

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

REBELLION ON ITS LAST LEGS

The Irish Republicans have undoubtedly had a run of the deepest ill-luck lately—and there is no concealing their movement is now on its last legs. The death of Liam Lynch who has been head of the fighting end of the Republican movement and who has certainly proved himself to be a capable director as well as a desperate fighter, has been the severest blow dealt to the movement for so far. His death means not only the removal of a great hero of the movement, but also it means a deep discouragement and big loss of morale to the rather small band of Republican fighters that now remain in the field. It is only in the Southwest that they are yet fairly strong and it is only there that they are putting up anything like a stiff fight. The few scattered and discouraged bands in the other parts of the country have had, through fearfulness of numbers, to fall back upon merely destructive tactics, by way of hampering the Government. Accordingly the burning of houses has assumed truly alarming proportions. In about two-thirds of the twenty-six counties the destruction being wrought in this way is appalling, and the sooner it is brought to an end the better for Ireland.

SAVAGERY OF "REPUBLICAN ARMY"

Very shortly before the death of Liam Lynch the Dublin Government issued a remarkable document which they claim was captured in one of the Republican raids, the sweeping orders in which, they say, originated with Lynch. I quote the document in full.

"Brigade Headquarters, Dublin. To O. C. Battalion III.

(1) To meet the desperate and more barbarous methods being adopted by the enemy to destroy the Government and Army of the Republic, G. H. Q. has decided to amend and make more drastic in some cases the action ordered in recent Operation and General Orders, orders to Commandants.

"Some of these orders have been cancelled and the action ordered in them embodied in a new order, which will come into operation if any further executions by the enemy are carried out in this area after this date.

"It is the declared intention of the enemy to execute all members of Army Council Executive, or senior officers prisoners in their hands. In the meantime the existing orders continue in force.

(2) The portions of the new order that affect this Brigade are as follows: (a) The recent orders of special destruction of houses for future execution should they occur will be strictly carried out within as few hours as possible after the executions.

"Owners will be informed verbally of the reason for destruction and the special execution for which the particular destruction is being carried out.

SHOT AT SIGHT

"(b) The following enemies of the Republic will be shot at sight:

"(1) All members of F. S. Parliament who voted for or support the policy of the F. S. Government in executing Republican prisoners of war.

"(2) Officers of all ranks of the enemy Army.

"(3) Members of the Senate under Category 'A' on list which accompanies Operation Order No. 16, i. e., for this area. Senators John Bagwell and A. Jameson.

"(4) Members of the Murder Gang.

"(5) Officials—Civilian—who order prisoners to be fired on.

"(6) Persons who are guilty of torturing Republican prisoners.

"(7) Enemy troops of any rank who fire on prisoners.

"ENEMY LEGAL ADVISERS"

"(8) Enemy legal advisers connected with Court-martials or Committees for 'trial' and sentence of Prisoners of War.

"(9) Members of Firing Parties who execute Prisoners of War.

"(10) Judges and Solicitors exercising jurisdiction under the authority of the F. S. Government, that is High Court, County and District Judges and State Solicitors.

"(11) Officials (Civilian or Military) employed at the Headquarters of the different enemy Ministries.

"(12) Aggressive Civilian Supporters of the Free State Government Policy of Executions of Prisoners of War, that is persons who openly advocate or defend such executions.

"(13) Members of C. I. D.

"(14) Proprietors, Directors of Hostile Press in Ireland, and Senior Officials employed in same, such as Editors, Sub-Editors, Leader Writers in cases where it is known these officials are known to be hostile.

RESIDENCES

(c) The residences, and, where mentioned, the offices of the following shall be destroyed, if the property of the persons named:

(Note—Factories are in no case to be destroyed.)

"(1) Houses of persons mentioned in Categories (1), (2), (4), (5), (6), (7), (8), (9), (10), also their Offices (11), (12), (13), (14) of paragraph (b) above.

"(2) Residences of all Senators.

"(3) Imperialists, such as late Privy Counsellors, Deputy Lieutenants, and those who stand for and represent the English interest in Ireland, particularly those who were active enemies of Ireland during the English Occupation.

"(4) Officials connected with the enemy Government Administration not provided above.

"(5) Counsels, Barristers, Solicitors, who appear in suits or actions before enemy courts without a Permit from the Ministry Home Affairs, Irish Republican Government.

"(6) I will as soon as possible issue a list of persons affected by these orders.

"You will also proceed immediately to compile a list as regards your area and let me have a copy to compare with or add to my lists.

O. C. BRIGADE."

PEACE ENVOYS EXTRAORDINARY

The Peace Envoys were plentiful in Dublin recently. Last week I gave the humorous adventures of the American Peace Envoy, Mr. Lowe. At the same time that Lowe was at work in Dublin there was another gentleman there describing himself as the South African Envoy, a Mr. Desmond. It is said that the wits of Dublin tried to bring the two remarkable Peace Envoys together—expecting as a result a vivid illustration of Peace.

But each envoy declared that the other was fatter and humbler and would not condescend to meet him. Mr. Desmond arrived in Dublin about six weeks ago. He said he was sent on a Peace Mission from the Irish of South Africa. He said he had interviewed people of all shades of opinion in Dublin—but unfortunately the Leaders on both sides refused to answer his letters—he thought they were afraid of his really bringing peace.

The South African "peace envoy" would call a truce immediately between the irregulars and the Government, the former to be permitted to remain under arms. Negotiations, he says, could then be instituted with guaranteed protection to all sides during the negotiations being successful, the Irregulars would proceed to the nearest parish priest or magistrate, and hand in their guns and ammunition and return to their homes and avocations. He would also release all imprisoned and interned persons, male and female, and reinstate all Civil Servants who are in arms against the Government.

Outlining his proposal, Mr. Desmond said: "I think Mr. de Valera should go into voluntary exile for a few years and pledge himself not to take any act or part in Irish political life during the period of his exile. If he sacrificed himself to that extent he would prove to the world that he really loved Ireland. Through an intermediary," added Mr. Desmond, "I sent my proposals to de Valera, but he has not replied. I am taking it, therefore, that my suggestions have been ignored and that I am being simply treated with contempt by both sides. The whole trouble in Ireland is caused by personal antipathy and jealousy amongst the leaders. But I am going to America and I may have to tell English and other journals the truth about conditions in Ireland."

A BUILDING TO HOUSE THE DAIL

As Dublin needs a suitable building to house the Dail Eireann they are casting about to get the proper place. Of course the ideal thing would be to build a suitable structure, but at the present time it is considered that Ireland could not afford such. There is quite an agitation on foot among many of the representatives to get the old Irish Parliament House in College Green for the purpose. That very beautiful building is at the present time the Bank of Ireland and of course it would cost as much to get it as it would to build a new structure. But a great many people in the country regard the old Parliament House as having a sentimental value with which it would take a long time to invest the new structure. The old house in College Green has been for some ages the theme of song and story, so that a large body of the people have a romantic regard for it—a higher regard indeed than it deserves, for after all, it is to be remembered that the ancient Irish Parliament House housed a Government that was representative of the foreign part of the population—the Anglo-Irish part. In the old house in College Green the real Irish people were not represented. They were entirely disfranchised in those days. Only non-Catholics could

vote and only non-Catholics could sit in that house—which is to say that the old Irish Parliament, before the Union with England, was really only the Parliament of the Anglo-Irish. The real Irish people then were supposed to live in Ireland only upon tolerance from the conquering element.

THE CENTENARY OF A GREAT IRISH PATRIOT

Just recently the old time Nationalists of Dublin were celebrating the Centenary of the death of a true and devoted Irishman who is today unknown outside of Ireland—but to whom, along with Arthur Griffith, should go the credit of having initiated the Nationalist movement which now has reached its height in Ireland. Arthur Griffith would say and did say that it was this beautiful soul, William Rooney, alone, who initiated the movement. When Ireland was at its lowest national ebb about twenty-five years ago, after the failure of the Parnell movement and the life of the Gaelic movement had not yet come, and that the people had sunk into the slough of Anglicization, William Rooney, a very young man, appeared above the horizon in Dublin and began the work of uplifting in the nation and trying to call back to it the soul that was departing from it. With Arthur Griffith he founded the United Irishman, which paper week by week was a bold and clear battle call to the few in Ireland who retained their ideals of Nationality. Rooney was rapidly winning his way with the young men of Ireland, when alas, he was cut off in his flower, twenty years ago. Arthur Griffith, high broken-hearted, never got over the loss of Rooney. It is now worth recalling the well weighed sorrowful words of Arthur Griffith about Rooney after the latter's death. Here it is—"I first met William Rooney, thirteen years ago, in a back room in a Dublin street, where a score or so of very young men came to work for an Ireland the demigods of the hour despised, and within an hour of our meeting I knew I had met one who could and would do great things. In the years of association and intimacy that followed I came to build my hopes for Ireland on him, and to regard him as the destined regenerator of his people; but it was only in the moment of his death I realized the full nobility and immensity of the man.

"When I say that William Rooney had he lived, would have become, perhaps the greatest leader Ireland has known, I am aware that to those who did not know the man, and who have little knowledge of his character and his work, my saying so will appear the extravagance of one in whom friendship overrules judgment. Nevertheless, I believe it to be absolutely true that Rooney was the greatest Irishman whom I have known or whom I can ever expect to know.

"I do not claim him as the greatest of Ireland's men of genius. Such a claim would be absurd. He was a man of genius, deep learning and ardent patriotism. But there have been many Irishmen of genius as great or greater, of learning as deep or deeper, and some few of patriotism as ardent; but he was dissimilar to other men in that he had established between his soul and the soul of Ireland a perfect communion, and all his genius, all his knowledge, all his thought, all his energies, were united and devoted to realizing Ireland's soul to Ireland's people. No man for generations knew Ireland so well as he did, and as no man loved Ireland better, and united in himself so many qualities effective for the service of his beloved, I hold that no man could have been so truly as Rooney, had his passion not burned out his life."

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ROUMANIA TO BAR RELIGIOUS ORDERS

Bucharest, April 13.—The Roumanian Parliament has approved a bill designed to bar Catholic religious orders from the country. The object of the proposed law is to give religious of the Greek Orthodox Church a monopoly on the work now carried on by the Catholic orders.

Friction has been developing lately between the Vatican and the Roumanian government because of the latter's attempt to foster the interests of the Greek Orthodox Church to the detriment of other religious bodies. A sermon delivered on Easter Sunday by the Papal Nuncio, Archbishop Marmaggi, in which he protested against the Greek Orthodox Church ruling a country in which there are millions of adherents of other religions, has resulted in attacks upon the Nuncio and demands for his expulsion. Archbishop Nicola, head of the Orthodox Church in Roumania, made a personal appeal to the Senate to expel the Nuncio and Orthodox papers have repeated this demand.

THE MOSCOW MARTYRS

Montreal Daily Star, April 9

The terrible story we printed on Saturday from the pen of Francis McCullagh describing the tragic travesty of a trial at Moscow that ended in death sentences on Archbishop Zepilak and Vicar-General Butchkavitch, was the most damning arraignment of Bolshevik methods and morals which has shocked humanity for many a day. These Roman Catholic priests were sentenced to death—in the last analysis—for daring to be Christians. That was their whole crime. And the fact that it is a crime under Bolshevik law to teach religion—religion of any sort—to persons under eighteen years of age, is quite sufficient in itself to convict and condemn Bolshevism in the eyes of the entire world.

The Archbishop was spared the immediate execution of his sentence under the united pressure of a horrified Christendom. He was given instead a prison term under brutal Bolshevik control that it is all too likely he will not survive—a dubious boon. But his gallant Vicar-General was taken, so the record runs, to a squalid cellar in the basement of his prison and shot down like a dog!

It will be a long day before the Soviet Government of Russia expires this crime. As the ghost of Edith Cavell dogged the cruel and blundering Germans from the moment of her murder until defeat had hurled their armies back in disaster, so the ghost of this Christian priest who stoutly refused to deny his religion will haunt the footsteps of the madmen of Moscow until justice has its relentless way with them.

