break their fast till half-way back on the road home, when, sitting down beside a spring, they would eat the bread they had brought with them, and drink the sparkling water. A few hundred yards from

their halting place was a Protestant nobleman's house, and they always prayed as they passed it by for the conversion of the family to the Catholic faith. The years came and went and the answer to their prayers came also. The aged couple, brother and sister, have gone to their reward; the once Protestant nobleman's family is now Catholic, and a beautiful church has been built within a stone's throw of the spot where the good Catholic old man and woman were wont to break the fast after

Holy Communion.—Canadian Messenger of the Sacred Heart.

The Lord does not want splendid workers so much as He wants simple and loving souls that are altogether given up to Him. It is the song of the little children that He would not suffer to be silenced; and it was the mite of the poor widow that He commended more than all the golden gifts of the rich. Our Master has a wonderful eye for the service of the little and the lowly.



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And He Said Unto Them

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LONDON, SATURDAY, JUNE 3, 1922

ABOUT POLITICS

The Dominion census gives a long list of religious denominations in Canada. If a survey of these bodies were undertaken by independent investigators for the purpose of ascertaining how far they interfere in politics as organized bodies, it would be found that the Catholic Church interferes least of all. As individuals, Catholics are like other citizens; but the Church as such does not meddle with Dominion politics at all. We are not asking whether this is right or wrong, wise or unwise. We are referring only to what takes place in fact. If the Catholic Church had influenced the formation of the present Dominion Cabinet, the Department of Immigration would have been placed in charge of a Catholic. On the contrary, from the personnel of the Cabinet it is evident that Catholics sought portfolios which suited them as politicians. The truth is that the Church in Canada has not the machinery for united action in such matters. There is no central bureau. There are no meetings of all the Bishops. There is no correspondence on the subject. There is no fund to draw on for the cost of united action.

On the other hand, it is assumed generally by Protestants that the Catholic Church is continually using her influence for political effect. Thus, when the Anglican Bishop of Huron sought to account for the fact that the Catholics have Separate schools in Ontario, in his address to the London Synod a few weeks ago, he did not even think it worth while to inquire into the facts. He simply assumed that the Catholics "got Separate schools by playing party politics successfully." This statement is not merely false; it is cruelly false. Separate schools were imposed upon Catholics by the action of Protestant ministers in 1841, and especially by the action of Anglican ministers. Dr. J. George Hodgins, who wrote a History of Separate schools in Ontario, was, we believe, an Anglican. At any rate he was a Protestant, and his official position as colleague of Dr. Ryerson gave him access to the facts. In his History he asks the question: Who was responsible for the introduction of Separate schools into Ontario? He answers (page 19): "It was owing principally to the well intentioned, but misdirected, zeal of those who sought to influence the newly elected and mixed Legislature of the time to make the Bible a class book in the Common schools." The Bible which the numerous petitions and Anglican propaganda in the press sought to place in the Common schools as a text-book is the version authorized by King James, in other words, the Protestant version. The Legislature could not do this, any more than it could impose the Catholic Catechism as a text-book in all the schools. The outcome was that the Legislature divided the Common schools into different branches, allowing the formation of Separate school boards, both Protestant and Catholic, for the benefit of the minority in each place. The Bishop and Clergy of the Church of England in Toronto actually petitioned the Legislature of 1841 to provide "that the education of the children of their own Church may be entrusted to their own pastors, and that an annual grant from the assessments may be awarded for

their instruction." This was asking very much more in the way of separation than was ever obtained or even sought by Catholics.

How account for the fact that an Anglican Bishop, in a formal address to a Synod, passed over the known facts of the case and gave instead a mere supposition of his own? The answer is—prejudice. Nothing but the traditional prejudice of his class led him to substitute fancy for fact.

ABOUT SCHOOL GRANTS

One of the claims made by Separate school supporters is a proportional share of all legislative school grants. From 1863 to 1907 this claim was never questioned. Then the Department of Education made a new set of regulations, dividing the grants on a basis which departed from the basis of proportional school population, with the result that the Separate schools received in grants a smaller aggregate amount than the Act of 1863 gave them. In 1915-16 the Separate school authorities represented to the Government that the Separate schools were entitled to the full proportional share. The Government consulted as legal advisers Messrs. Cartwright & Middleton in 1916, and the advice given to the Government by these lawyers is now published. It is as follows:

"It appears that a question has arisen with regard to the mode of apportioning the special grants for urban, Public and Separate and also the general grant for the rural Public and Separate schools. The facts, as we understand them, are as follows: The practice of the education department is to divide these grants by first making an allotment to the Public and Separate schools according to school attendance as provided in the first part of subsection 2 of section 6 of the department of education act, and then to apportion the said allotment among the Public schools and the Separate schools respectively, according to the regulations which were passed following clauses 'd' and 'e' of subsection 1 of said section 6, which regulation provide for the allowance of certain sums of money to each school according to the class of teacher engaged and the equipment of such school.

"The result of this apportionment is that the sum allotted to the Separate schools is not exhausted and there is a considerable amount, which under subsection 5 of section 6 at the end of the fiscal year lapses and becomes part of the consolidated revenue.

"The Separate schools have now made a claim that they are entitled to the full amount of the allotment made to them under the first part of subsection 2 and that no part of the allotment should be allowed to lapse.

"By an act of the old province of Upper Canada, 26 Victoria, chapter 5, which is entitled 'An act to restore to Roman Catholics in Upper Canada certain rights in respect to Separate schools,' it was provided by section 20, that every Separate school shall be entitled to a share in the fund annually granted by the legislature of this province for the support of Common schools, etc., according to the average number of pupils attending such schools during the twelve next preceding months or during the number of months which have elapsed from the establishment of a new Separate school, as compared with the whole average number of pupils attending school in the same city, town, village or township. This act was passed in the year 1863, four years prior to the passing of the British North America Act. The British North America Act by section 93 provides that in each province the legislature might exclusively make laws in relation to education, but that nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union. It would seem clear that the share of the public grant on the basis specified was a right of the Separate schools, existing at the passing of the British North America Act, and under the provisions of section 93 and above quoted from that act it would seem that the legislature should not prejudicially affect such right.

"We are therefore of the opinion that the Roman Catholic Separate schools are entitled to the whole of the allotment made to them under the first part of sub-section 2 of section 6 of the department of education act, and that the same should be divided among them so as not to leave any surplus to lapse into the consolidated revenue fund under sub-section 5 of the same section. We may add that in expressing this opinion we are not to be understood as saying that the grant to any school may not be withheld for cause."

Thus advised, the Government in 1917 resumed the payment of the full proportional share on the basis of school attendance. During the ten years prior to 1917 the Separate schools lost over a hundred thousand dollars of the grants due according to the Act of 1863.

Government brought the grants back to the basis of attendance, as the lawyers advised; but refused to refund the amounts which had been lost during the previous ten years. We have to place to the credit of the Hearst Government that it gave us at least partial justice. One wonders what measure of credit can Separate school supporters accord the Drury Government after its demise. So far its credit side is a blank.

One does not need to be a lawyer to see that no Government had the right to deprive the Separate schools of the grants due according to the Act of 1863. The wording of this Act is so plain that no one could distort it into meaning anything different from what Messrs. Cartwright & Middleton found it to mean. Hence, the amounts lost to the Separate schools during the years 1907-17 are clearly due to those schools from the Provincial Treasury. Why have two successive Governments refused to perform this act of plain justice? Because the Governments are afraid of the majority of electors. All the talk about Ontario striving to live up to the pacts of 1863-67 is nothing but talk. Acts speak louder than words. The Government knows that the debt should be paid, but shrinks from paying it in presence of people who are pained at seeing justice done to Catholics.

RELIGIOUS EDUCATION

The stand which the synods and conferences of the different Protestant sects are now taking in regard to religious teaching in the schools is somewhat inconsistent with their almost unanimous opposition to Separate schools as demanded by Catholics. They are now advocating a more extensive teaching of religion in the Public schools. Religious bodies in the United States have gone on record, advocating the same thing. The Catholic Church has always maintained that, wherever possible, religious education should accompany secular education.

The Church teaches and has always taught that not only the intellect must be trained but also the will; and the will can only be properly directed by principles of religion. Why then should there be opposition to the Catholics who have put in practice the very resolutions which the various synods and conferences have passed? It seems that the opposition is not so much directed against the fact of Separate schools as against the Catholic Church itself, and the many specious arguments used by the opponents of Separate schools are nothing more than popular appeals to the bigotry of the people to prevent the Catholic Church exercising that influence over her children for which she was divinely appointed.

The activity which the different religious bodies both in Canada and the United States display in urging the necessity of religious training in the Public schools, must have been brought about by the careful study of results which the Public schools have produced under the present system. They admit that under the present system the Public schools have not produced the best type of citizens. The crime wave that is sweeping both countries, the number of delinquents of tender years, have forced them to take notice and ascertain the cause of these and at the same time to suggest a remedy. Judging from the published reports of their meetings, Methodists, Presbyterians, Baptists and Anglicans, all place the cause of these conditions on the lack of religious teaching in the Public schools, and the remedy they suggest is a more extensive teaching of religion.

