

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

SOVIETISM IN IRELAND

The general state of anarchy which Ireland has been enjoying for several years' time has favored the growth of Sovietism there—amongst the laborers. Again and again in the various parts of the South, bands of laborers have seized cooperative creameries and run them for some days, or for a week or so, in their own interests. And occasionally some of the city workers have attempted the same course with city works. The latest outcropping of Sovietism was in the City of Cork where the workmen took over the big flour mills, hoisted the red flag over them, and attempted to run them in their own interests. These attempts seem to have been conducted under the auspices of the Transport Workers' Union. In some of the mills, however, the workmen found that vital parts of the machinery had been removed. In part they remedied this. But they furthermore found the stock of grain exhausted in some mills; and as it is not easy to produce flour without grain, the reign of Sovietism was materially shortened. The proclamation issued by the Soviet Committees when they took over the mills is interesting.

"For our labor we ask no payment beyond that of maintenance for ourselves and our families. We take this step believing we are fulfilling our moral obligations to the people in providing for them bread. We are fully alive to our responsibilities and are prepared to accept the consequences for our action. We trust our action will meet with the entire approval of the people. The flag which flies over the mills now occupied by us is the one and only flag which we recognize as the international flag of labor, and by its principles we stand. The discipline of our men is all that can be desired, and we feel confident that nothing can be done by them or us that will tarnish the traditions of our union, built up by James Larkin, now far away from us of exile, torture and persecution to uplift out of the mire the working class, and James Conolly, who also for the emancipation of his class in 1916 paid the extreme penalty. As children of such men we avail ourselves of this opportunity to put into operation the policy of their doctrine on behalf of the flour mill workers." Here followed the signatures of the men's committee.

THE FARM LABOURERS ALSO

In other parts of the country, particularly in the great grazing tracts of the midlands, and to some extent in the west, laborers and very small farmers have made many and repeated attempts to take over, and to use in common, the big grass farms, which are so plentiful throughout the midlands and in some parts of Connaught. They usually drive off these farms the herds of cattle belonging to the owners, and turn on to them their own cattle. In some cases they buy cattle especially to put them on seized ranches. The Irish Government has recently begun to deal somewhat drastically with these affairs. In the last few weeks, they have, in several cases seized land, sent the military and soldiers, rounded up the trespassing cattle and horses (belonging to the local laborers and small farmers) and drove the cattle to railway stations, put them in wagons, and dispatched them to Dublin where they were sold—to meet compensation claimed by the owners of the seized land. In some cases, before driving away the cattle, they offered to let the owners of the animals redeem them at six pence per head—but the owners refused. At Gort, County Galway, the farms belonging to Miss Nilan and a Mr. Murphy were seized and grazed by the people; in addition Murphy was kidnapped and was not set free until he had signed an undertaking not to interfere with those whose cattle were grazing on his land.

STEPHEN GWYNN AND THE "IRREGULARS"

Other grazing lands lately seized were those of Lord Dunally, near Nenagh. He also had his little house burned some time ago, and his goods carried away. Life is a good bit of gamble for the large land-holders in Ireland today. Stephen Gwynn, the well known Irish writer, who was also in politics and in parliament for a length of time as an ardent supporter of Mr. Redmond, is one of those who have had their residences recently burned down. Gwynn is a writer of much note; he has published several books of high literary value. He is of an old and well-known Irish family and is a grand-nephew of Smith O'Brien, one of the patriots of '48. A great deal of Gwynn's literary career was spent in London; but when the Gaelic movement was at its height he left London, came back to

Ireland and entered into the movement; learned the Gaelic language, and became quite an expert at it. In the London Sunday Observer, to which Gwynn contributes a weekly column upon affairs in Ireland, he gives an interesting description of the burning of his house and talks rather philosophically about it. Part of what he has to say is as follows:

"Two boys came up the drive carrying a parcel, knocked, and when the door was opened, put down their parcel inside, and explained that they were going to blow up the house. The maids were given a short while to clear out. As they ran out they met the daughter of the establishment, who declined to believe the story. However, one of the young gentlemen explained that the mine was actually 'set.' He was very frightened and expressed great dislike of his job, but accompanied her in, and, as she picked up some things of sentimental interest, he seized a pair of candlesticks and thrust them at her, saying 'Here, God help you, take this, it may be some use to you.' Then they cleared out, the womenfolk towards the garden, the boys back to the road, where, under the observation of a Metropolitan policeman, they rejoined their motor, and in a minute the house went up. This was about half-past four in the afternoon. There is no reason why the same thing should not be done to any house; and had I been at home I do not know that I could have coped successfully with two young gentlemen, who, presumably had revolvers, though one courageous man routed armed incendiaries with a pair of tongs the other day. In any other country he would have been a hero. My visitors exclaimed to the maids that I was to consider this as the reprisal for the execution of some particular man whose name escaped her, and also for 'non-sympathy in my articles.' I wonder where they got that 'boss word,' as Mr. Pinkerton would have called it. Anyhow, I admit non-sympathy, except with a probably decent little boy who is ordered out to do dirty jobs. Those who have their houses destroyed in daylight should remember how much greater would be the discomfort if the work were done at night; and the persons entrusted with the business quite probably add something appreciable to the risks of their patriotic enterprise. Also, I recognize that it is better to be bombed than burned; books suffer very little; and to handle explosives is more heroic, and at any rate less cowardly, than sneaking about with a petrol tin and a revolver—which is the characteristic gesture of our guerrilla warriors."

"Every State in the Union should declare itself against masked men and mob violence in such unmistakable terms and with such severe penalties that none would dare wear the hood and robes that conceal murder and outrage under a traitorous pretense of law enforcement." Governor Parker said: "The Klan is endeavoring to tear asunder community ties and lifelong friendships by injecting into our lives every one of the issues against which Washington, Jefferson, Lincoln and Roosevelt repeatedly warned us. The time has come for the most drastic action conceivable."

NORTH EASTERN STATISTICS

The Northeastern six counties, which are under the Belfast Government, lost by emigration in fifty years 825,000 souls—a rather alarming record. The increase in birth rate was not nearly equal to the task of meeting this deficiency; and accordingly in those fifty years the population of the six counties, outside of Belfast, fell by upwards of 411,000—or a decrease of 32.5 per cent. This is a part of the statistics by which it has been sought to hammer home to the people of the Northeastern territory, to try to bring them to reason. However, there are hard heads in the northeast and it will take many sharp facts and hard hammers to introduce reasonableness to them. One other thing that may help their return to reason is that now the Dublin Parliament has erected a Customs barrier between the northeast and the rest of Ireland. A tax will be imposed against all goods, except agricultural produce, which are introduced into the rest of Ireland from the northeast. There will be a certain number of customs posts around the border. All importation of goods must come via one of these custom posts and it is also laid down that there shall be only certain hours of the day when imported goods can pass these points.

A FAMOUS OLD FAMILY

Lord Plunkett, whose engagement to Mrs. Jack Barnato, a wealthy young American widow, has been announced, is the great grandson of William Conyngham Plunkett, the distinguished orator and lawyer, who opposed the Act of Union in the Irish Parliament in 1798. He is also a grandson of Lord Plunkett, who was the Protestant Archbishop of Dublin. The present holder of the title is only twenty-three years of age, and a couple of years ago succeeded his father who was formerly a Governor-General of New Zealand. The family home is at Old Connaught, outside Bray. The Reverend James Healy, Parish Priest of Little Bray, the noted wit, was a welcome guest to the garden parties given by Archbishop Plunkett, when he resided at Old Connaught. On one occasion Father Healy chaffed the Archbishop on the fact that his son, the father of the present Lord Plunkett, had gone over to Rome. This was an allusion to the son's appointment as an Attaché in the Eternal City. Asked how he liked Archbishop Plunkett as a

parishioner, Father Healy replied that he was all right except with regard to the payment of his dues. SEUMAS MACMANNUS, 264 West 94th Street, New York City.

MUST UNMASK KLAN

GOVERNOR WARNS KU KLUX WILL SUBVERT CONSTITUTED GOVERNMENT

Chicago, Feb. 26.—An appeal to Americans to organize in unmasking the Ku Klux Klan, and a warning that the Klan may soon subvert constituted Government by a "hostile mob of Kluckers acting as prosecutor, judge, jury, executioner, and permitting no defense," was voiced tonight by Governor John M. Parker of Louisiana in opening the week rally against the Klan in Chicago tonight.

"Every State in the Union should declare itself against masked men and mob violence in such unmistakable terms and with such severe penalties that none would dare wear the hood and robes that conceal murder and outrage under a traitorous pretense of law enforcement," Governor Parker said. "The Klan is endeavoring to tear asunder community ties and lifelong friendships by injecting into our lives every one of the issues against which Washington, Jefferson, Lincoln and Roosevelt repeatedly warned us. The time has come for the most drastic action conceivable."

Governor Parker declared that every man connected with the murder of Richards and Daniel in Morehouse Parish, Louisiana, was a Klansman and that Klansmen in official positions had attempted a "whitewash" investigation and attempted to intimidate witnesses in the inquiry conducted by the State.

Quoting Theodore Roosevelt, his friend for twenty-five years, as saying it was "wicked" to attempt to array class against class or religion against religion in this country, Governor Parker said it was time for him to make a clear-cut statement regarding the Mer Rouge outrages. He said they were first brought to his attention by Mrs. Richards, wife of one of the victims and then by the father of Daniel, who had himself been beaten by Klansmen.

Governor Parker said he asked the judge of the district to request the assistance of the District Attorney and Sheriff of Morehouse Parish in fixing responsibility. The Grand Jury, three-fourths of the members of which were Klansmen, made a report which was a complete white wash, he added, and he directed Attorney General Cocco of Louisiana to make an investigation because of the failure of the local authorities to act and obtain the assistance of the Bureau of Investigation of the Department of Justice.

DENOUNCES MOREHOUSE OUTRAGE
"The splendid service of the Bureau of Investigation was shown at the hearing," Governor Parker continued, "and when the cases are brought to trial, will show overwhelming proof not only as to the guilty parties, but establish the fact that every man charged with and guilty of the outrages in Morehouse Parish was a member of the Ku Klux Klan.

"The American public is familiar with the ghastly details of that hearing. It is further familiar with the public report that even the new Grand Jury probably will be composed largely of Klansmen, and that the question of indictment is problematical. But the people have the assurance of the Attorney General that, indictment or no indictment, he will file information against a large number of those men whom he and special counsel will prosecute.

"Law and order must and will prevail in Louisiana. It is inconceivable that any body of men working under cover of darkness, garbed in gown and cowl, should be permitted to rise superior to our legally constituted authorities and to the law.

"This prosecution is neither religious nor political. My whole life has been spent as a Presbyterian. For thirty-five years I have been a Mason and my sons are both Masons and War veterans with foreign service.
"The Knights of the Ku Klux Klan have as much right to organize as the Knights of Columbus, the Masons, the B'nai B'rith and the Pythians, but neither the Klan nor any other organization has the moral right or the legal right to work under cover of darkness and mask to commit outrages and crimes that take us back to the Middle Ages and the days of barbarism.
"We cannot at this late date commit the crime of mixing religion and politics, tearing families and communities asunder and creating untold bitterness and discord where peace and good-will should prevail. Every State and the National Gov-

ernment should declare against masked men and mob violence in such unmistakable terms and with such severe penalties that none would incur the risk.
"Members of the great secret societies referred to above gladly publish the names of their members, and many of the members of these organizations wear over their hearts on the lapel of their coats the pin and emblem of their order. The Klan, on the contrary, endeavors to be absolutely secret as to who its members are, to create an air of mystery and terror.
"Every man implicated in these outrages was a member of the Klan. The Sheriff of Morehouse parish, who sat by and saw these men carried off in direct violation of his sworn oath of office, did all that he could, on the contrary, did all in his power to intimidate witnesses, choke off the investigation and prevent the light of publicity from reaching the American people.

NEVER HELPED TO ENFORCE LAW
"Not one single time, since my inauguration of Louisiana, has the Ku Klux Klan or the Knights of the Invisible Empire given me the least help in enforcing the law. On the contrary, time after time, the Klansmen have terrorized communities, have threatened and in some instances beaten people and in others have committed crimes with such secrecy and fiendishness that it has been impossible to ferret out, convict and send to the penitentiary or hang the criminals.
"Interference as it does with the orderly conduct of constitutional government, the Ku Klux Klan is a menace to the political liberties of the people. It seeks to enforce the law when there are constituted authorities for that purpose. It strikes at freedom of religious conscience, when the American Constitution guarantees that freedom. It pretends that it is its mission to punish lesser offenses and to do this commits greater crimes. Founded on the mere excuse of moral reform, it has become the deadly enemy of law and order, an instrument of terrible vengeance, a form of secret government that seeks to justify mob law in its most deadly and blighting shape. The acts of the mob at Mer Rouge were deliberate, cruel and unnecessary. They show to what uses Klansism may be put."

Governor Parker was guest of honor at a banquet at the Lexington Hotel prior to the mass meeting. Plans for a national permanent fight against the Klan were discussed at the banquet and a national anti-Klux convention probably will be called in Chicago.
The mass meeting was presided over by Chief Justice Michael McKinley of the Criminal Courts, who has barred Klansmen from his jury. Preceding Governor Parker former Senator Leray Percy of Mississippi told the audience the Klan was not fighting race or religion, but was attempting to have hooded mobs control every judicial branch of local, State and National Governments.

OPEN SEASON FOR KLAN
St. Louis, Feb. 26.—Rear Admiral William S. Sims, retired, in a address here this afternoon attacked the Ku Klux Klan, and said that if legislation would not prove effective against the wearing of masks, an open season might be declared for the Klan, and a bounty offered for their ears.
He spoke before the local Chamber of Commerce.

NO EDUCATION COMPLETE WITHOUT RELIGION
Week-day religious instruction is the most important need of the country at the present time, Dr. James V. Thompson told the annual meeting of the Young People's and Week-Day School Department of the Board of Sunday Schools of the Methodist Episcopal Church, Chicago.
"In the United States, two out of every three boys and girls of school age have no religious education of any kind—Hebrew, Catholic or Protestant," he said. "No civilization, no government is safe until its citizens are equipped with sufficient moral and ethical principle to insure respect and support for law and order, social justice and progressive development and achievement of common moral sanctions. What the nation desires in its life must be taught its children.
"We must recognize that no education is complete without religion. The church is now in the process of organizing a church school system that will reach every child. This system will have its Sunday, week-day and vacation school sessions."

GRATEFUL BROTHERS PAY DEBT

SIMILAR SERVICE OFTEN GOES UNRECOGNIZED AND UNREWARDED

After twenty years of service and sacrifice, Miss Anna Adametz, thirty-eight years old, of 64 Hunter Avenue, Long Island City, has received a gift from each of her three brothers, Anton, thirty-five years, of 15 Crescent Street; Rudolph, thirty-three years, of 52 East Avenue, and Emil, thirty-two years old. She has been a mother to them. So grateful were the brothers to their sister that they desired their friends and neighbors to know of their regard for their sister, and so they had the following notice printed in a newspaper:

"The undersigned members of the late Anton Adametz's family, to show their gratitude to a sister, Anna, 64 Hunter Avenue, Long Island City, N. Y., who has acted as a mother to them since the mother died when they were very young, have given to her their share of the estate left by their father, Anton Adametz."

When Miss Adametz was seen at her home in Long Island City yesterday she said:

"The action of my brothers came as a surprise to me, but I cannot tell you how much I appreciated it. My mother died in July, 1905, when my brother, Anton, was fifteen years old; Rudolph was thirteen years and Emil was twelve years. Besides these brothers I had a sister, who is now Mrs. Eliza Dickman of Baltic Street, Brooklyn, and two other sisters, who are now members of a religious order in Ohio. I was eighteen years old at my mother's death and the only one who had left school. I did what I believed was my duty and helped my father keep our family together.

"Now they are all grown and able to take care of themselves. I lived with my father until his death on Jan. 1 of this year. Since then I have been keeping house here with my brother. My father left a small estate, consisting of cash in the Long Island City Savings Bank. It was his share in this estate that my brothers left me. My sisters took their share.
"Since my father's death I have secured employment and I am taking care of myself. My appreciation of the gift is all the greater because I did only what I felt was my duty, and now my brothers have given all they possibly could. What I have done has been a labor of love."

STUDENTS OF PARIS HONOR M. GOYAU

Paris, Feb. 16.—The Catholic Students of Paris at their last meeting celebrated the election of M. Georges Goyau to the French Academy by presenting to him his Academician's sword, thus honoring their former president for the assistance he has given them continually for the past twenty-nine years in directing the work of the conference of social studies.

The ceremony was presided over by Cardinal Dubois, and was attended by Msgr. Landrieux, Bishop of Dijon, Msgr. Baudrillard, rector of the Catholic Institute, M. Rene Bazin, member of the French Academy and several members of the Institute of France as well as many prelates, political leaders and professors.

Several orators praised M. Georges Goyau as a student, as a writer, archeologist, historian, sociologist, journalist and as a Christian.
After having paid a tribute to the new Academician by stating that his whole life has been devoted to the service of his country and the Church, Cardinal Dubois blessed the sword which was presented to this "good knight of Christ," and which was worn by him on Thursday February 15, the day of his solemn admission to the French Academy.

MORMON SENATOR'S TRIBUTE

Discussing the question of independence for the Philippine Islands during the debate in the Senate on the War Department Appropriation Bill, Senator King, of Utah, took occasion to praise the influence for good exerted by the Catholic Church in the islands. After declaring that the United States has announced its intention to grant Philippine independence as soon as a stable government has been established and expressing the opinion that the governments of the Philippines is now far more stable than many of the governments of Europe, the Senator said:

"Permit me to briefly call attention to some of the conceded facts with respect to conditions now prevailing in the Philippine Islands. The population is probably 12,000,000. It was more than 10,000,000 in 1918. More than nine-tenths of the inhabitants are Christian, belonging principally to the Roman Catholic Church. May I say in passing that undoubtedly the

influence of the religious faith of the people has contributed to the progress made by the people and is, in part, responsible for the orderly conditions there existing."