Mr. McCullagh's vivid account of the trial shows that all the priests, young and old, who stood at bay before that ignorant and prejudiced tribunal, were of the stuff of heroes and martyrs. They never flinched. They easily cleared their skirts of all loose charges of conspiring with the enemies of the nation; but they made no effort to placate their persecutors by weakening in the smallest degree their determination to live and labor and serve as Catholic priests as long as life should be spared them. They would not stoop to buy pardon at the price of a posthumous apostasy.

The reprobation of this tragedy upon the fate of the Soviet Government must be enormous. The judicial murder of an earnest Christian prelate is a flaming fact that will pierce through all the fogs of debate and conjecture that have hitherto kept the world in ignorance of the rights and wrongs of the Russian situation. The news that came out of Moscow has been so contradictory—the attitudes of civilized Governments toward the Soviet leaders have been so changing—the need for Russian trade has clashed so insistently with the rejection of Russian philosophy—that the multitudes have often not known what to think.

But they will know what to think of this sudden eruption of the Soviet spirit. There is no use telling even the proletariat that a Government stands for freedom which murders a priest for teaching his religion. That is the "freedom" that Pagan Rome gave the Christian martyrs. The Soviet leaders will now find that world opinion against them has greatly hardened. Something has happened at last that the masses can fully understand. It is no longer a puzzling discussion as to how far Communism would keep citizens from paying their honest debts to creditous outsiders, or a clash over the logic and ethics of Marxism. A priest has been shot for teaching religion, and an aged Archbishop lies in a Moscow prison for the same heinous offence.

Clearly some of the Moscow fanatics sensed the folly of their course. They tried to keep the trial secret. They have let no press accounts come out. Mr. McCullagh had to flee the country before he could tell his story. This shows that they knew to some extent what they were doing. But they did it. That is the discouraging side of the situation, looking at it with a view to discovering some hope of Russian restoration. They seem to be getting worse instead of better. They defy the world.

TO RING CHURCH BELLS TO CALL VOTERS TO DUTY

New York, April 9.—By a vote of 99 to 7 the Senate passed a bill which provides that church and fire bells shall be rung on primary day to remind the voters of their duty as citizens. The sponsor of the bill, Senator Love, of Brooklyn, explained his reasons for introducing it as follows:

"It is my wish to impress upon the electorate that citizenship is not a privilege, but a duty. As the official physician of the Senate I offer this measure as a prescription; I offer it as a stimulant."

CARDINAL O'CONNELL REFUTES CHARGES

Many Methodists Opposed to Practices of Certain Leaders in Rome

His Eminence, Cardinal William O'Connell of Boston, today had his attention called to a violent attack on the American Hierarchy made by Bishop Theodore S. Henderson, of Detroit, at the New England Conference of the Methodist Episcopal Church held in Holyoke and made reply to it. In his attack Bishop Henderson referred particularly to Cardinals O'Connell and Dougherty.

BISHOP HENDERSON'S CHARGES

Among other things, Bishop Henderson said: "The Knights of Columbus were given instruction by the Pope to raise \$1,000,000 to drive the Methodists and the Y. M. C. A. out of Rome."

The Catholic Church in Rome is attacking and insulting and misrepresenting the Methodists: Seventy per cent. of the male inhabitants of Italy are not connected with the Catholic Church.

Cardinal O'Connell refused to live up to a contract to sell a piece of property when he learned the Methodists were the buyers.

Bishop Henderson declared that he could support his charge that the Pope had given the Knights of Columbus instructions to drive the Y. M. C. A. and the Methodists out of Italy on the basis of a letter written by Cardinal Dougherty, a copy of which is now in his possession. The Cardinal wrote the letter, said the Bishop, to an official of the Knights of Columbus publication, urging that organization to raise the required sum. In it, according to the Bishop, the Cardinal called the Methodists "infamous, apostate, scurrilous revilers, seducers" and, although no direct reference was made to the Methodist church or any other denomination, the description was made to apply definitely to the Methodist schools and the Methodist work.

Speaking of the purchase of the hill overlooking St. Peter's in Rome by the Methodists, Bishop Henderson said: "We'll hold a big international convention on the top of that hill which is 200 feet higher than the top of St. Peter's Cathedral, just as Protestantism is 200 spiritual feet higher than Catholicism."

Cardinal O'Connell was mentioned by Bishop Henderson as another American Catholic who had launched an attack on Methodism and whose efforts would be opposed. The Cardinal, said Bishop Henderson, recently made an address at the dedication of "an American Catholic college in Rome" in which he attacked the Methodists. The Bishop alleged that this "new college" is not one hundred yards away from the Methodist college and that it is next door to the American embassy.

CARDINAL O'CONNELL'S ANSWER

Prominent members of the American Hierarchy who met at the Catholic University recently were apprised of Bishop Henderson's attack by the N. C. W. C. News Service, which requested Cardinal O'Connell of Boston to answer the false statements made by Bishop Henderson.

The statements, according to Cardinal O'Connell for the most part carry their own refutation. They are an attempt on the part of Bishop Henderson to delude good Methodists, many of whom are opposed to the practices of certain Methodist leaders in Rome, and to raise money for the work of proselytism among poor Catholics.

The spirit of the work being carried on by the Methodists, said Cardinal O'Connell, is best indicated by Bishop Henderson's statement that it is intended to hold a big international convention on the top of the hill overlooking St. Peter's Cathedral. This is the spirit, said His Eminence, in which the whole Methodist program, which is essentially an attempt to rob Roman Catholics of the faith of their fathers, is being carried on.

Referring to the statement that Catholics in Rome are attacking the work of the Methodists, Cardinal O'Connell declared that the opposite was the case and that the spirit of the work of the Methodists in Rome was best evidenced by the pamphlets and other propaganda they distribute and the sermons they preach. There is no question of the freedom of religious worship in Rome, declared the Cardinal, as religious freedom is guaranteed. The Methodists, however, have constantly abused this freedom by their efforts to stir up religious and civil discord.

Replying to the assertion of Bishop Henderson that seventy per cent. of the male inhabitants of Italy are not connected with the Catholic Church, Cardinal O'Connell declared that this is best refuted by the statement recently made by Premier Mussolini, of Italy, in which he declared that religion of the vast majority of the Italians

was the Catholic faith and that Catholicity is the official religion of Italy.

IGNORANCE OR MISREPRESENTATION

The reference made by Bishop Henderson to the address made by Cardinal O'Connell in Rome at what the Bishop described as the dedication of a new American College, was characterized by His Eminence as based on crass ignorance or as being a misrepresentation.

The address, the Cardinal pointed out, was made at the taking over of the Church of Santa Susanna for the use of American Catholics in Rome. The name of the Methodists or any other sect, was not mentioned in this address. Cardinal O'Connell merely called attention to the fact that it was un-American to fact into another country and stir up strife and that it was a waste of forces for Americans to be engaged in religious work in Rome when there is so much irreligion to be combated in the United States.

There is only one American college in Rome, said Cardinal O'Connell, and that is more than a mile from the American embassy.

Regarding the charge made by Bishop Henderson that, Cardinal O'Connell, had attempted to evade a contract to sell a piece of property when he found that the Methodists were the buyers, His Eminence explained that such a charge was unworthy of serious attention.

"I know of no such contract," declared the Cardinal, "and I never attempted to evade any contract because the purchasers were Methodists. I am constantly dealing with good Methodists and am on very friendly terms with all my Protestant neighbors."

ENGLISH PROTESTANTS GROW UNEASY

London, April 6.—Protestantism is uneasy, and the sign of this uneasiness is to be seen in the many feelings put out in the direction of reunion. This reunion tendency is not altogether in the one direction, nor would it be in accordance with the facts to say that it is tending towards Catholicism.

The Catholic Church seems to attract honest men and women, though whether that attraction will ever grow to the extent of drawing them into the Church is another matter. But amid all this striving of the sects, amid all their divergence of doctrine, there arises from time to time a note of admiration for the stability and steadfastness of the Catholic Church.

Whether Protestantism is dissatisfied with its body of doctrine or with its official teachers, it would be hard to say. The leaders of the non-Catholic bodies do not always care to stress their uneasiness and dissensions. But the fact that all is not well comes out very strongly in the plans and schemes that are put forward from time to time in the direction of reunion of some kind or other.

The advanced ritualists are more or less in favor of what they call reunion with the Roman See, and after that with the Orthodox Church. The Anglican Fathers of the last Lambeth Conference published an Encyclical urging reunion with Rome, Constantinople, and the Free Churches. Then there are schemes for reunion between Anglicanism and Nonconformity, and finally for reunion amongst the Protestant Dissenters themselves.

It is a puzzling situation, and what the outcome will be no one knows. But one thing is certain, and that is that Protestantism is feeling its weakness somewhere; and the consequent uneasiness is a token that the leaders of Protestantism feel their position is not what it was.

SACRED HOST IN DESERT

The "Osservatore Romano" relates the following touching incident which has been recalled by the news of the erection of a statue to the memory of Father Charles de Foucauld, the French army officer who explored hitherto inaccessible parts of Morocco, later becoming a missionary and preaching the Gospel among the fanatical tribes of the Sahara desert, where he was assassinated in December, 1916, by a band of Tuaregs.

Following the receipt of news of Father de Foucauld's death, a French officer, from a nearby garrison hastened to the scene of the tragedy in order to find the body and give it a Christian burial.

He found the missionary's hut and chapel destroyed, but lying on the sand, nearby, he was amazed to discover a Sacred Host in a small monastic. Hesitating as to what course to pursue under such unusual circumstances, the officer finally put on his white gloves, wrapped the monastic in a piece of white linen and mounting his camel, rode back to the garrison from whence he had come.

This was the first procession of the Blessed Sacrament through the Desert of Sahara.

CATHOLIC NOTES

Maryknoll, April 14.—Twenty-two Sisters were professed at the Maryknoll Convent, on the Feast of the Annunciation. At the same time eight received the habit; amongst whom was Clara T. Coveny, Electric, Ont., Canada.

Buenos Aires, April 13.—The Most Rev. Mariano Antonio Espinosa, Archbishop of Buenos Aires died here at the age of seventy-nine. He has been Archbishop of this see since 1907 and was formerly Bishop of La Plata.

Cologne, April 2.—An organization of Catholic journalists in Berlin has been formed in order to protect the interests of members of their profession. T. B. Kraus, editor of Germania, the leading organ of the Centrist party in Berlin, is the president of the new organization.

Dublin, April 8.—In the Presentation order of Nuns, Mother Teresa Joseph, who died at Crosshaven, near Cork City, had a unique record. She had been a member of the order for seventy-three years and at her death was a centenarian. In 1876 she, with two other nuns, founded the Presentation Convent at Crosshaven.

Washington, D. C., April 16.—The first step toward the construction of a \$400,000 stadium for the Catholic University will be taken this month, when \$25,000 will be raised among members of the Alumni to drain and grade the present athletic field. The work is expected to begin next month.

Dublin, April 6.—Irish Catholics are discussing the probability of an Apostolic Delegation to Ireland. Monsignor Luzzo has come merely as an Apostolic Visitor. It is thought, however, by many, that this may be but a preliminary step to the establishment of a permanent Apostolic Delegation.

London, April 6.—Sir William Dunn, one of the most popular of the Lord Mayors of London and a Catholic prominent in all good works, is resigning his position as Alderman of the City of London on account of poor health. Sir William is one of the keenest supporters of the good work carried on by the Conference of St. Vincent de Paul.

Washington, D. C., April 16.—Prominent members of the hierarchy of the Church from many parts of the United States gathered here last week for the semi-annual meeting of the Board of Trustees of the Catholic University of America, which was held in Caldwell Hall, with His Eminence, Cardinal William O'Connell of Boston presiding.

Washington, April 13.—Anti-Klux Klan bills have become laws in two States during the past week. Governor Preus of Minnesota and Governor Kendall of Iowa have signed bills passed by the legislatures of their respective States which prohibit the wearing of masks in public, and otherwise restrict the objectionable features of Klan activities.

