

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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YOUNG IRELAND

A couple of outstanding features of the great Sinn Fein Convention which have attracted attention are that, in the first place, despite the tremendous crisis the delegates were facing, and the consequent strain under which they were laboring, they showed a magnificent poise as has seldom been displayed at a political Convention where such a big issue trembled in the balance—and in the next place, unexpected by the world, there was shown a very emphatic trend on the part of the delegates to take control out of the hands of leaders, if leaders should jeopardize the nation's highest interest. Such outstanding common sense on the part of the mass of delegates is uncommon at political conventions, and is especially unexpected at a convention of Irishmen who are hero worshippers.

Thinking people can easily read from these unmistakable signs the big fact that the mass of young Irishmen who are today struggling for the nation's rights are far and away out of, and above, the class of politicians that guide the destinies of other countries. They are magnificently sound, solid thinkers, this array of young Sinn Fein, of tremendous sincerity, and magnificent determination to guide to its great goal the nation which has, beyond all other nations, suffered for centuries and been denied the commonest rights. The hundreds of thousands of people in America who were a year ago amazed to find Lloyd George and all the English leaders come down off their high horse to meet as equals the representatives of a race that they had affected to despise and had tried to extirpate, may, from this mental showing of Sinn Fein, readily read the reason why of the sudden British concession. Lloyd George and his fellows had had the bitter lesson forced upon them that both the mentality and the spirituality of young Ireland far, and very far, exceeded what they had been used to think—that it far and very far exceeded what they had been used to observe among the people of their own nation—and that all the men and all the might of Britain could not kill Ireland's wonderful soul.

MAY COMPEL LEADERS TO UNITE

There is fair reason to hope that the thoughtful and independent attitude shown by the delegates may, before many months, result in compelling the leaders to find a common ground upon which, while honestly differing in opinion as to the merits and demerits of the new Irish constitution, they can agree to work, each in his own way, toward the common goal of final independence. This will necessitate sacrifices on both sides, and, though the Treaty has forced the title "Free State" upon a portion of Ireland, Ireland has still an uphill fight ahead of her before she is free. And De Valera will have to admit, that both sides admitting Ireland is far from being free, they can, still, utilize the portion of freedom which has been got, work with it to establish material prosperity in the land, and then work with it toward the genuine freedom that is only a short way ahead.

OPINION VEERING

And, apropos of this, the information I am getting through the medium of personal communications from various friends in various parts of Ireland, shows that there has been a great drift in public opinion since first the "Free State" was announced. There are vast numbers of people who, having believed that it was the nearest possible thing to freedom, when Arthur Griffith first wrongfully announced that he had got freedom out of the conference, have since radically changed, and passed from the ranks of Griffith's followers to the Republican ranks. My information then is to show that when the Treaty was first announced two-thirds of the people heartily favored it as the best that could be got under the difficult circumstances—and as being good enough to go on with temporarily. Since then, the steady trend has been such that those who stand by Griffith and Collins now genuinely fear a general election would carry the day for the Republican party by a margin—a margin not large enough to be very decisive, but not small enough to be insignificant. Griffith and Collins themselves dread this result if an election be precipitated now.

THE NORTHEAST

Independent of other Treaty short-comings, one of the biggest factors for weakening the position of the Provisional Government is the Northeast question. It doesn't matter to the bulk of the opposition that DeValera had not offered and does not offer any solution of that

troublesome question—that in fact, it is conjectured, he would have accepted these same unsatisfactory arrangements as far as the Belfast corner is concerned. The people know and feel that it is not only highly unsatisfactory, but it revolts their sense of patriotism that, in any circumstances, one-fifth of the country—excluding a large number of their fellow Nationalists, should be left in the complete possession and control of a set of people who are more anti-Irish, more British, and infinitely more cruel and intolerant, than the most jingoistic of the Britons in Britain.

The suffering of the Nationalist minority in the Northeast corner at the present day, is so acute as to cause the deepest apprehension of all who have the peace of the country at heart. And whenever, as recently happened, there is any kind of clash between the forces of the Northeast and the men of the rest of Ireland, then the rabble of the Northeast (especially Belfast) proceeds to wreak its vengeance upon the defenceless minority that is condemned to live among them. More than thirty Nationalists, one-half of them being innocent women and children, were shot to death by the blood-thirsty blackguards of Belfast in the latest outbreak. Those who do not know Belfast, and the fiendish hate of real Irish people that is cherished and nourished in the Belfast atmosphere, can have no remote conception of the lives of agony that our poor Irish people, men, women, and children, are dragging out in the Northeast capital.

ENGLAND'S EYES OPENED

Even the most jingoistic of the Britons, those who in recent years, egged on Belfast in its red career of bigotry, are at length having their eyes opened to the fiendishness of the Northeast mob. In many quarters of England whence money and moral help formerly flowed to the Belfast movement, there is a new awakening and they are coming to realize that the Northeast is disgracing itself to the disgrace all would draw into the disgrace all who gave it any further backing. The letters and editorials in Tory newspapers in England—with the single exception of the Morning Post which is more bitterly anti-Irish each succeeding day—forcibly show the new trend of opinion in the Tory realms. These true-blue Tories are not only getting heartily ashamed of the ways of the Northeast, but are openly expressing themselves as being sick, sore, and tired, of the loyalty claptrap on which Belfast keeps harping. The new attitude of these people and their new-found disgust for Belfast was most markedly shown when in the English House of Lords the other day, Lord Carson who, not long ago, could make these Lords dance to his silly tune, was flouted, and his Northeast resolution scouted, and Carson's old power over them relegated to oblivion. This state of affairs, it is, that is bringing Craig and the Northeast leaders to their cold senses. And it is one of the most hopeful of the many signs that the Northeast will soon listen to reason.

SEUMAS MACMANUS,
Of Donegal.

HELPERS OF THE HOLY SOULS

OPEN NOVITIATE IN NEW YORK

To recruit membership to meet growing demands and to provide for new foundations in this country, the Society of the Helpers of the Holy Souls has decided to open a novitiate in New York in connection with its house at 112 East Eighty-eighth street. This decision has come as the result of the success of the Society in its apostolate and the encouragement received from the ecclesiastical authorities.

For the thirty years which have followed the arrival of the first small group of women which came to establish the congregation in the United States, its numerous religious and charitable activities have been carried on principally by Sisters who have come from Europe. Thus far three houses have been opened in this country. These are in St. Louis, San Francisco, and New York.

The Society was founded in Paris in 1846, by Eugenie Smet, known in religion as Marie de la Providence. Its motto is: "Pray, suffer and labor for the Souls in Purgatory." In fulfilling this motto, the life of the Helpers is divided between prayer and "practices of spiritual and corporal works of mercy. All the services they render to the sick, the poor, the wretched in soul and body, are absolutely gratuitous. Their rules forbid them to accept any compensation for the labor and charity they bestow. Alms and voluntary contributions are their sole source of support.

In the course of 1921 the Helpers of New York visited and nursed 1,900 sick poor; called on 10,000 poor families for investigations; made visits to 18,000 patients in hospitals; gave 88,802 catechism instructions and 3,711 private

catechism instructions; prepared 852 persons for First Holy Communion; made 99 adults ready for baptism; assisted in 126 conversions and confirmations in their chapel; had a total of 450 members in the business-girls' club, and a weekly attendance of 8,600 at their sewing classes.

FUTURE FOR POLAND VERY BRIGHT

LIKELY TO BE ONE OF FIRST WAR-TORN COUNTRIES TO ACHIEVE FINANCIAL STABILITY

There is every reason for looking toward Poland as the gateway to future trade with Russia, according to F. de St. Phalle, Vice President of the Baldwin Locomotive Works and President of the American Polish Chamber of Commerce in New York, who recently returned from Eastern Europe, and who expressed great confidence in the very bright future of the country that has been so war-torn.

HOW RUSSIA STANDS

"One of my objects in Europe was to obtain information available about Russia," he said. "Inquiries in France showed not much more information than is available in the United States. In Germany, Russian conditions are better understood, and German interests are exerting every endeavor to find a basis for reopening Russian trade for the benefit of Germany. But I had the impression that Germany is far from doing as much Russian business as she would like to, and is somewhat handicapped by the fact that she now has no direct contact with Russia."

"Poland, of all countries, I found the best informed about Russia, because so many Poles have lived in Russia—they have brothers and relations there now—and the flow of Russian information is direct and realistic. I would say that in Warsaw one can get nearly as good an idea of what is going on in Russia without going to Russia as one in Washington can judge the situation in Canada and Mexico without going there."

"The impression from numerous conversations with Poles who have just returned from Russia is that the Soviet Government is in no danger of disappearing and that the evolution of the present Government to suit the dictates and aspirations of the masses."

COMMUNISM REMOVES INCENTIVE

"Evolution of Soviet ideas has already gone a long way. Property rights are receiving fresh consideration because their destruction has caused much embarrassment. While the Soviet regime has been a terrible catastrophe for the middle and upper classes, it is not so bad for the peasant classes, because with the Czars the peasants received only a minimum share of nature's blessings. Little as they get now, they possibly get as much as they used to. That is why the peasant is sufficiently satisfied and the Soviet Government endures."

"The leaders respect the convenience of the 'mujik' as much as possible, and progress is likely to come under the slow pressure of the peasants wanting more efficiency and better things. In this connection, the demonstration of the highly efficient American Food Administration distributing foodstuffs in Russia is likely to stir a desire for more efficiency in Russia."

"Formal trade agreements with Russia have not yielded much but there is now quite a smuggling trade going on between Poland and Russia. When I was in Poland this trade was forbidden by Russia, which was endeavoring to establish a monopoly for foreign trade, to assist the foreign finances of the Soviet Government."

"One trouble is the lost incentive for work, because after a peasant produces enough for his needs, as he finds nothing desirable in Russia to exchange for his surplus efforts, he consequently stops. And peasants have surplus food or articles obtained from the former residences of the rich, they do not wish to sell those to the Government, because the rubles are not of much use. Therefore they hide these articles in holes on their land and wait for traders and smugglers, generally Polish Jews."

"In the darkness of night they come to some meeting place where Russan furs, precious metals and products are exchanged for Polish products such as small agricultural implements, textiles, knives, hardware and other similar necessities. Trade originates from the need of the peasant of something that is not produced in this country now."

"Whether Russia will remain a unit or build up in separate units no one knows, but it would not be surprising if progress is uneven over that great country, and therefore the future may be unexpected. While people are dying in the Volga there is surplus of food in the

Ukraine, but the Ukrainian peasant cannot be induced by his Government to part with his surplus food, and keeps it hidden, because there is nothing the Volga has to give him that he really wants."

CONFIDENCE IN POLAND WELL FOUNDED

"My confidence in Poland is based on the good balance and quality of its natural resources and the industry of its population of about 30,000,000 inhabitants. Beginning with the year 1922, she will have surplus food, surplus oil, surplus coal, surplus textiles, surplus steel, and diverse manufactures; also timber, all available for export. When a nation has such resources for itself and to sell abroad, it can take care of almost any emergency."

"Poland has had many troubles because the Russian-German war was fought over almost the entirety of her soil for years and through a succession of battles. Then followed the German occupation with minimum rationing. After the armistice Poland was left in a condition close to destitution. Where other nations have had over three years of peace and haven't yet recovered from lesser troubles, Poland had another in 1920, only eighteen months ago, in which her soil was invaded to the gates of Warsaw by the Soviet armies. The Soviet has ceased to be a military menace, however, and all the provinces that now make up Poland have been molded into one by a slow and difficult process. With all these difficulties progress has been slow, of course, but now Poland is about to emerge as one of the most important nations of Central Europe."

POLAND'S FINANCIAL CONDITION

"The present depreciation of the Polish mark is the result of difficulties of the last two years. While it has embarrassed the Government and is almost crushing to the class of people depending upon a fixed income, it does not in any way arrest the economic life of Poland, which is most active. Wages and the cost of living have gone up more or less hand in hand so that the working classes do not suffer."

"Everything is now set in Poland for greater stability of exchange, the only thing lacking being balance of the budget, which the Government is working hard to obtain. After that is done, a fixed value will probably be given to the currency and, as Poland has no reparations to pay and small foreign debts, with great natural resources, she is likely to be one of the first countries in Central Europe to acquire a satisfactory currency suited to future conditions."

"The general impression is one of great activity everywhere. Everybody seems busy earning a living somehow. This living, however, does not include much luxury. I have never seen a city of the size of Warsaw reduced to the same minimum expenditure in the way of unnecessary luxury. Public and private buildings have had the absolute minimum of repairs for years. There are practically no automobiles in the city, and only a few horse carriages. The streets are overcrowded and most people walk. This absence of luxury is a good thing for Warsaw at the present time, although some tourists perhaps fail to appreciate the economic necessity of it and complain unduly about the absence of taxicabs and conveniences."

"The thing that struck me most favorably was the optimism of the Poles about their ability to solve their problems, along with a very sane realization of the difficulties involved—that is to say, they realize they have a difficult job ahead of them, but they are quite confident of their ability to solve it. In this confidence in the bright future of Poland I, personally, entirely agree."

STUDENTS OF 20 LANDS

ASSEMBLE TO HONOR JOAN OF ARC'S MEMORY

(By N. C. W. C. News Service)

Paris, Feb. 2.—The foreign Catholic students of Paris assembled recently to honor St. Joan of Arc in the old church of St. Denis in the Quarter of La Chapelle. La Chapelle is now a thickly populated humble village on the side of the road which joined Paris with the royal city of Saint Denis and recalls a wealth of religious and historical memories. Saint Genevieve, the patron and savior of Paris prayed there. St. Joan of Arc received Communion there before her vain attempt to enter Paris. Saint Vincent de Paul and the Blessed Louise de Marillac accomplished their admirable works of charity in this neighborhood also.

All these associations were mentioned in the eloquent address made to the students by Canon Beaupin, general secretary of the French Foreign Friendship Committee. After giving some edifying sidelights on the intensity of Christian life in Paris today, a side of Paris so different from the life

of frivolity and pleasure which seems supreme when only the cosmopolitan quarters of the boulevards are considered, Canon Beaupin, showed how Christian peoples, by uniting in the commemoration of their great religious memories, become more fully conscious of the glorious Catholicity of the Church of Christ.

The service was presided over by Mgr. Baudrillart, and was attended by Americans, Irish, Canadians, Poles, Czechs, Swiss and Japanese. In all there were 20 different nations, represented. The musical program was executed by a Canadian choir.

When these young people from so many different nations prayed together for the repose of the soul of the Supreme Pontiff Benedict XV, the Common Father of all the faithful, whose death had just been announced, it was a striking symbol of the Christian fraternity which makes of all Catholics the children of one family.

WOMEN'S MOVEMENT

ATTITUDE OF CHURCH WAS DEALT WITH BY MISS CHRISTITCH

The Gazette, Montreal, Feb. 18

An International View of the Women's Movement formed the topic of an address delivered last night at a dinner lecture held at the C. P. R. station restaurant under the auspices of the Business Women's Unit of the Catholic Women's League, when Miss Annie Christitch, of Jugo-Slavia, journalist and feminist leader, was the speaker and guest. In traversing the history and development of the movement more particularly as it affected Catholic women, Miss Christitch emphatically repudiated the rather common impression that the Catholic Church was officially opposed to the political emancipation of women; and she further showed that women in Catholic countries had found it a disadvantage to have no suffrage organization of their own. While admitting that the extension of the franchise to women was not, primarily a matter touching faith and creed, the speaker brought out the fact that it had been found desirable that they should have some medium of expression in relation to their church, and she further showed that the movement had taken a strong root in the Latin countries where they were supposed to be hostile or at least apathetic in that respect.

The gathering was presided over by Miss Kathleen Slattery, and among the large company present were Lady Hingston, president of the diocesan board, C.W.L.; Miss Guerin, Mrs. H. Fortier, president Montreal city branch; Miss Beal, president St. Aloysius branch; Miss Brophy, St. Gabriel's; Miss Mary M. Dunne, Miss Julia M. Kenna and Miss Jessie Stewart, vice-presidents, and Miss Irene Reynolds, correspondent secretary, while Mrs. John Scott represented non-Catholic women.

WOMEN'S NEW ROLE

In her introductory remarks Miss Christitch spoke of the new part which women had been called on to play in the world since the War, that men had made a sorry mess of things up to date. It was true, she admitted, that in the past Catholic women had been less prominent in the public eye, and that it had been a reproach frequently heard from their non-Catholic sisters that they did not take sufficient interest in problems affecting women and children. One explanation was that hitherto social work had been in the hands of their religious orders, members of which were the oldest social workers in the world. It had even been asserted that the church forbade taking part in the women's movement; but that was a statement which had absolutely no foundation.