But just here is the difficulty. What religious instruction will be acceptable to all the Protestant sects, not to mention the Jewish Religion? They may agree on what is not to be taught, but to formulate a positive set of religious principles that would be effective, they would be hopelessly at sea.

In doctrinal matters they differ fundamentally. In the interpretation of the Scriptures not only is each sect a law unto itself but each individual enjoys the same right. Some believe in the Divinity of Christ; others reject this doctrine. Some believe in the necessity of Baptism for salvation; others deny this. All the other Christian doctrines have their advocates and their opponents. Not a single religious belief can be mentioned which is not ardently defended by

some and most vigorously denied by others.

The fundamentals of Christian belief cannot be taught in the Public schools without offending the convictions of some one. If this is true of the Christian sects, how offensive must such teaching be to the Jews and the Unitarians, whose religious beliefs are irreconcilable with the teaching of the Christian Religion. In any science a start must be made from fundamental principles, if the science is taught properly. Religion is no exception. If religion is to be taught effectively the first principles of religion must be stated. But no two Protestant sects are agreed as to what are the first principles of religion. Principles of religion, therefore, must not be taught in the Public schools.

Since principles of religion cannot be taught in the Public schools, and since there is urgent need of something that will influence the life and conduct of the pupils, influencing them to do good, and restraining them from evil, the advocates of religious training in the Public schools have found a substitute in a certain system of ethics. In their zeal they are now engaged in working out a plan of moral teaching that will be acceptable alike to Jew and Christian and Atheist. It is a rather difficult task as the same difficulties which are evident in the teaching of doctrine are present in the teaching of ethics. There is just as much difference among the Christian sects in regard to ethics as there is in regard to doctrine.

A few weeks ago, in the city of London, there arose a heated controversy over the question whether the students should be allowed to dance at the opening of the new Collegiate Institute. Members of different religious denominations protested against this form of amusement as dangerous to the morals of the students. They appealed to the School Board. Immediately the School Board, which has no right and claims no right to define what is dangerous to morals, became the sole judge in this particular case. The dance was held, and from the newspaper reports an enjoyable time was had by all.

The point here is who is going to determine what ethics should be taught in the school. In the particular case stated above, the School Board determined what the students of the London Collegiate Institute should be taught in regard to dancing. Its decision did not meet with favor among a great number who pay their taxes for the support of the school and whose convictions are strongly opposed to an amusement of this kind for children. Who will determine the morality of indiscriminate frequenting of the "movies" or of the countless other forms of present day amusements? It surely does not fall within the province of the School Boards. It cannot be determined by the different religious bodies as they differ among themselves. It remains that there is no one with authority to determine what must and what must not be done. The children, as heretofore, will be left pretty much to themselves to determine what their conduct will be.

Religion is the only factor that can safeguard the morals of the children. There can be no substitute. The Catholic Church has taken this stand from the beginning. Since it is impossible to have this in the Public schools, she demands schools of her own where her children can be taught both the principles of belief and principles of ethics. Why then find fault with her when she puts in practice what all religious denominations are now demanding but which they are unable to accomplish?

HON. MR. RANEY

In the issue of the Mail and Empire, May 28, it is stated that the Hon. Mr. Raney denies ever making the statement that the present system of Catholic representation on the Board of Education was a rank injustice. The Hon. R. H. Grant, Minister of Education, corroborates the denial of the Attorney-General. A considerable time has elapsed since His Lordship, Right Rev. M. F. Fallon, quoted the Attorney-General as making the above statement. It was never publicly denied, and it seems strange that after all these weeks a denial should come now when the Bishop is away in Europe and unable to help the memory of the Hon. Attorney-General.

In the meantime an explanation of the long silence on the part of the Attorney-General and the Minister of Education is due the public. The statement was a most important one and had greater influence from the fact, as was alleged, that it came from the head of the legal department of the Province. No doubt His Lordship on his return will try to refresh the memories of the Hon. Gentlemen.

THE GENOA CONFERENCE

By THE OBSERVER

A French paper, some time ago, had a cartoon representing John Bull presenting a final ultimatum to Russia with the words: "I ask you for the last time, will you trade with me?"

The despatches from Genoa are full of the word "peace." One might imagine all Europe was at war. What is the "peace" that is so much talked of? It seems to be peace for financiers and traders, and nothing else. But it has only one meaning for the masses of the European peoples, and that is the opposite of war, of which they have had so recent and so bitter an experience.

We have not the chance to read much, in Canada, of the views of other nations on the tangled and complicated situation which is the subject of the Genoa Conference. The gathering of news, the sending of cable despatches, the formation of public opinion on this side of the Atlantic, are in the hands of agencies and correspondents and writers who are not much concerned with what is thought of the European situation in Paris, in Rome, or in Brussels; and are greatly dominated by the diplomats and politicians of England. For instance, one of the principal correspondents of The New York Times spent a good while with Mr. Lloyd George in Wales before going to Genoa. It is not surprising that Mr. George bulks large and the rest of the diplomats small in the despatches from Genoa to the New York Times.

As to such of the Canadian papers as have a special correspondent overseas, it has long been noticeable that their accounts of European affairs are colored to accord with the ideas that happen to prevail amongst the leaders of the English Government at any given time.

There have been, for a long time past, many signs that public opinion in England and over here was being prepared for a rupture between England and France. English diplomacy, for over two years past, has been tending towards friendliness with Germany, and a resumption of trade with Russia on easy terms. The Fall after the Armistice and before the Treaty of Versailles, Mr. Lloyd George went to the country. It is interesting to recall now his campaign watch-words. The Kaiser was to be hanged as high as Haman; and Germany was to pay the last cent. But the Kaiser is living the life of a quiet country gentleman at Doorn; and so far from exacting the last cent from Germany, concession after concession has been made in the terms of reparation; always with England's eager consent; always against France's protest.

Reading English newspaper views I think I have been able to see how Mr. Lloyd George and his political associates have been moved so far away from "the last cent" and the hanging of the Kaiser. The English press reflects the views of English finance and trade; and English finance and trade control English politics and England's diplomatic action.

There are in Canada some people—many people—who look at English politics as something beautiful and ideal. For them, there is no sordid or selfish side to the policies and acts of English statesmen. For them, English statesmen are super-statesmen, on whom no considerations of no such sordid things as trade, money, or the chances for the next general election, can weigh in the slightest.

But that is not the history, nor the present condition, of English politics; and it is not the history, nor the present condition of English diplomacy. England has not always fought for the right; nor, when she has fought for it, has it always been for the sake of establishing or protecting the right. Nations fight and scheme for their own safety and for their own prosperity; and beyond these things, they fight little and scheme little. England is planning at Genoa for England first

of all; and ideals are playing only a secondary part.

Soon after the War, English statesmen perceived that her prosperity was not to be served by crushing Germany. The Kaiser's head and "the last cent" were good enough to carry a general election; one general election; an election run amidst the still-existing excitement of the War. But such policies were good only to win that election. For, in the next election, the moneyed interests, the forces which make and unmake English governments, will want to know, not about the Kaiser's head or "the last cent," but about the future of English manufactures and trade.

This fact was clearly perceived in Berlin; and German diplomacy bent itself to the task of persuading English manufacturers, bankers and traders, that the welfare of English business required easy terms to Germany.

"The balance of power in Europe" is still the main subject matter for the thoughts of English politicians; but its nature has changed from what it was when it used to give rise to wars long ago. "The balance of power in Europe" is now financial and commercial, primarily; and is military and naval only in a secondary way.

And so, the safety and welfare of which English papers, influenced by business men, and English politicians, influenced by both, have been thinking, since the War, are financial and commercial safety and welfare, more than any other. England can hardly have considered herself in any danger in a military or naval sense, nor likely to be in any such danger. What she has thought to be in danger is her business; her manufactures and her exports; her investments in other European countries.

France has also been worrying about her business situation; but she has other things, and worse, to worry about. Germany is of the past as a sea-power; but not as a land-power; and that is worrying France far more than her business situation. Besides, France has no such financial interests in re-building Germany as England has. She is not in such dread of a flood of German goods in her foreign markets; because she has fewer foreign markets and fewer exports. She is much more damaged by the War than England, whose soil was not invaded and ravaged. She lost nearly twice as many men in the War. She is much more interested than England is, in the future of Belgium.

So, without giving France credit for any special devotion to ideals and high principles in her dealings with other States, it is reasonably clear, I think, that her attitude towards Germany and Russia is based on more vital necessity, is more nearly inevitable, and is more logical, and fairer than that of England.

Now, the most crucial question that has come up at Genoa is the question of the French and Belgium property which the Soviet Government wishes to retain and to nationalize. France and Belgium say: "Give us our property, or the value of it." Russia says: "No. We are Communists; and your property must come under that regime; but we will give you the management and the use of it." Belgium alone had four hundred million dollars invested in Russia before the War; and was doing a very large per centage of the manufacturing and the public utility work of that country; from 80 per cent. in some lines to 75 per cent. in others.

