

The Catholic Record

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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MRS. THOMAS CONCANNON

One of the distinctive results of the literary activity in Ireland is a book entitled, "Daughters of Banba" by Mrs. Thomas Concannon. Mrs. Concannon is one of the group of distinguished writers in the new Ireland. She has already given to our people such splendid fruits of her labor as "The Life of Saint Columban," "Women of '88," and several other books. Everything she writes has distinction. She combines wide and ripe scholarship with true literary art and her writings are always a treat to the Irish reading public, informing, elevating, as well as charming. Several months ago in these columns, I devoted considerable space to notice of an enticing book, "On My Keeping," written by Louis Walsh—a book that gave us an intimate and fascinating picture of the life of the hunted ones and also of the imprisoned and the interned ones during the recent years of the terror in Ireland—a book that has now I understand gone through several editions. Louis Walsh is a brother to Mrs. Concannon and his venture into the book world showed that he was a worthy brother.

This latest book of Mrs. Concannon's (which by the way is published by Gill in Dublin and by the Irish Industries Dept., 770 Lexington Avenue, New York City—price \$2.75) treats of the distinguished women of Ireland from mythological times down to the recent centuries. While it gives us fascinating pictures of the notable Irish women of the various ages, its greatest value lies in the fact that the reader will absorb from it, unconsciously and pleasantly, more real Irish history than oftentimes he would get by studying books that are called histories of Ireland. "Daughters of Banba" envelops the reader with the Irish atmosphere of the various ages—and from it we learn in the most fascinating way of the manners and customs, mode of living, of thinking, of acting, in Ireland in the various ages. The writer, before she began her book, was simply saturated with atmosphere—and as a consequence, the reader when he closes the book is saturated also. For the many thousands of people who crave to know the inwardness of Irish history in the various epochs, I hardly know a better or pleasanter book to begin upon than "Daughters of Banba." It will prove a joy and a boon to such.

IRISH NAMES

How many people know the exquisite beauty of Irish female names! Such well-known names of olden time as Fionnuala (the white shouldered), Finabair (the fair-beam), Blathnait (little blossom), Muirgeal (sea-bright), Binne (melody), Eimear (gentle), Maeve (tender), Muirne (affection), Aille (beauty), Schothin (flower), Eithe (nut kernel), Grian (of the sun), Niamh (splendor), Ita (thirst for God), Brigid (arrow of fire)—and so on. In almost all ancient Irish names are beauty and melody—telling the fact that the Celtic race was always a race of poets and beauty seekers.

From Mrs. Concannon's book we take this ancient picture (from an ancient writer) of the famed Eithne, who was wooed by King Eochy. It was the description of Eithne, when her dazzling beauty first dawned upon the spellbound King, "She stood at the edge of the well, combing her hair with a bright silver comb adorned with gold. The hue of her hair was like the flower of the iris in summer, or like red gold after burnishing. . . . White as the snow of one night were her two hands, and red as the foxglove her two clear fair cheeks. Blue as the hyacinth her eyes. Red as the rowan-berry her lips. The bright radiance of the moon was in her noble face; soft womanly dignity in her voice; her steps were stately and slow, as the gait of a queen. Verily, of the world's women she was the dearest and loveliest and most perfect that the eye of man had ever beheld. 'Dear and shapely,' men said of her, 'are all women until Eithne comes beside them.'"

THE SIX GIFTS OF WOMANHOOD

The six gifts of womanhood in ancient Gaelic are told in "The Wooing of Eimear," (who was wooed by the famous hero Cuchullain). The six gifts that every ideal Irish woman should possess were the gifts of beauty, voice, sweet speech, the gift of needlework, the gift of wisdom, the gift of chastity. We see Eimear exercising one of these gifts when the chariot-driven Cuchullain comes to her father's Dun to woo her. He finds her on the lawn in front of her father's home, instructing other maidens in needlework.

The ancient and great drama of the sufferings of the beautiful Deirdre are finely dealt with in this book and also the great romance of Grainne—Grainne who wed with the heroic Diarmuid. "The Pursuit of

Diarmuid and Grainne" is the greatest romance of Irish literature. The famous chieftain, Finn Mack Cumhal, who desired to take the beautiful Grainne to wife, pursued the fleeing pair to the four corners of Ireland and many were the adventures the lovers met with and many the hair-breadth escapes during the sixteen years of this famous pursuit.

"THE WAR OF THE WORDS"

That human nature, and woman nature, was the same in ancient days as it is today is well illustrated by the story of "The War of the Words of the Women of Ulster." The famous satirist and cynic, Bricriu of the Poisoned Tongue, purposely launched this war when the three famous chieftains, Cuchullain with his wife Eimar, the Discreet, Conal Cearnach with his wife, Londubair, the Fair, and Lacer with his wife Fedelm, the Ever-blooming, came on his invitation to visit him. He took occasion to flatter each woman in turn, telling her that she was the most beautiful and the noblest of the women of Ulster. When the three women with their many maiden attendants went forth from his banquet hall to breathe the evening air, he had privately said in the ear of each that on their return from their walk, the woman who should first enter the banquet hall should be the queen of all. And here in the words of an ancient story teller was how the war was precipitated:

"The three women moved on then till they reached the same place, that is, three ridges from the house; and none of them knew that the other had been spoken to by Bricriu. They returned to the house then. They passed over the first ridge with a quiet, graceful, dignified carriage; hardly did any one of them put one foot beyond another. In the second ridge their steps were closer and quicker. On the ridge nearest to the house, each woman sought to forcibly take the lead of her companions; and they even took up their dresses to the calves of their legs, vying with each other who should enter the house first; because what Bricriu said to each, unknown to the others, was that she who should first enter the house should be queen of the whole province. And such was the noise they made in their contest to enter the kingly house, that it was like the rush of fifty chariots arriving there; so that they shook the whole kingly house, and the champions started up for their arms, each striking his face against the other through the house." "The War of Words of the Women of Ulster" followed this exciting event.

AN ENGLISHMAN'S APPRECIATION

Mrs. Concannon in her book follows the Irish womanhood down the centuries, gives us descriptions of them and stories about them and makes the many famous ones live for us again. Interesting and valuable are her quotations from middle-aged writers and travellers in Ireland, which left for us descriptions of Irish women and the life of Irish women as they found them. An Englishman in Ireland in the beginning of the seventeenth century, Luke Gernon, has left us a good description of the Irish woman of that time—which Mrs. Concannon quotes:

"The women of Ireland are very comely creatures, tall, slender and upright. Of complexion very fair and clear-skinned (but freckled) with tresses of bright yellow hair which they chain up in curious knots and devices. They are not strait laced nor plated in their youth but suffered to grow at liberty so that you shall hardly see one crooked or deformed. . . . never saw fairer wench. . . . Of nature they are very kind and tractable. . . . They are not so reserved as the English yet very honest." (He pays tribute here to that traditional purity of Irish women, which we have always cherished as the chief jewel of our race.)

"I come to their apparel. In the country even among their Irish habits they have sundry fashions. I will begin with the ornament of their heads. At Kilkenny they wear broad beaver hats, colored, edged with gold lace and faced with velvet, with a broad gold hat band. At Waterford they wear caps, turned up with fur and laced with gold lace. At Limerick they wear rolls of linen, each roll containing twenty bands of fine linen cloth (a band is half an ell), and made up in the form of a mitre. . . . In Connacht they wear rolls in the form of a cheese. In Thomond they wear kerchiefs, hanging down to the middle of their backs. The maids wear on the forehead of their head about four yards of colored ribbon smoothly laid, and their own hair plaited behind. In other places they wear their hair loose and cast behind. They wear no bands, but the ornament of their necks is a caracant of goldsmith's work beset with precious stones, some of them very rich, but most of them gaudy and made of painted glass, and at the end of them a crucifix. They wear also bracelets, and many rings."

He tells us of their tight-fitting, long waisted corset bodices, the front lacing of which showed the smock in the case of poorer women, a silk scarf, worn like a vest, in the case of the richer. "On the forehead of these bodices they have a set of broad silver buttons of goldsmith's work set round about. They have hanging sleeves very narrow, but no arming sleeves, other than their smock sleeves, or a waistcoat of striped stuff, only they have a wristband of the same cloth, and a list of the same to join it to their wing, but nothing on the hinder part of the arm. The better sort have sleeves of satin. The skirt is a piece of rare artifice. At every breadth of three fingers they sew it quite through with a welt, so that it seems so many bits put together. That they do for strength. They gird their gown with a silken girdle, the tassel whereof must hang down point blank before the fringe of their petticoats. They begin to wear knit stockings colored, but they have not disdained to wear stockings of raw white frieze, and brogues. They wear their mantles also as well within doors as without. Their mantles are commonly of a brownish blue color with fringe alike, but those that love to be gallant wear them of green, red, yellow, and other light colors, with fringes diversified. An ordinary mantle is worth four pounds, those in the country which cannot go to the price wear white sheets mantled-wise."

As I said at the beginning, this book by Mrs. Concannon is a notable addition to the literature of the new Ireland. The work enhances the prestige already possessed by this fine writer. It is to be hoped that thousands of lovers of Ireland will get and read the book that is sure to give them pleasure and profit—a book that will prove itself a valued addition to any library. I right heartily recommend it, not only to people of Irish birth or blood, but also Americans who would know the inner Ireland of the past.

SEUMAS MACMANUS
OF DUBLIN

CATHOLICS OF PARIS

ENERGETIC ACTION PLANNED BY DIOCESAN CONGRESS

The diocesan congress of Paris which, each year, brings together the members of the clergy and the delegates of Catholic organizations of the diocese has just come to an end. The subject of the discussions for 1922 was "The Apostolate Among Men." The various forms and the best methods of apostolic work among men were studied during an animated debate in which the pastors of the most progressive and "live" parishes of the capital told of the results of their experience with groups of men, the results of special sermons for men, etc.

Considerable time was devoted to a discussion of the foreigners, in Paris. Msgr. Chaptal, the auxiliary bishop of the metropolitan see, who has the charge of the foreigners, reported that there are more than 250,000 foreigners in Paris, and that the majority of them are Catholics, including 88,000 Belgians, 80,000 Italians, and 60,000 Spaniards. He emphasized the necessity of providing in a regular manner for the spiritual needs of the foreign colonies and of multiplying the ties which bind them to the other Catholics of the Capital and with the diocesan authorities.

As the suggestion of Msgr. Baudrillart, the Congress passed a resolution that "within the measure of their means, the Catholics of France should grant a warm welcome to foreign Catholics arriving in France, instead of remaining aloof in the circle of their intimate relations."

As regards the numerous foreign students who come to Paris, the Congress expressed the desire that they should be enabled to enter parish organizations and participate in social work.

Last year, the group of foreign students of the Institut Catholique obtained valuable material and moral advantages for its members, which were described very clearly by Canon Beupin, General Secretary of the Comite Catholique des Amities Francaises. Canon Beupin demands, however, that they should go even further and provide suitable housing for the Catholic students who come from other countries, and that French families should open their homes to them. He also asks that additional scholarships be provided for foreign students. All these suggestions were approved by the Congress.

During the discussion of the evangelization of foreigners, priests representing the different nationalities of foreigners in Paris explained the conditions under which religious services are held for the various foreign colonies of Paris. The report for the American colony was read by Father Hemmick.

TEXT OF POPE'S NOTE

TO ARCHBISHOP OF GENOA ON CONFERENCE

Paris, April 10.—Following is the text of the autographed letter sent to the Archbishop of Genoa by the Pope and which so greatly perturbed the French Nationalists:

"It is with keen pleasure that we read the letter you opportunely addressed to your people on the occasion of the International conference which for the first time in this glorious city reunites in peaceful discussion victors and vanquished and toward which turn all the general hopes of the peoples."

"As the representative of the God of peace and love who with special providence respect super-egenum et pauperum, and who by a decision not to be questioned called us so suddenly to continue with the succession to the supreme pontificate the mission of well-doing and peace of our regretted predecessor, we hope and we trust that the representatives of the powers will be willing to consider with a spirit not otherwise possible on the altar of the common good the sad circumstances under which all people suffer, which would be the first condition to bring thereto an efficacious remedy and the first step toward that universal pacification for which the whole world is longing so ardently."

"If even amid the shock of arms, as says the noble motto of the Red Cross 'inter arma caritas,' Christian charity should reign, that should be still more true after arms are laid aside and treaties of peace signed, and so much the more because international hatreds, the bad inheritance of war, act also to prejudice victorious peoples and prepare an unhappy future for the whole world."

"I should not be forgotten that the best guarantee of tranquillity is not a forest of bayonets but mutual confidence and friendship. Equally if it is wished to exclude from the conference all discussion not only about treaties formerly concluded but also about the reparations imposed, that should not prevent subsequent exchanges of views which might facilitate the vanquished the rapid accomplishment of their engagements, which finally would also result to the benefit of the victors."

"Animated with the sentiment of equal love to all peoples which is inspired in us by the mission entrusted to us by the Divine Redeemer we extend to all the faithful the invitation which you, venerable brother, have addressed to your people, and we beg them to join their prayers to ours for the happy issue of the conference. The blessing of the Lord be sent upon it and may the result of its decisions, which we are confident will be reached in a sentiment of love, pour forth upon poor humanity that concord so desired which by making the peoples more friendly may lead them afresh after eight years of sorrow and ruin upon the shining path of work, progress and civilization, and that thus the ideal of the Church may be realized."

The letter is dated at the Vatican, April 7.

WOMEN'S UNIVERSITY

Winona, Minn.—Enlargement of the College of Saint Teresa to university proportions and a change of name to Teresian University has been announced here by the Right Rev. Patrick R. Heffron, D. D., Bishop of Winona. It will be the first university for Catholic women established in the United States.

A new college, to be known as the Roger Bacon School of Science, is to be added to the institution. This will be limited to those branches of science in which women are interested, with special application to chemistry and biology. It is to be modeled after the Sheffield School of Science at Yale University.

The St. Clare College of Education, nationally known for its work of the last two years in training members of religious sisterhoods for teaching in the parochial schools, will be included in the University. Saint Clare Academy, however, will be abandoned after the commencement of next June. The Academy has twenty-four students in two classes. The fourth academic class will graduate and it is expected that the members of the third academic class will transfer to an academic school at Owatonna, where they will take the one remaining of their academic work.

The discontinuation of the academic course is due to the lack of accommodation, for the present college work and the contemplated expansion. The college is now accommodating between 325 and 350 students, the utmost capacity of the buildings. It is hoped soon to start work on the first wing of a dormitory to cost \$300,000, which will accommodate 150 students, and to which, as the institution grows, two other wings can be added. A chapel, to be known as the Chapel

of St. Mary of the Angels, to cost \$300,000, will also be erected. The College of St. Teresa was established in 1911 and is maintained by the Sisters of St. Francis. Mother M. Leo is president and Dr. Mary A. Malloy is dean.

FAMOUS AUTHOR ENTERS CHURCH

RETRACTS ALL HE HAS WRITTEN AGAINST CATHOLICISM

Dutch Catholics are rejoicing in the announcement that Dr. Frederic Van Eeden, one of the foremost writers and social workers of Holland has made his submission to the Church after a course of instruction under Dr. De Groot, O. P., professor of philosophy at Amsterdam University.

Van Eeden is a physician who had already gained recognition as a literary man when he began the practice of his profession in Bussum, at the age of twenty-six years. He had been identified with Kloos, Verwey, Paap and Van der Goes in what was known as the "1880 Movement," which did much to raise the level of Dutch literature. The chief pen-productions of these were translated into English, French and German, so was also Van Eeden's standard and much discussed work, "De Kleine Johannes" ("Little John.") A strange work that—a collection of three volumes of short stories forming one complete whole. It is the confession of a heathen soul candidly rehearsing the ever recurring objections against Providence and the difficulties of the problem of eternity. The first instalment appeared in 1885, in the first issue of De Nieuwe Gids edited by Van Eeden and his literary associates.

RETRACTS ATTACKS ON FAITH

When the author's conversion began to be bruited about in the world of letters, some one suggested that it could not be sincere, considering the strictures upon Catholicism interspersed throughout De Kleine Johannes. Promptly Van Eeden replied: "Why not, if I retract—and I do—whatever conflicts with the tenets of the Catholic faith?"

The book's trend is materialistic, it is true; but in the light of the author's knocking for admission at the doors of Mother Church, many a thoughtful reader has asked himself, wondering, if God's grace lay not buried for years in the soul of that puzzled honest thinker; if much of what he wrote was not the first flickering of the "Red Lamp" burning in the dark and pointing the way to millions, of which he sang in "Het Roode Lampje" ("The Little Red Lamp.") That beacon light was beyond a doubt shining when, twenty years ago, he penned "Fen Nachtlieje" ("A Night Lay") which is the prayer of a chastised heart longing for mercy and deliverance from this world bondage.

In his medical practice, which he never gave up entirely, Van Eeden came into frequent contact with man's misery. It suggested much of what he wrote; for his sensitive heart revolted at the sight of the injustices of the liberal capitalistic society responsible for a heavy share of the world's distress. The feelings it prompted he gave vent to in fire-spitting dramas and essays, which scorched as with vitriol the rapacity and the hypocrisy of our modern Pharisees.

FOUND SOCIALISM FUTILE

Unconscious of the remedies religion holds in store for the world's ailments, Van Eeden turned to Socialism, beholding in it the twilight of better times. He was sincere, and his faith,—such as it was—was much alive. Not content with dreaming dreams of an earthly paradise, he set about building one in the Walden woods. It was a sort of Brook Farm experiment for workmen, into whose hands he left the whole administration. He was content to be their physician, after having spent a fortune upon the establishment. Alas! he found out to his cost that human beings are human beings and not angels; and that working-men, however much they have been sinned against, are human beings for all that. He was glad, therefore, when his proteges took French leave and abandoned the houses he had built for them. His communistic dreams had fallen short of realization; but he continued to stick to them, nevertheless, going to America twice to expound them and gain supporters for them.

He did not advance religiously in the meantime, although his soul's unrest led him oftentimes into making enquiries. In one of his lectures delivered at the World's Fair of Ghent, in the year 1913, he adverted to the necessity of religion to promote the happiness of mankind and its progress in whatever sphere, particularly in Art. Referring to the celebrated Flemish poet-priest Guido Gezelle, an admirer of the American poet Longfellow, he declared: "Gezelle is a poet,

because he is religious; but he is not one of the great poets, because he is a Catholic."