Miss Christitch told of the establishment of Catholic Women's Suffrage societies in England, and stated that when the history of the women's movement came to be written, the part played by Catholic women in England could not be overlooked. The fact that women and young girls of all creeds were drawn into the movement in England had shown the need for societies which would be in harmony with the precepts and principles of the Catholic Church; hence such societies were formed.

As an instance of the desirability of having some Catholic medium of expression in this respect, the speaker referred to an international suffrage congress which was held at Geneva, when the arrangements were made that the congress should be inaugurated by a religious service in the Calvinistic cathedral, with Miss Maude Royden, of London, preacher and feminist leader, as the minister. It was only with some difficulty that the Catholics secured an English priest to hold an official Mass for them on that occasion.

POPE'S BLESSING

In connection with that congress the Catholic delegation also detached a greeting to the late Pope Benedict XV., and were delighted to receive in return a benediction which referred to women as the spiritual and religious element which would best counteract irreligion and anarchy; and the Holy Father had added: "We would see women voters everywhere."

The speaker rapidly reviewed the situation in various European countries, indicating that in countries such as Spain and Italy there had been an awakening among women. She admitted that non-Catholics in those countries had been first in the movement, and for the reason that there was political and anti-clerical opposition, the Catholics had realized that they could not remain quiescent. Again, when women in Spain sounded the late Pope on the subject, he had advised them under the direction of the church to work for the rights of citizenship. Then in the new Republics such as Czechoslovakia, where adult suffrage had been given, the question of woman suffrage had had to be faced, and Catholics had found it desirable, owing to the existence of anti-Catholicism rather than non-Catholic parties, to organize their vote.

At the same time, Miss Christitch made it clear that so far as possible their aim was to have full co-operation with all women, this being in accord with the advice of the late Pope.

A vote of thanks was moved by Miss Irene Reynolds and seconded by Miss Mary Christy.

Miss Annie Christitch, of Jugo-Slavia, expects to return to Canada in the Autumn, and will then be available as a lecturer to any of the Catholic Women's Societies in this country. She sailed for London, England, Tuesday, Feb. 21st. While in Montreal, she spoke to the Students at Loyola College, Sacred Heart Convent and also at the Congregation de Notre Dame, Sherbrooke Street, West, who were all delighted with her pleasing delivery, and she won the attention of her hearers on Catholic conditions in Jugoslavia.

HIGH SCHOOL HEADS

WARN OF MENACE TO MORAL STANDARDS

Chicago, Ill., Feb. 3.—The Board of Education and the Superintendent of the Chicago Public Schools, backed by the principals of the High Schools have taken a stand against the modern dance, jazz music and extremes in dress, as being inimical to educational progress and a menace to the moral standards of the pupils in schools. In this they are but following the teachings of the Catholic schools, but without the spiritual note. Too much money to spend, and the unrestrained use of automobiles by immature students is also condemned by Superintendent Mortonson who pays tribute personally to the character of the pupils themselves, whom he seeks to protect from invidious conditions which too often the parents themselves are blind.

The declaration of principles offered by the Superintendent of the Chicago schools in which modern dancing, jazz music, extremes in dress, fast automobiles, smoking, late hours, and the unchaperoned school dances, are pilloried, says:

"We believe the modern method of dancing has done much to break down respect for womanhood. We feel that no effort on our part can counteract this evil unless the parents realize the danger and help us maintain the standards."

"We believe that jazz music has done much to corrupt dancing and to make it impossible for young people to learn the more refined forms of dancing, at the same time vitiating their taste for good music. It is the intention of the Board of Education and its officers that all dances given by the pupils of any High school shall be conducted within the High school building, if possible."

"We believe that the unrestricted use of the automobile is another demoralizing influence, and that parents who allow boys in their teens to take High school girls joy riding are doing much to break down the moral standards of the community."

"We believe that in accordance with the State Law, pupils should refrain from smoking."

"Extremes in dress are deplorable. We believe that mothers should know that modesty and simplicity in High school girls' costumes are the most healthful and uplifting to the school ideals."

The action of the school authorities has received the commendation of parent-teachers organizations and other groups of men and women interested in child welfare. Several of the High schools already have through their student body voted out jazz music from their orchestras and are seeking apparatus for a serious effort to get back to the simple school entertainment and to the more serious business of study.

CATHOLIC NOTES

March 12, 1922 will be the three hundredth anniversary of the canonization of the great Saint Teresa of Avila, and of Saints Isidore and Francis Xavier. On this day, all Spain will honor "her saint" with an enthusiasm born of sincere faith and fervent patriotism, for Saint Teresa is the patron of the Nation and of the Army.

Paris, Feb. 2.—Mgr. Cerretti, Apostolic Nuncio, visited the headquarters of the newspaper La Democratie with the editor, M. Marc Sangnier, and blessed the new rooms and the crypt of the dead. The Nuncio spoke with the greatest sympathy of the efforts made by La Democratie to re-establish among the peoples of the earth relations conforming with the spirit of the Gospel.

Louvain, Feb. 2.—Impelled by the unusual interest manifested of late by their countrymen for all things Catholic, Amsterdam University students have taken up the task of disseminating the truth by means of the printed word, somewhat after the manner of the Catholic Truth Societies in English speaking countries. They call their venture "Vliegend Bladje—"The Flying Leaflet."

Paris, Feb. 2.—The report on the progress of the Parochial schools of the diocese of Rennes in 1919 showed that they had an attendance of 5,000 children more than the Public schools. The report for 1920, which was published recently, showed a further increase in favor of the Parochial schools. During the year passed there were 35,216 children in the Public schools of the Rennes diocese, and 42,189 in the Parochial schools, a majority of 7,000 in favor of the latter.

It has just been announced that two wealthy Catholic Americans living and having extensive interests in New York, Messrs. P. Daly and J. J. Daly, brothers, have purchased estates in County Galway. Mr. P. Daly has bought the estate of Major Hall at "Knockrack," and Mr. J. J. Daly has bought "Belville," the Galway demesne of Mrs. Carey-Barnard. It is hoped that other Americans and Australians may return and aid with money and brains in the development of the motherland.

The heads of Protestant churches in Belfast earnestly appeal to all who may regard their words to exercise the strictest control over their own influence and to use all the influence they can command to bring to an end the outbreaks of crime which are a disgrace to any civilized community. They say: "It is not possible to regard the happenings which are taking place without a deep sense of humiliation and shame."

Dan O'Leary, world's champion walker, has enlisted as an advocate of the Catholic press and is now acting as traveling representative of the Irish World of New York. O'Leary won the world's walking championship in London. He walked one hundred and seventeen miles the first day of the great international contest, which lasted a week, and had outwalked all his opponents and covered five hundred and forty and a half miles at the end of the period.

Responding to a widespread demand from Catholic amateur organizations in many parts of the United States, an up-to-the-minute catalogue of plays recommended for the Catholic amateur stage is being prepared by Cecilia M. Young of the School of Sociology of Loyola University. The book is being edited by Daniel J. Lord, S. J., and will contain a complete digest and description of more than five hundred plays. Leading publishers in the east have been consulted in the preparation of the volume.

Statistics covering fifteen dioceses and religious congregations in France, published by the Livre d'Or, show that 1,344 citations and decorations were conferred on clergy and religious for distinguished service during the War. These include 77 priests and religious who received the croix de guerre, 41 who were nominated to the Legion of Honor and 118 who received the military medal. The Sisters of St. Joseph of Cluny received 59 of the citations.

New Haven, Conn., Feb. 6.—Knights of Columbus directors from all parts of the United States will participate in the formal opening of the new national headquarters of the order here on April 7. The building, extending almost a block, is three stories high and will cost about \$600,000. The first floor will be devoted to the fraternal operations of the order, the second floor will be given over to the K. of C. educational system of night schools and K. of C. hospitalization work. The K. of C. free correspondence school will occupy the third floor, which will also be used for the order's history publishing offices and the national magazine. The building will contain an up-to-date magazine and publishing plant, with presses in the basement.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GIBBERT)

CHAPTER XI—CONTINUED

"That was Fanchea," cried Kevin. "It was a voice that affected me in a way I cannot describe. The words of her song were in a strange language. The gipsies told me it was Romany; but I know something of Romany, and I did not believe them."

"It was Irish," said Kevin, breathlessly. "I had heard that this girl took a prominent part in their performances for the amusement of the villagers; that she danced and sang and brought them a good deal of money. I was anxious to speak with the child, but noticed a distinct determination on the part of the gipsies that I should not do so. This increased my suspicions that they had not come by her honestly, and I resolved to be very careful. My intention was to learn her history, to rescue her if possible from unworthy hands, and draw her into a more wholesome way of life."

"God bless you, madam," broke from Kevin, who had been struggling to listen with patience. "But the gipsies were very suspicious and more cunning than I. They baffled me by shifting their tents and suddenly disappearing in the night."

"You have lost sight of them. Oh, madam, why have you kept me here?"

"Stay!" said Rachel Webb. "I had a purpose. Thou wert in an exhausted state, and I wished to save thee from illness and death. But I have lost no time. The day after thy arrival I sent a messenger in pursuit of the gipsies, to find out their present quarters, and bring me back news of their whereabouts. The messenger has gone and returned while thou hast been recruiting thy strength."

"You know where they are?"

"Yes; but I am sorry to say that things have taken an unexpected turn. My messenger found the gipsies, but the child was no longer with them. Whether it is a trick or not I do not know. This is what thou wilt have to find out."

"Where are they to be found? Which way shall I go?"

"That I will explain to thee. My messenger shall put thee on the way. But wait till I give thee my advice. If thou dost find the child come back this way that I may see you both, and be of some little use to you. If thou art not a second time lost, and if thou canst not discover any trace of her in the neighbourhood, thy best course will be to make thy way to London. A girl with so remarkable a voice will ultimately be transported there. Some one will take her up to make money of her. Should it come to that thou wilt suffer much, and wilt have ample need for the patience I have spoken of."

The pain and suspense in Kevin's face mounted to a point of anguish, at sight of which the good lady's measured periods came to an abrupt conclusion. She hastily made some kindly preparations for his journey, and allowed him to hurry away upon the gipsies' track.

Following the directions given him, he easily overlooked them, the more so as they made no attempt to evade his pursuit. The gipsy mother having suffered her own disappointment in losing Fanchea, felt a certain gratification in witnessing Kevin's dismay. She came out of her tent to meet him, and smiled at his excited questions.

"Yes, we brought her with us. She was always a wanderer, you know, and she liked to see the world. Now she is tired of us, and she will run away in the night. She will see plenty of the world before she has finished. It is not worth our while to search for her, but you can try it if you like. Ah, you will have me punished, will you? Who will listen to you? Where have you got money for a prosecution? I defy you, you poor creature! You had better have stayed at home in your own poor country. Did I forget that it is your fate. Did I not read it to you off the palm of your hand?"

Kevin turned away sick at heart. He remembered what she had said to him on the island, on that evening which now seemed twenty years ago, when pretending to tell his fortune by the lines of his hand. The recollection made his heart sink lower than ever, so plainly did it prove that the woman had laid her plot from the first moment she had seen Fanchea. "You will lose that which you love best in the world, and be a wanderer, seeking for it in vain." That was what she had said; and as the words came back to him he seemed to see again the wild brown island, the crimsoned waves, Fanchea's little eager face, and the flocks of white seagulls that wheeled and screamed about their heads and disappeared in a trail of glory across the sunset. Even as the birds had vanished, so had she gone out of his life.

He walked away, and leaning upon a roadside gate tried to think the matter out, while his eyes fixed themselves on the distant landscape. It was a mild, damp winter's day; indistinct forms were blotted in softly between the blank grey sky and the fields at his feet; and never

afterwards could Kevin look upon such lines and tints of Nature without seeing in them the expression of a weary despair. As he stood there some one approached him; it was Naomi, whom Fan had named the sorrowful gipsy. "Hush!" she said. "I have been sent to tell you to move away out of this; but I want to say something more. The child really ran away. You may not have believed it but it is true. I am only a poor broken-hearted creature, and I have no reason for deceiving you. I liked the child, but she never could have been happy with us. Three of our men have been out searching for her, and they think she must have got away by the train to London. I wish with all my heart that you may find her."

"May God reward you for this kindness," said Kevin. "Can you point me out the road to London?"

"You turn to the right from here," said Naomi, "but that is the very most I can tell you."

CHAPTER XII LONDON

Tramping through wet and cold, faring on whatever food he could afford to buy, sleeping sometimes in a barn, sometimes in some corner of a wood, where the rain had not penetrated, Kevin made his way along the road to the great city. He was a strong, stalwart fellow, and sleeping in open air did not distress him. Having made up his mind that Fan must be in London, he turned on his spirits by reflecting on the joy of their meeting in some of the wonderful streets that he had heard so much about. Hand in hand they would walk, and he would see it to their full contentment, they would return together to Killeevy, where they would tell their experience, turn by turn, as they sat round the fire with their friends at night.

Thus having rested his mind upon hope, his thoughts began to take colour from the objects surrounding him. He noticed with the utmost delicacy of feeling the beauty of the country through which he travelled, and contrasted it with the wilder charm of the beloved land from which his exiled feet were each moment carrying him further away. Every short conversation on the road-side, every rest of an hour on the bench furnished him with a new experience, and widened his grasp of existing things. When the road was lonely he cheered it with snatches of his native song, or repeated fragments of Shaw's Rara Poetria; sometimes continuing a theme according to his own fancy, sometimes sketching scenes and figures, which floated away and were forgotten again, as the rain-drops drifted off behind him. And so he reached London long before daylight on a foggy morning.

Like Dick Whittington and others, Kevin had expected a certain glory and splendour to burst upon him as he entered into the great city; and as he threaded the wet, foggy streets his disappointment and surprise were extreme. Was this London? he asked again and again, and was answered, yes, that he was in London. He breakfasted at a coffee-stand with a group of shivering milk-sellers, whom he eagerly questioned about Fanchea. But none of them had seen her. "As well look for a needle in a pottle of hay as look for a child in London," said the owner of the coffee-stand, with a pitying smile.

"But it does not seem so very large," said Kevin, looking around on the narrow street and dingy houses.

"Walk a little further, my young h'emerald," said the man, "and come back next week, and tell if 'our London ain't big enough to please you!"

The day broke, the fog cleared a little, and a sickly yellow light made all things visible. Kevin had pursued his way from by-street to by-street, and from thoroughfare to thoroughfare, and walking up one of the streets leading from the Strand to Bloomsbury, when his attention was caught by a being of an old man staggered under the weight of a shutter which he had taken from a shop-window and was hardly strong enough to carry.

Kevin sprang forward, just in time to save him from a fall on the slippery pavement, shouldered the shutter, and put it in its place within the shop.

"Thank you! thank you!" said the old man. "I'm sure I'm obliged to you. I am not used to carrying them, but my assistant has treated me badly; went off last night without notice."

Kevin answered by quickly stripping the window of all its shutters, and leaving an interior lined with multitudes of old books exposed to public view.

"Well you are a strong one, and a ready one, you are," said the bookseller. "I am sorry to have delayed you from your business."

"I have no business," said Kevin, with a little laugh and toss of the head. "I am a stranger in London, looking for work."

"Oh, come now, that would do exactly. But stay; you are a slip of the shamrock, I think?"

"I am an Irishman," said Kevin, quickly. "Not so fast, young man; I'm not one of them bigoted ones that condemn a man for his country. We've done you more harm than you've done us, according to my

way of thinking. I've dipped enough into the old books to lead me to that 'ere conclusion. But who 'ave you in London to give you a character?"

"No one," said Kevin. "I did not think of that."

"It's a difficulty, you know," said the bookseller; "for you'd have to live in my house and take care of my property."

"Yes," said Kevin, "I see. And of course you cannot be sure that I am not a rogue."

"I do not think you are; I do not think you are."

"I am obliged to you for your good opinion; but it is a difficulty which I suppose will follow me everywhere. I trust you may find an honest man. Good morning!"

Kevin turned away with his head erect, and a lump in his throat. To require a proof that he was not a rogue! This was a misfortune he had not anticipated. He had hardly got to the corner of the street, however, before he felt himself plucked by the sleeve.

