

The Catholic Record.

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

VOLUME XLIV.

LONDON, CANADA, SATURDAY, MARCH 11, 1922

2265

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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A PATRIOTIC IRISHWOMAN

One of the sanest, best balanced and most admirable treaty-views that has yet come to me from Ireland came in a letter which I received the other day. It is written by a mother of a family who has thought and worked for Ireland strenuously from her girlhood days. She was one of the ardent workers for Ireland, the Irish language, and Irish nationality, when the true workers were few, a quarter of a century ago—that is when the present movement was first sending its roots into the ground. She is a member of the Celtic Society of Dublin, in those early days of the lamented William Rooney, and of Arthur Griffith. And from those days onward, the lady to whom all refer spent herself in the strenuous work that was done by the little Dublin group for the revival of the Irish language and for the sowing of the seeds of Irish nationality in the light, now, of their work's fruition. It is somewhat amusing to recollect how the "practical" people rather pitied this group of workers a quarter of a century ago—pitied them for losing their time and spending their energy chasing visions. But the vision chasers, sublimely oblivious of the pity that was being lavished on them, went persistently forward, their numbers slowly and steadily increasing. The effectiveness of their work multiplied. And, after a good many years of ardent labor it is the "practical" ones who have to hide their diminished heads. All the visions are, in late years, rapidly materializing—the Irish language is practically re-established, and Irish freedom is half won.

The lady to whom I have referred and who always was, now is, and always will be of Republican heart and soul earnestly entreats, despite her soul-deep Republicanism, for a union of all the Irish people—to make the most just now, and for the time being, out of the Treaty. She says:

TAKES A SENSIBLE VIEW

"Ah, well, the men who thought they could squeeze a Republic out of Lloyd George were truly child-like. It is the general impression here that Griffith got all that he possibly could get—and he really and sincerely believed that it was better under the circumstances to accept. As much as the 'internal connection' with the British Empire is repugnant to the great body of the people, the so-called 'external connection' which President De Valera proposed, is equally repugnant. You may not know that De Valera's 'external connection' scheme has cost him many followers. Although mentally, as well as spiritually, our country is 'Slave State' instead of 'Free State,' it is not for people who weren't in the fight to criticize what has been done. It is for them, and for all of us, now, to help all they can, and to squeeze the last drop of good out of it for the Irish people. We must get at work at once to construct—construct—as the country has been almost ruined economically. Those who sit on the side and criticize the Treaty as a mistake, should realize that it was not the Treaty but the truce which was the pivotal mistake. You cannot understand how much a truce will demoralize a people. Once they are allowed to relax from the grim struggle, it is almost impossible to warm them to the struggle in a short while again. After the Truce had demoralized us, the accepting and the signing of the Treaty became inevitable. A great number of the idealists are on the anti-Treaty side; but there is also a large number of them on the Treaty side—for practical reasons. And let me tell you that every single deputy who gave his vote for the Treaty is heart and soul a Republican. They accept it as the only possible solution just now—resignedly accepted it."

BOY OF TEN WORRIES ABOUT FUTURE OF HIS CHILDREN!

"One can think around and around the problem forever, and yet can't reach the conclusion that Ireland is like Nora in 'Shaw's play'—John Bull's Other Ireland—like Nora after she promised to be Broadbent's wife. No more dreaming by round towers—until life's prosaic, turning, round—until the next time. This is the opinion forced upon the mature. The whole younger generation is extreme of extreme—no looking towards England now. My little boy of ten objects to the Treaty because, while his children won't be free, they can't face and fight the enemy. The mind of this boy is fairly representative of the juvenile mind in Ireland at the present time."

MORE NATURE VIEWS

"But below all, Ireland is suffering at every pore; and we feel compelled to help the men who suffered so long before they put their hands to the Treaty. Ah! if you could but know a tithe of the suffer-

ings—even here in Dublin City where we were strong—sitting up all night in back kitchen tenements, sleeping in a chair beside an open window at best, hiding in ditches in the wet, the frost, the snow—the brave, long, hopeless fight! And then to see them crawling back from the hills when the truce was declared last July, cold and ragged and wild, but not demoralized, thank God! Under the duress, under threat of renewed, relentless war of the most savage kind—that is what compelled the signing of the Treaty. Well, anyhow, sure we got the boys home out of the hills, out of the holes in the earth, out of the jails, out of the living graves—and we got the demon Black and Tans out of the country. And we must now set ourselves to reconstruct—not with the energy and joy with which we would rebuild a state that was free in reality. Yet we must reconstruct, ploddingly, patiently, hopefully. If you people in America want to help, instead of criticizing, send us thousands of experts in all kinds of business. Englishmen are already in the country looking for sites for factories. English capital is ready to pour in. Since they cannot have all of Ireland, they want to have as much of Ireland as they can. But we want Americans instead, and American capital—for all manufactures, for all branches of industry. Stop telling us we have done wrong. Come and help us to make the most of it."

THE BITTERNESS OF THE FIGHT LEAVES ITS MARK

"The old-time Unionists here have become wonderfully loyal to the Irish Free State. The Republicans who hold out are now directing all the sneers and all the obstruction against the new Government—giving it the treatment that they used to mete out to the Dublin Castle Government. All minds are seething, and splendid energy that could be devoted to rebuilding is going waste in the welter of politics. The great Gaelic League is now, as it used to be, the only neutral-ground upon which all parties meet and join hands. Besides the genuine Republicans who are heart and soul with De Valera, he is hampered by a lot of false, loud-sounding people,—red hot Republicans now, who were mute as mice, and just as timid, up to the days when the Treaty was signed—people who when the stress was upon us, would have bartered half Ireland to get peace, who now strut and pose as irreconcilables. Collins, on the other hand, is worse off, with all the Unionists and the place-hunters who swarm over him, trying patriotism at every pore, and trying to 'do their bit' for the 'Free State.' Both sides are to be pitied. Amongst the body of Nationalists who are most ardent for the Treaty there is not and never has been any rejoicing—far from it. All the world can see that the Treaty was resignedly accepted to save the country a worse fate. If a general election was precipitated now, it would be a gamble to guess at the result. To see all the British barracks in Ireland standing empty and Dublin Castle rid of its rats will impress a multitude to vote for the Treaty. But yet, despite that strong inducement, I feel that the greater part of the country would vote Republican and anti-Treaty."

BEGINS TO SEE MAGNITUDE OF TREATY LIBERATION

Talking of the original workers in this Irish movement and members of the old Celtic Society, it was a genuine pleasure to me to see by the cables that under the Provisional Government, the post of Chief Executive Officer of National Education has been assigned to Padraic O'Brolchain—a fine man and true patriot, on who is esteemed in high degree by all who know him. He was a dear and intimate friend of William Rooney, and one of the very ardent workers for the Cause in those old days, when, as I said, the workers were few. He is a native of Inishowen, and was a member of the New Ireland Literary Society under the presidency of Patrick H. Pearse, a member of the '98 Centenary Committee and a contributor to the "Shan Van Vocht" and "United Irishman." He was also writer of the Memoir of the Life of William Rooney, and acted as publicity agent for the letters of the late Rev. Dr. O'Hickey in his advocacy of essential Irish in the National University. He studied middle Irish and Irish paleography under Dr. Kuno Meyer and Dr. Strachain, Irish phonetics under Dr. O'Daly, and old Irish history under Dr. John MacNeill. Padraic's appointment means the dismissal of the old body of National Education Commissioners—an almost entirely Anglo-Irish, pro-British, lot, which, during the generations that are past, did its level best to de-nationalize the youth of Ireland. The doing away of Dublin Castle was hardly a greater boom to the country than the dismissal of these British commissioners. The putting of a tried and staunch worker

like O'Brolchain in their place gives the finishing touch to a blessedly good job.

SEUMAS MACMANUS
OF Donegal.

BISHOP FALLON

FORCES DR. EDWARDS TO FACE FACTS SQUARELY

Editor, Free Press: In your report of the meeting held last night in the Masonic Temple the following statement is credited to the Hon. Dr. H. W. Edwards:

"I cannot understand why Bishop Fallon has not made any reference to legislative grants in all his discussion of the Separate school question."

The Hon. Dr. Edwards has apparently been so busy scattering meaningless statistics and endless figures that he has not had time to read carefully the published reports of my addresses on the Separate school question. On February 11 every Toronto newspaper, and many outside Toronto, gave a lengthy summary of what I had said on legislative grants in Massey Hall on the previous evening. And I said quite all that the topic called for.

The legislative grant for rural schools is voted from the public funds of this province, from funds provided proportionately by the citizens of Ontario without distinction of creed. The legislative grant must be divided between the Public Common school system and the Separate Common school system, on the basis of the average attendance of pupils. That is the law. The distribution of their respective share of the legislative grant among the individual Public and Separate schools is made by regulation, and on a basis absolutely similar for both Public and Separate schools.

The matter can be made perfectly clear by a concrete example. In 1921 the legislative grant to rural schools amounted to \$1,655,000. Divided on the basis of the average attendance of pupils, \$140,509 of this amount was the share of Separate schools; the balance, \$1,514,491, was the share of the Public schools. These are figures which the Hon. Dr. Edwards has been very careful not to reveal.

IF ALL TO ONE SCHOOL

Now if every dollar of the total portion of the Separate school grant, namely, \$140,509, had gone to one single Separate school, while it would have been unfair to the other Separate schools, no injustice would thereby have been done to the Public schools. Every dollar of the Separate school portion of the legislative grant belongs to the Separate school system. On the other hand, if every dollar of the portion of the legislative grant belong to the Public schools, namely, \$1,514,491, had been given to one Public school, no injustice would have been done to the Separate schools, and it would have been no concern of the Separate school supporters.

The distribution of their share of the legislative grant amongst the individual Public and Separate schools depends in both cases upon the assessment of the school section, the salaries paid the teachers, the teachers' certificates and their teaching experience, and, finally, the equipment and accommodation of the school. On this basis some Separate schools receive a far larger grant than other Separate schools; likewise some Public schools receive a far larger grant than other Public schools. The reason for it is the same in both cases; some Separate schools are superior to other Separate schools, and some Public schools are superior to other Public schools. And they receive their reward accordingly. It is also true that some Separate schools are superior to some Public schools, as also some Public schools are superior to some Separate schools. As a consequence the amount of legislative grant will differ according to circumstances. But the fact to be kept constantly in view is that, whatever be the legislative grant given to any Public or to any Separate school, no injustice is or can be done to either portion of the Common school system of this province, each being given simply what belongs to it under the law of the land.

THE CONTRAST

The contrast between the Separate school portion of the legislative grant, \$140,509, on the one hand, and the portion of the Public school legislative grant, \$1,514,491, on the other, is a fair indication that, whether the Public schools do or do not receive as much money as they need, there is assuredly nothing extraneous about the legislative grant that is made to the Separate school system.

The patent injustice of the statistics furnished by the Hon. Dr. Edwards lies in the fact that he has emphasized the grants earned by and paid to the best rural Separate schools, and has refrained from making any reference to those which, less favorably circumstanced, received but a meager amount of the legislative grant lawfully allotted to the Separate school system.

The Hon. Dr. Edwards has carefully avoided any reference to two examples that I quoted for him from his own County of Frontenac. At Bedford there is a Public school with one teacher and one pupil. The legislative grant to that school is larger than the teacher's annual salary. In another Public school there are two pupils. There again the legislative grant is larger than the teacher's salary. And I have no doubt that many similar examples might be found amongst the Public schools in the various counties of this province. I have not sought for them; it is none of my business. How the Public school portion of the legislative grant is distributed is a matter that concerns primarily Public school supporters. It is surely not unreasonable to ask that Separate schools should receive similar fair consideration in this regard.

It may be that the Hon. Dr. Edwards has been hitherto unaware of the facts I have herein set forth; but hereafter he will have no justification in honesty or fairness for repeating his misleading figures. In any event such methods will not disturb the supporters of Separate schools. Their appeal is made to their open-minded and fair-dealing fellow citizens, and asks for nothing but even-handed justice for that portion of the Common school system which is educating almost one-sixth of the school children of Ontario.

M. F. FALLON,
Bishop of London.
Feb. 28, 1922.

ENGLISH PRESS

PRaises ACHIEVEMENTS OF BENEDICT XV.

English secular journals of all shades of political opinion have, for once, found themselves in common agreement in their leading articles on the late Holy Father. It is true that in the main these leading articles bore, in places, signs of a profound misunderstanding of the Pontiff's position during the late War. But apart from that the English secular press has given what must be looked upon as an honest recognition of the great Pontificate of Pope Benedict XV., and not the least of the successes achieved by the Holy Father is, in the mind of the English press, his successful resumption of diplomatic relations with France.

Partly owing to tradition, and partly also, owing to a not altogether complete understanding of all the facts of the position, the English press seems destined to see politics in Papal action, where nothing beyond the welfare of the Universal Church was ever contemplated. In this connection, it is well that a statement issued by Cardinal Bourne, just before he left for Rome, has received considerable publicity in the secular newspapers.

"After a few days suffering," Cardinal Bourne said to the faithful of his diocese, "the Holy Father has been called by Him, whose Vicar he was on earth, to give an account, and to receive the reward, of nearly eight years of unceasing toil, of constantly renewed anxiety, of unflinching courage, in the service of the highest spiritual interests of mankind. Owing to the world-wide War the greater part of his short Pontificate was so hidden from the vast majority even of Catholics, that there are few, comparatively, who are able to judge and estimate with full knowledge and appreciation the character, the personality, and the achievement of Benedict XV. Those who from their ecclesiastical position have been privileged to approach more intimately and more frequently his sacred person will bear a glad testimony both to the extraordinary kindness of his disposition, and to the great aims that he set before himself, many of which he was able to accomplish."

"Called to the Supreme Pontificate at the very outbreak of the War, for four years he had to witness the children of his spiritual family engaged in mutual patriotic conflict. In spite of fierce criticism from those who failed to realize his motives, and of necessity unacquainted with the details of his actions and interventions to lessen suffering, and to promote understanding between the belligerent nations, he held himself unwaveringly aloof from any word or deed that would have been unworthy of the Father of all Christ's Flock. Constantly misjudged and misrepresented by one interest or another, the real facts, as they are already explained, and will, when fully known, amply vindicate the policy of the late Pontiff in circumstances unlike those which any of his more immediate predecessors had to face."

"Notwithstanding the adverse judgments conceived a few years ago by war-strained minds and hearts, the nations have already recognized, as never before in modern time the unsurpassed moral

influence of the Papacy, and have vied with one another in seeking closer relations with the Holy See."

From at least one high Anglican source has come an expression of regret at the Pope's death. Writing to the Bishop of Salford the Protestant Bishop of Manchester, himself the son of a former Archbishop of Canterbury, expressed "on behalf of the members of the Church of England, our sincere sympathy with the whole Roman Catholic Church in the death of His Holiness the Pope." From other sources, it seems clear that in some of the High Anglican churches requiem services have been held for the Pope, and, in the case of the death of Leo XIII., certain of these requiems have been held with all the external customary in Catholic churches on such an occasion.

CATHOLIC HOSPITAL CONVENTION

THE SESSIONS WILL BE AT CATHOLIC UNIVERSITY

The Catholic Hospital Association of the United States and Canada will hold its seventh annual convention in Washington, June 20 to 23, according to an announcement made here by the Rev. Dr. John M. Cooper, of the Catholic University, who is arranging preliminary details of the convention.

Convention sessions will be held at the Catholic University and provision has been made at Trinity College and at the University Dormitory for the accommodation of five hundred sisters who are expected to attend the sessions. Upwards of one thousand delegates are expected from all the different parts of the United States and Canada. More than five hundred institutions are members of the Association, which is the most powerful organization formed among the Catholic hospitals on the American continent. More than 20,000 Catholic sisters and 25,000 nurses are engaged in the Catholic hospitals of the United States and Canada.

According to plans made by the directors of the Association, who met recently in Chicago, the convention sessions will be divided into different sections. The Rev. Charles E. Monlister, S. J., of Marquette University, the president of the Association, presided at this meeting.

Notable advantages have been derived by hospitals included in the Association by State conferences held since the last convention and it is expected that the discussions and observations of these conventions will have their effect in the national gathering. The officers of these State and sectional conferences are sisters, and, meeting among themselves, they have been able to go into numberless smaller details of hospital work which the parent association cannot be expected to touch upon. It is expected as a result of the success of these conferences, that every part of the Association's field will have organized local conferences by the end of the present year.

AMERICAN LEGION AND "THE PROTESTANT"

Warm praise for the Catholic Church and Catholic army chaplains and a virile plea for religious tolerance are the ringing notes in a letter which Harford MacNider, national commander of the American Legion has written to "The Protestant," an anti-Catholic publication of Washington, D. C., in answer to a statement in its current issue that the head of the American Legion "is a Roman Catholic" and that "every policy and purpose of the Legion, it is expected, will thus be known to the clerical party and to the directing hierarchy which is its potential head."

The article in "The Protestant" is captioned "Rome Heads American Legion," and among other false assertions, includes one that "it is peculiarly important to the Roman Hierarchy to have the official head of the Legion at this particular time."

Following the publication of Commander MacNider's letter "The Protestant" sent broadcast a printed slip labeled, "Correction and Apology," in which there is a retraction of the statement that Mr. MacNider is a Roman Catholic and the belated information that "he is instead a Protestant, a Mason and a thorough patriot."

COMMANDER MACNIDER'S LETTER

Commander MacNider's letter to "The Protestant" is as follows: "This country was formed by men who sought religious tolerance and it is that spirit which has made it free, fine and worth living in. I happen to be a Protestant and attend a Protestant church, but as a member of many Masonic bodies, of which have taken a more or less active part, I have great admiration for that institution, the Roman Catholic Church. Its stand and

teachings for the preservation of the integrity of our lawful government were well exemplified in the heroic death of men who served in my own command. And might I add that the chaplains of that faith gave a human touch to their splendid service that made them beloved by all, Jew, Protestant and Catholic alike."