RENOUCE MASONRY

Four high officials of the Italian Government have resigned from the Italian Masonic bodies as a result of the recent resolution of the Grand National Fascista Council calling upon Masons who were members of the Fascisti to choose between renouncing their Masonic affiliations or giving up the party.

Other resignations are expected to follow those of Signori Acerbo, Dudan, Rossi, and Baldo, the first four government officials to resign. The prompt resignation of these officials is an indication that they have taken seriously the words of Premier Mussolini.

All four officials who resigned are members of the Grand Fascista Council, which passed the anti-Masonic dictum, and they are said to have been the only members who refrained from voting on the resolution introduced by Premier Mussolini.

Meanwhile the Italian press continues to occupy itself with discussion of the action of the Grand Council and its probable political effect. The Osservatore Romano declares that the decision is entirely in consonance with the previous decisions of the Grand Fascista Council. "It will certainly encounter great difficulties in applying this resolution," says the Osservatore.

"Masonry, through the men whom it controls in the various parties will not stop at anything in order to retain its strength."
Practically every Italian newspaper has expressed its approval of the action of the Grand Fascista Council and the comment is made that it will put an end to longstanding equivocation in Italian political life. In an interview in the Giornale d'Italia, Signor Farinacci, one of the members of the Chamber of Deputies, strikes a blow at both Masonic groups. There is an evident intention, however, on the part of the Scottish Rite Masons to regard the edict as not being directed at them and this state of mind is borne out by the fact that they have sent out a circular in which it is urged that all Masons who are also Fascisti should adhere loyally to the decision of the Grand Council.

This action is declared by the Osservatore "to be unnaturally generous on the part of the Masons." The Osservatore further comments that "it seems strange that the circular of the Masons of the Scottish Rite should urge their brother Masons who are also Fascisti to prefer Mussolini to the Grand Master. This circular shows an ingenuousness, which reveals it in the light of a bitter joke."

The aims of the Fascisti have been defined in a pronouncement made by the Party in which it is set forth that the movement is "dynamic and spiritual, being consecrated to the service of God and country and that it is the result of a striving to free the land from every sort of subjection."
The Fascisti, says the pronouncement, consider themselves Crusaders and are held by a mystic duty to sacrifice themselves for the national cause and that therefore they cannot recognize chiefs or duties other than those of the Fascista.

The pronouncement declares that the Italian Masonic organizations have taken a position in regard to political problems of capital importance and often in opposition to the Government. Yesterday, in controversies over the Adriatic and today in parliamentary questions. This, it is pointed out, causes grievous and dangerous perplexities to the Government in the accomplishment of its aims. Moreover, it is declared that the internal discords existing among the Italian Masons have brought on discords among the Fascisti arousing ill feeling and quarrels which sometimes ended in bloodshed.

FAMOUS ORIENTAL SCHOLAR

On the occasion of the fiftieth anniversary of the foundation of the *Ecole Pratique des Hautes Etudes*, of Paris, the Minister of Public Instruction raised to the dignity of officer of the Legion of Honor Reverend Father Scheil, who has been a knight of the Order for several years.

Father Scheil is sixty-four years old. He is a member of the Dominican Order, Master of Sacred Theology, and director of studies at the school of Higher Studies, as well as member of the Academy of Inscriptions and Belles Lettres. He is the most famous specialist in studies pertaining to the history, arts and philology of the ancient peoples of the Orient, and has published numerous works on Assyro-Babylonian history and philology and on the code of laws of Hammurabi, who was king of Babylon toward the twenty-third century B. C.

CATHOLIC NOTES

New York, Feb. 25.—The Rev. Daniel J. Curley, pastor of the Church of Our Lady of Solace, has been appointed Bishop of Syracuse to succeed the late Right Rev. John Grimes, who died last year.

Detroit, Feb. 25.—The Right Rev. Michael J. Gallagher, Bishop of Detroit, was presented with a hand-some Lincoln limousine last week. The donor was Henry Ford, the motor magnate.

Following the destruction of two Catholic edifices in upper New York State by fires of mysterious origin, special guards have been ordered stationed at all Catholic Churches in greater New York during the Lenten season.

A gift of 8,750,000 marks has been received by the German General Secretary of the St. Vincent de Paul Society from the General Council of the Society in Paris. The money is to be used for charity in Germany.

The great crucifix which the late Father Vaughan carried through the streets of London on Armistice Day in 1918, and which he had used on his many missions in the East End of London, was presented to the Catholic Evidence Guilds, England.

Louvain, Feb. 12.—A striking figure in Belgian ecclesiastical circles, Right Rev. Abbot of Maredsous, Dom Columba Marmon, has been removed by death. Of Irish birth, the late Prelate founded the Benedictine Abbey, Ara Coeli, at Louvain.

Chicago, Ill., Feb. 23.—One hundred and forty-two orphaned children placed in family homes, and 117 such homeless ones adopted by their foster parents, is the year record of the Catholic Home Finding Association, a Knights of Columbus organization, fostered by the Illinois State council.

A dispatch from London published by La Croix states that it has been announced that the Pope has asked the representative of the British Government in Moscow to intercede with the Bolshevik government on behalf of the prelates who have refused to deliver sacred objects to the Bolshevik government. The Pope offers to buy these objects.

Paris, Feb. 16.—At Vézille, an important industrial center in the Dauphine province, the Medal of the Assistance Publique has been officially conferred upon Madame Brague, in religion Sister Sainte-Prudence, of the Order of Providence, directress of the deaf-mute establishment.

Montreal, Feb. 26.—The Canadian Fire Underwriters Association has cancelled fire insurance policies on all churches, schools, religious institutions and colleges in this city and district and has instructed its agents to renew policies at rates increased from 32 to 50%. The step is believed to have been prompted by numerous fires in religious institutions and churches.

Paris, Feb. 16.—M. Baudry d'Asson and a group of sixty Catholic deputies have introduced in the Chamber a bill calling for Government subsidies for private schools. The bill would give a subsidy of 100 francs per pupil in private schools having at least 100 pupils in communities of more than 100,000 inhabitants; forty pupils in communities of 50,000 inhabitants; twenty pupils in communities of more than 10,000 inhabitants and ten pupils in smaller communities.

Cologne, Feb. 12.—Disclosure of the ravages of tuberculosis among the Catholic sisterhoods has led to the formation of a new organization in the Cologne archdiocese known as the "St. Elizabeth's Aid." The organization will attempt to provide proper nourishment for the sisters, since it is realized that the principle cause for the prevalence of tuberculosis in the convents is lack of food, in some instances amounting to actual starvation.

Firemen with helmets in their hands paused reverently on bended knees while the Rev. Eugene Kelly rescued the Blessed Sacrament from the tabernacle when flames enveloped St. Charles Borromeo's Church at Twentieth Street, Philadelphia. The fire fighters, with a movement as quiet and reverent as if it were Communion time at Mass, took off their reversed helmets and in spite of the choking smoke knelt in the aisle while the pastor of the church passed down the steps of the sanctuary and out of the edifice with his precious burden.

Cincinnati, Ohio, Feb. 26.—"Mite-have-been" boxes are gathering in hundreds of dollars for Catholic missionary extension in scores of schools and colleges enrolled in the Catholic Students' Mission Crusade. The "mite-have-been" boxes have been devised with the purpose of receiving money that might have been spent for sweetmeats and delicacies which are being foregone during Lent. Each box has this legend: "For nickels and dimes that mite-have-been spent, but came here instead, because it is Lent." The "mite-have-been" boxes are placed near college candy counters and cafeterias.

CARROLL O'DONOGHUE

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

There is but one Australian convict that might be found in Drommacol, and that is Carroll O'Donoghue, my brother I might say. His father took me, a foundling, in my babyhood, caused me to be reared in his own happy home...

He bowed his head and covered his face with his hands. "Perhaps not, perhaps my information is wrong," said the little doctor, whose tender heart could ill bear the sight of such trouble as Father O'Connor's whole attitude expressed.

The priest roused himself and shook his head. "I must bear the fatigues back to this poor dying creature." He started on with hurried pace, the little physician hardly able to keep by his side, till their paths diverged.

The priest, quickening his gait almost to a run, struck across the fields, and on to a by-lane that led to an exceedingly humble little church, and adjoining it a proportionately humble little dwelling.

There was a subdued murmur as the form of the priest came in sight, and the glowering looks of anger and hate which shone so fiercely in the eyes of many gave place to a calmer expression.

The mass of beings opened, wedding themselves on each side, so that a free ingress was made for him to the front entrance, and as he passed, with one simultaneous movement, every one knelt, heads were bowed, hands clasped in mute supplication, and forms bowed almost to the ground.

The dying man was gasping on his pallet; his large black eyes, now strangely luminous with the moisture of death, were turned in the direction whence the noise from the combatants without proceeded.

"What did you speak for, thin, when he wasn't comin'?" she asked angrily. "Y-y-you wouldn't wait t-t-to hear it all," he stammered; "h-h-he goes down the boveen-an' n-n-now you're fixed," and he saw how powerless her right hand was to grasp her stick, and that having to employ her hand in its use, she would be unable to inflict, as she sometimes did, so painful a blow upon his shoulders.

"You'll pay for this, you unmanly knave! Wait till his reverence comes back; I'll make a clane breast of the whole of yer doin's."

form. He was turning out of the boveen into the fields he had so recently crossed.

CHAPTER IX. THE DYING FENIAN

"Hurry, your riverince! the soldiers have surrounded the house where poor Kelly is dying, and there'll be bloody work there afore long."

The speaker, so violently excited that his utterance was hardly distinct, was a stout, broad-chested Irishman of the laboring class. He carried his hat in his hand, and his red and perspiring face and dust-covered, disarranged garments attested the speed with which he had come.

Father O'Connor did not answer him, but pressing closer to his bosom the hand which was already partly within his surtout, he quickened his pace till even the swift pedestrian, who, out of respect, had fallen a little behind, could scarcely keep up with him.

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He-he," laughed Jerry, pointing to Father O'Connor's retreating form.

thank God he's gone where your hellish law can't reach him."

Finding their prey indeed gone, and becoming somewhat awestricken by the still white presence before them, their demeanor became more subdued; they turned to leave the house and to join their companions who were without, guarding their captives.

"Listen to me!" he said, regardless of the blows which rained around him, and making his voice sound piercingly clear above the din; "desist, my people, in God's name; shed no more blood this day."

They were accustomed to yield obedience to that voice, and there was something in its accents now more forcible, more commanding than it had been ever before; there was also something in that form, standing so fearlessly in the midst of the affray, that compelled them to hearken to his words.

The storm that had so drenched Rick of the Hills was in its wildest fury, and the priest, used as he was to all the hardships of severe weather, often shivered as the rain and the blast seemed to pierce him through; the fatigue of the day and his long fast were somewhat overcoming him, and it was with a thankful heart that he caught the first glimmer of the light which he knew shone in Father Meagher's little study.

Father Meagher, absorbed in sad and anxious thought, was somewhat overcome by the noise of the rain; he heard the sound of sobbing above his head, and he had fallen at last into a troubled, moaning slumber.

"What, Charlie, my boy! back again? what is the matter? are you are drenched?" observing the dripping garments of the young priest.

With the tenderness of a mother, the old clergyman bustled about to find dry garments for his visitor, and then he departed to the kitchen, intending to prepare with his own hands some warm refreshment.

"You're at peace with all, who placed you as you are?" "All, father; my heart holds hatred for none."

"I do father; and I hope for His mercy."

"Indeed! has he told you so?" "Yes, uncle; tonight he told me how long he'd been loving me, and I couldn't help telling him how long I'd been loving him."

"And how long, pray may that be?" asked the half-amused and yet indignant clergyman. Moira answered without venturing to look at him.

"Since the time he saved me from Squire Turner's dog." "And that was shortly after you came to live with me—shortly after I promised your poor mother on her deathbed to be a true father to you."

"And how old were you then?" "Turned of thirteen," spoken in a very low voice.

"And what is your age now?" there was a touch of sarcasm in the tone that made Moira feel very uncomfortable.

"I shall be seventeen the fifth day of next June," she answered, in a bolder voice, as if she were regaining confidence.

"Ah!" the priest drew a long breath, "so in just eleven months and twenty-seven days you will be seventeen. Quite a mature age. And what, may I ask, were the plans of this ardent lover of yours?"

Her faltering, deprecating air was again assumed. "If Mr. O'Donoghue could be got away safely to America. T'ghe intended to ask your consent to our marriage, and—"

"You've got it bad!" exclaimed my brother after I had been in the Church for some months. He meant that I had become a superfluous Catholic, and he was right.

"I can't help it," spoken in the most woe-begone accents from the depths of her apron; "Mr. O'Donoghue will be hung, and there will be dreadful times—o-oh!"

"But how has this happened?" I asked. At this he paused and reflected a minute. And then—how well I remember his pale face and his luminous eyes as he spoke—he told me that at first he had no more than an ordinary Southerner's aversion for the Catholic priesthood;

"but I never had met one personally. You know we were brought up to look on them with aversion, blind, it may be, but shared by all the best human beings we ever knew, and doubtless not without some solid grounds for it. But do you remember how I spoke to you of a big copyright case I had in the District Court here a number of years ago? I was counsel for the plaintiff. The defendant had a lawyer from Rhode Island named Stoughton, one of the foremost patent and copyright lawyers in America. I felt I was a match for him, though he excelled me in the beauty of his language, which was quite above the ordinary in our dry department of the profession.

And he beat me—Oh, how mad I was! And he beat me by the testimony of a Catholic priest, his principal witness. That was my first case in Washington, and my total failure in it seriously injured my prospects. There was no real dispute about the law which bore on the case, though we had some lively fencing on law points. It was finally a question of fact; it was the miserable question of the validity of my client's claim to this depended my client's claim to part ownership of a work on civil engineering a text book for the study for that profession, a live book bringing in a good annual revenue. The author of the book, who lived in Boston, had died suddenly, and intestate, leaving a widow. But there had been a previous marriage, and the children of that marriage had somehow got possession of the book, plates and copyright. They lived here in Washington. I was engaged by a Boston lawyer to bring suit on the part of the widow of the second marriage to secure her share in the ownership of the book. This widow was a Catholic, though her husband had been a Protestant. Their marriage had been celebrated by a Catholic priest, so she assured me, and so she swore on the stand. We also had the record in the family Bible to prove it; and we had a copy of the record kept in the books of the Catholic parish in the pastor's handwriting and signed by the priest as having officiated at the ceremony, which had taken place several years before. When I brought suit that priest had been dead three years. To my surprise the widow was not cross-examined.

"Well, Stoughton sprang another surprise on me. I fancied that his objections on grounds of law were his chief reliance—that the evidence of my client's marriage to the author of the book would be uncontroverted, and as it seemed final and conclusive. What was my amazement when the judge having overruled Stoughton's legal objections, he sprung on me a denial of the validity of my client's marriage! I was thunderstruck. His principal witness was a Catholic priest of Boston. He proved easily enough that he was the successor of the pastor whom we claimed to have been the celebrant of the marriage. But he brought into court the official marriage register of his parish, and a diligent search failed to discover anywhere in it the record of that marriage. He also brought a whole bundle of letters written, as he testified, to his certain knowledge by his predecessor, and these when compared with the letter of that priest certifying to the marriage now in question showed such a difference in handwriting—so many conspicuous differences—that our evidence was fatally discredited. The strength of the defence amazed me, and Stoughton knew how to amplify it, enforce it and drive it home.

"Well, I found that priest the hardest witness possible for cross-examination. He was a Jesuit priest; I learned that at my first or second question. He was of a large, bulky frame, a heavy-featured, sleepy-looking, even stupid-looking man. But when I tackled him I found him the keenest man I ever met, and the coolest and most resourceful. After a while he unexpectedly perpetrated a pleasantries at my expense. I can't deny it, it was really witty. It was not very sarcastic, but it hurt me and hurt my case; and he followed it up with other bits of humor as I went on prodding him, which were all the more funny—and to me distressing—because of the wooden look of his puffy expressionless face. As I grew more angry he grew more complacent, and even patronizing.

"I tried long and hard to trip him up, to confuse him, to make him mad—all to no purpose. How I hated him, and all Catholic priests in the whole world, whom I felt to be wrapped up in him! Of course we lost the case. And my client was a Catholic woman! When I flung that into that priest's face, he for the first time showed distress. He paused a little while, slowly turned and looked at her (she was sitting beside me, pale and nervous) and then he said in a really sympathetic voice: 'I am very glad you are a Catholic, and I feel much regret to be bound in conscience to give this testimony—it has been a severe trial to me.' With that I quit the cross-examination. I never saw a sharper contrast in human expression than that between the priest's face whilst bantering me and the same face whilst endeavor-

A CROSS-EXAMINATION AND WHAT CAME OF IT

"He can hardly recover," said the doctor to me. And the words nearly broke my heart. Yet I was not quite unprepared for them. My brother had been fighting hard for his recovery since he caught cold in the early spring, and I had mingling from the first. He was a man of originally robust constitution, lived temperately enough, but had caught a terrible cold at a fire in which he volunteered to help a friend save his law library, and was drenched to the skin. Up and down, a little better and a little worse, was the order of things through those memorable months; and now with All Saints Day comes the doctor's announcement. "He can hardly get better, though he will linger through the winter." It was the decade anniversary of my reception into the Church. I celebrated it by a fervent Communion. But that afternoon the cloud settled on me; my brother must die.