"Turn back, young man," cried the bookseller. "Let me look again in your face. Yes, I will believe in your honesty. Come into my shop and I will show you what to do."

With a strange feeling of wonder and satisfaction Kevin followed his new employer into the shop. From top to bottom the walls were lined with books, more or less old and shabby. The counter was old and notched, the little ladders for fetching down the books were worm-eaten. The floor was mended, the boards dark with age. It was a curious, dingy little den, but Kevin looked around him with interest. The love of books, awakened in him late, had increased upon him rapidly since he had given himself to study. To be employed among books, to dust them and handle them; nothing could be better to his taste.

His new master brought him upstairs and introduced him to a small room at the top of the house, where he was to sleep, and where he now removed his travel-stains, and made a hasty toilet. They breakfasted together in a small dark room behind the shop, a sort of reserve store for surplus books which stood in piles upon the floor, barely leaving room for a stove and a tiny table in their midst. The winter daylight could hardly penetrate through the one small window burned round with walls, and a lamp burned on a bracket above the stove. Here Mr. Must, the old book merchant, would want to read his newspaper in the leisure moments of his day, when he was not busy in his shop or absent attending book sales in the city.

Having received a lesson in his duties, Kevin was left to fit himself to his new position. Customers were not numerous; and as arranged, he made himself acquainted with the names of a multitude of books, their subjects, and their authors. When his task was finished he planted his elbows on the counter and lost himself in a fascinating volume. So the day passed; the dim, yellow light vanished, Kevin lighted the paraffin lamp on the counter, and read again. Now and then he raised his head to listen to the wonderful tramp, tramp of many feet hurrying along the pavement, the most positive outward sign of the vastness of the city which had as yet been forced upon his notice. A clock ticked loudly above his head and looked like the face of time peering out of the accumulated learning and poetry of centuries. Kevin walked to the door and looked with eager interest at the faces of the passers-by, asked himself how many had read these books, how many heads were full of their secrets, how many minds were illumined by the light of knowledge they contained? Then back again to the counter, and deep into the subject of his interesting book.

It was about seven o'clock in the evening; his employer had returned once during the day to dine, and had been out about his business all the afternoon. No one had entered the shop since night-fall, but now Kevin was startled from his book by hearing a quick light step crossing the threshold. A young woman came in, dressed in a black waterproof cloak and a little hat, and carrying a small nosegay of flowers in her hand. Kevin had barely time to wonder at seeing the young woman crossed the shop, and how he asked what he could do to serve her.

The girl stopped, stared, showing a pretty face, pretty in a style that was quite unfamiliar to Kevin. Then she gave a little laugh, and passing inside the counter disappeared, with a backward glance and a smile, into the room. Soon after Mr. Must came home, and Kevin shut up the shop.

"Come this way! Ah, Kevin, my name! You are you not Tom, Dick, or Harry? In the evenings we give ourselves a little breathing space upstairs."

They had stumbled up the narrow, dark staircase, and Mr. Must threw open the door of a comfortable lighted room. Shabby and dingy it was, but what with well-drawn curtains, a blazing fire and lamp, and a neatly spread supper-table, the interior looked most inviting to the poor stranger who was invited to enter.

The girl who had passed him in the shop was in the act of carrying

a dish from the fire, and smiled and nodded at Kevin's surprise. "This is my daughter, Mr. Kevin. I will not attempt your other name." Bessie, this is my new assistant. She works with a florist in Covent-garden Market, and sometimes she brings us a little booky!"

said the father, triumphantly, sniffing at a few slightly faded flowers which had been carefully placed in water on the table.

"He wanted to sell me some of your rubbishy old books," said Miss Bessie, mischievously. "I thought that you were a customer," said Kevin, and then ventured an observant look at this new acquaintance. She was neat and trim in figure, and her black dress was decorated with a scrap of geranium fastened at her collar. Her movements were active and pleasant to look at, though full of unconsciousness. She had that unmistakable town-bred air that cannot be described, but which is conspicuously absent from a country cousin, and as strikingly absent from the appearance of every fresh-cheeked new-comer from the woods and fields. Her hair was yellow, and was cut across her forehead in the conventional fringe.

"We haven't many customers on such a day as this," said Mr. Must. "Bookworms mostly like to grub in their libraries at home this foggy time. But I've done a goodish stroke of business today, for all that. Bought a rare nice lot as cheap as primers."

"Mr. Kevin was one of the bookworms this evening," said Bessie, with a knowing little laugh, and she suddenly planted her elbows on the table and clutched her head with her hands in such a ludicrous way as to make Kevin and her father smile.

"More then you'll ever be, miss," said the latter, chuckling and rubbing his hands. "I did read a good deal," said Kevin. "When I had done all you told me I had nothing else to do."

"I don't object to it," said Mr. Must; "not if the business ain't neglected. My best assistants have always taken a dip into the books. Then that never allows the covers to be always the ones as let the books rot, from the damp, and lost me customers through not having the goods in their proper places. The man that reads knows where to put his hand on what is wanted, and it stands to him instead of tobacco and beer."

"My!" exclaimed Bessie. "It takes the roof from over his head!"

"Oh, dear," said Bessie, looking up at the ceiling. "Don't be impertinent, miss; you know what I mean. It creates a h'atmosphere about his head, and that's what makes us booksellers so superior as a race."

"I am glad you do not object to it," said Kevin smiling. "No, I don't; but I'll give you a bit of advice. Sort and classify as you go along. You're beginning to didn't begin young, and I didn't sort nor classify, and though I've been picking and reading up and down for twenty years, yet it has done me no good to speak of. All the knowledge has got mixed somehow, and they're got into a sort of perplexity. If I had all I know properly parcelled out and labelled, Lord! there's no knowing what the might have turned into. Perhaps it's the mercy of Providence, for very great men is never very happy on earth."

Mr. Must leaned back in his chair, and patted his waistcoat while he looked over his spectacles placidly at his daughter and assistant. Kevin smiled and Bessie laughed outright.

"What would you have been, father, if you had your choice? The Emperor Napoleon, or the Duke of Wellington?"

"It's hard to say, Miss Pert. I couldn't have been men that was so long before my time; but I might 'a' been something as great in its own way."

"I think I'd take the risk of the happiness," said Kevin, "if I had the chance of doing something great."

"Well, well! it's just as I said. You're young, and you try it. Dip whenever you has time; but sort and classify, or you'll be like one of them books we get sometimes in a mixed lot, without title-page or fims, and with pages over here, and pages out there, through and through, like a riddle of holes. The learnedest work among them won't fetch a price if it is such a condition. But if you has the knowledge in you, and your pages numbered, and your beginning and end in the right places, never fear but you'll be worth a new binding and get a reading as long as there is a eye in the world."

TO BE CONTINUED

ARMAND

Dark was rapidly approaching and Madam du Lere lit several candles which were on the buffet in the dining room of her home, and carried one into a little room that opened off the living room.

"Mother, dear, it is so hot and my head feels so queer," came a child's voice from the darkness, and Madam du Lere set the candles on a table and went over to a big bed in the corner. Kneeling, she put her arms around a little boy of seven years. She said nothing, but hugged him lovingly. For two

weeks little Armand Jean — he had been so named for the great Cardinal — had been dangerously ill with a kind of fever. The crisis had passed, and, although the fever had abated, the recovery of the child was impossible on account of the weakened condition in which he was left. Madam was spending as much time with her son as her many household tasks would permit.

"Little one, is there anything you want?" she asked slowly with an effort.

"Yes, mother," was the answer. "You remember before I got sick the Abbe was preparing me for my first confession. You told me yesterday that soon I would go in to the dear Jesus. I can't meet Him with all the sins I have committed on the way. I must make my first confession before I go to Him. Will you send for M. l'Abbe?"

Madame stooped and kissed the pensive little face and left the room. As she opened the door she almost fell over an inert little form sitting before it.

"Jacqueline, darling, just the little one I want to see," said the mother, taking the child in her arms. Though her heart was nearly breaking, she could steel herself to outward calm, and she tried to make her little daughter realize that Armand's death would be a joyous rather than a sorrowful event.

"Darling," she continued, "you know that Armand is going soon to meet dear Jesus. Sometimes he has not been a real good boy, and so I came. I must tell the priest what he has done and get absolution, you know. Daddy is sick, mother is unable to go, so I must depend on my little girl to go for M. l'Abbe. Can I depend on you to do it?"

"Yes," answered the child, "I will go right now, mother," and, kissing her mother and catching up her hat and coat, she ran out of the house.

The Paris of the seventeenth century was not like the Paris of today, and although the great Cardinal, Richelieu, had done much to improve it, it still resembled a medieval town.

The little girl tripped along happily. Lights shown from all the windows and there were even a few lights on the street, so it was not entirely dark. Then, suddenly, as she started to cross the street a large carriage drawn by two prancing black horses dashed out of the darkness. Jacqueline started and ran out of the way quickly and fell a few feet from the wheels of the carriage. She tried to rise, but found it impossible. She must have turned her ankle badly.

Just then the carriage stopped and a man in uniform stepped out. He was about middle height and slim and had a long face, part of which was hidden by an imperial. Dark eyes set fairly far apart sparkled not unpleasantly. Quickly he ran to the child.

"My little girl," he said, "are you hurt?"

"O Monsieur, I am afraid so," she replied and began to cry. The man took her in his arms and carried her to his carriage.

"Where do you live, my child?" he asked kindly.

"Rue de Contour, No. 17," but Monsieur —" and she told him her errand. The stranger's dark eyes kindled and a smile crept into them.

"I am a priest," he said at the end, "and I will go to your little brother. You may call me Father Armand. What is your name?"

"Jacqueline, Father, and my brother's name is Armand, too. He was named after His Eminence. My father and mother are Cardinals. My father was one of the Cardinals' guards when he is well, but now he's sick."

He heard the child's confession, gave him absolution, then for perhaps fifteen minutes talked on the love of God; afterward, telling him he would return in a little while, left the room softly. The next room was more brightly lighted than when he went in. The family had gathered around the fire and the priest went over and slipped into a vacant chair. No one noticed his coming, for Monsieur du Lere was seated with his head buried in his hands and Jacqueline was standing with her back to her father, hiding her mother from them. The stranger smiled slightly, then laid his hand on the father's shoulder. The man looked up at first stupidly, then amazedly.

"What! Your Eminence, my Cardinal? Here!" he cried, throwing himself on his knees.

"Yes, here," Cardinal Richelieu answered, giving his hand to be kissed.

Madame and Jacqueline, catching the exclamation and name, looked around. The lady, seeing her husband's position, did likewise, Jacqueline limped for that ankle still hurt some to her father's side and arm. Then he told the parents to be seated, and, still holding the little girl near him, began softly:

"Monsieur and Madame, you must excuse my incognito escapade, but I think you understand. You know that I am a priest, and when your little daughter became my chance companion and told me her errand, my priestly instinct rose — so I came. He stopped a moment, then went on. "I am glad I came. I am on my way home from a very unpleasant political affair. The few minutes I had with your loving child have made me turn from the unhappy things of life to the love and endless happiness of eternity." Again he stopped, and again resumed.

"I told me, little Armand, my namesake, will not be with us much longer. Will you permit me to be present when he goes to meet the 'Dear Jesus'?"

The genuine eyes looked pleadingly from father to mother. The father bowed his head and the mother nodded a little.

Then the Cardinal rose abruptly. "I must go," he said, and still holding Jacqueline's hand, he walked back to the boy's room. Armand smiled a little as he entered, but said nothing. The Cardinal walked over to the bed.

"I'll see you tomorrow," he said, "and you will pray for me, for you know I told you how much God loves the prayers of little children who do not offend Him gravely."

Monsieur and Madame entered. Armand was looking up at the commanding authoritative figure. He was smiling.

"I am very glad to see you, Father, and I shall pray for you," he said, and then his eyes closed.

The Cardinal bent and kissed the forehead and then laid his hand in blessing on the brown curls. Then he took his cloak from the chair and left the room. Jacqueline went with him and got a similar kiss, blessing, and admonition at the front door; and the Cardinal, with a parting smile, got into his carriage.

The next morning at the Palais Cardinal astonishment reigned. The footman and coachman told wonderful tales of how the stern statesman had stopped when he thought he had hurt a little girl, how he had driven immediately to her home. Of the scene inside they of course knew nothing, but they could tell how he kissed and blessed the child and smiled when he bade her good-bye. Nothing to say, the Cardinal knew nothing of this. At 7:30 in the evening he ordered his carriage and directed his coachman to go to the same place.

Jacqueline did not at first understand her parents' attitude towards the august stranger, but after he left she waited expectantly. Armand had been sinking all day. "He will not live till midnight," was the doctor's verdict. Every few moments he opened his eyes and seemed to be looking for someone, and then the someone came. There was a knock at the door and when Jacqueline opened it the Cardinal entered. He took off his long coat with a cowl-like hood, displaying a red-silk cassock and cap. On his finger sparkled a beautiful red stone.

"How is my little one?" he asked of Madame, who entered.

"He is very bad," the young Eminence, the mother had tears in her eyes. The Cardinal tried to comfort her. "Bear up, Madame," he said, as Jacqueline went on before. "Your little son will go to heaven, there to intercede for all of us."

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"I am glad to go," went on the little fellow. "Mother, daddy, try not to miss me too much."

Every breath was now an effort, and with a look at the parents the Cardinal raised the struggling little figure in his arms till the brown head rested near the gold cross on his breast. He bent over the child and again the priestly instinct came to the surface.

"Say in your heart with me," he murmured. "O my Jesus—I am sorry—that I ever sinned—against Thee—because it wounded Thee—and hurt Thy dear Mother—Forgive me—and come to take me—to Thy home forever. Amen."

The Cardinal took a tiny glass of cognac that stood on the stand near and forced a few drops between the lips. The child's eyes opened and he smiled around the circle. Then he caught sight of the Cardinal and looked straight at him and said:

"Kiss me. I love you." And as the Cardinal bent low and kissed him the boy felt another kiss on his cheek and a pressure on his hand.—Rose McKinley.

GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

SANCTIFICATION OF THE PEOPLE

The Intention which the late Holy Father approved for the consideration of our members, during the month of March, suggests a few commonplace but practical thoughts. As we had occasion to write last month, the salvation of a soul calls for that soul's justification and sanctification. For men must be sanctified in order to be saved. In the February Intention, one section of the human race was appealed to; this month, it is everybody, people of all ages, of all classes and conditions.

All men are called to save their souls. St. Paul tells us that God wills all men to be saved and to come to a knowledge of the truth (I Tim. II, 4). And yet of the millions who live on this earth, even among Catholics, how few there are who take the trouble to think seriously about this matter. They are so absorbed in the present life that the interests of the other life are neglected. The visible world, with its wealth and honors and pleasures, takes up their attention, and they have no time to think of the invisible world. Meanwhile, the years are rolling on; the affairs of the world are closely watched and well looked after. Success may be attained in such things as fame and fortune; but no provision is being made for the other world. What lack of foresight on the part of innumerable souls!

Our Lord has told us that it is impossible to serve two masters, for the reason that their interests are incompatible. The human heart cannot attach itself to objects so widely opposed as vice and virtue; the interests of earth and heaven are mutually antagonistic; one or the other must be left in the background. Worldliness and Christianity are not made to mix in God's scheme of sanctification. Claiming to be Christian and Catholic, and at the same time, living for this world alone, is a poor preparation for eternity. Time is too short to take risks. Our span of life is but the sudden gleam of a firefly in the darkness of the night; in a twinkling the gleam passes, but the darkness, with its mysteries, remains. We, too, pass quickly through life, only to plunge into a world, that is mysterious and eternal. Is it not the height of folly to live merely for the fitting moment and to concentrate our ambitions on the things of this world, instead of occupying ourselves with the only things that really matter—the things of the world to come?

Our sanctification, therefore, should be our sole business on earth. It is something not merely to be desired, but striven for, insisted upon. We should do all in our power to succeed in this important affair, because, in God's plan, it is the goal of life's journey, because we have only one chance given us to attain it, and because our success will depend all our happiness hereafter. When a man's entire wealth is in one ship he tries to steer straight for the home port; for he knows that if his ship goes down all is lost. We, too, make only one voyage over the ocean of life; if our souls suffer shipwreck, the loss is final.