His ideal of a poet at that epoch was the Buddhist Rabindranath Tagore, "two of whose books—"Chitra" and "The Gardener" he translated.

Last year, although still known then as a vaporous Buddhist dreamer, he gave a lecture to the Catholic students of the Louvain University in which he made the striking confession: "I am not a Catholic; but at the decisive periods in my life, I felt sorry not to belong to that Faith; for I have always felt the necessity of religion for man, and most so for the artist. Be ye stainless in your lives so as to furnish no room to those outside the fold to scoff at your religious profession."

SEEKS SOLITUDE IN PRIORY

Not long after that lecture, Van Eeden sought the solitude of a Benedictine priory, in order to commune with God in a thorough religious atmosphere. A well-known Dutch Jesuit lent him then a helping hand upon the way from darkness into light, from doubt to certainty, whilst the Heavenly Spirit was illuminating the mind and firing the heart.

It was the thought of death that was the means to decide the choice of the road to be followed henceforth. "The Little Red Lamp" had become God's lamp. Long and brightly may it shine for him, to the edification of the world, to which he does not intend to cease addressing himself for having entered upon the narrow path that leads to the Heavenly goal.

Already has he made a beginning of the message that he is to deliver henceforth by lecturing at the theatre of the thoroughly Catholic city of Maastricht, before a crowded house of the social, intellectual and religious elite of the town. His subject was his approaching reception into the Church, with a review of the road he had traveled to reach her threshold.

SISTER MARIE CHRISTINE

EDUCATION AND THE THINGS OF THE SPIRIT

The entrance of Miss Priscilla Cavagnero into the community of Carmelite Nuns of the Santa Clara Monastery, where she has formally begun her term of probation as a Carmelite novice, was an event of little importance in California literary circles.

Miss Cavagnero, who is the author of "The Poet's Answer," written for the Parthenon at the University of California, has achieved success in several literary ventures. Her Parthenon play, based on a conception of Dante, had the distinction of being given twice, an honor not previously granted by the university to a young author.

Miss Cavagnero speaks French, Italian and Spanish and has a fair knowledge of Latin, Greek and Sanskrit. She graduated from the College of the Holy Names in Oakland in 1913 and from the University of California in 1917 and has since devoted her attention to the study of law.

But these literary and legal attainments did not satisfy her. In an interview she declared that her education "was infinitely inadequate for the perfect understanding of the things of the spirit," for which she felt herself "very amateurish and unlightened."

The Most Rev. Edward J. Hanna, Archbishop of San Francisco, presided at the ceremony when Miss Cavagnero received the white veil, white mantle and scapular. She will be known as Sister Marie Christine.

PRaises IMMIGRATION WORKERS

St. John, N. B.—The effective work done by the Catholic Immigration Association of Canada is well illustrated by the activities of the St. John Branch, as described by the Henry Somerville, English Catholic author who recently visited St. John.

"I was edified," he said, "to see in the customs examination room a small booth in charge of two ladies and a priest. The priest was Father Casgrain, who travels from one Canadian port to another as ships arrive and attends to the religious and temporal wants of Catholic immigrants. These immigrants are only in a minority of cases British. They are Italian, Polish, German, Russian, Austrian. There traveled on the same ship as myself a Russian Catholic family. I had not known they were Catholic because I could not speak their language. Father Casgrain conversed with them and learned they came from Moscow. They gave a pitiful account of the chaos that reigns in Russia."

"Generally speaking, immigration is attended by grave spiritual dangers to Catholics. In many cases they find themselves settled miles away from a church and the children receive no religious training.

CATHOLIC NOTES

A campaign for \$250,000 for the erection of a new club-house, which will be one of the finest on the continent, has been inaugurated by the members of Montreal Council of the Knights of Columbus. Montreal Council has been formed by the amalgamation of two English-speaking councils of the order in this city, Island on Montreal, No. 264, and Dominion, No. 465. The joint membership is now more than 3,000.

Paris, March 8.—Cardinal Dubois has been unanimously elected a member of the National Board of the Wards of the Nation. His election is another manifestation of the "sacred union." The law which makes the French Government responsible for the education of all War orphans provided for a National Board of Directors composed of representatives of the State, of the families and of welfare organizations.

Rome, April 8.—Pope Pius has approved the request of the archbishop for prayers by the faithful for a happy result of the Genoa conference. "We express a desire and cherish the conference," says the Pope's letter, "that the envoys of the powers will consider the unhappy conditions under which all peoples are struggling, not only with a serene soul, but with a willingness to offer any sacrifice on the altar of the common good. This will be the first step toward the universal much-desired peace."

London, April 8.—Two more Anglican clergymen have been received into the Catholic Church in England recently. The first of these, Rev. Thomas Pitt, a former curate at St. Andrew's Church at the Willesden suburb of London, was received at the church of the Dominican Fathers in Haverstock Hill. The other clergyman, Rev. John S. Jubb, formerly curate of a parish church in County Durham, was received at the Catholic Church of St. Benet in Sunderland.

Prague, Czecho-Slovakia.—With a printing plant to cost several millions of dollars, the American Y. M. C. A. is preparing to flood Czecho-Slovakia with a literature of proselytism. The Government has issued a permit for the erection of this printing, and the machinery for its equipment has been ordered shipped from the United States. Authorization for new enterprises must be obtained from the Government. Many projects have been denied permission, and the Government's favoritism to the Y. M. C. A. has provoked much dissatisfaction. This foreign anti-Catholic propaganda has served to turn the people from their religion and disturbed the peace of the country.

Pittsburgh, March 25.—Rev. Thomas F. Coakley, D. D., of Old Saint Patrick's Church, Pittsburgh, preached a sermon last Sunday on "The Catholic Church and Modern Science," which was broadcasted by the Westinghouse Wireless Telephone. It was picked up by stations in California, the State of Washington, in Canada, in Texas, and on ships at sea, 100 miles east of Savannah. Radio experts estimate that there are more than 250,000 receiving instruments now in use, and that considerably more than 1,000,000 persons heard the sermon, as many of the receiving outfits have amplifying attachments making the voice heard in a large hall by a large multitude.

Munich, Bavaria, March 31.—Preparations are being made in Oberammergau for the accommodation of 300,000 visitors there during the thirty days of the Passion Play. It is expected that this number will find lodgings in the village and adjacent districts for one or more nights. In addition, there are to be thousands who will come to Oberammergau for only a day or stay in some other town. The cost of lodging and admission to a performance of the Play has been fixed at from 50 to 100 marks. All arrangements for the accommodation of visitors have been made with the concurrence of the authorities. Already reservations have been made in the village for about 50,000 visitors and registrations are proceeding at the rate of several hundred a day.

Cologne, Germany, March 31.—From Prime Minister Stegerwald has come a proposal that the Catholics and the Protestants of Germany co-operate through official organizations in the interest of religious peace and material prosperity. The newspapers have received the proposal with great sympathy. Speaking at the recent convention of the workingmen's division of the Center party, Dr. Stegerwald said that confessional differences between Protestants and Catholics must be removed and all must work together. The Protestants should unite themselves on the same social and political basis as the Catholics, and then, having formed an organization, could collaborate with the Catholics for the regeneration of the country.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XVIII.—CONTINUED

Kevin returned the look of his friend, without fully comprehending what was meant. But the older man was satisfied with the glow of innocent joy and enthusiasm, unclouded by any small self-consciousness, which flushed into his manly face.

"The Critic is a good paper," continued Mr. Honeywood, "and the man who wrote that notice is a sound opinion. Let us read what he says:

"It gives us surprise to see a ballad from an unknown pen filling so large a space in the Current Century, which generally eschews poetry, and is hard on the poets. Yet we cannot quarrel with the exception it has made. The poem has all the quaintness, picturesque-ness, and vigor of Rossetti's best ballads, with the purity of Tennyson, yet we cannot mistake it for the work of any known living poet. There is about it a mark of distinct originality, influenced rather by ancient than modern models. If this remarkable ballad be the production of a young man, we venture to declare that a new poet is rising up amongst us."

Having read aloud these words, Mr. Honeywood lighted a fresh cigar, and walked away to the mantelpiece, where he stood smoking and observing the young man who was the subject of this praise. Kevin was trembling with agitation; his face was pale and his eyes moist. He sat quite quiet, and seemed to have almost forgotten where he was. In reality, he was carried him; on the island among the sea-gulls with Fanchea. Had her song really begun to flow from his lips? This was the question which, in some dim shape, arose in his mind.

"Well," said Mr. Honeywood at last, "what do you think of it? Or rather, where have you been?" added he, smiling.

"I have been away—at home," said Kevin.

"Good! Let me know when you have quite come back, for I want to talk to you."

"I am all here," said Kevin, returning the smile that was given to his simplicity.

"I agree with all that is said in the review. Now what I want to say to you is this. Having struck a high note, keep it to it. Don't fall in love with your own voice and sing for the pleasure of hearing it. Continue your studies, and be a severe critic of your own work. Do not rush out and cry, 'Here I am; I am the new poet'; but stay in your quiet corner until the world drags you out. Live as temperately as you have ever done, and never take to stimulating your imagination with wine and writing feverish verses in the small hours of the night."

Kevin laughed. "I cannot help laughing! I have so little temptation to such a way of going on."

"You don't know what you may be tempted to. There is a great deal in you that has never yet been drawn out. Be on your guard. And now having preached my little sermon, allow me to congratulate you."

He removed his cigar, walked up to Kevin, and shook him warmly by the hand.

"You are too good to me," said Kevin. "How am I to thank you for all the interest you take in me?"

"My dear fellow, give me your regard. I am an odd chap, and do not take to everyone; but you are a friend after my own heart."

Thus the gay, dilettante, and slightly cynical man of the world, as he was called by many, entered into the bonds of friendship with the young peasant-poet from an Irish mountain side.

One hot evening in July Mr. Honeywood had pushed his writing-table, with its permanent heap of disordered papers away from the window that overlooked the park, and in its place a great china jar, full of fresh roses stood on the polished floor. With a literary newspaper, his paper-knife, and his cigar, he lay on a couch waiting; and ordered coffee when Kevin appeared. As the young man came in, he looked at him attentively, noting his gentlemanly appearance, the noble cast of his features, and the air of natural refinement that hung about him. He had observed this refinement of manner grow rapidly upon Kevin during the weeks of their acquaintanceship, had seen how each new store added to his thought and experience, each fresh contact with all that was delicate and beautiful had left a visible trace upon him.

"Kevin," said Mr. Honeywood, abruptly, "you do not mean to stand behind the counter of an old book-shop all your life. What do you mean to do with yourself?"

"I do not know," answered Kevin. "At present I have but one idea. There is a purpose in my life which I am bound to fulfil."

"To ripen into a scholar and a poet?"

"I was not thinking of that," said Kevin. "If such a hope has arisen in me it is since I began my search. I am seeking for a creature whom I love and have lost. This was the reason of my leaving home; it is why I am in London; it was the cause of my meeting with you."

"Go on," said Mr. Honeywood, regarding him with much surprise. "At home on our mountain I was a stupid, heavy boy, with ordinary people pitied, and my own mother could not call bright or attractive. My father thought me almost a fool. I hated school-books, and there was scarcely a creature I could talk to. Do I tire you, talking so much of myself?"

"You interest me greatly," said Mr. Honeywood. "I was so in love with all that is bright and vivid in life that my own dullness horrified me, and despair would have ruined me, only for the love and faith of a little child. Her mother, dying, left her to my care; but it was the little child who took care of the big lad. She was not a common child; she had the voice and spirit of a bird along with her human soul, and even as a baby she filled my mind with thoughts which I never could have dared to express. She opened to me a world in which I lived happily in spite of my natural disadvantages and the contempt of others; and she soothed me into having patience with myself. All this she did with the sweet artlessness of childhood, though she was quite aware of the power she possessed over me. It was wonder and joy to her little heart that she could give me beautiful thoughts and make me delightfully happy. So we lived together a life no one could comprehend but ourselves, and I know now that under her spell my intellect grew, and my soul expanded within me. I reached manhood, and became every day more conscious of powers that were struggling within me, and more and more I clung to her for sympathy and light, and inspiration. And then I lost her. Gipsies coveted her for her remarkable voice, and stole her from my mother's home while I was absent. After what I have told you, you will understand how my life was warped, my heart broken, my mind clouded without her. Even if my own need of her had not drawn me out into the world to look for her, my promise to her mother, my pity for her own unhappy fate, would have forced me to spend my life in searching for her."

"Why did you not tell me anything of this before?" said Mr. Honeywood.

"Because I had grown ashamed of telling my story so often that I was like a bird with only one note, I often wished to tell you, though I fancied you would not, from your position in the world, be likely to be able to help me. I believe I have tracked her to London, and I have been advised to search for her in public places where children sing—not the highest places, such as you are accustomed to go to."

Mr. Honeywood walked up and down the room thoughtfully. "Your story affects me very much," he said, "and curiously enough it strikes me as the echo of something I have heard before. It touches upon an incident I have experienced; something I cannot recall. Well, that does not matter. It will not interfere with the search you are so anxious to continue."

Mr. Honeywood stopped in his walk, and Kevin fixed his eyes on him eagerly.

A humorous twinkle came into Mr. Honeywood's eyes, as he glanced over his shoulder towards his writing-table. "You see that mass of papers," he said. "Since you have begun to come here you have never seen them altered in any way; and yet, you may not believe it, but I do think there is in them the material for a not quite frivolous book. What I have jotted down and scraped together is hardly altogether in vain; but it wants a patient mind and a steady, industrious hand to sift the wheat from the chaff, and put the atoms of usefulness together. That you can do for me, if you choose to undertake the task. Come and live with me and be my secretary, and look on me, not as your master, but your friend."

Some moments passed before Kevin could answer. "I think I must be dreaming," he said at last. "Surely you cannot mean it!"

"My dear fellow, I am not a man of many words, but I always mean what I say. I have had this in my head for some weeks past. I will give you such help on the way as I can. Your mind and heart are alike worthy of the highest culture. Let us seek it together as we go along."

"It is too delightful," said Kevin; "I am dazzled and bewildered. To live and work with you!"

"Don't be so sure it will be delightful. I may turn out an old man of the sea for all you may know. Yet come and try me. Now, is all that arranged?"

It was quickly settled. In a short time afterwards Kevin said good-bye to his friends at the old book shop; and with many good wishes and rejoicings at his better fortune, loudly and pleasantly expressed by Bessie, he departed with Mr. Honeywood, and turned over a new page in his life.

Established in his new way of life, he felt no ungrateful contempt for what he had left behind. He thoroughly valued the advantages furnished by his sojourn in the old bookshop, and yet no words could express his intense appreciation of the change with which fate had surprised him. Instead of the dusty, dingy den where he had "pored," with all London surging

and roaring around him, he lived in Mr. Honeywood's elegant apartments, where everything suggested repose, and delicate objects of beauty soothed and satisfied the eye. The green park lay beyond the window at which he worked; the odour of books, so sweet to bookish people, was crossed by the scent of flowers; the only noise was a hum of life, sufficiently remote to be pleasant and stimulating, "without jar to an excitable brain. Then, in exchange for the kindly but vulgar Mr. Must, he had the companionship of a refined and educated man, who spared no pains to turn everything to account for his pleasure, education and improvement. Together they went to concerts, to picture galleries, to the opera, and found some little time Kevin found himself introduced to assemblies of intellectual and interesting people, where a whisper from Mr. Honeywood had the effect of winning him smiles and encouraging speeches. And the strangest part of all to him was this, that though he found himself thus drawn further and further away from the sphere in which he had lived with Fanchea, yet in all his approaches to what is most refined and most cultured in life, he seemed only drawing nearer to her, instead of widening the distance between them; for the centre of all ideal refinement lay, to him, within the clear eyes, and was expressed by the pure voice of the little peasant-maid who was still the chosen idol of his imagination.

Mr. Honeywood mused a good deal over Kevin's story and the touching purpose of his life. "Poets must always have an ideal mistress," he said, "and this charming ideal of his boyhood will keep him safe, I hope, for many years to come. The worst is, that the end may disappoint him. Either this child may never be heard of again, or, when later in life she is, perhaps, discovered, he will find her but a coarse and unfaithful likeness of the creature he imagines to exist. What can be expected from the training of such experiences as she will meet with, the association of such companions as those with whom she will live? Heigh-ho! What a harvest of disappointment lies in wait! But all the sweeter is it to light on anything so ingenious as the heart of my friend Kevin. If years spoil it—well, I must let it go with the rest; but in the meantime I will indulge myself by placing him where he deserves to be in this world where things are generally upside down."

"You must give me a complete description of your little girl," he said to Kevin. "Our best plan will be to put an advertisement in the Times, offering a reward. Yes, I know; that you can repay me afterwards; but I will advance it now."

Kevin's description of Fanchea was, it must be said, more suited for a poem than a newspaper paragraph, but Mr. Honeywood picked out a few common facts which he put together in the most matter-of-fact way.

"Eyes as blue as violets, but curled black, so thickly shaded with lurid dark lashes, that some go into about three words. Something wonderfully expressive and sensitive about the mouth. Ah, well, I fear her captors, or even ordinary lookers-on will not be so observant of that characteristic. The voice will be a good mark, if it be really so remarkable as you think, and not an ordinary child's pipe. Don't start. Love is apt to exaggerate."

Stolen by gipsies. Known to have been going about with them, singing and dancing at their entertainments. Last seen at R—, and believed to have escaped and come to London—

"Stay," said Mr. Honeywood, breaking off abruptly. "I have got the clue to what puzzled me before in this affair. Was it not last year? Yes; I was at L—, with some friends, and we saw gipsies one morning during our ride. And a little girl danced with a tambourine, and sang with a guitar. She was a picture to look on, poor little soul! and her voice was wonderful, and she sang in a strange language. She interested me strangely, and I went back the next morning to try and learn something about her; but when I arrived I found the gipsies had moved on in the night. They were gone, tents, and baggage, and all. I was disappointed at the moment, but afterwards, it all passed away from my mind."

As Mr. Honeywood proceeded with this speech he became more and more in earnest, and throwing down his pen, looked steadily at Kevin, who had risen and come towards him as if expecting that he was going to tell him where the child was to be found, but at the last words fell back with a look of bitter disappointment.