The retraction of Editor Nations, who has been fomenting and feeding prejudice against the Catholic Church for years, is taken here as a further proof of his general recklessness with respect to the facts and the truth when promoting his profitable propaganda.

BASILICA OF AGONY IN GETHSEMANE

Jerusalem, Jan. 31.—Permission has been granted by the Archaeological Commission to rebuild the ancient Basilica of the Agony on the site of the Garden of Gethsemane, where recent excavations have uncovered the ruins of the original edifice and a Christian cemetery. The work of restoring this former shrine will be undertaken by the Franciscans, who had charge of the excavations.

When the site of the first basilica was investigated the original foundations, the bases of the columns, and the mosaics in the floor were found exceptionally well preserved. Adjoining the basilica were discovered human remains which archaeologists pronounced those of Christians who had been buried there sixteen or seventeen centuries ago. These remains also were in a good state of preservation.

At first the Archaeological Commission, among whose members are several distinguished Catholic scientists, declined to authorize a new building, but finally gave permission when it was shown that the work to be undertaken was the restoration of a former Christian monument and not the construction of a modern edifice. This commission was established to conduct archaeological research, preserve the remains of early Jewish and Christian architecture and to prevent the erection of structures out of harmony with the venerable buildings which survive from ancient times.

The first Basilica of the Agony was erected by St. Helena, mother of Constantine the Great, in the fourth century.

ASSYRIA RECOVERING

Mossul, Assyria, Jan. 20.—Msgr. Emanuel Thomas, Chaldean Patriarch of Babylon, has just completed his first pastoral visit since the War in his diocese of Mossul, Assyria.

As a result of the ruins and devastation of five years of War, he had not expected to find anything but misery and suffering, and was therefore overjoyed to discover that the people have recovered from the terrible scourge. Everywhere he was received with joy, filial tribute and evidences of deep and sincere faith.

During his pastoral visit the Patriarch consecrated the chapel of an ancient convent situated about 15 kilometers from Mossul. It was erected during the last half of the sixth century or the first years of the seventh century, when monastic life flourished throughout Assyria. The convent and the adjoining church have been selected by Msgr. Thomas to serve as a school of Arts and Trades and to provide for the education of the young people of those remote villages. The realization of the plan is due to the generosity of Benedict XV., and as this fact has been made plain to all, the day set for the consecration found thousands of Chaldean Catholics from all the surrounding villages, assembled to witness the ceremony of consecration and the Pontifical Mass celebrated by the Patriarch.

TO PROPOSE POPE FOR FRENCH ACADEMY

Paris, Feb. 10.—Several academicians have announced their intention of proposing Pope Pius XI. for associate membership in the Academy of Inscriptions and Belles Lettres as soon as a vacancy occurs. This is the first time that a Pope has been suggested for membership in any of the French academies. While he was still Cardinal Archbishop of Milan the new Pontiff was proposed for this honor because of his scholarly achievements.

Cardinal Mercier belongs to the French Academy of Moral and Political Science. King Victor Emanuel of Italy is a member of the academy to which it is proposed Pope Pius be elected, and Queen Marie of Romania is a member of the Academy of Fine Arts.

CATHOLIC NOTES

Right Rev. Thomas J. Walsh, Bishop of Trenton, has received from the King of Italy the Cross of Italy, a decoration which was bestowed as an acknowledgment of the Bishop's work in behalf of the spiritual and temporal welfare of the Italian residents of his diocese.

The largest Catholic library in America is that of the Catholic University at Washington. In fact, a new building is made necessary to house its collection of over two hundred thousand volumes. Loughborough University has a library of two hundred and fifty thousand books.

The one-hundredth anniversary of the dedication of Georgetown Visitation Convent Chapel, the first erected in honor of the Sacred Heart in the United States, was observed in Washington, on Sunday, Feb. 12, with solemn ceremonies presided over by the Most Rev. Michael J. Curley, Archbishop of Baltimore.

Buenos Aires.—The election for Governor and Vice-Governor of the Buenos Aires province has resulted in a defeat for the Socialist according to the Southern Cross and a triumph for the Radical Party, which is the term here given to a progressive political organization that is working constitutionally in the interests of Argentina and whose successful candidate for Governor, Dr. Cantillo, is a Catholic.

Cologne, Germany, Feb. 6.—Bishop Schreiber, who prior to his consecration was Professor of Philosophy at Fulda, has begun a course of Lectures on Kant at the University of Leipzig, and has attracted much favorable attention and many students by his scholarly and illuminating analysis of the Kantian philosophy. Non-Catholics as well as Catholics are attending this series of lectures.

Rome, Feb. 20.—Word has been received here that for the first time in 1,000 years the representative of the Greek Orthodox Church in Constantinople have acknowledged a representative of the Catholic Church. A delegation from the Greek Ecumenical Patriarch, headed by the Great Archbishop Neofytos, has called officially on Monsignor Dolci, Apostolic Delegate in Turkey, to express condolence over the death of Pope Benedict and good wishes for his successor, Pope Pius XI.

A confession that he sent a printed "extortion" letter to the Rev. H. J. Vaicunas, pastor of the St. Valentine Lithuanian Catholic Church, has been made by Joseph Judakaitis of Chicago. The letter demanded \$2,000, under pain of death if the money were not forthcoming. The pastor was directed to place that sum over the doorway of a garage in Cicero. Police found that Judakaitis kept his automobile in the garage and on searching the room found scraps of other "black hand" letters.

Former Secretary of War Newton D. Baker was one of the principal speakers at the big meeting which was called to receive Admiral Benson, president of the National Council of Catholic Men, on his recent visit to Cleveland. Mr. Baker praised Admiral Benson's patriotic services to the United States during the World War, when he was chief of operations of the Navy Department. "Admiral Benson is one of perhaps five men who did the most to win the World War," Mr. Baker told the gathering of about 5,000 people.

Construction of a huge statue of Christ, the Prince of Peace, to be moulded from scrapped cannon and ironclads, was suggested by Most Rev. John J. Glennon, Archbishop of St. Louis, in an eloquent sermon delivered in St. Louis on the occasion of the visit of General Diaz of the Italian army, who attended Mass in the Cathedral. Archbishop Glennon called attention to the statue of the "Christ of the Andes" which stands between Chile and Argentina as a symbol of peace and lasting amity. "I know not what thoughts theirs be who sit in the safety of the conference hall," said the Archbishop, "but those who led to victory would gladly yield the honor of their victory to the victorious Christ."

Tangible results, including one reconciliation and a possible conversion, have already been achieved as a fruit of the sending broadcast by wireless telephone sermons preached here during the mission being conducted at old St. Patrick's Church by the Rev. Bertrand L. Conway and the Rev. David Kennedy, of the Patrist Order. The sermons are received by all wireless instruments having a wave length of 380 meters, of which there are about 1,500 with the wireless area. Within twenty-four hours after the first radio sermon was sent out, the missionaries received calls from two persons who had "listened in." One was a Catholic, who desired to be reconciled to the Church after some years' absence, and on the other a non-Catholic anxious to be instructed in the doctrines of religion.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XII—CONTINUED

This good advice Kevin took to bed with him, and he lay awake a long time wondering at the din of life that lasted so far into the night, and thinking about this wonderful chance for self-education that had come in his way. He was in London, and he must work to live, and he must stay in the great city till his quest for Fan should be happily brought to an end. Meantime he would wander away through the labyrinth of the streets, and in dreams he continued his search for the missing child.

The next morning Mr. Must kept shop while Kevin was sent some miles out westward to bring home the "goodish lot" of books purchased at a private sale the day before. The day was clear, and as the wonders of the shops were laid before his dazzled eyes. As he passed out of the teeming thoroughfares and into Piccadilly, with its mansions, he began to take in the magnitude and splendour of London—magnificence which is real enough, if prosaic in form, and disappointing in its outward expression to beauty-loving eyes. The sumptuous outlines and jewelled details of the ideal city which his brain had unconsciously pictured melted away and were seen by him no more; but the great world of London became henceforth for him a solid and familiar fact.

As he threaded his way for mile after mile, following the directions he had received, the fear seized on him that two people might seek for each other in and out these mazes of streets for years, and yet never meet. In such a case his occupation would allow him to take good hope to be so fortunate as to cross the wandering path of those lonely little feet? The thought struck him like a blow as he stood gazing down one of those myriad streets which the duty of his myriad forbade him to explore.

"Lost anything, young man?" asked a policeman looking into his troubled face.

"Yes," said Kevin; "how did you know?"

"Knows the look of it," said the policeman; "been brought up to the business. How much was there in the purse?"

Kevin stared. "Oh—I wasn't speaking of money. I am looking for a child."

"Lost today or yesterday?" asked the policeman.

"Neither," said Kevin. "It's a long time ago, now, five or six months, and more like five or six years. She was stolen by gypsies in Ireland."

"H'Ireland! That's a long way off, hain't it? What brought you here to look for her?"

"I have tracked her to England, and I have reason to think she has escaped from the gypsies and made her way to London. I am here for the purpose of searching for her. Can you tell me how I ought to proceed?"

"What sort of child is she? Little or big, handsome or ugly? Gypsies generally picks out the pretty ones."

"She is ten years old, strikingly pretty, dark hair, grey eyes, slender limbs, and the most remarkable thing about her is her voice. She sings wonderfully, and the gypsies have taught her to dance. The policeman put his brawny hand on Kevin's shoulder and said, "I'll make a note of it myself, and you can give me your h'address and take my number."

"Thank you," said Kevin, eagerly, who had turned pale and red by turns while listening.

"Not at all; it's all in the way of business. But I think I have put you on the right track. Spangless is the word, and spangles isn't just what a mother would choose for her, is it? I've a little girl myself. You're too young to be her father; but there's a 'art' hounding for her somewhere, I'll be bound."

"What do you mean by spangles?" asked Kevin, looking at his new friend anxiously.

"You go to the theatres and you'll see," said the policeman, with a grin. "You're a green one, you are; but green's not the worst of colors to begin with, as I've come to know in the way of business. H'anything more I can do for you?"

"No, thank you," said Kevin; "I will follow your advice." And uneasy at having lingered so long, he hurried away on his master's errand, running to make up for the time he had lost.

He no longer stopped to stare down each new street he passed, nor hoped to see the child running to meet him at every corner. The hills of the theatres and other places of entertainment passed on blank walls here and there now received most of his attention. In

his simplicity he looked for the name "Fanchen," or "Little Fan," in the lists of the performers, and longed for the moment to arrive when, having touched his first weekly wages, he should be able to begin his round of all the houses of amusement in London. It was something gained to have marked out a certain line for his search; and what with the courage this new hope had given him, the excitement of all the novel wonders he had seen, and the illumination from yesterday's reading still lingering about him and showing the way to paths of further enlightenment, he looked so radiant entering the dark little shop on his return that Mr. Must was quite startled at the sight of him.

"Come, now! a walk in London streets has done you good, hasn't it?" said the master, looking with involuntary admiration at the young man's handsome face and well-knit figure.

"Yes, sir," said Kevin, and felt to work with a will among the books he had brought home.

It was some time before he had another opportunity for so long a ramble, and as he had as yet no money, he was obliged to wait patiently before beginning his visits to the theatres at night. He gave himself up to reading in the meantime. At every spare moment of the day he was buried in a book. In the evenings after supper it was a more difficult matter to give his mind to the volume he held in his hand, for Miss Bessie was very fond of conversation, and was jealous of the page that abstracted his thoughts from herself. Books were her abhorrence: all dullness, all unsociableness in the world was due to them. She could just read, write, and cast accounts sufficiently well to enable her to give correct change for a sovereign when she sold a bouquet, and keep her money transactions right with her employer. All learning beyond this she regarded as superfluous, and had a rooted contempt for people who "passed their lives between the covers of a book," as she expressed it.

"It's dreadful to see you taking to so young," she said to Kevin. "You'll get dried up, and dried up, till your skin will turn like their yellow old pages, and your clothes will hang on you like their leathery old covers with the elbows skuffed! Look at father there. Don't he look as if he had been squeezed up on a bookshelf among them till the dust got into the marrow of his bones? He's a good old dad, I know. Shouldn't I pick anybody's eyes out that said anything else!"

"I'm not going to say it," said Kevin, smiling.

"But the poring eats him up," continued Bessie, "till there's hardly a bit of him left."

"Do you never like to read, yourself?" asked Kevin.

"A nice novel's all very well, when there's nothing else to do," said Bessie; "but to my taste talking is better than the best of them. And it's awful to see you taking to the poring so young."

But here the appearance of her father's bald head in the doorway shut up Miss Bessie's pouting lips. In spite of such terrifying warnings Kevin pursued his studies with increasing ardour. He bought a lamp, and read in his bedroom half the nights. He began to have the look of a student. Miss Bessie tossed her head when she saw him produce the inevitable book after supper, and made him a mocking good-night when she departed for an evening's amusement with her friends. There were frequent little dances, and parties to the play among her acquaintances.

"I don't mind her going when I know the people she's among," said Mr. Must. "But she's rather fond of gadding, is my Bessie."

CHAPTER XIII

FAN'S NEW FRIENDS

Having yielded to her impulse of compassion, Fan's protectress was seized with a reaction of feeling as the train steamed along, and gazed in dismay at the forlorn little figure sitting opposite in the corner of the carriage. Might not the child be a little being vegetating trying to escape from people who had meant kindly by her? Had she herself not been very foolish in allowing the young creature to make this impetuous rush to the great city where every kind of danger must await her? And what if the child were to insist on clinging to her? Truly she had made a pretty morning's work of it.

She thought of her neat little shop to which a friend was attending in her absence. How could she introduce this small, dishevelled being into her nice premises? Impossible. She could not do it.

She looked again at the little fellow-traveller whose eyes were fixed on the flying landscape outside with wide-awake wonder.

"You are not a little English girl, are you?"

"No," said Fan; "I belong to Killeevy mountain."

"That is an Irish place, I suppose?"

"Yes. The gypsies stole me away, and brought me to this country. Kevin has been looking for me, I am sure; but the gypsies would never let him find me. That is why I ran away; and besides, they frightened me."

"Is Kevin your brother?"

"I think he is. He was not born my brother, but I think he has grown into it."

"Are your parents dead?"

"Yes; all but Kevin's mother. 'Tis she that will be fretting for me badly. I lived with them, and they are my own people, ever since the angels took my mother."

Mrs. Wynch looked out of the window. The child's Irish accent and manner of expressing herself jarred upon her prejudice, but the loneliness and simplicity of the little wanderer touched her heart.

"What do you intend to do when you come to London?"

"Earn money," said Fan, "and get back to Killeevy."

"What can you do to earn money?"

"I can sing, and I can mend stockings and wash cups and plates."

"Have you ever thought of writing to your friends to come and fetch you?"

"Yes; I wrote, and had the letter posted. I told him we were always going about, and that he would have to keep trying to meet me."

"If I were to take you to the workhouse and to write to your friends, would you stay there quietly till they fetched you?"

"I don't know what it is; but I would stay anywhere that Kevin would come to."

Mrs. Wynch looked out of the window again, and made up her mind that she would drive to the workhouse with the child before going to her own home. She would next write to her friends telling them where to find her; and what more would it be prudent to do? From the child's lips she wrote down the words, "Killeevy Mountain, Ireland." It seemed a rather vague address, but Fan could tell no more; and Mrs. Wynch knew little of the geography of Ireland. She would have been still more uneasy as to the fate of the letter she intended to write had she known that Killeevy was merely the local name of one of a group of mountains which were known to postal authorities by a different designation.

When the train stopped, and Mrs. Wynch prepared to leave the carriage, Fan said nothing, but fixed a pair of earnest questioning eyes upon her. They were not begging eyes, but only seemed to ask eagerly whether she was going to help her further or not? For, once out of her direst difficulty, Fan's spirit of adventure had returned, and she was ready to accept her position and start upon her solitary way once more.

"You come with me," said Mrs. Wynch; and Fan limped out after her, offering to carry her cloak, and not at all understanding the doubtful look that was cast on her by her benefactress at the request, nor the tightened grasp with which the good woman kept hold of her own property.

"I do want a cup of tea so badly," thought Mrs. Wynch, as she walked along the platform, "and the nearest workhouse is such a way off! It couldn't do much harm to take the creature in for an hour or two. I can watch her all the time, and never let her out of my sight."

They got into a cab, and as they travelled through London streets Fan asked timidly, "what is a workhouse?"

Mrs. Wynch's heart was more tender than she chose to acknowledge to herself, and this question gave her troublesome thoughts. How sad that the little one should ever have her inquiry answered by experience. If she belonged to honest folk she would probably be none the better for her sojourn in such a place.

"Do they give people work, and pay them for it?" continued Fan.

"Not exactly," said Mrs. Wynch; and then, as she looked at the small, anxious specimen of "people" wanting work, the lines of her mouth relaxed, and she added: "But you are coming home with me to have some breakfast first."

"Am I?" said Fan. "You are good." And then she dropped back into her corner with a sigh of exhaustion and contentment.

The cab stopped at a small brick-arched shop not more than ten minutes' walk from the street where Mr. Must did his business in old books. A few pieces of old china, brass, jewellery, and bronze stood in the narrow window, and Fan's eyes were caught by the twinkle of other beautiful things glimmering out of the twilight within the doorway. Mrs. Wynch groaned interiorly several times at she guided the little untidy waif of humanity across her threshold and into her cosy sitting room where the charwoman was preparing her breakfast.

"Mamzelle had to go out, and left me in charge," began the latter. "But, lor! ma'am, wherever did you pick up such a h'object as that?"

Poor Fan's stockings were splashed with mud, and her worn and broken shoes were hanging off; she had on the old ragged frock which the gypsies made her wear when not dressed up for performance, and her curly hair was in a wild tangle round her face.

"It's a long story, Betsy; bring the tea," said Mrs. Wynch, querulously. "Let her have something to eat first, and then give her a good washing will you?"

"Not so easy," grumbled Betsy. "They do kick and scratch when they're not used to it."