Pittsburgh, April 10.—Rev. Thos. F. Coakley addressed the Baptist Ministers of Pittsburgh on Monday on "The Contribution of the Roman Catholic Church to the World." The Ministerial Association invited Dr. Coakley to address them again, and one of their number suggested that the Baptist Ministers should read the Bible an hour every day, following the example of the Roman clergy.

London, April 6.—Edmund Fraher, a Catholic Irishman of Exeter City, who died on St. Patrick's Day, was the last survivor of the famous Devon regiment, The Eleventh Foot, in which he served for forty years, and of which he was the only living survivor. The funeral took place in Exeter, where the deceased was highly respected by people of all classes and creeds.

Cologne, April 2.—An answer has been received from the Vatican to the telegram sent by the Bishops of Cologne, Munster and Paderborn, asking for action by the Pope with regard to the Ruhr situation. The reply states that the Holy Father is endeavoring to find a solution of the difficulties involved that will be satisfactory both to the Germans and to the other interests concerned. The Pope's message was accompanied by a donation of an additional 600,000 lire for relief work in the occupied area.

Cologne, March 12.—The Socialist paper Vorwaerts of Berlin is exulting because of alleged large losses in the membership of the Protestant "Landeskirche," formerly the established state church of Prussia. It refers to the fact that in the judicial district of Berlin-Charlottenburg during 1922 there were 2,000 declarations of withdrawal from the "Landeskirche." The Vorwaerts comments on this as follows: "This number calls for reflection. If we reckon that during the past year in the nine judicial districts of Berlin there were 2,000 declarations of this kind before each court, that means that in 1922, 18,000 Berlin Protestants abandoned the 'Landeskirche.'"

CARROLL O'DONOGHUE

CHRISTINE FABER
 Authors of "A Mother's Sacrifice," etc.
 CHAPTER XVI
 SHAWN OBJECTS TO DUBLIN

There was unusual excitement in Captain Crawford's apartments; that officer in exhortation, entreaty, reprimand, reproach, menace, most in a breath, and Tighe a Vohr in whines, and wails, and supplications, and ludicrous apostrophes,—the latter delivered in comical asides to imaginary listeners could all be heard distinctly in the passage leading to the rooms, and Captain Dennier, on his way thither paused in astonishment at the uproar which greeted him. When he entered a curious sight presented itself. Tighe, was on his knees, surrounded by hat boxes, opened valises—the contents of which were indiscriminately mingled with those of a dressing-case lying inverted near—numerous boots and shoes, a full military equipment, together with every possession, private and personal, of the gallant captain. He seemed to be endeavoring to arrange them as commodities are placed in a fair, and the captain, in despair as to how his packing should ever be done in time for his hasty departure, was striding up and down the room in anger, while at the same time he was forced to be amused at the comical appearance of his valet, and more than all, by the ludicrous observations of the latter. Tighe's absurd remarks were intended to mollify the officer's temper, and to apologize for Tighe's natural awkwardness and blunders; and they were so extremely ludicrous that the captain found it impossible to be seriously indignant.

"Sure you told me to pack up," pursued Tighe, putting the box of blacking with ferocious haste into the dressing-case, and placing on top of it indiscriminately brushes, combs, collars and cuffs, all that he could crowd into the spaces without regard to adaptation or neatness; and as his master was at the further end of the room, the performance passed unobserved. "An' in Ireland, here," he continued, working for dear life, "we pack up be puttin' everything in the middle o' the flure, jist to see what we've got, an' afther that it's easier to stow them into the holes an' corners, an'—"

He was interrupted by Captain Dennier's entrance.

"What do you think of it?" asked Captain Crawford, coming to meet him, and pointing to Tighe, who pretended to be too busy even to lift his eyes to the new-comer.

"That's the way he is, sure, my packing," continued the officer, "after leaving me in a pretty lurch beside; what do you think—he positively refuses to come with me to Dublin, alleging that the climate wouldn't agree with his dog!"

"An' it wouldn't," spoke up Tighe from the depths of a valise; and Shaun'd be awake in a wake—the air'd be too strong for him."

"I told you he was a specimen," laughed Captain Crawford, though he was really annoyed at Tighe's determined refusal to accompany him; "and now I am in a pretty fix: I shall be obliged to take some raw recruit who will not know the first thing about his duties, and a fine mess I shall be in."

"How would this suit?" said Captain Dennier abruptly, as in that instant he conceived a plan for helping his friend,—"to exchange valets?—mine understands his business perfectly, and will, I think, at my desire readily transfer his services to you for a while; after, when you shall have been suited, he can return to me, and I shall try to provide another place for Tighe here."

"The very thing!" exclaimed Crawford; "how bright of you to think of it; but are you sure that you will suffer no inconvenience by Tighe's blunders?"

Tighe a Vohr ventured to look up; a glance assured him that there was no danger of the recognition he feared, and growing bold from that fact, he rose, and stood with a half-confident, half-injured air before Captain Crawford: "May I speak a word to yer honor?"

"Considering that you have been speaking to me all the afternoon without soliciting permission, I do not see what is to hinder you now," was the laughing reply.

"Well, thin, Captain Crawford, afther sarvin' you as faithful as mesel' an' Shaun done, I ax you if it's fair or honorable to give me a character loike that? If I blundered, why didn't you kape me blunderin' to yerself, for it was out o' pura good nature that I blundered. It's a three sayin' that there's little gratitude in the world." He turned away as if he were too much hurt to say more.

It would hardly have been in human nature not to have laughed at Tighe a Vohr then—his appearance, his manner, his tone in which he had spoken, were all so irresistibly droll; and even Captain Dennier, little inclined as he felt to mirth, joined in his friend's spontaneous burst of merriment. The latter said, as soon as his laughter ceased sufficiently to allow him voice:

"It will not do you any harm, Tighe; you will find your new master a very lenient one."

Tighe had resumed his packing. Both officers walked to a recess formed by one of the windows, and Captain Dennier began detailing in a very low voice the commission entrusted to him by Lord Heath-

ote, and which he was to transfer to Captain Crawford for final delivery in Dublin. Though Tighe strained his organs of hearing, he could only distinguish unconnected words; he fancied he heard the name of Carter, and directly he saw Captain Dennier pass to the hand of his friend an envelope out of which the latter took a carefully folded paper. He opened and perused it, then replaced it in its cover. Tighe, with his wonted sharpness, made a shrewd and lucky guess as to what might be the contents of the document. "Oh, all ye howly saints that's mintioned every day in the calendar," he mentally prayed, "help me now—help me to get hold o' that paper!"

The conference of the captains ended, Dennier left the apartment to send his own valet to facilitate Tighe's awkward packing, and Crawford, divesting himself of his coat and boots, threw himself upon the bed for a brief slumber preparatory to his sudden and unvisited journey. Tighe's eyes grew in size and shone like stars. He had seen his master deposit the envelope containing the all-important paper in some pocket about him, but whether in the inner breast pocket of his coat, or a recess closer to his person, he was unable to tell. With many a fervent mental prayer, and with noiseless motion, that he might not disturb the now soundly sleeping officer, he seized the coat and conveyed it to the inner room. He knew that he should recognize the envelope from its peculiarly shaded color, and there, as if the help he had invoked had indeed been afforded him, the first thing he drew out of the breast pocket was the identical envelope; fortunately it was still unsealed—he could substitute something for its contents which he was about to pilfer. Garfield's letter to the Widow Moore was carefully placed in an inner pocket of his own; he brought it forth; it occupied paper enough to swell the envelope to the size it had been with Carter's document within it, and disposing of it in place of the article which he now abstracted, the envelope was restored to the pocket from which he had taken it, the coat returned to its former position, and Tighe himself bent once more to his packing, chuckling as he thought how the government authorities, instead of receiving the valuable information they expected, would be in possession of his own ridiculous production to the Widow Moore. Still Tighe was troubled with misgivings; he wasn't sure that it was the right paper, after all; he was only depending on his own shrewd conjectures, and they might be wrong; then, also, Captain Crawford might read the document again, and finding a love epistle where he had before perused valuable information of the proposed Irish Republic, he would instantly guess the perpetrator of the theft; and Tighe fairly trembled as he imagined the consequences. It was with many an anxious, though covert, glance that he watched the officer, when the latter, having arisen from his slumber, began hasty preparations for departure, and every resource which Tighe's natural wit and humor suggested he unintermittingly employed to divert his master from remembering the paper which had been given into his charge. But at the very moment of departure, when Tighe was shouldering a couple of valises, and Captain Dennier's valet, now transferred to Captain Crawford, was bearing sundry small boxes to a vehicle in waiting below, the officer said suddenly:

"By Jove! I was forgetting; what did I do with that paper of Dennier's?"

The valises on Tighe's shoulder required re-adjusting just then—it became necessary to remove them from their position, and to shake and smooth them out, after which the locks had to be long and carefully tried, all of which maneuvering elicited no very gentle expressions from Captain Dennier's valet, who was impatient to have the luggage on the vehicle.

"Be aisy, man," said Tighe a Vohr, assuming a careless, jovial air, though his heart was beating like a trip hammer. "Fair an' smooth in a day never lost yit, an there'll be time when you're in yer grave, an' the tip end o' yer toes turned up to the roots o' the daisies; arrah! have patience!" as the English servant, now thoroughly provoked, tried to hurry matters by attempting to take one of the valises. "Do you think that I'll let the captain run the risk o' havin' his traps spilled out on the street afore his eyes, an' nayther me nor Shaun there to help him?"

And Tighe, in his assumed indignation, stood upright, and ventured to give a broad look at Captain Crawford.

The gentleman had been searching his pockets in anxious and impatient haste; but now, simultaneously with Tighe's look, he drew the envelope forth. Tighe shook so violently that he had to cover his agitation by exclaiming: "Faith I think it's a magram (a sort of ague) I'm gettin'!"

Captain Crawford was turning over the envelope, reading the superscription,—which, had Tighe been able to read, would have satisfied his doubts at once and soilingly: "Yes; that's it." Then, without disturbing the contents, he sealed the envelope and put it carefully back in his breast pocket.

Tighe's magram suddenly disappeared, and extraordinary strength and energy returned to him; he felt as if he could have carried the barracks on his back, so relieved and so buoyant were his spirits; and it was with the very heartiest of adieus, not however, without a dash of pathetic humor, that he, attended by Shaun, saw the officer finally depart.

CHAPTER XVII
 TIGHE A VOHR'S MOUTH-PIECE

Rat-tat-tat-tat! It was a knock so loud, and so prolonged, and made with such a peculiar tattoo on the door, that Moira Moynahan paused in her work of sweeping the kitchen floor in no little consternation; then, chiding herself for her cowardice, she went, broom in hand, to admit the applicant. Tighe a Vohr was at Shaun at his heels stood before her, but he looked so unlike himself in his servant dress that even while she gave a little scream of delight, her look expressed surprise, and some alarm, at his changed appearance.

"Don't mind; I'll explain it all to yer satisfaction," he said, with an air of apology and a rueful look at himself, as he entered the house, Shaun closely following him. "But first tell me how you are,"—extending his hand, and looking as if he would like to accompany his inquiry by a more endearing token of his regard.

The proffered member was refused, and Moira, drawing back from him, put her apron to her face, and began to rock her body to and fro like one in violent grief. Tighe seemed speechless with astonishment; he rolled his eyes, scratched his head, looked at Shaun who appeared to be as puzzled as his master, and at last, as if he must take some desperate measure, he approached Moira and attempted to pull the apron from her face. She only held it the closer, and seemed to be crying the more violently.

In the name o' common sense, Moira, what is the reason o' all this? If it's mad wid me you are for stayin' away so long, why have it out at once, but don't be actin' in that outlandish fashion."

She dropped her apron; to Tighe's renewed surprise not a trace of a tear was to be seen; then she put her finger on her lip and shook her head in a most wee-begone way.

"What is the matter?" broke out Tighe, fast losing his temper.

Still her finger pressed to her lips and her sorrowful shake of the head was his only answer.