What are the obstacles that stand in the way of our sanctification? St. Paul tells us that they are well known—the world, the flesh and the devil—all three constantly urging us to forget God and to neglect our souls, all urging us to self-indulgence, to sins of mind and heart, all three continually keeping up their assaults upon us. Those enemies are ever busy studying our character, dispositions, tendencies, impulses; they use our own weaknesses to do us injury; they take every unseemly advantage for the purpose of deceiving us and dragging us down. We need hope for no respite from them or their attacks, even till death; and it is the experience of us all that the more we try to serve God, the stronger are the assaults of our enemies, a circumstance which shows how treacherous they are and which obliges us to be continually on our guard.

But we should be consoled with the knowledge that God is watching this warfare which is going on within us. If he permits a lifelong struggle, He has His own end in view. His Gospel teaches us that trials make us more vigilant, more active in repelling sin and vice, more ardent in the pursuit of virtue. Temptations are permitted to strengthen our virtues, just as winds and storms strengthen the oak in the soil.

How then must we work to assure the sanctification and salvation of our souls? Our Lord Himself has replied to this question. "If thou wilt enter into life," said He, "keep the commandments." How simple the commandments! But when reduced to more definite expression, it means that we must try to sanctify our souls, in this sensual age, by avoiding excesses of all kinds, by practising self-denial, by restraining our senses, by controlling our hearts; in a word, by practising temperance in its ascetic sense, by moderation in all things. Let those who doubt the efficacy of this form of temperance make the experiment for a few months. But this being also a commercial age, we sanctify our souls, secondly, by leading lives imbued by the virtues of justice and charity, and by acting towards our neighbors as we would have our neighbors act towards us. One of the fearful weaknesses of the times in which we live is the temptation to violate justice and charity in word and deed; and it is dreadful to witness the ease with which temptation is yielded to. Daily we see this in the frauds and deceptions perpetrated by men in their relations with their fellowmen, in violations of trust, and in attacks on property. As a result of all this there arise a multitude of sins, hardness of heart, hatreds and dislikes, lawsuits and quarrels, which sometimes lead even to the effusion of blood. God's commandments oblige us to abstain from injuring the substance, the name, or the character of our neighbor, for besides jeopardizing our own soul's sanctification, we endanger the souls of others, which is also a great evil.

Finally, we work for our sanctification not merely by abstaining from what will injure our souls—a rather negative method that has no generality in it and very little merit—but by trying to lead holy lives, by being resigned to the will of God in all things, in sickness and in loss of fortune, by accepting the bitter with the sweet in life, knowing that God is good, that He wills our sanctification, and that He really has our interests at heart. He may send us crosses—and He often does—but they should be accepted in a spirit of atonement for our sins and in preparation for another and better life.

We have here the secret of the saints, a secret easy to theorize upon, but not so easy to put in practice without the help of God. However, we know that His grace will never fail us if we show our good will. "Be ye holy as I am holy," we read in Leviticus; "be ye perfect as your Heavenly Father is perfect," we read in St. Matthew. But the Father in heaven, knowing our weak human nature, would not place upon us the obligation of becoming holy without giving us the means; nor would He ask us to tend towards spiritual perfection if the task were beyond our strength. In this great work we have the example of our Lord's life to guide us, and we have the Sacraments which He instituted as channels of grace to give us strength and courage. He asks us, therefore, to seek this grace by prayer and good works, to desire heaven ardently as a pearl of great price, and to persevere to the end in the quest. The saints travelled over this road; what they have done so also can we, if we use the means which they employed.

But in this work of sanctification it would be selfish to concentrate all our efforts on our own souls and give no thought to the souls of others. The first and highest law of charity is to love God, but the second to love our neighbor. No greater charity can be shown to our fellow-man than to aid him in his sanctification, and, by a delicate disposition of Providence, the zeal we show in this matter, whether it be great or small, is placed to our credit, so that when we help others to sanctify their souls, we are sanctifying our own.

The majority of Catholics are not called by vocation to work directly for souls, for instance, by preaching or teaching, but assuredly all are called upon to do their share in this great work, in some form or other, first at least by prayer, which is a powerful agent of sanctification, and then by the example of their lives. Men are influenced by what they see; others do as well as by what they hear others say. In our land, living as we are among a population differing from us in religious beliefs, the force of our good example should be brought to bear on the welfare of the souls of men. God did not give Catholics membership in His true Church, without attaching to the privilege certain responsibilities—and this is one of them. The apostolate of action, while indirect in its results, and it is at the disposal of all. Professing Catholics should remember that people with whom they live will judge the truth of their faith and the value of their religion by the way they observe its laws. And outsiders are right in

judging thus; for the holiness of its members, with the holiness of its doctrines and its moral teaching, constitute one of the distinctive notes of the Church. We are constantly proclaiming that we alone have God's full revelation, that ours alone is God's true Church; let us prove it, then, in our conduct before the world. Let us be assured that those of other religious beliefs have their eyes fixed upon us to see if our lives do not belie our orthodoxy. Prayer, then, and good example, will help ourselves and our neighbors in the work of sanctification. The mass of mankind is made up of our neighbors and ourselves; nothing less than the whole world should be our field of action when there is question of guiding human souls towards heaven.

E. J. DEVINE, S. J.

FRANCE IS CATHOLIC

PROTESTANT TEACHER SAYS SECTS SHOULD NOT WORK AMONG FRENCH

Little Rock, Ark., Feb. 2.—Professor Winfrey of Hendrix College, a Methodist institution at Conway, Ark., about thirty miles from Little Rock, during a "Y" service, as reported in Bull Dog, the college journal, discussed the subject of religion in France. Professor Winfrey, who saw service in France, said:

"About nine-tenths of the people in France are members of the Roman Catholic Church. To them the word 'Catholic' means Christian, and they have another name for the Protestants and the Jews. The fact that so many people are Catholics is due to both the merit of that church and tradition. Undoubtedly the great majority of these people are satisfied with the spiritual ministrations of the Catholic church, of which their fathers have been devoted members for many centuries."

"There are free thinkers in France just as there are in other countries, but the French are a very religious people. They look askance at the Protestants whom they regard as puritanical and having an aversion to any of the pleasures of life. The church of respectability and power in France is the Catholic Church."

"The French people are governed less by the individual conscience in religious matters than by the opinions and customs of the community. They believe that there is a greater probability that one person will be wrong in his opinion than that the group will err."

"The Protestant churches should not try to establish themselves in France, because it would result in proselytizing the membership of the Catholic Church, and this is not justifiable."

Envy shoots at others and wounds herself.



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LONDON, SATURDAY, MARCH 4, 1922

LENTEN REGULATIONS FOR 1922

FOLLOWING ARE THE LENTEN REGULATIONS FOR DIOCESE OF LONDON

All days in Lent, Sundays excepted, are fast days. The law of fasting ordains that only one full meal a day be taken, but does not forbid a small amount of food in the morning and in the evening, according to the approved custom of one's locality. The full meal may be taken in the evening and the collation at noon.

Flesh meat is allowed on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and the forenoon of Holy Saturday. For those who are obliged to fast, it is allowed only at the principal meal on these days. Those, however, who are not bound to fast may use meat at all meals when its use is allowed to the others at the principal meal. The law of abstinence forbids the eating of flesh meat and of broth made of meat, but does not exclude the use of eggs, milk and products of milk, and any seasonings of food, even drippings and lard.

The prohibition to use fish and flesh at the same meal during Lent has been abolished.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

Persons who have not completed their twenty-first year and those who have begun their sixtieth year are not bound by the law of fasting.

The precept of abstinence obliges all who have completed their seventh year, even those who have passed the age of sixty.

All persons in ill health or engaged in hard labor, or who have any other legitimate reason, may be dispensed from both the law of fast and of abstinence. In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor when they seek a dispensation or feel exempted from the law.

Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.

From this law no one can escape, and in it no one has the right of dispensation.

Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety.

As in the past, two appropriate week day services will be held in each Church, and the necessary permission for Benediction of the Blessed Sacrament on these occasions is hereby accorded.

A special effort ought also be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLON,
 Bishop of London.

"JUSTICE FOR ROMAN CATHOLICS"

Under this heading the Christian Guardian, the Methodist Church paper, has an editorial article with this opening paragraph:

"Bishop Fallon rings the changes on his plea for justice for the Roman Catholics in regard to Separate schools, and he intimates very clearly that if the Protestants of Ontario do not grant his demands they will be guilty of serious injustice. What is there in the plea?"

We read thus far with a good deal of satisfaction. Here was a plain indication that an opponent was about to discuss in an honest and straightforward way the grounds on which Bishop Fallon based his plea. We read on with a growing sense of disappointment. There was no such discussion.

The next paragraph tells us what the writer "thinks," and what he "doubts" that the bishop "believes," but not a word of discussion of the bishop's plainly stated arguments, that we are asking only for what any fair interpretation of the Separate Schools Act of 1869 concedes. All claims for fair and just interpretation and administration of the Separate Schools Act the Christian Guardian dismisses thus:

"If he is willing to abide by the Act, then let him submit his claims to the proper court and let the court decide."

On another famous occasion the Guardian's not entirely Christian spirit was exemplified by the question:

"Is it so nominated in the bond?" Believing that their representatives in the Ontario Legislature

were animated by no such spirit Catholic citizens and tax-payers respectfully requested them to look into their school claims and to "enact such legal measures as will put the Roman Catholic minority of this province in the full enjoyment of its educational rights under the Constitution." The members of the Legislature by virtue of their office are responsible for the administration of the school laws of Ontario including the Separate Schools Act; they are likewise responsible for such amending legislation as from time to time may be necessary or desirable, including that which may be necessary or desirable to carry out the intent and purpose of the Separate Schools Act of 1869.

Why should not Catholic constituents petition their own representatives in the Legislature to look into and to remedy their school grievances? Any one else might do it, any other class might petition for any conceivable thing and no one would question their right to do so. This elementary right exercised by Catholics calls forth this from the Christian Guardian:

"And so he chooses to appeal to the Legislature rather than to the courts, and back his appeal by a petition signed, we suppose, by most of the Separate school supporters and back of this appeal and this petition is the palpable threat that every man who dares to vote against the plea of the bishop and his co-religionists must expect to find the Roman Catholic vote lined up against him solidly at the next election. This may look to the bishop like political wisdom, but to us it seems certain to arouse the most regrettable religious controversies and to deepen religious prejudices, which are already too strong."

Now, Bishop Fallon has written a great deal on this subject and published much. He spoke at great length a short time ago in Massey Hall and the newspapers gave lengthy summaries of his address, the Telegram published it in full. If it can find in Bishop Fallon's printed or spoken word justification for its alleged "palpable threat" the Christian Guardian would be a good deal less open to the charge of attempting "to arouse the most regrettable religious controversies and to deepen religious prejudice" at a time when fair discussion—no matter how strenuously opposed to our claims—would be a public service and a welcome example of Christian and civic virtue.

Then the Guardian talks of France and Italy which is about as pertinent to the question as if it proved that the man in the moon is a Methodist.

Attributing to Bishop Fallon a dictatorial attitude and tone, which it does not because it cannot attempt to justify by specific quotations, the Guardian says:

"The truth is that what the bishop is demanding is not an act of justice in any shape or form, but simply an extension of a privilege such as is permitted to no other Church in this province. Better call things by their right names!"

Then why call a Right that is embodied in the fundamental law of Canada, an undeniable Constitutional Right, a Privilege? And if Catholics have an undeniable right to Separate schools, how is that right affected by the fact that the members of other Churches having what they want in the matter of schools do not ask for and would not have Separate schools?

Call our Constitutional right to Catholic Separate schools by its right name.

The Guardian may as well recognize once for all that we have Separate schools and we have them by a solemnly guaranteed treaty right. Then it would not be continually playing about the fringes of the question and would give its readers the starting point of intelligent discussion. Calling things by their right names would be a good beginning.

The next paragraph must be given in full for here the Guardian actually touches some of the concrete points of the question:

"In his Open Letter Bishop Fallon claims that the school taxes levied upon publicly-owned utilities, such as railways and the hydro-electric, and the taxes levied on banks, and apparently all corporations, shall be divided between the Separate and Public schools, presumably in proportion to the school attendance. But already all the banks and corporations have the right to divert their taxes, in whole or in part, to the Separate schools and the Home Bank and other corporations do so, and if the bishop is expecting that Ontario will compel all corporations to pay a proportion of their taxes to help teach the Roman Catholic catechism,

he is surely strangely ignorant of the spirit of democracy." (The italics are the Guardian's own.)

"In his Open Letter"—the Guardian's readers may now expect to get just what Bishop Fallon is asking for and the grounds on which he bases his plea—but they will be disappointed.

They get an unfair and misleading summary of what Bishop Fallon says calculated to justify the indignant conclusion of a discussion that deliberately evades the questions in issue.

Here is what the bishop did say as the Christian Guardian is fully aware unless it has been discussing the Open Letter without having read it:

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

What does the Christian Guardian say to this? Nothing. Not a single word.

Why? Because it is an indisputable fact that Separate school supporters own their proportionate share of publicly owned properties. It follows inexorably that they have a right to their proportionate share of the school tax paid on such properties. According to the present law Separate schools have a right to about forty per cent. of such taxes, for Catholics are forty per cent. of the population. But the law is unworkable. Is that a reason why an undeniable right should be withheld and any workable provision for a reasonable apportionment of these taxes be refused?

Catholics ask that they be no longer deprived of their share of school taxes on publicly owned properties. The Christian Guardian evades this point altogether. It obscures it, then dishonestly sums up by its italicized insinuation.

The bishop then speaks of another class of properties:

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

There is no question at all that Catholics have an equity in all Public Service Corporations.

That our Protestant friends recognize this fact, and assert it vigorously on occasion, is shown conclusively in the matter of the Toronto Street Railway. The stock in this company was held largely by a Catholic now deceased. In 1891 it was found that it would be of very decided advantage to the company and to the city alike to amend the charter so as to allow the substitution of electricity for horses. Under the provision of the law that the Christian Guardian and Mr. Hocken now insistently extol as a fair and adequate provision for the apportionment of school taxes, the bulk of the street railway taxes would go to the Separate schools.

Did the Toronto city council in 1891 act on this assumption? Oh, no. The council held up the charter unless and until it was agreed to insert a clause whereby all the school taxes should go to the Public schools!

If instead of hogging all the taxes after the manner that has earned for Toronto an unenviable sobriquet in many parts of Ontario the council had claimed a share of the railway taxes proportionate to the school attendance it would have aided in establishing a fair and equitable principle in regard to Public Service Corporation taxes. As it is it has established beyond cavil that the ownership of stock in Public Service Corporations is not a fair basis for the distribution of the taxes. All citizens, whether Public or Separate school supporters, have unquestionably the same equity in such corporations. Catholics are part of the public; they are not pariahs.

The Guardian does not deny this. It carefully evades the question.

But it lumps these with publicly owned properties and other corporations, and indignantly asks if Bishop Fallon wants to compel all corporations to pay for the teaching of the Roman Catholic catechism!

A precious example of fair and straightforward discussion of a question of public interest!

What has the Catechism to do with the case?

Now let us skip to the last paragraph, where The Guardian says: "He instances the case of a family where the father is a non-Catholic and the mother a Roman Catholic and the children go to a Separate school, while the father's taxes go to the Public school."

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

We try hard to believe the Christian Guardian is honest. But note the difference between what the Bishop says and what the Guardian says that he says:

"The bishop thinks," continues the Guardian, "that we should compel that non-Catholic father to pay his taxes to the Separate school. Why not insist that the children should be sent to the Public school? That is certainly open to the Separate school at all times. But to compel any man to pay his taxes to the Separate schools against his will does not strike us as a very just or wise thing." Italics ours.

The Bishop thinks nothing of the kind. The bishop said nothing of the kind. The bishop asks that such non-Catholic father should be allowed to pay his taxes to the school that educates his children.

That is too reasonable; so The Guardian distorts it, but, as usual, makes no attempt whatever to substantiate its queer and unwarranted interpretation of Bishop Fallon's contentions by direct quotations.

Now we come to corporations in general. In the Open Letter the bishop wrote:

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

Now this refers only to those corporations that are not corporations operating publicly owned properties, and that are not in the second class of public service corporations, and then only in the case when the religion of the stockholders cannot be determined. We have already given the case of the Loew Theatre in London. Take such corporations as the C. P. R. Of what use is the present law? It is impossible to determine what proportion of the shareholders are Catholics. The bishop asked that some provision be made for such cases where the present law is inoperative or ineffective.

These are the facts; let any honest man decide whether or not they justify the Guardian's presentation of them.