Please may I have the washing first?" asked Fan, when she had reached the kitchen.

"Come now, that's not so bad," said Betsy; "indeed you shall."

And Fan was literally put under the pump in the wash-house, with many exhortations from the charwoman not to holler or struggle, for it had got to be done.

But Fan was quiet and enjoyed her bath.

"It was delightful!" cried the child, when all was done. "I haven't had such a wash since they took me!" And she threw her arms round the woman's neck and kissed her.

"Well, you are pretty-behaved for a young tramp like you," said Betsy, smiling, and began combing the tangled curls on the wet little head.

"But I'm not a tramp," said Fan, "not when I can help it. What would you have done if you had been stolen away from your home when you were a little girl? I want to earn money, and get back to my people."

"Well, I never!" exclaimed Betsy. "There now! If you had some decent clothes to put you into, you'd look only too good for what's a waitin' on you."

Fan sat at the fire wondering what it was that was waiting on her, till the warmth and quiet, and sense of refreshment overpowered her, and she fell from her chair, fast asleep. Then the two women stood over her pityingly, and carried her into the parlour, and laid her on the sofa, to sleep as long as she would.

When she opened her eyes again, it was quite dark, and two figures sat at the fire, in the little room. Mrs. Wynch and another person. While only half awake, Fan heard their voices talking.

"You see I am a poor woman," Mrs. Wynch was saying, "and no one could expect me to support a strange child, even for a month. I keep her as long as that, I may be expected to keep her altogether. Not but what I agree with all you say about the workhouse. It's a bad place, if better could be had; and she do talk so much about wanting to work."

TO BE CONTINUED

HOW ST. PATRICK HELPED

The other passengers—a crowd of card-playing "sports" and "bookies," returning from the Cork Park races—paid but little heed to the pale woman and the little girl who entered the Dublin-bound train and dejectedly took their seats near the window. Their fresh crepe and the marks of grief on their faces told of recent bereavement and they held each other's hands at they sat, as if they were alone in the world.

"Oh, why did we come away at all, Kitty? Sure any struggle we'd have to go through would be better than to be out on the waves of the world like this. We'd have the old neighbors around us at any rate," groaned the woman. And the girl could only try to master her homesick sobs.

At the Limerick Junction one passenger entered, a brisk, rosy woman, who at once exclaimed at sight of the two near the window:

"Why, Mary Curran—is it really yourself?" she cried, and with a warm clasp of the hand, she sat down beside the pale woman, who returned the cordial pressure.

They were old friends and schoolmates whose circumstances had permitted to meet at long intervals.

"You're not—is Maurice?" the newcomer was beginning but the other answered the hesitating, unfinished question.

"Poor Maurice died in January," Anne said. "A stroke."

"May God be good to him! And so you're a widow like myself?"

There was a pause, and it was Anne who broke it.

"Your eldest girl, my god-child, Ellen—she's twenty-three now—she's married, I suppose?"

"Ah, Anne, 'twas the grief about Ellen that sent Maurice into the lowness of health that ended in the stroke. There was somebody that wanted to marry her that neither the poor father nor I could countenance. That was three year ago, when she was in the situation in Cork, and she got to know this young man, a fellow-clerk of hers. We got a warning, but the kind he was—drinking and a reckless creature—but Ellen would listen to nothing. And when we finally refused our consent—for why should we let her plunge into certain misery—she went off and left no trace or tidings of herself. That broke her father's heart. He was never the same after—I was never the same myself."

There are things—family tragedies—that no outsider can meddle with in words and this seemed to be one of them to Anne Keane. She could only look her silent sympathy.

"After Maurice's death," resumed Mrs. Curran, "there had to be a sale. Business wasn't going well with us for some time, and the auction didn't leave us much. But there's enough to take Kitty and myself to my cousins, the Greenes, in Melbourne, and something to help us in making a little start there."

Mrs. Keane regarded the delicate pair with a pitying eye.

"But such a distance, and with nothing sure at the end? And foreign cousins are very often poor reeds to lean on. Oh, Mary, why not try to do something at home?"

"I thought of that," answered Mrs. Curran sadly, "but"—she mentioned the sum of her funds—"the money wasn't enough to do anything with in Kilmourne, or

anywhere else, except, maybe, in some new country."

The other woman looked thoughtful for a while. She seemed to be making some calculations.

"Well, now, Mary, look here," she said at length, and with a return of her bright cheerfulness. "You have enough to do something that, I have no doubt, will turn out as well as any Australian venture. I'm going to Dublin to see about a boarding house that I'm in treaty for. It belongs to a cousin of mine, who has supported her family by it ever since her husband's death. Her three sons are now in the Excise, and the eldest insists on her going to live with him in County Limerick, and giving up all her other cares. She is letting me have the boarding house as a going concern, at what, I'm told by those who know, is a great bargain. Well, there we are! You have a girl and I have one! What is there to prevent the four of us from being able to do the work ourselves and to make as good a living out of it as Mrs. Kelly did? You and I will pay equal parts of the purchase money (which is spread over three years), and divide the profits in the same proportion. What do you think of it?"

Her brisk hopefulness had something of a magnetic quality in it. Her two hearers were stirred with hope and keen interest in her plan. It was as if a sudden flood of life-warming sunshine glorified the gray, grim world.

It was still light enough to see the fine old streets across the river, through which, very soon, the cab was conveying them to Mrs. Kelly's. The house stood in the middle of a row that had seen better days, and that still here and there, bore marks of the prosperous residents in time before the Union. But even in the dusk it took no very sharp eyes to discover signs of decay, too. Mrs. Kelly's house, however, was in the best preserved portion and when the door was opened and the comfortably furnished interior revealed to them, it seemed to Mrs. Curran and her daughter that the hope of making their home here was nothing but a fairy dream.

It was a solid fact, however, and before the week was over they and Mrs. Keane and her daughter were settled happily in the big house. The friendship between the mothers was repeated in the girls, who got on together like sisters. When four painstaking and conscientious people work diligently and intelligently at a business there cannot be a failure. The boarders, mostly clerks in the downtown offices, were made so comfortable that they remained on year after year, thus making the two friends' venture a very fair success.

At the end of the fourth year a married daughter of Mrs. Keane's wrote from South Africa offering a home to her mother and sister. For a long while Anne Keane resisted the inducements placed before her. She had as good a home as she needed, and, at her time of life, why should she pull up stakes and face a strange country? But she was not without her share of strong worldly sense, and she knew that in rejecting this offer she was possibly shutting out a prosperous and happy future for the girl. So she yielded. But she was a large-hearted woman, and at the dissolving of the four years' partnership she did all that lay in her power to leave her friend "strong" enough in means to continue the boarding house with as few worries as possible.

In the years before the famous Main Drainage scheme was put in operation, Dublin was certain to be visited more or less frequently by one or other very serious epidemics. When the boarders at Mrs. Curran's came back from their several vacations that September they were not well pleased to find that diphtheria had already broken out in some of the houses at the back. It was of a peculiarly virulent kind, and the papers recorded many deaths each day. The boarders took their departure for new lodgings in the southern district. One alone remained—a bedridden, elderly lady who had a morbid dread of death and of "bacteria," and was constantly affirming that the old house itself was "alive with germs." She was, no doubt, correct in her opinion about the house, for the day before she left Kitty was taken with typhoid-pneumonia.

The poor mother sought out the doctors whose reputation in fevers was high, and for six weeks these were coming to the house. They pulled the patient through.

On the day that Kitty was able, leaning on her mother's arm, to tottle down to their sitting room, the old lady boarded had, from "conscientious motives and to prevent other people from being put in danger of their lives," made a statement about the house to the health department. This resulted in a visit from officials of the board, and a condemnation of the place. The occupants were notified to be ready to leave the house on the 18th of the month, and this was the 7th already.

"I'll tell you, darling, what I'm going to do," Kitty said, with her arms around her mother's neck. "St. Patrick's day will be on the eve of our leaving. I'm going to ask him to help us."

But in the empty, "condemned" house, where the scuttling of the rats, above and below, was the only sound, it was hard to keep up a hopeful heart. In the dingy little

back room, furnished with the few articles, that they had been able to retain, they awaited the result of the furniture sale. Humble as Mrs. Curran's hopes had been about the latter, it was still with something of a shock that she read the figures on the auctioneer's check when it reached them. Beyond paying their debts, the amount would leave them with only a shilling or two in hand. And this was the 10th—after tomorrow they would have to leave.

All night the unhappy mother lay awake and watched beside her sleeping daughter. Somehow she could not share the girl's feelings that something was sure to turn up, that help would be extended to them. It was a hard world, she thought; God tried people sorely; they worked and strove and yet He turned His face from them. She groaned in her misery.

Out of the burst of weeping that followed, sleep fell upon the over-tired mind, and it was broad daylight when a knocking at the front door awakened her.

All her trouble had come back in a moment.

"I suppose 'tis the people to remind us about tomorrow," she said, while she hastily and quietly dressed. "How much afraid they are that we'll be trespassing a day or two."

A real St. Patrick's day shower of sharp sleet was battering on the window, and she shuddered as she closed the room door and took her way downstairs to face the hard messenger of the law.

She was a good while away, and then Kitty, who had just awakened, heard a kind of stumbling, flying upstairs, and her mother broke into the room with an open letter and papers in her hands.

"Oh, dear child," she cried, "would anyone believe it? A letter from Ellen!"

"Dear Mother," the mother began, "I am breaking the long, long silence at last with a terrible fear that it may be too late. For a long time now I have understood that it was your love and poor father's that put me off the ill-judged step I wanted to take, and I have been grateful. I had it in my mind when I heard of father's death—a year afterwards, the news reached me—to write to you, but the same person that told me about father mentioned that you and Kitty had left the old home, and gone to Australia. I wrote to our cousins there for tidings of you, but could learn nothing, and so I've been living with my remorse and regrets ever since. Lately, the agony of it seemed unendurable, and last night in some kind of a vision—dream it could hardly be, for it was too life-like—I saw you and Kitty, spectral-thin and hollow eyed, and full of trouble, in a terribly old house. At first I thought it was your ghosts I saw but something told me that you were alive and in Ireland, and in urgent want of help. I have an abundance of money. I started a little millinery place after coming here, a small venture at first, but it prospered, and I am sending by this mail a check for £20. I am following fast myself, and I hope to reach Queenstown on the 20th. But I am sending the money to you at once so as to lose not a moment, in care of the postmaster at Kilmourne, who, I hope, knows your address."

A detachment of the Language Processionists was coming down the street, headed by their pipers, playing St. Patrick's Day, in the brightening morning. The keen, sweet air, happy with a hundred recollections, stirred to overflowing the flood of joyful tears within them.

"Oh, mother," Kitty said, "St. Patrick! And this is his day!"—The Magnificent.

THE MEANING OF LENT

APOSTOLIC ORIGIN

That the institution of Lent dates from the Apostolic times we know from the authority of several of the great Fathers of the Church. St. Jerome, St. Leo the Great, St. Cyril of Alexandria and of St. Isidore of Seville mention it in their works. Its duration of forty days is not only dictated by the example of our Lord Himself, but has the authority in numberless instances given us in the Old Law. God in His anger for the sins of men chastised them for forty days and nights with the waters of the Deluge. Again for forty years God, in punishment of the ingratitude of the children of Israel, allowed them to wander in the desert. For forty days, Moses (who typifies the law) and Elias (who is the figure of the prophets) were made to fast before they were allowed to enter into the presence of God, the first on Sinai, and the second on Mount Horeb. All these were types, as the Apostle tells us, written for our instruction.

FASTING

The evidence in favor of fasting in the sacred Scriptures is so overwhelming that it is incredible that any Christian can seek to evade it. Not only did our Lord give us Himself the example of it, but He began His public preaching with the words, "Do penance for the Kingdom of Heaven is at hand; and again when condemning the hypocrisy of the Jews who disfigured their faces, "so as to be seen by men;" He tells His disciples the

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manner in which they should fast in order to merit an eternal reward. The words of our Lord are absolute and final: "Unless ye shall do penance, ye shall all likewise perish."

That the primitive Church understood the teaching of our Lord in this light is clear, not only from the continual allusions made to this practice of fasting and penance in the Acts and Epistles, but from the example of the early saints and anchorites of the desert; in short, from the unbroken record of discipline of the Church from Apostolic times down to our own day.

But if we contrast the fasts of the primitive Christians, or even those of the medieval Church, with our own, what a light is thrown on the indifference of the days in which we live. Fasting in the time of St. Cyril of Jerusalem, St. Basil and St. John Chrysostom, included abstaining from wine. It also meant as late as the ninth and twelfth centuries a total abstinence from flesh meat from the first Sunday in Lent till Easter Sunday. Again the early Christians followed the custom of the Jews in the Old Law, who on the days of fast took but one meal, and that after sunset. Toward the middle of the twelfth and thirteenth centuries the custom grew of taking a collation, or slight meal after the hour of Nones; that is, 3 o'clock in the afternoon. The voice of the Sovereign Pontiff has more than once made itself heard, lamenting as the occasions arose for fresh dispensations, the degeneracy of the times which rendered them necessary. Benedict XIV. in a letter to the bishops, tells them that "The observance of Lent is the very badge of the Christian warfare. By it we prove that we are not enemies of the Cross of Christ." By it we avert the scourge of the Divine Justice, and gain strength, against the "princes of darkness."

RECREATION IN LENT

Again the Scriptures tell us that "Jesus was led by the Spirit into the desert." This also contains a great lesson for us, which the Church enforces by discouraging her children from frequenting halls, theaters and other places of amusement in Lent.

To hear the voice of God, "to become converted to Him," as the Psalmist says, "with our whole heart," we must seek solitude. "Therefore behold I will allure her, saith the Lord, and will lead her into the wilderness; and I will speak to her heart." Ose, ii.

The time of Lent had two other special meanings in the early ages of the Church. It was the time when public penitents, having done penance for their sins on Ash Wednesday, were separated from the communion of the Faithful for forty days; and then if their repentance was of a nature to satisfy the bishop and the presbyters that they were deserving of reconciliation, they were solemnly re-admitted to the Church on Maundy Thursday. Likewise Lent was given over to the instruction of the catechumens or such as were being initiated into the sacred mysteries, with a view to their receiving the Baptism at the feast of Easter. The liturgy retains in its sublime lessons much that was intended primarily for their instruction.

ASH WEDNESDAY

The service begins on Ash Wednesday by the blessing of the ashes. Let us while we perform this outward act of humiliation humble our hearts before God and join with the priest in saying: "O Almighty and Eternal God Who forgavest the Ninevites when they did penance in sackcloth and ashes, mercifully grant us to so imitate their penance that we may obtain pardon for our sins. Through, etc."

The lesson at Mass is taken from the book of Joel ch. iii.

Thus saith the Lord: "Be converted to Me with all your hearts, in fasting, in weeping and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return and forgive, and leave a blessing behind Him; sacrifice and oblation to the Lord your God." At that time Jesus said to His disciples: "When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen. I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret will reward thee." From "The Catholic Church From Within."

PRaises BENEDICT

In an editorial praising the life and work of Pope Benedict XV., the Louisville Herald pays a tribute to the work of the National Catholic Welfare Council in these words:

"In this country, thanks to the wisdom and breadth of view of the ruling head of it, the War placed the Catholic Church in closer association than it had been, with the great body of the people. The visitors of the United States was among the first to appreciate that the world had changed and could never be the same again and that the changes brought by the wars entailed a new order and gave birth

to new problems. It is being frankly admitted that the Church has cemented its place in public estimation through the consistent work of the National Catholic Welfare Council, a church body, in pleading the cause of the downtrodden, and in the efforts of this and other church organizations for the protection and rehabilitation of those of the faith who suffered. That all this had the active approval and benediction of the late Pontiff there can be no question. It must not be forgotten.

A BEAUTIFUL PRAYER

Sofia, Dec. 12.—The following prayer has been prepared by the authority of the Holy Synod of the National Orthodox Church of Bulgaria, and ordered by the same authority to be recited in all Orthodox churches in Bulgaria in intercession for the Washington Conference.

"O Almighty God and Heavenly King, give ear unto Thine unworthy servants and hearken unto their earnest prayer. Behold, O God, and look upon our sighings, our sorrows, and our humility. Let Thy mercy lighten upon us and upon the world which Thou hast made, that all discords and wars among nations may cease.

"Soften Thou the hearts of cruel men, and change the hatred of peoples into concord and brotherhood. Drive far from them all envy and bitterness, all fratricidal hate and the passions of men and of discords, of all troubles and the shedding of blood in the world.

"Vouchsafe, Thou the hearts of cruel men, and change the hatred of peoples into concord and brotherhood. Drive far from them all envy and bitterness, all fratricidal hate and the passions of men and of discords, of all troubles and the shedding of blood in the world.

"Softens Thou the hearts of cruel men, and change the hatred of peoples into concord and brotherhood. Drive far from them all envy and bitterness, all fratricidal hate and the passions of men and of discords, of all troubles and the shedding of blood in the world.

"Vouchsafe to impart to all Kings, and Governments, and Statesmen peace of soul, counsels of peace, and counsellors endued with that justice and peace which are meet to receive Thy benediction.

"O God of peace vouchsafe Thine aid to the delegates of all the countries of the world now met in Washington, to discuss and resolve these questions of world peace and of disarmament; and grant that their labors may be crowned with that success which is agreeable unto Thee, that peace and glory may reign throughout the whole world, and that all men may dwell in peace and security within their own homes and be no more disquieted.

"O God and Everlasting King, grant to our pious and Christian Sovereigns Thy support in the difficulties which beset him in these our times; defend him from the evil designs of wicked men, grant him happiness and length of days and that his Kingdom may abide in tranquillity, so that we, Thy Christian people of Bulgaria, may pass our days in peace and quietness throughout his reign.