Mr. Lloyd George says to France, (which has also very heavy investments), and to Belgium: "Let Russia have the property, on the terms she offers you. We must reconstruct Russia and finance her. The 'peace' of trade requires it." France and Belgium are not convinced. England is ready to sacrifice some investments too; not so much as the others, I believe; but she apparently sees her way to make up the loss in new trade with Russia. France and Belgium do not seem to see their way to do that.

This question has only come to an acute phase at Genoa; it is not a new question, and meantime Germany and Russia have made a treaty. It seems that since this treaty was made, Mr. Lloyd George has become more eager still to make Russia a present of the French and

Belgium property. What is the reason? Does he see Germany outbidding him for commercial domination of Russia; of the greatest unexploited natural resources left on earth? Has his softness to Germany come back roundaboutly to embarrass him?

There is the situation at Genoa so far as it can be seen by an average observer on this side of the Atlantic. There is much in it that is obscure; much that is distorted; but some of the main lines emerge from the fog of partisanship and the propaganda.

Mr. George told Mr. Barthan that the Entente was coming to the parting of the ways. On the whole Berlin has a good deal to feel satisfied about, in the diplomatic doings of the last two years; and I suppose Berlin does feel fairly well satisfied.

Nobody seems to be worrying very much in Canada; though the results may cost us blood and money some day.

NOTES AND COMMENTS

AN INTERESTING item comes to us from an Italian contemporary. Just before leaving for home after the events of the coronation, His Eminence, Cardinal Begin, paid a visit to the Salesian Fathers at Valdocco, and in the Borgo S. Paolo, Turin. He also visited the Marist Brothers in the same city and was much impressed by the apostolic and world-wide character of the work being carried on by these two religious orders. The impression was not all on one side, however, as the Fathers and Brothers speak of the "youthful vigor" which characterize the Canadian prelate, and the ease with which he bears his burden of eighty-five years.

ANOTHER ITEM of interest from across the water is the projected removal of Cardinal Newman's famous foundation, the Oratory School, from Birmingham, to Caversham Park, a large estate recently purchased by the Fathers near Reading. Birmingham and the Oratory School have been so long associated in the Catholic mind that the big city of the Midlands will not seem quite the same place without the latter. It was within three years of his conversion that the future Cardinal set himself down in Birmingham to begin his great work for the re-conversion of England, and fifteen years thereafter that he opened his school. So that after a successful existence of over sixty years, it begins to rank as one of modern England's venerable institutions, antedating, as it does, most of the Catholic schools of today.

WHILE the world at large was debating the possibility of restoring the Cathedral of Rheims, so badly damaged by the Germans during the War, France had already put in hand the work of restoration, and has now carried it through to practical completion. The ceremony of re-dedication, marked as an occasion of public thanksgiving, is indeed, already an event of the past, and the civilized world which mourned the mutilation of the venerable fane, will now join with the French people in their joy over its restoration.

It is re-assuring to be informed, and from independent authorities, that religion in France has really benefited by the War. In spite of other huge and pressing demands, aggravated by the falling down of German reparation promises, the French Government has, we are told, decided to issue bonds to the extent of 200,000,000 francs to re-build 3,000 churches destroyed by the invader. "Carrying the burden of a vast public debt, with little relief from the German reparations upon which they had set so much store," says the Literary Digest, "the French are said to have all that they could do to carry the ordinary expenses of government and provide funds for the restoration of their ruined villages, and for the rebuilding of houses to shelter the homeless," yet it was possible to restore Rheims, and to inaugurate the above-mentioned project of church-reconstruction.

SAYS the Boston Transcript: "It was not enough to re-build homes and schools. The martyred churches—some 8,000 in number—must be built, however hard-pressed the country was to find funds with which to meet the demands of the ordinary budget. War had laid a

particularly heavy hand upon the churches in the battle-swept area. They were a favorite registration and reference point for the artillery; when other land-marks failed, artillery commanders could invariably find a church spire upon which they could adjust their fire, and enable them to prepare an effective 'fire for effect.' "What light," moralizes the same paper, "these churches could throw upon the varying fortunes of the War, if they could but tell their full story!"

A CORRESPONDENT of the Boston Pilot enlarges upon the pitiful conditions of parish life which have been the rule rather than the exception in the devastated region of France. Temporary wooden huts have done duty for churches and for the housing of the clergy. For this reason the Government has deemed it necessary to give immediate attention to the work of restoration, and a committee of architects has been named to supervise the work. And it is gratifying to know that artistic considerations are to be kept always in view. "To the student of architecture," adds the Pilot correspondent, "the rebuilding of these churches easily recalls one of the greatest periods in the history of architecture. It was in France that some of the greatest architecture of all time, the great Gothic cathedrals and churches of the Middle Ages, reared their stately heads in a sublime era of building, and they have always been subjects of close study and interest for countless persons."

REVERTING to religious conditions in France since the return of peace, the Boston Transcript has this to say: "The War has done much to strengthen the cause of religion in France and increase the prestige of the Church. Priests and prelates by the thousands answered the clarion call of battle, and served and suffered in the trenches side by side with laymen. There was neither Church nor State, but all was France. A grateful nation, as the dawn of peace turns into the full noontide, acknowledges its debt to the Church, and desires to repay that debt by rebuilding these thousands of ruined churches. Nor is it without significance, especially to Americans, that the French have had the initiative to begin themselves to raise funds for this purpose. In as much as they have not waited for the generosity of others to show itself, they merit that generosity all the more."

THE APHORISM of a well-known French writer, M. Paul Conceour, has therefore a religious application: "The soil of France has been opened by the plowshare of war; the furrows have been made ready; sturdy workmen have begun to cast in the good seed. The spirit of sacrifice must render that seed fertile."

In a recent report to the Home Office, an English inspector of prisons gave it as his opinion that certain hymns sung in the prisons under his jurisdiction were rather incongruous. As an example he cited the singing in his hearing in Portland Prison of "Lord, keep us safe this night."

THIS HAS recalled the reception given to Sir J. S. H. Banner at a meeting of the Liverpool Sunday School Union at which he had been invited to preside. The first hymn on the programme, which the audience shouted out with great lustiness, was "Fling out the Banner."

A THIRD example of the kind was the selection at a recent deaf and dumb festival of the hymn: "Oh for a thousand tongues to sing." As a matter of fact, however, could anything be more out of harmony with historic or existing conditions than the singing at any Protestant gathering of the well-known "Onward Christian Soldiers."

"We are all united All one body we One in faith and doctrine One in charity."

He who can preserve peace in the midst of the confusion and complexity of business, and sweetness in the midst of suffering, is almost perfect.—St. Francis of Sales.

The experience of centuries teaches us that men need consoling first, instruction afterwards. Begin with argument and all will be sterile. Begin with love, and all will be fertile.

BOY LIFE

Catholic Boy Life Council, appointed by His Grace, Most Rev. Neil McNeil, D. D., Archbishop of Toronto.

Organized to promote Boy Welfare by fostering existing organizations, developing co-operation and promoting civic and national activities for the betterment of the Boy.

Officers—President, Mr. P. J. Mulqueen, Treasurer, Mr. A. J. Gough, Secretary, Mr. C. J. Gillooly.

Committee—Mr. Fred O'Connor, Mr. W. J. Commins, Mr. T. E. McDonnell, Mr. R. F. Fitzpatrick, Mr. J. P. Hynes, Mr. J. M. Lalor, Mr. P. G. Cherry, Mr. E. M. Carroll, Mr. F. J. Shannon.

JUST ABOUT CAMP—A TALK TO BOYS

This week we are to discuss some of the preparations to be made for a successful stay in camp. Proper preparation can only be made when you have decided what you are going to do at camp. It then resolves itself into taking with you all the equipment necessary to carry out your program. Camp life offers such wonderful opportunities for adding to your store of knowledge on nature subjects, that you should not let a camp term go by without finding out for yourself a little about birds, trees and stars. Suppose you are interested in birds, you will want to bring along a book on bird life. It would also be well to have a camera, and see what fun you can have in the woods trying to take a snapshot of a particular bird. This will take some real ingenuity, but a good snapshot is worth all the trouble and energy you expend in getting it. If you are interested in trees, you will need a book on the subject and perhaps some means of preserving the specimen leaves which you will collect. Again if you are a fisherman of no mean repute, your hook and line will come in handy, and perhaps a camera will help you to show your friends in town what a big'un you caught. Suppose astronomy commands your attention. You will then need a treatise on the stars. Perhaps at the same time you would like to make your way through the woods with a compass. If so, a compass will be a necessary part of your equipment. Thus we could go through the whole list of activities that can be carried on in the outdoors. It is for you to decide what hobby is going to occupy your attention at camp this year, and take along the equipment accordingly. Probably these few suggestions will help you to think of your stay at camp in a little different light than you did before. There is a great chance at camp to get an education that is hard to get otherwise, therefore you should not be content to have all your time at camp taken up with swimming and baseball.