The Christian Guardian has a horror of compelling people in this matter of school taxes.

Yet the Spanish River Pulp and Paper Company was compelled to pay all its school taxes to Public schools when it believed it "manifestly unfair" to do so; desiring to do "scent justice" to the Separate school it was compelled to do what was condemned by its judgment and conscience.

Non-Catholic fathers who desire their children educated in the Separate schools are compelled to pay to the schools that give him no return. In this age of woman's emancipation has the mother no parental rights at all? Let us have less compulsion and more reasonable permission for the taxpayer, whether personal or corporate.

It is somewhat discouraging to see a Church paper like the Christian Guardian in discussing a question of public interest mislead its readers and refuse even to state fairly the proposals to which it objects. The consolation is that such a course is, in the long run, bound to defeat its own object.

HEAR THE OTHER SIDE

Although, as probably every reader of the CATHOLIC RECORD is aware, individual Protestants are not only willing to hear our side of the school case but are keenly desirous of the opportunity of fully informing themselves on the matter, yet too many public or quasi-public bodies have shown the zeal that is not according to discretion and with indecent haste have condemned what they evidently do not understand or want to understand.

In pandering to prejudice ministers of religion may secure a temporary and cheap triumph, and enjoy the applause of those whose religion is little more than party spirit; but in the long run we fear they will have forfeited much and gained nothing worth while.

It is refreshing to come across once in a while the evidence of a more Christian spirit in Christian ministers, an exhibition of fair play and square dealing on the part of fellow-citizens.

Amongst the members of the Ministerial Alliance of this City of London there are of course some of the former class; but that there are others who are moved by higher motives is evident from the following account of their meeting last week taken from the Mail and Empire of Feb. 21st:

Rev. W. R. McIntosh, of King Street Presbyterian Church, stated that he did not share the "extreme view" of his Anglican colleagues, as he felt it is better to have Separate schools with the Bible than Public schools without it. He was convinced from his reading of history that Protestant educational institutions have been better than the Roman Catholic institutions, but he held that before formulating a policy the alliance should hear both sides of the issue. "It is not our intention," he stated, "to fight Roman Catholics, but to fight materialism. Money is needed for purposes of education, and credit is due any organization, Protestant or Catholic, which can get money out of soulless corporations. At any rate, we must make a fair study of the matter, and it would be well for us, not only to hear Dr. Edwards, but also to hear the view which Bishop Fallon takes on the matter. If any of this Godless money can be got for purposes of education, and without detriment to Protestant organizations, so much the better."

Again at a meeting of the London Presbytery the matter came up and was thus dealt with according to the Free Press of Feb. 22nd:

Although it was generally believed that the presbytery would take action on the matter of the demands of the Roman Catholics for Separate High schools supported out of the public tax rate and the revenue derived from corporations, the issue was shelved till next meeting. It was introduced through a communication from the Board of Education, Toronto, which asked that the ministers rally to the defense of the Public schools, which were likely to be adversely affected by the satisfaction of the appeal for competitive continuation schools.

One of the ministerial delegates took the ground that the presbytery should move against any departure from the present educational system, which, he declared, had been built upon genius and experience. Rev. D. C. MacGregor, moderator of the presbytery, pointed to the seriousness of the question and stated that if the members were not in accord with the proposals of the Roman Catholics that they should support those associations which were opposing them.

Dr. McDonald pointed to the lack of data available on the whole question. His motion that it may be laid over till next month and that a committee secure information in the meanwhile on the subject was agreed to. Members of the committee are Dr. McDonald, Inspector Thompson, D. Ross, Dr. McNair and Mr. Galbraith.

Dr. McDonald and the London Presbytery are to be congratulated; for it is quite evident from the above account of the proceedings that the Presbytery is not only lacking in reliable information on the subject, but laboring under positive misinformation.

It is at any rate a hopeful sign of a more wholesome spirit when a Presbytery decides to hear the other side before reaching a decision.

ONE TRAIL, BUT MANY RED HERRINGS

By THE OBSERVER

No one can understand the press despatches concerning recent events in Ireland, who is not acquainted with the traditional method of anti-Irish discussion of Irish questions.

That method has one fixed principle, and from the days of Queen Anne to the days of Sir James Craig, that principle has always been acted upon. One may fairly regard it as a principle in some sort instinctive; for it does not seem

likely that the Craigs and that ilk in our day, are acquainted with the writings of the hiring writers who were paid by Queen Anne's ministers to write the Irish race into the contempt and hatred of mankind.

This principle is a simple one; it is, to begin and maintain the discussion of all questions touching Ireland, by concealing and ignoring the fact or facts on which the Irish have based their actions. In the most recent case, the fighting and raiding on the borders of what is called "Ulster," the two essential facts which explained the action of the Sinn Feiner's were, first the prospective execution of certain prisoners in Derry jail; and, second, the imprisonment of a football team in "Ulster," who had come from the south, on the pretext that some of them were carrying revolvers.

From those two facts the whole of the recent trouble started. The prisoners in Derry jail were men who were arrested because of their participation in disorders which were caused by Orange raids on the Catholic minority in "Ulster;" and the proposal to execute them was considered to be entirely contrary to the spirit of the understanding recently arrived at, at London; and so it was.

The arrest of the football team was an outrage. There may be a law that no one shall carry arms; but that law has been continually broken for years past by the very members of the "Ulster Parliament" and at their direct instigation. The street fighting in Belfast has been, in the main, a series of pogroms directed against the Catholic workmen of that city; thousands of whom were chased out of the Belfast Shipyards in July 1920, and have never been allowed to go back. If under those circumstances, some of the football players, when they started for Derry, put revolvers in their pockets, they acted quite reasonably.

Now, observe the course of the most recent news conspiracy against the Catholic part of Ireland and against the Irish Free State. Note in recent despatches, the following general marks:

(1) Suppression of the two facts stated, or casual mention, without stating their connection with the raids and kidnappings.

(2) The representation of Craig and his little two-by-four parliament as standing for peace, order, and good government; omitting all mention of the part Belfast Orangemen played in the pogroms of the past few months.

(3) The picturing of the English Government as detached, helpless, aloof, benevolently interested, but quite powerless; though no legislation has yet been passed to enable the Free State even to appoint one policeman or hold even one magistrate's court.

England has always taken everything in Ireland except responsibility; it is the traditional policy of English statesmen to refuse to take the responsibility, and to throw it on the Irish people themselves. They have always been willing that the people of Ireland should have the responsibility, provided England and England's Orange garrison, had the power and the profit.

Now they are gradually abandoning their Orange garrison; but their most recent act is to give that garrison a new disguise to wear; the disguise of a so-called parliament. It is the old garrison under a new disguise; and having power, still with no very clear idea of what they are to do with that power, now that garrisoning is to be their job no longer, they are using it in sniping at the Catholics of Belfast, putting a harmless football team in jail, and in being as nasty and troublesome as their history and traditions impel them to be.

Note.—Whatever may be true of the past we are quite convinced that the British Government is now, at the express request of the Provisional Government, lending every possible assistance by refraining from interference.—E. C. R.

NOTES AND COMMENTS

APART ALTOGETHER from the merits or demerits of Prohibition, those who seem disposed to consider it the one and only solvent of crime will not have derived much consolation from a speech delivered in Congress by Representative Tinkham of New York.

In a careful analysis of crime increase in Washington a under

prohibition, he finds there is a much greater number of murders there than in London, while Scotland with a population ten times as great as that of Washington and, incidentally, one of the "wettest" countries in the world, has from 100 to 300 per cent. fewer murders than the National Capital.

"One of the causes for this phenomenon," said Mr. Tinkham, "is undoubtedly the character of legislation passed during the last eight or nine years by the Congress of the United States, the methods employed for its enactment, and a consequent loss of respect by the people for these laws and for all law, and the holding of Congress in contempt rather than in esteem or reverence."

"During these years," he continued, "the people have seen Congress pass laws of profound importance dictated to it by liberal minorities outside of Congress, sometimes for purely personal economic ends of the minorities, sometimes sumptuary laws from sectarian sources, sometimes laws directed by 'blobs' or minorities within Congress itself for purely selfish class purposes, or purposes purely of reprisal."

THE EFFECT of all these regulatory laws according to Mr. Tinkham, is "the destruction and elimination of the American home, where no longer does the child know to whom to turn for authority and direction, and from which modern industrialism has subtracted parental care, and State supervision and intrusion weakened parental obligations."

WHETHER ONE endorses in all respects this telling arraignment or not, the facts cited certainly should give pause to those misguided if well-meaning individuals who just in proportion as they relax their hold upon religious dogma, go to further and further extremes in substituting man-made regulations which tend to circumscribe the inherent rights of the individual, and make the irresponsible human intellect the last court of appeal in matters of belief and conduct.

ANOTHER RECENT utterance along this line was that of Senator Stanley. He declared that the tendency toward centralization of government and the enactment of prohibitory legislation is threatening the abolition of the autonomy of the State, and points straight to the destruction of the liberty of the citizen, and can end only in extinction of the Republic. "Put in force this Act (referring to a bill then before the House) and then endeavor to convince a civilized world that this is the land of the free and the home of the brave."

At the risk of over extending the quotation we feel that we cannot substitute for the Senator's own words any comment that would be so effective. "More than 15,000 bills have been introduced in the present Congress," he went on, "Bills by the bale, passed and pending, and a blind and intolerant propaganda still grinding at the over-worked legislative mill. Bills to inspect, operate or regulate 'the butcher, the baker and the candlestick maker.' Bills to fix the price and control the distribution of lumber and coal, to regulate the making or marketing of cloth and grain. To censor, supervise, stop or cure base-ball, horse racing, moving pictures and the social evil. 'Nobody escapes—everything in the moral, industrial and commercial world is to be owned, operated, supervised or censored from the birth of a baby to the burial of a corpse, and the worst is not yet.'

"In the ownership, operation or supervision of the industrial and commercial activities of an empire, from telegraphs and telephones, steamships and railroads to the elimination of the boll weevil and the setting of a hen, Congress has created one hundred different committees and commissions, boards and bureaus, and within ten years has actually expended the appalling sum of \$3,921,360,167.55, according to the official figures of these departments. If, however, the more dependable estimates of that able and accurate statesman, Senator King, of Utah, are accepted, it reaches the incomprehensible aggregate of \$7,500,000,000. The bulk of this money was squandered

in doing for the people what they could and should have done infinitely better for themselves."

ANOTHER AMERICAN of name, Senator Foraker, uttered a similar warning some fifteen years ago when he bemoaned the multiplication of useless offices and officers in his 'degenerate day,' declaring that the little band of seventeen special deputies, agents and inspectors on the payroll of the government ten years before had swelled to an army of more than 3,000.

COMMENTING on this, Senator Stanley said: "Three thousand agents and inspectors! The number is nearer 30,000 now. Sumptuary and inquisitorial bureaus and commissions have increased since then one thousand fold and federal agents and inspectors filling the highways and by-ways tread upon each other's heels at every turn and corner, more numberless and pernicious than the fleas and frogs of Egypt. Every business man finds an inspector at his elbow, a federal sleuth at his heels; homes are outraged and the public highways dappled in the blood of unoffending citizens by a multitude of agents and inspectors, ignorant and indifferent to the law of the land and the rights of the citizen."

THESE REMARKS apply particularly to the United States, but are we altogether immune in Canada? On the contrary the same conditions are coming more and more to prevail in the Dominion, and if we are not to succumb altogether, we need to be increasingly on the alert. It is after all but a short step from democracy, imperfectly understood, to demagogism, and with the decay of principle and the repudiation of dogma the gulf yawns fairly before us.

BOY LIFE

A MOTHER'S STORY OF SCOUTING

"He was getting to be twelve years old. He gave me respect and obedience, but for pure satisfaction and delight he turned—where—but to his own world.

"He would go from me whistling, his hands in his pockets, down the street to join his 'crowd,' in a world of their own. It was a rough world, Heaven knows, full of the average boys' vices and erudities. They were in it, too, the usual Bully, Braggart, and Rowdy, and plenty of lawlessness which among boys passes for manliness.

"As the days went on and these boys influenced him more and more there was in the whole situation sufficient danger and promise of disaster. Just at this time there fell into my hands a pamphlet called the 'Boy Scout Scheme.' In it were the

TEN SCOUT LAWS

- "A Scout's honor is to be trusted.
- "A Scout is loyal to his King, his country, his officers, his parents, his employers, and to those under him.
- "A Scout's duty is to be useful and to help others.
- "A Scout is a friend to all and a brother to every other Scout.
- "A Scout is courteous.
- "A Scout is a friend to animals.
- "A Scout obeys orders of his parents, patrol leader, or Scoutmaster without question.
- "A Scout smiles and whistles under all difficulties.
- "A Scout is thrifty.
- "A Scout is clean in thought, word and deed."

"These are laws, mind you, not advice and admonitions, but laws, self-imposed by a solemn promise. That settled it. If the Scout Movement stood for all these things I was with it, heart and soul.

"I have not told you that the gang had by this time joined. Well of course, they had. They were Boy Scouts now. From the start the whole thing was a great success. The boy, for one, benefited immensely. I tell you humbly that some of the very faults that I had worked with for years, began to disappear, and without fret or friction. He was trying to be a good Scout, that was all.

"Now they have been Scouts for six months. I can see the organization effecting the changes that I have longed to effect. The 'Bully' no longer deserves the name; the 'Braggart' became a silent, useful member of society, and the 'Rowdy' is as fine a boy as you could wish to see. And neither their mothers nor I

am responsible for that but only and solely the Scout Law and the Scout Manual, compiled and written by men who were once boys themselves and who understand, as no woman ever does or can, a boy's world. I would like to take my hat off to them. As it does not, I say—Lord Bless You Gentlemen."

MOTHERS' COMMITTEES

Here, right in your own town or city, you likely have a troop of Scouts. Perhaps they have a rather hard time carrying on the work. So many things come up that they would make things go a lot better if they had some help from the grown ups. Perhaps they would like to have a troop flag and can't afford it. Yes, you could buy them one. But don't you think it would please them much more if a number of the boys' mothers formed themselves into a committee and made a troop flag, and then presented it to the troop? Perhaps the boys want to have a troop supper but don't just know how to go about it. Here again the Mothers' Committee steps in and helps the boys. Result, a troop that is able to carry on the work for two reasons. First, they are receiving the help that they need. Secondly, because it brings up their spirits when they know that their mothers know what Scouting means and are really interested in the movement themselves.

The story above by "A Mother" should be ample proof of the worthiness of the Boy Scout training. It helped her boy to live a life that she would have him live. If you have a Scout son it is helping Your Boy to do the very thing.

CATHOLIC SCOUT WINS GILT CROSS

Scout George Calvert, 34th Toronto Troop, which is connected with the Church of St. Vincent de Paul, has recently received a Scout Award for an act of courage and notable service. It appears that a boy aged seven fell off a cribwork into about ten feet of sewer water, and that Scout Calvert and a boy named Johnson immediately responded to the alarm. Calvert, crawling out on the cribwork, lowered himself so that the drowning boy could catch hold of his foot. He then, with some help, succeeded in drawing the boy up. He was awarded the Gilt Cross, on recommendation from the Ontario Provincial Board of Honor.

Information regarding the formation and conduct of Boy Scout Troops and Wolf Cub (Junior Scout) Packs can be had upon application to the Boy Scout Headquarters, Bloor and Sherbourne Streets, Toronto, or to the Toronto Catholic Boy Life Council, 67 Bond Street, Toronto.

PRIMACY OF THE POPE

"I say to thee: Thou art Peter and upon this rock I will build my Church." (Matth. 16, 18.)

Jesus Christ built His Church on the rock of Peter, whom He appointed His Vicar on earth and who rules the Church today in the person of his successor, the Bishop of Rome. Despite the fact that this is one of the most clearly witnessed truths of Christianity, millions of Christians today deny it. How the Primacy of Peter was established by Christ as is witnessed by the Gospels, how it was exercised during the lifetime of the Apostles as is witnessed by the Acts of the Apostles, and how it was and is continued in the successors of Peter, the Popes of Rome, as is witnessed by nineteen centuries of history, it will be our task briefly to indicate this morning. The truth is not based on any one text or any one fact, but on a whole series of texts and facts. Hence the force of the argument is cumulative. We have half a hundred texts and a thousand facts of history, all of which point in the same direction: that Peter, and Peter's successor as Bishop of Rome, is the Pastor of the Universal Church on earth, appointed by Christ Himself. Some of the texts and facts would, were they isolated, bear little importance, but when found in the same main stream with all the others, indicate clearly the direction of the stream.