THE WORLD ICE CHAMPIONS

BISHOP OF ST. JOHN ADDS CUP TO MEDALS WON BY CATHOLIC SKATER

St. John, N. B., January 27.—Characterized by leading authorities of both countries as one of the best skating meets which they had ever witnessed in either Canada or the United States, the Canadian Outdoor Amateur Skating Championships held here on January 18 and 19 under the auspices of the Young Men's Catholic Institute drew 10,000 people to Lily Lake on the first day and 20,000 on the second.

The sentiment of the visiting officials was expressed by Julian T. Fitzgerald, of Chicago, president of the International Skating Union, at the banquet given by the Y. M. C. I. on Wednesday evening to the visiting skaters, officials and leading citizens.

"I want to say that right here in St. John, today, I saw the most wonderful sight I have ever seen in the way of skating in my quarter of a century of a varied experience," he said.

"I never," said J. A. Taylor of Montreal, representing the Amateur Skating Association of Canada, "saw a group of officials more thoroughly up to their work. Regarding the entertainment I have to make it that it sets a mark that none of the other places will ever reach."

As all the details were under the auspices of the Young Men's Catho-

lic Institute and as the Institute assumed all responsibility for the management and financing of the meet these words from the leading skating authorities of Canada and the United States attest the success achieved.

The competitors came all the way from St. Paul, Chicago, Winnipeg, Montreal, New York, Saranac Lake and Lake Placid. The meet brought together the fastest men on the steel blades, in the amateur class, in the western world, including several men who hold world's records for their respective distances. The list included the Canadian champion, Russell Wheeler, Montreal; the United States champion, Charles Jewtraw, of Lake Placid; the international champion, Joe Moore, of New York; the holder of the world's record at three miles, McWhirter of Chicago, and the holder of the world's record for the quarter mile, Charles Gorman, St. John, N. B. all amateurs.

At the banquet to the visitors in the Y. M. C. I. auditorium the guests included all the skaters and visiting skating authorities of the two countries, His Lordship Bishop LeBlanc, St. John, the Mayor, and other prominent citizens. Visiting officials went so far as to assure the Institute that, if it was desired, they would do all in their power to bring the international meet here under the auspices of the Y. M. C. I. in 1923. It has, already been allotted for this year.

Joe Moore, of New York, won the Canadian championships and the win was a popular one. In addition to the medals emblematic of his performance on the blades he also took with him a handsome cup donated by Right Rev. E. A. LeBlanc, D. D., Bishop of St. John, to the winner of the meet. Moore is one of the most promising Catholic boys of the United States who has achieved fame in sport. He is the holder of this year's Canadian championship and, last year, won both the indoor and outdoor international championships. At the latter meet, held at Plattsburg, he hung up two world's records. He is the youngest skater ever to win the international title, being, but twenty years old. He holds the outdoor world's record for the mile and the half mile.

Another Catholic boy of prominence in the skating game is Michael Donovan, of St. Paul, who won the three mile event in the meet here after one of the greatest exhibitions ever seen. Joe Moore was accompanied by his nephew, Raymond Murray, of New York, who at eleven years of age is the international champion for his class. He lost his race here because he fell in the last few yards when well in the lead. The little fellow is one of the coming skaters.

"GOVERNED TO DEATH"

BY COMPARISON GEORGE III. MODERATE

The growth of bureaucracy in government, which was the subject of a resolution of warning adopted at the last meeting of the Administrative Committee of the National Catholic Welfare Council, was made the subject of a compelling editorial in a recent issue of the New York World, which, under the title "Governed to Death" protests against a practice which it declares "has now lost all sense of restraint."

Senator Stanley of Kentucky and Dr. Nicholas Murray Butler of Columbia University are quoted in the World's editorial, which is as follows: "Protesting a few days ago against the growth of bureaucracy and the extension of Federal authority over the lives of American citizens, Senator Stanley of Kentucky said:

"Every business man finds an inspector at his elbow, a Federal sleuth at his heels. Houses are searched, homes outraged and the public highways dappled in the blood of offending citizens by a multitude of agents and inspectors ignorant of and indifferent to the law of the land and the rights of citizens."

"Let anybody think that Senator Stanley, who is a Democrat, has allowed his Jeffersonian theories of government to warp his judgment, it is worth while to turn to the deliberately expressed opinions of Dr. Nicholas Murray Butler, who is not only a Republican but who is identified with the conservative wing of his party.

"In a report to the trustees of Columbia University expressing his objections to the proposed Federal bureau for the supervision of education Dr. Butler used language no less vehement than that employed by the Senator from Kentucky:

"In the United States Senate we are, in flat defiance of all our proclaimed principles, building a series of bureaucracies that will put to shame the best efforts of the government of the Czar of all the Russias when in the heyday of its glory. We are surrounded by agents, special agents, inspectors and spies, and the people are called upon to support, through their taxes, in harmful and un-American activities, whole armies of individuals who should be engaged in productive industry."

Senator Stanley has described in this fashion the tendency of the 15,000 bills already introduced in the present Congress:

"Nobody escapes. Everything in the moral, industrial and commercial world is to be owned, operated, supervised or censored, from the birth of a baby to the burial of a corpse, and the worst is not yet."

"The passion for bureaucracy and government regulation which began under Roosevelt has now lost all sense of restraint. Outside of Bolshevik Russia, the American people are the most government-ridden people in the world, and every session of Congress, every session of a State Legislature, marks an extension of the system."

"Among the indictments against George III., in the Declaration of Independence was this: 'He has erected a multitude of new offices to harass our people and eat out their substance.' If George III. could see the armies of officers that the American people, under their own Government, have allowed to be imposed on them, to harass them and eat out their substance, he would be astonished at his own moderation. What the fathers refused to endure, their sons submit to as meekly as a flock of sheep."

"The American people are in a process of being governed to death as well as taxed to death, in order to support the armies of office holders who have undertaken to regulate them from the cradle to the grave. What makes a bad matter immeasurably worse, they seem to have lost all their capacity for resistance to the ever-widening rule of bureaucracy."

"HUNDRED THOUSAND WELCOMES"

ELOQUENT SERMON PREACHED BY ARCHBISHOP CURLEY

For many years it was the custom of the late Cardinal Gibbons to greet the people of Washington at St. Patrick's church the second Sunday in January, and to receive them in the rectory after the services. The custom was followed this year by the Archbishop of Baltimore and Washington seemed to be out of his element, eager to greet the new Archbishop. Long before the hour set for the ceremony, St. Patrick's church was filled, and by 11 o'clock the crowds were standing on the streets, hoping for an opportunity to enter the church, but contented, if need be, to stand in the bitter cold of the winter morning in order to later greet Archbishop Curley in the rectory adjoining the church.

Archbishop Curley proudly announced that he was the son of a laborer! Like lights and shadows came the touching description of the faith of Ireland.

"I was spending a vacation in the west of Ireland not long ago," said His Grace, "and was kneeling in the rear of the humble little church while the Mass was being celebrated. The fervor, the piety, the reverence of that congregation burst upon me like a song. As the Mass started the people, praying in unison, prayed softly, but, as the mystery of the Mass approached, the sound of the voices gathered strength, until, at the Elevation, came the solemn chorus of the people, came the prayer in the language of the Gael, 'One Hundred Thousand, Welcomes, my Lord and my God.'"

Many eyes were moist with tears, many of that cosmopolitan congregation were living over again the days of their youth, hearing again the voices that had long been stilled, in that old familiar "hundred thousand welcomes" of the Gael. Once more "one touch of nature made the whole world kin, and in the gentle, the reverent, the beautiful tribute to the land of his birth, Archbishop Curley had won the hearts of the people.

The newspapers of the day were telling the story—the dismal story of a resolution of Ireland's valiant fight for freedom. That little pen picture of Athlone, drawn by the artist hand of the Archbishop, seemed to lay the justice of Ireland's cause before the people. "One hundred thousand welcomes." Even at that moment, perhaps, the people of Athlone, with the people of the rest of Ireland, were pouring out their gratitude to their God, that even a small measure of freedom had been vouchsafed them, to cheer them on the road to final liberty. The spirit of the people of Ireland seemed to breathe again, not from the pulpits of St. Patrick's but from the newspapers of Washington, which that morning carried the proud challenge of Archbishop Curley:

"I swore allegiance to this country with a greater pleasure, because I had never sworn allegiance to any other." There was the defy of all Ireland's sons, summed up by the man from Athlone. The American note had been struck, and the Archbishop, "on the threshold of his career, sounded the warning that Lincoln stressed more than eighty years before. Lincoln, too, was but entering upon his career, when in a speech upon his little known by Americans, the great Emancipator called attention to the dangers that confronted the Republic. Addressing a meeting in Springfield, Ill., January 27, 1837, Lincoln said:

"At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some transatlantic

military giant to stop the ocean and crush us at a blow? Never! All the armies of Europe, Asia and Africa combined, with all the treasure of the earth (our own excepted) in their military chest, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trial of a thousand years."

"At what point is the approach of danger to be expected? I answer, if it ever reaches us it must spring up amongst us; it can not come from abroad. If destruction be our lot we must ourselves be its author and finisher. As a nation of free men we must live through all time, or die by suicide."

The Peace Conference was on in Washington. Behind closed doors, secret diplomacy was being openly arrived at and nations were bartering among themselves, seeking to mark the boundaries of freedom, vainly dreaming that in so doing they were making an end of war. Came the words of the Archbishop like a clarion call.

"If this nation is ever destroyed—which God forbid—the destruction must come from within; it can never come from without. We are a virile nation, a forceful nation. No outside Power can destroy us. Where lies the danger? If, as a nation, we so live that we are unwilling to render to Caesar the things that are Caesar's, we cannot render to God the things that are God's. Therein lies the germ of destruction."

Lincoln, in another day, put the same thought in other words: "Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, in spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. Upon this let the proud fabric of freedom rest, as the rock of this basis; and as truly as it has been said of the only greater institution, 'the gates of hell shall not prevail against it.'"

Lincoln and Curley. The great statesman and the great churchman! May the years prove that the breath of life may again be breathed into the words of Lincoln, and that, as the great Emancipator showered the blessings of Liberty upon a people, so may Archbishop Curley shower upon them the blessings of that spiritual light, without which no liberty is safe.—Michigan Catholic.

CHIEF JUSTICE WHITE EULOGIZED

Washington, D. C., Jan. 20.—Eulogies upon the life and work of Edward Douglass White, late Chief Justice of the Supreme Court, were pronounced by his successor, William H. Taft, and United States Attorney-General, Harry B. Daugherty, at a solemn memorial exercise in the chamber of the court this week. The Associate Justices of the Supreme Court and many important officials of the Government were present.

Chief Justice Taft announced that the Supreme Court had received from the Lord Chancellor of England and placed in its records expressions of sympathy at the passing of Chief Justice White.

"Nature was kind to Chief Justice White," said Attorney-General Daugherty. "The elements were so mixed in him that he was destined to be one of the earth's noblemen. His great mind had penetrated far enough into spiritual things to understand the smallness of man in the infinite purpose of God. Of him it could be truly said that his purpose was to do justice, to love mercy, and to walk humbly with his God."

Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show.

Dearest of Masters! and we go to Him, and then and not before, and there and not elsewhere we are at rest, for His bosom is the weary man's house, his very own delightful home.—Father Faber.



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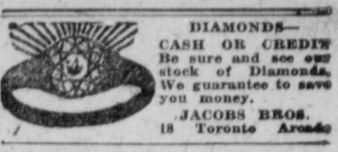


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LONDON, SATURDAY, MARCH 11, 1922

THE HON. DR. EDWARDS AND SCHOOL GRANTS

The Hon. Dr. Edwards has been discussing the Separate School question in various parts of the province. Last week he paid London the honor of a visit and addressed the Ministerial Alliance on the subject as well as a "mass meeting." This, in point of attendance, at any rate, must have been disappointing; though the apostle of the Public School Defense League appears to have convinced at least a portion of the Alliance, that in his plea that the ministers hear both sides and make a fair study of the question the Rev. W. R. McIntosh (whom we quoted last week) was advocating a work of supererogation.

In his public address Dr. Edwards said:

"Let me say that I want to present a few facts for your consideration and a few facts for your approval or disapproval. I will refrain from saying anything that will offend any person who is willing to look at the question squarely. . . . Bishop Fallon, in his address at Massey Hall, Toronto, expressed the wish that a large part of his audience might be composed of those who did not agree with him. I have the same wish in connection with this meeting. I would much like to be able to talk to many of the bishop's followers that I might have an opportunity of convincing them of the error of their opinions."

Shortly afterwards he prefaced his remarks about legislative grants with this amazing statement reported—and correctly reported—as follows by the Free Press:

"I cannot understand why Bishop Fallon has not made any reference to the legislative grants in all his discussion of the school question." continued the speaker. "There are two main sources of revenue for the schools, legislative grants and taxation. The question of grants is so pertinent that I want to devote some time to it. Let me again call your attention to the fact that, while the Bishop of London has made many complaints of unfair treatment of the Roman Catholics, he has not made any mention of the grants which the Separate schools now receive from the Legislature."

First, Dr. Edwards insinuates that Bishop Fallon has deliberately dodged an issue that had recently received much publicity through the press; and then, "again calls attention to the fact that, while the Bishop of London has made many complaints of unfair treatment of the Roman Catholics he has not made any mention of the grants which the Separate Schools now receive from the Legislature."

If the Honorable Doctor's insinuation were justified, if his reiterated and emphasized fact were true, if it were one that could be honestly used by "any person willing to look at the question squarely," then the significance of the subsequent facts that he adduced relative to Separate school grants would be enormously increased. Of this the speaker was evidently very well aware.

Now although Dr. Edwards referred at the outset to Bishop Fallon's Massey Hall address, quoted from it at times later on, and although throughout his whole speech mentioned Bishop Fallon again and again—making it plain that he was definitely replying to the Bishop—we are through politeness compelled to believe that Dr. Edwards did not read Bishop Fallon's Massey Hall address or any report of it.

Otherwise Dr. Edwards' emphatic and reiterated statement "that the Bishop has not made any mention

of grants' would have to be designated in plain Anglo-Saxon by a short and ugly word.

The Honorable Dr. Edwards may choose his own horn of the dilemma. In his Massey Hall speech Bishop Fallon faced this question of grants squarely. It had for some time before been exploited, just as Dr. Edwards continues to exploit it. The Bishop is not the man to shirk an issue of that sort. And he did not shirk it, Dr. Edwards to the contrary notwithstanding. He explained it just as he explained it in his letter to the Free Press after he had read Dr. Edwards' insinuation of shirking and his plain statement of "the fact that he has not made any mention of the grants."

The Bishop, as reported in the Globe, added: "It really isn't anybody's business, because it is our own money. It is the Separate school portion of the legislative grant. It is divided by a law we didn't make, by regulations for which we are not responsible."

But perhaps Dr. Edwards does not read the Globe. He may read the Telegram. Well, the Evening Telegram, Saturday, Feb. 11th, gave more than a column to the report of the Bishop's straightforward and plain dealing with the question of legislative grants to Separate schools and the publicity given to the pother made about them by certain individuals. Yet Dr. Edwards permits himself to "call attention again" to the significant "fact" that Bishop Fallon "has not made any mention of grants!" And London is not the only place; he has done so elsewhere and persists in doing so.

Perhaps there is a reason. Bishop Fallon in Massey Hall when talking about grants pointed out that in the County of Frontenac—Dr. Edwards' county—in the township of Bedford—Dr. Edwards' township—there are two Public schools, one with a registration of one pupil, the other registering two, where the grant in each case exceeded the teacher's salary—over \$300 a pupil in one case and between \$800 and \$700 a pupil in the other!

Dr. Edwards would give the whole game away if he noticed a thing like that—so he accuses Bishop Fallon of side-stepping!

These cases simply show that the bases on which the Education Department apportions the grant to individual schools work out strangely at times in the Public schools as well as in the Separate. But to admit that fact would not suit Dr. Edwards' purpose. If you do not dare to accuse openly but desire to lead your hearers to believe what you dare not say you must carefully select your facts.

"Any person desiring to face this question squarely" can doubtless get full information as to legislative grants from the Department of Education. Any person desirous of humbugging the ignorant, and of prejudicing the case for Separate schools by suppressing the truth and suggesting the false, cannot afford "to face the question squarely" and must sedulously avoid securing or giving honest information on this subject.

A Mr. Spotton, who is associated with Dr. Edwards in this unsavory business, selected three Separate schools in Biddulph where the grants were high and omitted the fourth where the grant was exceptionally low; another peculiar instance of facing a question squarely.

Many of Dr. Edwards' other alleged "facts" were of the same order; sometimes he denatured Bishop Fallon's statements, and so refuted arguments the Bishop never made. Of course, at times, he honestly commented on undisputed facts and his numerous references to Bishop Fallon were always courteous. He kept fairly well his promise not to be offensive. But there is a deeper courtesy that Catholics would greatly appreciate and that is, eschewing appeals to prejudice, to treat this question honestly and on its merits. That, it will rejoice fair-minded Protestants as well as Catholics to know, is not so rare as might be supposed were one to take London as representative of the province. In Peterborough the Hon. Dr. Edwards addressed a "mass meeting" that was even less "massive" than here; and the Ministerial Association of that city passed a resolution calling for a square deal for Separate schools in the matter of taxes, but pleading for one High school.

THAT "AGREEMENT" AGAIN!

Dr. Edwards told us at the public meeting that in 1841, at the time of the Legislative Union of Upper and Lower Canada, (Ontario and Quebec) the old Province of Canada was about equally divided in population between Protestants and Catholics, the proportions in Lower Canada being reversed in Upper Canada. For this reason, he averred, there was an agreement or understanding reached by which no law affecting either section of the province should be enacted unless it should receive a majority in that section so affected. "This was agreed to," said this deep and impartial student of Canadian history, "by the leading men of all parties." And he further revealed to an audience, of whose ignorance of history he must have felt entirely assured, that this was rigidly adhered to so far as Lower Canada was concerned. But in the matter of the Separate School Act of 1863 this agreement was broken, a majority of ten Upper Canadian representatives having voted against the measure.