"Well, may I never, if it isn't enough to make a saint swear; here am I goin' through thick an' thin to prove me affection for you, sufferin' mesel' be dressed up till there isn't a kangaroo in Australia but'd be ashamed o' me for company, an' this is the threatment I receive. Moira Moynahan, you're loike the rest o' yer sex, a purty deceavin' female that has no mortal sin in life but to destroy the hopes an' the hearts o' the innocent, unsuspectin' male kinder. Come, Shaun," looking ruefully at the dog, "we'll take leave a place where there's no welcome for us."

Moira sprung after the animal, throwing herself on her knees beside it, and clasping her arms around its neck.

"Tell him, Shaun, that I can't speak to him; I'm forbidden by uncle to receive any attentions from him because unrie says he drinks, and he wouldn't make me a good husband; but oh, tell him, Shaun, that I love him just the same."

"Whew!" prolonged and shrill, came from Tighe's lips, an ejaculation by which he intended to express how clearly he now understood the matter. Then he called the dog to him, and throwing himself beside it in precisely the same manner as Moira had done, he said:

"An' tell her, Shaun, that me love for her'll never die—it's burnin' up on the increase ivy minute; tell her I've her kapsake yet,"—releasing his grasp of the dog for a moment to take his caresses from the chair on which it rested, and to point triumphantly to the now somewhat ragged, as well as faded, bow at the side.

"Tell her,"—putting the hat down, and resuming his embrace of Shaun,—"that I manfully resisted ivy attempt to put another carben on me head, an' tell her I'll continue to resist till her own fair fingers will give me a better remembrance. Tell her all that, Shaun, an' tell her that while there's life there's hope, an' that Father Meagher'll be brought round yet."

He turned the dog about so that it faced Moira, and the latter calling him, he walked leisurely to her, his head down, and his tail between his legs, as if his canine dignity was suffering from the undignified task which he was compelled to perform.

"Tell him, Shaun," answered Moira, squeezing the dog very tight, "that we were expecting and expecting him to come with news of Mr. O'Donoghue, and that when he he didn't come and Father Meagher found out they had taken Mr. O'Donoghue to prison, the young ladies got wild with grief; they would see him somehow, or falling that they'd comfort themselves by looking at his prison; so this very morning Miss McCarthy and Miss O'Donoghue started with uncle for Tralee."

Tighe jumped erect, forgetting in his surprise at the news that it was to Shaun he must speak; he addressed himself directly to Moira.

"Thin I must be off instantly, an' thry to overtake him. It's little use I'm afceer thin journey will be—the master is too strictly guarded. I've been all this toime thryin' to make me way to him, an' I haven't laid eyes on him yet. I were only been able to find out whereabouts in the jail he is; but, please goodness,—he was approachin' Moira and talking eagerly to her, while she bowed her face on the dog, and spoke from the depths of his hairy neck:

"Oh, Shaun, why don't he speak to you, and not be tryin' to lead me into temptation this way? he knows I mustn't say a word to him."

Tighe stopped short, impatient and annoyed.

"It's aisy, seein' yer uncle was niver in love, Moira, or he'd not be subjectin' us to sich cruelty as this," He whistled to Shaun. "Tell her, Shaun, that I have a docymint here that told Morty Carther intended to betray the master wid, as well as iver so many more o' the boys, an' as she has the book larrah, she'll read it for you, Shaun, an' I'll listen."

He put the paper in the dog's mouth, and signaled him to take it to Moira. Encircling the animal with her arm, she held the paper before him, and read with little difficulty all the crinating evidence which it contained, her cheek flushing and her bosom swelling, as she realized the dreadful consequences which possession of that paper by the English government would bring to the devoted fellows whose names it contained.

"Tather an' ages, but that'd be a cincher for the ould scoundrel, Morty Carther!" ejaculated Tighe. The interview was ended at last by mutual protestations of undying love, all told to the dog, and by embraces of the latter, from which the puzzled animal, who had never before been the object of such ardent attention, was evidently glad to be free. Out on the road, he recovered his spirits, frisking by Tighe's side, and barking with delight at the very birds soared far above him.

"What's that for an unmanly dog!" rebuked Tighe; "it's heavy-hearted you ought to be, an' not carryin' on in that light fashion, when the master's shut up widin four bare walls an' debarred from a sight o' thin he loves!"

But Shaun seemed to know that the reprimand was given more as a vent to Tighe's own troubled feelings than as a positive injunction which must be obeyed, and he continued his sportive movements till an obliging carman gave his master and himself a lengthy lift to Tralee.

Tighe's first anxiety was to find his friends who had started that morning from Dhrummacott. He judged that they would sojourn at some hotel in the town, and to one of the best of these he hastened. The bar was surrounded by a group of idlers, amid the latter a good sprinkling of redcoats. All seemed an to be fraternal terms, from the well-to-do farmer, flush with the success of a recent sale, hobnobbing over a social glass with a roystering townsman, to the reduced Irish gentleman holding animated parley with one of the officers. Tighe assumed his leisurely, half-fops manner; too wary to make open inquiry for recent arrivals, he hoped to gain his information by his usual shrewdness. A group composed of sporting men and officers were discussing some subject of the turf with loud animation. Suddenly one of the latter said:

"I tell you, Garfield is in sorry plight."

The name made Tighe pause in his apparently aimless saunter.

"He shouldn't have been so d—d quick," was the response from one of the sporting men. "He wouldn't listen to a friend's hint, or he might have been saved his money and his honor."

"Well, he hasn't lost them yet," said the first speaker.

No; but they are as good as lost; the horse that he bet on has become disabled, and the rider that he engaged has been bought up by the other side."

"But he can enter new stakes," "Too late; there isn't a horse in the county fit to use beside those already in the lists, and as for a rider, where would he look for one now?"

"How much has he bet?" "A hundred or so, himself; but many of his friends are on his book."

"Steep for Garfield!" "Yes; he wouldn't have entered so strongly but that that handsome widow's brother was to the fore, and I fancy Garfield wanted to display a little."

"What! the Widow Moore's sporting brother, Jack?" "Yes; the same; and a scape-grace he is."

"Never a better; and he is going to ride Jim Lane's brown mare; as they were made, they were matched, for a greater pair of heltering, skeltering vagabonds never existed than himself and the devil of a mare."

TO BE CONTINUED

Parents who treat their children as princes of the blood royal, will be treated by them in after-life as subjects and servants.

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MOTHER HEART

Jim Morrissey settled his lean sinewy length into the near-mahogany arm-chair in Mrs. Dinelli's front parlor and looked searchingly into the face before him.

It was a study well worth while. Ruth O'Neil had the same sea-blue eyes, milk-white skin, and dusky hair that had been the pride of her mother's mother, the first Ruth, when she came to America sixty years before.

Those blue eyes that sparkled so often with merriment, that misted sometimes with tenderness, tonight were dark pools of troubled thought.

Twice she had started to speak and twice she had checked herself abruptly. Presently Jim Morrissey laid his hand upon the little white one that clutched the arm of the rocker, and asked:

"What is it, dear?"

"With a quick effort at self-control, Ruth answered rather breathlessly:

"I signed my contract today."

The man settled back into his chair again and looked at the girl in bewilderment.

"I can hardly believe you. Is it possible, Ruth, that you expect to go on teaching?"

She nodded, not trusting herself to speak.

"I know it's a common practice for girls to keep on working after they have married. But I'll say I'm unalterably opposed to it. And Ruth, dear," he added with a sudden little rush of tenderness, "I wouldn't have asked you to be my wife, you know, if I couldn't take care of you."

He stopped there, expecting her to make the next move.

Ruth raised her head in a quick little movement of distress.

"I know, Jim."

"Then why is my sweetheart harboring such a notion?"

Ruth did not answer, and Jim again drew her hand into his. It was cold and trembling. He caught the other and covered them both in his big, warm grasp.

Ruth rose quickly, freeing herself, and said quite unexpectedly:

"Jim, do you realize that you have never taken me to see your mother?"

Morrissey looked up at her in amusement.

"Now, if that's worrying you, honey, forget it. I've the finest little mother in the world. You'll like her."

"But how do you know she will like me?"

"Like you? Of course she will! Aren't you going to be my wife? Do you think that little mother could resist her son's choice? Why, she will welcome you with open arms."

I think you might at least have given her the opportunity to form an opinion," Ruth spoke with a sudden flash.

Jim Morrissey rose from his chair and went to her side. He put a strong arm around her shoulders and with his other hand turned her face toward him.

Listen, honey. Of course I'm going to take you to see my mother at the earliest opportunity. But there isn't the faintest shadow of a doubt in my mind that you and my mother will love each other. Now tell me, dear, have I done anything to hurt you?"

Ruth shook her head slowly, her eyes blinded with tears.

"Then let's forget it. Come and sit down and let's talk over our wedding plans."

She dried her eyes on her wisp of a handkerchief, and then spoke, quite clearly and calmly, but with infinite sorrow.

"There aren't any plans to talk about, Jim. I told you I signed my contract."

Of the space of perhaps five seconds Jim Morrissey looked into her eyes. Then he slowly dropped his arm and returned to the chair. His face had turned a sickly white. He sat down heavily and spoke in a rather thick voice.

"Please explain, Ruth."

"I will." She sat down again, facing him. Then she added rather lamely:

"I'd rather teach school."

"The man laughed harshly.

"Well, if an underpaid, overtime job appears to you more—"

"Maybe I am a member of the poorest paid, least appreciated profession in the world—but one. But as a school teacher I am at least an entity. I do draw a salary. I do receive some appreciation. The one profession worse than mine, with no pay, and no appreciation, is that of wifehood and motherhood."

An exclamation from Jim Morrissey's lips.

Do you call yourself a Catholic girl or not?"

"I do," answered Ruth stonily.

"I perceive my responsibility. I have had lots of opportunity to observe Catholic homes and others. I find the same condition everywhere. The self-sacrificing mother, unappreciated, is drudging her life away. If she is old enough she has usually ceased to expect consideration."

A look of relief had crossed the man's face. He returned to his patient, argumentative manner.

"Ruth, dear, here in this foreign district you have been observing the Old World attitude toward women. You have let those people influence your viewpoint of life. What you've got to remember is that this is America, where woman-

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hood is revered. Cut loose from this element, to which you have given enough years of your life. This teaching is killing you. Tell me you will take some rest and get over this nonsense."

Again the girl lifted her hand with that quiet little gesture. He settled himself to listen, convinced now that there was nothing radically wrong. Something had happened to disturb Ruth. She would get over it. He was prepared to be patient.

"You know on Saturdays I have been soliciting for the missions," she began.

"I've been a brute, mother. May God and you forgive me, as Ruth O'Neill never will."

"What have you done, Jim?" The mother's voice was full of anguished fear.

Jim Morrissey had a sudden unaccountable desire to laugh. But it stopped between a laugh and a sob as he put his arms about his little mother.

"Mother, the girl who came to see you today was Ruth."

"Jim! Your Ruth?"

"My Ruth," answered Jim, laughing bitterly.

His mother made him tell her the story from the beginning to the end and mother-like she forgot it was her story and wept because Ruth had sent her boy away. But she didn't weep long. Mothers who have bound up bruised fingers and broken toes do not sit down and grieve.

"Jim, get Ruth's number and call her up," she suddenly ordered.

"Oh, mother, no. She thinks I'm a selfish brute and she is right. I'm lucky if she takes me back a long long time from now."

"Did she give you back your ring?" demanded his mother.

"Why, no, she didn't!"

"Then do as I say, and call her up."

The habit of obedience was strong and the new found hope was stronger. Jim called Ruth's number and his mother stood close to the telephone, her heart pounding with his.

Presently a far away little voice, frightened with tears, called:

"Hello!"

"Ruth, Ruth, darling—" Jim did not know what to say. He faltered and stopped.

"Jim," the girl's voice came wringing back. "I signed the contract, you know but I didn't send it."—Elizabeth Gullfoyle in *The Magnificat*.