"My poor boy," said Mr. Honeywood, "I have seen your Fanchea; but unhappily my news is only another flash of the will-o'-the-wisp in the swamp. I know no more of her than you do. I can only say that I am now more fully able to realize your feelings with regard to the child. A more interesting creature I never beheld."

It was some time before Mr. Honeywood could satisfy Kevin's eagerness to know every detail of that morning's experiences, could answer all his questions as to how Fanchea looked, what she did and said, and how the people she was among appeared to treat her; it was long before Kevin could think

calmly of the incident and make it the subject of sober conversation. "How strange," he said at last, "that I should twice have met with people who had seen her, twice have come so near that I seem to touch her, and yet lose her again each time, unable to find any further trace of her!"

"The turns and twists of fate are, indeed, wonderful; but they have sometimes curious meanings when looked back upon. Let us try to console ourselves with this, and hope for the best."

"It is hard, when one thinks of a child—a girl—alone in the world of London."

"We do not know that she is in London. Do not look so unhappy; she may be better placed than you fear. At all events, I am going to help you to find her. I have considerable faith in this advertisement."

Kevin was cheered, and returned with new hope to his work. The advertisement appeared every day in the Times, and in the meantime Mr. Honeywood took care that all their hours should be fully occupied. Literary work in the mornings, study of the arts in the afternoons, and in the evenings seeking the world in the social sense; thus was their time filled during the later weeks of the London season. Every day the Times was feverishly scanned by Kevin, and at last one morning a cry broke from him as he opened the paper.

An answering advertisement had appeared: "Fanchea is well and happy, with those who will continue to care for her. Her friends may hear of her later in life, but at present she is not to be found."

After this blow had fallen, Kevin felt all the reaction from hope to despair, and became restless, and agitated, and afterwards dejected in the extreme.

"It is a blind. It comes from cruel people who desire to satisfy our fears and only want to induce us to leave off searching for her," he said gloomily.

"It may not be so," said Mr. Honeywood. "Try and hope the reverse."

But he felt very doubtful himself, and began to think of taking Kevin abroad, so that in the novelties and delights of foreign travel he might regain the natural hopefulness of his mind, and escape from painful thoughts through the pleasures and excitements of the imagination.

TO BE CONTINUED

AT THE CROSS ROADS

By Anna C. Minguo in St. Anthony Messenger

Miss Burke was growing old. To none was the fact more apparent than herself. No longer were her hands swift and steady at her sewing; no longer was her mind alert and ready to grasp the ideas of those for whom she worked. Patron after patron had abandoned her. She had even been forced to take a position in the alteration room of one of the department stores, and then, when the rush was over, she was the first one to be dropped. Still she got an occasional week's work, making enough to tide her over the intervening time of idleness. So far she had not had to draw on her savings. If she could hold out for another five years, she would not worry. She would be seventy then. Hardly could she live beyond eighty. She need not fear starvation, or what was worse, charity, for ten years.

But it was not right, she was beginning to tell herself in bitterness of spirit. Back there in her young womanhood, she had put love and happiness and provision against lonely old age away from her, because of a fatal duty. For that sacrifice this was her reward: alone, old and miserable about the future.

Tears blistered her eyes. She rose rebelliously from her knees and left the church. Around the corner, she had a little room in a furnished house. She had the privilege of cooking on her tiny gas stove, so she stopped at a bakery to buy a loaf of bread. A little girl was trying to open the door. When Miss Burke lifted the latch for her, she looked up and thanked her, smiled. Their simple purchases made, they passed out together.

"Do you live near? And what is your name?" asked Miss Burke, noting the child's ill-fitting frock.

"Marie, madame, and I live at No. —"

"We are neighbors, then," said Miss Burke, as she stopped at her doorway. "Are you French?"

"No, madame, but my daddy was in France a long, long time, and he teaches me French every evening."

"Have you a mother?"

"Yes, madame, but she is up in Heaven. So I am taking care of Daddy."

Regularly thereafter Miss Burke encountered Marie at the baker's shop, and it touched her strangely to note the pleasure it gave the little one to walk back with the tall lady. She soon learned all of Marie's simple history. Her father had been among the first called to the colors, when the United States entered the World War. While he was abroad, her mother had died. The relatives would not take the child, and when the father, after the armistice, returned and found his child in an orphan asylum, his wrath was terrible. He had claimed her and left his home. They traveled from place to place. He was not well and he was unhappy. And he would not go to church.

"But you go, I hope, Marie?" inquired Miss Burke. "Oh, yes, Miss Burke! Daddy brings me to the church door on Sunday, and some days during the week, I go by myself. I love to go to church! It's so—so heavenly!"

The child began to interest Miss Burke. The lapse from the practice of religion by the father distressed her. "I wish I could do something," she thought. The child's clothes at last became unbearable to the artistic modiste. There was that pretty piece of silk which she had bought years ago and which she never had had the time to make up, until it was too late. How lovely Marie would look in it! She bought a pattern and commenced work. When it was ready to be fitted, she asked Marie to come to her room. The frock was for a little friend of hers, whom she intended to surprise, she explained.

"How happy your little friend will be, Miss Burke!" cried Marie, and there was no envy in the lisping voice. The frock was finished, but as it lay on the bed it demanded other things, a pretty hat, dainty underwear. Again Miss Burke thought of muslin and embroideries in her trunk, but before she could commence the rest of the outfit, she was recalled by a former patron. The new dressmaker was ill and someone was needed immediately to finish the spring sewing. Miss Burke, hiding her resentment, answered the summons, and for two weeks Marie saw nothing of her friend.

"I have enough for a month," thought Miss Burke, counting her money. "No, three weeks," she corrected, "for Marie must have a hat." She hastened back to her little room. But suppose, she thought, as she mounted the stairs, the father had gone off again! She went to the bake-shop to make inquiries, and felt a rush of happiness when they told her the little girl still came.

"Marie, I wish you would come with me to select a hat for my little friend," said Miss Burke the next day. Not for years had the woman experienced such delight in shopping. Finally their choice of a hat was made, and then, to complete the celebration, Miss Burke went to a restaurant for their luncheon together. When thought of her extravagance came, she thrust it aside, "I will cut out the fruit and pastry," she promised herself.

She bade Marie to start earlier for Mass on Easter Sunday and stop at her room. When the child learned that the admired frock and hat, and dainty under-garments were for herself, she flung her arms around the woman's neck and began to cry.

"My own sweet little girl!" whispered Miss Burke, holding her fast. In a short time the transformation was made and with another kiss for her friend, Marie tripped down the stairs to where her father was waiting. That afternoon Marie returned. Her father wanted to see Miss Burke. She put on her hat and went down. She saw a young man, with a cruel scar across his face. They started to walk, Marie between them.

"I can't thank you for your kindness to Marie," the father said. "She has told you about her mother's death and all—but I must not accept all this from you. I earn good wages, I can afford to dress the child—only I don't know what to buy for her. But you must allow me to pay you."

Miss Burke was smiling. What a big boy he was!

"You may pay for the hat," she said. "The other things were bought long, long ago, and all the money you have could not pay me for the pleasure I found in making them for her. I am a lonely old woman, sir!"

"And I am a miserable young man, Miss Burke!" he cried. They had entered a small park, and he dropped wearily on one of the benches. "I am sick," he went on, "I'd be glad to die, if it were not for Marie. To leave her alone! Sometimes I think I will kill her and myself."

"Such thoughts are unworthy of you—a soldier!" she cried, sternly. "They are blasphemous in a Catholic!"

"I was a good soldier," he cried, with dim eyes. And I was a good Catholic. I gave up everything for my country—I offered my life freely to God—and how was I treated? They made no effort to save my wife, she had to go to work in a factory, and they put my baby in an asylum, and the ones who did this were patriotic Americans and good Catholics—"

He seemed fairly to spit out the words. "I hate them! I hate my country! I hate God!"

He lay back on the bench, exhausted by his passion, and the woman looked pityingly from him to the tearful child, her happiness flown. And the woman understood. She had known such bitterness, if not so strong and sinful. She too, had complained that she had not been fairly dealt with. Sitting there in the little park, with the Easter Sunday crowd passing and re-passing she talked with him; and something of the hope which no human bitterness could touch, reached out and enfolded him. It was late when they rose and she was glad to see a smile on his face, as he said:

"I am going to take you and Marie to dinner, and then we are going to a picture show!"

Three other Sundays they spent

together, and after each day Miss Burke felt herself like one being girded for a battle. He was falling rapidly. She knew that he was holding on by will alone; when it could no longer command the feeble body—what then? Drifting around as he had done, he could not have saved money. His pride would not permit him to become a public charge, even if he could have consented to separation from Marie. She must do something—she must save the man from that rash act he did not deny having contemplated. But how? She could not earn enough to support herself properly—not by dress-making, but at the factory where shirts were made they needed hands and paid good wages. But as in other times when the thought of that solution for her difficulty arose, she cast it off. She, who had once had her own establishment, to work in a shirt factory!

She always went to Communion on Friday. She was returning from the altar railing, when she saw Marie running down the aisle. "Oh, please come, Miss Burke. Daddy is sick!"

Pride, self-consideration, resentment because, in her old age, a new sacrifice was expected of her, fell from Miss Burke like dead leaves before a November wind. Her mind planned quickly: after she had seen him, she would go down to the factory and apply for work. His faith in humanity, in God, must be restored!

But one glance at his face told her the end was at hand. "I am done for, Miss Burke," he said. "That is why I sent for you. Will you take Marie?"

"Not an instant did she hesitate. Thank God, there was work to be had at the factory!"

He closed his eyes and she saw a light come to his face. "God has not forsaken me!" he then said. "Get me a priest!"

"Run, Marie, for the priest!" she cried, while over her mind flashed the thought: "If I had refused!"

The funeral was over. The service in the little church had been attended by members of the Legion, and the priest had paid tribute to the dead soldier. Now, with flowers covering his low bed, he slept under the May sunshine. Miss Burke and Marie had come back to the parsonage and, with the priest, were partaking of the refreshment which his housekeeper had provided. The priest took a paper from his pocket. She remembered that the doctor had asked for pen and ink the morning that Marie's father had died.

"This is our poor friend's will, Miss Burke," now the priest began. "He told us that you had expressed your willingness to take Marie. So you are appointed her guardian. He kept up his life insurance with the Government and she inherits ten thousand dollars."

Miss Burke's brain, which through all the preceding days had been alert and clear, grew suddenly dazed. "Ten thousand dollars?" she repeated. "Then she does not need me now!"

"She never needed you more!" he said, not knowing the thought in her mind. "He asked me and Dr. Brown to invest it."

His voice went on, but Miss Burke did not hear him. Instead, she saw herself buying with her own money a cottage in the suburbs, long admired, and with a garden and chickens and flowers, and Marie, ending her days in peace and happiness.

THE CATHOLIC'S DUTY

The Catholic press is one of the most virile champions of Catholic thought and action in this country. As a moulder of Catholic public opinion it is indispensable. Week by week and month by month Catholic newspapers and magazines convey to innumerable souls strengthening assistance and enlightened counsels that invigorate Catholic life and stimulate thought and action to greater work for God and country.

Every Pontiff since Pope Leo XIII. has summoned the Catholics of the world to sustained efforts for the extension of the influence of the Catholic press. "In vain, you will build churches, give missions and erect schools," said Pope Pius X, "unless you are able to wield the offensive and defensive weapons of a virile Catholic press." And the late Holy Father Pope Benedict XV. declared that "nothing is more desirable than that the number of those who can use their pen in a way rich in blessings should increase, and that good papers should have a large circulation, so that everyone may have every day good reading that instructs and warns, and strengthens and promotes the Christian virtues." The American Hierarchy by their successful efforts in co-ordinating the activities of the Catholic press in the United States, have stressed the important part that the Catholic press must play in the spread of Catholic faith in America.

To widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practice, and, as occasion offers, to present our doctrine in popular form—these according to the Bishops' Pastoral are among the excellent aims of Catholic

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Journalism. The mission of the Catholic press is identical with the mission of the Catholic Church. In its stricter sense the mission of the Catholic Church is to preserve and transmit the revealed message of Christian faith, morals, and worship to mankind, and to persuade as many as possible to accept it and live up to it with eternal salvation as the result. In its wider sense the mission of the Church is, in addition to this, to encourage and aid every kind of human activity, mental and physical, material as well as spiritual, which helps mankind in body, mind and soul and tends to the higher self-development and keener self-realization of man's nature as God intended it to be. And this is just what Catholic papers all over the world are trying with a goodly measure of success to accomplish.

The times are especially favorable for the reception of Catholic truth. The overwhelming unrest into which the world today is plunged has left men groping blindly for some way out of their difficulties. Dissatisfied with discredited systems and false philosophies of life men are turning with eager yearning to the principles and tenets of the ancient faith. Upon minds blasted with the searing fires of doubt and discouragement, the Catholic Church appears like an Apocalyptic vision of light and hope. How can the moral and spiritual truths of Christianity be communicated to them? By the authoritative teachers of the Church, by good reading and by daily contact with their Catholic fellow citizens.

Catholic manhood and womanhood are the leaven of human society. Through them the principles of Christ, the eternal solvents for social ills, justice and charity will infiltrate into the masses, until all is leavened and society becomes Christian in deed as well as in name. To fit themselves for this holy crusade that is before them of teaching the truth to others by word and by example. Catholics themselves must be informed about their Church, about the claims of an institution established by God and teaching mankind the true answers to the problems of life. To go to church and to listen to sermons is not enough, we must read Catholic papers. There and there alone we get the proper viewpoint on current events, receive authoritative teachings about principles that are subversive of morality, interesting instruction about moral and doctrinal matters put in popular form and there we breathe what we cannot find in secular papers, the truly Catholic atmosphere.

The Catholic's duty towards the Catholic press is clear. A Catholic paper should be in every Catholic home, and should be read by every member of the family.—The Pilot.

WAS ST. PETER IN ROME?

The death of Pope Benedict XV., the meeting of the Conclave to elect his successor, the accession of Pius XI. to the throne, have again turned all eyes to the Vatican. With rare exceptions the press paid generous tribute to the late Pontiff. To Pius XI. it gave a cordial welcome. Here and there a discordant note was struck and unfair estimates of Benedict and his work were written. At this Catholics were not surprised, nor did they marvel that often answered objections against the Papacy and the Popes were brought forward. Among those objections one was urged anew in connection with the statement that Pope Benedict XV. was the successor of St. Peter and that as Roman Pontiff he traced back his line to the Fisherman of Galilee. He could not be Peter's successor, so the objection ran, for Peter was never at Rome. Peter therefore never founded his Chair in that city and the claims of the Roman Pontiffs that they occupy his seat of authority are not supported by history. In answer, it can be proved that Peter visited Rome, that he suffered martyrdom there, that Peter was truly Bishop of Rome, "or, what is the same thing, that the early Bishops of Rome were universally regarded as his true successors in the Episcopate." (C. J. B. Allnat, "Was St. Peter Bishop of Rome?" London, Catholic Truth Society Pamphlets, Vol. 40, p. 189.)

Except perhaps among the Waldenses, St. Peter's residence in Rome, his Episcopate and martyrdom there were the common belief of Christendom for twelve unbroken centuries. In 1826 during the controversy between Pope John XXII. and Emperor Louis of Bavaria, Marsilius of Padua, a champion of the Emperor, wrote, in connection with Jean de Jandun, his famous "Defensor Pacis," or "The Champion of Peace." The book was filled with false theories of the State, anticipating to some extent the social errors of Rousseau's "Contrat Social." Marsilius was a man of undoubted learning. In the "Defensor Pacis," he did not absolutely deny Peter's residence and Episcopate in Rome; he cast a doubt over them. Certain Lutherans and Calvinists absolutely denied them, among others, the learned but bitterly partisan, Spanheim, Rationalists like Baur, Adalbert Lipsius, his pupil, who devoted his whole life practically to attacks on the Petrine claims, Winer, Zeller, Volkmar, called the residence and

martyrdom of Peter in Rome "a myth." Gregorovius writes in his "History of the City of Rome in the Middle Ages" Vol. I, p. 172: "History knows nothing of the presence in Rome of the Apostle Peter," and calls Peter "the legendary founder of the Roman Church." He is confronted on the other hand by a host of Protestant scholars, Cave, Pearson, the great Hugo Grotius, the erudite Usher, Blondel, Lardner, Hilgenfeld, Hase, Hundhausen, Guericke, Neander, and many others, who entirely favor the Catholic claims. Adolph Harnack cannot be open to suspicion in this matter. In speaking of the Baur-Tubingen school, he writes:

"The martyrdom of St. Peter in Rome was contested, first, through Protestant prejudice and later through a similar critical prejudice. In both cases the mistake led to the recognition of important historical truths, and has consequently been productive of good. But that it was a mistake is now perfectly clear to every sincere investigator. The whole critical army with which Baur attacked the ancient tradition is now rightly regarded as worthless." Grisar: "History of Rome and the Popes During the Middle Ages" (Vol. I, p. 298).

Calvin himself was finally convinced of St. Peter's martyrdom in Rome, and wrote in his "Institutes" (Book V, ch. vi, par. V): "No longer question the fact of the martyrdom of St. Peter in Rome which is unanimously attested by all historians." But what are the principal grounds of our Catholic belief? Strange as it may appear, St. Peter himself, stands sponsor, for at least one fact, that he was at Rome, and there in a position of authority, of his episcopal and pontifical dignity. Writing to the Christians of Asia Minor, he closes his First Epistle with the words: "The Church which is in Babylon . . . saluteth you and so doth my son Mark" (C. V., 13). The Babylon here mentioned cannot be the old capital of the Assyrian Empire. It was at that time a deserted city. It cannot be anyone of the insignificant towns which bore that name in the East. Peter never visited them. Babylon here means imperial Rome, the center of heathen wickedness in Peter's day, just as the older Babylon was in the day of Balthasar. The well known Protestant "Speaker's Commentary" finds "an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome." It adopts "without the least misgiving this explanation of the word as alone according with the mind of the Apostle and the testimony of the early Church." It adds that non-Catholic scholars, Ewald, Thiersch and Hilgenfeld support this view. The same "Commentary" declares that the presence and martyrdom of St. Peter in Rome are maintained by "nearly all unbiased critics." The "Commentary" of the Protestant Bishop, Ellicott, says:

"It may be called the established interpretation that the place here meant is Rome. We never hear of Peter being in the East, and the thing itself is improbable, whereas nothing but Protestant prejudice can stand against the historical evidence that St. Peter sojourned and died in Rome . . . Whatever theological evidences may follow from it, it is as certain that St. Peter was at Rome as that St. John was at Ephesus."