Like many of Dr. Edwards' "facts" this would be very significant if it were true.

But it is grotesquely false. It is true that Governments deemed it impossible or inexpedient to carry on if a majority of Upper Canada members were against them. And French members endeavored at various times to secure the extension of the double majority principle to Lower Canada. They failed.

Often Lower Canada was governed during whole administrations with the overwhelming majority of its representatives in opposition.

The "Double Majority" in the sense explained by Dr. Edwards—which is not the sense in which the term was often used in those days—a French-Canadian member sought to have embodied in a resolution which he submitted to in Parliament. Mr. J. E. Thibaudeau, member for Portneuf, brought forward a motion declaring "that in the opinion of this House any attempt at legislation which would affect one section of the province in opposition to the votes of the majority of the representatives of that section would produce consequences which would be detrimental to the welfare of the province and give rise to great injustice."

Now this is precisely the "agreement or understanding" that Dr. Edwards declares was entered into after 1841 by "the leaders of all parties"; the "agreement" that was "rigidly adhered to so far as Lower Canada was concerned," and that was violated in the passing of the S. S. Act of 1863.

Yet this resolution of Mr. Thibaudeau in 1858—five years before 1863—was defeated after debate by a vote of two to one, "Messrs. Brown, Dorion and Mowatt and other members of the Opposition voting with the John A. Macdonald Ministry against it!"

This is the "understanding" "agreed to," according to Dr. Edwards "by the leading men of all parties!"

The late Professor Edward Kylie in "Canada and its Provinces" discusses this question with the impartial scholarship for which he is noted. We have quoted him before; but the persistence with which, for an obvious purpose, this distortion of history is put forward, makes it desirable to repeat the quotation.

Professor Kylie writes: "This situation gave rise to the demand that the Administration should possess a double majority—a majority, that is to say, in each half of the country. When under Lord Metcalfe, after the resignation of Baldwin and La Fontaine, the French had little or no voice in the Government, the necessity for a double majority was urged in Lower Canada. When the tables were turned and the majority of the French representatives, but a minority of the English, supported Baldwin and La Fontaine and later the conservative administration, the demand came from the English side of the house."

"Yet it cannot be said that the double majority was ever accepted either as a principle or a convention of the constitution."

"Party leaders would have been only too glad to secure it, and in opposition they were sometimes ready to insist upon it, but they were not deterred from holding office by a failure to command it. The governors consistently opposed it. Though Sir Edmund Head in 1856 'looked on MacNab's resignation as a virtual dissolution of the existing administration, he did not by this admit or sanction in any way the doctrine of a double or

sectional majority as necessary to a government in Canada. On the contrary, he stated unambiguously that it was a doctrine at once irrational and unconstitutional and if carried out might involve the consequence of a ministry being obliged to resign although the party by whom they were defeated did not and could not possess the confidence of the Legislative Assembly." When the new ministry was constituted, the governor told Colonel Tache that he expected the Government formed by him to disavow the practice of a double majority. The idea lingered, however, and to those who could not accept representation by population seemed to offer the only escape from what they regarded as a fundamental change in the whole constitution. The ministry of John Sandfield Macdonald, for example, "though formed in part for advocates of representation by population, decided to oppose any revision of the representation in the sense of making population its basis." But it was stated, in order in some measure to meet the views of Upper Canadians, that the Government on questions of a local character should secure not merely an absolute majority of the house, but also a majority of the representatives of that section of the province to which the measure under debate especially applied. The governor-general, however, "felt at the time that this arrangement was vicious in principle and impracticable in action, but as it only assumed the form of an understanding amongst the members of the Administration, he did not think it advisable to carry his opposition to it so far as to prevent the formation of the Ministry, feeling convinced that it must be abandoned in practice." His judgment proved sound, and when the ministry decided to appeal to the country, he was able to announce that "no change had been made in the general policy of the Administration beyond the abandonment of the double majority practice and making the question of representation an open one."

The italics in the above quotation are ours.

It is perhaps too much to expect Dr. Edwards to study this question; but perhaps some members of Ministerial Associations rather than sit at the feet of this Gamaliel for their history would prefer to read the matter up for themselves. The reference is "Canada and its Provinces," Vol. 5, pp. 148, et seq. Also, "Sir John Macdonald," by Sir Joseph Pope, reference, "Double Majority" in index.

We challenge the Hon. Dr. Edwards—or any of his admiring followers—to submit to any professor of history in any Ontario University this question that covers what he openly states or necessarily implies:

In enacting the S. S. Act of 63, did the French-Canadian members violate any agreement or understanding acquiesced in by the leading men of all parties?

Only before a jury entirely ignorant of history can Dr. Edwards secure a verdict in the sense he desires.

It is only the obvious intent and purpose of Dr. Edwards' statement in this connection that matters. To deepen prejudice, to stir up strife and ill-will, is a sorry business at best; to distort history for this purpose despicable.

Let us face facts squarely.

MISREPRESENTATION AS A POLICY

By THE OBSERVER

The misrepresentation of the conditions on the border of what is called "Ulster" is merely the latest manifestation of an unvarying and traditional practice. The Manchester Guardian's special correspondent makes it clear that the account of the commencement of the recent disturbances in Belfast, which has been circulated from Belfast, is false. The first killing was done by an Orangeman; and it was from that that the recent disorders began. The Guardian's correspondent does not say that either side is free from blame since then; but he does say that there had been a considerable period of peace; and that that peace was broken by the Orange party.

Further, with reference to the affair at Scones, a falsification has taken place. The truth is as follows: a party of "Ulster" constables were en route from one part of "Ulster" to another, and were at Scones, which is not in "Ulster," an I. R. A. party approached them; and the Commandant ordered them to put up their hands. That order may or may not have been legal; but it gave no excuse for what followed. The I. R. A. Commandant was shot dead. Then general shooting followed. The affair was bad enough; but it has been studiously misrepresented as

an unprovoked slaughter of the "Ulster Specials." Similarly, the kidnapping of a number of Ulstermen have been reported, for the most part, as unprovoked outrages; the fact being that the arrest of a football team from the South preceded in point of time, all the kidnappings that occurred.

The Belfast street sniping and other disorders and crimes have been put before the public as though they originated with the Catholics and were practically confined to them. Bombs were, only two or three weeks ago, tossed amongst Catholic children playing on the street; two killed and ten wounded.

The Manchester Guardian correspondent relates a recent case of the murder of a young Catholic man; calling it a deliberately planned crime. He was tied and gagged; and then shot to death.

One of the few consistencies in the Anglo-Irish Protestant system of dealing with the majority in that country, has been to maintain always and without a break, the policy of misrepresentation and falsification of the facts. England and the Anglo-Irish "Garrison" had a monopoly of the writing of Irish history, for a very long time, and a monopoly of the credulity of the public which alone could ever have given acceptance and belief to the sort of history thus written. The latter monopoly is enjoyed yet. And why wonder at it? People must get their ideas somewhere; and when almost the whole news gathering service of the world is venal, partisan and prejudiced, what hope can be entertained that facts will ever get an equal chance with lies?

Time was when every English politician who had a turn at administering Ireland, had his corps of hireling writers to blacken the Irish race and to misrepresent every aspiration and every claim they were known to have or make. The thing is not done quite so brazenly now; but it is done; and done to substantially the same effect. Lord Carson has told us,—when rogueries fall out, you know!—how Mr. Lloyd George used to say: "I give the Times to you; the so and so to you—The so and so to you—See that they all agree tomorrow."

That is a very important system of manufacture; the manufacture of public opinion.

NOTES AND COMMENTS

PUBLICATION of the following letter was refused by the Toronto Globe, no doubt because it puts a crimp in the entire argument for the non-sectarian character of Public schools, at least so far as Toronto is concerned:

"There is a short and simple way of determining whether the Public schools of Toronto are what that name implies, or merely sectarian. If they are really 'Public' why should the Board of Education have decreed that the national flag fly over all of them on the Twelfth of July? Actions speak louder than words."

To the same or like effect Mr. Harry Baldwin of Toronto, a gentleman with "Public school" experience, writes in answer to a shallow exponent of the gathering spirit of animosity to Catholic natural and legal rights in this matter, as follows:

"If there exists the slightest doubt as to the exclusively Protestant character of the Public schools, let one of Mr. Dixon's Catholic Public school teachers produce his (or her) rosary some May morning and, by way of a change from the Protestant version of the Lord's Prayer, recite a decade or so before a crucifix which might for the nonce occupy the place of honor usually allotted to the portrait of the Prince or politician of the moment. Let this Catholic teacher make but one sign of the cross in this non-sectarian (but not Protestant) school, how long would he (or she) be retained by the non-sectarian (but not Protestant) Board of Trustees?"

AND, HE ADDS, "at the history hour, should this same deluded teacher attempt to broaden the non-sectarian minds of her little pupils by non-Protestant interpretations of English history, picture the results: Henry the Eighth, the genial founder of this Church of England, distorted beyond recognition; his little affair with Anne Boleyn disapproved by the Pope because, forsooth, it was immoral; the divorce refused because divorce was not recognized by the Catholic Church; the Virgin Queen shown up as being rather a bigger rascal than her sanguinary sister; while

the monasteries, Cromwell, and the Reformation would supply material for non-Protestant revelations frightfully unsettling to the non-sectarian minds of the poor little Protestants."

MR. BALDWIN, therefore, rightly affirms, what is too generally forgotten in the fervor of declamation that "much confusion would be avoided if it were generally admitted that Protestants and Catholics differ fundamentally, and that in the matter of the education of youth they cannot agree." There are, it is true, earnest minded Protestants who realize the dangers of divorcing education from religion, and lament the present day trend along that line. Then why, it cannot be too often asked, should they seek to put stumbling blocks in the way of Catholics who put into practice what they only preach?

THE DEATH of one Pope and the election of another are great events in the history of the world, yet how soon they pass into the great stream of affairs and cease to be the theme of comment or discussion. Benedict XV. was a man who in the way of either mental endowments or personal character suffers not by comparison with the great Popes of the past. To his lot it fell to steer the Barque of Peter through one of the most troublous periods in history and by the common consent of all thinking men, this great responsibility was discharged with honor alike to himself and to the Master whom he served. And yet it is already as if his passing had been an event of years ago instead of but of yesterday, so quickly does the march of human affairs resume its resistless tread. As by the burning flax a Pope is reminded at his coronation: "So passes the glory of the world" Benedict has passed into the wings and another Pius comes upon the scene.

OR PIUS XI. the world has already heard much that is pleasing and assuring. Still in the prime of life as Popes go, endowed with a scholarly mind and having a great fund of varied experience to draw upon, few Popes have entered upon their stewardship under more propitious circumstances. That he may belong spared to rule the Church will be the prayer of all. From what the world has already learned of him it is no hazard to conjecture that ere many months have come and gone he will have won for himself in the hearts of the faithful a place beside the great and good Pius X. whose name as Pontiff he has chosen. According to one who has known the new Pope intimately for over thirty years, Pius X. is indeed one of his enthusiasms. And to the innumerable spiritual children and admirers of Cardinal Newman it will be gratifying in the highest degree to know that in the regard of Pius XI. the English Cardinal occupies a place at Pius Tenth's side.

AND WHO BETTER than Newman has outlined the duties of the faithful with "Public school" experience, writes in answer to a shallow exponent of the gathering spirit of animosity to Catholic natural and legal rights in this matter, as follows:

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BOY LIFE

RECOGNITION OF SCOUTING

The spread and development of the Boy Scouts Association depends to quite an extent upon expected recognition from a community for its services as a medium for character building and citizenship training among boys. For some unknown reason, many communities, though profoundly believing in Scouting's worth, are somewhat adverse to openly commending the Scout Movement for its efforts and in consequence tend to stultify a national enthusiasm for Scouting by this apparent oversight. The fact remains, nevertheless, that we are greatly indebted to Scouting for its work among boys; its principles are sound and good and true and accordingly worthy of all honor, and therefore its devotees should, whenever possible, attempt to pay this debt of recognition and in so doing to inspire the movement to greater and more far-reaching effects than ever before.

From time to time, however, the value of the Scout Movement as a factor in community building is recognized as such and commendation forthwith appears in the columns of the community's press. Such an editorial came to our attention recently in the Owen Sound Sun-Times. It reads in part as follows:—

"Without display, or in fact publicity of any kind, real work is going on in the interests of the boys of this city. It is going on under different auspices, but with the same object—that of upbuilding a clean cut many type of lad who will grow up to be a worth while asset to the community. The Boy Scouts Association is one of these efforts and given half a chance the city should soon be chock full of this organization. Other influences are also at work. It is real good to find one prominent organization backing the boys club at Northcliffe section. I do not know of a finer bunch of boys than those taking an active part in connection with this particular branch of local work. Recently at a luncheon held by the sponsors of this effort, an octette supplied the programme of a most enjoyable half hour. Devoid of boldness, nervyness, in its nasty form, they exhibited an easy self control and a gentlemanly address that few could excel. You could hardly make me believe a year or so ago that such development was possible. A residence has been converted into a club house, games and music are indulged in and as the week nights go by the lads are there and getting the benefit of the training the club affords. Generous contributions have been made towards the equipment and furnishing of the house and the latest addition has been a fine little library managed on the same lines as the public library. Next summer a bathing beach is aimed at and with the generosity of friends it is hoped that bathing and swimming facilities will be available for the Northcliffe chaps, who deserve the highest compliment on the manner in which they are acquiring themselves. They are making good, every one of them, and the big ones are helping the little fellows in a real big brotherly way. The organization having the matter in hand will find its reward in knowing that it is responsible for the accomplishment of great good to the lads and to the community at large."

NAPANEE SCOUTS ADEPT FIREMEN

Another example of Scout training in preparedness and resourcefulness comes from Napanee, Ont. As their fire department consists of only a volunteer force, owing to the size of the community, the volunteer firemen are sometimes delayed by various untimely circumstances. At a recent fire in Napanee the volunteer force arrived on the scene some time after the alarm had been given to find the hose cart already in position manned by three Scouts of the 1st Napanee Troop and their Scoutmaster. They had succeeded in turning one hose upon the fire and were in the act of laying a second when the firemen arrived. It is sufficient to say that the blaze was extinguished in short order. Could your non-Scout son be prepared to act in such an emergency as this?

A PLEASANT OPPORTUNITY TO MEN

It would be easy to enumerate almost countless incidents which show the civic pride and real patriotism aroused by the principles of cleanliness, thrift, honour,

loyalty and unselfishness inculcated by the Scout Laws. One can adequately sum it up by saying that the Boy Scout Movement has directed boy-power, which previously was devoted to mischief-doing, into a channel for both individual and public good.

Another word should be said. As impressive as are the practical patriotic activities of Boy Scouts, it is the service of the men who make it possible and attractive for boys to do these things. Nearly 12,000 men are busy as leaders of the Scout organizations throughout Canada and the United States, and ninety-nine out of every hundred of them are serving voluntarily, without pay.

The vast majority of people now understand pretty well how practical and how beneficial is the Scout movement as an influence in the lives of boys, and they applaud it in unison. They should not forget that the movement is what it is as a builder of character—as a builder of good citizens—because of the magnificent service of these men.

PROTESTANT CENSUS MANIPULATION

FALSITY OF THE LAIDLAW RELIGIOUS STATISTICS EXPOSED

In the course of a recent sermon in a New York church, Dr. James H. Darlington, bishop of the Protestant Episcopal diocese of Harrisburg, Pa., announced that the Catholic Church was losing membership in all but seven States, while the denomination of which he is an official was making steady gains.

This assertion is not original with the bishop; it has been made frequently in the last few months. Gustavus Myers, a writer with socialistic sympathies, made it the basis of an article in the September issue of Current History which has been widely quoted.

Yet Mr. Myers was not the discoverer of the condition which he attempted to substantiate in the magazine. Careful reading of his article and the inclusion therein of a certain chart show that he was indebted for the figures from which he made his deductions to a pamphlet entitled "Roman Catholicism and Protestantism," issued by the Rev. Dr. Walter Laidlaw as a report of an address delivered by him in January, 1921, at the annual meeting of the Home Missions Council of the New York Federation of Churches.

Dr. Laidlaw, who is the Research and Fellowship Secretary of the Federation of Protestant Churches, made for the War Plans Division of the War Department in 1914 a computation of the religious composition of the United States of December 31, 1916, as a basis for the apportionment of chaplains under the Army Reorganization Bill. It was from the tables submitted in that report that he prepared his pamphlet on "Roman Catholicism and Protestantism," which seeks to show that from 1906 to 1916 the gains of the various "evangelical" Protestant bodies were more than double those of the Catholic Church.

FACTS AND FIGURES

"All religious workers in America, including the Roman Catholics," said Dr. Laidlaw in preface to his talk, "ought to prefer facts to fiction, and ought to be thankful for the energy which the United States is showing in the progressive improvement of its censuses of religious bodies."

Catholics naturally want the facts but it does not follow as a corollary that they must accept as facts all the statements and the statistics submitted by Dr. Laidlaw. Figures in themselves mean little; statistics are reliable only as it is possible to concur in the method of their computation.

National Catholic Welfare Council, to make a study of Dr. Laidlaw's deductions. "I have never," he says, in reporting on the Laidlaw pamphlet, "encountered a statistical report that leaves to unpleasant a taste in the mouth as does this one. I find it difficult to believe that purely accidental blunders in statistical reasoning and analysis could so uniformly operate against the Roman Catholic Church, and I am forced to entertain a suspicion that the computation is, in fact, a piece of statistical camouflage, under cover of which an attempt may be made 'to put something over.'"

Of general illustrations which he offers to substantiate his cause for suspicion, Mr. Meriam lays most stress on Dr. Laidlaw's use of the religious census of Canada. This, he asserts, shows either partiality in application or ignorance as a statistician.