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RECOURSE TO MARY, QUEEN OF PEACE

"O the immense majesty of the Roman peace!" Words failed both writer and speaker when they essayed to portray the first great and almost tangible effect of the triumph of the arms of mighty Rome. The earth trembled under the tread of her legions and its most intrepid warriors fell before their onslaught, or slunk back, broken and crushed by their prowess. The land was silent before them. It lay gasping, writhing, and dumb. Such was the much vaunted Roman peace. It was the tranquillity of order in very truth; but it was the tranquillity of the felled bison, the order of the muzzled bear, and the lazed hush that follows the hurricane.

A peace worthy of the name can have but one foundation. It must rest upon the consciousness that right is the only true might, and that any other basis is a mere makeshift which must necessarily prove faulty, captious, and unstable.

Why have so many attempts at a world peace ended in dissensions, suspicions, and unseemly bickerings? Because the grave and learned representatives of the world's political greatness have failed as a deliberate body, to grasp what a schoolboy ought to know about the difference between peace in a menagerie and peace among peoples. The wild beast, submitting finally to stone walls and iron bars, gives up its futile efforts to escape; but for man, stone walls do not a prison make, nor iron bars a cage.

He may yield to the exigencies of the occasion, he may submit to greater force, but none can make him accept the chains of political inferiority with its attendant social degradation. When haughty Rome had fallen in her turn and her proud emperor, Valerian, was serving as horse-block to the Persian Sapor, right still remained might, and might was as far as ever from constituting right.

"Who hath resisted thee and hath found peace?" This is the question that holy Job puts to the Almighty. The answer was then, is now, and must ever be the same: Absolutely no one. God's rights are paramount. The first course in the foundation of a lasting peace must be in the individual heart, where moral obligation must be held in as high regard as moral power and excellence, where right and duty, as correlative terms, must receive, as both exact by their nature, the deference of respectful recognition. The reason is plain. Whoever glories in the possession of any "right" thereby admits that he has certain "duties." The helpless babe, even before reaching the cradle, has certain duties, of which

it is naturally quite unconscious, and, be it said in the same breath, it has certain rights of which it is equally unconscious. For example, it has a right to live, a right to know of God, and a right to be tutored in the divine service, as it has a duty of deference and love for its parents. Not by the exercise of a free and untrammelled choice does the youth or the maiden elect to respect father and mother and to assist them in their needs. The law of nature lays that obligation on children. It is their duty. The tranquillity of order in the heart, which, in other words, is peace, rises as the exquisite fragrance of the choicest blooms from the fulfillment of recognized duty. In many cases, I may freely waive my right; in many cases, too, some higher right may hold my right in abeyance without, however, destroying it; but it is never within my prerogative to waive my duty at pleasure since what is to me my duty is to another a right.

"There is no peace to the wicked, saith the Lord," (Isai. lviii, 22.) In the heart of the wicked, right and duty are not respected, else there would arise that tranquillity of order of which David speaks, "Much peace have they who love thy law."

To love God's law is to be faithful to one's duties, whence will arise a proper respect for the rights of others. Our lady, as Queen of Peace, is the advocate for all those who would remain in God's holy friendship, for then, as the Psalmist says, their portion is peace; she is also the advocate of those who have failed in their duty by tramping on right and have therefore learned, as the Prophet had warned them, that peace has fled from their hearts. Sinners often give way to shocking excesses, simply because they are wildly and fruitlessly seeking some substitute for the heavenly calm of a good conscience. There is no substitute; there is not even a clever imitation. They cry "Peace, peace, and there is no peace," but let them turn to the Queen of Peace, and through her maternal intercession, "their peace shall overflow like a river." Queen of Peace, pray for us!

From peace in the heart of the individual to peace with one's neighbor is an easy and natural step. The great object of our tribunals of justice is to vindicate right. Is a man charged with mayhem, arson, or slander? The criminal court endeavors to fix the guilt and to vindicate the offended man's right to his bodily well-being, to his property and to his good name. The civil courts adjudicate between litigants who claim as rights what are not rights at all, or are not rights of equal magnitude, or are not in the same order of excellence. No litigant applies to the courts for the sake of vindicating his duties or of having his rights annulled and outlawed. One lawsuit has been sufficient to estrange families for generations. Why? Because, as long as the foundation of all social peace, which is the due recognition of both right and duty, is disregarded, the aurora which heralds the rising of the sun of social peace will never brighten the sky of humanity's toil and effort. A sacred thing is social right; social duty is not one whit less sacred. In themselves, these are mere words, and they will have a bearing on the lives of men when, and only when, heavenly peace having become the happy possession of individual hearts, overflows into and governs man's relations with his fellowman. O blessed consummation of the weariness that follows strife! Queen of Peace, pray for us!

We speak of the "family of nations." The expression is theologically exact. When the flattering but unreal glory of heathendom shone over men, there were national gods and goddesses as there were national armies and rulers. In the heyday of her greatness, pagan Rome showed her latitudinarian tendencies by naturalizing a large assortment of those cheap divinities, and for thus patronizing them she took to herself much credit and comfort. The gods of the Gentiles were usurpers. A "family of nations" bespeaks the paternal care and regard of a father. At an earlier and happier day, this was well understood, as when Queen Bertha of France, for example, could cry out, "Rome! Rome!" and thus stay the execution of the iniquitous decree of a certain mired serf of Philip I.

The nations of the earth do, indeed, constitute a family, of which our Heavenly Father is by every right the Divine Head, and to Him all nations, as all individuals, owe deference, submission, love. It is their duty. As the fulfilment of duty is the first glory of the individual, both as an individual and as a member of society, domestic, civil, and religious, so the first glory of nations and the greatest help toward the realization of the full splendor of their national greatness is the due recognition and the faithful performance of their national duty. If "man's inhumanity to man makes countless thousands mourn," the inhumanity of nations to nations has strewn the pathways of history with hideous and ghastly wrecks, not of men but of nations, which lie wounded, bleeding, and mutilated, where lust for power and greed for gain have hurled them to the ground.

Pope Pius II, valiant and enthusiastic despite his years and his infirmities, saw, as few saw, the

evils that would attend the triumph of the Crescent over the Cross in the Lower Empire. He prayed. He exhorted. He besought. He died unheeded. A melancholy succession of evils, civil, political and religious, has followed to the present day the transformation of the noble church of Holy Wisdom into a Mahometan mosque. From that day to this, beginning with the tributes of children and the formation of the janizaries, the comity of nations has taken on a new sense and the family of nations has drifted farther from the ideal; for the children of the household have been driven forth, where they have not been done to death, and the sons of the bondswoman have been enthroned and exalted. The abomination of desolation stands in the holy place.

National jealousies so crippled the work of the Crusaders that, though they did much for Europe, they failed to achieve their original intent. The same jealousies left Pius II, to die of a broken heart on the shores of the Adriatic in a last mighty effort to arouse lethargic Europe against a powerful, fierce, and resolute foe. National jealousies beget divided counsels; divided counsels beget inaction or spasmodic action; inaction or spasmodic action delivers the key of the citadel into the hands of the enemy.

Our lady, in a long contest with unseemly animal tendencies, whose one aim is to overthrow the reign of peace in the heart, this same evil spirit would contaminate all his relations with others in his private or public capacity and establish on the wreckage of peace the mob rule of passion. The work of the Church, therefore, begins anew with each succeeding generation, for all men must be guided along the ways of peace to a happy end of their sojourn on earth. True,—

"On helm and harness rings the Saxon hammer, Through Cymric forests roars the Norseman's song; And, lo! amid the universal clamor, O'er distant deserts sounds the Tatar gong. The Florentine out from his palace Wheels his battle bell with dreadful din, And Aztec priests upon their teocallis Beat their wild war-drums made of serpent skin."

Yet the Church, conscious of her right and true to her trust, evangelizes the world with her good tidings of peace. To abate one jot of her ideal would be treachery; to take refuge in a cavern or to still her voice would be cowardice; to falsify her message would be treason. It is for the faithful, then, by the outpouring of their prayer in the cause of God's peace, "which surpasseth all understanding," to hasten the dawn of the day when the glorious Prince of Peace, Christ our Blessed Lord, shall reign over the hearts of all men, over the destinies of all bodies politic, and over the counsels of all nations united in fraternal concord to His greater glory. And that she who was chosen to be the Mother of the mighty Prince of the House of David may hasten by her intercessory prayer the advent of that blessed reign, let us during her month often appeal for her aid: Queen of Peace, pray for us.

BADLY MIXED

Springfield, Ill., April 6.—Remarriages by divorced persons within a year after their divorces have been granted, have resulted in the creation of a problem involving the legitimacy of thousands of children, which the Illinois legislature has been called upon to solve. A bill has been introduced in the lower House which would legitimize such children without recognizing the marriages of their parents. Under the Illinois law, remarriage is prohibited within one year from the date a divorce decree is entered. The statute has been evaded, however, by many persons who did not wish to wait that long and who have gone to neighboring States where they have been married and then returned to Illinois to live. In the eyes of the law, the children of such marriages are illegitimate.

EVIDENCE MULTIPLIES

Supreme Court Justice Morschauer believes that divorce should be abolished. In an interview published in the New York Times, he declares that "Divorce is a cancer in the vitals of American life, sorely needing the knife. From my experience on the bench, I know that half way reforms are ineffective. The only way to cure the evils of divorce is to completely abolish divorce."

They see what the ordinary newspaper reader does not see, the evils of divorce at close range. Many times they have stepped from the bench to lecture their fellow citizens over the folly of placing upon their judicial shoulders the onerous responsibility of legally disrupting the American home.

There has been agitation for uniform divorce laws, for restriction of the granting of divorces, and for other curtailments of the wholesale orgy of divorce, but the only way to cure the evils of divorce, as Judge Morschauer points out, is to completely abolish divorce.

A valid marriage ratified and consummated cannot be dissolved by any human power, or by any cause except death." In this simple clear statement the Catholic Church states her position in her Canon Law in regard to divorce. In the Catholic Church there is no such thing as divorce. The Church never has granted or never will grant a divorce. Divorce is the severance of the valid marriage contract, which leaves one or both parties free to remarry. The State has no right to annul a contract which by its very nature is inviolable. The sooner our lawmakers, who in this



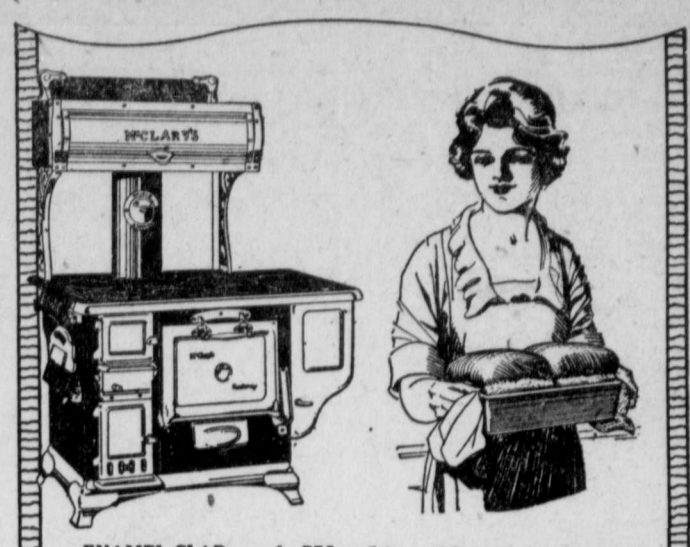
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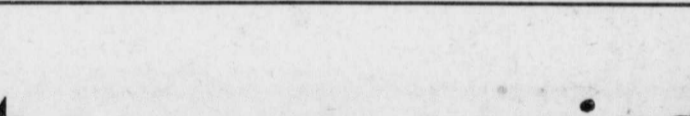


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LONDON, SATURDAY, APRIL 28, 1923

AUTHORITY IN RELIGION

Sir Henry Newbolt is an author of some distinction, and an outstanding English educationist. His address before the National Conference on Education and Citizenship a couple of weeks ago was scholarly and thoughtful, as might be expected. But in emphasizing the Bible as a great literature he openly deplored the fact that it is made the basis of religion. This "unfortunate" fact had, in his opinion, practically destroyed the great educational influence the Bible might otherwise exercise; especially on English-speaking people between whom and the Jews there is a remarkable spiritual affinity. This peculiar view of the Bible, coming at a time when the need for the religious element in education was being emphasized, had, we thought, considerable significance and we pointed it out.