Ellicott admits that the evidence for St. Peter's stay in Rome is "as strong, early and wide as that on which we believe that Hannibal invaded Italy." In the striking words in St. John's Gospel (XXI, 18, 19), Our Lord had foretold the manner of death whereby St. Peter was to glorify God." As C. F. E. Allnat argues (op. cit.) if Peter glorified God through his martyrdom, the place where he did so must have been well known to the early Christians. If it had not been known God could not have been glorified in the sense foretold. For that implied notoriety, the *clara notitia cum laude* or wide-extended knowledge of the fact with due attendant praise. Now Rome alone is mentioned by early Christian writers as the scene of St. Peter's martyrdom. Neither Jerusalem, nor Antioch, nor any other Apostolic see ever claimed that honor. So forcibly do the facts militate for Rome as the scene of the Apostle's death that the Protestant Lardner, in speaking of St. Paul's martyrdom at Rome, a fact never doubted, says that it rests on no better evidence than does the martyrdom of St. Peter in the same city. Moreover, when St. Paul came to Rome, he found the Faith founded there. (Rom. I, 8; XVI, 9; XV, 14). Who founded that Church? "The Roman Church," answers Dollinger in his "First Age of Christianity and the Church" (pp. 94-95) "must have been founded by an Apostle, and that Apostle can only have been Peter." Insisting upon the peculiar tone of the Epistle of St. Paul to the Romans, the tone of one addressing an organized Christian body, well grounded in the Gospel, Dollinger concludes that "we are brought back to Peter as the only founder who can be imagined. The notion of a gradual origin of the community without any particular founder, or of Aquila or Priscilla being its founders, or St. Paul himself, is self-evidently untenable."

One hundred and fifty years after the death of St. Peter, his martyr-

dom in Rome was spoken of in the whole Church as a well authenticated and undoubted fact. To quote the merest fraction of the testimony would require a treatise. The Protestant historian, Cave, in his "Scriptorium Ecclesiasticorum Historia Literaria" (p. 6), writes: "That Peter was at Rome, we intrepidly affirm with the whole multitude of the ancients." And he proceeds to quote, chapter and book, "witnesses altogether unexceptionable." St. Ignatius, Peter's successor at Antioch; Papias of Hierapolis, probably a disciple of St. John; St. Irenaeus of Lyons, a disciple of that Polycarp who was a disciple of St. John. Most of these witnesses were of the Apostolic or immediate post-Apostolic age. Others like Origen, Tertullian could be added. These witnesses are Latins, Syrians, Greeks, testifying either to Peter's sojourn in Rome or his death there. Similar testimony is found in every succeeding age, from St. Clement of Alexandria in the second century; from St. Cyprian of Carthage, Tertullian and Origen in the third. In the fourth century St. Jerome explicitly affirms St. Peter's journey to Rome, his Episcopate there, his martyrdom there under Nero, his burial "at Rome on the Vatican Hill, near the Triumphal Way" (De Viris Illustribus, C. I.)

Peter's Episcopate in Rome is solemnly affirmed by a multitude of early authorities. For the first five centuries, writes Allnat (Loc. Cit.), and indeed until many centuries later, not a single writer can be cited as having entertained the faintest doubt that Peter had established his Chair in Rome. Constantinople and Rome, East and West, Gaul and Africa, heretics and schismatics looked upon the succession of the Bishops of Rome from St. Peter as an unimpeachable historical fact. In 451 the Council of Chalcedon, an Eastern Council, hence not naturally inclined to the recognition of Roman claims, acknowledges Pope Leo I. as "the interpreter to all men of the voice of Peter." Another Eastern General Council, that of Ephesus in 431, calls Pope Celestine "the successor in order, and place-holder of the Blessed Peter . . . who even until now, and always, lives and exercises judgment in his successors." The Council of Arles, 34, speaks a similar language. The fathers of the Church re-echo the same sentiments. St. Optatus of Milevis about the year 375, reminds the Donatist Parmenian that the "Episcopal Chair was first established by Peter in the City of Rome." Writing about 315, Eusebius, the Father of Church history, affirms that Peter after founding the Church of Antioch "proceeded to Rome, where . . . he continues for twenty-five years Bishop of that City." Going back from Eusebius to the earliest times, we find similar testimony from St. Cyprian, St. Hippolytus, St. Hegesippus, Tertullian, St. Ignatius, and men almost contemporary with the Prince of the Apostles.

But if the early Fathers and Councils, the catalogues of the Popes headed by Peter's name were silent, "the stones will cry out." Peter's tomb in Rome under the wondrous dome, the Mamertine prison where he suffered for Christ; cemeteries from the earliest times bore his name; monuments in brass and stone, memorials of his sufferings and death; the Chair from which he taught; churches built centuries ago on the site of houses that sheltered him; the records of him discovered by De Rossi and Lanciani; the Feasts of Peter's Chair and Peter's Chains, are facts, and myths. They, too, have an apologetic and historical value of the first importance. "For the archeologist," says Father Grisar (Op. cit., p. 225 "the presence and execution of St. Peter (and Paul) in Rome are facts established beyond the shadow of a doubt by purely monumental evidence." Were every other historical record lost, the very stones of Rome would cry out that Peter hallowed them with his presence and encircled them with his blood.—John C. Reville, S. J., in America.

THE EUCHARISTIC CONGRESS IN MAY

It is seventeen years since the International Eucharistic Congress was held in Rome. The memory of that brilliant celebration in the Pontificate of Pope Pius X., the Pope of the Blessed Sacrament, is still treasured in Catholic hearts. The sight of the Holy Father carrying the Blessed Sacrament in solemn procession through the immense basilica of St. Peter, the triple benediction with the monstrance towards the four corners of the world, the peal of the silver trumpets over the bowed heads of the devout thousands—these are things that Catholics, especially those who were privileged to witness them, will never forget.

And now Rome is making preparations for another International Eucharistic Congress in May. Thousands of lovers of Jesus in the Blessed Sacrament will journey from all parts of the world to the Eternal City to participate in this celebration. And three hundred millions of Catholics will follow with prayerful spirit the solemnity and deliberations of the Congress. The purpose of an International Eucharistic Congress is to cause

Our Lord Jesus Christ in the Most Blessed Sacrament to be known, loved and served more and more by means of solemn international and periodic assemblies. In each congress two means are employed to attain this end: first, prayer, Holy Communion, adorations, sermons, solemn homage to the King of kings, and the final procession through the streets, national act of reparation and love; and secondly, sessions at which associations, confraternities, and organizations in honor of the Blessed Sacrament study the best method of reviving and spreading devotion to the Holy Eucharist throughout the world.

Twenty-six International Eucharistic Congresses have already been held. Among the largest of recent Congresses have been those of Rome in 1910, London in 1908, Montreal in 1910, and the most recent, the first International Eucharistic Congress since the beginning of the War.

The choice of Rome for this year's congress is a happy one. Rome has always had an irresistible attraction for Catholic hearts. But this year that attraction is increased by the solemn and impressive ceremonies that have surrounded the passing of one Pope and the election of another. The Eucharistic Congress will be a majestic act of consecration of the world to the King of kings at the beginning of the reign of a new Sovereign Pontiff dedicated to universal pacification.

"The words International Eucharistic Congress," says the Oservatore Romano, "send a thrill through every soul that feels throbbing within it the divine pulse of the life of the Church, every soul that lives for Christ, every soul whose 'life is Christ' as St. Paul says. It is a vision of the grandeur and glory of the Church, for the Holy Eucharist is the synthesis of her in her dogmas, the secret of her invincible power, the source of her remarkable fertility, and the cause of her perennial youth. It is like the forecast and hope of a bright and sunny day in the spiritual darkness which lies upon the world, a new solemn Eucharistic manifestation, the culminating point of all the other imposing and important demonstrations which have taken place in such great numbers during the past few years."

In order that the Congress may have a profound influence on the religious life of Catholics and move the minds and hearts of those not of our belief, a preparation of prayer is necessary. During the months before the Congress Catholics throughout the world will unite in a vast movement by prayer, Holy Communion and visits to the Blessed Sacrament to beseech Almighty God that the Congress may be what the late Holy Father hoped it to be, "a magnificent profession of faith in the face of the whole world of the supreme and peaceful Kingship of Jesus Christ in the Holy Eucharist on earth over the hearts of men." Every Catholic therefore should enter into this great crusade of prayer, this collaboration of all souls of goodwill, for the success of the International Eucharistic Congress in May.—The Pilot.

The practice of kind thoughts is our main help to that complete government of the tongue, without which the Apostle says all our religion is vain. The interior beauty of a soul through habitual kindness of thought is greater than words can tell. To such a man, life is a perpetual bright evening, with all things calm, fragrant, and restful. The dust of life is laid, and its fever cool. All sounds are softer, as is the way of evening, and all sights are fairer, and the golden light makes our enjoyment of earth a happy preparation for heaven.—Father Faber.

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LONDON, SATURDAY, APRIL 22, 1922

THE NATIONAL STATUS OF CANADA

London, April 11.—A Reuter despatch from Genoa says that the British Dominions at first were not put on the list for voting on the commission of the principal committee of the Economic Conference, but Sir Joseph Cook, for Australia, and Sir Edgar Walton, for South Africa, both strongly protested, and insisted upon the right to vote. The vote was subsequently conceded.

The foregoing despatch emphasizes the importance and the urgency of the greatest of all Canadian political questions, one far transcending those which occupy the attention of party politicians.

The success or failure of the League of Nations in no way lessens the importance of the fact that in its constitution Canada, with the other self-governing Dominions, was given international recognition as a nation among the nations of the world.

It will be remembered that Premier Smuts warmly resented the failure of the United States to recognize this fact and extend to the British Dominions invitations to the Washington Conference separate and distinct from the invitation extended to Great Britain; and he reproached the Governments of the "sister nations" for their failure to assert the international status acquired by the Dominions at the Paris Peace Conference.

Again, as is evident from the despatch quoted, it was to the vigorous self-assertion of our antipodean co-Dominions that Canada, on equal footing with the other nations there represented, will cast her vote at the Economic Conference of Genoa. As a matter of fact our status as a nation is still too inchoate to be clearly defined.

The famous Report of Lord Durham was a daring new departure in the matter of colonial self-government. Yet the British North America Act, thirty years later, marked a radical advance on Durham's radical policy. Still greater strides toward full and independent nationhood have since been made through the British North America Act remains in the letter unchanged.

We have reached a stage where some of the gains should be consolidated; where constitutional usage should be freed from restrictions imposed when the present development was unconsidered because unforeseen; where relations, instead of being left to the varying interpretations of succeeding statesmen, should be clearly defined; where rights conceded by everybody in theory should be always respected in practice.

For this the written Constitution which we have outgrown must be brought into conformity with the constitutional usage which has since developed and must go on developing.

The Canadian Historical Review for March has an illuminating article, "Some Canadian Constitutional Problems," by Sir Clifford Sifton. Its twenty-one pages are too long to summarize; but the importance of the subject and the clarity of Sir Clifford's exposition of it make this article highly useful and suggestive to all thinking Canadians.

Constitutional amendments, if any, the writer points out, would naturally fall into three divisions: (1) The relative jurisdiction of Dominion and province.

(2) Possible internal changes of constitution of Dominion and province.

(3) The relationship to Great Britain and foreign powers.

Having given illustrations that prove the necessity of changes in the first two divisions, he adds: "It

is not too radical to suggest that after fifty years' experience we should clear up doubts, anomalies, and inconsistencies which have developed as between province and Dominion, nor will it be disputed that in matters of internal economy, as, for instance, the constitution of the Senate, should be capable of amendment."

But, as Sir Clifford points out, "the vital need for constitutional action arises in connection with external affairs, by which I mean Canada's relations with everything and everybody outside of Canada, including the parent Empire."

Those of us who have been so slow-witted as to despair of understanding some of the grandiloquent pronouncements on our new national status may have their self-respect restored on learning that this eminent Canadian finds himself in the same box.

"Our external relations," he writes, "are enveloped in what might be called a highly luminous but cloudy halo. The plain man who makes no pretence at the investigation of legal or constitutional subtleties must be in despair when he attempts to understand them. Not only is the subject in its very nature somewhat obscure and difficult to comprehend, but it suffers from the fact that almost everyone who debates it seems by an unhappy fatality to be seized with a desire to use high-sounding, sonorous, and sometimes self-contradictory language."

We have all heard or read statements thus aptly described. The confusion of tongues becomes evident when these pronouncements are placed side by side. Despite their obscurity, sonority and mutual contradiction, consideration of these pronouncements is vital to an understanding of the question in issue, of the problem to be solved.

Here is a quotation from Sir Robert Borden: "Equality of nationhood must be recognized, preserving unimpaired to each Dominion the full autonomous power which it now holds, and safeguarding to each by necessary consultation and by adequate voice and influence its highest interests in the issues of peace and war."

Here are three quotations from Mr. N. W. Rowell: "Does the Globe stand with Union Government? In maintaining in the councils of the Empire and at the Conference Table of the nations the unity of the British Commonwealth and the equality of the Nations which compose it and that our constitutional development be along lines of consultation and co-operation between the different self-governing nations of the Empire rather than the centralization of power in the hands of one? "Canada, not only in theory but in fact, has reached the status of a nation. On this vital matter affecting the policy of peace and war we have a right to be heard and the means is provided whereby our voice may be heard in determining those questions so vital to our future."

Here are two quotations from Lord Milner: "The United Kingdom and the Dominions are partner nations not indeed of equal power but for good and all of equal status. "The only possibility of the continuance of the British Empire is on a basis of an absolute out-and-out equal partnership of the United Kingdom and the Dominions. I say that without any kind of reservation whatsoever."

The resolution of the Imperial War Conference of 1917, with regard to imperial relations, may be quoted: "The Imperial War Conference are of opinion that the readjustment of the constitutional relations of the component parts of the Empire is too important and intricate a subject to be dealt with during the War, and that it should form the subject of a special Imperial Conference to be summoned as soon as possible after the cessation of hostilities. "They deem it their duty, however, to place on record their view that any such readjustment, while thoroughly preserving all existing powers of self-government and complete control of domestic affairs, should be based on a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth, and of India as an important portion of the same, should recognize the right of the Dominions and India to an adequate voice in foreign policy and in foreign relations, and should provide effective arrangements for continuous consultation in all important matters of common Imperial concern, and for such necessary concerted action, founded on consultation, as the several Governments may determine."

Here are some quotations from General Smuts. Speaking of his opponents in the South African

parliament, in September, 1920, General Smuts said: "They are dominated by pre-war conceptions and fail to take account of the fundamental changes which the War and the peace have effected in the constitution of the British Empire."

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

"If a war is to affect them they will have to declare it. If a peace is to be made in respect of them they will have to sign it. "Their independence has been achieved. "The last vestige of anything in the nature of subordinate status in the relationship will have to disappear. These are not my boastful words. I quote the considered language of the present Under Secretary of State for the Colonies. "The South African party is out for a sovereign status for South Africa. So far as surrendering any rights to The League of Nations or to any Council of the Empire. We are for the fullest development and assertion of these rights. "As regards our Imperial relationship the South African party favours the development of the periodical Conference system between the various Governments of our Commonwealth with a view to removing possible causes of friction and misunderstanding and furthering the interests of the Commonwealth and component States and discussing workable ideas of their policies."

"We are opposed to closer union."

There has lately been another and most important declaration upon this subject. Speaking in the British House of Commons lately, upon the Irish settlement, Mr. Lloyd George, Prime Minister of Great Britain, went into the subject of Dominion relations very fully. Omitting what does not bear on the point at issue these are his words:

"Now I come to the question of external affairs. The position of the Dominions in regard to external affairs has been completely revolutionized in the course of the last four years. I tried to call attention to that a few weeks ago when I made a statement. The Dominions since the War have been given equal rights with Great Britain in the control of foreign policy of the Empire. . . . The machinery is the machinery of the British Government, the Foreign Office, the Ambassadors. The machine must remain here. It is impossible that it could be otherwise unless you had a Council Empire where you had representatives elected for the purpose. Apart from that you must act through one instrument. The instrument of foreign policy of the Empire is the British Foreign Office. That has been accepted by all Dominions as inevitable, but they claim a voice in determining the lines of our policy and at the last Imperial Conference they were here discussing our policy in Germany, our policy in Egypt, our policy in America, our policy all over the world, and we are now acting upon the mature and general decisions arrived at with the common consent of the whole Empire. . . . The advantage to us is that joint control means joint responsibility and when the burden of Empire has become so great it is well that we should have the shoulders of these young giants under the burden to help us along."

Lengthy as is this array of quotations they are necessary if we are to understand the state of the question. Comment and consideration must await another time. And we ask interested readers to preserve the quoted pronouncements.

Despite the disparities, divergences and contradictions one great fact emerges: there confronts us at the present time a constitutional problem of vital importance to the future of Canada. How it will be solved depends largely on the intelligent interest of the average Canadian.

"INTO HELL"

Under this heading the London Free Press had an editorial last week beginning with this paragraph:

A note at the foot of the Apostles' Creed in the revised Book of Common Prayer of the Anglican Church in Canada, explains the clause "He descended into hell" as meaning "He descended into the place of the departed spirits."

Then, after a philological and scriptural disquisition, the article thus concludes:

By this note to the Creed the Anglican Church in Canada reaffirms its position as Apostolic according to the usage of the Primitive Church.

All of which increases in interest when compared with the following

questions and answers in the Catholic Child's Catechism: Q. Where did Christ's soul go after death? A. It descended into Hell, Ap. Cr.; 1, Peter III. 19. Q. Did Christ's soul descend into the Hell of the damned? A. No; but to a place of rest called Limbo. Acts II. 24; Psalm XV. 10; Eph. VI. 9; St. Luke XVI. 22, 25. Q. Who were in Limbo? A. The souls of the saints who died before Christ. Eccles. XLVI. 23; Acts III. 13; Heb. XI. 39, 40.

So the Catholic child who had reached the eighth chapter of the Catechism would find himself in no need of the note explaining that "He descended into Hell" means "He descended into the place of departed spirits." Even the little one who had reached the third chapter of the Short Catechism would have learned the above questions and answers without the Scriptural references; and every Catholic child realizes that what he learns in the Catechism is Apostolic and primitive.