SOME STRANGE STATISTICS

Because the United States Census of Religious Bodies gives figures only regarding the "members" of the bodies as furnished by the bodies themselves and not of those affiliated with these bodies but not always regarded as members, Dr. Laidlaw turned to Canada where the more detailed figures were available and sought a means to work out by rules of proportion a near estimate of the adherents of each religious body in the United States.

This was a perfect reasonable and sensible approach. But, as Mr. Meriam points out, it was developed in a most peculiar manner. It was to be supposed that the investigator would take the authentic data of a territory in which both members and adherents were reported, obtain the ratio of one to the other, and then by rule of three apply these figures so as to obtain a ratio in the country where only active membership was reported. This is exactly what Dr. Laidlaw did in respect to other religious bodies, but in regard to the Catholics he departed from the method of simple arithmetic and introduced a purely arbitrary individual calculation.

To apply the figures properly, it was necessary, of course, to take into consideration the average size of the family unit in each of the countries. The average of the Canadian family is 4.8 and that of the family in the United States 4.5. In other words the relative size of the American family is forty-five forty-eighths or fifteen-sixteenths that of the Canadian family.

Dr. Laidlaw applied this proportion to eight membership groups of the United States religious bodies and permitted arithmetic to do the rest. But when he came to the ninth group—the Catholic—he was not content to abide by the result which he himself had invited. Opposite the Catholic column are the words "result by subtraction" and an asterisk calling attention to a footnote. It is an innocent looking footnote, but it quickly upsets the whole method of calculation.

"The Roman Catholic Church in Canada," says Dr. Laidlaw, "derives a large part of its membership from the fecundity of French mothers. In Massachusetts in 1885 a tabulation of the number of children born to mothers of Canadian-English and Canadian-French nativity showed the following result: Canadian-English 3.9 children per mother; Canadian-French 6.2 children per mother."

AN ASTOUNDING CONCLUSION

Mr. Meriam reports: "From this table he draws his rather astounding conclusion: 'In other words, applying the results of the Canadian census of religious bodies in the United States of December 31, 1916, the population of the United States in the Roman Catholic Church would be only 469,544 less than the Roman Catholic Church's own returns of its population in the United States for 1916.'"

"Certain phases of this remarkable computation," continues Mr. Meriam, "will strike the statistically minded person at once as extraordinary. In the first place Dr. Laidlaw does not apply the scientific method of accepting all the corrected Canadian rates or of taking up each rate, considering it individually, modifying it in the light of its consideration and applying it. He accepts eight without modification and rejects the balance."

"The Roman Catholic Church in Canada in 1901, according to his figures, had a membership of 1,366,019 and it was represented in the population by 2,220,800. It thus had 1,64 persons adhering to it for each member. If we apply this ratio to the Roman Catholic membership in the United States in 1916, as Dr. Laidlaw applies the corresponding ratio to the membership of evangelical bodies, we shall get, after first reducing the ratio by one-sixteenth, approximately 24,000,000 Catholics instead of the 15,292,000 shown by Dr. Laidlaw."

"Upon what ground does Dr. Laidlaw justify accepting the Canadian ratio for eight non-Catholic bodies and rejecting it for the Catholics? His explanation is in the footnote quoted, namely that the Roman Catholic families in Canada are much larger than in the United States and then all the rest about the relative fecundity of French mothers."

"Here it seems to me, in his desperate effort to prove his case, he entirely over-reaches himself."

WRONG IN EITHER CASE

"I am not familiar with the Canadian definition of membership in the Roman Catholic Church, but I think it is highly probable that most of the large number of French-Canadian children are included in that membership. The French-Canadians have been long established in the country, they are devout Catholics, they are well supplied with churches and the probability is that the French-Canadian baby as a rule becomes a church member according to the Canadian census of religious bodies at the time he reaches the age established by that census. If that is the case, it is not these French-Canadian children that explain the difference between a ratio of 1.00 and a ratio of 1.64."

"But let us assume for the moment that the difference between 1.00 and 1.64 is entirely attributable to children of French-Canadian families who have not become church members. What assumption does that necessarily involve in respect to the Roman Catholics of the United States if we reject the 1.64 in determining their number, and give them a little less than a ratio of one? We assume that the Roman Catholics in the United States have no children who are not members of the Church. Thus, an assumption that Dr. Laidlaw completely rejects for the French-Canadians of Canada, he applies to the Catholics of the United States."

Having given Dr. Laidlaw his choice of the horns of the dilemma created by himself, Mr. Meriam points out that the reverend statistician need not have called up some isolated figures from Massachusetts published in 1885 from which to indulge in individual speculation. He points out that fifteen years later than Dr. Joseph A. Hill wrote an official report for the Immigration Commission which is not a speculation but statistical proof of the fecundity of certain classes of immigrant women in the United States, more particularly the French-Canadian, the Irish and the Italian, all from Catholic countries and predominantly Catholic.

"Dr. Laidlaw," he says, "cannot get away with an applied assumption that the American Catholic women have no children. The figures in his own Federation's report show that in respect to fecundity they are out-ranked only by the Jews. If that difference between population and membership in Canada is attributed to children not yet members, the American Catholics with their French-Canadians, Irish, Italians and Poles and the children of these stocks are not to be denied it on the ground of absence of fecundity. Anyone who has studied birth statistics knows that it is not the Catholic population that displays the absence of fecundity. Dr. Laidlaw curiously supports his contention of the great fecundity of French-Canadian women in Canada by figures for French-Canadian mothers living in Massachusetts!"

CONVERSION BY STATISTICS

Another interesting point made by Mr. Meriam is that Dr. Laidlaw, having taken 469,000 from a reported membership of the Catholics by his peculiar Canada-cum-Massachusetts calculation, does not charge this loss to the Catholics in his final summary, but arbitrarily takes it out of the "Other religions." Mr. Meriam comments tersely: "Nothing is ever taken away from the Evangelical column. Again, even in switching from multiplication and division to subtraction to make his point against the Catholics, Dr. Laidlaw left out entirely the people of no religion in the United States, although, as Mr. Meriam explains, if Canada be regarded as an index, the people of no religion in the United States must approximate a million."

"Dr. Laidlaw," he remarks drily, "had either to forget the Catholic population correspondingly, because he was getting his 'result by subtraction.'"

After pointing out several other inaccuracies similarly significant, Mr. Meriam concludes that the proportion of Catholics to the whole population of the United States, instead of being 15.5% as given by Dr. Laidlaw, is at the lowest estimate 21.6% and actually somewhere between that figure and 32.4%.

CLUBS FOR SOCIAL STUDY AND ATHLETICS

The Corriere della Domenica, an Italian weekly published here, contains the following in its biography of Pope Pius XI. "In his pastoral letter to the clergy and faithful last month, Cardinal Ratti recommended, among other things of current interest, the education of the young and the formation of young people's associations, in which provision should be made for the study of social and political questions and for athletics and mountain climbing, stating, however, that 'these young people's associations should not be considered as a party or as a section of a party, neither should feast days be desecrated by sports and athletics, for while in this way we should be forming stronger and healthier men, we should not be giving to society more honest and well-balanced men.'"

"Speaking of Catholic action, Cardinal Ratti said it should be dependent upon ecclesiastical authority, but referring to political action he said: 'the political action of parties is not dependent upon ecclesiastical authority which, therefore, assumes no responsibility for it.'"

ANTI-CLERICAL PAYS TRIBUTE TO POPE

Paris, February 19.—The homage unanimously offered by the French nation to the late Benedict XV., and to the new Pope, was an illustration of the peace regained by Catholicism in national life despite the agitations of those who expected to annihilate it by persecution.

In the *Homme Libre*, M. Lautier, who always figured as an "anti-clerical," celebrated in lyrical terms the appearance of the new Pope on the balcony of Saint Peter's. This was his striking eulogy: "Pius XI. opened the windows over the vast world unsettled by the War, the vast world where interests and passions, avidity, suffering and anger are agitated more ardently than ever. To crumbling empires, anxious oligarchies and fearful masses the white cascade suddenly appeared like a ray of light through the obscurity and trouble of the present times, like a rift in the horizon dark with uncertainty. It was the dazzling symbol of eternal serenity."

"The priest seems to ask of those who have accounts to render: 'Oh, you who have taken from Me domains and my sovereignty, O you who have found My presence irksome in those assemblies of the Hague and the peace conferences of Paris and elsewhere, while you opened the doors wide to the least prepared of our brothers, to barely civilized samples of humanity, to puppet emirs and rajahs from operettas, to so-called experts, to the most unheard-of combination of incompetence and pretension; O you who excluded Us from all the works for which We have meditated so long,—you have doubtless done much better without Our advice and support. Tell us, then, to what degree of sweet and refined education, above all to what point of fraternity you have led the world.'"

SPRITUAL HEALING

ANGLICANS THINKING OF SCIENTIFIC EXTREME UNCTION

London, Feb. 9.—Spiritual healing is now being taken very seriously by certain of the Anglicans, and a committee, appointed by the Archbishop of Canterbury, is to decide whether the Anglican Church shall give official recognition to the ministry of spiritual healing. As a rule Anglicans are somewhat vague, and it is not altogether clear what this particular committee is expected to take in hand. But from all accounts it appears that the aim of the Anglicans interested in this movement is not so much to adopt among their religious formularies a ritual similar to the sacrament of Extreme Unction, though this will possibly be included, but to favor a return to "the Apostolic custom" of anointing with oil and the laying on of hands for the restoration of the sick. Christian Science has no doubt had some slight influence in this movement, though the promoters as a whole have the greatest contempt for Christian Science as a religious movement.

The persons behind the movement have among their objects the study of the influence of spiritual upon physical health; the exercise of healing by spiritual means, in complete loyalty—as they put it—to scientific principles and methods; and, lastly, earnest prayer for the inspiration of the Holy Spirit in all efforts to heal the sick.

There is a Guild of Health organized to this end, which has on its committee a learned High Churchman, a former Bishop of Bloomsbury, from whom little sympathy for the doctrinal side of Christian Science may be expected. The aim of this Guild is to bring about the use of spiritual means in the cure of sickness, and among its means it counts anointing and the use of holy oils.

"GIGANTIC FAILURE"

ANGLICAN CRITIC OF BISHOP'S BOOK IS OUTSPOKEN

If we are to "learn from the enemy," then Protestantism is dead in England. That is the conclusion come to by a reviewer in a Church of England journal, who criticises a recent book by the Bishop of Durham, Dr. Henson.

The Bishop of Durham is himself a churchman who seems to have wandered through many by-paths of religion before he reached his present pessimistic position. He was first heard of as chaplain to a place of worship known as the Hospital Chapel in the London suburb of Ilford. This is an ancient endowment going back to Catholic days, and at one time the chaplaincy was held by Monsignor Barnes in his Anglican days. It was, and is, a sort of enclave of High Churchism.

After that Dr. Henson, who was then a plain clergyman, was heard of at an advanced ritualistic church in the West End of London, where he took part in functions at which church vestments and incense were used. Then he was made a Canon of Westminster—the Abbey that is, and not the Cathedral. From the moment of this promotion he cast behind him the ritualistic frivolities of his youth, and emerged as a Moderate Churchman. Then he was made a Dean when the Liberal Party came into power, and as he advanced in the hierarchal grade, so his churchmanship went down, and after his appointment to the ancient and historic See of Durham, as a Bishop he has found his way to extreme Low churchism.

The Bishop has written a book in which he declares that England is stolidly Protestant, and he denounced the High Anglicans because they are opposed to admitting the Free Churchmen and the members of the innumerable Protestant sects to communion at their altars.

But it is not the Bishop's book that is interesting. What is illuminating are the strictures of a critic, a fellow Anglican, who avers that if there is anything absolutely certain about Protestantism as a religion, it is that as a religion Protestantism has luminously and desperately failed to make England religious.

"We may be sorry that Protestantism has failed," says this critic, "or we may be glad: but one thing we cannot do, we cannot deny that Protestantism has proved a gigantic failure."

The Bishop's book, so it appears, is the substance of some lectures delivered before Lutheran audiences in Sweden, in which the Bishop sought to prove to the Swedes that England was, as it were, a happy nursery for a stalwart Protestantism. This, so his critic asserts, is merely foolish.

"Many of us," he asserts, "would have raised a cheer towards Durham if he had objected to Rome on rational grounds. Whereas all he does is to proclaim that the only substitute for the dangerous and living religion of Rome, is the dead religion of Protestantism. That is foolish. It is also untrue. Protestantism as a force is done with. It is shattered into fragments."

After that, it is not surprising to hear this same critic assuring the

Bishop of Durham that the type of Protestantism he so much admires has proved to be a spiritual tragedy.

A NEW ORLEANS PRIEST

MAKES NEW OPPORTUNITIES FOR LOUISIANA BOYS

A missing link among the educational institutions of New Orleans, one that will give poor boys from all Louisiana an opportunity to get expert training as farmers, as dairymen or as mechanics at New Orleans, has been projected at New Orleans under the direction of the Rev. P. M. H. Wynhoven, who as founder of St. Vincent's Hotel and free labor bureau has already furnished food, clothes and shelter for 200,000 men and employment for 18,000.

Hope Haven Agricultural and Mechanical College is the name of the institution in which Father Wynhoven has succeeded in arousing the interest of the community, as witnessed by the fact that associated with him in the enterprise are such leaders of their various denominations as the Very Rev. E. A. Cummings, President of Loyola College, Rabbi Mendel Silber of the Gate of Prayer, Rev. W. McF. Alexander of the Prytanian Street Presbyterian Church and Rev. Robert S. Coupland, rector of Trinity Church.

The Hope Haven project is not new with Father Wynhoven, for the dairy department has been operating on a small scale for some time and considerable farming is being done by the few lads already provided for.

Under the system by which the facilities for carrying on the work will be amplified, Father Wynhoven hopes to have established a unit plan which will stimulate competition among the lads who come there.

"The plan," says Father Wynhoven, "is to develop the living quarters to accommodate fifteen boys and a captain. This will stimulate competition among the squads of fifteen and annual prizes will be given for the best-managed group."

"The residence buildings will be two stories, but the upper stories will be no more than screened sleeping porches. The project is not a charity project—no more than are the Public Schools charitable institutions. It will be an asset to the community. Hope Haven service to poor boys will be similar to scholarships given to older lads at the big universities.

"The salient difference is that these younger boys whom we will care for will be provided with living quarters, clothes, food and education. It is no more a charity than a Rhodes scholarship. If whatever is free is charity, then the children who play in the public parks or visit the art museums are objects of charity."

Father Wynhoven has been rector of seven churches; he is treasurer of the Louisiana Commission for the Blind; secretary of the Morning Star Publishing Company; chaplain of the Catholic Daughters of America, and treasurer of the Jefferson Chapter of the Red Cross.

THE CATHOLIC CHURCH EXTENSIONSOCIETY OF CANADA

"HOW GENEROUS ARE WE?"

Under the above caption the Christian Guardian, organ of Methodism, addressed its readers last week, presenting to them a table taken from the Year Book of 1921 showing the contributions of the Methodist Conferences in Canada.

With feigned humility the Methodist journal remarks: "Our offerings to Christian work will compare very favourably with those of most of our sister churches." The "Christian work" embraces "Missions" and all (Religious and Social) purposes."

Were we permitted to make a comment about the contributions of the Methodists it would be something like this, based upon certain statistics: "The figures you give showing the financial sacrifices of your members, are a very legitimate source of pride for all Methodists, a subject for serious thought and an incentive to all denominations to be more generous in the support of Christian work."

How many Methodists have we in Canada? The Census (1911) shows that there are 895,653 members. How many Methodist families? Again the Census says 204,824. How generous these members and families were, the table, placed before you, shows.

Table with 4 columns: Conference, Member, Family, Per family. Rows include Toronto, Montreal, Hamilton, etc.

This table points out that the average giving of the members of the Methodist Church for missions was just a little less than five cents a week. The average contribution per family was about nine and a half cents a week.

The total amount contributed was \$1,025,166. Remember, this from 895,653 members!

It is said that there are over 8,000,000 Catholics in Canada. Suppose that the regular giving of this number, 40 per cent. of the population, averaged only one cent each week for a year, the total would reach \$1,600,000 for Catholic Missions of Canada.

All our missionary endeavours in Canada, Propagation of the Faith, Holy Infancy, Church Extension, etc., do not realize the sum of \$50,000 a year. How generous we are!

"But," you say, "we give our flesh and blood. Our priests and nuns and brothers labour without thought of salary, and they sacrifice themselves in the North and West for the salvation of souls." Yes, you give flesh and blood! If you do, give it as the indifferent and irresponsible father gives it, and then neglects it and allows it to suffer in want and misery or be succored by strangers.

Let us think it over! This is worth while for the mission of the Catholic Church in Missions.

This Dominion stretches from sea to sea and it belongs to the Lord by right. We are bound to make it His in reality. What are we doing for Catholicity? How generous we are?

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

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

DONATIONS Previously acknowledged \$5,102 66

"WORLD CONGRESS OF THE CHURCHES"

London, Feb. 19.—Active plans are now in preparation for the "World Congress of the Churches," which is scheduled to be held some time next year in Birmingham. The Congress apparently will discuss such matters as Christian Politics, Economics, and Citizenship.

It will be held under the chairmanship of the Protestant Bishop of Manchester, and according to the advance schedule of its proceedings, Catholics will take part in the deliberations, as well as representatives of the non-Catholic religious bodies.

In preparation for this Congress, which will not touch, so it seems, on matters of doctrine, study groups are being actively prepared. The subjects to be studied in these groups include: Property and Industry, Education, Crime, the Home, Leisure, Relation of the Sexes, Politics, War. The ultimate aim of the Congress, so the organizing secretary states is to arouse among church members a fuller understanding of the social teaching of Christianity and a clearer resolve to put that teaching into practice.