Now the writer of the religious editorial in the *Globe*—a commendable feature of that paper—has felt impelled to take up the challenge thrown down by our distinguished visitor. After summarizing Sir Henry's address, which gave the Bible an unique place in literature, he says:

"Now, so far Sir Henry Newbolt's words were truly interesting and informing. But he went on to express an opinion which must have puzzled many of his hearers, especially in St. Paul's Church. Here are his words as reported, and the expression of them on two occasions is substantially the same:

"To the English of Wycliffe's day it was a living thing, literature which spoke to their fibre, inspired in the sense that all great art lives with a spirit which the artist knew was not his alone. Then had come the argument of sectarianism. The Book should be read to show that this is so. It became propaganda—a text-book."

"From that moment the real value of the Bible was ruined in England. Humanity will not have a text-book for that which concerns the things of its innermost life—its religion."
 "Why should the use of the Bible as a text-book be 'unfortunate,' and its 'real value ruined' thereby? The reference to 'sectarianism' must not be allowed to hinder inquiry on this point. What is the essential character of the Bible? Is it not the revelation of God for man? And, if so, why may it not, indeed, why must it not, be employed as a text-book? The Bible is the record of a fourfold revelation which man needs for life. It reveals God in all the purity and glory of that monotheism which Sir Henry Newbolt so well depicted. It reveals redemption from sin with its 'sweet, oblivious antidote' of a Saviour's sacrifice. It reveals the standard of that highest morality which Sir Henry so truly praised. And it reveals the power whereby man can realize and express that morality in his life by the offer of Divine grace sufficient for every need."

The writer of the *Globe* editorial here merely re-states the traditional Protestant view; but he does not apparently see that Sir Henry directly challenges the whole Protestant position. And Sir Henry's statement is as good as that of the pious *Globe* writer.

Protestantism places the Bible in Sir Henry Newbolt's hands and tells him that it is the "revelation of God for man," his rule of faith and his guide in morals; and, furthermore, that he and he alone by the exer-

cise of his own private judgment is to be the sole interpreter of the Bible message. Sir Henry decides that this is good literature, great literature, unique in fact; "inspired in the sense that all great art lives with a spirit which the artist knew was not his alone." But to make it a text-book of religion is to spoil it as literature; that is precisely what has "ruined the Bible to England." And who shall say him nay? Is not his private judgment the last court of appeal? He will not have his religion from the Bible; he will make it up for himself from literature. Indeed he is not so modest in his statement. He speaks for and in the name of humanity—"humanity will not have a text-book for that which concerns the things of its innermost life—its religion."

Protestantism cast off all constituted religious authority and vested it in the Bible privately interpreted. So subjectivism was enthroned and the objective reality of truth—including revealed truth—denied. How can Protestantism call Sir Henry to account if he chooses to regard the Bible purely as literature and maintain that as such its real utility is destroyed by sectarianism? To concede him the right of private judgment, indeed to exalt private judgment into an inalienable God-given right, and then to presume to sit in judgment on the conclusions deriving from the exercise of this God-given right is—quite enough to justify Sir Henry's whole contention.

The *Globe* writer continues:
 "The fact is that Sir Henry has entirely failed to prove the truth of his contention that we have substituted 'the voice of authority for the voice of desire.' Man needs, as he ever has needed, an authority in religion, as in every other sphere of life, including literature. And where else, except in the Bible, can this authority be found? Humanity needs the knowledge of God, the knowledge of redemption, the knowledge of truth, the knowledge of power, and it is only in the Word of God that these are available."

This is a surprising paragraph. The writer resents the imputation of substituting "the voice of authority for the voice of desire." Sir Henry Newbolt's meaning quite evidently is that to give to the Bible an authoritative voice in the matter of religion is to ruin its value as a literature which, like all literature, influences by exciting emotions and desires rather than by direct teaching. Our journalistic defender of the faith declares Sir Henry has failed to prove his heinous charge of substituting "the voice of authority for the voice of desire" and in the next breath emphatically asserts for the Bible that very authority which Sir Henry—speaking not only for himself but for humanity—invectives against and repudiates.

It is indisputably true that "man needs, as he has ever needed, an authority in religion, as in every other sphere of life." But the writer begs the question by asserting the Bible is the only possible authority in religion.

The Divine Founder of Christian religion knew quite well that in religion as in every other sphere of life, there must be authority; and He provided that necessary authority. He chose twelve men, taught them, trained them, commissioned them to go forth and preach the Gospel to every creature, to teach all nations; "All power is given to Me in heaven and on earth. . . . As the Father hath sent Me so I also send you . . . and behold I am with you all days even unto the consummation of the world. . . . Amen, Amen I say to you whatsoever you shall bind upon earth shall be bound also in heaven."

The denial of that divinely constituted living authority created by Christ Himself, and the attempted substitution of the Bible therefor has led to religious anarchy. Pitifully weak as well as inconsistent is the spectacle of private judgment rebuking private judgment. This fundamental Protestant principle justifies Sir Henry Newbolt in denying to the Bible any authority in "that which concerns the things of its innermost life—his religion." And though he may be presumptuous in speaking for "humanity," still experience proves that for humanity the Bible, privately interpreted, has but a tenuous and ever-lessen-

ing authority; private judgment has destroyed the authority of the Bible.

REPRESENTATION BY POPULATION

In connection with the lamented Redistribution Bill for Ontario we heard and read some references to "the old Liberal principle" of representation by population. At one time it was the battle-cry of those Liberals led by the Hon. George Brown and came to be commonly known by the abbreviation Rep. by Pop. It was in no sense a principle that Liberals can recall with pride; indeed, were ignorance of the political history of Canada not so general as it is, the Rep. by Pop. would be relegated to oblivion by Liberals if not kept alive by their political opponents.

Rep. by Pop. had, of course, nothing to do with the question of the population unit of representation in the constituencies—rural or urban—that was under consideration in Ontario a week or so ago.

When Upper and Lower Canada were united under one Parliament in 1841 into the Province of Canada the population of Lower Canada (Quebec) was much larger than that of Upper Canada (Ontario). When the text of the Act of Union became public in 1840 a strong protest was issued by some of the leading men of Quebec headed by Morin and Neilson. The chief ground for this protest was that the Act gave equal representation in the Assembly to Upper and Lower Canada, though the population of Lower Canada then stood far in excess of that of Upper Canada.

In 1849, when Lower Canada still had a larger population than Upper Canada, Papineau proposed that the representation should be in proportion to the number of inhabitants. To his infinite credit, La Fontaine, loyal to his conception of the Act of '41, strongly resisted Papineau's proposal. When in 1840 the outburst of feeling in Lower Canada against the apparent injustice of equal representation was ignored by both England and Upper Canada, La Fontaine concluded that it was the intention to form a sort of Federation between Upper and Lower Canada on the basis of equal representation. To this condition, once accepted, La Fontaine was great enough, magnanimous enough to induce his people to be loyal.

It was only when Upper Canada, gaining from immigration much faster than Lower Canada, had an actual majority over the latter in population, that Representation by Population became the slogan of George Brown. In the circumstances Rep. by Pop. had a sufficiently ignoble origin. But it did not stand alone. To the abomination of divers weights and divers measures for the two sections of the Province George Brown added the "No-Popery" cry in the election campaign of 1857. Writes Sir Joseph Pope in his *Life of Sir John A. Macdonald*: "The *Globe*, which had completely lost its wits on the question of Roman Catholicism, and saw the cloven foot of the Papacy in everything, jeered at the Administration as being wholly the slave of clerical influence. . . . Mr. Brown, who, in the *Globe*, continued with undiminished vigor his crusade against the Roman Catholic Church. . . . strongly urged the adoption of such changes in the constitution as would provide for representation in Parliament based upon population as opposed to the system then in vogue, which gave Upper and Lower Canada an equal number of members in the Assembly."

Mr. (afterwards Sir) John A. Macdonald opposed the principle of representation by population, because he felt it was a violation of the agreement under which the union was effected in 1841. That union was a distinct bargain, entered into by the representatives of Upper Canada and the governing power of Lower Canada, and could not be altered without the consent of both sections of the Province having been obtained. . . . To force Mr. Brown's theory of equal representation on Lower Canada would, Mr. Macdonald contended, be a breach of the compact under which they entered the Union.

So Rep. by Pop. tied to the tail of the Protestant horse went down to defeat.

"That is the unsavory history of 'the old Liberal principle,' Representation by Population."

CATHOLIC SOCIAL ACTION IN CANADA

BY THE OBSERVER

The American Catholic Hierarchy, about three years ago, initiated a programme of Catholic Social Action; and considerable strides have been made in uniting the Catholic laity of the United States in joint action, looking to the assertion and the spread of Catholic views on questions of sociological interest, upon which almost everyone who can write or speak at all, is writing or speaking these days.

Our brethren of the great Republic have had some advantage over the Catholics of Canada as to the situation from which they took their departure for this new venture. Or, perhaps we ought to say that the venture was not wholly new in the United States. At least, the Americans had a greater and more general development of lay activity; and that was a condition that served them as a basis for further progress. Also they had a less acute condition as between the different races which, living together in the same country, call the holy Catholic Church their spiritual mother.

As regards the question of lay activity we in Canada have not yet any such thing as a general federation of Catholic societies; while the Americans had one for a good many years before the bishops laid out the new programme three years ago. The Catholic press of Canada has advocated this form of Catholic social action for a long time; but outside the Province of Quebec not much has come of it. In that Province, however, there is a different situation. Quebec is very well organized along the lines of Catholic social action; but the other provinces are much behindhand in that matter.

When we turn our thoughts to the question of a general Canadian organization similar to that which has become so powerful in the United States, we are face to face with the undesirable condition to which we have just referred; the lack of sympathy and understanding between the French and the other Catholics. The Americans have the different races; more races than we have; yet they have not the acute condition to which we refer. Why not? If the continuation of this disunion and misunderstanding were really inevitable, why should our American brethren find themselves less embarrassed in this respect than we are?

We have in Canada an unfortunate coolness between the Catholics who are French and those who are not. Now, the Catholic Americans have the differences of race, of language, and to some extent of customs and points of view, but yet the new movement instituted by the bishops was launched three years ago, with the participation of all the Catholics of that cosmopolitan country. From which it would appear that our American brethren have made more progress than we in accommodating such differences, and at all events have found it possible to get started in their new organization without leaving out any Catholic race.

It is an unfortunate fact that we of the races who speak English in Canada are disposed to look upon the Province of Quebec as an interesting foreign country with whose Catholic action we are not practically concerned, though of course we are always glad to hear that the Church is doing well there, and though of course we take some sort of detached interest in the Catholic people of that Province, such as we take in the Catholics of the Argentine Republic, for instance. So far as any thought of active co-operation with them is concerned, for Catholic action, they are as vague in our thoughts as though they were five thousand miles away and under another flag.

Now the Americans have all the races that we have and they have large and powerful bodies of Catholics of races that are scarcely represented in Canada at all; yet they have not the same utter lack of unity in Catholic action. Let us pass by the question of where the responsibility lies for the condition in Canada, lest we find ourselves in one of those disputes which have no end. Let us merely emphasize that it is a fact, and respectfully raise the question of what is going to be done about it. My own opinion is that Canadian Catholics who speak English are less broad than our brethren of the great Republic; but that is an opinion

that will be disputed; and therefore I do not insist upon it; but let me voice an opinion which I may confidently hope will not be disputed by any Catholic of any race; and it is this:—The Catholic religion contains the basis for the accommodation of differences much more acute than any that can possibly be found among or between the different races in Canada; and a Catholic who shall say that these differences cannot be accommodated and that all the Catholics of Canada cannot be brought to act together in social work for the general good of religion and of the nation, is something more, and a little worse, than a pessimist; he lacks a full measure of confidence in the essential effectiveness of Catholic Charity.