We noticed, also, that the revisers of the Prayer Book recommend a shortening of the Ten Commandments which makes them almost identical with the abridged form in the Catholic Catechism.

There is one marked difference however; the first Commandment is divided into two, and the ninth and tenth are merged.

Since there are always Catholics growing up and learning for the first time things familiar to their elders it may be worth while to say that the Protestant numbering of the Commandments differs from ours. They divide the first Commandment into two; consequently our second becomes their third, our third their fourth, and so on; and the ninth and tenth are made one— their tenth.

To a very sincere Protestant friend we once gave a Catechism that he might learn at first hand what Catholics believe and get rid of some of the ghost stories in which he honestly believed.

Though he learned much, the Catechism confirmed one cherished delusion.

"You deliberately suppress," he told us later, "the second Commandment that forbids the making of images!"

"Let us see," we quietly replied. Turning to the chapter of the Catechism on the Commandments we read:

First.—I am the Lord thy God, thou shalt not have strange gods before me, &c. (see Appendix p. 91).

"The 'I' and 'see Appendix p. 91' startled him a bit. Turning to p. 91 we, of course, found:

"Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or on the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them; I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

But, we pointed out, all this evidently and necessarily belongs to the first Commandment. It simply forbids the making of idols; simply amplifies and explains "strange gods" (or "other gods," as the Protestants have it.)

When the savage smashing of sacred images, statues, crucifixes was accounted unto the reformers for righteousness the second part of the first Commandment was given an independent status as forbidding the making of such images as Catholics venerated.

"But," objected our friend, "it seems to me that ignorant Catholics must be in great danger of idolatry because of the veneration you pay to images; you may distinguish, they won't."

They are in no more danger than any Protestant is with regard to his mother's picture, or the image or statue of William III.

Take this Catechism question: Q. May we then pray to the crucifix, or to the images, or relics of the saints? A. By no means; for they have neither life, nor sense, nor power to hear or help us. 4 Kings xviii. 4.

"Catholics are not fools; I have never met a Catholic child who failed to understand that."

"Then how do you get the ten, if you suppress the second commandment?"

There are two distinct Commandments that we both agree upon: Thou shalt not steal and Thou shalt not commit adultery. These forbid acts.

If these are and should be distinct and separate why not these: Thou shalt not covet thy neighbor's wife and Thou shalt not covet thy neighbor's goods.

These two forbid entertaining the thought or the desire to commit the acts forbidden by the other two.

Our numbering of the Commandments is in accordance with their obvious meaning, is sensible and logical. They are not numbered in Genesis. And we object to the Protestant variation from Catholic tradition being imposed upon our school children.

CORPORATIONS AND CO-OPERATION

By THE OBSERVER

The needs of a country such as Canada were, and to some extent still are, well supplied by the corporation as we have it now and have long had it. I know a demagogic orator who speaks the word "corporation," with a venomous emphasis, and a contemptuous tone, and with a suggestion of loathing, as though the word for him expressed or described all that was repulsive and hateful. Yet, the corporation has made possible the development of Canada industrially.

Corporations built our railways. How else could they ever have been built? There are a couple of exceptions. We have some State-built railways. Perhaps the least said about that the better. Corporations built our factories. How else could they have been built? Corporations opened our mines. How else could they have been developed?

Only one other way was possible for the doing of these things. They could have been built by the State; but they never would have been; and had they been, they probably would not have given half the employment or half the satisfaction, or led to half the industrial development that the country has enjoyed. Individuals could never have done these things, acting individually. Individuals, associated together as partners, could not have done them; because of the limitations of partnership action, the dangers of individual liability, and the too great number of partners required.

I believe that the day of the corporation in its present form is passing. I believe the business and industry of the world now done by the corporation in its present form, ought, in the best interests of all concerned, producer, distributor, and consumer, to pass, and will pass, into the hands of the co-operative societies; in which producer and consumer will co-operate. But I must be allowed to smile when I hear men denounce the corporation with every sign of loathing and horror as though it were an accursed thing; an evil thing in itself; of which no good could be said; to which no credit, even the slightest, belonged; and which it was the first duty of all good citizens to hate. That is all nonsense. Corporations have robbed and cheated and profited, of course. So have individuals; and much more, in the total, than corporations; yet no one will say that man himself, the individual citizen, is completely corrupt and has no right to exist.

Corporations will give way to co-operative societies for two reasons: First, because the country has reached a stage in its development in which small individual investments can be multiplied to an amount sufficient to finance the largest enterprises; in proof of which I cite the Victory Loan subscriptions; and secondly, because greed has so far vitiated the business conduct of corporations that legitimate industrial and commercial development are made secondary to the amount of the profits; and justice to the whole people from whom corporations hold their charters and their franchisees, is not given its due place in corporation policy.

Exploitation of the public has reached its peak; at least it is not necessary to let it go further. Corporations are not more hardened sinners in this matter than individual traders or owners; but they are in a somewhat different position; and that difference in position

does distinctly affect the question of whether they shall be replaced by co-operative societies.

An individual trader may be, and often he is, an exploiter and a profiteer; but he is in greater danger of being hurt when he is found out. A corporation which swallows up a dozen or a score of smaller corporations, and exploits first the small investor, and then the workman, and then the consumer, is not so susceptible to public opinion as is the individual. When found out and exposed, blame is not personally laid; shelter is taken by the individuals responsible behind the corporation name; and "the company" is cursed without any of the curses finding a personal application.

This may not have much bearing on the merits of the corporation system; but it does distinctly increase the public dissatisfaction with the corporation as we have it today; and the demand for more personal relations and a more personal accountability is one of the forces which are gradually shaping the public mind for the reception of the co-operative idea and principle.

The frothing and foaming of demagogues against corporations can do no good; unless it may be that it helps to turn the public mind towards co-operation; the last thing, sometimes, that the demagogue is thinking of, or would want to see. I am convinced that the change from the present-day corporation to the co-operative society must begin by using, not by destroying the corporation principle. And I need only, in support of this, point out the fact that the co-operative society must be incorporated; must be a corporation; and must be a limited-liability corporation; unless every man who takes a share in it is to be required to risk his home and all his future earnings in it, liability must be limited by shares.

The difference, essentially, will be the adoption of the co-operative principle. The start can be made with the corporation as it now is.

NOTES AND COMMENTS

THE HOLDING of the Eucharistic Congress in Rome this year makes the Eternal City in an especial manner, apart altogether from its permanent and overshadowing attraction as the centre of Christendom, the point of pilgrimage for devout Catholics the world over. Not that beyond the comparative few they can make the journey in person, but that in the plenitude of that spiritual bond which unites all the faithful, they can individually rejoice in this manifestation of faith in the city of Christ's Vicar, and participate in its benefits.

It is proposed that the Congress of 1923 should be held in Paris, and a committee has already been formed in that city for the purpose of facilitating that end. In which event it is probable that Montmartre, so closely bound up as it is with devotion to the Sacred Heart, and the scene of St. Margaret Mary's Revelations, will be the chief seat of the Congress. Should the movement thus initiated be brought to a successful conclusion, a great demonstration of the Catholic faith of France will be the result.

WE ARE reminded by the foregoing of the earnest plea voiced by the Baltimore Catholic Review in behalf of the Catholics of Maryland that the next Eucharistic Congress be held in that city. Our contemporary urges that as but one of these congresses has as yet met on the North American continent—that at Montreal in 1910—a second would be a timely recognition of the important place the Catholic body of the United States has now come to occupy in the Church. The tercentenary of the founding of the Catholic colony of Maryland will occur in 1934, and the Review postulates that the occasion could be made doubly memorable by the simultaneous assembling in Baltimore of the Eucharistic Congress.

TWELVE YEARS is, however, a long time to look forward to, and it is not at all improbable that those with whom the decision lies in this matter may see their way to bringing the Congress to North America before that time. "The choice of a country or a city for the Congress," we are told, "is usually determined by the happy influence it would have in awakening the faith of the people and in rendering homage to the Blessed Sacrament, or by the

religious history of the place, especially if it recalls some great historical event or miracle relating to the Holy Eucharist." Judged by this standard Maryland, however far removed the majority of its people in our day may be from the Faith, possesses in its past history paramount claims to consideration on the part of the Congress executive.

IN AN address at the annual meeting of the United States Catholic Historical Society held recently in New York, Rev. John La Farge, S. J., of St. Mary's County, Maryland, laid special emphasis upon the sacred character of the soil of that section as the landing-place of the first Catholic pilgrims and the birth-place of religious liberty in the United States, and added a strong appeal for its proper recognition, and for a fitting celebration of the Tercentenary in 1834. He, apparently, made no reference to the International Eucharistic Congress, but his words may be taken as the strongest possible plea for Maryland in that connection.

He said: "Old St. Mary's chapel disappeared in 1706, having been closed by the order of Governor Seymour and his council. But although the very bricks of which the chapel was built were transported elsewhere, its erection marks the beginning of the Eucharistic Residence of Our Saviour in the heart of our future Republic. Certainly the arrival and beginning of a permanent residence for the Blessed Sacrament in this country, a residence which from the date of the first Mass, March 25, 1634, has been practically unbroken to the present day, is a fact of infinitely greater interest and value, both spiritually and historically, than the arrival of any pilgrims or colonists on our shores. St. Mary's County, therefore, and St. Mary's City in particular, call on us for national veneration as the first Eucharistic Home of Our Saviour."

A YEAR ago the press of the United States fairly exuded enthusiasm over the tercentenary of the landing of the Pilgrim Fathers on Plymouth Rock and with little regard to historical fact extolled those worthies as the pathfinders of civilization in the Republic. How far this was removed from the truth even those who sang Puritan praises the loudest must have known. But no such petty consideration was allowed to interfere with the maintenance of a pet tradition. It would have been out of keeping, too, with that same tradition to have called up the memory of the Catholic Pilgrims of Maryland, who, unlike the Puritans of New England, not only sought religious freedom for themselves but guaranteed by statute that great boon to others.

LAMENTING the indifference or forgetfulness from which St. Mary's City suffers, and which is so hard to explain in face of the continuous exploitation of the Puritans on a basis of bald assumption, Father La Farge made practical suggestions towards a remedy. One is the national observance of the 25th March as "Catholic Day," throughout the United States, which happily coincides with one of the feasts of Our Lady. Another is an educational movement, in the spirit of the first Lord Baltimore, to provide proper educational facilities for the Catholics living in the neighborhood of St. Mary's City,—a work already being prosecuted by the Jesuits residing there. The third suggestion is the erection of a suitable monument, looking eventually to the foundation of a shrine, on the very spot made sacred by the celebration three hundred years ago of the first Mass in this part of the American continent.

ST. JOHN, N. B. SHOWS THE WAY TO MEET GREAT NEED

Few Catholic organizations can boast of a Catholic club or institute so well equipped and so popular as the Young Men's Catholic Institute in St. John, N. B., of 40, 00 people, of whom about one-third are Catholics.

To call it Young Men's is rather misleading for it is for men of all ages, and for boys and girls as well. There are separate gymnasiums and swimming baths for both sexes. There are facilities for billiards, bowling, baseball, basket-ball, volley-ball and other sports, as well as a library.

The Institute is maintained at a cost of approximately \$11,000 a

year. There is a full-time paid secretary and a full-time paid athletic instructor. Recently the Institute conducted the Canadian National Skating tournament.

BOY LIFE

THE BOY PHYSICAL

Some student has discovered that the boy in the early teens is seventy-eight per cent. physical. That means that his interests, activities, and ideals are largely expressed in physical terms. He can give less than twenty-five per cent. of his time to mental, social, or spiritual features. Later on he will begin to be less physical and more balanced. But even in his later high school and early college days the sporting page of the daily paper contains the principal current events in which he is interested.

Observe the boy during early and middle adolescence. He grows by rushes and rests. However imperfect, that is Nature's way. But it imposes a tremendous strain upon boy nature. He may add three inches to his height in six months. And he will gain from five to ten pounds for every inch. It is well to observe that the growing occurs mostly in the summer and the weight increase in the fall and winter. Bones grow faster than muscles, hence growing pains; arms and legs faster than trunk or torso, hence the peculiar angularity which is a feature of the period. The features tend to become irregular and coarsen. The skin may become rough and pimply. The vocal cords are extended, hence change of voice. The heart, which is a muscular organ and is now expanding so fast that the walls become thin, is overworked, and should be favoured very much. The same is true of the respiratory apparatus. The one organ that seems fully equal to the occasion and apparently works with great zest is the stomach. These are some of the physical manifestations and they should be carefully reckoned with in any attempt to influence boy behavior.

What are the results of this physical upheaval on the whole of the boy? First, he develops a prodigious appetite. He is always hungry and for good reason. His whole physical organization is calling for food, especially the tissue-building kind. One youngster recently confided to a certain writer that he had quite an appetite. Here is what he craved for lunch at a recent picnic—eleven sandwiches, one hard-boiled egg, a half dozen pickles, some trimmings, three peaches, a dozen and a half cakes, and some ice cream. A boy working on a farm wrote that he was drinking four quarts of milk daily.

Awkwardness is another symptom. Feet and hands are always in the way and will never stay put. Muscular co-ordination is difficult and uncertain, and occurrences very embarrassing to the boy ensue. Shyness is natural and understandable, as is boorishness, although this rudeness—even freshness—is the despair of mother and the source of unutterable indignation to sister. It is not a time for parlor tricks. Laziness is to be expected. There are occasional outbursts of energy, but mostly for physical activities. How can the boy be continuously energetic when he is building tissue so fast, and his vital organs are under such heavy strain? While most of the changes occur within a very short period, a year or two at most, the effects leave marked traces throughout the whole teen age period and help to account for many vagaries.

But there is one part of the boy that is developing that deserves much more attention than it has received in current literature. That is the nervous system. The boy contains a number of wires—neurons. The brain is the central switchboard, although there are sub-switchboards in which minor connections are made, some of these being located in the spinal cord. Association fibers are the plugs. The sense organs, external and internal, are the receivers. The chief job of the guide of boyhood is to help him make the right connections—to keep surroundings clean, invigorating, and healthful and to encourage fine vigorous and strong responses. If right connections are made, the boy will respond to the noble and ignore the ignoble. The muscles have more to do with the mind than we suspect. A boy thinks with his muscles to some extent at least. Every muscular act produces pictures on the brain. During the early years of life, right

actions must necessarily precede right thoughts and if the right acts are made to satisfy, gratifying pictures are made on the brain screen. But just as soon as the child is sensible of right and wrong, it should begin to get the right attitude as well as perform the right act. Boys, and older people as well, rarely perform new acts successfully without having a mental picture of themselves doing them, even in detail, rejected before the mind's eye. Much faltering and inefficient execution is due to failure to get the right mental picture of one's self in action. This may be admirably illustrated in an attempt to perform a stunt such as a fancy dive or a difficult feat on a piece of gymnasium apparatus.

A few suggestions about the treatment of the boy physical may not come amiss. While he is growing so fast let him vegetate a whole lot. Don't drive or nag. Let upon school work. It is very possible that educators may soon suspend strictly mental activity very considerably for the period of extreme growth, permitting the boy to do manual work almost exclusively. Food, exercise, rest are the desiderata. Conservation is the key-note. Fix on the boy's mind a high physical ideal. The body should be servant, not master, and it should always be enjoyed for the whole life, not for a very brief part of it.

BEST HOPE OF FRANCE

IS BASED ON CATHOLIC SOCIAL ACTION DECLARES GENERAL CASTELNAU

By M. M. a laud.

"The best hope we can form for our country is based on social Catholicism." This declaration was made by General de Castelnau, at the recent celebration in honor of the fiftieth anniversary of the foundation of the Catholic Workers' Circles. The Circles of Paris and every part of France sent delegates for the celebration, and a solemn High Mass was said in the basilica of the Sacred Heart at Montmartre, at which Cardinal Dubois presided.

After a banquet and a business meeting, a general assembly was held under the chairmanship of the Papal Nuncio, Msgr. Cerretti. General de Castelnau, who is now the president of the organization, read a telegram from the Holy Father stating that the Supreme Pontiff was present in spirit at the celebration, thanking God for the abundant fruits of fecund activity for the religious, moral, and material welfare of the working class. This message received the greatest applause.

The famous general, who is also a tireless social worker and a powerful orator, traced the wonderful history of the Circles, paying due homage to their founders, Albert de Mun, Robert de Roquereuil and the Marquis de La Tour du Pin. The latter, who is the only one of the founders still alive, was unable to attend the meeting on account of his poor health. His message to the members was received with deep emotion by all present.

GENERAL CASTELNAU'S REMARKS

"The timeliness of their foundation," said General de Castelnau, "was proved decisively, first by the appearance of the Encyclical 'Rerum Novarum,' which was a sort of consecration of the doctrine elaborated by the Council of the Circles, and later by the admirable development of Catholic social work, on which rest the best hopes we may form for the future of our country."

M. de Lamarzelle, Senator from Morbihan, who was one of the first collaborators of the Circles, stated in his address that Albert de Mun and his companions had been the best artisans of the Catholic renaissance and also of the national renaissance of France. Msgr. Cerretti added his praise of the Circles in no uncertain terms. "The work of the Circles is as vital and as necessary today as when they were first instituted," he said. "For now, as then, a people must be made to realize that it has not only rights but duties, and that there is no salvation for society but in the practice of justice and charity. The realization of the principles of the Encyclical 'Rerum Novarum' must be pursued."

The foundation of the Circles has a curious history. In 1871, after the defeat of France in the war with Germany, Paris was made desolate by the insurrection known as the "Commune." The repression of this uprising by the troops of the regular army was a difficult and sorrowful one. Albert de Mun, then a young cavalry captain on the staff of General de Martimprey, one day watched a group of captured revolutionaries passing through the gates of Paris. Moved by a feeling of the deepest pity for them he said: "Poor unfortunate men, why did you rise up against your country?" One of the workmen raised his head and looking the officer in the eyes, answered savagely: "It is you

who are the insurrectionists! You, the military men, the bourgeois, the rich, the priests, you have risen against the people!"

GAVE DE MUN INSPIRATION

This injustice did not revolt Albert de Mun. It merely called forth his compassion for the error of ignorant workmen among whom false prophets had sown the seeds of hatred.