FATHER FRASER'S CHINA MISSION FUND

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

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

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

J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,281 05 Mrs. C. McDougall, Sydney Mines..... 3 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,392 10

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,628 48

COMPORER OF THE AFFLICTED BURSE

Previously acknowledged \$889 60

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged \$2,316 89

BLESSED SACRAMENT BURSE

Previously acknowledged \$848 06

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$811 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$246 00

Mrs. A. Mooney, Morell

Rear..... 2 00

HOLY SOULS BURSE

Previously acknowledged \$1,350 12

LITTLE FLOWER BURSE

Previously acknowledged \$807 84

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,187 25

T. D., London..... 1 00

ANTI-CLERICAL PAYS TRIBUTE TO POPE

Paris, February 19.—The homage unanimously offered by the French nation to the late Benedict XV., and to the new Pope, was an illustration of the peace regained by Catholicism in national life despite the agitations of those who expected to annihilate it by persecution.

In the *Homme Libre*, M. Lautier, who always figured as an "anti-clerical," celebrated in lyrical terms the appearance of the new Pope on the balcony of Saint Peter's. This was his striking eulogy: "Pius XI. opened the windows over the vast world unsettled by the War, the vast world where interests and passions, avidity, suffering and anger are agitated more ardently than ever. To crumbling empires, anxious oligarchies and fearful masses the white cascade suddenly appeared like a ray of light through the obscurity and trouble of the present times, like a rift in the horizon dark with uncertainty. It was the dazzling symbol of eternal serenity."

"The priest seems to ask of those who have accounts to render: 'Oh, you who have taken from Me domains and my sovereignty, O you who have found My presence irksome in those assemblies of the Hague and the peace conferences of Paris and elsewhere, while you opened the doors wide to the least prepared of our brothers, to barely civilized samples of humanity, to puppet emirs and rajahs from operettas, to so-called experts, to the most unheard-of combination of incompetence and pretension; O you who excluded Us from all the works for which We have meditated so long,—you have doubtless done much better without Our advice and support. Tell us, then, to what degree of sweet and refined education, above all to what point of fraternity you have led the world.'"

PRESIDENT HARDING

GLAD NATIONAL CATHOLIC WELFARE COUNCIL APPRAISES SO HIGHLY WORK OF ARMS CONFERENCE

Washington, Feb. 20.—President Harding has written to Rev. John J. Burke, General Secretary of the National Catholic Welfare Council, the following letter: The White House Washington, February 15, 1922.

My dear Father Burke: I have thought perhaps you would like to have an acknowledgment of the resolutions which you were good enough recently to hand to me giving the expressions of approval and congratulation of the National Catholic Welfare Council on the accomplishment of the International Conference on the Limitation of Armament. I am glad your organization looks upon the work of the Conference with such high appraisal and finds so much of the belief that it will further the maintenance of a commendable peace. Since I had no part in the conference directly, and may appraise its work without prejudice, I am happy to say that I think it accomplished very great things, the fruits of which will not be gathered by this generation alone.

With a very cordial expression of esteem, I am, Very truly yours, WARREN G. HARDING.

The Administrative Committee of the Council in the statement on the Limitation of Armament Conference presented to the President stated that the Conference had "substantially vindicated" the hopes of those who had joined in the appeal for its assembling.

A STRANGE CONVERSION

Dr. Jane Craven, at one time one of the leading women osteopathic physicians of Pittsburgh, later the driver of a motor ambulance with the French armies and worker in a French field hospital, has joined the Sisters of Charity, having been received recently into the order at its motherhouse in the Rue de Bac in Paris.

Dr. Craven's father was a Methodist Episcopal missionary in India, and she was of British birth. When the World War broke out she was intensely interested in the cause of the Allies and soon after the beginning of the War undertook to secure hospital supplies for the armies in France and Belgium. In 1915 she conceived the idea of organizing a motor unit. She enlisted the aid of many friends in the enterprise, and in raising funds a benefit concert was given at which Mme. Melba sang. With the funds a well-equipped motor ambulance was purchased, fitted out and taken to France. This unit crossed to France early in 1916 and was attached to one of the French armies. Later Dr. Craven was assigned to a hospital at Viery-le-Francois, which was several times bombed by the Germans.

For her work Dr. Craven was awarded the Croix de Guerre. It was while working in this hospital that Dr. Craven became imbued with the idea of joining the Sisterhood on duty there, and now, having completed her novitiate, she is a member of the order.—The Missionary.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SECOND SUNDAY IN LENT

THE BLESSING OF LIFE

"And Peter answering, said to Jesus: Lord, it is good for us to be here: If Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." (Matt. xvi. 1.)

What a blessing to us that we exist! In their present condition many would probably be inclined to doubt that life is a blessing to them. Poverty stares many in the face; sickness—life-long sufferings—is the lot of others. There are some who know no peace; discord reigns about them and often also within their hearts. Misfortunes of various kinds have checked for life the progress of millions of people, and they seem never to be able to resign themselves to their fate. All this and much more is true, but nevertheless, life is a great blessing to every one who possesses it. All the misfortunes, troubles, trials, crosses, temptations—everything, in fact, adverse to the cravings and comforts of nature—may become sources of great blessings to man. But he must transform them into blessings through his own efforts. Of themselves, they will avail little, even in a spiritual sense. But man, by knowing the truth, professing it, and, by the proper intention, ordering all things to his spiritual end, can gain much, and will be able to say truly that life, even when accompanied by innumerable and continuous difficulties, is a wonderful gift from God.

Life is the greatest of blessings we can have here, not for what it brings us during its temporal duration, but because of the eternity of happiness it will bring us in God's kingdom. Did we not exist as human beings, we could never attain to this great and never-ending happiness. How much above other living things are we! The poor brute beasts have life, have feeling, suffer, and finally die, but no other world awaits them. All living creation, save man, ends with death. The living things that possess this irrational life, existence means nothing. They have no intellectual realization of their existence, and are the dumb slaves of man. Man has freedom and boasts greatly of it. He knows why and how he exists; he is bound to serve no one save his Maker, and generally subjects himself to no one but his legitimate superiors. Death does not annihilate him; it only separates his soul from his body—the former to live on forever, the latter to be reformed and again united to the soul at the end of the world.

But it is not particularly because of all these advantages that it is good for us to be here—or that life is our greatest blessing. It is, we repeat, because of the great future that we may make our own. How overpowering the thought that after a few years of faithful service in this world, we shall rise, become glorified, and face God as He really is. When Christ was transfigured before the three apostles, they forgot everything except the scene that was overpowering them. They totally were consumed by the vision, and would have been satisfied to remain forever before their transfigured Master. Yet what was that transfiguration in comparison to the real glory of heaven which, as we are told, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him?" How infinitely greater must be the vision of God and His heavenly court? And how consoling to think that we who yet exist may attain to this great happiness! Truly it is good for us to be here; it is good for us to be living.

The Christian should be encouraged by this truth to rejoice over his state and thank God unceasingly that he was given so great a blessing as to be born into this world. He must remember, however, that this blessing will be of little value unless he faithfully does his duty to God. It is a free blessing from God, but once in our possession we are not morally free to use it as we please. We are rather bound to use it as God has ordained. If we do not, then it should be said of us, as was said of Judas, "It were better for that man if he had never been born,"—not that it were better for us never to have been born, but that it were better for us not to have been born and to have lived as we did. It is better for every one to have been born, and to have been given the opportunities of salvation that God affords to all, than never to have existed. If any one is lost, it is his own fault; he abused the greatest blessing that God gave him.

We have at our disposal all the aids that we need in order really to feel that it is good for us to be here, or to have been born into this world. We also realize that we can profit, as we should, by the life that God gave us and that we yet enjoy. We have the great gift of

faith. It teaches us what life really is; it tells us of God and the future that awaits us; it also directs us how to avoid the dangers opposed to our welfare. Do we fully appreciate it? Do we solve the problems of life according to the rules it lays down for us? Certainly not to the extent that we should. Notice how misfortunes will cast us down; see how easily we are swayed by bad example, by human respect, and by the promptings of our inferior nature! Few receive the full richness of the sacraments, because they are not properly disposed and prepared for their reception. There are not many who face the difficulties of life with the proper spirit.

Let us ever be mindful of the fact that we are blessed in being alive, because we can do God's will and realize fully why it is good for us to be here. It is good for us to be here, not exactly for what we get in this life, but for what we can prepare ourselves to receive in the world beyond the grave.

ST. PATRICK

A wave of memories of one of the greatest national apostles sweeps over a great part of the world annually when, on March 17, occurs the feast of St. Patrick, Apostle of Ireland. Through woe and weal, through the Irish converts, now scattered over much of the world, have kept him enshrined in their hearts and paid him the honors that are his due.

He was born at Kiltpatrick, near Dumbarton, Scotland, in the year 387, his parents being Calphurnius and Conchessa. The former belonged to a Roman family of high rank, and held the office of decurio in Gaul (France) or Britain, while Conchessa was related to the Patron of Gaul, St. Martin of Tours.

At the age of sixteen Patrick was carried into captivity by Irish marauders, and was sold as a slave to a chieftain, Milchu, in Dalradian, in the present county of Antrim. He tended flocks and obtained a knowledge of the Celtic language, also becoming familiar with Druidism. Later, fleeing from his cruel master, he went to Britain.

HEIGHTS OF CHRISTIAN LIFE

His heart set on devoting himself to the service of God in the sacred ministry, he went to St. Martin's monastery at Tours and to the island sanctuary of Lerins, and, in general, to places where he could well learn the heights of the Christian life.

When St. Germain started on his mission at Auxerre, Patrick went under his guidance, and at this Bishop's hands Ireland's Apostle was raised to the priesthood. When Germain, commissioned by the Holy See, went to Britain to oppose the error of Pelagius, he chose Patrick as a missionary companion.

Pope St. Celestine I. crowned his Pontificate with an act of far-reaching consequences for the spread of Christianity and civilization when he entrusted St. Patrick with the mission of gathering the Irish into the one fold of Christ. On his return journey from Rome, Patrick went to Turin and received episcopal consecration from the Bishop, St. Maximus. He went to Auxerre to make preparations for his Irish mission under the guidance of St. Germain.

It appears to have been in 433 that St. Patrick and his companions landed at the mouth of the Ventry River, near Wicklow Head. He stopped for a time at the mouth of the River Boyne, and there some natives joyously heard the tidings of Redemption. Proceeding to Strangford Lough, he continued on his way toward Slieveish. A chieftain, Dichu tried to stop him. He drew his sword to smite the Saint, but his arm became rigid, it is said, and remained so until he declared himself obedient to Patrick. Dichu then sought instruction, and gave a large "sabbal" (barn), in which the sacred mysteries were offered. This was the first sanctuary dedicated by St. Patrick in Erin.

FEAST AT TARA

St. Patrick learned that chieftains of Erin had been summoned to celebrate a feast of Tara, on Easter Day, the feast of the Supreme Monarch of Ireland. The assembly was to meet at Tara on March 26, Easter Sunday, in the year 433. It was decreed that from the preceding day fires throughout the Kingdom were to be extinguished until the signal blaze was kindled at the royal mansion.

St. Patrick came to the hill of Slane, at the opposite extremity of the valley from Tara, on Easter Eve, which that year was the Feast of the Annunciation, and on the summit kindled the Paschal fire. Druids told the King that this fire, lighted in defiance of the royal edict, would blaze forever in the land unless it was put out that night. Attempts were made to extinguish the fire and punish the intruder with death, but the fire was not extinguished, and Patrick came out unscathed from the snares and assaults against him.

Impressive indeed was the great event next to be recorded. On Easter Day the missionary band, having at its head the youth Benignus, bearing a copy of the Gospels, and followed by St. Patrick, who, with mitre and crozier, was in full episcopal garb, went in procession to Tara. Patrick pleaded for the Faith before Leoghaire. The King had ordered that no sign of

respect should be given to the strangers, and the youthful Eric, a royal page, rose to show him reverence, and the chief Bard, Dubhtach, also showed honor to the Saint. Both became disciples of the Faith and ornaments of the Church in Ireland.

DOCTRINE OF HOLY TRINITY

It was on one of these occasions that the Saint is said to have plucked a shamrock to explain, its triple leaf and single stem, the doctrine of the Blessed Trinity. On that Easter Day the victory of religion at Tara was complete. The Ard-Righ gave permission to Patrick to preach the Faith throughout Erin.

From then on the triumphs of St. Patrick were widespread and lasting. Eventually the people in general were converted to the Faith, and became, as history shows, one of the greatest Catholic peoples in the world. The Saint had his difficulties and obstacles to overcome, but he overcame them, and laid the solid foundations for the great life of faith which was to mark his people through the succeeding ages.

It is supposed that the beautiful prayer of St. Patrick, known as "St. Patrick's Breast-Plate," was composed by him in preparation for the victory over paganism. The first public administering of baptism, recognized by royal edict, was a historic event in the work of the conversion of the country. St. Patrick remained for a time at Slane and Tara, teaching the divine truths. The national games were celebrated at Tallten (now Teltown) and St. Patrick went there and solemnly administered baptism to Conal, brother of the Ard-Righ Leoghaire, on April 5. This was the first public administering of baptism, recognized by royal edict.

EVANGELIZATION WORK IN MEATH

St. Patrick left some of his companions to carry on the evangelization work in Meath, and himself planned to visit the other territories. The momentous events which marked the progress of the Saint in his mission are too many to detail in a short space, but one or two may be referred to briefly. It was in 440 that St. Patrick started the special work of conversion of Ulster. In 444 a site for a church was given by Armagh by Daire, a chieftain of the district. St. Patrick selected the beautiful hill on which the old Cathedral of Armagh stands.

It is related that, while he was marking out the church with his companions, they came upon a den and fawn. The Saint's companions wanted to kill them for food, but St. Patrick would not allow this. Taking the fawn on his shoulders, and followed by the doe, he went to a neighboring hill, laid down his staff, and announced that there, in future times, great glory would be given to the Most High. It was on that hill that, a few years ago, there was solemnly dedicated the new Catholic cathedral of Armagh.

From Ulster St. Patrick proceeded to Meath to consolidate the organization of the communities there, and thence he continued his course through Leinster. As usual, St. Patrick's primary care was to gather the ruling chieftains into the fold. The Saint went through Gowran into Ossory and then went to Munster.

Until his death St. Patrick continued to visit and watch over the churches which he founded in all the provinces of Ireland. It is recorded in his life that he consecrated no fewer than three hundred and fifty bishops. The many virtues by which the early saints were distinguished shone forth remarkably in the life of St. Patrick.

SHROUD WOVEN BY ST. BRIGID

Not only did St. Patrick shine resplendent in preaching and teaching and the other active work of the missionary, but in prayer he besought great favors and welfare for his faithful. Many a spot and many a memorial of the great Saint deserve special prominence in any story of his life which has sufficient space to deal adequately with them.

It was at Saul Sabbath that St. Patrick received the summons to his reward on March 17, 493. His remains were wrapped in a shroud woven by St. Brigid's own hands. The remains were interred at the chieftain's Dun or Fort two miles from Saul, where, in later times, arose the Cathedral of Down.—The Pilot.

DEVOTION TO ST. JOSEPH

It will always be lovingly remembered of Pius X. that he gladdened the hearts of the millions of Catholics, who love St. Joseph, by increasing the liturgical honors with which the Saint's two feasts are celebrated. The words of our late Holy Father have enhanced the tender gratitude and filial devotion of the whole Catholic world toward the foster-father of Jesus, and the patron of the Universal Church.

In that intimate union of the Holy Family the Catholic heart longs to consider the interest and intercessory power with which St. Joseph is ever mindful of the workingman, living and dying. Living faith is always prompting in the individual soul some special holy affection and attachment. The thought of the carpenter doing hard work with his hands to provide for his loved ones the essentials of holy life, and with his work done sinking to rest with his head pillowed on the Heart of his God, may here and there have much of legend

interwoven with the meagre annals of the Gospel. Faithful hearts, however, for long ages have found solace and help in this ennobling thought; and they have done hard work more cheerily and more patiently, and have faced eternity with greater peace, because they have added the name of Joseph to their invocation of Jesus and Mary.—Catholic Standard and Times.

THE LESSON OF THE ASHES

One of the beautiful prayers which the Church uses in blessing the sacred ashes at the beginning of Lent, it will be remembered, implores Almighty God in His infinite mercy.

"To bear with the weakness of our human nature, and vouchsafe to bless these ashes which in sign that with humbled heart we crave forgiveness from Thee, we are about to put upon our heads. Bestow thou upon us, who confess that we are but dust, and for our deserts unto dust have to return together with Thy forgiveness for our past trespasses, the grace and favor which Thou has graciously promised to every repentant sinner."

Altogether in harmony with the foregoing petition is the striking symbolism which the "poet of her children," as Newman calls the Church, uses on Ash Wednesday. For she takes the gray ashes made from the triumphant palm branches of last Passion-tide, and signs with them in the form of a cross the forehead of the kneeling faithful, saying as she does so: "Remember, man, that thou art dust and unto dust thou shalt return." Then a little later in the Ash Wednesday services the priest exhorts the repentant worshippers, saying: "Let us amend and do better for those things in which we have sinned through ignorance; lest suddenly prevented by the day of death, we seek time for penance, and be not able to find it."

Marked on the brow, the seat of pride, with somber ashes, the emblem of sorrow, humility and of cleansing penance, signed with the symbol of Christ Crucified, and hearing words meanwhile which tell how fleeting is our little life in this vale of tears, Catholics are thus impressively reminded by the Church at the very opening of Lent that it is high time that they began to address themselves with earnestness to the important business of amending their lives and sanctifying their souls, before the night cometh when no man can work. For it will be eternity in a little while, and then the season of grace and merit and repentance will be over. "In a few short years," the Church warns her children as she scatters the cold ashes on their bowed heads, "your bodies will return to their kindred dust and your deathless souls will be called to judgment. Let the beautiful ritual of my Ash Wednesday services remind you therefore, to have your loins always girt with purity and the lamp of faith ever burning in your hands, that the heavenly Bridegroom, when He comes, may find you all watching and ready to enter with Him the everlasting nuptial feast."—America.