NOTES AND COMMENTS

THE PERSONAL of several volumes of theatrical memoirs of late has called up a host of memories. A few reflections arising therefrom may be of interest to a section of our readers, and not be entirely out of place in these columns. A purpose is served sometimes in turning from the more serious things of life to those of gentler import.

THE RECENT death of Miss Genevieve Ward, (commented upon at the time in these columns) and the still more recent passing of the great French tragedienne, Mme. Sara Bernhardt, leaves Miss Ellen Terry, and Mrs. Navarro (Mary Anderson) almost the sole survivors of a generation of players which in point of distinction was second to none that had preceded it. Writers of stage history are accustomed to refer to the latter half of the eighteenth century as the golden age of the drama in England, yet it may be doubted if even the generation that produced such artists as Mrs. Siddons, the Keans and the Kembles reached a higher level than that which gave to the world Edwin Booth, Henry Irving, Ellen Terry, Adelaide Neilson, Genevieve Ward, and that peerless daughter of Kentucky, convent-bred Mary Anderson.

OF MARY ANDERSON it may be said that what her stage career lacked in duration it more than made up in artistic achievement. She came upon the scene fresh from a convent education, and under the tuition of that incomparable tragedian, Milnes Levick, to whom she herself has, in her published memoirs, paid glowing tribute, soon forged to the front as the greatest American actress of her generation.

BUT GREAT as she was as an artist, she is remembered perhaps even more as a pattern of maidenly reserve and womanly dignity. The dazzling white light of the stage had no inherent attraction for her, and when on her marriage to Antonio de Navarro she withdrew from the public gaze the attraction of the home circle proved irrevocable. With herit was "all for love and the world well lost." She emerged temporarily, from her retirement during the Great War, dedicating her talent on several memorable occasions to the great cause. For the rest she has been content to turn her back upon the memory of great histrionic triumphs and to devote her life entirely to her husband and children. But to those who can recall those triumphs they remain and ever will remain a precious memory.

ELEN TERRY on the other hand, who like Mary Anderson is a pattern of womanly dignity, is unlike her American contemporary in this, that she has spent almost an entire life time upon the stage, having retired but a few years ago. It was but the other day that she celebrated her seventy-fifth birthday. "Advanced in years as she is," writes a leading critic, "this great woman would be recognized as an outstanding character anywhere. Think you, that Miss Terry requires dressing up, the services of the paint-stick, appropriate scenery to establish the fact that she is a wonderful actress? Not a bit of it. Despite her years she could act before a barn-yard wall and still enthrall the onlooker."

NOTWITHSTANDING her great age this flower of the English drama remains, on the testimony of intimate friends, brilliant in repartee, fascinating in conversation, refreshingly kind in her criticism of others, and utterly

unspoiled by that most severe of all tests, world-wide adulation. Miss Terry is spoken of as beloved on all sides, and the possessor still of a youthful spirit to a degree rarely equalled by those who have passed middle life. She is said also to possess the admirable faculty of self-elimination. It is told of her that in once discussing the art of acting with Mme. Bernhardt she remarked: "I have only one desire—to sit at your feet!"—a sentiment which is as rare as it is admirable in this age of self-aggrandisement.

IN CONTEMPLATION then of the careers of these two great artists, not to speak of many others of their generation present to the memory, the question as to whether their combined achievements did not constitute one of the greatest chapters in the history of the drama becomes understandable. And this becomes accentuated in view of the decadent conditions which prevail in this generation that has succeeded it. But perhaps the wheel will come full circle, and playgoers of the future, satiated by the enervating atmosphere which has overtaken the stage of today, may turn once more to these things of good repute which in the art of the actor itself, and the literature which makes it possible, tend to soften the asperities of life and make the average man forget his cares. That is after all the mission of the drama if only the ideal is kept high.

INSPIRING ADDRESS

POPE PIUS TO COUNCIL OF PROPAGATION OF FAITH

THE N. C. W. C. Cable Service from Rome has already reported the important sessions of the Superior Council of the Propagation of the Faith which, under the presidency of His Eminence Cardinal William Van Rossum and attended by representatives from all the countries of Europe, also from North and South America, were recently held in the Eternal City. The Superior General Council spent many days discussing plans for the missions. Of particular importance were the policies which were adopted relative to the distribution of funds collected by Propaganda. As a crown to the meetings held, the members of the Council were received at 1 o'clock on March 20th in private audience by the Holy Father. Those in attendance at the sessions of the Superior Council and also at the private audience with His Holiness were: Cardinal William Van Rossum, Prefect of the Sacred Congregation de Propaganda Fide; Archbishop Francis Marchetti Selvaggiani, Secretary of the same Congregation and President of the Superior Council; Monsignor Boudinon, Vice-President; Monsignor Joseph Negara, General Secretary, and the following members: Senor Mercader, South America; Monsignor de T. Serclaus, Belgium; Father Lajoie, Canada; Monsignors Bechetolle, Descamps, Vanneufville, and Comm. Groffier, France; the Prince Von Lowenstein, Reverend Doctor Louis, and Monsignor David, Germany; Canon Ross, England; Monsignor Roncalli, Italy; Monsignor Vasquez Camarasa and Father Jovani, Spain; Monsignor Freri, United States.

After an expression of fidelity to the Holy See, read in the name of the whole Council by Cardinal Van Rossum, the Holy Father, in presenting a gift of five hundred thousand lire to the Propagation of the Faith, delivered the following beautiful eulogy on the work of Propaganda, and called on Catholics everywhere to rally to the support of the missions.

DEVELOPMENT OF A MARVELLOUS SOCIETY

"Almost hidden in this intimate recess, this gathering is not very large, but, as Your Eminence has said, in such simple, pious and eloquent words, because of this very fact, it is closer to Our Heart. Through it there has come about something for which We may well thank Our Lord and from which We may hope for great benefits to the work, divine among all other works, of the evangelization of the world; the work which from the very first moment of Our Pontificate has occupied and, We may also say, preoccupied Our mind and Our heart, but which has likewise filled it with the greatest consolations and sweetest hopes; the work of apostolate which is, indeed, the very reason for the existence of the Pontificate. The whole Catholic tradition calls the Pope *Dominus Apostolicus*, so true is it that the Apostolate is the truest and most precious substance of the Roman Pontificate."

"And now it has come about that a marvelous society, a society which has already had a century of beneficent experience, the Society for the Propagation of the Faith, had come to place itself closer to the Apostolic See and thus become truly Catholic. The work which first belonged to the sons of the Church has become in a certain sense, the work of the Mother,

the work of the Church itself. Well may We therefore promise Ourselves again all that is greatest and best which We had already hoped for from it at first. Indeed, we do not hesitate an instant to note the happy and promising beginning of this new phase of activity of the Society of the Propagation of the Faith, and to thank all those who have dedicated to it the holy activity of their spirit.

"We do not doubt that this Society is to have the same experience which We have always had Ourselves. Many times in the past of Our already long life, We had experienced the Divine Kindness and aid of Providence in the little, humble things of human life. But when Benedict XV., of Holy Memory entrusted to Us the first charges, committing to Us interests which were no longer Our interests but solely those of the Church and the Holy See, then We began to experience anew the kindness and Providence of God. We saw it under Our eyes. We felt it in a thousand ways. We experienced it on a hundred occasions and sometimes we saw it manifested in ways so divine, with such striking opportuneness that, truly, there could be no hesitation in recognizing the hand of God among us and the things about us. And We remember that when We explained these reflections of Ours to Our August Chief, Benedict XV., We heard him reply: 'Remember that this is the experience which We have every day. And indeed, We too were to see these words applied and verified in the daily experience which awaited Us, in Our turn. All this shows us that when we enter into a sphere worthy of the divine promises of aid and assistance made by the Divine Redeemer, the Redeemer Himself keeps His word, and keeps it magnificently, divinely, with supreme bounty.'"

BLESSINGS WILL BE MULTIPLIED

"And We do not doubt but that the Society for the Propagation of the Faith will have this experience. For a whole century it has been blessed with so many divine blessings and has done so much precious good to souls, that we may be certain that the Divine blessings will be multiplied just as the fruits also will be multiplied for the ever greater good of souls and the ever more splendid honor of the Church. And when We think, beloved sons, that this hope is your greatest consolation and your deepest comfort, We can be sure of interpreting the desire of your hearts by assuring you of the greatest, most perfect and most complete recompense which divine grace reserves for those who devote the best of their efforts to this work which is beneficent and holy among all others."

"We rejoice, therefore, with all Our heart, for all that you represent to Us here. This union of souls come from all parts of the world; this joining of hearts for a unique and lofty end; this concord and tranquillity of your first work; this unity and uniformity of intent, of views and of mind which have been described to us so comforting by His Eminence the Cardinal Prefect, do not surprise Us, for knowing your past We have deduced from it the greatest assurances not only for the present, but still more for the future which awaits your holy plans."

"We thank the Lord with all Our heart and, as always, we thank the men of good will who make you the instruments of His infinite charity; so, also, do we thank you who are the first among these men of good will, that is to say those who are most obviously engaged in making the goodness and benefits of God felt among all peoples."

IN THE TRENCHES OF THE FAITH

"And as Our grateful thought goes to God and to you, so also does it go to those generous ones who are in the trenches of the faith, fighting in the very face of the powers of hell, sacrificing themselves in the battle of God and winning holy victories. Who knows but on this very day, at this very hour, the Divine Spirit is instilling in those hearts the happy presentiment of a future ever more beautiful, ever more blessed by divine graces, ever more fecund in salvation for souls, and that this presentiment is already the comfort and compensation of their heroic trials?"

"It is with the n that We desire to begin Our benedictions; with them who are brought before us by your presence like a great, immense, sublime vision; with them who will reap the first fruits of your holy activity and be made to increase and multiply the fresh fruits of salvation, holiness and divine glory."

"And from them to you, who devote the best part of your activity to this precious work and to so many others which are easy to guess, for all good works go hand in hand and call on each other in the happiest concord of goodness."

"To you Our Benediction, and to all your families and to your friends to whom you perhaps thought of carrying the Blessing of the Pope; to you and to your countries who, through you, manifest their truly Catholic sentiments by contributing to the work of the Propagation of the Faith."

"Returning to your own countries, let each one of you tell of these our sentiments of gratitude

and of the trust we place in the contributions of those whom you represent. Tell them that we love them always, and that we love them still more for the help they give to the Holy Missions. Tell them that we bless them with all our hearts, and that we pray for them, and that we pray God to bless them in their thoughts, to console them in their troubles, to help them in their needs, to overwhelm them with all His favors.

THE DUTY OF GIVING

"We also thought of adding Our offering to Our words of pleasure and Our good wishes. We have delivered it even now to His Eminence, because it pleases us to give this example and propose it for imitation by all those who come to the altar in the holy work. We feel it Our duty to do so, even after the consoling words which His Eminence spoke of the progress of the work and the increase in the offerings; for we know that with pious dissimulation which we appreciate because of the sentiment of filial piety which inspired it, that he did not speak of that part of the offering which tells of increased needs and multiplied demands. We thought, therefore, that in the midst of so many necessities, there was room even for Our offering. And we have given it the more gladly as we are able to declare at once that no one or nothing will suffer or be deprived as a result, neither the starving of Russia, nor those who are involved in the events of the Near East, nor any other of the works which receive aid from that marvelous work known as Peter's Pence, the truly miraculous history of which should one day be written."

BISHOPS PROTEST BELFAST BILL

OBJECT TO PUTTING RELIGION OUT OF SCHOOL DAY

Dublin, April 18.—A protest against the provisions of the education bill which is being considered by the Parliament of the Ulster government has been made by the Catholic hierarchy of the six north-eastern counties. Their resolution of protest declares that to put religion out of the school day is a retrograde step, even from the viewpoint of the State's own interest. Cardinal Logue presided at the meeting of the Bishops. Their statement reads in part as follows: "In every country where the population is made up of different religious denominations the question of religious education in the schools is a difficult one for the State. The difficulty has its origin in the special importance which is rightly attached to the religious training of the young; and the trouble is not to be got over by banishing from the school curriculum the most valuable of all school subjects. Religious education imparts Christian knowledge and develops Christian feeling. It is the most precious education the child can receive because its object is to fill the mind with Divine Truth and to form the character after the model of our Divine Lord Himself."