"How can this people whom we love misjudge us to this extent?" he said to his comrades. "Why should we not go to them in their faubourgs, in their meetings, to talk to them, enlighten them, serve them, to win their confidence and their friendship?"

On the evening of December 23, 1871, in a humble workman's room in the Montparnasse quarter, Albert de Mun met a few of his comrades, La Tour du Pin, Roquereuil, Maurice Maignan, and several Catholic workmen. They again expressed the thought which obsessed him, and described the plan he had conceived. The creation of the Workers' Circles was decided upon then and there.

The object of the Circles was "to create fraternal collaboration, in the name of Catholic principles, and in view of justice and social peace, among manual laborers and intellectual workers." The motto of the Circles was "In hoc signo vinces."

Little by little the Circles spread through Paris and other cities. Their success became so great that anti-religious groups became alarmed, and at one time a Socialist paper even demanded the interdiction of a campaign "which tended to threaten the Republic." It is not necessary to say that this accusation was absolutely absurd. The truth was that a movement, a very great movement, had been launched. Albert de Mun left the army in order to devote his whole time to his social work. At the head of the Circles there had been formed a Council of Study composed of cultured men and of simple workmen endowed with solid, good sense, who drew up a methodical, accurate program of reforms destined to better the conditions of the working classes.

DE MUN ELECTED DEPUTY

Albert de Mun was elected to the Chamber of Deputies. With the generosity of his temperament he placed at the service of his ideals the most extraordinary oratorical talent which the French Parliament has seen during the last fifty years. From that time on, it was from the highest tribune of France that he spoke to the people—or for the people. More than one project drawn up by the Council of Study and defended by him later influenced or supplemented French legislation.

Every form of Catholic social work gradually came into being: Christian syndicates, social legislative councils, Christian mutualities, apprenticeship committees, social service centers, social conferences. Men elected by social Catholics entered the Supreme Labor Council, and many of them are in the French Parliament today. One of them is Albert de Mun, who has been elected to the Board of Directors of the Associated Press a copy of the correspondence he had with Jackson S. Elliott, assistant general manager of that organization, concerning a grave injustice done to the Catholic Church in the Association's press reports.

Father John J. Burke, General Secretary of the National Catholic Welfare Council, has received from Mr. Frank B. Noyes, the President of the Associated Press, a letter acknowledging that the complaint of Father Burke was justified. Mr. Noyes also expressed regret that the acknowledgment of the justice of Father Burke's criticism was not made in response to his first letter. The complaint of unfairness against the Associated Press was based by Father Burke upon the fact that the Associated Press not only excluded from the reply of Hanford MacNider, Commander of the American Legion, to Gilbert Nations of the "Protestant," the portions which branded Nations' attack on the Church as an American, but in a later statement by Nations, circulated by the Associated Press, permitted the editor of the "Protestant" to continue and enlarge his slanders on the Church although he had admitted that his statements concerning MacNider and his allegations that "Rome had maneuvered him" into his position as head of the Legion were entirely untrue. Mr. Noyes' letter to Father Burke was as follows:

"MILLENNARIANISM"

STIRS PROTESTANT SECTS TO BATTLE

Boston, April 7.—What promises to be a nation-wide struggle between certain factions of Protestantism has had its chief of the socialization if not its origin here in Boston as a result of the differences between the adherents of "Millenarianism" and the anti-millenarianism. Some parties to the controversy are predicting that it will lead to religious fanaticism and persecution.

Already the conflict between these sectaries has prompted the resignation of Rev. Dr. Courtland Myers from the pastorate of Tremont Temple here and his replacement by Rev. J. C. Masee, of Brooklyn, one of the boldest champions of Millenarianism. This recognition of the strange doctrine by one of the leading Protestant congregations in Boston has in turn provoked Rev. Dr. Albert F. Deffenbach, editor of the Christian Register, a Unitarian organ, to urge the people to oppose Rev. Mr. Masee's coming here.

"The good people of Boston ought, I believe, to hold indignation meetings to prevent Dr. Masee from coming here," Rev. Mr. Deffenbach is quoted in the daily papers as having stated to a big gathering at the Ford Hall Forum.

The battle is raging in all the Protestant congregations of New England. It is the subject of talk on the streets. It is trumpeted in the daily press. Only the Catholics are undisturbed by this new vagary of the sects. Of course, the Bible is summoned as the witness for both sides and the texts on the tongues of the wranglers only magnify the conflict and confusion.

Millenarianism, or millenialism, is nothing new under the sun. Some of the great Doctors of the Catholic Church discussed it. In the Middle Ages it seems to have been dropped from men's memories, after having occupied a good deal of attention. But with the advent of Protestantism it got a new lease of life, and has intermittently stirred the minds of the sectaries from the time of the Anabaptists down to the

men who are now preaching and prophesying about it.

Meanwhile, Boston is awaiting the coming of Dr. Masee. He is the chairman of the Baptist Committee on Fundamentals, and one of the men who signed the letter sent to President Hopkins of Dartmouth, suggesting that none but persons holding fundamental views be employed as instructors in that institution. This letter, it has since been explained, was sent by mistake.

With Dr. Masee's presence the battle is expected to take on even greater intensity. Millenialists and their foes are sharpening their weapons for the struggle in the national Baptist conventions next June.

NEW ARCHBISHOP OF GLASGOW

London, March 15.—Most Rev. Dr. Donald Mackintosh, new Archbishop of Glasgow, is a native of Inverness, in the Scots Highlands, and a descendant of an ancient Catholic family which has preserved its faith through centuries of bitter persecution. He is only forty-five years old.

The story of the way in which the news of Dr. Mackintosh's appointment came to him from the Vatican is being told here in the midst of preparations for his installation in the Scots Highlands, and a Mass was said for him at a luncheon given by the Jesuit Fathers at their college in Rome.

Cardinals Bourne, Gasquet and Logue were the principal guests. Cardinal Bourne had proposed a toast to the health of the venerable Irish Primate to which the latter had replied by urging a closer cooperation among the Catholics of England, Ireland and Scotland. Just as Monsignor Mackintosh rose to speak for the Catholics of Scotland, a messenger arrived with the announcement that he had been appointed to the See of Glasgow.

The See of Glasgow is one of the largest and most important in the British Islands, having a Catholic population exceeding 450,000. For the last eighteen months, following the resignation of Most Rev. John A. Maguire, the archdiocese of Glasgow, has been immediately subject to the Holy See with the Right Rev. John Toner, Bishop of Dunkeld, as Administrator Apostolic.

Monsignor Mackintosh has been rector of the Scots College in Rome since 1913. He was educated at the Blair's College in Paris and at the Scots College. He received his doctorate of philosophy at the Gregorian College in Rome.

ASSOCIATED PRESS

MR. NOYES ACKNOWLEDGES THAT COMPLAINT WAS WELL FOUNDED

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

Washington, D. C., April 7.—In response to his action in forwarding to the twenty-three members of the Board of Directors of the Associated Press a copy of the correspondence he had with Jackson S. Elliott, assistant general manager of that organization, concerning a grave injustice done to the Catholic Church in the Association's press reports, Father John J. Burke, General Secretary of the National Catholic Welfare Council, has received from Mr. Frank B. Noyes, the President of the Associated Press, a letter acknowledging that the complaint of Father Burke was justified. Mr. Noyes also expressed regret that the acknowledgment of the justice of Father Burke's criticism was not made in response to his first letter.

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THE ASSOCIATED PRESS

President's Office, Star Building, Washington, D. C. April 8, 1922.

"Reverend John J. Burke, 1912 Massachusetts Ave., Washington, D. C.

"My dear Sir: As I wrote you some days ago, a response to your letter of March 9th has been delayed by my absence from Washington.

"Responding directly to your question, I wish to say that it is against our policy and our rules to give place in our reports to unsupported and unfounded charges against public institutions or private individuals.

"I further think that you are quite justified in your criticism of our sending out the item from Washington of which you complain as I do not feel that was either proper matter for us to handle as spontaneous news or relevant to any controversy of which we had handled one side and were therefore bound

in fairness to carry a reply, though it was on this theory that the editor filing the matter used the extract. "I am sorry that this was not said to you in response to your first letter.

Very sincerely, (Signed) FRANK B. NOYES.

Mr. Noyes personally called upon Father Burke and gave his consent to the publication of his letter in the Catholic papers.

VEN. JOHN OGILVIE

ANNIVERSARY CELEBRATIONS STOP STREET TRAFFIC

Glasgow Observer, March 13

The Venerable Father Ogilvie, S. J., Glasgow's martyr, was executed at Glasgow Cross, according to the unreformed calendar followed in Scotland at that time, at 4 p. m. on February 28th, 1614; but by the then new Gregorian reform followed in Rome, that day was the 4th March, 1615, and that is the date usually assigned to his commemoration in the Society of Jesus and in the process of his Beatification now before the Congregation of Rites.

So Friday of last week was the three hundred and seventh anniversary of Venerable John Ogilvie's death.

It had been suggested in this paper that on the 10th March all Catholics who could should go to Glasgow Cross at 4 in the afternoon or as near that hour as possible and quietly and unobtrusively invoke the martyred priest. And many made this simple pilgrimage an act of faith.

In the midst of the bustle of the great hive of industry, groups of three, four, five and six, many wearing the little gold badges of the K. B. S. and handmaids, were to be seen congregated near the Tren Steeple, most with folded hands obviously in prayer.

From a few, the murmur told that the devotions were being said in public; invocations to the martyr that his courage might be theirs, so that there might be no surrender to human respect or fear nor barter for material benefits of those which are eternal. An unusual sight! What does it betoken for the future?

Steadily the pilgrims increased in number until at 4 o'clock struck the two Catholic priests, who were seen in High Street, were quickly the centre of a huge crowd.

Rev. Dr. M. Quillan and Rev. Dom Columba Edmonds, O. S. B., were surrounded, and it was evident that many desired that devotions should be said en masse.

But the huge concourse was of such dimensions that traffic had already been considerably held up. Foot passengers were wedged unable to move, trams and other vehicles stopped, and everywhere excited queries as to the cause of the delay and crowds were being asked.

The good people were, therefore, asked to disperse and say their devotions in groups.

Never have such striking scenes of Catholic devotion been seen on such an occasion in Glasgow.

May not future years see public pilgrimages to the shrine of a saint? At least may not some tablet to his memory be inlaid at the causeway of the Cross where the martyr gave his life? On the afternoon three hundred years ago the citizens came forth to see how a Catholic priest could die for his religion. Now they have seen how his memory is cherished and his faith lives. Let us remember him for the strengthening of our Faith in these days of insidious attacks upon it and resolve to live for it as bravely as he died.

THE CATHOLIC CHURCH

EXTENSION SOCIETY OF CANADA

CONGRATULATIONS FROM THE APOSTOLIC DELEGATE

The closing of the fiscal year of the Catholic Church Extension Society of Canada is always a date of importance in the history of the Society. It is then we realize the work accomplished during the year that has passed. On February 28th, we closed our books with results that we deemed satisfactory under the conditions that generally prevailed. The report of our year is always sent to the representative of His Holiness, Pius XI., in Canada and its reception has been the occasion of the following letter:

Apostolic Delegation

Of Canada and Newfoundland Ottawa, March 29th, 1922 (520 Government Driveway West)

Very Rev. Thomas O'Donnell, President of Catholic Church Extension Society, 67 Bond Street, Toronto, Ont.

My dear Father O'Donnell—I received your letter of the 29th inst. together with the annual Report of the "Extension" up to February 28th last, and I wish to say that they were both pleasing news.

In fact, what can there be more consoling for the heart of a Bishop, and in particular for the heart of the Representative of the Successor of Peter in this country, than to see the steady increase of such an important Fosterer of the Catholic Faith, as the Catholic Church Extension Society has proven to be in Canada?

This year your receipts amounted to \$165,021.27, namely \$5,782.52 more than last year. And going

over the previous reports I find that, since you have been appointed President of the "Extension," a progressive growth is noticeable every year.

This is of course very gratifying, both for you and for the Holy See which put you at the head of the Society. God's hand is evidently blessing the "Extension" and your labours; for, notwithstanding the hard times confronting us, His Kingdom is happily thriving and spreading throughout this vast Dominion.

Let us all therefore thank God first for these very encouraging results and humbly pray for further achievements in His mystical vineyard.

And then let me heartily congratulate you, dear Father O'Donnell, on your faithful and zealous toiling for the interests of the Church. I wish also to extend my sincere congratulations to all the loyal Catholics of this beloved country on their highly commendable sympathy for the Missions and on the generous support they are giving to "Extension." The money given to the Home Missions is a most noble investment in the Cause of God, who will surely repay capital and hundredfold interest in due time.

With these sentiments I bless you, Reverend and dear Father O'Donnell, and all the good friends of the Catholic Church Extension Society.

Sincerely yours in Christ, P. DI MARIA

Arch. of Iconium, Ap. Del.

That the representative of the Holy See finds the conditions of our society for Missions in Canada so satisfactory is very gratifying to us and will doubtless be appreciated by all our friends in the Dominion. It is an evidence of how anxious is the Holy Father to have the Church grow and prosper in our Country. May God grant a continuation of the same zeal and good will in the year that is to come.

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 \$5,176 98

MASS INTENTIONS

R. J. C. & D. P. M., Grand Falls..... 2 00

Bryson..... 1 00

THE FOUNDER OF THE CHRISTIAN BROTHERS

St. De La Salle was a real Apostle of Education. Over two centuries ago it was that he established his Work which the great Pius IX. considered as having been planned rather for our own day. The wonderful insight and masterful conception St. De La Salle had of Education has merited for him from present-day educators of note the title, "Father of Modern Pedagogy." His founding of schools for every need, his system of education now universally in vogue, and his unsurpassed treatise, "Management of Christian Schools" place him on the highest pedestal the educational field can boast, and suggests to those interested in Catholic Education the necessity of strong effort to imbibe his spirit, to copy his example, and more and more to have recourse to his intercession. This can be done by joining with the Christian Brothers throughout the whole world, who, during the month of April, centre their devotions on their Holy Founder, the Teacher-Saint.

GERMAN CATHOLIC STATISTICS

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Germany.—Catholic conditions in Germany are fairly reflected in a statistical survey for 1920 just published by the Bureau of Statistics of Cologne. This agency was established in 1915. The figures for 1920 cover Germany, including Polish Upper Silesia, but excluding the Saar District. The total Catholic population is said to be 20,822,508. To provide for the spiritual care of this great number there are 15,474 curates and 3,602 other priests; in all, 19,076 secular priests. The ratio is one priest for ever 1,846 Catholics. Catholic marriages represented 258,866 couples. In addition there were 29,658 mixed marriages, in 11,436 of which the husbands were Catholics. The brides were Catholics in 18,222 of these mixed marriages. The number of children baptized in the twelve months 538,248, of

whom 38,241 were born of mixed marriages. The children born of Catholic mothers and non-Catholic fathers numbered 22,903, and those of Catholic fathers and non-Catholic mothers 15,338.

A total of 476,880 children received their First Communion in 1920. This was an increase of 17,132 compared with 1919. Of the first Communicants, 235,441 were boys and 240,948 were girls. The number of Communions for the year was 189,72,854. About twelve million Catholics received their Easter Communion. This was more than 75 per cent. of all those under obligation to observe the law.

Conversions to the Catholic faith were 9,351, which was 1,522 in excess of those reported in 1919. The number of those who left the Church in the same period was 44,638.

The Saar District has 142 Catholic parishes, with twenty-one curacies. The Catholic population of the district is 57,891. They are attended by 293 secular priests. The conversions were 121 and the losses 185.

APOSTOLIC DELEGATE

ASKS FOR REPORT ON WORK OF CHINA MISSION COLLEGE

Ottawa, March 4th, 1922.

The Very Rev. John M. Fraser, Superior China Mission College, Almonte, Ont.

My Dear Father Fraser:—The S. Congregation of Propaganda has asked me to take a special interest in the College that you have founded and are conducting with such a great zeal for the China Missions, in Almonte and Scarborough.

The Holy See is very much concerned about the success of your efforts and it strongly wishes that we all co-operate to the most noble work of forming valiant missionaries well trained and thoroughly equipped with all the intellectual as well as the spiritual strength needed for a successful apostolate among the heathen.

As a proof of its sympathy for your College, the S. Congregation would be much pleased if you should kindly give me a report on the work already accomplished, and also on the general behavior of your students, especially on their spirit of sacrifice and fitness for missionary work in a pagan country.

I will take a special pleasure in forwarding your report to the Holy See, as soon as received. Meanwhile I want to assure you, my dear Father Fraser, that your College has the full sympathy also of the Apostolic Delegation, which stands ready to do everything possible for your most commendable institution.

May our Divine Master abundantly bless you, Reverend Father, your students, the priests assisting you, and all the faithful and generous souls coming to your help.

With these sentiments I am

Reverend and dear Father,

Yours sincerely in Christ, P. DI MARIA

Arch. of Iconium Ap. Del.