CONVERTS FORM GUILD

The formation of a Convert Guild at the Denver Cathedral, Denver, Colorado, to complete the remarkable system that has been worked up in that parish to lead people, under God, into the Catholic Church, will round out a plan that, if universally adopted, might practically settle the convert question for the United States. Within the ten years of its operation, almost 700 persons have been converted to the Church, as a result of the Cathedral convert class.

The modest operandi is simple. From the pulpit every Sunday morning, at all the Masses, it is announced that a lecture for the instruction of non-Catholics will be given in the basement chapel of the church on Monday evening, and the lecture is announced. Catholics are invited to bring their non-Catholic friends. There is never a lecture without at least fifty Protestants or unbaptized persons present, and sometimes there are 400 to 600. Within ten years not more than five of the persons who have taken the full course of instructions have failed to become Catholics.

The lectures are now given by the Rev. William Higgins. Non-Catholics attend from all over the city. Young Catholics often bring non-Catholic sweethearts; Catholic wives and husbands bring their non-Catholic spouses. Catholic neighbors bring their Protestant friends, and the result is that the non-Catholics, in many cases, become Catholics.

He who waits to do a great deal at once will seldom do anything at all.

Fortunes are made by taking opportunities; character is made by making them.



A Stitch in Time

Quick action is the only hope when kidney disease appears.

There is a whole train of dreadfully painful and fatal ailments which soon follow any neglect to get the kidneys right. Among others are rheumatism, lumbago, Bright's disease, hardening of the arteries and high blood pressure.

In Dr. Chase's Kidney-Liver Pills you will find a treatment which is both quick and thorough.

Mr. C. E. Raymus, Lindale, Alta., writes:—"I was a great sufferer from kidney disease and lame back for more than a year. A friend of mine one day told me of Dr. Chase's Kidney-Liver Pills, and acting on his advice I tried them. After I had taken one box I felt better, so I continued until I had used five boxes. By the time I felt well and strong as ever, and am glad to recommend Dr. Chase's Kidney-Liver Pills to anyone suffering as I did."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers, or Edmanston, Bates & Co., Ltd., Toronto.

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

Advertisement for Scott's Emulsion. Text: "Where there is a persistent cough or general run-down condition, there Scott's Emulsion is a positive help." Includes logo of a man carrying a large fish.

Advertisement for Vapo-Cresolene. Text: "A Vapor Treatment for Coughs and Colds, easy to use and effective." Includes illustration of a person using the product.

Advertisement for Cuticura Complexions. Text: "Cuticura Complexions Are Usually Healthy. The daily use of the Soap prevents clogging and irritation of the pores, the usual cause of pimples and blackheads, while the Ointment soothes and heals. Cuticura Talcum is delicate, delightful, distinguishes." Includes illustration of a woman's face.

Advertisement for SELDOM SEE. Text: "A big knee like this, but your horse may have a bunch or bruise on his ankle, hock, stifle, knee or throat." Includes illustration of a horse's leg.

Advertisement for ABSORBINE. Text: "Witch clean it off without laying up the horse. No blister, no half score. Concentrated—only a few drops required at an application. \$2.50 per bottle delivered." Includes illustration of a horse.

Advertisement for Bankers Bond Company. Text: "An Industry as Old as Adam. Vital to Life Itself. Natural to Canada. Vastly Profitable to Those Who Invest in It. Such is the Flour Milling Industry." Includes logo of a flour mill.

Advertisement for Gall Stones. Text: "GALL STONES 'MARLATT'S SPECIFIC'. A never failing remedy for Appendicitis, Indigestion, Stomach Disorders, Appendicitis and Kidney Stones are often caused by Gall Stones, and mislead people until those bad attacks of Gall Stone Colic appear. Not one in ten Gall Stone Sufferers knows what is the trouble. Marlett's Specific will relieve without pain or operation." Includes logo of a gall stone.

Advertisement for Kearney Brothers, Limited. Text: "TEA - COFFEE. IMPORTERS and SPECIALISTS. 33 St. Peter Street. Established 1874. Montreal, Que." Includes logo of a tea box.

Advertisement for The Woman Who Wished She Could Play the Piano. Text: "The ability to play is such a great comfort. No matter how much I am alone, I never get lonesome—I can always turn to my piano for amusement. I am never at a loss for a way to entertain callers. I no longer feel that I am 'out of it' at social gatherings; so you wonder that I so gladly recommend the method that has brought me so much pleasure and satisfaction." Includes illustration of a woman playing a piano.

Advertisement for U.S. SCHOOL OF MUSIC. Text: "U. S. SCHOOL OF MUSIC. 2933 Brunswick Bldg., New York City." Includes logo of a music book.

Advertisement for U.S. SCHOOL OF MUSIC. Text: "U. S. SCHOOL OF MUSIC. 2933 Brunswick Bldg., New York City. Please send me your free book 'Music Lessons in Your Own Home,' and participate in the following course: (Name of Course or Instrument) Name Please Write Plainly Address City Prov."

Advertisement for SELDOM SEE. Text: "A big knee like this, but your horse may have a bunch or bruise on his ankle, hock, stifle, knee or throat." Includes illustration of a horse's leg.

CHATS WITH YOUNG MEN

SOGGARTH AROON

Who in the winter's night,
Soggarth Aroon,
When the cold blast did bite,
Soggarth Aroon,
Come to my cabin door,
And on my earthen floor,
Knelt by me sick and poor?
Soggarth Aroon!

Who on the marriage-day,
Soggarth Aroon!
Made the poor cabin gay,
Soggarth Aroon!
And did both laugh and sing,
Making our hearts to ring,
At the poor christening?
Soggarth Aroon!

Who as friend only met,
Soggarth Aroon!
Never did flout me yet,
Soggarth Aroon!
And when my heart was dim,
Gave, while his eye did brim,
What I should give to him?
Soggarth Aroon!

'Twas you, and only you,
Soggarth Aroon!
So we are true to you,
Soggarth Aroon!
Loyal and brave to you,
Yet be no slave to you,
True till the grave to you,
Soggarth Aroon!

—JOHN DANIM

DISCOURAGEMENT

Almost all great works have suffered in their inception because someone did not understand or sympathize with them. And many of the greatest works were ridiculed and almost thrust out of existence, to be rescued at the last moment from an ignominious death by the merest chance.

Many interesting anecdotes are related of famous men and their works, which albeit they furnish amusement to us after the lapse of several decades, yet must have been anything but amusing to those who participated in them and who had to bear up under the keenest pangs of disappointment because their cherished projects appeared to be failures.

The author of a large number of popular novels in great favor with the reading public of the day, confesses that the manuscript of his first book, which critics say is his best, was returned from twelve publishing houses before it finally received a favorable comment. It is probably true that on several occasions the hapless author gazed intently at the hearth fire and weighed the apparent futility of giving the child of his brain the chance for another hour of life. But overcoming his discouragement, in a spirit of fun he sent it to the thirteenth house, where some unusual critic had the perspicacity to see in it a hint of future promise. So it was launched on its career which proved so successful that from that time forth there were no more temptations to burn the manuscripts. A little courage and humor saved the day and incidentally the book from annihilation.

Mr. Thackeray, before turning his genius to literary aspirations, believed that he was going to be a famous artist some day. He devoted many spare hours to drawing, and doubtless considered his efforts very good. He conceived the brilliant project of illustrating the works of a rising young novelist of the day whose star was just beginning to ascend in the horizon of London and thereabouts. So, with high hopes, the would-be artist, set about developing a series of sketches for the "Pickwick Papers." Shortly afterwards he carried the results of his labor to the young author and exhibited them with no small satisfaction. But, alas for aspirations—they were rejected by Mr. Dickens as unsuited to his purpose.

Thackeray was not discouraged; he believed that he had genius for something. If not for drawing, then for something else. He simply said: "Well, if you will not let me draw, I will write."

The story in Thackeray's own words is quaintly told:

"I can remember when Mr. Dickens was a very young man and had commenced delighting the world with some charming humorous works in covers which were colored light green and came out once a month, that this young man wanted an artist to illustrate his writings. I recollect walking up to his chamber in Furnival's Inn with two or three drawings in my hand which, strange to say, he did not find suitable."

It was not until over a year after this episode that Thackeray actually did embark upon the service of the pen. He always alluded to the incident of the drawings as "Mr. Pickwick's lucks escape."

For that matter, the first five numbers of the Pickwick Papers themselves failed to elicit any public favor, although they were put forth under the most plausible auspices by a prominent and prosperous publisher of the day. The faithful record of the "Perambulations, Perils, Travels, Adventures," etc. of this learned Club worked not upon the pleasure of a fickle public. Had not the author persisted in presenting his subject from month to month in ever more interesting and entertaining fashion, and fairly forced people to read his clever works, one of our greatest literary productions might have disappeared from the light.

Innumerable instances might be offered to show that success did not

smile on the first efforts of those whose names occupy honored places in our households today. In fact, not a few great men persisted in their unshakable efforts to leave something to the world which should be worth while, even though during their lives they reaped no honor or benefit thereby.

Carlyle says "The first duty of a man is still that of subduing fear. A man shall and must be valiant. He must march forward and quit himself like a man, trusting imperturbably in the appointment and choice of the upper Powers, and not fear at all. Now and always the completeness of his victory over fear will determine how much of a man he is."

The fear of which Carlyle speaks is closely analogous to discouragement, for discouragement springs from the fear lest a second effort may end in failure as has a first.

The President of one of the large colleges in the middle west has three mottoes, all "don't's." The first and most important of these is simply "Don't be discouraged." This motto he endeavors to pass on to every student under his charge as also to those whom he meets in the wide experience of the lecture platform and various other activities in which he is engaged. Needless to say, the kindly influence of this watchword has wrought much good in the world, in buoying up the drooping hopes of those who are confronted with failure, in directing the gaze, not on the past and its multiple failures, but on the future and the possibilities which it has in store.

One of the loved and respected chaplains in the World War who gave his life in the courageous discharge of his sacred duties, said: "There is one fault we should avoid, and that is discouragement, for it means that we are playing the devil's game for him, his pet walking stick, someone has called it. Don't lose heart!" Or, in other words: "Don't be discouraged."

Because we are creatures, creatures exercise a peculiar influence over us. We can so attach ourselves to the accomplishment of some ideal as to lose all comfort when it has proved a failure. This is the discouragement of which theologians and philosophers speak, the pet walking stick of many men who lean upon it so heavily that they gradually lose their power to stand alone and gaze courageously into the future.—The Pilot.

OUR BOYS AND GIRLS

AN IRISH MOTHER'S HEART

There is beauty in her mountains and a charm in Erin's hills,
A glory in her inland lakes, a music in her rills.
But inland lake and mountain rill,
Your charm can ne'er impart
An image of the beauty in an Irish mother's heart.

I've heard your thrushes singing 'neath the whitened hawthorn tree,
And the Shannon's joyous music rolling onward to the sea.
But a sweeter singing haunts me as I sit from men apart,
'Tis the love-song of my childhood from an Irish mother's heart.

What seek ye sons of Erin, roving sadly o'er the earth,
In the heap of gold that glitters or in stones of priceless worth?
Sure you'll never find a jewel in the big world's busy mart
Like the one you left behind you in an Irish mother's heart.

—JOSEPH S. HOGAN, S. J.

TRUE POLITENESS

Politeness is refinement of manners. It is derived from a word which means to polish, and signifies a desire to bring to others the greatest pleasure and the least pain. It is benevolence in little things and consists in treating our fellow beings as we wish to be treated ourselves. In social life there are mutual rights that must be preserved. This is done by united action, and, as a duty, it is called co-operation. When general affairs are considered, the guiding principle of this duty is public spirit; but the virtue takes the form of politeness when the duty is towards individuals whom we meet in the many relations of life.

Politeness is modest, choosing to conceal a courtesy when done; it is benevolent, avoiding what is disagreeable to others and seeking to do what is gratifying to their feelings; it is of personal value, costing little and yielding much; it is of social advantage, for politeness is always necessary to complete the happiness of society; it is natural being a quality of all who have the feelings of man.

Politeness is often thought to be mere attention to external forms, a matter of bowing and shaking hands, use of compliments, and observance of what is fashionable, but this is a mistaken notion. True politeness is far more dignified than the outward garments of good will. It has to do not merely with manners, but with the mind and heart. It refines and softens our feelings, opinions and words. Its source is in the moral nature of man, and every external form of politeness has a moral ground on which it rests.

True politeness aims at the real good of mankind, and endeavors to make every one easy and happy by contributing not only little attentions, but also services of a more substantial kind. This virtue is a coin, tending to enrich him who

expends it even more than the one who receives it. It is a refining and softening quality, which polishes rudeness, temper, and arrogance, and helps to make us blameless and harmless, and without rebuke.

"Hearts, like doors, can open with ease
To very, very little keys;
And don't forget that two are these—
"Thank you, sir," and "If you please."

DUTY TOWARDS MOTHER
To lift all the burdens you can from shoulders that have grown stooped in waiting upon and working for you.

To seek her comfort and pleasure in all things before your own.
Never to imitate by word or deed that your world and hers are different or that you feel in any way superior to her.

To manifest an interest in whatever interests or amuses her.
To make her a partner, so far as your different ages will permit, in all your pleasures and recreations.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a trip to the country, or to the city if your home is in the country, as frequently as possible.
To introduce all your friends to her and to enlist her sympathies in youthful projects, hopes and plans, that she may carry youth into old age.

To respect her opinions even if they seem antiquated to you in all the smart up-to-dateness of your college education.
To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit, for everything that concerns you is of interest to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.
To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To study her tastes and habits, and cater to them as far as possible in an unobtrusive way.
To remember that she is still a girl at heart, so far as delicate little attentions are concerned.
To give her flowers during her lifetime and not wait to heap them on her casket.

To make her frequent, ample presents and to be sure that they are appropriate and tasteful.
To write to her and visit her.
To do your best to keep her youthful in appearance, as well as in spirit, by helping her to take pains with her dress and the little accessories and details of her toilet.

If she is no longer able to take her accustomed part in the household duties, nor to let her feet that she is superannuated, or has lost any of her importance as the central factor in the family.

Not to forget to show your appreciation of all her years of self-sacrifice.
To be generous in keeping her supplied with money so that she will not have to ask for it, or feel like a mendicant seeking your bounty.

—Catholic Bulletin.

OUTLOOK FOR CHURCH

CONCORDATS WITH GERMAN REPUBLIC AND BAVARIA IN PROSPECT

By Rev. Dr. Wilhelm Baron von Capistrano
Cologne, Germany.—Concordats already arranged and soon to be established between the Holy See and Bavaria and the German Republic will be the fruits of the progress made by the Church during 1921, and will add to the number of the papal embassies now more than twice as large as it was in 1914, the year the World War began.

It is difficult to survey the present situation of the Church in the world, for everything is in a state of flux, but a review of the history of the last twelve months gives abundant cause for the prediction at the beginning of a New Year and a new Pontificate that many additional gains will be credited to Catholicism everywhere.

For one thing, there is visible among the Schismatic Slavs an inclination toward Rome, and this is not in the Balkans, nor in Serbia, but in Russia, especially in the southern districts. Anatolia has separated from the Orthodox Church, and there are signs that Athens will shortly do the same. Prince Rascolnik, head of the "Old Believers," has been converted to the Catholic Church, and he now hopes to bring about the union of the thirty million members of the sect.

In Japan, at the university and in the colleges there have been organized societies and clubs for the study of the Catholic doctrines. There is zeal for the Catholic missions everywhere, but especially in Spain. Germany has recovered control over more than half her missions abroad in China, Japan, the Philippines, South Africa, South America, Kaiser Wilhelmland, and New Pomerania. Since the War more than 800 German missionaries and sisters have gone to these missions, and three-fourths of the German missionaries at work in 1914 remained in their respective fields.

Within the Catholic body itself there are evidences of larger growth and fervor. In Italy, the

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Catholics have established a Catholic University at Milan. The Catholics in Holland are about to do the same. Even before the War the Catholics of German Austria had begun to collect funds for a great Catholic university at Salzburg.

More Catholic Congresses were held in 1921 than in any previous year. These assembled in practically every country in Europe, and in Mexico and Argentina. Even in India there was held a great gathering of Catholics—the Marian Congress, which was attended by twenty-four bishops and a Papal Legate. At a single meeting of Catholic youth in Dusseldorf, Germany, above 80,000 young Catholics were present.

The hierarchy of the Church has been extended to Finland, Georgia and other States. Berlin is to have a bishop, an honor that could not

have come to the city under the former monarchy, though the Emperor would have welcomed one and Dr. Kaufmann, then a deputy in the Landtag, worked sedulously to establish the capital as a Catholic See.

The district of Schleswig-Holstein, heretofore under the jurisdiction to the Vicar Apostolic for Germany, has been transferred to the Prefecture Apostolic of Denmark. In Saxony the bishopric of Meissen has been erected, and the Catholics of Germany are rejoicing at the restoration of a see which was lost in 1581 in the religious peace of Augsburg.

Difficulties are often the husks wherein the seed of a talent, a success, lies waiting for the foot of Courage to tread it out.



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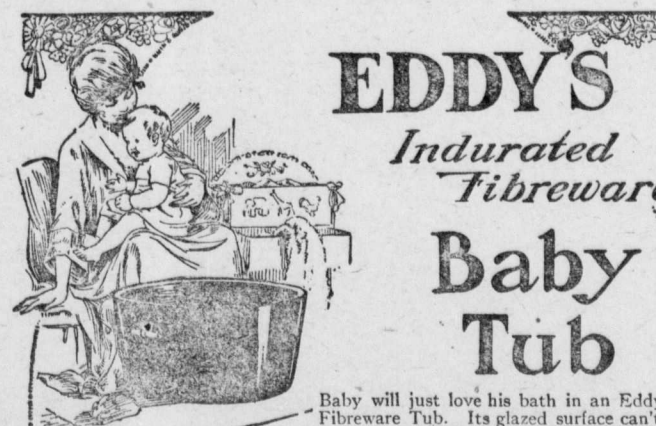
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