We were devotedly attached to each other, old maid and old bachelor. My brother was a lawyer, his practice was in patent cases, and he had made quite a fortune. In earlier days he had attended a revival—we were brought up by Presbyterian parents—and had died that Church. By us were Marylanders, and the Church of our town was excessively Calvinistic. One minister succeeded another in the course of time, and each of them found fault with my brother's rationalizing spirit, and he found fault with their gloomy doctrines, and their repressive spirit. When, therefore, at the death of our mother—the last surviving parent—we moved into Washington, brother gave up Presbyterianism and alas, after a while, he bade adieu to all religion. He became—I was going to say, an atheist—but he protested against the name, and would avow only that he did not know God and believed that God was unknowable—if there was such a thing as a personal Supreme Being. These were his words. But I hasten to add that his life was entirely blameless; and his profession absorbed him totally.

An old school-girl friend of mine had become a "Catholic by Marriage," as my brother said, smilingly. She, however, repudiated the accusation of insincerity implied by the words, and proved her sincerity by converting me to the Catholic faith.

"You've got it bad!" exclaimed my brother after I had been in the Church for some months. He meant that I had become a superfluous Catholic, and he was right. I became a weekly communicant immediately. I joined all the societies of our Church. I was the "right hand man of the Sisters," as one of them laughingly said. I was soon the "wheel-horse of the altar ladies," to quote our head usher. And I read holy things and prayed holy prayers incessantly. Brother was amazed—and, so to speak—disgusted. He argued little, for, as he candidly said, however silly my Catholicity was, his atheism was worse; it was "devilishly gloomy" result of reason's sane activity. He exclaimed: "Atheism is glorious sunshine compared with Calvinism."

Brother was passionately set on my conversion; that, of course, may be taken for granted. I got him books, and he smilingly looked through them and tossed them back. I once asked him to go and see a priest with me. It was the first and only time I ever saw a scowl on his face.

"A priest!" he exclaimed, "The priests are the ring-leaders of the horde of deceivers who have hoodwinked the human race." And although he was too kind to say harsh words to me, he yet gave me to understand that he had a genuine hatred for them, that in fact the mere mention of them was hateful to him.

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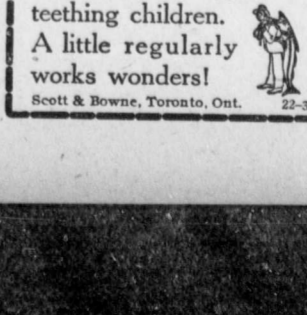
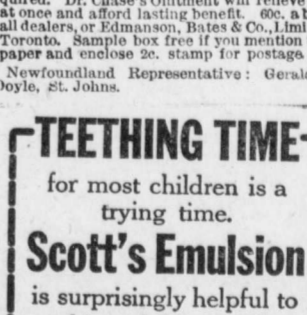
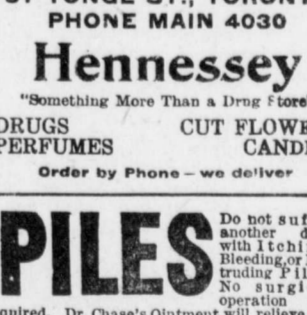
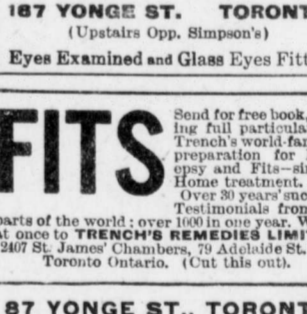
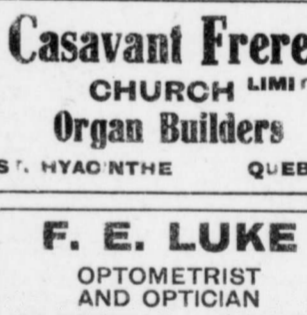
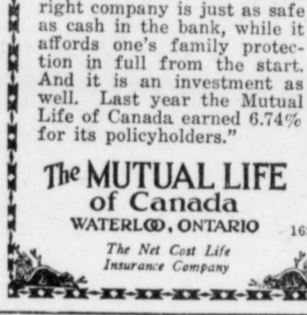
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ing to soothe my client's chagrin and misery. Stoughton told me afterwards that the priest made him promise not to cross-examine my client."

There ended my brother's account of the reason of his bitterness towards priests. He was tired by this time—lying back in his easy chair. As I helped him to lie down on his bed he smiled uneasily, saying:

"Georgiana, have I hurt your feelings? I'm sorry. And really I will not and cannot refuse your request that I should give an interview to a Catholic priest. But you know I'm a lawyer and know how to argue; I am well posted on the question of the Deity's existence as understood by Christians, and, therefore, I warn you that you must get one of your theologians."

How glad I was to hear that! I stooped over him and kissed him, and my tears spattered on his face, and I thought I saw his own eyes brimming with tears. Truly, my soul forecast his conversion then and there. Yet I was haunted with misgivings.

That evening after supper I went to the college church, for I belonged to one of the Jesuit parishes. After my visit to the Blessed Sacrament in the church, where I prayed with all my heart for the approaching interview, I went into the College, and as I entered the hallway there passed under the light—who but the living image of my brother's Jesuit witness.

He was newly arrived from Boston, and had some special office or authority among the Fathers. He remained throughout the winter, acting as Rector, I believe; at least he was generally called by that title among the people. And he was indeed the hated witness of my brother's copyright case. He bowed his head towards me, and was entering the opposite parlor, when I stopped him and begged him to see me on a gravely important business.

"Wait, please," he said. "I'll be free in a few minutes and quite at your service," and he showed me into a vacant parlor.

I told him the whole story. I then begged him to send his kindest priest; and he must be a theologian. "I'll go myself," he said quietly. "O, never, never!" I exclaimed. "My brother would never forgive me! And the sight of you would arouse all his furious feelings against priests—though it's thirteen years since he fought you in the copyright case. But he is by nature dreadfully tractable."

I then spoke of the copyright case. The Rector thought a moment, then smiled and said:

"I feel that I am myself responsible for some of his bitterness on that score—and so I will see him myself—as early tomorrow forenoon as I can get away."

Say what I might I could not move that great-hearted, good-natured priest from his purpose. I was much frightened; and I ran to the church again to beg the help of Our Lord, but the lay brother was just closing it for the night. All that I said to my brother on getting home and helping him to bed—all I could say—was that one of the Fathers would call to see him next day. Such promises I made to God! Such hurries in my heart and aches in my head! Such a wakeful night!

I was off to the early Mass and received Holy Communion with a sort of frenzy of fervor.

Well, Father F. came to us at about ten, and sat down in our parlor while I prepared my brother, who said: "You must introduce me, of course; but that done, you had better go upstairs and let us fight it out." I know not what I said in response; and then I ran away upstairs. But I heard my brother's salutation: "Why, bless my heart and soul, the theologian is the Boston Jesuit of the Stoughton copyright case!" And then Father F's answer, taking up my brother's words and saying cheerily: "I am the man, and I'm ready for another cross-examination"—and then—"O how sweet, sweet it sounded—I heard them both laugh, quietly, to be sure, but honestly enough. Afterwards Father F. told me that my brother immediately added this:

"Candor compels me to say that I hate priests—and what then must be my feelings toward Jesuits though I must add, too, that I despise ministers."

Let me confess that during all that interview, lasting nearly an hour and a quarter, so memorable to me and to my brother, I was on my knees in my room before Our Blessed Mother's statue praying as I never prayed before or since.

But I was almost beside myself with joy when I came down stairs, the priest closing the front door being my signal of his departure. My brother was indeed limp and tired, but quite complaisant, chatty, and indeed boastful. I asked:

"Is he coming again?" "Of course he is—tomorrow—I insisted on his doing so."

Well, the battle was a long one. My brother had a bad spell during the holidays. Father F. was with him often, quietly watching his opportunity. But the doctor reassured us, blaming the weather and not the tuberculosis for that and two other such set-backs. But plainly he was sinking fast, especially after his forty-fifth birthday, which was January 30th. I had been allowed lately to be present at the interviews with our Rector, which had now grown to be almost daily occurrences. What a glorious spectacle! O God, how I enjoyed it, for I saw that the shrewd lawyer was being mastered by the "deep theologian," mastered not by argumentation but by just statement and re-statement in various forms and aspects of such immense truths as immortality, God's Providence, the authority of conscience, the shortcomings of un-Christian reason, the personality of Christ, the glorious literature of the Bible—scarcely a word about the Church. No; Father F. knew that my brother's straight understanding would readily accept the Church if his trouble-mindedness about the problems of human origin and existence, good and evil, God or no God, once were solved.

At last Father F. bade me join him in a triduum of prayers and Communions, on my part, and of Masses on his part, because he was going to propose immediate conversion to my brother. He said: "I think, in fact, I'm almost sure, he is preparing for it in his subconsciousness. For during the past three weeks he has been putting questions about doctrines which are peculiarly Catholic; and he has asked me to explain things Catholic as he had noticed them in your own religious observances. And once I caught him thumbing your prayer book—not the big Mission prayer book but your little Mass book. Please God, the fruit is ripe, and I mean to shake the tree."

And so it turned out. Father F. sent me out of the room at his first visit following our triduum. Then in ten minutes my brother bade him call me down stairs again. He had been weeping, and I suspect Father F. had been weeping, too—what could I do but take my turn at such a happy experience.

The end came about a month after his reception into the Church, nearly, in the middle of Lent. My brother's death was unspeakably sweet. His thanks to me in his last hours melted my very heart, and his gratitude to Father F. was very touching. But that priest, "the foremost Jesuit in America," as another priest called him, and surely the foremost friend my brother ever had, was stricken with his own fatal illness, twenty-five years afterwards, though he lingered on as an invalid several years beyond that—Georgiana Truesdale, in the Missionary.

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Commenting upon the aims of those who fostered the Oregon law, Mr. McDermott continued: "These advocates of religious persecution know that, if a Catholic school can not be open to children over eight years of age, it can not exist at all. There would not be enough children six or seven years of age to support such a school. The undisputed statistics show that most criminals take the wrong path between fourteen years of age and twenty-one. If they are never taught religion regularly and daily until they have passed sixteen years of age, many of them will never have any religion at all. Then, as the advocates of the Oregon law hope, their own ranks will be swelled by those who want to tax all Churches and all institutions of charity under religious auspices, and all colleges and universities of that sort. At that time, the Iconoclasts or the 'Brewers of Bigotry,' Destroyers of Religion would have their victory and religious peace would exist in America as peace existed in Warsaw when the Russian General Suwarow had destroyed it. Amid the wrecks of the great city of Poland which he had burned, he telegraphed to his master 'Peace reigns in Warsaw.' It was the peace of death."

"Compulsory, uniform education, like the plan intended in Oregon, is not the invention of Christians," Mr. McDermott said. "It was the scheme of paganism. Aristotle favored that system which was carried to excess in Sparta. As Macaulay showed, the people of Athens were not educated in the modern sense. Great numbers of those who took part in the public assemblies and were present at the great dramas could not read nor write. But they were able to understand and to appreciate highly the orations of a Demosthenes and the great plays of Aeschylus and Sophocles. The Prussians evidently copied as nearly as they could, the plans of Sparta, denying to some extent the rights of parents because Prussia wanted mainly to educate every man for military service. That has never been the theory of England or America, nor of any of the countries where the Catholic Church is strong. That is not now the theory of any Christian church. There are some non-Catholics who are supporting the Ku Klux and their followers in Oregon but there are still many high-minded, intelligent, and highly educated Protestants who strongly oppose the destruction of private or religious schools." In Oregon, leading men among the Episcopal, Lutheran, Methodist, Baptist, and Presbyterian denominations earnestly oppose the adoption of the Oregon law. They knew that this was but

An historic cross
The pectoral cross of Abbot Vonier of Buckfast is said to have been possessed by Blessed John Beche, Benedictine Abbot of Colchester, who was put to death by Henry VIII. outside his own abbey, on December 1, 1530.

The cross, which was formerly in the possession of Lord Clifford of Chudleigh, by whom it was presented to the Abbot of Buckfast, is fully described by Cardinal Gasquet in

This subject also involves the question whether or not religion is a vital thing for men and women and for a State, and whether it is more important for morality and civil order and civil liberty, than mere book-learning, mere information, or ordinary knowledge.

an opening wedge for the effort to control, through education, the religious and political views of the future voters of Oregon.

ANTI-PAPAL PANIC PERIOD
Declaring that the Oregon law carries out the principles upon which the civilization of ancient Sparta was founded, namely, that the individual existed solely for the use of the State, and recalling that outbreaks of anti-Catholic feeling and bigotry have occurred in cycles of approximately twenty years since the establishment of American government, Mr. McDermott cited an analysis of these phenomena written in 1914 by the Rev. Washington Gladden, well-known Congregationalist minister. The article, entitled "The Anti-Papal Panic," was written at a time when it was apparent, according to Mr. McDermott, that another outbreak of bigotry was imminent. The outbreak was subsequently possessed because abnormal war time conditions attracted attention elsewhere. The Rev. Dr. Gladden wrote: "These visitations are periodic. Their term has not perhaps been calculated but we shall be able one of these days, to give the formula. The period is probably a little longer than that of the seventeen-year locusts. An epidemic of smallpox or yellow fever is a light affliction compared with these seasons of religious contention and suspicion and enmity. It is being whispered now in Protestant circles that the Catholics are meeting by stealth from night to night in the basements of their churches. If the church has no basement, it matters not; the story is just as freely told and just as readily believed. Forged documents of various sorts will be printed and privately circulated, etc. In the last of these epidemics a forged papal encyclical, with all the formal phrases belonging to these documents and signed by the name of Pope Leo XIII., was kept standing for weeks in the columns of many of the papers representing the anti-Catholic crusade, and was published in leaflet form and circulated broadcast. It is an astounding fact that such a fiendish document could be forged and published by Protestant Christians in the United States of America; it is more astounding that should believe that it would impose upon any considerable number of Americans; it is most astounding that thousands and thousands of the members of our Protestant Churches, including many ministers, should accept it as genuine, and aid in its circulation."

Referring to the legal aspects of the Oregon School law, Mr. McDermott quoted from the dictum of Mr. Justice Gray in the People vs Ewer (141 N. Y. 125) as follows: "It is sound law and sound philosophy that where parents fail or refuse to do their duty to their child—refuse to give it shelter, food, clothing, medicine and protection, or send it to places, or surround it with influences, dangerous to its health and morals, or when the parents refuse to give the child any education—the State may protect the child; but this is wholly different from saying that the State is practically and essentially the parent of the child and may do what it deems best for the child in education and other matters when loving parents are able and willing to perform every duty that God and our law have imposed upon them for the child's good."

Mr. McDermott recounted how, as a member of the Kentucky Constitutional Convention of 1890-91, he succeeded in having incorporated in that document the following provisions, written out at the suggestion of a Presbyterian minister: "Nor shall any man be compelled to send his child to any school to which he is conscientiously opposed. . . . No human authority shall in any case whatsoever control or interfere with the rights of conscience." Continuing he said: "I have discussed only this drastic illiberal Oregon School Law but there are several other States that are as eager as Oregon to make all our children like the Chinese children which for thousands of years were mere slaves of a poor system of education. Hence we are face to face with the most important question that has arisen since African slavery was abolished. We are now threatened with white slavery under the form of law; but I have no doubt then the Ku Klux and others with similar views have been justly and sternly condemned by the intelligent people of the United States this new Know-Nothingism will disappear and leave not a track behind; but we ought to put into our constitution a provision like that of Kentucky to settle this evil spirit forever."

CHURCH'S GREATEST NEED
In conclusion, Mr. McDermott declared: "The greatest need of the Catholic Church today in a world of confusion, unrest, strife and blundering, is the approval and service of her scholars, authors and orators who meet, with pen and tongue, answer the falsehoods, forgeries, follies and hatred of blind men leading the blind—who must create a public opinion based upon charity, love, truth, sound reason and a thorough knowledge of the past. As Cicero said, he who does not know well what happened before he was born, is always a boy. Public opinion was against Socrates who, for teaching the truth, was compelled to drink the fatal cup of hemlock—against Columbus and against Christ Himself. As said by Father Hugh Benson, a scholar, and a convert, though the son of a modern Archbishop of Canterbury, once the see of Stephen Langton, the foremost champion of the Magna Charta, the powerful, ancient Archbishop of Canterbury when all England was Catholic the best proof of the high mission of the Catholic Church of today is that, like her Founder, she is assailed by falsehoods and persecuted at times by Scribes and Pharisees, by the learned blind, or by the deluded ignorant rabble."

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his "The Last Abbot of Glastonbury" where illustrations of this beautiful piece of pre-reformation art are given.

But this pectoral cross has a wider interest, for Dr. Peter Guilday, of the Catholic University of Washington in his biography of Archbishop Carroll of Baltimore, states that the pectoral cross that belonged to the last Abbot of Colchester, Dr. Carroll, who was the first of the Catholic Bishops of the United States, was consecrated to the episcopate in England by Bishop Walmesley, a Benedictine, who was Vicar Apostolic of the Western District from 1783 to 1797.

The consecration took place in the private chapel of Lulworth Castle, the family seat of the Weld family, which had been placed at the disposal of the Bishop by Squire Weld; and the pectoral cross, which had been carefully preserved since the Abbot of Colchester met his death, was presented to the American Bishop by Mr. Weld.—The Pilot.

A LIVING CRIB IN A VILLAGE CHURCH
To a little village called Filey on the Yorkshire coast of England belongs credit for an unusual display of devotion, to which the Universe calls attention.

A convent school nearly had produced Monsignor Benson's Nativity Play. On Christmas eve night the play in the form of a living crib was projected into the parish church.

Here a grove of monumental size, backed with a view of Bethlehem, had been erected near the sanctuary. When the congregation entered the church for Midnight Mass, they saw before them the manger, in which a beautiful figure of the Divine Infant was lying. Around were Mary and Joseph, kneeling in adoration, children of Bethlehem in their picturesque and bright costumes, and angels clothed with long simple white robes.

These were the young actors of the Nativity Play, dressed in their costumes made years ago under the personal supervision of Msgr. Benson. They were not there to act, move, speak, or sing, but to follow the Mass of Christmas, and their silence spoke with eloquence. It was a living Christmas.