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Ryan..... 2 00

Rev. Thos. W. Kearney, London..... 6 00

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Mrs. Mary Keating, Antigonish..... 2 00

LITTLE FLOWER BUREAU

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Previously acknowledged \$2,203 25

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. LOW SUNDAY

THE NECESSITY OF FAITH

Jesus said to him: Because thou hast seen Me, Thomas, thou believest. Blessed are they that have not seen Me and have believed.
Man is an imperfect being in many respects. The effects of original sin extended over his body and penetrated into his soul. All who thus far have come after our original parents have experienced these defects; and all who will partake of their nature in the future will do likewise. In our bodies there are imperfections almost innumerable. The student of anatomy studies the physical human structure minutely. Experience has taught us that this knowledge of our body is necessary, in order that a cure may be applied to our ailments, for there is not a part of us that ever can remain free from the dangers of disease. Ills can appear in our body anywhere and in any of its parts. How imperfect is our body, therefore, in this respect! Then, too, how feeble it really is! Even the soundest body has a very limited capacity and is of very short endurance. The giant in strength must exercise the greatest care, or he will soon lose his extraordinary power. But, even with the most careful treatment, the human body lasts only a few years. If disease or accident do not destroy or weaken it, old age will encroach upon it and rob it of its youthful vigor and its strength. God has not, however, left us without remedies for our bodily ills. There is a noble and elevating science by means of which our sufferings can be alleviated, and our weakened bodies given new strength. This is the science of medicine and surgery and its accessories. God is pleased to have us relieved as much as possible in our sufferings. We know how willing Christ was to heal the sick and relieve other human ills. This must have been His Father's will, for otherwise He would not have performed these miraculous cures and healings. Hence, God has planned a way in which sufferings may be relieved, and thus has supplied for the ills of life. Of course, not all can be relieved. Nor would He wish all to be alleviated. Many have deserved sufferings because of their wickedness and neglect; some He allows to suffer so that they may gain a high place in heaven; others are afflicted because of neglect of their ancestors and contemporaries. But we must finally die—as God has eternally decreed—in punishment of the first great sin of the human race. He has, however, planned relief for what He has not fixed to happen inevitably, and has supplied remedies for defects in which necessarily we are born. Besides the defects in our body, we have also many imperfections in our soul. Its faculties are not as bright as they were before Adam's sin. No longer does the intellect fathom the great truths of God and nature with precision, quickness and clearness. Will power sometimes becomes practically no power at all. Unbridled freedom has made men slaves to their lower nature. The voice of the will has become in many cases almost silent. The memory no longer has the retentive power that it had in its primal purity. All these are the nobler parts of our nature; and if God has given powerful remedies for our bodily ills, we necessarily must conclude that He has given even mightier remedies for the defects of our soul. These remedies are faith and the virtues that flow from it. Faith is a supplement to intellect; it aids us to strengthen our will, and indelibly impresses our memory with the great truths of God and eternity. Were we forced to stop at what our intellect comprehends, we would know but little. Possessing faith, we learn many other things beyond the vision of our intelligence, but which we know to be true because founded on God's word. Our storehouse of knowledge would be but scantily filled, were it not that God has added much to its supply by endowing us with the gift of faith. As we believe on human testimony thousands of truths, historical and scientific, so on divine faith do we believe many truths elevated above the sphere of our intelligence. History, which is but human testimony, will tell of a Napoleon and his wonderful feats, and we believe it all—or, at least, the greater part of it. We would be unreasonable if we refused to admit truths told us by Scripture and tradition which are divine testimonies. In accepting these we are applying remedies to the defects of our higher nature, and the man is certainly guilty of gross neglect, who fails to use the means which he has at hand, to the defects existing in him. By the knowledge of revealed truths, the necessity of believing them, and the obligation existing of fulfilling their precepts, our will gradually is strengthened and gains more power to resist the dictates of what is inferior within us. It is certain that the will must play its part in the acceptance of these truths, but it is principally after this acceptance is made that the fortifying of this faculty begins. From faith follows much that is practical, such as the reception of the sacraments and the practice of devotional exercises. All this helps to strengthen the will, and to enliven it to give its consent in

works of good and merit. The memory also reaps great benefits from faith. Its continual presence in mind and heart must make the Christian ever mindful of his religious duties; and its impressions warn him of God's law when Satan, the world, and the flesh are tempting him to forget it and act contrary to it. The continual sights of the religious functions, and the frequent presence of faithful Christians to attend them, must keep God and His law alive in the Christian memory. Faith and what accompanies it brings this blessing to the Christian. How incessantly, therefore, Christians should implore God for the gift of a great and all-embracing faith! Life is incomplete without it, even in this world. This gift must be so in the next. This gift shall be prayed for more today than ever before, for the influence of millions of doubting Thomases is afloat, and it will work its evil on the Christian who does not earnestly seek of God the true knowledge of faith.

CATHOLIC SOCIAL ACTION

FRENCH BISHOPS AND PEOPLE INDORSE POSTMEN'S FIGHT FOR REST ON SUNDAY

A meeting has just been held in the largest hall in Paris at which the Catholics assembled to express their determination to protect their right to the Sunday day of rest. A senator, the chairman of the Labor Committee of the Chamber, the president of the Confederation of Christian Workmen, the president of the Federal Union of Employers and the president of the Federation of Catholic employees were the speakers. The meeting was presided over by the Cardinal Archbishop of Paris, who opened and closed the proceedings with the recitation of the Lord's Prayer and the Creed. Thus the highest authority in the French Church has again shown publicly that the hierarchy will give the most active support to the workmen. Just now it is the postal employees who complain that their Sunday day of rest is compromised. They have had their Sundays free for several years, all Sunday deliveries having been suppressed, while the majority of the post offices remain closed and the movement of mails is reduced to a minimum. Recently, however, a group of merchants, financiers and business men complained of this situation, and the Assistant Secretary of State for the Postal Service decided, on January 22, to re-establish at least one Sunday delivery in all cities and in all villages of at least 100 inhabitants. Thirty thousand postal employees are deprived of their Sunday off by this order.

CATHOLICS SUPPORT POSTMEN'S CLAIMS

Protests have been made everywhere, but the various syndicates of workmen and employees have not all responded, in fact certain syndicates have deliberately avoided taking up the matter on the ground that a protest might involve them in "religious discussions." The Catholic associations and the representatives of the Church have, on the contrary, given the heartiest support to the postmen's claims. Everywhere the Catholic authorities have taken part in the campaign and have helped the petitions. The Cardinal Archbishop of Bordeaux, the Bishop of Le Mans, the Bishop of Amiens, to mention only a few, have sent public letters of sympathy to the protesting postal employees, and the Bishop of Amiens has gone even further, and has ordered the priests and faithful of his diocese to refuse to accept mail delivered to them on Sunday.

Last Sunday pamphlets were distributed at the door of all the Paris churches requesting the faithful to sign the petitions against the Sunday postal service. The pamphlet is, in part, as follows: "Thirty thousand employees are affected. Are not telegrams and special delivery letters sufficient for urgent cases? Commercial employees are also threatened. Certain stores are already remaining open without authorization. The breach will widen if public opinion does not cry: Halt! Sunday mail will lead to Sunday office work. Why would business men demand their mail on Sunday if not to study it, classify it and answer it? Sunday office work will lead to the Sunday store and the Sunday store to the Sunday workshop. The Sunday day of rest is a sign of progress. It is the restoration of the workman to social life; visits to his friends, walks, sports, intellectual culture; it is also the restoration of the workman to family life, to his wife, children and parents; it is the restoration of the workman to religious life, which lifts him up, brings him consolation and strength. . . ."

GREAT PETITION OF PROTEST The petition of protest already bears thousands of signatures of persons who declare that they are "willing to sacrifice personal advantages in favor of social progress," and they demand that public authorities should not only apply strictly the law concerning the Sunday day of rest, but that they should also

revise the numerous exceptions which diminish its value. They demand that all shops remain closed on Sundays except those handling food supplies. While organizing the defense of the Sunday day of rest, the Catholics are also endeavoring to find a solution for another troublesome question which threatens to come again. As is well known, after the war the labor organizations demanded and obtained the passage of the eight-hour law. Numerous exceptions were permitted, and some of them worked very well. It is undeniable that in some cases the law was applied too hastily without provision for necessary adjustments. But at the present time, certain liberal economists, many industrial and commercial men and a large portion of the general public have gradually come to indulge in violent criticism of the very principle of the reform, and now a Jewish senator, M. Raphael Georges Levy, demands that the law be abolished entirely. Needless to say, certain agitators of the Socialist world have taken advantage of this situation to excite the workmen against the employers and cause their unions to remain inflexible and refuse to study any adjustment in the details of the law.

ADOPT CATHOLIC COMPROMISE

On the other hand, while the Socialists and employers refused to come to any agreement, the Union of Study of Social Catholics has taken up the question in such a spirit of good will that the big industrial men and the representatives of the workmen who are members of the union have reached an agreement as to the attitude to be adopted in regard to the problem, which is that the principle of the eight-hour law should be firmly maintained, that the system of exceptions should be made sufficiently flexible to permit the application of the law to certain special temporary or permanent needs in given districts or in given corporations, the respective organizations of workmen and employers to be consulted in every case.

RELICS AND MIRACLES

It is somewhat curious to see how much Protestants talk and write about Catholic relics and miracles compared to what Catholics themselves do. From the days of the Apostles the faithful have preserved faithfully mementos of martyrs and other holy personages, and regarding all bodies of departed Christians as having once been temples of the Holy Ghost, treat them with reverence. Special care was always taken of the bodies of martyrs and holy personages. In the East people gather even now on the anniversary of the death of an honored or venerated person to eat a frugal meal at his tomb. So, no doubt, the early Christians did, and the tomb of the martyr became the altar for the Eucharistic sacrifice. Tobias warns his son not to break his bread on the grave of a sinner, that is, not through human respect to pay an honor due only to the just and good.

Catholics believe that God has never ceased to work miracles in His Church, through the instrumentality of relics and without it, but beyond the miracles recorded in Scripture, none are made an article of faith, nor has the Church by her dogmatic teaching declared any relic authentic. There are indeed a few miracles, so generally recognized in the traditional belief of the Church, relics similarly regarded as authentic, that a Catholic attacking them would cause general scandal. In regard to relics generally, every Catholic is free to examine and form his own judgment. Where a Catholic sees that learned, trustworthy, pious people have regarded a relic for a long time as authentic, he naturally adopts the general opinion in regard to it, as people do about other remains of past times. Where a miracle is said to have been wrought, it is about the same. If there is any circumstance tending to raise a doubt, many will hesitate to believe until they find the case has been thoroughly examined by competent persons. To reject without examination would be absurd. There is as much common sense in Catholic heads as there are in Protestant heads, if not more, for in the latter class of heads common sense is apt to be biased by life-long prejudice. The part played by Protestants in Catholic miracles would astonish some persons. Miracles are wrought in Canada, which are believed by Protestants as well as Catholics who knew and saw the sufferers before going to St. Anne de Beaupre, helped them, perhaps, to take the journey. Now it is very well for some people like the Jewish priests in the case of the blind man, to argue from prejudice that it cannot be so, that there can be no miracle in the case. The blind man stuck to his facts which are undeniable. "I was blind now I see."—Michigan Catholic.

Our Saviour's resurrection is the firmest foundation of our religion, because by it Our Lord proves beyond all doubt that He is truly God, and consequently that His doctrine, whereon our whole religion is based, is divine. "And if Christ be not risen again, then is our preaching vain, and our faith is also vain."—(1 Cor. xv. 14.)—Rosmini.

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50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

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This is the story of the Irish race from the very earliest period down to today. Written in what one critic calls "Seumas MacManus' own swinging, stinging style," it reads like a novel. It is filled with the romance and tragedy, the poetry, and the pathos of Erin's story—the most wonderful story the world ever knew. Any man who would pride himself on being posted about Ireland cannot afford to be without this handsome volume. GEO. GORDON BATTLE, ordering twenty copies of the book for his friends, writes, "I wish every American would read this delightful book and learn Ireland's wonderful story. It is a contribution of permanent value to his knowledge." REV. MONS. CONNOLLY, New York, writes, "I only took up this book to glance at it, but could not lay it down again. It is fascinating. I am enclosing \$100 for copies." FRANK P. WALSH: "An simply charming with this book. It is the most readable, concise and beautiful work that has yet been done—a most splendid contribution to the Cause." REV. DR. GEARY, Catholic University: "It is a work of which every man who belongs to the Irish race may well be proud." REV. MONS. KEANE, of Pittsburgh: "During the past fifty or sixty years, since I was a boy, herding the cows on the green hills of dear Tyrone, I have read almost every work in English by both friend and foe, about the land of my birth, but after all these years, I must candidly confess I never met a work that pleased me as much as this one. Children, yet unborn, will bless Seumas MacManus for his beautiful work." MAJOR EUGENE F. KINKEAD: "I am positively delighted with it. Its receipt makes memorable for me Thanksgiving Day, 1921." REV. BISHOP HICKEY, Providence: "It has refreshed and enlightened me. It is a valuable contribution to the literature of Ireland." THE BOSTON TRANSCRIPT: "Seumas MacManus keeps as closely as possible to admitted facts. He adds to his laurels with the book." GAELIC AMERICAN: "This book should be in the home of every Irish family." PITTSBURGH LEADER: "Singularly unbiased and absorbing. Here is history written by a poet, and romance written by an historian." AMERICA: "A splendid book which should find its way into every Irish home—and every other home as well." THE NATIONAL CATHOLIC NEWS SERVICE: "Here are dash, brilliancy, humor, generosity, romance. Across the pages stalk warriors and saints, nobles and patriots, shining through every chapter is the indomitable spirit of the race. To thousands of Americans this book will be a revelation."



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CHATS WITH YOUNG MEN

JUDGE NOT HARSHLY
Could we but draw back the curtain that surrounds each other's lives;
See their hearts as God can see them.

And the end for which each strives,
Often we would find it safer,
Purer than we judge we should;
We would love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within;
Often we would love the sinner,
All the while we loathe the sin.

Could we see the cares and trials
Know the efforts all in vain,
And the bitter disappointments,
Understand the loss and gain;

THE RESTLESS CURRENT
They who write or speak of the
spirit of unrest which appears to be
changing the ethical and spiritual
outlook of the day, speak as if this
were a new condition of things which
deserved the attention of all thinking
men.

Of old, Lysander, beholding Cyrus
in his Persian robe adorned with
gold and many jewels, and the
elegance of his person, said: "O
Cyrus, they truly report you as
happy, since excellence is combined
with your fortune."

OUR BOYS AND GIRLS
BOY WANTED
Wanted—a boy that is manly,
A boy that is kind and polite;

THE LIGHT OF EASTER MORN
If I suffer with Him, we shall
also rise with Him. That is the
message of gladness, of reassurance
to a suffering world, on the blessed
Easter Morn.

CHANTING OF ROSARY BY
IRISH EXILES
The following beautiful words
occur in a book by the late Canon
Sheehan, which is perhaps not so
widely known as some of his other
works.

Backache
Backache is the outstanding
symptom of kidney disease.
Women often make the mistake of
attributing other causes and overlook
the derangement of the kidneys
until serious developments
have made it difficult to obtain
permanent relief.

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character have said the selfsame
thing, many of whom spoke from
personal experience which gives the
best right to a man to submit his
knowledge to others.

Recently a modern writer who
has never purported to teach a
spiritual doctrine, startled his
admirers by his utterances through
the columns of a daily paper:

"The highest need of man," he
said, "is holiness."
The great scholars of the Christian
ages whose works have been much
prolific, have devoted much space
in their writings to the consideration
of the subject of the great
majority of men. Glancing over
the pages of volumes left by these
men, we find that many chapters
are devoted to this very subject,

On a little island there lived a
number of fishermen with their
families. Fishing was their only
means of support. Among them
was a family of five who were noted
for their piety and religious
demeanor. The mother of this family
had a great devotion to the Sacred
Heart of Jesus, in Whom she placed
all her trust and hope.

THE POWER OF THE
PAPACY
Paris, France. — Robert David,
a "Republican of the Left and
member of the Chamber of Deputies,
formerly assistant Secretary of
State for the Interior in the Miller-
and Cabinet, was in Rome during
the coronation of the new Pope. He
has just published some interesting
reflections on his stay in Rome in
the *Leclair*, the editor of which, M.
Bure, was the political secretary of
M. Briand.

Nothing unusual happened to
disrupt the even tenor of the cruise
until the fifth day after their
departure, when a terrific storm
arose in the course of the night.
The men were roused and ran to
their posts in the ship, which was
by this time at the mercy of the
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worked the pumps and threw part
of their cargo into the sea, there
did not seem to be the slightest
hope of saving the boat.

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rest, but can never find it, and
for the sating of a love that human
hearts, frail tenants of a fleshly
house, cannot sustain. What we
now seek through love of God above
all things, and through unselfish
service of our fellow, which is truly
love of them for the sake of Him
who is the Father of all, we shall
one day find in their perfection.

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number of fishermen with their
families. Fishing was their only
means of support. Among them
was a family of five who were noted
for their piety and religious
demeanor. The mother of this family
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PURITY
"SALADA"
Is the Essence of all That is Best
in Tea
"To Taste is to Believe"

ates came forth, and the people
anticipated the decision of their
pastors, and proclaimed the woman
of Nazareth to be the Mother of
God. And these two canticles go on
and are repeated in the musical
murmur of human voices, until
they conclude with the great hymn
of praise to the Father, the Son, and
the Spirit, who are to be canticle
and for ever shall be! The anticle
of the Rosary is familiar to these
poor exiles. They learned it at
their mothers' knees—they sang it
in the lonely whitewashed chapel on
the Irish hills—they will carry it in
their hearts and on their lips, and
like the children of Israel by the
waters of Babylon, they will sing
that song of Zion in a strange land!

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dainty and clean, and as smart
as new if you wash it in the
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WILL BE YOUR CHOICE FOR 1922

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Women often make the mistake of
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WIN
This Real-
Gasoline Auto
for Boys and Girls
\$150.00 other Prizes
SOLVE THIS
PUZZLE
Each figure represents a letter. The number
in each square indicates the position of
that letter in the alphabet. For instance "A"
would be represented by the figure 1, because
it is the first letter of the alphabet. "B"
would be indicated by the figure 2, because
it is the second letter of the alphabet. "C"
would be indicated by the figure 3, and so on.
Look at the figure 20 in the first square. It represents "T" because "T" is the twentieth
letter of the alphabet. Now get a pencil and paper
and figure out what letter the number in each square
stands for and when you have them all, arrange
them in their proper position, so as to spell out
the three words called for. It is not an easy
puzzle, but with patience and diligence it can be
done and if you can solve it correctly, you may
win this real Gasoline Driven Motor Car, or one
of the other fine prizes.
Copy your answer upon a plain sheet of
paper as neatly as you can because neatness,
spelling, your writing, punctuation and general
appearance of your answer count in the
final awarding of prizes. If more than one is
correct, Put your name and address in the
upper right hand corner of the paper. If you
write a letter or wish to send anything else
besides the answer to the puzzle put it upon a
separate sheet of paper. We will write to you
as soon as your answer is received and tell you
if your solution is correct and also send you a
complete illustrated prize list.
What Others Have Done You Can Do
Here are the names and addresses of only a few
of the hundreds of boys and girls to whom we
have already awarded prizes:
1st—Genuine Culler Racer - \$250.00
2nd—Handsome Bicycle, boy's or girl's
type - \$80.00
3rd—Genuine Gold-filled Boy's Watch - \$50.00
4th—Beautiful Girl's Wrist Watch - \$25.00
5th—Real Autographic Folding Kodak - \$20.00
6th—Moving Picture Machine with
Charley Chaplin film - \$10.00
7th—Lovely Doll Cottage and big
beauty Sleeping Doll - \$6.00
8th—Solid gold 14k Signet Ring - 5.00
for boy or girl - 2.50
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Fountain Pen - 5.00
10th—Real Eversharp Silver Pencil - 1.50
And Five Cash Prizes at \$1.00 each
We will send you the names of
the grand prizes that you
can win.
Young Gordon Glasgow of Watery Bank, won the
Olive Racer. He got it in last year's contest. He
decided to take his prize \$250.00 instead of
the money he properly won. His letter says:
"Thank you for the cheque for \$250.00
which I have just received. I have expected to
be so fortunate. I have a special service for
me to win a prize like mine is valuable. I
can give to my Victory Bonds with this money."
Address: The Prize Man; Department 608 853-259 Spadina Avenue; Toronto; Ontario

THE CANADIAN WEST

YOU CAN CHEER LONELY SETTLERS WITH COST TO YOURSELF

The coming Conference of the Catholic Truth Society of Canada which has been convened by the Most Reverend, the Archbishop of Winnipeg, to be held in that city next June, suggests that it is opportune to give an epitomized review of the early work of the missionaries throughout the great expanse of territory which now forms many of the Provinces of the Dominion.