THE PRIMACY OF PETER IN THE GOSPELS

The Gospels teach us that the primacy of Peter was established by Christ. The word primacy indicates, etymologically, the position of him who is first. By the Primacy of Peter we mean that he is the first or leader of the Apostles. Now in the list of the apostles recorded by St. Matthew he states that Peter is, "the first, and the names of the twelve Apostles are these: The first, Simon who is called Peter." (Mt. 10, 2.) In every list of the apostles in the gospels, St. Peter is mentioned first. This occurs twenty five times, and there is no exception. Whenever Our Lord addresses the apostles, He addresses Peter as their leader, for

example at the Agony in the Garden, when He had with Him the three chosen apostles, Peter, James, and John. The angel at the tomb also recognizes the primacy of Peter, for he says: "tell His disciple, Peter." (Mk. 16, 7.) St. Luke writes twice in his gospel "Peter, and they that were with him," (9, 32, 8, 45); those that were with him means the other apostles. That Peter is the first and leader of the apostles is then certain from the above group of texts. The nature of the leadership and the authority it involves are as yet undetermined. That which is here established is that Peter is the first among the apostles, and hence, under Christ, first in the whole Church.

We next have four significant minor events which show the important and exclusive position of Peter in the Church. First, Christ preaches from Peter's boat, from the Bark of Peter. In itself, it might seem of no account. Christ wishes to address the multitude who are crowding the shore. He takes Peter's boat, pushes it out a few yards into the lake and uses it as His pulpit. Yet Christ's actions as well as His words have a deep meaning, and from the time of the Fathers of the Church, Christ's teaching from the Bark of Peter, has been considered a symbol of Christ's teaching through Peter and his successors throughout all ages. We have here an example of the typical sense of Scripture. Were the event isolated nothing could be proved from it.

The second significant incident is that Christ after He had promised to make the four fishermen—Peter, Andrew, James and John—fishers of men, repeated the promise later in a special manner to Peter: "Simon, fear not. From henceforth thou shalt catch men." (Luke 5, 10.) Hence we infer that Peter is to be a Fisherman in a special manner not shared by the other apostles. He is the Fisherman.

Of greater importance was the miraculous paying of the tribute money. Those who were collecting the stater, that is half-shekel, for the temple, asked Peter: "Doth not thy Master pay the tax?" Peter rather impetuously answered: Yes. Then Our Lord wishing to show Peter that He, being Lord of all, had a right to claim tribute rather than give it, asks him: What is thy opinion, Simon. The kings of the earth of whom do they receive tribute or custom? of their own children or of strangers. And he said of strangers. And Jesus said. Then the children are free. But that we may not scandalize them, go the sea, and cast in a hook; and the fish which shall first come up, take and when thou hast opened its mouth, thou shalt find a stater; take that and give it to them for me and for thee. (Mat. 17, 23-26.) Christ the Son of God was exempt from taxation; and His exemption, the sign of His royal authority, He gives also to Peter, thus conferring on Peter, one of His Messianic privileges. This privilege, is conferred on Peter alone.

The fourth of these significant minor events which indicate Peter's position in the Church, is the change of his name. Alone of the apostles did Simon have his name changed by Christ. A change of name in Holy Scripture is significant of a new mission given by God. When Abram was chosen by God to be the father of the chosen people and ancestor of the Messiah his name was changed from Abram to Abraham. When Christ wished Simon to be the Rock upon which the Church is built, He changed his name from Simon to Peter, that is, Rock. "Thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation, Peter." (that is Rock, (John 1, 42.)

The conferring on Simon Peter of the new name was preparatory to his being made by Christ the Rock upon which the Church is built, and the supreme Pastor and Teacher and Ruler over the whole Church. Three great texts confirm this doctrine, the first of which is found in the Gospel according to St. Matthew, the second in the Gospel according to St. Luke, and the third in the Gospel according to St. John.

The text in St. Matthew is the world renowned one. St. Peter having confessed the divinity of Christ, "Thou art the Christ, the Son of the Living God," Jesus answering said to him: "Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter and upon this rock I will build My church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Mt. 16, 16-19.) In this famous phrase, Our Lord confers on St. Peter two more of His Messianic privileges or qualities, by making him the Rock upon which the Church is built, and by giving him the keys of the kingdom. To evade the force of these words of Christ, which are a condemnation of Protestantism and of every other heresy that separates from the Rock of Peter, Protestant commentators have tried various verbal quibbles. Thus they say, or used to say, that Peter does not mean rock, but rather stone, the Greek for Peter being Petros, and the Greek for Rock being p.tra. They

then endeavour to distinguish between Christ the Rock and Peter the rolling stone. But this playing with words is not justified. Our Lord spoke Aramaic, and, as St. John's gospel shows, he called Peter, not by the Greek, but by the Aramaic form of his name. Now the Aramaic word is Kepha, and Kepha means Rock. When St. Matthew's gospel was translated into Greek the name Peter was translated into Greek also. The Greek word for Rock is petra—but that is, he is its foundation. Anything not built on that foundation is not part of the Church. Hence union with the Rock of Peter is essential to admission to the Church and to membership in it. The greatness of this privilege may be estimated from a comparison with the phrases in which it is stated that Christ Himself is "the chief-corner stone" (Ephesians 2, 20), "the stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken to pieces; but on whomsoever it shall fall, it shall scatter him as dust." (Luke 20, 17-18.) Yet the position and power of this tremendous rock, which shall withstand the world, Christ confers on Peter, the Rock on whom He builds His Church. Nineteen centuries of history indicate that those who withstood the Rock of Peter, in the exercise of his religious authority, are broken to pieces.

Christ made Peter not merely the Rock upon which the Church is built. He gave him also the "keys of the kingdom of heaven." This phrase contains two expressions which need to be explained. By the kingdom of heaven Christ means not the heaven of glory but the kingdom which he is establishing on earth to lead men to heaven, namely, His Church. This is the meaning constantly in the parables. In this Church, described under the figure of a house built on the Rock of Peter, it is Peter who is to have

the keys, that is, supreme authority. This again is a Messianic privilege conferred by Christ on Peter. It is recorded in the 21st chapter of the Holy Gospel according to St. John, Apocalypse "who hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth." (Apoc. 3, 7. Cf. Is. 22, 22.) The possession of this key signifies supreme authority. That the language may be understood by all, Christ adds explicitly: "Whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven." This power of binding and loosing Christ afterwards gave to the body of the twelve apostles. The authority may then be exercised by all the apostles in conjunction with Peter—that is, by the whole Church under the Primacy of Peter or by Peter alone. For to Peter alone is given the Power of the Keys, symbol of supreme authority over the whole Kingdom.

The second great promise was made at the Last Supper. After Our Lord had given all the apostles power to change bread and wine into His Body and Blood, after He had appointed to all the apostles a kingdom, and promised them twelve thrones to judge the twelve tribes of Israel, He assigned a special office to Peter: "Simon, Simon, behold Satan hath desired to have you (apostles) as wheat; but I have prayed for thee (Peter) that thy faith fail not; and do thou, being once converted, confirm (or 'stablish') thy brethren." (Luke, 22, 31, 32.) How these words were understood in the fourth century may be seen from the commentary of St. Ambrose: "Peter is set over the Church, after he was tempted by Satan . . . for to him He said, but thou, when thou art converted, confirm thy brethren." (On psalm xliii, v. 40.) This office of confirming the rest of the Church in the faith is the basis and the reason of the doctrinal infallibility of Peter and his successors.

In the third great Petrine text, Christ no longer merely promises Peter the first place in the Church; He actually makes him the chief shepherd of the whole flock of Christ. Thus Christ again allows Peter to share one of His own Messianic privileges. For Christ is the Good Shepherd. Yet, as He was about to enter into heaven, He left Peter as Shepherd in His stead, by

His triple command: "Feed My lambs, Be a shepherd to My sheep, Feed My sheep." These words, recorded in the 21st chapter of the Holy Gospel according to St. John, make Peter the shepherd who feeds and rules the lambs and sheep of Christ, that is, the whole flock of Christ, both people and priests. Thus were the words understood by Greeks and Romans, by the East and the West, by the whole Catholic Church in the fourth century. Thus the Greek Father St. Asterios writes:

"Our Saviour as a special trust commits to Peter the universal and oecumenical church, after having three times asked him: Lovest thou Me? But when Peter to these questions readily gives as many confessions, he received the world in charge, a single shepherd as it were for a single fold. The Lord gave him in His own stead to His disciples to be their father and pastor and instructor."

Despite St. Peter's faults and sins, to which Our Lord frequently referred in terms of reproach or prophecy, He made him the head and pastor of His Church. The Petrine texts considered cumulatively prove without doubt to any unprejudiced reader of the gospel, that St. Peter is, in Our Lord's words, "The faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season." (Luke, 12, 42.)

THE PRIMACY OF PETER IN THE ACTS

The primacy thus conferred on Peter was exercised by him, as the Acts of the Apostles bear witness. We must however bear in mind four points. 1. That there was no need of Peter's lordship over his brethren. 2. That all the apostles were personally infallible, and that each had universal jurisdiction, neither of which privileges passed to their successors, the bishops, as history proves. 3. That as St. Gregory put it, the primacy was exerted (at first) only against recalcitrant bishops, and that the first exercise of St. Peter's authority was in appointing a successor to Judas, the one apostle who fell away. 4. As St. Jerome points out, a certain slight exercise of primacy was, however, necessary to preserve unity. Bearing all this in mind, we find no less than ten indications, some of them absolutely decisive, of Peter's primacy recorded in the

CONTINUED ON PAGE EIGHT

FATHER FRASER'S CHINA MISSION FUND

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

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already thirty-five students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

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

Gratefully yours in Jesus and Mary.

J. M. FRASER.

QUEEN OF APOSTLES BURSAR	
Previously acknowledged	\$2,280 00
John Grant, Corbin, Nfld	50
Albert Grant, Corbin, Nfld	50
ST. ANTHONY'S BURSAR	
Previously acknowledged	\$1,332 10
IMMACULATE CONCEPTION BURSAR	
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COMFORTER OF THE AFFLICTED BURSAR	
Previously acknowledged	\$399 60
ST. JOSEPH, PATRON OF CHINA, BURSAR	
Previously acknowledged	\$2,511 89
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BLESSED SACRAMENT BURSAR	
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J. L.....	5 00

TENTH ANNUAL REPORT

THE CAPITAL LIFE ASSURANCE CO.

Head Office ————— Ottawa

1921

The Most Profitable Year of the Company's History

RESULT FOR THE YEAR 1921

ASSETS.....	\$921,892.06	CANADIAN INSURANCE
Increase for year	\$158,356.14	of February 20, 1922, says:
CASH INCOME.....	273,392.06	"Most of the policies issued by
Increase for year	\$33,211.39	The Capital Life are on the with-
SURPLUS.....	190,233.05	profit plan, and it is a remarkable
Increase for year.....	\$49,537.78	feature of this Company, that it is
PROFITS paid or allotted to	50,000.00	now paying dividends to every policy
policyholders.....		on its books from the date of the
PAYMENTS to policyholders,	25,674.75	formation of the Company, that is,
death claims, etc.....		to all those policies that have been
ASSURANCES in force.....	7,571,728.00	either five or ten years in force.
Increase for year.....	\$725,233.00	"The Company is economically

An Experienced Man Wanted for District Managership.
Agents Wanted in Several Unrepresented Places.

J. J. LYONS, President. A. E. CORRIGAN, Managing Director, Ottawa

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.
FIRST SUNDAY IN LENT

OVERCOMING SATAN

"At that time Jesus was led by the Spirit into the desert, to be tempted by the devil." (Matt. iv. 1.)

How complete was the work of our Divine Saviour Jesus Christ! He was not only our Saviour, but also our friend, our master, and our exemplar. As a leader His word was not that of the ordinary stern earthly commander, but that of a kind guiding soul: "Come, follow Me." He desires us to consider Him our true friend. If we are heavily burdened we may go to Him and be refreshed: "Come to Me, all ye who labor and are heavily burdened and I will refresh you." Who is there that will not admire this extraordinary goodness of Jesus and feel most grateful toward Him? No earthly friend could ever feel more interested in our welfare than does He—our Divine Lord. No benefactor could be more willing to help us than is He—the greatest of benefactors to earthly man. As an example to follow at every step we take during our worldly course, we find the richness and the fulness of His life before us. There is never a difficulty we meet that we can not overcome, if we follow His example and His teachings. A solution for every problem of life may be found in the words and works of Jesus.

Today—the first Sunday of Lent—the Church most wisely puts before us one of the great examples afforded the human race by our Divine Master. The devil is God's enemy, and his only satisfaction, if we may so speak, is in endeavoring to have man disobey God, and if possible finally have him plunged into the depths of eternal perdition. Every temptation we suffer must be adduced, either immediately or ultimately, to this arch-enemy of God. All the misery the world experiences is because of this tempter's work with our first parents and with us, their posterity. The vices that continuously stain humanity and sap the sweet virtue of innocence from so many souls are due to the temptations of Satan, or to the punishments inflicted upon the human race because of the first yielding to his wicked suggestions. No one is immune from the devil's ways. The hermit in the desert, the monk in the cloistered monastery, the nun within the sacred walls of a convent, the minister of God engaged in sacred works, the good earnest father, the loving, kind, and pure mother—all are tempted during life by Satan. The nearer a person is to God, generally the more vigorous are Satan's attacks upon him. Of course, the greater number of his efforts directed against the friends of God are failures; but nevertheless he puts forward all his cunning and surly guilefulness in his attempt to cause them to sin.

Today we read of our Divine Lord being tempted by Satan. Christ was his sworn, all-powerful enemy. He had manifested His strength against Satan on several occasions—especially when He had freed people of his heinous presence within them. Yet, as we see, when he is permitted the opportunity, Satan tempts our Divine Master. By this, Christ intends to teach us that we are never immune from the devil's attacks, and also to show us how to resist his suggestions. He did not loiter with Satan. His words to him were few but true. Not one word of argument did He carry on with this evil spirit. He conquered him by truth, fortitude, and the richness of grace in His soul.

We often fall when we are tempted, because we do not allow the truth to penetrate our mind as deeply as it should. We are too ready, under the influence of temptations, to reason with Satan. With this truth in our mind—namely, that Satan never can do or suggest anything that is good and just—we should never dally with him. His powers of intelligence are keen, and he easily can lead into error the one that is not most careful. Let no argument therefore go on between the Christian and Satan. His very presence is disgusting; so why permit him to linger near us?

God's eternal truth should be another weapon against him. If we despise it, Satan's blow will be fatal to us. Eve disregarded the knowledge she had from God, and we all know and experience the result. The devil is a liar—the father of lies—and it is only God's eternal truth that will expose his perfidy, and put to naught any of his falsehoods and wicked suggestions. The greatest of all forces against Satan is God's grace. The more we have of it, the less power will Satan have over us and the less influence will his suggestions have with us. The proper and frequent reception of the sacraments—especially confession and Communion—will arm us against him. The Catholic who neglects these sacraments will stand unarmed and his salvation ever will be in danger. Will power is important in the fight, but it is not enough. It must be supplemented by grace. We left to ourselves, are practically helpless against the strong temptations of Satan.

Lent is an excellent time for us to gather spiritual strength. Not only should we contemplate the life of our Divine Lord and be deeply

impressed by the lessons flowing from it, but also we should abstain, as the Church wishes us to do, from things that otherwise are lawful. If we learn to deny ourselves in little things that are lawful and just, it then will be much easier for us to resist temptations toward things unlawful and unjust. Practice in the spiritual life is necessary to success. To the well trained soul will come from God an abundance of help with which to fight the enemy of our eternal salvation.

SUN LIFE ASSURANCE CELEBRATES JUBILEE

BUSINESS IN FORCE NOW OVER FIVE HUNDRED MILLIONS

The figures which have this week been submitted to the public by the Sun Life Assurance Company of Canada bear eloquent testimony to the fact that the Canadian public have adhered closely to their traditions of thrift, through a period of trade depression and widespread readjustment. The fact that, in the face of decreased income and dull business, our people have continued to make large scale provision for the protection of their families, indicates the stability of the national character, the possession of a deep sense of domestic responsibility and a firm reliance upon the strength and soundness of Canadian financial institutions.