Then High Mass began, and the building was filled with the Church's own song as the plain song melodies of the Mass moved on, with pastoral harmonies at the Offertory and during the Canon, which seemed as if coming from the hills and valleys around Bethlehem.

At the Communion the priest left the Altar of Sacrifice and went up to the high rocks of the grotto to give the Corpus natum de Maria Virgine to Mary and Joseph, and to the angels and the children of Bethlehem.

Soon after, all the happy witnesses of that living Christmas left the church like the shepherds, one may well believe, praising and glorifying God.

THE OBJECT OF THE OREGON LAW
Commenting upon the aims of those who fostered the Oregon law, Mr. McDermott continued: "These advocates of religious persecution know that, if a Catholic school can not be open to children over eight years of age, it can not exist at all. There would not be enough children six or seven years of age to support such a school. The undisputed statistics show that most criminals take the wrong path between fourteen years of age and twenty-one. If they are never taught religion regularly and daily until they have passed sixteen years of age, many of them will never have any religion at all. Then, as the advocates of the Oregon law hope, their own ranks will be swelled by those who want to tax all Churches and all institutions of charity under religious auspices, and all colleges and universities of that sort. At that time, the Iconoclasts or the 'Brewers of Bigotry,' Destroyers of Religion would have their victory and religious peace would exist in America as peace existed in Warsaw when the Russian General Suwarow had destroyed it. Amid the wrecks of the great city of Poland which he had burned, he telegraphed to his master 'Peace reigns in Warsaw.' It was the peace of death."

Compulsory, uniform education, like the plan intended in Oregon, is not the invention of Christians," Mr. McDermott said. "It was the scheme of paganism. Aristotle favored that system which was carried to excess in Sparta. As Macaulay showed, the people of Athens were not educated in the modern sense. Great numbers of those who took part in the public assemblies and were present at the great dramas could not read nor write. But they were able to understand and to appreciate highly the orations of a Demosthenes and the great plays of Aeschylus and Sophocles. The Prussians evidently copied as nearly as they could, the plans of Sparta, denying to some extent the rights of parents because Prussia wanted mainly to educate every man for military service. That has never been the theory of England or America, nor of any of the countries where the Catholic Church is strong. That is not now the theory of any Christian church. There are some non-Catholics who are supporting the Ku Klux and their followers in Oregon but there are still many high-minded, intelligent, and highly educated Protestants who strongly oppose the destruction of private or religious schools." In Oregon, leading men among the Episcopal, Lutheran, Methodist, Baptist, and Presbyterian denominations earnestly oppose the adoption of the Oregon law. They knew that this was but

an opening wedge for the effort to control, through education, the religious and political views of the future voters of Oregon.

INTENDED AS BLOW TO CHURCH
"The Oregon law was mainly intended as a blow at the Catholic Church by bigots and atheists. From 1853 to 1855, during the Know-nothing period, the same tactics were used that are now being used by the Ku Klux and their followers in Oregon. Out of it can come only ill-will, disunion, and permanent harm. The excuses offered for this propaganda are shallow pretences. The final results will be just as bad as the results in Louisville, Kentucky during that Know-nothing period when about 100 men and women were killed or burned to death in their own homes on Election Day. When about August 1, 1855 by Professor Augusta B. Longstreet, a Methodist minister, may well be said today:

"I am no Catholic. Put Methodism and Romanism in the field of fair argument and I will stack my all upon this issue; but I cannot be such a coward as to flee the field of honorable warfare for savage ambush fighting or such a fool as to believe that a man's religion is to be reformed by harassing, his person. Nor, am I quite so blind as not to see that when the work of crushing churches is begun in the country it is not going to stop with the overthrow of one."

Referring to the legal aspects of the Oregon School law, Mr. McDermott quoted from the dictum of Mr. Justice Gray in the People vs Ewer (141 N. Y. 125) as follows: "It is sound law and sound philosophy that where parents fail or refuse to do their duty to their child—refuse to give it shelter, food, clothing, medicine and protection, or send it to places, or surround it with influences, dangerous to its health and morals, or when the parents refuse to give the child any education—the State may protect the child; but this is wholly different from saying that the State is practically and essentially the parent of the child and may do what it deems best for the child in education and other matters when loving parents are able and willing to perform every duty that God and our law have imposed upon them for the child's good."

Mr. McDermott recounted how, as a member of the Kentucky Constitutional Convention of 1890-91, he succeeded in having incorporated in that document the following provisions, written out at the suggestion of a Presbyterian minister: "Nor shall any man be compelled to send his child to any school to which he is conscientiously opposed. . . . No human authority shall in any case whatsoever control or interfere with the rights of conscience." Continuing he said: "I have discussed only this drastic illiberal Oregon School Law but there are several other States that are as eager as Oregon to make all our children like the Chinese children which for thousands of years were mere slaves of a poor system of education. Hence we are face to face with the most important question that has arisen since African slavery was abolished. We are now threatened with white slavery under the form of law; but I have no doubt then the Ku Klux and others with similar views have been justly and sternly condemned by the intelligent people of the United States this new Know-Nothingism will disappear and leave not a track behind; but we ought to put into our constitution a provision like that of Kentucky to settle this evil spirit forever."

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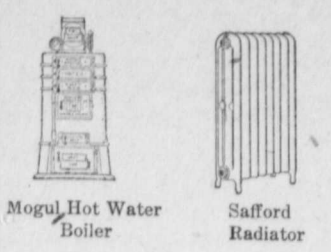
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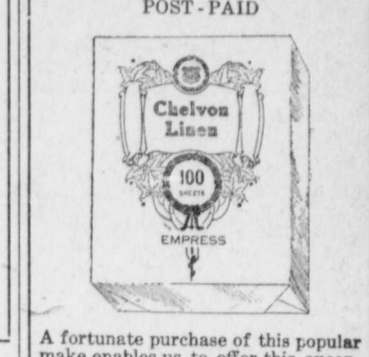
"It's a Canadian piano, too—and you know I take a pride in worth-while Canadian achievements. I'm proud because it is Canadian, and I'm thankful I could buy a piano as good as the best at a Canadian price."

There's something to be proud of in owning a Sherlock-Manning Piano," Simpson finished up—and now that I have owned one for several months I agree—

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LONDON, SATURDAY, MAR. 10, 1928

CITIZENSHIP AND EDUCATION

"Education," according to Dr. Nicholas Murray Butler, whom we quoted last week, "has remained in that rhapsodical stage which has been characteristic of it for quite fifty years."

The fact is that the very basic principle of compulsory State education has been that religion is a thing apart, having nothing to do with education, and hence must be banished utterly from the schools.

And now we are face to face with the results. Thinking minds everywhere are dissatisfied, alarmed, aroused.

Amongst the objects of the Conference to be held in Toronto these are put in the first place:

- 1. "To emphasize the necessity of a greater degree of idealism and spirituality in Education since persistence in our present competitive and secular methods must lead to Western Civilization eventually destroying itself.

- 2. "To stimulate a Dominion-wide interest in Education as a means of life and not for the purpose of livelihood; to demonstrate the need for a restatement of values and to seek the removal of the emphasis now placed on the material aspects of life to the almost complete neglect of the spiritual."

Here and, indeed, throughout the circulars of the National Council of Education, purely secular Education—that bedrock foundation on which State school systems have hitherto been built—is condemned in terms very similar to those made familiar by the pronouncements of Popes and Bishops of the Catholic Church.

From Pius XI's encyclical, "The Peace of Christ through the Reign of Christ," Cardinal Bourne directs very special attention to this quotation: "A worse thing than all has come to pass, for the habit of life that can be called Christian has in great measure disappeared."

And the Cardinal continues: "Here we have at once the root of the evils of the present day, and the reason for the insistence of the Catholic Church, in season and out of season, on the necessity of a truly Christian and Catholic education for all her children."

This eminent educationist is not so vague and indefinite as this quotation, given apparently as the keynote of his address on Education and Life, makes clear:

"Initiation into a way of life is therefore a desirable, if not an indispensable element in a liberal education. Religion assigns their relative values to the various good things which a man may enjoy but must learn how to use."

its help in discriminating between the worthy and the less worthy ideals of life. Life may become brutal and bleak without religion. And what is true of life is true also of education, because education is the accompaniment of life as well as a preparation for it."

That is perfectly sound and to Catholics very familiar educational doctrine; it gives point and definiteness to the all too vague aspirations for "the ideal," "the spiritual," "personality," "life," etc., found throughout the program.

Now we rejoice exceedingly at the conversion of so many eminent educationists from the bad old secular ideal of education to that insisted upon in season and out of season by the Catholic Church. We rejoice that even at this late day men have the sincerity and the courage to acknowledge that to divorce religion from education is to divorce religion from life; and that persistence in our present secular methods must lead to the destruction of Christian civilization.

All this is to the good; but we repeat the warning we have already given more than once. Sincerity and courage must go a step further. If we are going to change the basic principle of State education and build on a new foundation let us face the momentous question fairly and squarely. We can not keep all the implications and assumptions of the old principle which we are abandoning while we proceed to adopt one radically differing from it.

The work of introducing into the schools a course in religion acceptable to Protestants is well under way. The Toronto Conference is evidently expected to further the project.

Now it may be said: "You have your Separate schools where you teach the Catholic religion without let or hindrance; why object to Protestants teaching religion in the Public schools?"

The purview of the National Council takes in all Canada. There are provinces where no provision is made for Separate schools. Even here in Ontario the work done by the old Common schools of sixty years ago has been divided into two parts, and the Separate school rights have been arbitrarily restricted to the elementary schools.

Yet the Council quotes Sir Henry Newbolt thus: "We desire that in all schools of the country, Elementary and Secondary, the reading of the Bible should not be confined to the time set apart for Religious Instruction, but its claim upon the time devoted to English studies should also be recognized."

That the Bible, privately interpreted, is the sole rule of faith and guide to morals is the very root-principle of Protestantism. It is a doctrine as distinctively Protestant as the doctrine that the Pope is the divinely constituted visible Head of Christ's Church on earth is distinctively Catholic.

That fundamental Protestant principle is always presupposed and taken for granted when the Bible is urged as a school text-book. More than that, it is the Protestant version and the Protestant canon (which omits seven entire books and parts of two others) that are taken for granted also.

Now, since the Catholic Church is the divinely appointed custodian and interpreter of the Bible she cannot without betraying her divine trust countenance these Protestant assumptions which are subversive of her claims. We don't expect Protestants to admit the claims of the Catholic Church; but we do expect, and have an absolute right to expect, that they understand the position of Catholics. Then with sincerity, courage and good-will a modus vivendi might be arranged.

Sir Henry Newbolt, already since coming to Canada, has shown that he does not understand the Catholic position, does not try to understand it, and does not hesitate to insult as well as calumniate an important part of the people of Canada whose guest he is, and whose educationists he is to address at the Toronto Conference.

COMMON INTERESTS IN EDUCATION

If in the foregoing article we have emphasized a radical and irreconcilable difference between Catholics and Protestants in the matter of religion, whether in or out of school, it is not that we desire to assume an antagonistic attitude to the high, noble and commendable aims of the National Council of Education. It is only through the frank recognition of our respective positions that the way may be found to loyal cooperation.

Over in England a couple of weeks ago a convention of the Catholic Young Men's Societies was welcomed by the civic authorities, many of whom, though not of the household of the faith, being present.

The Archbishop of Liverpool in acknowledging this evidence of courtesy, good-will and enlightened civic spirit, said:

"It is a sign, I take it, of the good relations that exist between the Catholic and non-Catholic elements of this town. And that is as it should be."

All the best citizens of Leigh ought to feel that they are at one with Catholics in their desire to see the affairs of the town conducted on Christian principles; that the various measures that are introduced for the well-being of the citizens should be tested by the teaching of Our Lord Jesus Christ, because you may take it for sure that however specious a particular measure may be, whatever promise it may seem to hold out of social betterment, if that particular measure is condemned by the teaching of Christ, there is no hope of betterment in it."

Now, mutatis mutandis, this applies to the great work of education here in Canada as elsewhere. In regard to Catholic education, too, with a modicum of candour and humility, we might admit that there has been "a rhapsodical stage," a time of too great "contentment with phrase-making and vain, if high-sounding, words." It is not that that great saints have in various ages reformed religious life, renewed religious fervor, and accomplished great things for God and His Church.

Catholics may learn from non-Catholics in the matter of education without abandoning anything essential or surrendering any vital principle.

On the program for the Conference is the subject: "Education as Character Development" and quoted are these two pronouncements, one from an editorial of an English paper, the other from an English statesman:

"What the people of this country demand is character first, last and all the time. The public have actually come to the conclusion that an ounce of character is worth all the first-class brains in the Kingdom. The act of governance demands character as well as ability, but character before all."

"At the present time character counts more than cleverness and it is better to have second-class brains than a second-class character."

Catholics and Protestants will be absolutely at one on the importance of character-building as a factor in education. And the Catholics will be few who will maintain that the teaching of the Catechism exhausts the resources of education in this all-important matter. Here surely is something where cooperation is possible and desirable, where discussion and suggestion may be mutually helpful.

Again under the heading: "Manners as a Social Language" H. G. Wells is quoted as saying:

"It is the almost universal bad manners which makes race intolerable to race."

And this further elucidation of the importance of the subject is added: "Manners—the art of Being—are designed to facilitate life, to disarm hostility and remove friction; is the art of Doing—the happy way of rendering service or discharging duties."

"Lack of Manners—the art of pleasantly expressing oneself under all circumstances, is as great an impediment as lack of speech."

On this very subject we have before us an address by Canon Hughes of Liverpool from which we clip the following apposite passage:

In the spring time and reaped in the autumn, so if they wished to reap a goodly harvest in the later days of life, they must sow their seed abundantly and generously in the early days. The young man must put before his mind high and noble ideals, and resolve that he would not be drawn aside from the straight and narrow path.

"To tread that path, strength is the first thing; strength of mind, of heart and of will. Gentleness and courtesy must accompany this. We sometimes think that gentleness and courtesy are for foreigners, and that a plain English or Irish man cannot afford to spend time upon these graces of life. Those who were most saintly in the great days of Faith were those who were strongest. It was the medieval knights who were proud of their gentleness and courtesy, and also proud of their manly strength and courage."

"The spirit of courtesy seems to be passing away from modern England. It is the result of an education, which is without the spirit of religion. You may teach your best of the sciences and of the arts, but if you do not base it on religion, respect for God, and for man as the child of God, the graces of courtesy and gentleness will disappear."

Though the Atlantic rolls between we find Catholics in England discussing this very matter that is down for discussion a few weeks hence at the Toronto Conference of the National Council of Education.

HIGHER EDUCATION IN THE MARITIME PROVINCES

An ambitious scheme of University Federation for the Maritime Provinces and Newfoundland has for some time been discussed by our fellow-countrymen down by the sea. The main feature of the scheme was the foundation of one great central University at Halifax with which the independent and denominational colleges were to be affiliated. We were informed that the Catholics of Halifax, including the Archbishop, cordially endorsed the scheme. Though aware there was some difference of opinion we acceded to the request to open our columns to a discussion of the question on its merits.

The views of the CATHOLIC RECORD will be expressed as usual in its editorial columns.

It may be added that the scheme has apparently fallen through. As we understand it the large subvention from the Rockefeller Institute—a necessary condition precedent to Federation—was contingent on generous State aid from each of the four governments concerned. And New Brunswick has definitely refused to cooperate. It would appear, therefore, that the proposed great central University at Halifax, with which all the other colleges were to affiliate, has little chance of realization.

We are not sufficiently informed on the matter to express an opinion, but we repeat, our correspondent's views are his own, not ours; and our columns are open to any one who desires to controvert them—if, indeed, the whole proposed Federation scheme has not already been removed from the sphere of the practical.

GLITTERING STUPIDITIES

By THE OBSERVER

Doctor Percy Stickney Grant is the officiating minister of a Protestant Episcopal Church in the City of New York. Recently he has been getting a little notoriety by reason of his attacks on Christianity. He is of no importance whatever; his opinions are as old as unbelief; and unbelief has not become more reasonable with age. The simplest thing in the world is to deny something. The easiest thing any man can do is to laugh at something. There is no difficulty of any sort in asserting anything, so long as you do not have to prove it.

Dr. Percy Stickney Grant is quite at his ease; he has no difficulty or trouble of any kind upon his hands; he is proceeding upon his realizing that as they sowed their seed

denying things gratuitously; asserting things gratuitously; never, we suppose, reflecting for one moment on the fact that his denials are worth no more than all the gratuitous denials that were being made centuries before he was born, and which have had no effect whatever on the main current of human thought; never pausing to think that his gratuitous assertions are worth no more than all the gratuitous assertions that have been made in the past; which is to say that they are worth exactly nothing.

It is not of Dr. Grant that I want to speak particularly just now; but of certain circumstances of his case. He is an ordained minister of the Protestant Episcopal Church—the American portion of the Church of England; and though his bishop has threatened him with discipline, it is now understood that such discipline will not be attempted. The fact is, the Episcopal bishops have no real authority. The days are gone, and long gone, when an Anglican bishop could exercise authority over the doctrinal utterances from Anglican pulpits.

Dr. Grant is only going the full limit; his entire rejection of the Bible is only the logical pursuit of a course which has been followed by some very prominent members of the Anglican hierarchy; the names of one or two Anglican bishops in England will readily occur to those who have watched the inroads of unbelief amongst the bishops of England.

Dr. Grant has, no doubt, as a young man, growing up in the Episcopal Church, often read the utterances of those English bishops who, one by one, have denied some of the principal doctrines of Christianity which still remained in the Anglican creed after the "Reformation." He must have seen those bishops tolerated by their episcopal brethren. He must have seen minister after minister in the Church of England break out, now in one spot, now in another, with the rash of "freethought," and nevertheless tolerated and retained in the ministry.