Having decided what you are going to do at camp the next thing is to make out a list of the things you need to take with you. You will find that this list will be of great service when you come to pack up. I have found that a flashlight is a very useful article to have around camp. While it is by no means essential it will come in quite handy. Don't forget to take along a pair of heavy boots for hiking. The grass is generally damp in the morning, and if you do any tramping, you are sure to get wet feet with a light pair of boots. You should also have your hiking boots waterproofed. If you are going to a camp where you will be supplied with your blankets, and where you will not have to do your own cooking, you will of course not need to think about sleeping or cooking equipment. The following list, while only suggestive, will serve as a reference list, to which you can add to suit yourself.

- 1. Extra underwear and socks (or stockings).
2. Khaki shirt and pants. (Or old clothes.)
3. One suit winter underwear in case of cold night.
4. Gym suit and swimming suit.
5. Hiking boots (waterproofed).
6. Running shoes.
7. Heavy sweater for chilly evenings.
8. Pajama or night shirt.
9. Towels.
10. Handkerchiefs.
11. Soap (floating), tooth brush and paste, comb and brush and small mirror.
12. Pocket knife.
13. Prayer book.

We might call the above list the essentials, while the following list is optional and will be decided by the interests of the individual.

Flashlight, camera, sporting equipment, as baseball, bat, gloves, tennis racquets, fishing tackle, etc. Musical equipment, mouth organ, ukelele, etc. Books on special subjects as spoken of above.

SCOUT NEWS

The 24th Toronto Troop (St. Vincent de Paul Church) took a bicycle hike to Wabasso Park, Hamilton, on May 24th. The party of 14 assembled at the church at half past six, and at seven o'clock the 80 mile journey was commenced. It was a fine morning, and the breeze from the lake made riding very pleasant. The pace was not a fast one, so that the boys got the benefit of the beautiful scenery which may be seen en route. Stops were made at Port Credit and Oakville, and at other minor points along the route. Wabasso Park was reached at 11 o'clock, after a four hour ride. As the boys were hungry, two camp fires were immediately started, and in a short time all were relishing a meal cooked in the open, and enjoying coffee made over the camp fire. After dinner, sides were chosen and a baseball game was soon in progress on the spacious lawn of the park. When the game was finished, the boys had a 'wild time' on the Roller Boller Coaster and other amusements at the Park. A strong wind then started to blow from the east, the sky darkened a little, and fearing rain, a start was made for home at half-past three. Half-past five brought the party into Oakville, where camp fires were started by the lake and the evening meal prepared. After a brief rest, the journey was resumed and Port Credit reached at eight o'clock. Here a fifteen minute rest put everybody in shape for the last lap. Although traffic was very heavy between Port Credit and Toronto, the party arrived home at nine o'clock, everybody feeling that he had put in a 'large' day. This completes the second successful bicycle hike of the troop this month.

The 24th Troop is taking to bicycle hiking like a duck taking to water, and is deriving great benefit therefrom. These hikes are of great value in teaching the boys the rules of the highway and traffic "etiquette"; unfolding to themselves of the beauties of nature; teaching them how to take care of themselves in the open; in a word, giving them a healthy outlet for their superabundant energies.

BOYS' WEEK JUNE 3-10, 1922

Are you getting ready for Boys' Week in Toronto? This is a great move being made to get the City interested in its boys—its future citizens. We hope every boy is doing his best to boost Boys' Week, and helping to make the Boy's Parade Day a big success. This is going to be the biggest boy event that ever hit Toronto, and every boy is counted upon to make it go over with a bang. Are you preparing for Boy's Athletic Day on Saturday, June 10th? There will be athletic competitions open to every boy in the City without entrance fees of any sort. Medals will be awarded to the winners. Here's your chance to show your wares! In what events are you going to enter?

Here is the program:

- Saturday, June 3rd—Parade Day. Sunday, June 4th—Boys' Day in Church. Monday, June 5th—Boys' Day in Schools. Tuesday, June 6th—Boys' Day in Industry. Wednesday, June 7th—Boys' Day to Serve. Thursday, June 8th—Boys' Day at Home. Friday, June 9th—Boys' Day to Entertain. Saturday, June 10th—Boys' Day in Athletics.

EPISCOPALIANS BAR WOMEN FROM VOTING AT CHURCH CONVENTIONS

Newark, N. J., May 18.—Fifty-one parishes of the Protestant Episcopal diocese of Newark have voted against the admission of women to membership in parochial vestries, and to suffrage in the diocesan convention. Only twenty-five voted in the affirmative. The vote was the result of a referendum on the questions, which have come before the diocesan conventions for three years.

The proposal which raised the issue was to strike the word "male" from the constitution of the diocesan

convention. Had that carried it would have had the effect of putting women of the diocese on an equality with men in various positions in the administrative bodies of the Episcopal Church.

ARCHBISHOP SINNOTT ADDRESSES TORONTO NATIONAL CLUB

Archbishop Sinnott was in Toronto on Tuesday and Wednesday last on his return from Rome to Winnipeg. He was entertained at a dinner given at the National Club, and in the course of his remarks stated that he was present in Rome during the Conclave, which resulted in the election of Pope Pius the Eleventh. He was present in St. Peter's on the day of the Coronation when there were about seventy thousand people within the Church and not less than one hundred thousand in its Piazza. He was particularly impressed with the patience, kindness, and consideration of His Holiness, whom he likened to Pope Pius the Tenth. In learning and audition the present Pontiff he considered resembled Pope Leo the Thirteenth. He stated that His Holiness was spending as much as seven hours a day in audiences for the purpose of becoming thoroughly familiarized with all the problems of the Church throughout the entire world. He explained that His Holiness, earlier in his career spoke English, but does not do so now because of the long number of years he was denied the opportunity of conversing in English.

He pointed out that for the first time since the reformation the professors and students of Oxford University had forwarded a letter of congratulation to His Holiness upon his elevation to the Holy See, in that His Holiness while attached to the Vatican Library had on one occasion been sent as the papal representative to Oxford and on such occasion had been entertained by the University.

His Grace was very much impressed with the work being done by the Catholic Truth Society of England and was afforded the opportunity of being present at the opening of the new quarters in London of the Society, at which there were present all the prominent English Catholics from every walk in life. In his opinion, the English Catholic is at the present time making a greater effort than any other to spread the Truth. His Grace was in Dublin early in May and had the pleasure of calling at Mansion House the day upon which the representatives of the Free State and of the Republican Party were in conference together with the Lord Mayor of Dublin.

The personality of Michael Collins very much impressed His Grace. He is a young man still under thirty and is bound to give a good account of himself as soon as experience improves his judgment. From the conversations he had with representative citizens he concluded that 95% of the Irish Electorate, are in favor of the Treaty negotiated with Great Britain and are anxious to have the Free State established at the earliest date.

Speaking of Western Canada, His Grace paid a glowing tribute to the work of the Catholic Church Extension Society. He stated that were it not for such Society, it would have been impossible for any Bishop in Western Canada to have carried on with any degree of success whatsoever. He is most anxious that the laity should take a more active interest in the propagation of the faith and be in a position to discharge the duties which rightfully belong to them. He is particularly anxious that the Conference of the Catholic Truth Society of Canada, which is to be held in Winnipeg, June 26th to June 28th next, should be a success and that it should awaken among the English Catholics in Western Canada, an appreciation of the faith which they possess and serve as a means of reviving the faith among those who have become lukewarm.

AN IMPORTANT FIND

Washington, D. C., May 22.—Biblical scholars throughout the world are manifesting great interest in the Epistola Apostolorum, a Catholic-apostolic epistle of the second century which is the subject of an article in the current number of the Homiletic and Pastoral Review by the Rev. Dr. Heinrich Schumacher, associate professor of New Testament Scripture at the Catholic University.

According to Dr. Schumacher, "The discovery of the Epistola Apostolorum surpasses in its significance the discovery of the Didache by Bryennius in 1883 with its valuable testimonies for Baptism, the Eucharist, ecclesiastical hierarchy and Canon, dating from the beginning of the second century and that of the Odes of Solomon by Rene Harris in 1909, a precious source of information about tradition, and thought of early Christianity."

"With the latter document," writes Dr. Schumacher, "it shares the privilege to a work of the second century. Even Harnack has to admit that probably it must be dated before 180 A. D., although he would rather be inclined to assign it to a later period because of its abundant use of New Testament writings. To this early date must be added a distinction of far greater importance, its extremely interesting and illuminating contents. A

number of the most vital questions that we would like to have answered by the ecclesiastical tradition of the second century; e. g., the Canon of the Old and New Testaments, the idea of God, Christology, Eschatology, Soteriology, the Resurrection of Christ, and the resurrection of the body, the spreading of the heresies, the Parusia, are here not only touched upon but made the subject of lengthy discussions."

Full credit is given Carl Schmidt for the discovery in Dr. Schumacher's article, which deals with a synopsis of the content of the manuscript, which is written against "Simon and Cerinthus, the false Apostles."