The volume of assurance borne upon the books of the Company has reached the enormous figure of over \$536,000,000. The total income from premiums, interest and other sources is far in excess of anything hitherto earned. At the present moment it is considerably more than \$100,000 a day for every working day of the year. No less a sum than \$11,967,067 was paid to policyholders or their beneficiaries during the year, which brings the amount paid out since the Company's foundation in 1865, up to \$114,155,008. A striking expansion of the Company's assets is another significant fact. A surplus is disclosed of \$10,383,909 over all liabilities and capital stock. This surplus, both in fact and proportionately, marks the year that has just closed as being phenomenal, even in the history of a concern which has been busily engaged in breaking records for over half a century.

Judging by the exceptionally low mortality figures which the Sun Life can show, the people of Canada never before experienced such good health as during 1921. The figures, as regards the number of deaths among insured lives, are far below all previous records. That, side by side with this good physical health, the nation is sound morally and mentally, is evidenced by the fact that the new protection applied for during the year totalled over \$107,000,000.

The results anticipated for 1921, fraught as the year was with industrial and financial worries, both international and domestic, might well have been regarded with apprehension. The Sun Life has, within the last thirty years, carried the good name of the Dominion into many lands, not all of them quite as fortunately situated as Canada. The fact that the Company has emerged from what must be regarded as a period of deep depression with such encouraging results, and with all its previous achievements beaten, speaks volumes of the care, forethought and energy with which it has studied and conformed to world conditions.

By more than maintaining its old standard of advancement, the Sun Life has established the fact that Canada is capable of producing business concerns which are entitled to hold the highest place, not only within the Empire, but among the great financial institutions of the whole world.

CATHOLIC STRENGTH IN THE ENGLISH LABOR PARTY

Liverpool, Jan. 25.—Out of the 73 Labor Members in the British House of Commons, no fewer than 20 are Catholics, according to Mr. John Sexton, who sits for the Tenth Division of Liverpool as a member of the Labor Party.

Mr. Sexton made this statement in discussing the manifesto of the Catholic Confederation published at Sheffield this year, which called on Catholic trade unionists to refuse to pay their parliamentary levy to the Labor Party.

Speaking from his thirty years' experience in the Labor Party, Mr. Sexton said that very few Catholics had been influenced by the Socialism of the Labor Party, and that even where they had been led away, he had never known an instance where the Faith had not been regained. Admitting that the British Labor Party had allowed itself to become impregnated with Continental Socialism, Mr. Sexton argued that the place from which the Catholic trade unionist should fight this Socialism was from inside the Labor movement and not from the outside.

On this account he deprecated the withdrawal of Catholic working men from the Labor Party, which he said would be merely cutting their own throats. He urged on them the duty of staying in the party to combat the Socialistic tendency of the party from an inside position, where the attack could be more effective.

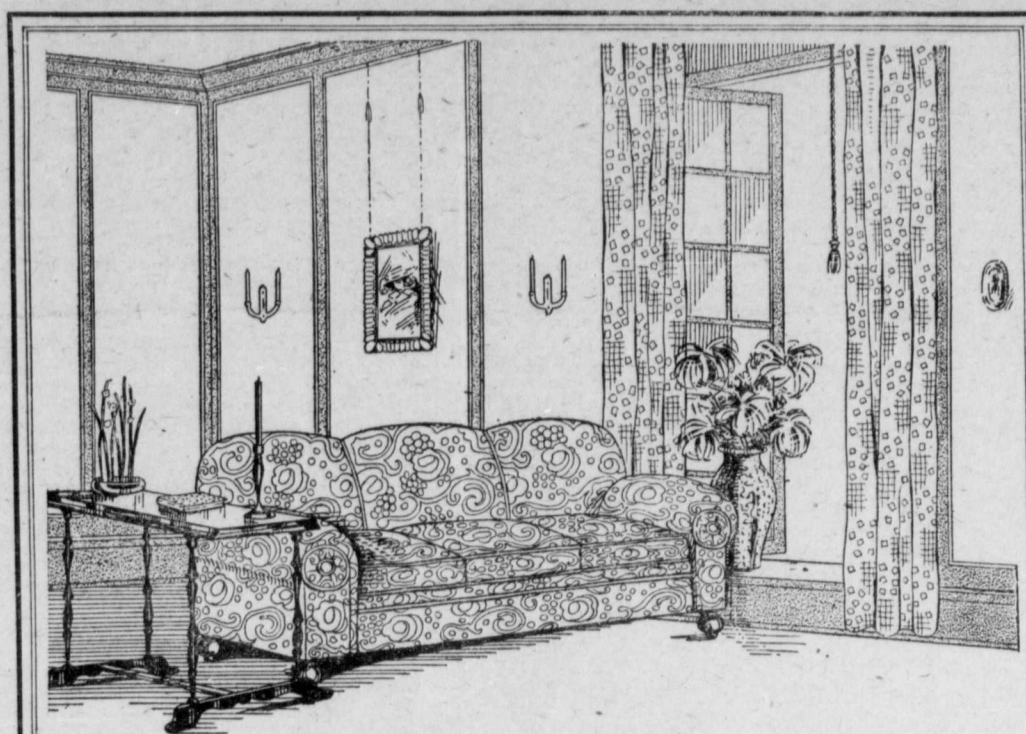
Cheerfulness is the daughter of employment.

The vital air of friendship is composed of confidence. Friendship perishes in proportion as this air diminishes.—Abbe Roux.

Whatever manner of death may take us from earth, let us make sure of God's mercy, which alone can save us in the hour of dissolution whether foreseen or unexpected.



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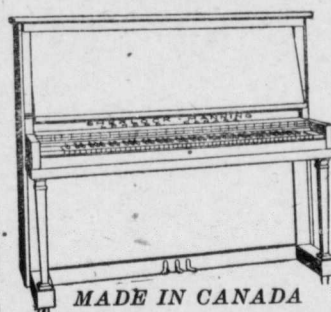
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WHAT DID BETTY BUY?

COPY OF BETTY'S LETTER

Dear Mr. Simpson
You know Clara Green, don't you? WELL SHE WANTED TO BE A NURSE. What do you think of that? OF COURSE SHE WAS SIMPLY TRYING TO BE A SISTER OF MINE. However she left for Toronto taking her maid Topsy to carry her luggage. When they got to the station the train was pulling out. THEY RAN SO FAST TOSPY RUPTURED A BLOOD VESSEL IN HER LEG. However Clara got on the train alright. Then what do you think happened? SHE TUMBLED AND FELL PEL-MEL ON HER BAGGAGE. Isn't that funny? I BET SHE WANTED TO BAN A NASTY ENGINEER FOR JERKING THE TRAIN SO. She soon got herself in order and reached her seat safely. SHE TOOK OUT A BOOK BY CHARLES LAMB READ A PAGE AND FELL ASLEEP. On arriving in Toronto she woke with a start, and hurried off. Her luggage was heavy and

looked a burden. A NICE CHAP PLEADED TO HELP HER. She refused to let him as he was a stranger. But after walking two blocks she was tired out. THEN SHE THOUGHT HERSELF A SIMPLE MONSTER FOR REFUSING HIS HELP. She finally reached the Training School and registered. But she didn't like it a bit. She felt very blue. IN FACT AT HER DINNER SHE ATE A VERY LITTLE. She fought with her room mate. IN A FIT OF JEALOUSY OR ANGER SHE LEFT. However before going home she bought a new dress at Smith's store. When she tried it, it didn't fit. SO SHE TOOK IT TO SMITH'S ALTERATION ROOM FOR CHANGES. Even then it didn't fit, and she wouldn't keep it. SO APPLYING FOR REFUND SHE GOT HER MONEY BACK. Then she took the next train for home. Isn't that an interesting story? Betty Beatty.

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

John Simpson was amazed when he read the above letter, which Betty Beatty had handed him. "Our queer man that letter," said Betty. "I've hidden the name of each article I've come to buy in each of the underlined sentences. Puzzle it out and I'll tell you the quantities." "Well," said Mr. Simpson, "I can't find the name of a single article in your letter, that is mentioned in your story." "Of course you can't," said Betty. "But here's the clue. In each underlined sentence I've hidden one name. It is only the name of a grocery, fruit or vegetable, and there is just one thing in each sentence. The letters aren't joined and all you have to do is to find the right letter to start on. For instance, if you start on the letter "B" in the fifth word of the first under-

lined sentence you will quickly see B-E-A-N. That's the name of one of the things I want. There are twelve items altogether, and the name of each one is hidden in one of the underlined sentences. So now what do I want? Find the names and you get the quantities." John Simpson puzzled the letter out and got the order. Can you do as well? If you can mail your answers at once. Over \$2500.00 in prizes and rewards is being given. Remember there are no trade mark names or products of any particular manufacturer. In many cases, as in the first underlined sentence, the single name as "bean" and not the plural "beans" is the key. Be very careful, therefore, if you find the names to spell them exactly as they appear in the sentence.

WIN! \$2500.00 in Prizes

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



1st Prize FORD SEDAN Value \$990.00

best known publishing houses in Canada. That is your guarantee that the prizes will be awarded with absolute fairness and justice. Three independent judges, having no connection of any kind with this firm, will judge the answers at the close of the Contest, and award the prizes. Contestants must agree to abide by their decisions. In sending your solution use one side of the paper only, and put your name and address (stating whether Mrs., Miss, or Master) in the upper left hand corner. If you wish to write anything but your answers use a separate sheet of paper. The answers gaining 240 points will win first prize. You get 110 points if you find all the words correctly (10 points for each correct answer, excepting 1 which is given and 20 points will be given for general neatness, punctuation and spelling, 10 points for handwriting and 100 points for fulfilling a special condition of the Contest. This condition is only that you assist in this big advertising campaign by showing a copy of Everyman's World Canadian greatest Magazine (which we will send you post paid) to just four friends or neighbors, who will appreciate this really worth while Canadian publication and want it to come to them every month. You will easily fulfill this simple condition in a few minutes of your spare time. The Contest will close at 6 p.m. June 30th, 1922, immediately after which the judges will start to judge the answers and award the prizes. DON'T DELAY—Send your answer today. This announcement may not appear in this paper again. Address: Continental Publishing Company, Ltd., Contest Manager Department, 506 Toronto, Ont.

2nd. Prize Ford Touring Car Value \$665.00

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are recommended by Doctors and Druggists to relieve Constipation, Biliousness and Sick Headache. They will act as a gentle laxative and tone up the system in general. This statement the Manufacturers feel confident is correct, but the reader may doubt it, and in order to convince you, if you will cut out the coupon below and mail it with ten cents (stamps or money) to cover cost of mailing and advertising, we will send you free of charge one of our regular size boxes, containing treatment for two months

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Sign your name

Post Office Address

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This Coupon will not be honored after March 31st, 1922.

CHATS WITH YOUNG MEN

GOD GIVE US MEN
God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;

DO YOU KNOW YOUR CATECHISM

"Joe," said the priest to the young man, "do you know your catechism?"
"Why, Father, when I was a boy of fourteen, I knew my catechism from cover to cover."

AS TAUGHT BY A CIRCUS MAN

"It was my old friend with the circus who taught me these things," says the hero of a story in the current number of a widely-read popular weekly.
"Old Alec said I should never let a day pass without doing something I didn't want to do, or doing without something I wanted. He said it was better than developing muscle."

rationality how to stand and walk and eat and speak and do anything for himself or for others. Hence when we divide a certain community into the educated and the uneducated, we are speaking relatively to a certain aggregate standing which has established itself in that community.

Taking the general standard which will fit in with the condition of those who are likely to read this answer, we may say succinctly that the accomplishments which make up an educated man may be enumerated under five heads: Knowledge, judgment, talent, taste and manners.

(1) Knowledge means the perception of facts, truths or realities as the materials on which judgment can be exercised. (2) Judgment means a right estimation of those facts, truths or realities in themselves and in relation to each other. (3) Talent means the power of the faculties to acquire and retain knowledge and to add to it; and then to apply it practically to action or production. (4) Taste means the perception not merely of things in their useful aspect but in their ornamental aspect, so as to embrace or adopt what is beautiful, and to avoid and repudiate what is ugly. (5) Manners means the regulation of one's actions according to the standards of taste, so as to present oneself agreeably to others.

HOME AND MOTHER

A man may own a handsome and well furnished residence and yet may not possess a home—that is, a home in its best and purest sense, where domestic felicity reigns supreme; for only amid such surroundings can we find the happy home.

So understood, there is no sweeter word in the language than "home," and one has well said, "Few words lie nearer the heart than the word 'home.'" To those of us who were trained in good homes, how deep, how heartfelt is the pity we feel for those who were deprived of that moral and social stimulus that is the concomitant of the happy home!

"Where is your home?" a little boy was asked by an acquaintance. "Where mother is," the little fellow replied, as he looked lovingly across at her.
The little boy's philosophy would be endorsed by many of maturer age. Undoubtedly the mother of the family, the mistress of the house, has much to do with the tone or quality of home life.

OUR BOYS AND GIRLS

MAKING IT WELL

I sat by my window watching A dear little lad at play, A bit of the summer sunshine Dropped down on a winter's day.
But ah, for the little laddie Who trusted a path—and fell, Then came with a wounded finger For mother to make it well.

ALPHABET OF PROVERBS

A grain of prudence is worth a pound of craft.
Boasters are cousins to liars.
Confession of a fault makes half amends.
Denying a fault doubles it.
Envy shooteth at others and wounds itself.

He has hard work who has nothing to do.
It costs more to revenge wrongs than to bear them.

Justice costs nothing. It pays its way in the end.
Knavery is the worst trade.

Learning makes a man fit company for himself.
Modesty is a guard to virtue.

Not to hear conscience is a way to silence it.
One hour today is worth two tomorrow.

Proud looks makes foul work in fair faces.
Quiet conscience gives quiet sleep.

Richest is he that waits least.
Small faults indulged are little thieves that let in greater.

The boughs that bear most hang lowest.
Upright walking is sure walking.

Virtue and happiness are mother and daughter.
Wise men makes more opportunities than they find.

You will never lose by doing a good turn.
Zeal without knowledge is fire without light.

THE NEW BOY

One morning as Jack Vincent, the new boy, was on his way to school, he saw a group of his classmates standing beneath a large elm. Mr. Rand, the banker, was with them, and all were intently gazing up into the scraggy tree.

When Jack reached the crowd, he saw that Mr. Rand was bareheaded, and learned that the frisky wind had blown his hat off, lodging it among the topmost branches of the elm.

Sam Newton, the captain of the baseball team, seemed to be directing affairs. "Jim Weaver," he called in a commanding voice, "you are as active as a cat, and the fastest runner on our team; can't you go up this tree and show the boys you can climb as well as run?"

"I'll try, Sam, if you will boost me; but I think it will take a katydid to go through those branches," the boy replied, glancing at the network of limbs.

Jim's endeavors were of no avail; still, Sam was persistent, he hated a failure, but Jim Weaver, put the arduous tasks upon the other fellow, so he turned to the crowd and asked, banteringly: "Won't some boy volunteer to skin up this tree?" The boys having witnessed Jim's unsuccessful attempt, hung back to Sam's disgust, and his head wagged and "I told you so!"

"Joe Stokes," he ordered, "run over to the next house and bring a ladder." But when the ladder came it was much too short.
Jim Weaver, anxious to make amends for his failure in climbing the tree, brought a fishing pole. "Twon't be long enough," declared Sam. It was not.

The boys watched Sam with evident admiration; it was nice to be a leader and manage things; still, so far he had not accomplished his purpose.

Mr. Rand looked up at his hat, and laughingly said: "Well, I'm afraid I shall have to buy me a new hat."

No one had noticed the new boy in the crowd. Nobody knew very much about the new boy. Someone overheard him tell his teacher that he had lived on a big ranch among the cowboys before coming to the city. He had not been in school very long, and as he was shy and somewhat awkward, the boys had concluded that he was not worth getting acquainted with.

Therefore they were greatly surprised to see him approach the banker, and ask, in an eager manner: "May I get your hat, Mr. Rand?"

"Yes, indeed, my boy," the banker replied, smiling dubiously, "but how can you get it?"

"I live just a block up the street, and I will run home, bring a rope and show you," Jack answered as he left the banker.

"A rope!" Sam Newton shouted in a contemptuous voice. "He'll never do it with a rope!"

"You'll see!" Jack called back over his shoulder.
In a few minutes he returned, bringing a long rope. The boys watched breathlessly as Jack wound it round and round his hand and arm, and deftly hurled it over a stout limb just above the hat.