Is it any wonder that this particular minister should go the whole way; and deny the whole of Christianity? Where is the logical halting-place once the fundamental doctrines of Christianity are made the sport of the weak and darkened human intellect; and which of the Christian doctrines is to be retained, if any of them are to be rejected?

The Anglican heresy has come to a pretty pass indeed, when that denomination is obliged to tolerate in its pulpit a man who denies the whole of Christianity and throws himself upon the monkey theory of man's origin. But to this pretty pass the Anglican heresy has come naturally and almost inevitably. Nothing else was to be reasonably expected. Once the false doctrine of private judgment was adopted, once the principle of authoritative teaching was rejected, it was not to be expected that any part of the basis of Christianity should last long, without being openly denied and rejected even by bishops.

Man has no reliance except upon God. His own intelligence is insufficient for an apprehension of religious truth which will maintain him in a solid and living faith. The reliance of the Catholic is upon the Promise of Christ to be with His Church till the consummation of the world; not to be with her in some vague and figurative manner, but really, substantially, and in such a manner as to actually prevent her from teaching any perversion of the essential truths He revealed to her and commissioned her to teach without change to the end of time.

Under pretext of repudiating what they called a usurpation of authority by men, the "Reformers," as they called themselves, really repudiated the Promise of Christ, and placed their whole reliance upon the intelligence of man, darkened by the fall. When this was pointed out to them, they said that God would enlighten the individual mind; and was inherently improbable; and moreover was proven by the whole experience of the human race not to be so.

Nothing that has happened since then, in the following out of this false theory, need surprise those who have at all times recognized that it was a false principle. Persistence in a false principle cannot lead to sound conclusions or results. Persistence in this false principle has put hundreds of mere human

vagaries of intellect, of emotion and of passion in the place and stead of the Revelation of Almighty God to man, His creature.

The desire of man to get away from God was certain to find expression in his acts and in his mental processes, once he put his faith in intellect instead of in God.

Dr. Percy Stickney Grant is to be pitied. He is the victim of an erroneous system; he suffers for the errors of those who magnified the human intellect and exaggerated its place in man's religious life.

NOTES AND COMMENTS

AN ANGLICAN minister of Toronto, a pronounced "evangelical," whose lucubrations on the Bible, and on his own particular conception of the Christian religion are familiar to readers of the daily papers, was recently asked by a correspondent (whose initials, "W. R. H." are readily recognizable as those of a well-known Catholic writer), where he might find with certainty the true canon of the Old and New Testaments. The answer was characteristic of gentlemen of his school. True, he cited the works of several exegetical writers as sources from which the information asked for might be derived, but his own reply was simply: "Go to the first bookstore and buy a Bible. . . That's the true canon of the Old Testament." No attempt to fortify this bald assertion with tangible proofs was forthcoming—the mere ipse dixit of the writer being proof enough and to spare. Unfortunately Christianity is too often made to bear the onus of this type of apologetic.

THE CAUSE OF CATHOLIC FOREIGN MISSIONS MUST RECEIVE A GREAT IMPULSUS IN CANADA, AND ESPECIALLY IN THE MARITIME PROVINCES

FROM THE LENTEN PASTORAL OF THE ARCHBISHOP OF HALIFAX. In several lucid paragraphs he gives weighty reasons why Catholics should rally to the ardent support of that little band of self-sacrificing men and women from Canada who fulfilment of the apostolic injunction are giving their lives to the blessed work of bringing heathen nations to the knowledge of the True God. "It would," says the Archbishop, "be a mistaken idea on our part to think that the Church at home would suffer from sacrifice being permitted in favor of the field afar," and he in effect quotes that treasured aphorism of Cardinal Manning's: "If faith languishes at home send missionaries to the heathen."

REGARDING THE CANADIAN CHINA MISSION COLLEGE, with the beginnings of which CATHOLIC RECORD readers are so deeply concerned, Archbishop McCarthy is especially solicitous, and his words in this connection will well bear repetition. "Let us not forget," he writes, "to support by all the means within our power the Canadian China Mission College, which, under the able direction of the zealous missionary, Father Fraser, is acting as the centre towards which have been converging the hopes and aspirations of the Canadian missionary spirit. The Catholic Church in Canada is deeply indebted to him and his associates for their endeavors to establish this nursery of missionary life in our midst. It has been eminently gratifying to us to note the encouragement and support already given by the Archdiocese to the China Mission College of Almonte, and we ask for Father Fraser and his colleagues every possible assistance, both moral and financial."

IT IS NOTEWORTHY ALSO that the Archbishop takes advantage of the occasion to announce to his people that in accordance with the wish of the late Pontiff, Pope Benedict XV., and the more recent instructions of the Sacred Congregation for the Propagation of the Faith, the Society of the Propagation of the Faith is to be established in every parish in his diocese. This Society after the Church itself is the greatest missionary organization in the world, and the parent of innumerable other organizations laboring for the same great end in practically every country of the world. And its work is done not on the benefactions of the wealthy, but by the proverbial widow's mite. This point the Archbishop sums up in these words:

"Very few of you are ignorant of the splendid work accomplished by this organization, which by means of a nominal offering of one cent a week per member has spread its roots in every quarter of the globe and by the combined contributions of scores of thousands of the faithful, has given that material help without which the labors of the missionaries would have been very seriously handicapped."

CARDINAL LOGUE'S LENTEN PASTORAL

ORGY OF CRIME AND OUTRAGE

WORK OF FEW "FANATICS"

His Eminence says he addresses his flock probably for the last time, under anxious and depressing circumstances. For over five years the country has been in the throes of a harassing and warring conflict, which grew, as time went on, till it had reached a stage which made the heart sick under a sense of gloom, almost of despair. At first the struggle was with an authority which had ruled Ireland for seven hundred years, often with a rod of iron, almost always with a lack of cordial sympathy and enlightened understanding of their wants and wishes.

"During this most recent struggle," says His Eminence, "the rule of the Black-and-Tans, deeds were done and crimes committed, on both sides which neither the law of God nor the law of man could excuse or justify. Whenever any of these crimes was committed within the bounds of my jurisdiction, or could be attributed to the people for whom I am responsible, and in the beginning they were very few, I did not fail, when occasion arose, to denounce it, or to counsel peace on every opportunity which offered. For a time we had comparative peace. But now, God help us, the plague of bloodshed, destruction, pillage, rapine, robbery, even sordid theft has invaded, at least a part of the Archdiocese, with a virulence which leaves in the shade even the most outrageous excesses of the Black-and-Tans."

A BREACH OF FREEDOM

"Suddenly, from the din and gloom of this conflict with the foreigner, as if by a change of the right hand of the Most High," a beam of light burst forth, a breath of freedom fanned the brows and cooled the passions of the combatants. An agreement was reached which gave to Ireland more than her most ardent and enthusiastic patriots ever dreamt of during the long agony of seven hundred years. Their transcendent genius and patriotic efforts were employed in claiming partial reforms; Catholic Emancipation, Repeal of the Union, Home Rule, land reform and such ameliorations in the state of the country as they thought practicable. Now Ireland was given complete control of her own affairs, left untrammelled to work out her own destinies, with hardly a shadow of restriction.

"She won all the freedom which a Republic or any other form of Government could give, limited by a mere nominal tie with the other nations of the British Commonwealth, a tie which practical men considered an advantage, as it consolidated her position and threw open to her a wider prospect of progress."

THE SIGH OF RELIEF

"We can well remember the sigh of relief, the feeling of gratitude and the glowing vision of a brighter future with which our people hailed that outcome of a long and harassing conflict. Every friend of Ireland in Europe and America proclaimed it a triumph. Shortly after the Treaty was signed I was obliged to visit Rome for the funeral of the late Pope and the election of his successor, now happily reigning. While there I was flooded with congratulations, coming from the highest dignitaries of the Church in several countries, from priests and laymen of Italy, from societies of students and the Association of Italian Youth, on what they termed the victory of Catholic Ireland."

"Of course I received these testimonies of sympathy with Ireland with gratitude, answering them as warmly as I could; but with a sinking heart. I could already hear the mutterings of a distant storm. The canker-worm was gnawing at the root of the tree of liberty, and what alarmed me most was lest the curse of many dark and unjustifiable deeds during the previous conflict should blight its foliage and destroy its fruit."

A WILD HURRICANE

"The storm has long since burst; and never before in the world's history did such a wild and destructive hurricane spring from such a thin, intangible, unsubstantial vapor. The difference between some equivocal words in an oath; the difference between external and internal connection with the British Commonwealth. This is the only foundation I have ever seen alleged. Men versed in the subtleties of the schools may understand them; men of good sound, practical common sense shall hardly succeed."

"There may be other foundations, pride, jealousy, ambition, self-interest, even mere sentimentality; but, if they exist, they are kept in the background. The result has been, His Eminence continues, that in a great part of the country

a state of things existed such as had been unheard of in the past history of Ireland, except perhaps in the days of the penal laws. The sufferings of their fathers under the penal laws were very different from the horrors to which they are now subjected. They suffered from the enemies of their country and creed; they suffered for God, for His Church, for their holy religion and its practices; and hence they could bear their sufferings, sharp as they were, with a brave heart, a peaceful conscience, and the glorious hope of a crown hereafter. They suffered from their own people, with little to console them in their trials and the depressing conviction that their country was not likely to emerge, for centuries, from the depths of devastation and ruin to which she had been reduced.

"Last October, in their joint Pastoral," declares His Eminence, "the Bishops gave a short summary of the evils with which the country was then afflicted. In spite of all the misrepresentation and insult with which they have been assailed, not one word in that summary can be contradicted. If that summary were to be written now, what a change for the worse would be found in a few months?"

POWERS OF DARKNESS

"It seems as if the powers of darkness were, from day to day, inspiring with fresh ingenuity the agents of destruction. The torch has been added to the revolver, the bomb and the road mine. Before in some cities and towns no peaceful person could go for a walk or to transact business without the danger of being killed or seriously wounded; now no quiet family can retire to rest without the dread of being called out in the night to fly from exploded or blazing homes."

"Had these people harkened to the voice of the Bishops in October and substituted reason, Christian charity and the spirit of concord how many promising young lives on both sides would have been saved; valuable property, irreplaceable treasures of art and literature, would have been saved. We have often heard the saying, 'force is no remedy,' quoted by politicians. It was all very good to quote against the English, it would be better still if we took it home to ourselves."

CORRUPTION OF YOUTH

"One circumstance of this orgy of crime and outrage bodes ill for the future of the land, the demoralization of youth. It must strike anyone reading the papers, when there is question of any fresh outrage, whether it be an encounter in which life is sacrificed, the throwing of bombs in crowded streets, the blowing up or burning of houses, holding up and burning of trains, raiding banks, post offices and private houses, the statement is frequently made, the perpetrators were mere boys, generally between sixteen and nineteen."

"Those who put firearms or lethal weapons into the hands of mere schoolboys, for they are little more, beguiling their youth and inexperience by false principles of patriotism, playing upon the generous spirit of innate Irish devotion and Irish bravery and sending them to commit crime, have a terrible responsibility to bear before God and man. Even the pagan Greeks regarded the corruption of youth as a crime for which death alone could atone. When their great philosopher, Socrates, was accused, though falsely of this crime, he was condemned to drink the hemlock which put an end to his brilliant career."

YOUTH AND SACRAMENTS

"Pius X., of holy memory, worked a transformation in the youth of every Catholic country; and in no country is the transformation more conspicuous than in our own. No doubt the young people to whom I have referred have felt the life-giving inspiration and have benefited by it; but in their present associations there is no Mass or Sacraments to strengthen them against the weaknesses and perils of youth. The week-ends and the Sundays are generally devoted to exploits which are certainly no aids to salvation. I often open Monday's paper with fear and anxiety, lest first thing my eye lights upon may be some fresh horror."

"It is falsely alleged that they are deprived of the Sacraments."

"No one is refused the Sacraments who is duly disposed; and the simplest of them may know from his Catechism what the dispositions are. No priest can absolve a penitent who is determined to persist in wrongdoing. If he did, he would co-operate in profanation and sacrilege, rendering his penitent more guilty in the sight of God, and participating himself in the guilt."

A TERRIBLE FUTURE

"Those young people inured to bloodshed, violence, rapine, destruction of their neighbour's property, public and private, in their youth, when they grow into men, will be very undesirable members of society. Of course they may reform; but reform is difficult, when it is opposed by a seared conscience, deep-rooted bad habits and a perverted judgment of right and wrong."

WOMEN AND CAMPAIGN

"What is perhaps worse still, a number of young women and girls have become involved in this wild orgy of violence and destruction, if not as active agents, at least as abettors and fomentors of strife."

"Should this fell spirit spread, alas for the future motherhood of Ireland! We have ever been proud of the women and girls of Ireland; and justly so. Their reputation has been a precious asset of the nation."

"Their modesty, reserve, innocent and clean lives and attachment to their holy religion have won to them sympathy and respect for us in every land through which the children of the Gael have been scattered broad-cast. I have little fear, with the help of God's grace, that that pearl beyond price, their innocence and clean lives and attachment to their holy Faith, which is the brightest gem in their crown, shall ever be lost; but what of the other womanly qualities?"

"What of the modesty, reserve, sympathy with suffering, hatred of evil, piety, devotion, quiet influence for good, enthusiasm in promoting every work of charity and piety, if they become mixed up with deeds of turbulence and violence? In the past the women of Ireland were the mothers of saints; in the present most of the sanctity which still exists among us is inspired, nourished and maintained by their burning and example. What a pity that they should permit that which God gave them for the promotion of good to carry them to excess?"

SADDEST CONSIDERATION

"Saddest consideration of all, especially for anyone charged with responsibility for the spiritual welfare of the people, is the numbers of souls redeemed by the precious blood of Christ, who may have perished in this dread conflict. We cannot fathom the mysterious designs of God, or estimate the results of His adorable judgments; but guided by the principles which our Holy Faith teaches, we cannot fail to fear for the fate of many who have been hurried before His judgment seat without a moment's preparation, perhaps passing out of life in the very act of sin."

"The subject is too painful to dwell upon. If we considered carefully how trivial are the fleeting objects at which we may aim in this life, compared with the interests of eternity we would not so lightly come into conflict with the divine law. For the fashion of this world passeth away; eternity is everlasting. 'What will it profit a man if he gains the whole world, and suffereth the loss of his own soul?'"

THE DROP OF GALL

"I have dwelt at such length on this lamentable state of things because I feel it keenly."

"It will embitter that little remnant of life it may please God still to leave me: like the drop of gall at the bottom of a cup well nigh drained."

"I can thoroughly appreciate the words in which an old gentleman is said to have given expression to his heart-break, a few days ago, when the fire fiends scuttled away leaving his beautiful residence in flames: 'I have spent my life gathering it together, and this is all which is left to me now.' The little I have been able to do, during a long life, to leave me I fear much less than it ought to have been when it is brought to an unerring test a short time hence; but I have always been deeply interested in the welfare, material and spiritual, of Ireland."

"I never thought I should live to see so many young and promising lives sacrificed for a mere dream and a great part of the country reduced to the state of ruin and desolation in which we now find it; and that by her own sons."

"The havoc wrought by the Black-and-Tans was a mere bagatelle compared to that which we now find."

THE EFFECT OF TERROR

"All this is the work of a comparatively few fanatics. But the great body of the people are, thank God, sound sane, determined not to yield a jot or tittle of the advantages which they have secured, to support the legitimate Government, which is all that now stands between us and absolute anarchy. At present they are inarticulate, terrorised into silence. They are sighing we know and praying for peace as an end of the present terrible confusion."

"In a short time they shall have an opportunity of giving effect to their views and wishes, in an election based on a franchise the most extensive known to Europe. But to be effective it must be perfectly free; free from violence, from coercion, from unfair devices, from absurd 'pacts' which would make it a selection, not an election. All parties should be free to advocate their principles in press, on platform, in committees, by peaceful canvasses, and by any other means legitimate in a lawful election. The Government shall be expected to keep order and hold the balance fair."

"We shall thus be able to have the true voice of the people; and, according to the Constitution, the voice of the people 'must be regarded as the voice of God.'"

The Bible is up to date, because human nature refuses to change, and the Bible is concerned about that weak commodity.

Love, as understood and taught by Christ, is neither sentimental nor selfish. It is the love of God for His own sake, and of others for God's sake.

HIGHER EDUCATION IN THE MARITIME PROVINCES

ARTICLE IV OTHER CANADIAN UNIVERSITIES

ONTARIO.—The Report of the Royal Commission on University Finances in Ontario, published in December, 1920, shows that in 1919-20 the University of Toronto received from the Ontario Government grants of \$527,000, and spent exclusive of money spent on buildings the sum of \$1,500,000, and its income was \$1,058,500. In 1920-21 it spent over two millions. In 1919-20 Western University of London, Ontario, with 534 students, had an income from students' fees of \$26,000, from the City of London a grant of \$50,000, from the Government of Ontario a grant of \$84,000, or a total income of \$160,000. Queen's University, Kingston, Ontario, had for 1920-21 an income from students' fees of \$145,000, from endowment an income of \$97,000, from the Government of Ontario a grant of \$165,000—a total income of \$397,000.

ALBERTA.—From the Survey of Education in Canada, published in 1921, by the Dominion Bureau of Statistics, we learn that the University of Alberta had in 1918-19 land and buildings valued at \$3,174,000. Its income was \$371,887. In 1921-22 the Government of Alberta granted to the University \$450,000. The University of Alberta is a State institution.

SASKATCHEWAN.—The University of Saskatchewan (a State university) had in 1919-20 lands and buildings valued at \$2,177,806. Its income was \$354,247. In 1921-22 the Government granted to the University the splendid sum of \$475,000.

MANITOBA.—The University of Manitoba (a State university) had in 1919-20 land and buildings valued at \$1,025,632, and an endowment of \$1,105,838, or a total of assets of \$2,131,465. Its income was \$586,378, of which \$148,284 was granted by the Government of Manitoba.