Included in the treatise which follows the introductions are such subjects as the divinity of Christ, the reality of His humanity, a short infancy passage, certain of His miracles, Christ's Passion and Resurrection, the annunciation of Gabriel, the resurrection, the judgment after resurrection, and the last judgment.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR DOLLAR CLUB

We are opening for our missionaries a "Dollar Club." We wish to reach every Catholic and interest him in a practical way in the work of preaching the gospel. That sacred obligation belongs not to the Bishops and priests only, but was imposed by Our Lord Himself on the whole Church. As a member you have a duty in that respect. Missionary work is one of our ordinary works and should be so considered. For this reason we wish all Catholics at home to take part in the activities which are going on in their midst for the spread of the faith. It is the constant donations for the welfare of religion that make it such a practical force in our daily lives. It is the generosity of heart which we manifest towards its ministers and our splendid co-operation with their plans for the Church that make their work possible and successful. It is our cheering message of assistance in its various forms which renews their courage and enlarges the vision of their hopes.

Our readers are well acquainted with the writings of Father Daniel, O. M. I. He has given us in entertaining lines the story of one corner of the missionary field. We are going to add here another recent letter from the same pen; let it be a fitting accompaniment to our appeal.

Jasper, Alta., April 26th, 1922.

My Dear Father O'Donnell: I duly received your cheque for \$20.00 from two benefactors, for which I am very grateful. His Grace the Archbishop has also notified me that you have sent him a cheque for \$575 to be used for building a chapel and altar. The site of this chapel shall be decided when His Grace makes his pastoral visitation, and in the meantime I shall be glad if you will convey my heartfelt thanks to the generous donor whose name I have not yet at hand. During the past few weeks I have received many kind messages from readers of the Register, who wish to assure me that I am not quite "out of mind" yet. I have tried to acknowledge their letters as far as possible, but in case I have missed any, I shall be glad if you will thank them through your columns.

I have pleasure in returning Mass Intention list No. 245, with a note of dates upon which the Masses were acquitted. I have yet a card of ten Masses, and have received intentions which came through the Very Rev. Father Grandin, so that I am still bound to think of "Extension" every time I celebrate Mass.

The hard winter weather is over but I do not feel as well as I would like. The miners at Brule have a saying to the effect that a good workman in the coal-seam should be "weak in the head and strong in the back." From my experiences on this line I can see that a good missionary needs to be strong both in head and back. While modesty forbids my passing any judgment on my head, I can quite safely say that my back is not equal to the burden, and that I hope some good young missionaries of sound mind, limb, and judgment, will soon be here to help us out. And yet we are not by any means of the most aged. Even Father Louis, for all of his venerable appearance, has only forty-five summers to his credit. Take, as another instance, the case of Father Tissier. He recently celebrated his Golden Jubilee and is still hard at work. He lives all alone, just outside of Edmonton, in a one-roomed shack, and attends to his parishioners, Indian and White, with a holy obstinacy which will never consent to the legitimate "retraite" of old age.

Soon, alas! the last of our veterans will disappear, and we have to look for recruits from Eastern Canada. I do hope that your readers will realize, under the persiflage of my articles, a very urgent appeal for instant help. More than money we need men and women—priests, teachers, nuns and Sisters of Service—to give themselves. Otherwise the outposts of Catholicity in the West, built up by the missionaries of France, will

become mere historical souvenirs instead of strongholds for the future.

I am afraid that I am somewhat behind hand with my "Notes," but if you think that your patient readers can stand any more I shall try to continue them after a while. With continued thanks for your good kindness.

I am, Dear Rev. Father, Gratefully yours, IVOR DANIEL, O. M. I.

Father Daniel accentuates the appeal for personal service. That service is badly needed. There is not one who has spoken to us about our missionary posts who has not told us the same story. Well, our appeal for "Our Dollar Club" makes these men and women possibilities because our collections will then give us some means of supporting them. The Church in her work for the faith has to face the actual conditions in which the people whom she serves are placed. She has no choice. The missionary packs his grip and goes with his flock or to search up those who should belong to him and live how he may. Little wonder he is broken down at forty-five. Father Daniel has told us of the beloved shack with the worn-out missionary lying at the door-step, he has told us about the meals cooked by the missionaries, about the hurried morsels snatched at lunch counters, and the long, hard trips when strength was little and duty called. Incidentally he has told us the story of many other faithful ambassadors of Christ. They, dear reader, are our messengers too, for they preach the gospel when we do not. Can we refuse them to join the number who make their work—our work—a possibility? Even our small donation is a work of great charity, for it joins with the gifts of thousands of others and makes the great power necessary to reach and save the souls that are perishing. Is not then the "Dollar Club" a happy idea to reach the rich and poor, the negligent and the indifferent? What about the reward for even a cup of refreshing water. Let us erect fountains that will pour forth streams of living water forever.

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

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

DONATIONS

Previously acknowledged \$5,262 98

MASS INTENTIONS

Repose of soul of late Miss Connelly..... 1 50 Friend, Admaston..... 1 00 G. G. F., Ottawa..... 4 00

NEW BOOK

DR. O'HAGAN'S COLLECTED POEMS

We are very much pleased to learn that Dr. Thomas O'Hagan has given to the public his collected poems. The volume is from the press of the well-known Canadian publishing house of McClelland and Stewart and is remarkably well bound and printed.

The author of this attractive volume ranks among the ablest essayists of the Dominion and we believe that his latest publication will assign him a place in the front line of our best Canadian poets. The foreword is from the pen of Dean Harris, and there is also prefixed to the poems an eminently complimentary letter written to the author by the late Honorable Justice Langley, of Halifax. The author's own preface is brief but within the compass of four short paragraphs he advances his theory of the function and responsibility of the poet. The Doctor tells us that "Poetry should reflect, as in a mirror, the soul of the writer and its aim should be to delight and exalt. Not philosophy but beauty and truth are the true vestal virgins of verse that should ever preside over the fires of poetic inspiration."

When we examine this fine volume of the "Collected Poems" of Dr. O'Hagan we are at once confronted with the interesting variety of themes that has largely occupied his poetic pen—poems of Canadian patriotism, of love and affection, stanzas descriptive of pioneer days, commemorative and elegiac poems and splendid odes and lyrics of memory, meditation and high imagination. Dean Harris in his "Foreword" contends that in the two forms of poetry—in the Elegy and Commemorative domain of verse Dr. O'Hagan has not been surpassed by any Canadian poet. Certainly many of the poems in this attractive book would seem to support the Dean's contention. To the talented and versatile poet and essayist we tender our warmest congratulations and the expression of the hope that his volume of poems will meet with a large and ever increasing circulation. We have that we cannot afford to purchase their books, and we trust it will be Dr. O'Hagan's pleasant experience to discover that the Catholic reading public realize their obligations to the men of great talent and literary ability who, from time to time, rise luminously above the horizon of literary mediocrity.

COM.

BURSES FOR CHINESE MISSIONS

PLEASE HELP

To complete the following burse for the education of Missionaries for China. It requires \$5,000 to complete a Burse. The interest on that amount will support in perpetuity a student in CHINA MISSION COLLEGE, ALMONTE, ONTARIO J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,332 55 Friend, Canso, N. S..... 5 00 Mrs. Dan O'Neil, Pokesaw..... 1 00

ST. ANTHONY'S BURSE

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SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,254 25 Members of Sacred Heart League, Halifax..... 100 00 Mrs. M. Slattery..... 5 00

PASSION PLAY AT ERL

By Dr. Frederick Funder

Vienna, May 12.—The little village of Erl in the Tyrol is this year the objective of thousands of visitors in Europe, for here, beginning May 14, will the simple Tyrolese peasantry give the celebrated passion play that has now been presented for three hundred years and which in many respects rivals the famous production at Oberammergau. Erl is not far from Oberammergau and many of those who attend the one production will see the other.

Erl's passion play was last given in 1912 and many of the actors who had prominent parts in that production will be seen again this year. Kaspar Pfisterer, who played the part of Christus in a manner that drew forth expressions of admiration from the critics, will again be seen in that role. The Virgin Mary, the apostles and the high priests will also be portrayed by experienced actors. The veteran George Rayner, who has played Judas Iscariot for forty years will again undertake that role.

The original text of the production has been revised and vitalized by Dr. Anton Dorrer, one of the most prominent and active Catholic authors in Austria. The beauty of the lines, the dramatic intensity of the scenes and the noble setting furnished by the Tyrolese landscape, with its mountain summits resplendent in perpetual snow, make the production a magnet for European visitors.

Walking in the Tyrol, the traveler encounters at every step the traces of a great past and of the creative power of a strong Catholic people. For the Tyrolese are noted for their magnificent churches, for the valuable art collections of their famous abbeys and convents, for the beautiful ornaments of their stately farm houses and for the many picturesque towns and ancient castles that lend lustre to their land.