"But I can't for the life of me see—" Sam began, and then he stopped.
Jack was skillfully knotting the rope into a sort of ladder, and when done to his satisfaction, he went up as agile as a squirrel, soon landing on the limb of the tree. The rest was easy, and in a few moments the hat was on the banker's head.

"Fine! Fine! My lad, that was skillfully done," Mr. Rand exclaimed, clasping Jack's hand within his own. "You have certainly proved your worth, and I am proud to know you! A boy who can be so helpful without any fuss is worth knowing."

Sam Newton left the crowd, slowly walking away; he seemed greatly crestfallen when he saw all the admiring glances which had been his only a few moments before now lavished upon the new boy.—True Voice.

A soul of praise is very dear to God. If my heart is full of censure all the rest of the day how can I render acceptable praise to God? If my praise is to be perfect my heart must be in tune; my life must be a life of praise. Praise is liking.—Father Dignam, S. J.

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WIN This Real-Gasoline Auto for Boys and Girls

\$150 in other Prizes SOLVE THIS PUZZLE

Teacher put 90 squares on the blackboard and in 15 of the squares she put figures. She said to the class: "These figures can be made to spell out three words. The three words will tell you who is going to be first this month. It's a real puzzle but it can be done and there are wonderful prizes for the boys and girls who can solve it. Now what is the answer?"

HOW TO SOLVE IT Each figure represents a letter. The number in each square indicates the position of that letter in the proper notation. For instance "A" would be represented by the figure 1, because it is the first letter of the alphabet. "B" would be indicated by the figure 2, because it is the second letter of the alphabet. "C" would be indicated by the figure 3, and so on. Look at the figure 26 in the first square. It represents "T" because "T" is the twentieth letter of the alphabet. Now get a pencil and paper. Figure out what letter the number in each square stands for and when you have them all, arrange them in their proper notation, so as to spell out the three words called for. It is not an easy puzzle, but with patience and diligence it can be done and if you can solve it correctly, you may win this real Gasoline Driven Motor Car, or one with any other fine prize.

Copy your answer upon a plain sheet of paper, your name, address and general appearance of your answer count in the time awarded. If more than one answer is received, put your name and address in the upper left hand corner of the paper. If you write a letter or wish to send anything else besides the answer to the puzzle put it upon a separate sheet of paper. We will write you as soon as your answer is received and tell you if your solution is correct, and also send you a complete illustrated prize list.

of the grand prizes that you can win.

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1st—Genuine Culver Racer (or its cash value on request) \$250.00
2nd—Handsome Bicycle, boy's or girl's style \$50.00
3rd—Genuine Gold-filled Boy's Watch \$25.00
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5th—Real Antographic Folding Kodak \$20.00
6th—Moving Picture Machine with Chaplin Film \$10.00
7th—Lovely Doll Carriage and big leather Saddle \$10.00
8th—Solid gold 14K Signet Ring \$6.00 for boy or girl
9th—Genuine Waterman Self-filling Fountain Pen \$2.50
10th—Real Everhard Silver Pencil \$1.50
And Five Cash Prizes at \$1.00 each

Young Gordon Glasgow of Welwyn, Ont., with his Culver Racer, 1st prize in last year's contest. He decided to buy a car because he had the money was promptly sent to him. His letter and separate sheet of paper, with his solution, accompanied this work. I never expected to be so fortunate with a prize as big as this. I am going to buy Victory Bonds with this money. Address: The Prize Man; Department 68; 253-259 Spadina Avenue; Toronto; Ontario

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PRIMACY OF THE POPE

CONTINUED FROM PAGE FIVE

Acts: St. Peter took the initiative in the election of the successor of Judas, he was the leader of the apostles on Pentecost when the Church began her mission, he worked the first miracle, he defends the Church before rulers, he utters the first anathema, his shadow works miracles and he even raises a woman from the dead, he is the first to receive the Gentiles into the Church, he teaches the other apostles the catholicity of the Church, he is, as a result of the prayer of the whole Church, miraculously released by God from prison, and finally he lays down the principle which solves the problem under question at the council of the apostles at Jerusalem. So evident is the primacy of Peter over the apostles and the whole church, that the inspired author of the Acts, St. Luke, does not hesitate to write: Peter with the Eleven, Peter and the Apostles. (Acts, 2, 14, 5, 29.) An attempt is made by non-Catholics to weaken the evidence of these words and these facts by an appeal to St. Paul's Epistle to the Galatians. Yet, on the contrary, three slight indications of Peter's primacy are found in this very epistle. Thus St. Paul writes, "I went to Jerusalem to visit Cephas," (1, 18) thus leaving us to infer that Peter was the person to whom one must report. He adds that God entrusted Peter "with the gospel of the circumcision" (2, 7) thus placing Peter over all the original twelve apostles. His phrase that he saw "James and Cephas and John" (2, 9) is not a gradation list, as no one maintains, that James was made head of the apostles. St. Paul may have seen St. James first and then met St. Peter and then St. John, and hence mentioned their names in that unusual order. For in every other instance in the New Testament, and 25 of these are found in the Gospel alone, in which all or some of the apostles are mentioned, Peter is given the place of honor. Thus St. Paul himself when wishing to indicate rank writes in an evident climax, in the 9th chapter of the 1st Epistle to the Corinthians, "the rest of the Lord, and Cephas," "the brethren of the Lord, and Cephas." Finally St. Paul's reference to resisting Cephas at Antioch, when St. Peter's conduct was imprudent, (Gal. 2, 11-14) shows St. Peter's impotence, even when he was unwise in his conduct. "Withstanding Peter to his face" would have no meaning unless Peter's primacy were assumed. It is true that St. Paul nowhere in his epistles says that St. Peter was the Rock upon which the Church was built, or the Pastor of the Flock of Christ; but likewise St. James mentions nowhere in his Epistle the Blessed Trinity. No book of the New Testament pretends to give the whole of Christianity. It is more than sufficient if a truth is contained in any one book of the bible. Yet the doctrine of the primacy of Peter is stated categorically in three of the gospels and clearly enough indicated in the other gospel, St. Peter's own written gospel, St. Peter's own words through his disciple Mark, where through humility the three great promises made him are passed over. In addition to this witness of the four gospels, St. Paul's epistle to the Galatians and his first to the Corinthians contains echoes of the exercise of this authority, and the Acts of the Apostles relates the history of its part in the shaping of the history of the Infant Church. The Primacy is taught in the New Testament at least as clearly as is the doctrine of the Blessed Trinity.

THE PRIMACY OF PETER IN HISTORY

A few brief words must here suffice as to the primacy of Peter's successor, the Bishop of Rome. The material for the proof would fill many books, but my time is limited. That St. Peter went to Rome, and that he and St. Paul were martyred there, is no longer denied by the scholars who are enemies of the Church. That the authority granted Peter as Chief Shepherd in the Church would be required after Peter's death is a postulate of reason. The Church was to last till the end of time; hence till the end of time the Church would need the Rock upon which she was built, the apostle who confirmed her and the Shepherd who rules and feeds her. If this was needed during the lifetime of the apostles, all of whom were saints and infallible in their doctrine, it would be needed ten times more during the life-time of the successors, the bishops, none of whom were infallible and some of whom were by no means saints. Now there is only one bishop in the world today who claims to be the successor of Peter and the holder of his primacy: that is the Pope, the Bishop of Rome. The whole Catholic Church accepts that claim and teaches that Blessed Peter the Apostle was appointed visible head of the whole Church militant and has, by divine right, a perpetual line of successors in the primacy in the universal Church in the Roman Pontiff. She teaches that the Roman Pontiff, as successor of Peter, has full and supreme and immediate jurisdiction over the universal Church and every member thereof in faith, morals and discipline. She teaches that when this successor of Peter the Roman Pontiff speaks ex cathedra, that is, as Pastor and Teacher of all Christians, defining a doctrine concerning faith or morals to be held by the Universal Church, he is, by the divine assistance prom-

ised to him in Blessed Peter, possessed of that same infallibility with which the divine Redeemer willed that His Church should be endowed. Thus taught the Vatican Council in our father's time, thus the Catholic Church teaches today. One bishop, the successor of Peter in the see of Rome, claims to be successor of Peter in the primacy. No other bishop claims it. Yet it is essential to the Church, and the whole Catholic Church proclaims it. What greater proof could we have? Those who wish may trace this doctrine up the centuries. They will see in every century from the twelfth to the first the Roman Pontiff claiming and exercising this Primacy of Peter. It was as the successor of Peter that Benedict XV. promulgated the Code of Canon Law, that Pius X. overthrew Modernism and reestablished Daily Communion, that Leo XIII. taught the world by his great Encyclicals and that Pius IX. presided over the Vatican Council and defined the Immaculate Conception. These four Popes have done as much for the Church as did the first four General Councils. Their immediate predecessor Gregory did not exercise in the nineteenth century greater power than did Pope St. Gregory VII. in the eleventh century or Pope St. Gregory I. in the end of the sixth. From the thirteenth Leo who died in 1903 to the first Leo who died in 461 the most outstanding fact in the history of civilization which no enemy of the Church, who is sufficiently educated to know history, can deny. That Pope St. Leo I., who died in 461, four-hundred years after Peter, claimed and exercised full papal authority over the whole Church as the successor of Peter is a fact which even Protestants do not dispute. Between Pope St. Leo in the middle of the 5th century, and Pope St. Sylvester, in the first quarter of the 4th, Pope after Pope, and doctor of the Church after doctor of the Church, Hilary, Ambrose, Jerome, Augustine and Optatus, Athanasius, Gregory Nazianzen and Chrysostom, Julius I., Damasus I., Siricius, Innocent I. and Zosimus, bear witness by word and by deed to the exercise of the primacy of the Roman Pontiff. In the ante-Nicene Church, that is, before the year 325, despite the extreme paucity of documents which have survived, the primacy of the Roman Pontiff is seen to have been exercised in every crisis which arose. Pope St. Dionysius judges his namesake of Alexandria, the second bishop in Christendom, about the year 268 and this great Alexandrine hastens to correct his doctrinal inaccuracy. St. Cyprian acknowledges in his writings the primacy of the Roman Bishop and when he himself fell into error he was judged by Pope St. Stephen in 257. Pope St. Callistus (219-223) condemns the heresy of Tertullian and, as this heretic bitterly witnesses, by a peremptory edict as bishop of bishops and supreme pontiff over the whole Church exercises the power of binding and loosing given to Peter. Pope St. Victor (189-198) orders that Easter must be celebrated on Sunday throughout the entire Church and threatens to cut off from the communion unity some bishops in Asia Minor who followed a different practice. St. Irenaeus, the disciple of St. John the Apostle, teaches in the second century the primacy of the Roman See, and the necessity of agreeing with its tradition, gives the list of its bishops from Peter to his twelfth successor, the Roman Bishop of that day, St. Elutherius, (174-189) and states that through them the tradition of the Church came down from the Apostles to a bishop of Corinth speaks of the letter of Pope Soter to the Corinthians as that of a loving father to his children. St. Ignatius, the disciple of St. John, who was martyred in Rome under Trajan (98-17) writes to the Church of Rome with extraordinary veneration, stating that "it presides over the love, that is, over the whole Catholic Church. Still more remarkable, during the very lifetime of St. John the Apostle, in the year 96, St. Clement, Bishop of Rome, sends a letter to the Church of Corinth, in which he commands the Corinthians with authority from God. He demands obedience to "the words spoken by God through us," "to the things written by us through the Holy Ghost." This authority he possessed as a successor of Peter. The same essential power, neither greater nor less, was claimed and possessed by the Bishop of Rome, Pope Benedict XV., who has just passed to his eternal reward, and the same is claimed and possessed by his successor, Pius XI.

Time has given the primacy of Peter an opportunity for legitimate growth, but it has not changed its nature. Its growth and development are similar to that of all Catholic dogmas. It is the true progress of faith and not a change. In the words of St. Vincent of Lerins, "it belongeth to progress or growth that each thing should be increased unto its own self; it belongs on the contrary to change, that one thing should be changed into another." This saint's general doctrine of development may be applied to the Primacy of Peter and his successors. "The religion of souls should follow the nature of bodies, which though they unfold and develop their years in the process of time, yet remain the same that they were. The limbs of babies are small, those of youths are big, but they are

identical. Children have the same number of members as men; if there be any which are produced by nature age, they are already there after the manner of seed." The Primacy of the Pope has had this organic growth. It has in the course of years unfolded and brought to fruition what previously existed after this manner of seed. It has been consolidated by years, enlarged by time, uplifted by age, yet it has admitted no change and has suffered no loss of its own character. To sum up, The Church established by Christ for the salvation of mankind, which is One, Holy, Catholic and Apostolic, is also Roman. It is Roman in its centre and Catholic in its extent or circumference. It is apostolic because it has in the See of the holy Apostles Peter and Paul, its centre of authority and source of unity. It is apostolic because Roman, and Roman because Apostolic. Roman simply means Petrine. The Church of Christ is Roman because it is ruled by his vicar, Peter. If we follow the guidance of this Shepherd given us by Christ he will guide us and rule us, and bring us, by the mercy of Christ, to eternal salvation.

JOHN J. O'GORMAN.

NEGRO CHURCH SCENE OF BIG ANNUAL SERVICE

Washington, D. C., Jan. 23.—St. Augustine's Church for colored Catholics was chosen by the Washington section of the Holy Name Society for the annual vesper service of that organization, which brought to an end the campaign for five thousand new members in the District of Columbia. The assembly of the vast throng including several high government officials in St. Augustine's was a striking example of the faith that binds men under the banner of the church that "teaches all nations." The Rev. Alonzo J. Olds, pastor of St. Augustine's, officiated at the Benediction service and the sermon was preached by the Rev. Ignatius Smith, O. P. Members of St. Augustine's Branch, headed by their president, Professor Eugene A. Clark, of Howard University, acted as a reception committee for the visiting members.

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The priest who leaves the ordered routine of parish work for the ups and downs of missionary enterprise is often obliged, as the French say, "to take his courage in both hands." The first difficulty is that of isolation from clerical brethren, and of loneliness in the round of daily life. Out here in Edson we have no accommodation for a housekeeper—even if we could find some devoted soul who would mind the empty house while the Fathers were away. The consequence is that the two shackles which lean against each other behind the beginnings of our basilica are cold and lonesome places to come back to—especially in the small wee hours of a wintry night. The door-key, inserted by half-frozen fingers, admits us to an interior which feels several degrees colder than the snow-bound world outside. Our first thought is for the stove—and we are in luck if we have been far-sighted enough to leave some kindling behind us, or if some good neighbor has been in to lay in the wood and coal for us. If it is very cold and the Blue Flame stove will help to thaw out the glacial atmosphere, and we look around then to see if any of our companions has been for the mail since we left. If so we are soon engrossed in the newspapers in forgetfulness of the untimely hour. The Register, of course, is scanned quickly to see if our last effusion has appeared, and to find out if there are any misprints! Finally sleep begins to invade us. The bed invites us to refresh our wearied limbs, and we prepare for it with one eye on the behaviour of the stove. Our trusty Little Ben is instructed not to wake us too early, and then, in a silence relieved by the crackling of the stove we fall to sleep.

II. Morning, with all its round of spiritual and material duties, does not seem like a riveting. The stove with luck, is still at work, and we need not lose much time beginning Mass—a lonely Mass without a single solitary soul to breathe an answer to our "Dominus vobiscum." As the final "Benedicite vos" is pronounced in the silence of the empty room we hope that its fruition may go forth far and wide upon the hundreds of souls committed to our care in a territory which has almost as many miles as souls! As soon as Mass is over the Blue Flame stove begins its useful work. While the kettle boils we may take a run down to the post office, and perchance purchase a tin of milk to replace the frozen remnant which we found on our kitchen table. When we get back the kettle is steaming and the bacon strips begin to thaw out and sizzle in the pan. In a few moments we have toasted our very dry bread, and are sitting down to breakfast in a "monarch-of-all-I-survey" mood, which makes

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DIED

JOHNSON.—At Ottawa, Ont., on Friday, February 10, 1922, Mr. Silas A. Johnson. May his soul rest in peace.

M-INNIS.—At St. Martha's Hospital, Antigonish, Sept. 27th, of blood poisoning, John Francis McInnis, dearly beloved adopted son of Mr. and Mrs. John Archie Cameron, Glengary, Inv. Co., N. S., in the sixteenth year of his age. May his soul rest in peace.

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