BRITISH COLUMBIA.—The University of British Columbia (also a State university) had land and buildings valued at \$306,620. It received a Government grant of \$388,000, and its total income was \$428,071.

The average income of the State Universities in the four Western Provinces was in 1919-20 \$438,896. The average income of Maritime Colleges was \$98,575.

PRIVATELY ENDOWED COLLEGES IN THE UNITED STATES

There are many small, privately endowed colleges in the United States that are doing excellent work. The Casket refers to Haverford College, which was called by Dr. Crawford the best college in the State of Pennsylvania and says: "If the supporters of Haverford see no overwhelming reason for merging with, for instance, the University of Pennsylvania, neither does any overwhelming reason press upon the people who support St. Francis Xavier's." The report submitted to the Governors of St. F. X. spends several pages in the attempt to prove that eminent American educators favor the small college instead of the great university. Well, a college is not necessarily inefficient because it is small but it will almost certainly be inefficient if it is poor. Besides, federation will not destroy the small college; federation will perpetuate it. But since Haverford has been mentioned let us look at Haverford.

The Haverford College Bulletin, February, 1922, says: "Haverford College was founded in 1863. It owes its origin to the insight and energy of a few members of the Society of Friends from Philadelphia and New York." Haverford, then, has the support of the Quakers, an exclusive and wealthy group. The Bulletin continues: "The endowment for salaries and pensions enables the College to maintain a faculty of unusual size in proportion to the number of students and to expend for the instruction, board and lodging of each student about twice the sum which he pays. . . . The combined charge for tuition, board and room rent varies from \$225 to \$700 a year—students supply their own study furniture."

A letter from President Gordon of Haverford College gives the following additional details:

Number of students.....	225
Faculty.....	25
Endowment.....	\$3,250,000
Number of buildings.....	16

The endowment of Haverford College yields at 5% a yearly income of \$162,500. The income of Haverford from endowment alone is greater than the total income of any Maritime College. Its income from endowment alone is about eight times greater than the total income of St. F. X. For the St. F. X. income of \$73,000 must first be cut in two to allow for high school students, and then must be cut again at least in two to allow for students' fees for board and room rent. The actual working income of St. F. X. derived from bona fide college sources is not more than twenty or twenty-five thousand dollars.

Haverford undoubtedly is a good small college. But we cannot from that fact deduce the conclusion that because our colleges are small they also must be good. Haverford is a wealthy college, our colleges are poor—and there is the difference.

There are other small American colleges which might be mentioned. There are Amherst (Massachusetts) with 520 students and a funded endowment of six and one-half millions; Williams College (Massachusetts) with 575 students and an endowment of three and one-half millions; Bowdoin College (Maine) with 408 students and an endowment of three millions; and Wesleyan College (Connecticut) with 550 students and an endowment of two and one-half millions. The Casket refers to Dr. Veblen and Professor Kellogg, American educators, and cites them as supporters of the small college and as opponents of federation. One answer to The Casket is that when these men talk of small colleges they mean good and well endowed small colleges, not poor and struggling institutions. Another answer is that federation does not propose to destroy the small college; it proposes to continue it. A third answer would be the example of Oxford and Cambridge Universities. Will the editor of The Casket undertake to condemn two institutions? Yet the plan of federation proposed here is modelled after the Oxford and Cambridge plan. A final and effective answer to The Casket and to the report submitted to the Governors of St. F. X. (from which report The Casket editor draws most of his inspiration) is the testimony of Dr. Veblen and Professor Kellogg themselves.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

\$50,000 FOR A HOLY CAUSE

EXTENSION SOCIETY NEEDS THIS SUM TO SAVE THOUSANDS AND THOUSANDS OF OUR BRETHREN, STRANGERS IN OUR COUNTRY

Charity is the Charter and Constitution of the Catholic Church. "By this sign shall men know that you are My disciples, that you love one another."

Here you have the reason why we ask you to save the Ruthenian people in Canada from their present danger.

Unless the Catholic Bishops, Priests and people of Canada join earnestly in an effort to save the Ruthenians in Canada, the Ruthenians are lost. Already, according to the statement of one well versed in the religious condition of the Ruthenians, the Catholic Church in Canada has lost one-third of these people. The cause of the loss is very clear; their leaders have been educated in Protestant or neutral schools and colleges. We must replace these non-Catholic and anti-Catholic leaders with a supply of well-trained Catholic Ruthenian leaders. This we can do quickly if funds are placed at our disposal.

At present there are about fifty young men, many of them over twenty years of age, studying under the direction of the Ontario Christian Brothers in St. Joseph's College, Yorkton, Saskatchewan. Here we have the material from which we can mould Catholic leaders. The Christian Brothers have every qualification necessary for the work. They are picked men from the Ontario Provincial House of the Christian Brothers. They teach under the school laws of Saskatchewan and prepare the young Ruthenian so that he will "make good" in Canada and be a leader, on the side of the Catholic Church, among his people. St. Joseph's College cost the Extension Society about \$150,000.

At present every inducement is held out to the Ruthenians to wear their hats away from the Church. Our enemies are using the school to Canadianize the Ruthenian. To Canadianize means, for them, to Protestantize. In the long run the foreigner thus treated is an atheist and fit timber for every irreligious and destructive movement in Canada. Our Catholic School will not only Canadianize, but also Catholicize the new-comer to our great Dominion.

This, our first school, is only a commencement. We will, with God's help, locate other schools in strategic positions throughout the West.

At present the Ruthenians are without priests or teachers. This means that they are disorganized. When priests in sufficient numbers are among them there will be no longer need for us to give them assistance.

Ruthenians love learning, and to give it to their children where there are no Catholic schools, they are perfect obliged to send their children to schools entirely opposed to Catholic doctrine or indifferent to moral teaching.

We have now a chance to do a great work of charity. We can by a little sacrifice save thousands to the Church—these thousands mean millions in the years to come—and give to the Canadian Catholic Church in her future work for God a most powerful army of valiant soldiers. No better Catholics than the Ruthenians under proper guidance, are to be found in the world.

We appeal to the Catholic Dioceses of Canada, to the Archbishops, Bishops and people of every tongue and nationality in Canada, to aid substantially St. Joseph's College.

We ask the Catholic Women's League, Altar Societies, Sodality and Christian Mothers, to remember the distress they would experience if their loved ones were in the

condition of the Ruthenian children. We ask the heads of families, the Holy Name men, the K. C.s, the Foresters, the St. Vincents, de Paul men, the Hibernians, and every society of good repute, to join in this work with us. It spells self-determination for a needy section of the Church in this country.

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

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DO NOTATIONS

Previous acknowledgment \$6,976 47
Mrs. M. Dobson, Chicago 2 00
A. Friend, Conway, P. E. I. 1 00
Fred D. McCordle, Kinross, P. E. I. 2 00

MASS INTENTIONS
A. R. Campbell, Mabou... 1 00

WEEKLY CALENDAR

Sunday, March 11.—St. Eulogius, was the son of a senatorial family of Cordova, at that time the capital of the Moors in Spain, who embraced the religious life and became head of the chief ecclesiastical school in that city. He was executed by order of the Moorish authorities in 859.

Monday, March 12.—St. Gregory, a Roman of noble birth, was elected Pope to succeed Pelagius II. For fourteen years his pontificate was a perfect model of ecclesiastical rule. He died A. D. 604 worn out by austerities and toils. The Church revere him one of her four great doctors and reveres him as St. Gregory the Great.

Tuesday, March 13.—St. Euphrasia virgin, when seven years old begged that she might be permitted to serve God. Her mother permitted her to enter a monastery. Refusing an offer of an illustrious marriage she requested the Emperor Theodosius to sell her estates and divide the proceeds among the poor and to free her slaves. This all was done. She died in 410.

Wednesday, March 14.—St. Maud, Queen, was the daughter of Theodorick, a powerful Saxon count. She was married to Henry, son of Otho, Duke of Saxony, who was afterwards chosen King of Germany. It was her delight to visit, comfort, and exhort the sick and to serve and instruct the poor. In her last illness she made her confession to her grandson, William, Archbishop of Mentz. She died in 908.

Thursday, March 15.—St. Zachary, Pope, succeeded Gregory III. in 741. He ruled with great benevolence and prudence and during his pontificate Rome was adorned with many sacred buildings. He died 752.

Friday, March 16.—St. Abraham was a rich nobleman of Edessa who lived for fifty years in a cell where he sang God's praises and implored mercy for himself and all men. When his brother's daughter, St. Mary, was confined to his care, he placed her in a cell near his own and trained her in perfection. After twenty years of innocence she fell from grace but was later brought to repentance through the prayers of her uncle and his friend, St. Ephrem.

Saturday, March 17.—St. Patrick, Bishop and Apostle of Ireland. After a youth spent in captivity and slavery, was called to the task of converting Ireland to the faith. He received the approbation of Pope Celestine and met with marvellous success in his efforts to Christianize the Irish. He held several councils to settle the discipline of the Church he established in that country. He was buried at Down in Ulster.

BURSES FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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

Rev. J. M. FRASER, M. A., China Mission College, Abmonte, Ontario.

QUEEN OF APOSTLES BURSE
Previously acknowledged \$2,725 68
ST. ANTHONY'S BURSE
Previously acknowledged \$1,468 95
IMMACULATE CONCEPTION BURSE
Previously acknowledged \$2,765 95
Servus, Toronto..... 5 00
A. S. Montreal..... 1 00

COMFORTER OF THE AFFLICTED BURSE
Previously acknowledged \$404 00
ST. JOSEPH, PATRON OF CHINA BURSE
Previously acknowledged \$2,799 80
In memory of Patrick Leahy..... 5 00

BLESSED SACRAMENT BURSE
Previously acknowledged \$442 5
ST. FRANCIS XAVIER BURSE
Previously acknowledged \$860 80

HOLY NAME OF JESUS BURSE
Previously acknowledged \$291 00

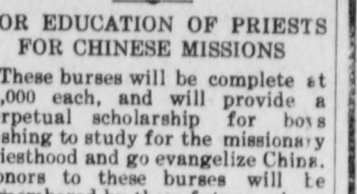
HOLY SOULS BURSE
Previously acknowledged \$1,598 89

LITTLE FLOWER BURSE
Previously acknowledged \$927 04
in thanksgiving..... 5 00

SACRED HEART LEAGUE BURSE
Previously acknowledged \$2,577 45

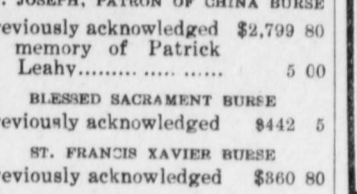
How easy it seems for some to forget when the sun of prosperity scatters the clouds of adversity.

Who Buys the Coal?



Do You?
Or do you make your wife find the money?

Who Provides the Groceries?



Do You?
Or does your wife foot the bill?

Who Pays the Rent?



Do You?
Or does your wife run a business, as well as a Home?

Who Clothes and Educates the Children?



Do You?
Or does your wife have to earn the wherewithal?

Of Course You Do It!

You're here—to do it for her.

But who will do it when you are not here?

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Our "Convertible" Clause may make all the difference to your arrangements now; And to your prospects seven to ten years hence.

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THE knowledge of having a dependable investment in a security box will add inches to a man's stature, straighten his backbone and keep his chin off his chest.

Dependable investments mean independence, self-reliance.

Securities of the most unquestionable type may be procured in amounts from \$50 upwards.

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Most people want peace on earth so badly that they insist on fighting for it.

Necessity, the mother of invention, is sometimes the father of compulsion.

All things grieve and afflict man if he will not bear them for the love of God.—St. Teresa.

One may have reason for not fasting, but there is none for abstaining from correcting a bad habit.—St. John Chrysostom.

FIVE MINUTE SERMON

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

FOURTH SUNDAY OF LENT

THE TRUE MANNA, THE BREAD OF LIFE
 "This is of a truth the prophet that is to come into the world." (John vi. 14.)

There existed amongst the Jews a tradition, that, when the Messiah came, He should be known as recognized by a miracle that should surpass even those of Moses, their leader and their hero. And amongst the miracles that Moses had wrought, the manna from heaven was revered as supreme. If we bear this in mind, we can see that the miracle of our divine Lord, in multiplying the five loaves to feed the five thousand men, was a bold and distinct challenge that they should be struck, remember, and recognize Him as the Messiah. "This is of a truth the prophet that is to come into the world."

The manna had unfailingly rained down from heaven to feed the multitude in the desert for forty years. And in this chapter of St. John's gospel we read how the crowd had followed our Saviour, because they saw the miracles which He did on them that were diseased. "Jesus went up into a mountain, and when He saw the multitude that followed Him, He said to Philip: "Whence shall we buy bread that these may eat?" It was out of the question to procure food on the mountain side. Our Lord had arranged the time and the place, for He Himself knew what would do. When hunger came upon that crowd, the remembrance of the manna would be forced upon them. Ah! if they could only be fed in the desert!

It is so easy to read of the miracle and pass on; but pause and try to realize the wonder, the excitement, the enthusiasm, when that vast multitude saw and understood what was being done. Make the men sit down," said our Lord; then He took and blessed the five small loaves, and when He had given thanks, He distributed to them that were set down. Five small loaves for five thousand men! And the loaves multiplied in those divine hands. A harvest takes months to grow and fructify in the earth, but not in the hands of the Creator God made man. Ten thousand eager eyes were watching and wondering. Each man was eager to receive his share; each one fearful lest the bread should not suffice for all. Ah! the manna their fathers had laboriously gathered before sunrise, and only that which would suffice for the day; here the bread was ready for them, and they did eat and were filled, and twelve baskets of fragment remained over and above to them that had eaten. No wonder their hearts burned within them; no wonder they recognized Him as their Messiah. "This is of a truth the prophet that is to come into the world." No wonder that in their excitement they resolved "to take Him by force and make Him King!"

But Jesus "fled again into the mountain Himself alone." Next day they followed Him again, and were rebuked by our Lord: "You seek Me, because you did eat of the loaves and were filled. They sought to test Him again, whether He were the Messiah; "Our fathers did eat manna in the desert," they answered. Alas! when our Blessed Lord would lead them further in their faith in Him, and reveal to them the mystery of the Bread of Life, they murmured at Him because He had said: "I am the living Bread, which came down from heaven." He repeated, "I am the Bread of Life," and to show how this Bread surpassed the manna from heaven, He added, "Your fathers did eat manna in the desert and are dead—if any man shall eat of this Bread, he shall live for ever" (v. 49, 50).

Oh! the sad ending of our Redeemer's loving endeavor to win the hearts of men. After this many of His disciples went back and walked no more with Him. Alas! it is not all this repeated in the lives of so many, who should know Him far better than these poor Israelites? Our faith teaches us that this Bread of Life is consecrated at every Mass and has been for wellnigh two thousand years! that it is multiplied far beyond the limits of the desert. In every land where there is a church or altar, He becomes present morning after morning, Who said, "I am the living Bread, who came down from heaven." And how is it effected? By the words of Christ spoken by an ordained priest, "This is My Body." Not one Moses now, but thousands and thousands of priests all over the world bringing down the Bread of Life at the word of their Master—the Messiah, Christ the Son of God!

And as of old, so now, many are unwilling and murmur, and, leaving Him, perish of hunger like the poor prodigal sons that they are. And even the good, the frequent, the daily communicants, where is our enthusiasm? Where the resolve to make Him sole King of our hearts? The good Lord is longing for that. He is drawing us, helping us, winning us to do that. Let nothing henceforth keep our hearts back from entire and zealous surrender of themselves to Him, His service and His love.

PARISH SCHOOLS

WHAT THEY STAND FOR AND WHAT THEY SAVE

Under the title "The Catholic Public School System of Maine," the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Educational Number of the Lewiston Evening Journal an article on the Catholic schools and academies of the State of almost six columns. While much of the material has a purely local application, there are parts of the contribution which have a national significance.

For example, the very title of the article is arresting. "It may surprise many citizens," says Bishop Walsh, "excite a few and ought to edify the multitude when facts and underlying principles are made known and understood." He then proceeds to quote Article VIII of the Constitution of the State of Maine as follows:

"A general diffusion of the advantages of education being essential to the preservation of the rights and liberties of the people; to promote this important object, the Legislature are authorized, and it shall be their duty to require the several towns to make suitable provision at their expense, for the support and maintenance of Public schools; and it shall further be their duty to encourage and suitably endow, from time to time, as the circumstances of the people may authorize, all academies, colleges and seminaries of learning within the State; provided that no donation, grant or endowment shall at any time be made by the Legislature to any literary institution now established, unless, at the time of making such endowment, the Legislature of the State shall have the right to grant any further powers to alter, limit or restrain any of the powers vested in, any such literary institution, as shall be judged necessary to promote the best interests thereof."

THREE DISTINCT IDEAS

In this article there are three distinct ideas; first: a general diffusion of education is essential to preserve the rights and liberties of the people; second: the Legislature are authorized and it is their duty to require all towns to provide for the support and maintenance of Public schools, at their own expense (without State aid); third: it shall be the duty of the Legislature to encourage and suitably endow all academies, colleges, and seminaries of learning within the State.

"Everybody knows that there were then only one college, Bowdoin, a few academies, and the town or district schools, all fashioned on the Massachusetts system, while Maine was a part of that State. All these institutions were established on a definite religious ideal. The founders of the State of Maine did then fix their ideals, just as the founders of the United States of America placed in the Declaration of Independence that the people have inalienable rights to life, liberty and the pursuit of happiness and by the Constitution have the right to equality before the law."

"Now everybody knows that constitutions, statutes, resolutions and conventions can never give equality of brain power, industry and success, nor can they bestow true liberty or true happiness, especially to people who insist upon remaining deaf, dumb and blind to their own best welfare and reasonable happiness."

EDUCATION A PRIME FACTOR

"Education was to be one of the primary factors to all the above named ends, as it had been in all Christian civilization."