Without being a chauvinist, the Tyrol peasant loves his freedom with his whole heart and he was ready during the War to stand up for the rights granted to him by former Austrian emperors against every foe. By the treaty of St. Germain the Tyrol, one of the oldest historical entities of Europe, was torn asunder and the country is today bleeding from wounds received for four years. But although half of the Tyrolese were left on the battlefield, there is no hint of national hatred in these mountains. His religion has kept the Tyrolese from the passions that the War set loose. Because of these traits of character the Tyrolese peasant is able to give to his passion play a consecration of very high order.

The Erl passion play will be given twenty-nine times, ending on September 24. The performance lasts six hours, beginning at ten in the morning. The entrance fees are modest, being 2,260 Austrian kronen for the most expensive seats—about two dollars in American money. There are excellent railway accommodations to Erl and the traveler has an opportunity to visit the celebrated city of Innsbruck, the seat of a great Jesuit university, and the place of the tomb of Maximilian I.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

PENTECOST SUNDAY

THE MAN OF PEACE

"Peace I leave with you, My peace I give unto you not as the world giveth do I give unto you." (John xiv, 27.)

Christ's mission on earth was one of peace. He advocated it on every occasion, both by word and by example.

One of the surest signs, therefore, that a man is really a minister of God, and conspicuously engaged in His work, is this: that he performs a peaceful mission, and endeavors to spread abroad the spirit of peace wherever discord reigns.

He demands of His disciples and followers? Where is the peace He necessarily exacts from His true representatives? It is not found in them, yet they pose as men of God!

MONTH OF THE SACRED HEART
The month of June is dedicated in a particular manner to devotion to the Sacred Heart of Jesus.

All who resolve to lend no support whatever to the slanderer of Christ's Church, and firmly act in accordance with their resolution, will do much towards applying an antidote to the poison taken in by so many, and will do a giant's work in preserving the peace that Christ wishes the world to have.

Christianity alone, of all human religions, possesses the power of keeping abreast with the advancing civilization of the world.—James Freeman Clarke.

PENTECOST

When Cardinal Manning was yet a minister of the Anglican Church a lady of his congregation brought to his notice what she considered a strange omission among the topics of his sermons.

The Archdeacon, like every great man, was amenable to correction. He did not say or think, "Don't I know better than this lay person what I am to preach about?"

Christ's mission to the world was not in its effect but in its actual performance—a temporary. However, before His departure He told His apostles that He was going to send them His Spirit, the Paraclete, who would stay with them forever and lead them into all truth.

And be it noticed here that on Pentecost, when the promise of Christ was its fulfillment, the Holy Ghost descended on the Church as a unit. The whole church as it then existed was the joint recipient of the gift and power from on high.

If, then, the Holy Spirit is the quickening principle of the Church and if He, according to the promise of Christ, is to remain with the Church forever, it follows that whenever the Church has authoritatively spoken throughout the ages, she has spoken with the authority of the Holy Spirit who is with her to lead her into all truth.

MONTH OF THE SACRED HEART

The month of June is dedicated in a particular manner to devotion to the Sacred Heart of Jesus.

Not that the Heart of Flesh—writes rather a poet—does not merit our adoration. For it is enough to say that it is the true Heart of Our Lord Jesus Christ; and if we feel so drawn to the devotion to His Five Wounds or to the devotion to His Holy Face, we cannot be less so to His Sacred Heart.

In order to stimulate our love and gratitude, the Church presents the Heart of Jesus to us not, as it were, lifeless, or as separated from the other members of His Body, but as a true and vivified heart totally inseparable from the living Humanity of the Word.

Sunday of the month. All that is required for the solemn observance of the month, according to the mind of the Holy Father, is that there shall be a sermon each day, or at least on eight days of the month, in the form of a mission.

TEA SHORTAGE—HIGHER PRICES
In 1920, so much more tea was produced than required throughout the world, that the market dropped to a very low level.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS THE LATE BENEDICT XV.

TRUE DEVOTION TO THE SACRED HEART

Devotion to the Sacred Heart is no longer a novelty in the Church of God. Time was when opposition to it was strong and bitter, when the timid hesitated before accepting it as a source of grace for the nourishment of their souls.

The object of this devotion is twofold: the one material and sensible, the other spiritual and invisible. In other words, its object is not the sole material heart, nor the soul's spiritual heart, but both indissolubly united in the Divine Person of the Word made Flesh.

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organ of all the sensible affections of God; it is evident that we cannot find any other image or symbol of Him more fitting to express and remind us of the desires, affections and sentiments of His mortal life;

REAL IDEALS OF SOCIAL SERVICE
San Diego.—The libraries of Mr. Carnegie and the research institutions of Mr. Rockefeller, immense as they have been, have had little or no influence upon the lives of the great multitude, according to the Right Rev. John J. Cantwell, Bishop of Los Angeles, in an address before the fourteenth annual convention of the California Conference of Social Work, held in Balboa Park.

REAL CHARITY IDEAL

"The social worker," said Bishop Cantwell, "should see to it that we of America do not return to a pagan standard of generosity, to the destruction of the ancient ideals that are summed up in the word 'charity.'"

PERSONAL SERVICE NECESSARY

"One of the dangers of an organized charity is the peril of excluding personal service, of freezing out the volunteer worker. Many people, having given their contributions to some social agency, will close their eyes to the distress around them, and feel that in paying their quota they have done their duty.

"ALL'S LOVE, YET ALL'S LAW"

L. Wheaton, in Catholic World
God is Love. If once we get a firm grasp on that one great central fact, the "burning heart of the universe," things fall into their places, the tragedy of life explains itself, problem disappears, the true meaning of our existence is clear.

It is because love is so enticing that God puts His limitation to its human possession. "Of all the trees but this" after yielding the garden to man: thus far and no farther—the old Eden, the old serpent, the old desire, the old permission and the old restraint—these are part of the test of every soul.

Reckon what is in a man, not what is on him if you would know whether he is rich or poor.—Henry Ward Beecher.

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No Appetite

Nervous exhaustion leads to distaste for food. The nerves of the stomach are weak, digestion fails and you become generally upset and out of sorts.

The secret of complete restoration is in getting the nervous system fully built up.

Mrs. R. Cheney, 208 Richmond St., Chatham, Ont., writes: "I was troubled with indigestion, which caused me many sleepless nights. I would be in terrible distress at times, and I could get no relief for two or three hours. For sixteen months I ate nothing but Shredded Wheat biscuits, as I dare not eat anything else. I did not know what to do, as I had tried so many different remedies, as well as doctor's medicines, without gaining permanent relief. Finally I got some of Dr. Chase's Nerve Food, and while on the second box noticed that I was improving. I continued the treatment until I am now fully restored, and have returned to my regular diet. My husband has also taken Dr. Chase's Nerve Food with splendid results, so we are glad to recommend it to others."

Dr. Chase's Nerve Food, 50c a box, all dealers, or Edmansson, Bates & Co., Limited, Toronto.

Newfoundland Representative: Gerald S. Doyle, St. John's

Mentholatum advertisement with image of a person and text: Mentholatum Cools and Relieves Burns, Scalds, etc.

GOITRE advertisement with text: Successfully treated in your own home with Goit-Solve—the wonder discovery of a Monk.

"ALL'S LOVE, YET ALL'S LAW" advertisement with image of a person and text: God is Love. If once we get a firm grasp on that one great central fact...

Wash silk stockings the LUX way

Whisk a tablespoonful of Lux into a thick lather in half a bowlful of very hot water. Add cold water until lukewarm. Dip the stockings up and down, pressing the Lux suds through and through them.

LUX advertisement with text: LUX is supreme—for washing fine clothes. Sold only in sealed packet—dust-proof! LEVER BROTHERS LIMITED Toronto

Casavant Freres CHURCH LIMITEE Organ Builders ST. HYACINTHE QUEBEO

Pate & Vaughan LOCAL AND LONG DISTANCE TRUCKING 499 ADELAIDE STREET, LONDON W. H. VAUGHAN

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

FITS advertisement with text: Send for free book, giving full particulars of Trench's world famous preparation for Epilepsy and Fits—single Home treatment.

No Repairs Pedlar's Metal Ceilings advertisement with text: They will not crack, fall away, crumble, or burn, but will outlast the woodwork of the building.

Mutual Profit Participation advertisement with text: The Profits of the Mutual Life of Canada are comparatively high, owing to wise investment, economic management, and low mortality, due to careful selection of risks.

DRUNKENNESS advertisement with text: Can be cured, but not by legislation. Prohibition does not always prohibit. The poor drink addict needs help in the form of medicine—something that will give him a violent distaste for liquor, and also establish resistance of body and will against the drink disease.

Wash silk stockings the LUX way advertisement with text: Whisk a tablespoonful of Lux into a thick lather in half a bowlful of very hot water.

Have Good Hair and Clean Scalp advertisement with text: Free from dandruff and itching. It's easy. On retiring rub spots of dandruff and itching with Cuticura Ointment, getting Ointment well on scalp.

CHATS WITH YOUNG MEN

FRIENDSHIP

A friend is one whose worth is known, Not bartered at a random guess; A homely soil where seeds are sown To bloom in trust and kindness.

A presence where man bares his heart, And put aside his day's disguise, And is himself and not the part He plays before the stranger's eyes.