July 16th, 1818, the day on which Fathers Provencher and Joseph S. Dumoulin arrived at Fort Douglas, may be regarded as the birthday of Catholicism and Catholic missionary work in the Canadian Northwest.

Shortly afterwards, the church of St. Boniface was established at the fort. From that time, the Missions extended gradually westward, slowly at first, but, aided by Him Who said "Behold I am with you all days," this progress has been sure, and now throughout the Western Provinces, the Hudson's Bay and Mackenzie River districts, and even to the far Yukon.

Fathers Provencher and Dumoulin carried on the work until 1831, when they were re-inforced by Father George A. Belcourt, who in 1833 established on the Assiniboine an Indian village known as St. Paul's mission. In the same year, Father Jean Baptiste Thibault reached the middle west, and in 1842 a new and larger field was opened when the same priest invaded the far West, or what is now Alberta, and preached to the Crees and the Black Feet of Edmonton.

About the same time, another missionary, Father Modeste Demers, began working throughout British Columbia, or New Caledonia, as that country was then called. In the spring of the following year, Father Jean Baptiste S. Bolduc re-introduced Christianity on Vancouver Island, where it had been planted at the time of the occupation of Nootka by the Spaniards in 1791-96. In the meantime, Father Jean E. Darveau was working among the hardened Saulteux of what is now northern Manitoba, when he was murdered in 1844 by Indians near Le Pas.

In 1846, two Oblates, Fathers Faraut and Taché, reached the Canadian West, the former inaugurating the Nativity Mission on the shores of the Athabasca. Fathers Maisonneuve and Tissot soon arrived to assist them, and later, Father Grollier, who was to become the Apostle of the Arctic Circle; while Father Lacombe, in 1852, started on his long career as an itinerant missionary over the Saskatchewan plains. Father Grollier founded the mission of Fond du Lac, on Lake Athabasca, in 1857, and Father René Reims established that of Lac la Biche. Then St. Joseph's Mission was established on Great Slave Lake, and, illustrative of the result of the Oblates' exertions in the North, it may be noted that, by the end of 1856, there remained of the seven hundred and thirty-five natives who formed the population of Ile a la Grace, only one hundred and forty-eight remained heathens.

The history of these missions is one of continued privations and suffering. The Indians at times were hardly able to feed themselves and families, much less to furnish food or clothing to the missionaries. Nevertheless, these aborigines, in spite of their precarious circumstances, often enough repaid, by a faithful discharge of their religious duties, the devotedness of their spiritual guides. In the far North, the Tachés, Farauts, Grandins, Grolliers, and a host of others, gladly endured the pangs of hunger and set at defiance the rigours of Arctic winters, and the fatigue of endless marches on snow-shoes, for the sake of the souls entrusted to their care.

In 1858, the Mission of Our Lady of Good Hope was founded on the Mackenzie River, just within the Arctic Circle, from which point the first Eskimo village was visited in 1860. Simultaneously, the difficult station of Lake Caribou, just southwest of the Barren Grounds was established by Father Vegreville. A not inconsiderable difficulty encountered was the increasing number of Protestant clergymen at scattered points, who, in some cases in addition to having powerful influence with the fur traders, had material resources which our missionaries could not command. In one instance, about 1870, the Lachaux tribe of the far Northwest, was to a great extent lost to the faith in this way.

However, in Saskatchewan, and in the adjoining region, new posts were established on all sides, and, in Northern Manitoba, even the old mission of Duck Bay, where Father Darveau had been martyred, was being revived. On November 30th, 1864, the Athabasca and Mackenzie Districts were erected into a separate Vicariate Apostolic, and Father Faraut consecrated as first Titular.

with the consecration in 1847 of Father Demers as Bishop of Vancouver Island, and the bringing in of some Oblates from the State of Oregon, great strides were made. One of the most consoling results of their work was the regeneration of the Indians of the Lower Fraser, whose change from habitual intemperance and other vices was perhaps the greatest ever accomplished with any body of people on the North American continent.

On December 20th, 1863, Father D'Herbomez became the first Bishop of the mainland. In 1871 the Holy See formed the Province of St. Boniface with Bishop Taché as Metropolitan, and three suffragans, Bishop Grandin, Titular of St. Albert and Vicar Apostolic of Athabasca; Mackenzie, Monsignor Faraut; and of British Columbia, Monsignor D'Herbomez.

The wave of white immigration now began to roll over a large portion of the still scattered and unsettled districts, which had been filled by so many devoted workers, with the consequent establishment of regular parishes, and the disappearance of the itinerant missionary, but the districts of Athabasca, Saskatchewan, Mackenzie, and the Yukon were long to remain rich fields for apostolic men, zealous for the lowest in the social scale. That the difficulties and even dangers attending the evangelization of the Indians had not disappeared from those territories was made evident by the crowning of Lake Athabasca, in 1875, of a veteran of the northern missions, Father Emile Eynard, and the freezing in 1874 of Louis Daze, a lay missionary of the St. Albert diocese, also the fate of Brother Alexis in 1875, being killed and eaten by an Iroquois companion.

We must not overlook the establishments of a number of Indian schools at Dunburn, Alberta (1884), Qu'Appelle, Saskatchewan (1884), St. Boniface, (1890), Duck Lake, Saskatchewan, (1897), while in British Columbia, schools were established at St. Marys, William Lake, Kamloops, and Kootenay.

In the Saskatchewan rebellion of 1885, seven Catholic missions were destroyed, and Fathers Fafard and Marchand were martyred. At the present time, while the more populous sections of the Western Provinces are fairly well provided with priests and churches, in comparison with earlier days, we have vast tracts of the Hudson's Bay country, the Mackenzie District, Northern British Columbia, Northern Alberta, and the Yukon, with not only their Indian population, but a large and scattered population of whites, while, in all this territory of hundreds of thousands of square miles, there is comparatively only a handful of missionaries. In most of the settlements, if the people receive a visit from a priest once a year, they consider themselves fortunate, so immense are the territories which one priest has to cover. In most cases they get their mail once every six months, or in some cases, perhaps four months.

It is difficult for us in cities or thickly settled portions of the country, and especially in the eastern Provinces, to realize that we have, in our highly civilized Dominion, territory where such conditions exist, and it is well that there is one thing in which all can join, however, and it will not call for an expenditure of—but very little, if any—money.

Every family, that is—every Catholic family subscribes to, or should subscribe to a Catholic weekly or monthly periodical. When it is read it is too often destroyed.

Did you ever consider how those lonely families on the trackless wastes of the vast north and west would appreciate these papers and magazines. The missionaries tell us that they, virtually, devour them. They are too poor, or it is too difficult to subscribe; post-offices are too scattered and distant, and therefore it takes some organization which will find a way to have these evidences of your charity and zeal, by which to assist them in retaining their Faith and their thoughts of Our Lord and His Holy Mother.

The Catholic Truth Society of Canada is that organization. Write for instructions about what to do. Tell what you can contribute to the Remailing Committee. The Head Office is at 67 Bond Street, Toronto.

ROCHESTER TO HAVE CATHOLIC COLLEGE

Aquinas Institute is the name given to the new Catholic College which Right Rev. Thomas F. Hickey, Bishop of Rochester, and several priests and laymen have incorporated as an institution for secondary studies. The new college will be established in Rochester. The bill authorizing the college was signed by Governor Miller. Section 111 of the bill states that "the object of the corporation shall be the religious, moral, secular, physical, and general training, in-

struction and education of students; to conduct instruction in secondary education in the academic and business courses; to conduct a college or university for higher education; to teach such branches of learning, science or knowledge as the trustees may deem advisable; to confer literary, scientific, technical, and professional degrees, and in testimony therefor award certificates and diplomas; the promotion of science, literature, art, history, and other departments of knowledge."

A NEW A. P. A. MOVEMENT

WILL USE POLITICAL METHODS OF ANTI-SALOON LEAGUE

With a frank avowal of the intention to enter politics "along the lines employed by the Anti-Saloon League," the Evangelical Protestant Society, a new anti-Catholic organization marshaled by leaders of the Methodist, Presbyterian, and Baptist churches, has started a national campaign against the Catholic Church from headquarters just opened in New York. Bishop William Burt, former head of the Methodist propaganda in Italy, and Rev. Dr. David James Burrell, pastor of the Marble Collegiate (Reformed) Church of New York City, are among those enumerated in the list of charter members of the new society. Others of its founders are Rev. Curtis Lee Laws, Rev. Robert Stuart MacArthur, Rev. Frank M. Goodchild, and Rev. John Roach Straton, all Baptist ministers. Associated with them in the organization is Gilbert O. Nations, editor of The Protestant and former publisher of the Menace.

"TO DEFEND DEMOCRACY"

The officials of the society announce that it was initiated "to defend American democracy against the encroachments of Papal Rome." Accompanying the letter explaining the purposes of the Society was a manifesto which was in part as follows:

"The Roman Catholic Church is the outstanding peril to America and the world. It has always claimed a 'divine right' to rule the world, both religiously and politically, and since the War it has engaged in a desperate effort to make good its claim. Its intrigues have been directed mainly against Great Britain and the United States. It is well known that the Roman Catholics have determined 'to make America Catholic,' if possible, to create hostility between the United States and Great Britain, in order to prevent the close co-operation of Protestant countries; to undermine our Public school system in the interest of parochial schools, where Romanism may be taught; to rewrite American history in the interest of the papacy, and thus to poison the minds of even Protestant children; to secure strategic positions in our Government for the increase of Roman power and the furtherance of Roman designs . . . to hold the balance of power in this country through the activity in politics of Tammany Hall, the Knights of Columbus, the Jesuits and other subsidiary organizations, and, finally, to undo the work of the great Reformation of the sixteenth century."

"BORN IN PRAYER"

The spiritual leadership of the Pope is stressed as a thing to be opposed, and it is declared that "a citizen owing primary allegiance to an autocratic sovereign in Rome can not be loyal to the Constitution and the Government of the United States." The Society intends also, says the manifesto, "to lift the ban which is now laid on the secular press by the Romanish Church against the publication of matter unfavorable to Papal designs." In the call for charter members it is stated: "This movement was born in prayer."

Dr. Burrell, in a statement issued to reporters, says that the Society "does not seek to antagonize members of the Roman Church whether they be its people or its priests." Dr. Straton declined to make any comment on his connection with the Society when the New York Times requested a statement from him.

FOCH AT CATHOLIC SCHOOLS IN THE ORIENT

Marshal Foch has made a special trip to Tourcoing to preside at a conference organized by Msgr. Lagier, director of the work of the Schools of the Orient. Before a large audience, in which were represented all the prominent persons of the district, Msgr. Lagier showed that in view of the changes in the Orient resulting from the dislocation of the Ottoman empire, it is more important than ever to support the work of the Catholic missions: Discalced Carmelites, Dominicans, Capuchins, White Fathers, Brothers of the Christian Schools, Ladies of Charity, Little Sisters of the Poor, etc.

The work of the Schools of the Orient was founded in 1856 in Paris in order to encourage the return of the oriental countries to Catholic unity. Highly recommended by the Supreme Pontiffs, who have enriched it with indulgences, it invites its members to pray for the union of the churches, and it supports more than 2,000 schools. These schools do not receive Catholics alone. That of the Christian Brothers at Rhodes, for instance, numbers among its students 19 Catholics, 73 Schematic Greeks, 35 Mussulmans, and 30 Jews. At the Brothers' School at Tripoli, in Syria, out of 336 pupils there are 144 Catholics, 81 Mussulmans, and 141 Schematic Greek.

The conference held at Tourcoing was greatly applauded. Among those who attended were the Archbishop of Cambrai, the Bishop of Lille, the mayor of Tourcoing, the General in command of the Army Corps of Lille and the President of the Chamber of Commerce. The Lille-Tourcoing district is the one in which the largest number of missionaries is recruited for the oriental missions.

OBITUARY

JOHN COOGAN
Cobourg Morning Post, March 18

The Cobourg World has been greatly bereaved in the very sudden death on Wednesday night of Mr. John Coogan, for many years its capable and highly esteemed foreman. Mr. Coogan was apparently as well as usual on Wednesday, excepting that when he returned to the office after the noon hour, he was seized for a moment or two, with a slight heart difficulty, which was quickly passed, and he continued his work. At night he ate a hearty supper and then came back to The World Office for a while, returning home shortly before ten o'clock. Soon after going into the house, he took a weak spell and lay down. Mrs. Coogan wished to call a physician but he would not consent at first, making light of his illness. A little later he consented, and Dr. Ferris hurried to his bedside, but found life practically extinct. All efforts to revive him proved ineffectual. Although he had not complained of any illness, Mr. Coogan had possibly not been quite up to his average health for a few weeks past, but it was not known either by The World staff or in his family, that he had experienced any heart difficulty, before the day of his death.

Mr. Coogan went into The World Office when he was only twelve or thirteen years of age, as an apprentice with the late Mr. M. W. Williams, who was then its proprietor. He served his apprenticeship with capability and satisfaction and was soon afterwards promoted to the position of foreman, a position which he filled with marked ability up to the day of his death. The World has experienced a severe loss in his passing, which however, is incomparable with the loss and desolation that has come so suddenly upon his beloved family.

Mr. Coogan was a son of the late Mr. John Coogan of this town, and had spent almost his entire life in Cobourg. Of a genial, kindly nature, he had many friends, while his ability as a printer of skill and taste was recognized not only here, but beyond the confines of his home town. After the death of his father, fifteen years ago this month, he continued to reside with his aged mother, whose comfort and happiness, was his lifelong care. Mr. Coogan married Miss Mary Murphy, who with their family of three bright young children, Jack, Margaret and Jim, mourn the loss of a kind, thoughtful husband and indulgent father, and his mother of a dutiful son. With them, and with his brother, Mr. P. J. Coogan, New York, and his sisters, Sister Irene of Lindsay; Mrs. Charles Carroll, Hamilton Tn., and Mrs. John Grosjean, "The Grilly," Haldimand Tn., The World feels the deepest sympathy, which will be united in generally by citizens of the town.

ALTARS ON STEAMERS

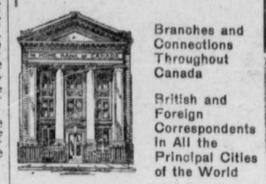
The recent orders issued by the Cunard Steamship Company that provision for altar, vestments and vessels for the celebration of Mass be made aboard their passenger ships to Europe was indirectly the result of a protest made by the Right Rev. P. J. Muldoon of Rockford on one occasion when he was refused permission to say Mass for first class passengers in the first-class cabin.

It was chiefly through the diligence of John I. McGrane of New York that the incident was capitalized to the benefit of Catholics traveling overseas. Bishop Muldoon had been refused permission to celebrate Mass in the first cabin by the captain of one of the Cunard liners. He protested so vigorously, declaring that he would call the matter to the attention of the Catholics of the United States, that permission was finally given him. On his arrival in New York he communicated with Mr. McGrane and made a statement of complaint to the Cunard Line, indicating that not only should a general order be issued for Mass on the first-class side, but that it would be well to supply a portable altar and vestments.

As a result of the manner in which Mr. McGrane followed up this complaint the steamship company instructed its supply agent at Liverpool to see that all ships were properly equipped for the celebration of Mass.

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The National Shrine of the Immaculate Conception as the Catholic University will furnish a material link in the bond of devotion to Our Blessed Mother, that united the Catholics of North America with those of South America, according to the plans of a little group of Ibero-Americans in Washington, who are making provision to arouse the interest of South America and Central America in the shrine. This group is headed by Dr. Joaquin Coutinho and will carry out its work by means of personal correspondence and through short articles about the shrine to be published in Catholic papers of South America.

Already South America and Central America have displayed great interest in the shrine which promises to be representative of the entire western world. One wealthy Peruvian has pledged \$50,000 for the erection of one of the large chapels and has donated six rare and valuable oil paintings to the art collection. Another Catholic from Nicaragua has pledged himself to complete one altar and to furnish all the necessaries for offering up the Holy Sacrifice. There have been numerous other donations from South America.

FRANKLIN.—At Hyndford, Ont., on April 6, 1922, Mrs. Margaret Franklin, aged seventy-two years. May her soul rest in peace.

COLLINS.—At his home in Moira, Ont., on Tuesday, April 4, Mr. William Collins, aged sixty-five years. May his soul rest in peace.

BEHARD.—At his home in Court-right, Ont., on Friday, March 31st, Charles Behard, in his seventy-eighth year. May his soul rest in peace.

BLAKE.—At her late residence 833 Mary St., Hamilton, Ont., on Tuesday, Feb. 21st, 1922, Margaret Coleman, beloved wife of James Blake. May her soul rest in peace.

FEENEY.—At the residence of her son, Patrick Feeney, Hagersville, Ont., on Monday, March 27th, Mrs. Catherine Feeney, widow of the late James Feeney, aged ninety-one years. May her soul rest in peace.

EUSTICE.—At her late residence, 518 Wilson Street, Hamilton, Ont., on Saturday, March 18, Mrs. Selena Eustice, widow of the late John Eustice. May her soul rest in peace.

MCISAAC.—At her home, 262 Bentinck St., Sydney, N. S., Nov. 22, 1921, Catherine, beloved child of Mr. and Mrs. P. A. McIsaac. Aged nine years and two months. May her soul rest in peace.

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