After quoting Washington on the necessity of religion and morality as the indispensable supports of political prosperity and explaining that education, consequently, ought to safeguard an upbuild both, the Bishop continues:

"Schools and colleges were in existence long before these words were spoken or written and they were all founded, maintained and endowed chiefly for the two aims mentioned, the other branches of knowledge and all mental development, however important and exalted in themselves, being in one sense secondary and means to the same end, to know, love and serve God.

"Many of our so-called modern educators seem to forget or ignore all these clear fountains of superior wisdom and nevertheless foolishly expect the living waters thereof to flow over our glorious land, when the lakes are low and the wells are dry."

"The States established schools, even in old Puritan Massachusetts Bay, simply to make up for the negligence of parents and to protect themselves, but never for a moment thought to interfere with the natural and Divine right and duty of parents to educate their children according to their own ideas, if these ideas were consistent with good citizenship."

A FACT OFTEN OVERLOOKED

"In fact, to this day, there is not a law in any State of our country, obliging parents to send their children to any school, public or private, if they see fit to teach their own children or have them taught at home, on a rail fence or in a garden.

"If ever the ignorance and malice of the present day majority of voters in Oregon, guided and abetted by the K. K. K. and the Scottish Rite of Masonry, shall spread beyond the borders of that

ignoble crowd, the 'Dark Age' of tyranny and despotism will spread with the same black clouds over the land of the free and the home of the brave."

In order to demonstrate the economic aspects of the problem projected by bigots who would close all but State schools, Bishop Walsh discloses some figures in regard to his own city of Portland.

SAVING TO CITY AND STATE

"In Portland," he says, "there are 3,200 pupils in the Catholic elementary and high schools, for which the city does not pay one cent toward education, water, light, heat, etc."

"To construct proper school houses for these pupils, it would cost Portland, on the very lowest calculation, \$614,000."

"To educate them at \$50 per pupil per year would cost \$160,000 each year. Add to this latter sum the interest on the building investment, or \$50,700 each year, and the Catholic people of Portland save the city of Portland \$109,700 this year."

More than this, Portland gets from the State funds a per capita amount for every child of school age in the city, and all the pupils in the Catholic schools in the city are counted.

"It may be about \$7 per child; hence from these 3,200 pupils, Portland receives \$22,400 which the school authorities spend upon other children, hence the magnificent sum of \$118,100 in the treasury of Portland, which by law, equity and even common honesty should be paid out for the education of the children in the Public Catholic Schools of Portland."

"The number of Catholic children in the Catholic Schools of Lewiston is about the same as in Portland, hence the same facts and figures and conclusions apply to Lewiston."

"In Biddeford the number of pupils is more than 2,000, hence the same facts and figures, coming to about two-thirds of the same amount of money."

"If that be the story for Portland, Lewiston and Biddeford, anyone may easily compute the amount for the State at large."

"If the amount is \$213,100 for 3,200 pupils and there are 20,000 pupils in the Catholic schools, or about 6 2/3 times 3,200, multiply the total for Portland by 6 2/3 and the cities and towns of the State of Maine are saved each year the wonderful sum of \$1,385,150."

JUGOSLAVS UNJUST

TO CATHOLIC CROATS AND SLOVENEES

For ten years the question of a Concordat between Serbia and the Vatican has been agitated and with the formation of the new Yugoslav State at the close of the Great War when several millions of Catholics were added to the population subject to the Belgrade government, the need for such an agreement was brought forward more vigorously.

At the present time, however, it seems that the dominant Serbian element in Jugo-Slavia is determined to prevent the consummation of such a Concordat although keeping up a pretense of being anxious to continue negotiations.

In the memorandum adopted by the Catholic Bishops of Jugo-Slavia at their last annual meeting and directed to the government we read: "The foundation of our reunited country filled us with great satisfaction and enthusiasm. We thought then that everyone would be filled with a brotherly spirit, that all would enjoy the same rights, the Serbs as well as the Croats and the Slovenes. Particularly, we hoped that the Catholic Church would never have reason for complaint about disregard for her rights, or because her freedom or activity had been jeopardized. That was promised to us, but things have turned out differently."

The history of the negotiations between the Belgrade government and the Vatican has been a series of disappointments. Now, the Yugoslav envoys have returned from Rome, apparently, without having accomplished anything. Indeed, a consideration of the claims which they put forward in their negotiations, raises serious doubts as to whether or not they ever really desired that the negotiations should be successful.

According to apparently inspired articles in the Belgrade papers, the government has insisted that the use of the old Slavonic language (the "Glagolica") as the language of the Church, and the right of the government to select the Catholic Bishops, be made a part of the proposed Concordat. Both the Jugo-Slav Catholics and the Vatican are understood to be strongly opposed on principle to both of these proposals. It is asserted that the elimination of Latin as the language of the Church would tend to detach the Jugo-Slav Catholics from Rome by cutting them off from the liturgy of the Roman Church. This would cause a strong tendency toward the formation of a national church, it is believed. The proposal for the appointment of Bishops by the civil government is in plain opposition to the new code of canon law. In Jugo-Slavia such a practice would be particularly objectionable, inasmuch as Catholics are usually discriminated against in governmental affairs and the control of the government is entirely in the hands of the Schismatics.

Complaints of flagrant injustice on the part of government agencies

in dealing with the Catholic Church have increased in number during the past year. The economic condition of the Church in Jugo-Slavia is such that it is certain to arouse serious apprehensions for the future.

Prior to the War, the Church possessed extensive resources, in Croatia. The Archdiocese of Zagreb possessed considerable landed property, particularly forest lands. A large part of the capital of the higher clergy was naturally absorbed by the War loans of the Austro-Hungarian Empire and since the Empire fell these securities have become valueless.

Even so, however, the Church might have been able to recover, because her landed estates if it had not been for the sweeping and unjust character of the agrarian reform program instituted by the Belgrade government. The Archdiocese of Zagreb has lost practically all of its property, the land having been distributed among the peasants at a small annual rent to be paid to the clergy. As a matter of fact, the peasants are paying nothing for most of the property that was taken in this manner, nor is the government.

It has been demonstrated that there is a wide discrimination in the treatment accorded the Catholic and the Orthodox clergy. Archbishop Baner of Zagreb, acting in the name of all the Bishops of Jugo-Slavia, has declared that the Orthodox clergy receive six times what is paid to the Catholic clergy and the proceeds of Catholic property are thus diverted to support the Orthodox Church which has lost none of its landed property. This discrimination is particularly noticeable in the 1929-34 budget.

In Croatia and Slovenia, according to official statistics, persons of the Orthodox faith constitute 25% of the population, but in reality they number no more than 19%. In spite of this fact, however, the budget increases the payments to the Orthodox clergy by 338,745 dinars, while the payments to the Catholic clergy are increased only by 364,822 dinars. In other words, the Catholic clergy representing four-fifths of the population receive an increase that exceeds the increase of the Orthodox clergy by only 26,117 dinars.

There is a great bitterness among the Catholics of Jugo-Slavia because of these discriminations against their religion on the part of the government. They fought for national unity and declare themselves willing to make any necessary sacrifice to preserve the nation's prosperity and greatness, but they are determined at the same time to defend their faith and to oppose the policy of the government which is trying to Serbianize them and turn them away from the Catholic Church.

PERMANENT PEACE

Years ago the report went round that Cardinal Newman was a disappointed man, and that it was possible that he might return to Anglicanism. This brought from the great Cardinal the following declaration addressed to the Globe newspaper:

"I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold and ever have held that her Sovereign Pontiff is the center of unity and the Vicar of Christ; I have ever had and still have an unclouded faith in her creed in all its articles, a supreme satisfaction in her worship and teaching; and an eager longing and a hope against hope that the many dear friends whom I have left in Protestantism may be partakers of my happiness.

"I do thereby profess *ex animo*, with an absolute internal assent and consent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver and the thought of the 39 Articles makes me shudder.

"Return to the Church of England! No! The net is broken and we are delivered!" I should be a consummate fool (to use a mild form) if, in my old age, I left the land flowing with milk and honey for the city of confusion and the house of bondage."

A tender conscience is an instimable blessing—that is a conscience not only quick to discern what is evil, but instantly to shun it as the eyelid closes itself against a mote.

ACID STOMACH IS DANGEROUS

Suffers from Indigestion or Stomach Trouble CUT THIS OUT

"Stomach trouble, dyspepsia, indigestion, sourness, gas, heartburn, food fermentation, etc., are caused nine times in ten by chronic 'acid stomach,' says a well known authority. Burning hydrochloric acid develops in the stomach at an alarming rate. The acid irritates the stomach lining and causes inflammation and often leads to gastric ulcers accompanied by dangerous stomach ulcers. Don't lose an acid stomach with pain or irritability. Instant relief that only give temporary relief from pain by irritating the stomach lining. Letting food out of the stomach into the intestines.

Instead, neutralize or sweeten your acid stomach after meals with a little hot water and Bismarck Magnesia and not only will the pain vanish but your stomach will digest naturally. There is nothing better than Bismarck Magnesia to sweeten and settle an acid stomach. It soaks up the harmful excess acid much as a sponge or blotting paper might and your stomach will be in just a few minutes. Bismarck Magnesia can be obtained from any reliable druggist in either powder or tablet form. Easy to take, palatable, pleasant to use, is not a laxative and is not at all expensive."

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Mrs. de Wolfe says, "For years I was a dreadful sufferer from Constipation and Headaches and I was miserable in every way. Nothing in the way of medicine seemed to help me. Then I tried 'Fruit-a-tives' and the effect was splendid; and after taking only one box, I was completely relieved and now feel like a new person."

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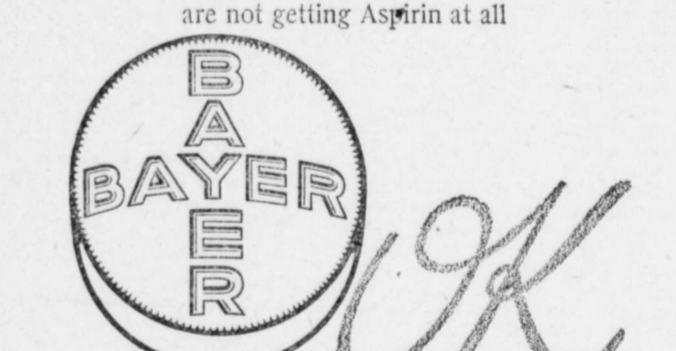
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Mr. Thomas Honey, Brantford, Ont., writes:—"When I began taking Dr. Chase's Nerve Food, I was so nervous that when I picked up a cup of tea my hand would tremble like a leaf. I could not sleep well, could not remember things, and there were neuralgic pains through my body. After taking seven boxes of Dr. Chase's Nerve Food, however, I am in perfect health."

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Duplex Mfg. Co., Dept. B-46 BARRIE - ONTARIO

Skin Disease—What Causes It? After years of amputation or even torture from some skin disease, without the slightest relief, you may well ask: "What has caused my skin disease?" Some doctors say "It's in the blood," others "It's in the skin itself," neither is correct. "It's in the skin itself," is true, but you know that for 25 years a doctor's prescription known as D. D. D. has had remarkable success with all sorts of skin troubles ranging from simple pimples to torturing eczemas. This is proved by thousands of letters from grateful users. We make no extravagant claims. Let the letters below speak for themselves.

Entire Body Covered— "Doctors Said It Was Scrofula ten years ago I was a fright. I was tormented beyond words. I could not sleep. I tried every doctor. They said it was scrofula. Then Mrs. Eberhart wrote me and said, 'Try D. D. D.' I had heard that it would help me. I read two sample bottles and three dollar bottles. I have seen no more or rashes for five months, thanks to your wonderful D. D. D. Broekman, N. B., Canada. JOHN M. CLARK.

"The Sample Alone Healed Me "I had been a sufferer from facial eczema for ten years. I was treated and finally by several doctors and remedies. I sent for a sample bottle of D. D. D. The sample alone healed me and I have had no return of the trouble since. Black Lake, Ont. MRS. MURRAY HANBY.

If Mothers Only Knew the Value of D. D. D. My baby had a fearful rash on his head and face. We tried every available ointment and salve but it did not get well. At last we tried your preparation and I am thankful to say he is now perfectly cured. Please advise the value of your preparation they would save me a fortune. My address is— 656 Yonge Street, Toronto, Ont. MRS. A. ASHBY.

Send your name and address for generous trial bottle of D. D. D. Prescription. The first touch of D. D. D. will give you instant relief. Send back bottle, used or not, cover cost of packing and postage.

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If you are suffering from a bad man's injustice, forgive him, lest there should be two bad men.—St. Augustine.

CHATS WITH YOUNG MEN

TRIFLES

It was only a helping hand. And it seemed of little availing. But its clasp was warm. And it saved from harm. A friend whose strength was failing.

SELF-LOVE AND SELF-SACRIFICE

During the penitential Season of Lent the Church lays particular stress on Repentance. This very insistence in day and out for forty days has a retrospect and a prospect.

OUR BOYS AND GIRLS

WHAT BECOMES OF A LIE

First, somebody told it. Then the room wouldn't hold it; So the busy tongues rolled it. Till they got it outside; Then the crowd came across it; And never once lost it.

From a very small, lie sir, It grew deep and high, sir, Till it reached to the sky, sir, And frightened the moon; For she hid her sweet face, sir, In a veil of cloud-lace, sir, At the dreadful disgrace, sir, That happened at noon.

That lie brought forth others, Dark sisters and brothers, And fathers and mothers— A terrible crew; And while headlong they hurried, The people they flurried, And troubled and worried, As lies always do.

And so, evil-boded, The monstrous lie goaded, Till at last it exploded, In smoke and in shame; While from mud and from mire The pieces flew higher, And hit the sad liar, And killed his good name!

IMPROVE YOURSELF

The surest way to advance rapidly in your chosen field of work is to train and improve your ability. When you have completed your courses you will have the advantage of a general knowledge and a mind trained to quickly master new problems.

WHAT PRAYER CAN DO

Over nineteen years ago, a poor Hungarian in Pennsylvania was falsely accused of murdering a fellow-man; he was convicted and sent to prison for life. And now it turns out that he was not guilty at all.

And how did he endure it all? What upheld him during these weary years? Where did he find a ray of light to brighten the gloom? What prevented him from steeping his soul in the bitterness of revenge? It was his religion. He was a Catholic.

He tells us that only for his Rosary he would have gone crazy. He said the beads over and over again, and it brought solace to his heart. As he fondled his beads, the poor Hungarian said:

"These kept me from going insane. I prayed every day to God and His Blessed Mother to make the truth known." And how religion had softened and moulded his heart! There is no desire for revenge; there is no feeling against those who sent him to those cruel years of imprisonment.

KINDNESS PAYS

Kindness pays. It pays because the world needs it as constantly as it needs the sunlight and the dew, and men could no more do without it than without food and raiment. It always pays to give the world what it really needs.

It pays because in kindness there is strength. It is not, as many suppose, a sign of weakness. It is a mark of that strength which is truest and best.

It pays because it wins the heart. There is no other such wealth as that of friendship, and there is no other such friend as the friend who remembers a kindness.

It pays because it knows a greater strength than that of force. It can melt its way through many a place where all the terrors of force cannot drive a path.

IDENTIFY SCOTT WITH OXFORD

DESCENDANTS FOLLOWED NEWMAN INTO CHURCH

Oxford, Feb. 1.—Interesting documents have recently been brought to light to show that several of the descendants of Sir Walter Scott were identified with the Oxford Movement.

WORLD-CIRCLING MISSIONARY FINDS COLOMBO A FLOURISHING CENTER OF MANY CATHOLIC ACTIVITIES

Colombo, Ceylon, Jan. 2.—Our arrival in Ceylon was marked by happy surprises. The native pilot of the sampan that brought us and our luggage ashore, was an alert, businesslike, and keen Catholic lad who had the statistics of Church matters at his finger-tips.

Our first call was at the home of the archbishop who received us with open arms and invited us to share his hospitality during our stay in Colombo.

HOT SPRINGS IN THE FAR NORTH

One of the most interesting Catholic missions in the world is located at Hot Springs, Alaska, where nearly two score orphan children, cared for by the Ursuline Nuns, have the benefit of a hot water spring in the midst of a land of snow and ice.

GOOD CATHOLIC SCHOOLS

Various missionary organizations have been at work in Ceylon from the days of Portuguese domination and all have had their share in the splendid Catholic harvest of today.

The Catholic village school in the archdiocese of Colombo practically one Catholic in every six is under instruction in a Catholic school. In the four suffragan sees together the ratio is about one in nine.

The Catholic village school in the archdiocese is supplemented by High schools, academies, Normal schools, and colleges. St. Joseph's College, in Colombo, counts thirteen hundred students. It and the College of St. Benedict, which is conducted by the Irish Christian Brothers, have trained many of Ceylon's leaders in the world of business, professional life and culture.

One of the most interesting features of Ceylon's Catholic educational system is that each school is aided by a Government grant which, though it does not suffice to conduct the Institution, is nevertheless such that without it the schools could not exist.

ATHEISM INCREASING

London, Jan. 18.—The future religious problem in Great Britain is not going to be whether the Catholic Church can hold its own, but whether the Catholic Church will be able to exist at all outside a very limited circle.

Cardinal Gasquet some months ago called down upon himself the ire of the Anglicans, when he predicted that in the not distant future the religious forces would consist of practically the Catholics only, whilst all others would have gone down in the general drift to a hazy atheism.

THE CARELESS AND INDIFFERENT HAVE ALWAYS EXISTED

The careless and indifferent have always existed; but amongst the generation that is now growing up there are large numbers of children whose young minds have been indoctrinated with the atheism and anti-religious prejudices taught in the so-called Socialist Sunday schools and the far worse Proletarian schools.

Much of the moral laxity and irreligion has been, blamed on the War and the absence of parental control over the young. While this is true to a very large extent, it is not the whole of the truth.