The deed is aye the acid test; The act that asks not reasons why Marks one man from the huddled rest.

On self—and selfishness reveals, And loses one fair joy the more Of those rare joys that life conceals.

THE NINE FIRST FRIDAYS Our Lord wished to win back men to His love and showered still greater love on the wanderer.

WHAT INTERESTS YOU MOST? Have you ever squarely asked yourself, "What are the things I am most interested in?"

Are you more interested in dancing that you count that week lost which does not see you in attendance at two or three dances?

KEEP AT IT Some years ago while traveling about a rural district, we chanced to ride behind a horse which frequently had to be pulled back into the road.

as there is no turn off. But if there's a lane or a crossroad, he always wants to try it.

Lots of folks are like that. They can keep steadily at a task so long as there is no side attraction.

Every planet moves, unswerving in its own appointed course; keeps to its own orbit.

This keeping to the road applies to every task in life, big or little, whether a lesson to be learned, a home duty to be performed.

OUR BOYS AND GIRLS ROSES I went to gather roses and twine them in a ring, For I would make a posy, a posy for the King.

But when I took my posy and laid it at His feet, I found He had His roses a million times more sweet;

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

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

MONTH OF THE SACRED HEART God is essentially love. Love is the reason for all His works.

THE GREAT WAR destroyed the map of Europe and made a new one. A study of this new map from a Catholic standpoint, reveals some interesting discoveries.

THE BREAKUP OF THE SCHISMATIC Empire of the Russian Czars, made tremendous changes. Two new states, Poland and Lithuania, broken off from the old Empire.

THE OBSERVANCE OF THE CENTENARY of the conversion of Lithuania last November was the occasion of public rejoicing in which the government took part.

Poland has 27 millions of people, of whom 70 per cent. are Catholic. The whole tradition of Poland like Ireland has been Catholic.

Catholic teaching is given in the schools. Catholic organization, charitable, religious, educational, and industrial has been wonderfully extended in the last three years.

Some years ago while traveling about a rural district, we chanced to ride behind a horse which frequently had to be pulled back into the road.

promise, "Behold I am with you all days, even to the consummation of the world," by remaining always on every altar where the Blessed Sacrament is reserved.

It would be natural to think that in return for such condescension and love as God has shown in establishing the Holy Eucharist, that the whole Christian world would be in constant adoration of Jesus in the Most Blessed Sacrament.

It is more than two centuries ago since the holy nun, Blessed Margaret Mary Alacoque was favored by the revelations which Our Divine Lord made of His Sacred Heart and its burning love for men.

THE INCREASE of membership in Catholic associations, the abundance of vocations, and the circulation of the Catholic press shows a great revival of Catholicism in the new German State.

THE LITTLE STATES of Luxembourg and Lichtenstein are solidly Catholic. Two years ago the ruler of Luxembourg, the Grand Duchess Maria Adelaide, resigned her coronet to enter a convent where this year she took her vows.

Under the title "Spiritism, the Modern Satanism," the Rev. Dr. Thomas F. Coakley, pastor of St. Patrick's church, Pittsburgh, has published, through the Extension Press of Chicago, an admirable exposition of modern mediumistic methods and a clear definition of the attitude of the Church toward the doctrines enunciated by Sir Arthur Conan Doyle and other exponents of what they are pleased to style "the new revelation."

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Always Delicious Always Refreshing "SALADA" TEA Sold in sealed aluminum packets only Never in Bulk. BLACK-GREEN-MIXED

Finland, Estonia, and Latvia are mainly Protestant, but in all three the Catholic minority has complete religious freedom. It is noteworthy that when the independence of Finland was established, one of the first acts of the new government, in which there was not one Catholic member, was to send a diplomatic mission to the Holy See to assure the Pope of its good will to its Catholic citizens.

Like Russia the old Austrian Empire has been shattered into fragments. In the two new Republics that have come into being in consequence, the Catholic population is in the decided majority. In the bordering States the condition is somewhat different. The new kingdom known popularly as Jugoslavia, but officially as the Serb, Croat, and Slovene State, guarantees freedom of worship to all, and has several millions of Catholics in its population of eleven millions.

The northern Republic of Czechoslovakia, made up of Bohemia, Moravia, and border districts of Austria, has twelve million Catholics, out of a total population of thirteen and a half millions. The unfortunate Czech schism greatly exaggerated, is now declining and Czechoslovakia will soon be a solidly Catholic State.

The older States of Europe are undergoing a Catholic revival. In Germany where Prussianism meant the protection of Lutheranism, a Catholic Dr. Wirth, is Chancellor, and at the last Catholic Congress of Germany he was present, and German Catholics realized the changed state of affairs by witnessing the successor of Bismarck kneeling to receive the Papal Benediction.

The increase of membership in Catholic associations, the abundance of vocations, and the circulation of the Catholic press shows a great revival of Catholicism in the new German State. France according to a statistical review in the Revue des Deux Mondes has given evidence of a Catholic resurgence in the increase shown in the number of Paschal Communion, in the frequentation of the sacraments, in attendance at Mass, in the increase of the birthrate, and in the growth of Catholic opinion.

Belgium has just seen the triumph of the Catholic party at the recent elections. Her northern neighbor Holland, long considered a Protestant country, now has two-fifths of her population Catholic, and the chief of the Government and several of his colleagues are Catholics.

The Little States of Luxembourg and Lichtenstein are solidly Catholic. Two years ago the ruler of Luxembourg, the Grand Duchess Maria Adelaide, resigned her coronet to enter a convent where this year she took her vows. An army of only two-hundred and fifty men acts really as a police force. For peace and prosperity the larger powers may well envy the little Catholic States of Luxembourg and Lichtenstein. All in all the prospect of Catholicism in Europe as seen from this rapid survey of political conditions is bright.—The Pilot.

SPIRITISM IS FORM OF SATANISM Under the title "Spiritism, the Modern Satanism," the Rev. Dr. Thomas F. Coakley, pastor of St. Patrick's church, Pittsburgh, has published, through the Extension Press of Chicago, an admirable exposition of modern mediumistic methods and a clear definition of the attitude of the Church toward the doctrines enunciated by Sir Arthur Conan Doyle and other exponents of what they are pleased to style "the new revelation."

These leaders of a dangerous cult disagree among themselves in regard to many matters, but it should be significant to Christians that they are united in the declaration that Christ was not the Divine Son of God. Not only so, but, as Dr. Coakley points out, they assert that He was merely a medium and that all the miracles recorded in the New Testament are simply spiritistic phenomena.

With these assertions positively proclaimed, the prophets of the "new revelation" blandly announce themselves as the protectors of religion, the defenders of the doctrine of immortality and the consolers of the bereaved.

Actually, of course, they are enemies of all revealed religion and active agents of Satan who seek to draw men and women from the faith. The basic principle on which they operate is the elimination of God. This is clearly shown in the first interviews and lectures of Sir Arthur Conan Doyle. His conception of existence after death is a continuation of a purely materialistic life. In it there is no recognition of service to or for the Almighty. Its modernity of materialism makes its biggest bid with the announcement that in that state in which Christians have been taught there shall be neither marriage nor giving in marriage, there shall be marriage—but no children.

It is necessary that Catholics should realize the dangers of this teaching. It is necessary also that they should have opportunity to fortify themselves against its falseness and its absurdity by knowledge of the attitude of the Church and the record of Holy Scripture. This opportunity is afforded by Dr. Coakley in his most timely work.

The method employed by the pastor of Old St. Patrick's is one which will not appeal to the spiritists. He insists on scientific proof of every step made. If the supporters of the "new revelation" assert that Christ was a medium, Dr. Coakley responds: "Prove it." The proof is a series of further allegations. There are no steps but positive flights of imagination. But the reverend critic keeps feet firmly on the ground. He takes these various supplementary allegations and in exposing them, contrasts them. The one immediately contradicts the other. The sheer ridiculousness of what is advanced

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as proof in one instance is virtually admitted in the anxiety shown to substitute an entirely different theory as proof in some other. The physical, mental and moral dangers of the new manifestations of an old cult are brought to light by Dr. Coakley in convincing manner. Of the spiritual dangers to Catholics who may be tempted to dabble in Spiritism, the author speaks plainly. He points out that both champions and opponents of the Spiritistic position are among those who believe that in many cases of modern mediums there is evidence of demonic possessions. He reminds his readers of the petition offered every day after Mass imploring protection against the snares of the enemy, Satan, "and the other evil spirits who prowl about the world, seeking the ruin of souls."

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APPRECIATION THE EFFORTS OF CATHOLIC MISSIONERS PRAISED

Appreciation of the great religious and educational work which the Catholic missionaries of Arizona are doing and have been performing for many years is contained in a dispatch which the El Paso Herald publishes this week.

The dispatch published by the Herald is as follows: "Phoenix, Ariz., May 9.—At St. John's mission, 17 miles southwest of Phoenix, is centered one of the most important of the missionary efforts of the Catholic Church in America, for from this mission are controlled no less than 14 day schools and 86 chapels in Pima and Papago settlements in Arizona and northern Sonora.