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can go on earning if you spend the money on a Victor Safety Cinema. "Movie" entertainments promote a permanent source of revenue. 56

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absolute unbelief. The menace lies not so much with the present generation; but with the coming generation. The forces of corruption and seduction are at work amongst the children and the young, and outside the Catholic Church the religious authorities are absolutely unprepared to meet the danger.

It is interesting to note that Scott himself was not interested in doctrinal matters, says a correspondent writing in the Catholic Herald . . . and he studiously refrained from giving any appearance of being so.

The day after, Gladstone made a codicil to his will, striking out Hope-Scott as executor and substituting Northcote. Hope-Scott used his great wealth in extending and improving Abbotsoford but more particularly in building places of worship. He erected the chapel of Abbotsoford, as well as the imposing Church of Our Lady and St. Andrew at Galashiels, the latter costing £19,000.

Our stay of four days with the Oblate Fathers in the best mission centre we had yet seen, after almost two months of constant travel at sea, relieved now and then by short and strenuous periods on land, was much appreciated rest.

The Rev. William Hughes, director of the Bureau of Catholic Indian Mission, has just received a communication from Mother M. Rose, the Superior, in which she expresses her gratitude for the phenomenon.

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MANY RITES USED IN ROME AT EPIPHANY

By Mear, Enrico Pauci

Rome, Jan. 23.—In Rome the celebration of the Epiphany has been no less solemn than were the Christmas religious functions. To the imposing ceremonies in the patriarchal Basilicas and in all the churches, were added those of the Greek rite, on the eve and Feast of St. Athanasius in the church dedicated to him, and those of various Oriental Rites celebrated in the church of Propaganda dedicated to the Epiphany.

The most popular celebration however, in honor of the Divine Redeemer manifested to all peoples, is that of "St. Andrea della Valle," devised and promoted by the venerable Vincenzo Fallotta, founder of the Pious Society of Missions, well known in the United States. The venerable founder thought of dedicating the whole Octave of the Epiphany to the memory of the spreading of Catholic Truth to all the world, and with this aim in view, he instituted a series of services and sermons to bring home to the people the universal character of the Catholic Church. Therefore these functions, he thought, should be celebrated according to the several rites and in their respective languages.

In these days the apex of the Church of St. Andrea della Valle has been transformed to reproduce the Adoration of the Magi, with gigantic statues garbed in precious garments which are gifts from princely Roman families. The days of the Holy Octave were devoted this year to services as follows: In the early morning Mass and preaching in Italian, for the people; at 8:30 Mass sung, in Latin rite; at 9:30 Mass in various Oriental rites; at 11:00 sermon in a foreign language. In the afternoon at 2:45 apologetic sermon, in Italian and Benedictine given by a Cardinal; at 6:00, preaching in Italian for the people and Benediction by a Bishop.

The Masses in Oriental rites were said this year in this order: Saturday, January 6, Pontifical Mass, Syrio-Maronite; Sunday, January 7, Pontifical Mass, Armenian; Monday, January 8, Mass sung in Chaldean; Tuesday, January 9, Pontifical Mass, Greek; Wednesday, January 10, Mass sung by Catholic Russian, Greek-Slav; Thursday, January 11, Pontifical Mass, Syrio-Antiochian; Friday, January 12, Mass sung in Ethiopian rite; Saturday, January 13, Pontifical Greek.

For the Masses sung in the Latin rite, representatives of various religious orders officiated including: Theatines, Minor Conventuals, Servants of Mary, Capuchins, Dominicans, and Augustinians. The students of the Lombard College sang the Ambrosian Latin rite Mass and the Carmelite Fathers the Jerusalemite Latin rite Mass. Sermons were given in French, German, Spanish, Irish, English, Polish and Dutch.

At the Benediction with the Blessed Sacrament the students of the following colleges assisted: Propaganda, German, French, North American (on January 9), Spanish, International Benedictine, Belgian, Pio, Latin American, Portuguese, and Polish. The students of the Irish College helped at the blessing of the water, which, according to the Roman ritual, occurs on the eve of the Epiphany.

Thus with the union of rites of various languages and nationalities, was the Revelation of the Divine Word celebrated in Rome, center of the Universal Church.

NEW BREED OF FOWL

The Trappist monastery at Oka, Que., the home of Oka wine, Oka cheese and a distinctive election of muskmelon that is especially served in Canadian and New York hotels, has been given new prominence as a result of the recent New York Poultry Show, at which the monks exhibited a distinctive breed of poultry, known as Chantecler. The breed is the result of more than ten years of experiment on the part of Brother Wilfred, the poultry husbandman of the institute and has already been recognized as an established breed by the American Poultry Association.

"Chantecler" represents an effort on the part of Brother Wilfred to produce a breed that would be eminently practical for Canadian conditions, that would eliminate as far as possible all "fancy" characteristics that might be disadvantageous and that would reduce to a minimum the combs and wattles that are subject to such danger of freezing in winter. Beyond this the new breed was to be a general purpose one; the hens should be good winter layers, and still the type should be such that it would serve well for meat purposes.

In casting about for types from which to breed the Cornish was selected by Brother Wilfred as the starting point, since it seemed to possess to a high degree the general conformation, vigor, and type of comb and wattles desired. For high laying qualities the White Leghorn offered obvious material, while the Rhode Island Red, Wyandotte and Plymouth Rock were introduced as being aids to the production of winter eggs.

In a casual inspection the "Chantecler" shows strongly the Cornish contribution to its ancestry. Not

only is this apparent in the comb and wattles, which are reduced to a minimum, but especially in the carriage and in the strong broad breast. The bird is heavily and closely feathered, and on the whole seems well adapted to withstand severe winter conditions. Exhibits of the breed at Montreal have shown a large percentage conforming to "standard" and the flock as seen at Oka exhibits greater conformity than might be expected after so few years of selection.

RELIEF FOR GERMAN STUDENTS

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Feb. 5.—Contributions from the Pope for the relief of German students, and from Holland and Sweden for the relief of German priests and theological students, have been received recently. The generosity of 50,000 lire was sent to Cardinal Bettram, Prince-Bishop of Breslau, who transmitted it to the headquarters of the Albertus Magnus Union at Trier for distribution.

The Swedish Relief Committee has advanced 100,000 marks to be used to assist 4,000 students in Germany. It is specified that preference is to be shown to students from the occupied areas in the Ruhr in apportioning this fund. This aid will enable many students to continue their studies after the end of the present term, whereas it was anticipated they would be forced to discontinue their work. German priests in the poorer parishes have benefited to the extent of 1,500,000 marks by the generosity of Catholic priests in Holland. The Dutch priests are also making arrangements to have a number of German seminarians spend their Easter holidays in Holland. This fund is being distributed through a central office in Paderborn.

OBITUARY

FATHER STEPHEN, O. M. CAP.

Wisconsin Catholic Herald, February 22

With his priest-brother, the Rev. Joseph M. Eckert, O. P., as celebrant, the funeral Mass for the Rev. Stephen Eckert, O. M. Cap., was sung in St. Francis church, Fourth and Harmon streets, at 10 o'clock Tuesday morning. Interment was in Calvary cemetery. The deceased was the Rev. James Aldridge, O. P., Minneapolis, the sub-deacon the Rev. Richard Clarke, O. P., Madison, Wis. The Right Rev. John Forbes, coadjutor bishop of Uganda, Africa, officiated at the Libera. His Lordship is visiting in Milwaukee.

An eloquent funeral sermon was preached by the Rev. M. M. Gerend, rector of St. John's Deaf Mute Institute. He spoke on the lesson of death, a lesson of hope, and then of Father Stephen's devotion to the colored people. The deceased priest had planned a new and more adequate boarding school and social center this year for his charges. Doubtless he would now pray for the success of the plan which death prevented him from carrying out.

Father Gerend pleaded with the colored children not to forget their friend. Negro children formed a guard of honor when the coffin was carried down the aisle after the Requiem Mass.

The funeral was attended by a large number of priests. They included the Right Rev. Msgr. P. H. Burnin, the Right Rev. Msgr. A. C. Breit, the Revs. A. Klink, J. H. Theisen, A. J. Berg, J. W. Bott, Peter Enrietto, Anthony Wisemewski, J. P. Quirin, J. W. O'Keefe, A. V. Skolaski, Cyrilus M. Wahle, O. P., Father Martin, O. M. Cap., William Mahoney, Father Sebastian, O. M. Cap., Father Philip, O. M. Cap., J. W. Berg, Peter Theisen, Father Chrysostom, O. C. D., J. L. Kaiser, A. J. Fischer, A. F. Chichorad, O. F. M. F. C., Ryan, J. J. Krieg, W. J. Pichery, J. F. Purcell, Joseph F. Barbican, F. M. Berg, P. W. Schnitzler, J. J. Oberle, J. J. Pierron, Charles Kremer, S. J., F. H. Whiteman, M. J. Graff, H. L. Hargarten, N. Maas, A. Van Halder, O. S. M., J. J. Ziebarth, L. F. Gabriels, E. B. Schiefen, Andrew Kinney, J. J. Grasser, H. T. Slemper, T. H. Dewey, S. J., Father Kilian, O. C. D., Stephen Klopfer, A. Bialinski, L. Peschong, J. S. Haensler, Father Roger, D. M. Cap., I. A. Klein, A. T. Reiningger, J. W. Shott, C. S. R., Martin W. Ostance, C. S. R., M. F. McEvoy, Peter Poloniski, Wenceslaus Picc, O. P., Albert Cassey, O. P., Philip Dreis, William Haberstock, J. J. McGinty, F. P. Reilly, M. J. Huston, M. J. Wentz, O. M. Ziegler, E. J. Beck, Sebastian Bernard.

Father Stephen, for nine years in charge of St. Benedict the Moor mission for negroes, 805 Ninth street, died in St. Joseph's hospital Friday, Feb. 16, at an early hour. He died in the same hospital in which the Rev. Nicholas D. J. Becker, founder of St. Benedict's mission, died the previous Friday. A cold contracted by hearing a large number of confessions after being heated because of the vehemence of his sermon, led to Father Stephen's death. The cold developed into pleural pneumonia and despite the best possible medical skill and nursing, his life could not be saved. He contracted the cold while on a missionary trip into Iowa. Four brothers, three besides Father Eckert of the Dominicans, and three sisters survive the deceased.

priest, who was fifty-three years and ten months of age. His priest-brother came from Hawthorne, N. Y., to be celebrant of the Requiem Mass.

The body of Father Stephen lay in state from Sunday afternoon until the funeral Tuesday, and throughout this time large numbers of men, women and children visited the church to pay their last respects to the deceased priest and to pray for his soul.

Large numbers of Milwaukee colored Catholics realize how selflessly he was devoted to their welfare during his nine years in charge of St. Benedict the Moor mission, and colored men, women and children joined white men and women and of other Catholic churches in mourning Father Stephen's death.

The Rev. Stephen Eckert, O. M. Cap., was a native of Canada. He was born in Dublin, Ontario, April 28, 1899. Having completed the classical course, he entered the Capuchin novitiate in Detroit, May 21, 1890. He was ordained to the holy priesthood July 2, 1896.

After his ordination, Father Stephen was engaged in pastoral work in New York City, Yonkers, N. Y., and Fond du Lac, Wis. While in New York he showed an exceptional love for the colored people and immense interest in their spiritual and social welfare. Seeing his devotion to the negroes and recognizing his zeal and ability, his superiors decided to entrust him with the care of St. Benedict the Moor mission for colored Catholics in Milwaukee.

LIEUT. THOS. F. SULLIVAN

After a somewhat lengthy tubercular illness, Lieut. Thos. F. Sullivan passed away at Gravenhurst on Monday, Feb. 12th, in his twenty-eighth year.

The remains were brought to Oakville and Thursday morning were taken to St. Andrew's church, where Father Savage conducted Mass. Interment followed in St. Andrew's cemetery.

Thos. Sullivan was born in Oakville being a son of the late Dennis Sullivan and Mrs. Sullivan. He was educated there and entered the local post office, where he remained until War broke out. He enlisted, went overseas and was promoted to the rank of lieutenant.

Returning, he entered the train postal service running out of Toronto, until his illness made it impossible for him to remain longer in service. Lieut. Sullivan married Ella Neelds of Strathroy, who survives along with his mother in Oakville, four brothers, James, John, Basil, of Oakville, Patrick of Toronto, and three sisters, Mrs. Edward Corcoran, of Orillia; Mrs. Arthur V. Goofer, of Owen Sound, and Miss Annie Sullivan, of Linwood.

DIED

FLAHERTY.—At his late residence, Kellys, on Feb. 11, Patrick Flaherty, aged eighty-six years and seven months. May his soul rest in peace.

WEISENBORN.—At his late residence, 140 Peck St., Rochester, N. Y., on Saturday, February 17, John George Weisenborn, aged eighty-four years. May his soul rest in peace.

O'DONNELL.—At her home in Merrickville, on February 10th, Mrs. Hugh O'Donnell, in her seventy-first year. May her soul rest in peace.

KENNEDY.—On Wednesday morning, February 21, 1923, at his home Hillview Farm, Guelph Township, Mr. Donald L. Kennedy, in his forty-eighth year. May his soul rest in peace.

COLLINS.—At her late residence 196 Friel St., Ottawa, on Feb. 16th, 1923, Margaret O'Brien, widow of the late Michael J. Collins of the Savings Bank Branch, P. O. D., Ottawa. May her soul rest in peace.

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"Carina." A Novel by Isabel C. Clarke, Svo. Cloth, Net. \$2.00. A novel of haunting beauty, full of power, in which Miss Clarke has brought to bear penetration and ability in unveiling in all its shattering reality the differences that must stand between non-Catholic husband and Catholic wife.

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GOVERNOR BARS K. K. K.
Alexandria, La., Feb. 26.—Members of the Ku Klux Klan need not expect appointments to public office in the State of Louisiana, according to a letter from Governor John M. Parker by L. B. Baynard, Jr., in response to Mr. Baynard's request that he appoint two men from Rapides Parish.

"I have made some mistakes," wrote Governor Parker, "but it was in doing what I sincerely believed best for the entire State and now I wish to write you very frankly that as long as I am governor I do not intend to appoint to any office of any kind any man without having his assurance that he is not a member of the Ku Klux Klan. Investigation of the outrages at Mer Rouge is known to have been hampered for some time because Klansmen were holders of public offices in Morehouse Parish. Leisure should be used, not wasted.

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DEAF ?

Send a post card for a new pamphlet filled with valuable facts that every deaf person should know. If you have heard noise and are only slightly deaf, don't let it go until it is too late; or, if you are almost totally deaf, there may be a chance of helping your hearing. This pamphlet will tell you. It also explains about a...

NEW INVENTION
The Means Deaf Ear Phone, and tells about our great 10 Day Free Trial Offer. Not a penny unless your hearing is improved. But first write for the free literature. Now, before our supply is exhausted, remember, there is no cost or obligation of any kind. Mail card or letter TODAY for this interesting pamphlet. Address:
THE MEARS COMPANY OF CANADA
Room 214, Mappin Building, Montreal, Que.

FOR EVERY KIND OF CHURCH GOODS
TRY
CANADA CHURCH GOODS CO. Ltd.
148 CHURCH ST. - TORONTO

ELEVENTH ANNUAL REPORT The CAPITAL LIFE Assurance Co. HEAD OFFICE: OTTAWA, CANADA

1922 the Most Successful Year in the Company's History

Director's Report for the Year:

ASSETS (Dominion Government Valuation).....	\$1,127,471.00
Increase for the year \$205,578.94	
CASH INCOME.....	326,807.87
Increase for the year 53,415.81	
ASSURANCES IN FORCE.....	8,307,927.00
Increase for the year 736,244.00	
RESERVES ON POLICIES.....	\$ 884,064.00
SURPLUS TO POLICYHOLDERS.....	219,721.81
PAYMENTS MADE TO POLICYHOLDERS during the year. Death Claims, Matured Endowments, etc.....	\$57,268.60
Profits.....	27,829.05
	85,097.65

Surplus Earned During Year \$77,317.81

A. E. CORRIGAN, Managing Director
J. J. LYONS, President
For Agency Appointments communicate with F. L. WELTER, Sup't. of Agencies

"Out With Those Old Carpets To-Day!"

No matter how old, how dirty, how dilapidated, tie a rope around them and send us to be made into Velvex Rugs.
What's the use of having them go mouldy in the cellar or attic—what's the use of having them spoil the look of what might be a good room.
Old carpets can be made into new "Velvex Rugs" at a surprisingly low cost. We take them, clean them by a special sanitary process that removes every scrap of dust, dirt and germs, sterilize and re-weave them. They come back to you in Rugs that make any room beautiful, cosy and homelike.

VELVEX RUGS
"MADE - FROM - OLD - CARPETS"
Velvex Rugs—cushiony, thick and woven so as to produce beautiful shades of the original colors, are what you need in your home. Start the spring cleaning right—re-rug with Velvex.
Write or phone for Folder 46. We'll send for your carpets if you live in London. On out of town orders we pay express both ways.
Now is the time to send before the Spring Rush.

Canada Rug Company
Velvex Bldg., 96-98 Carling St.
London, Ontario
Phone 2485 Established 1909

SOME GOOD VALUES IN SLIGHTLY USED

Pianos and Organs

When selling our best Player-Piano, etc., we often take as part payment a good used instrument, and after going completely over these we offer them for sale at very reasonable prices. We list a few below.

BELL Upright Piano, rosewood case, small size, but with full 7½ octaves, wonderful tone. A rare bargain. Easy terms can be arranged..... \$225.00
NITSCHKE Square Piano, in good condition, would make a good practice piano. Only..... \$65.00
BELL Organ, looks like a piano, full 6 octave, knee swells, etc. Good value at..... \$35.00

Other Values Just as Good.
Write or Phone to

GERHARD HEINTZMAN LIMITED
222 DUNDAS ST. LONDON

Kindly mail us without obligation, prices, etc., of Gerhard Heintzman New or Used..... Phonograph....or Pianos....
Name.....
Address.....