The necessary work is in the hands of young and energetic Franciscan friars, who have dedicated their lives to the welfare of the Indian.

"A number of them are in the field constantly, visiting the scattered Papago people, who all are of the faith, their conversion dating back before 1700, when the great Jesuit, Kino, devoted his life to them.

"Even greater was the work, around 1776, of the Franciscan Gares, who was martyred by the Yumas a few years later.

BAND WILL TOUR

"St. John's mission dates from about 1896, soon after the Franciscans returned to take over the work of their church in this field. A brush fire in 1902 gave way to an adobe church and that to a stately church, lately rebuilt after a fire that destroyed all save the walls. Around it are 18 buildings, in which are housed, schooled and trained about 600 young Indians, mainly of the Pima and Papago tribes.

"There is inclusion of a brass band of remarkably excellent sort, one that is about to start on a concert tour of eastern cities to raise money needed for extension of the work at home.

"This band was one of the main features at a late celebration, to which hundreds of Phoenix residents gathered. There was presentation of Apache and Pima war dances, elaborately staged and costumed. There even had been construction of a typical Pima village of older sort, needed for contrast, for the Pima of today usually is found in a comfortable adobe home well furnished in the white man's fashion."

GREATER DEMAND FORCES PRICES UP

The increased consumption of tea in 1921, during which year, by agreement, the tea growers of Ceylon and India had curtailed production) forced the price of tea steadily upwards to the present abnormally high level. The lowering of the duty in England will mean still greater demand, and authorities on tea tell us that still higher prices may be expected.

WORSHIP RESUMED IN 630 FRENCH PARISHES IN DEVASTATED AREA

Paris, May 18.—The annual assembly of the Committee for Help for the Devastated Churches has just been held in Paris under the presidency of Cardinal Lucon, Archbishop of Rheims. Cardinal Dubois, Msgr. Cerretti, Apostolic Nuncio, seven bishops and Marshal Foch also were present.

The report of the General Secretary showed that worship was resumed last year in 630 new parishes in the devastated regions. Two million francs collected by the Committee in 1921 brought the total amount distributed to date to 14,000,000 francs. The committee congratulated itself upon the result of the loan for the permanent reconstruction of the churches. Two hundred million francs were asked of the French public alone for the beginning of the work. This sum was raised in five days by the subscriptions of a public which already is burdened with new charges and charitable obligations and which is, in great part, deprived of its income through the destruction of the large industries in the North and East. Everyone made heroic efforts on behalf of the churches. Mayors of towns and prefects of departments worked with architects and priests. The banks waived the issue fees connected with the loan.

In his brief address Marshal Foch said: "We have other victories to win. Following the military victory we must win moral victories. We shall win them under the benediction of our rebuilt church towers."

Cardinal Lucon, in moving terms, said that the joy he found in the haste of the people to rebuild the ruined churches was a corollation for the sufferings he had endured during the War when he saw the Houses of God, one by one, fall around him.

POPE SENDS APPROVAL TO CATHOLIC SCOUTS

Paris, France.—Cardinal Gasparri, Papal Secretary of State, has sent to Canon Cornette, founder and chaplain-general of the National Catholic Federation of Scouts, a letter which definitely accredits this organization.

Cardinal Gasparri writes: "The paternal solicitude of the Holy Father extends most particularly to the training of disciplined youth on whom the most optimistic hopes are founded. His Holiness therefore sends you his august encouragement, and expresses the wish that your association, under the patronage of the bishops of France, may extend more and more its fruitful action and thus contribute singularly toward the realization of your valiant country, in the future as in the past, of the noble motto of your ancestors: 'Gesta Dei Per Francos.'"

798,000 COMMUNIONS AT LOURDES IN 1921

Paris, France.—The latest figures show that in 1921 over 798,000 Communions were distributed in the basilica and in the grotto of Lourdes, not counting the number of communicants in the parish church and numerous chapels of religious communities. About forty-three thousand Masses were celebrated during the same period.

The pilgrims included a hundred archbishops and bishops and seven cardinals, namely, Cardinals Ratti, Laconi, Gasquet, Andrieu, de Cabrières, Dubois and Maurin. Three hundred and ninety physicians of every nationality and religion took part in the work of the Medical Bureau and fifteen extraordinary cures were reported.

OBITUARY

THOMAS O'FARRELL

One of Normanby's highly respected citizens was called to his eternal reward on Saturday, May 13th, in the person of Thomas P. O'Farrell.

Deceased was born in Puslinch, Wellington Co., and as a wee boy came with his parents to Normanby. Forty years ago he married Catherine Horrigan who shared with him all sorrows and happiness of life.

Deceased was of a hard working and thrifty disposition, and resided on lot 19, con 8, where with his good wife and help mate, he reared and provided for a family of four sons and four daughters, viz., Joseph of Niagara Falls, N. Y., Andrew at home, Ignatius of Niagara Falls, and Frank Brother T. Martin of the De La Salle College, Aurora; Mrs. J. Dowling (Maggie) of Niagara, N. Y.; Mrs. P. J. Lynch (Tessie) of the 12th con, Normanby; Mrs. Simmons (Nellie) of Niagara Falls, N. Y. and Blanche at home. He was sixty-seven years and six months of age, and leaves, besides his widow and family, one brother, Jas. of Mt. Forest, a sister, Mrs. Green of Teeswater to mourn his departure. R. I. P.

DIED

MALEY.—At Chelmsford, Ont., May 14th, 1922, Mr. Michael Maley, aged eighty-one years. May his soul rest in peace.

MCGINNIS.—At Malone, N. Y., on May 15, 1922, Mr. Daniel McGinnis, son of the late Hugh McGinnis of Athelstan, Huntingdon Co., Quebec. May his soul rest in peace.

HANAVAN.—At Berkeley, San Francisco, California, on May 16, 1922, J. J. Grattan Hanavan, aged fifty-five years. May his soul rest in peace.

CONNOLLY.—At her late residence, 844 Madison Avenue, Montreal, on Saturday, May 13, Mary Sarah Farrell, widow of the late Thomas Connolly. May her soul rest in peace.

HOUSEKEEPER WANTED WANTED a housekeeper for elderly gentleman and bachelor, on a farm; no outside work; not far from city or church; Good wages. Address Mrs. Lillian McNicol, Hospital, Ont. R. R. No. 2.

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HOW CRIMINALS ARE MADE

"The love of being noticed—the same thing that makes many actors and many politicians—is responsible for the making of many young criminals," states the Rev. William J. Cashin, Catholic chaplain at Sing Sing, who has lived among convicts for the past nine and a half years, and who perhaps knows them as well as any other man living.

There are other reasons in addition to this "fondness for having a reputation, no matter what that reputation may be," according to Father Cashin, and important among them are the desire for luxury, poor upbringing, lack of religious influence, and bad surroundings.

"Lack of religious training in school," declared Father Cashin, "undoubtedly is contributory to the turning out of the youthful law-breaker. I do not think of any one religion in particular when I say this. Out of the total number of prisoners in Sing Sing, of all shades of religious beliefs, there are not more than three out of every one hundred who ever had anything like proper moral training in their youth. Of the Catholic population up there, to cite an example, not more than five per cent. have been students in parochial schools."

"I don't agree with those who write and talk on the theory that criminals are mentally deficient. The criminals may be deficient in the sense that they have not had the proper moral training. But they most certainly are not mentally deficient. They are, as a rule, well 'brained,' but their intelligence never was given an opportunity to expand, to move along right courses."

"We have found that the bulk of the criminal population comes from the great cities." Greater New York contributes 60% of all the inmates in the State's prison, adds Father Cashin.

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RETREAT FOR LADIES

The Annual Retreat for Ladies (young and elderly) will open at Loreto Academy, Niagara Falls, N. Y., at 8 o'clock on Friday evening, June 30, and close on the morning of July 4. Those wishing to attend should write early to Mother Superior. 2276-5

MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 23rd June, 1922 for the conveyance of His Majesty's Mails, on a proposed Contract for four years, 6 times per week on the route Toronto No. 2 R. R. from the 1st October, 1922 next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Thorncliffe, Ontario, and at the office of the Post Office Inspector, London, Ontario.

Post Office Inspector's Office, London, 12th May, 1922. D. J. McLEAN, Post Office Inspector.

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Post Office Inspector's Office, London, 12th May, 1922. D. J. McLEAN, Post Office Inspector.

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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 16th June, 1922 for the conveyance of His Majesty's Mails, on a proposed Contract for four years, 4 times per week on the route Mull No. 1 R. R. from the 1st October, 1922 next.

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Post Office Inspector's Office, London, 5th May, 1922. D. J. McLEAN, Post Office Inspector.

MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 16th June, 1922 for the conveyance of His Majesty's Mails, on a proposed Contract for four years, 4 times per week on the route Mull No. 1 R. R. from the 1st October, 1922 next.

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Post Office Inspector's Office, London, 5th May, 1922. D. J. McLEAN, Post Office Inspector.

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