A RETROGRADE STEP

"To put religion out of the school day for which the State is concerned in the most plastic years of the child is a retrograde step even from the point of view of the State's own interest. Ireland, with what ever failings in these times, is an intensely Christian country and it should be the purpose of any scheme of primary education to encourage the religious education as well as the literary and moral instruction of the children."

"If Catholic children are compelled to attend school the religious education there should be in accord with Catholic convictions."

"Any one of our schools which continues as now under the management of the parish priest may not be allowed even half the outlay under lighting, heating and cleansing unless the estimates be approved by the local education authority, and it depends on the good will of that authority also whether requisites are provided for the children in the schools. There is no building grant and nothing for equipment or upkeep, yet Catholics will have to contribute, like everyone else, their full share of the rates and taxes that are to meet the whole expenditure under the bill."

"It is necessary to add that, under the arrangements to be made as regards training and certificates, which remain with the Ministry, it would be quite an easy matter to cut off the supply of young teachers for convent or even ordinary elementary schools."

"Certainly, if recent legislation abolishing proportional representation and rearranging the Local Government Board areas, thereby casting Catholics from the representation, is to be taken as an indication of what we may expect, the outlook is of the gravest character for our people."

"The official schools are impossible for our children. Schools managed clerically, as at present, are to be stricken with poverty if not menaced in other ways. Perhaps, ere long, it may turn out not to be altogether wise to treat Catholics in this way under a Government where they form one-third of the population, and in a country where they are the vast majority."

"We pass to say a word on the training question. For us the formation of young Catholic teachers in colleges that are both Catholic and residential is a vital matter. The Catholics of Ulster, in common with the Catholics of the rest of the country, made heavy sacrifices to provide a Catholic training college long before the Government of the time was moved to admit the justice of their claim and make grants to several training colleges. Assuredly there should be an agreement now to use to the utmost the existing training colleges for the benefit of the whole country."

SIX-COUNTY TRAINING

"It is reported, however, that the only training that will be recognized in Northern Ireland is training at a University for which the candidates are not prepared by course of secondary education, where the surroundings, besides not being at all suited to form the teacher for his work, are objectionable from the religious point of view. Candidates hurried through a bit of a University course, in an institution which has no religion is equally welcome, we must consider as not qualified to undertake the sacred duty of teaching our children in the elementary schools."

"We cannot think of employing teachers trained in this haphazard way, apart from residence in a Catholic College, in Catholic schools for which we are responsible."

"SPIRIT PICTURES" EXPOSED

The Rev. C. M. de Heredia, S. J., professor at Holy Cross College, Worcester, Mass., and author of "Spiritism and Common Sense," has reproduced for J. Malcolm Bird, associate editor of the Scientific American, a spirit photograph almost identical with one that was taken by Willie Hope at Crewe, England, which was exhibited by Sir Conan Doyle in two lectures as proof of the existence of materialized spirits.

The only difference between the photograph taken by Hope and that taken by Father Heredia is that in the latter the "spirit" is on the right side of the photograph while on Father de Heredia's negative the face of a man, Admiral Beatty, is clearly visible in the left hand side, near the bottom. In both pictures the spirit is reclining in a horizontal position.

Father Heredia explained that this phenomenon often occurs because the psychic photographers cannot be certain which way the plate is to be set into the camera and therefore often make mistakes when the plates are handled by the sitter. The "test" photograph made by Father Heredia was taken at the "Scientific American" laboratories and under exactly the same conditions as those imposed upon Hope by Mr. Bird under the guidance of Sir Conan Doyle.

BIRD ADMITS POSSIBLE DECEPTION

While the Father Heredia photograph was being taken Mr. Bird was not aware that any fraud had been perpetrated, and after the result was shown and he had learned the truth, Mr. Bird admitted that he might have been imposed upon by the English photographer. The Jesuit explained to Mr. Bird how the photograph was made, and consented to undergo other tests if Mr. Bird desired, as there were so many different ways of accomplishing the result he felt confident he could again outwit the investigators.

One of the most important spirit pictures exhibited by Sir Conan Doyle in his lectures was that of the cast of a spirit hand dipped in paraffin at a seance held in Paris by the Polish medium Cluski under the supervision of Prof. Charles Richet. Sir Conan Doyle laid stress on the importance of the evidence, saying that if his critics could explain the "paraffin gloves" they could explain everything; and if they couldn't the case for spiritism was complete.

Father Heredia, who has studied "spirits," mediums, controls, raps, and table tiltings, and who can practice all the tricks of the medium-magician's trade was asked his opinion of this photograph. "Take a rubber glove," he said, "blow it up and plunge it into the paraffin. Then deflate it and draw it out at the end through a small aperture and you have a trick that any child could do."

DOYLE REFUSES TO MEET PRIEST

Father Heredia said he had made several attempts to see Sir Conan Doyle and finally received a note in which the spiritualist-author said: "We are so apart upon the subject that interests us, that no use could come from an interview. One can disagree with less friction from a distance." Doyle referred to Father Heredia's book in his first lecture, saying that the writer regarded all psychic demonstrations as "parlor tricks" and it would, therefore, be charitable to withhold comment upon his work.

Father Heredia first became a master of magic and mystification as a student in his youth of the great Hermann, an "artist supreme

of the arts of the medium and clairvoyant." His delving into the mystery of the shadow world of the unseen is only a hobby. He is primarily a student—a student of the modern languages and the classics, of philosophy and science. His father was a wealthy Mexican, who had built a private theater for him and his brothers. When any celebrity visited Mexico, the father arranged to have him come and give a private performance in the boys' theater. Among those who performed at the theatre was Hermann, the famous magician, and the parent was so impressed at the magician's skill that he arranged to have him teach the boys his art. With this instruction by Hermann began Father Heredia's interest in magic. All through his life he has made a study of the various tricks of the magicians, with many of whom he has been personally acquainted.

When Spiritism gained the height of its popularity, Father Heredia perceived that most mediums were but unadapted magicians, and he has since devoted his spare time, for he has priestly duties to attend to, to disclosing many of their so-called mystic powers.

VOCATIONS

TO TEACHING BROTHERHOOD

The late Bishop McQuaid said: "The most pressing want of the Church in America at the present time, is that of Brothers to assist in teaching our boys." As time goes on and our population grows and there is an ever increasing demand for the expansion and development of our Catholic educational facilities, this need is becoming more and more felt.

"None who see clearly," says Archbishop Hanna of San Francisco, fail to realize that perhaps never had the Church greater need of zealous and skilled men religious teachers than now." In fact, one of the gravest questions concerning the future of our Catholic schools in Ontario is the lack of sufficient vocations for our religious teaching communities. As Bishop Schrems says: "We are actually facing a crisis in our educational problem because of the insufficient number of religious teachers." This is a matter that calls for the immediate and active interest and cooperation of clergy, teachers, and parents.

There is a mistaken notion very general among our people that there is but one vocation for a boy in the service of the Church—that of the Priesthood. It does not seem clear to all that, as in the army so in the Church, there are different branches in the service. "Among privileged souls," writes an eminent priest, "are some who are not drawn to the priesthood. God permitting and willing it so, there will always be some who, ardently desirous of leading a perfect life, have nevertheless an unsurmountable dread of the heavy responsibility attached to the ecclesiastical ministry, and feel, rather, an attraction for the instruction, the Christian education of the young."

And the Bishop of Cleveland says: "Too often, I fear, we lose sight of the fact that boys who do not feel any vocation to the Holy Priesthood, might readily and gladly consecrate their lives to God in some teaching community of Brothers where their attention but called thereto."

Speaking of vocations to the Christian Brothers, His Grace Archbishop Hanna says: "It were surely a misplaced zeal in anyone, to seek to set a boy aside from his purpose of entering the Brotherhood even in the hope that he might later attach himself to the priesthood. Vocation is not determined by the wishes or ambitions of an outside party; vocation is a call of God, and to overlook a doctrine so basic is not unlikely to work mischief to the future of the boy as to the cause of the Church; and, indeed, he will never again entertain the idea of an apostolic career of any kind, while we cannot forget that our clergy, for the most part, are recruited from our Catholic schools, and that without our religious teachers, Sisters and Brothers, the ranks of the clergy and our educational system must alike suffer immeasurably."

The progress of the Brothers means nothing less than increasingly efficient aid for the clergy, nothing less than a manifestation of a way of Providence in securing the continuity of the eternal priesthood. Noted prelates and priests emphasize forcefully that our schools are the very approach to our altars; that the religious teachers are the sentry of this sacred way. Archbishop Keane brings out this point quite strikingly: "I have repeatedly said and I now reiterate the assertion, that I am most solicitous for the multiplication and diffusion of the teaching orders of the Church, that even for the spread of the priesthood, for education is today the greatest work which the Church has in hand."

A better appreciation of the life and mission of the religious teacher and of its vast possibilities for good would, no doubt, do much in the way of encouraging vocations for this all-important work of Catholic education. "To safeguard our boys and young men from the contagion of the age," says again Archbishop Hanna, "to raise up their ideals, to inspire them to habits of right thought and action, this is the exalted mission of the Christian Brother, than which none

is more noble, none more appealing, none more exacting in its demands for the highest type of cultured religious manhood."

The Right Reverend Bishop Byrne of Nashville, speaking of the religious teacher's vocation, says: "In some respects the office of teaching has an advantage over the priesthood. The teacher is constantly in contact with the souls of the pupils, shaping them, coloring them, informing them, making them instinct with his life and motives, giving them high ideals and worthy aspirations. In this his work is akin to that of the confessor. What office could be higher or holier than that of moulding the heart, chastening the affections, and making the soul God-like? The teacher is the minister, the workman of God; and upon him in a large measure will depend the efficiency of men for good in this life, and their destiny in the next."

Realizing the needs and recalling the interest with which the Sovereign Pontiffs and Bishops have impressed their views in this matter, hesitancy must yield to zeal, enlightened, cooperative effort on the part of all concerned, if we would enter into the spirit and will of the Church. His Holiness Pope Leo XIII, addressing the Superior General of the Christian Brothers, gave him this solemn injunction: "I charge you to increase your numbers in order to resist the efforts of atheists and materialists who are endeavoring to destroy Christian education, which can alone regenerate society. Multiply your schools. Go with my blessing; continue the great work that the Church has confided to you."

In order to fulfill their apostolic function, as St. Jerome calls the Christian education of youth, and to carry out the solemn charge given them by the Church, as well as to respond to the wishes of the Right Reverend Bishops, the Christian Brothers of Ontario are making every effort to recruit worthy substitutes and invite the cooperation of clergy and people. The De La Salle College at Aurora is presently established for the one great purpose of training boys and young men to become thoroughly qualified and efficient religious teachers. The course of studies is that of the High Schools of Ontario and the students are prepared for the academic examinations required of teachers by the Department of Education. In addition to this, they are given a thorough course of religious instruction and are taught vocal and instrumental music and elocution. Meanwhile, the matter of their vocation is examined into, their natural dispositions and talents studied, and their character developed and formed. If they are deemed good subjects and if they persevere in their intention of joining the Order, they are later admitted to the Novitiate and to Vows.

Our Catholic homes and schools throughout the country contain many an earnest, loving, and generous soul, who is both willing and anxious to consecrate his life to God, but is waiting for the encouragement of a parent, priest or teacher. There will be no lack of religious teachers if all set to work to do their share in this crusade for Christian youth against immorality and infidelity by inspiring young men and women with the love of Christian education, and enlisting them as soldiers in its cause.

"Something should be done—and immediately," insists Archbishop Hayes of New York, "to put before boys and girls the call of Christ to the altar and the convent. The Church stands in urgent need of such service. Especially are postulants needed for the teaching Brotherhoods and Sisterhoods. The very existence of our Catholic schools, not to speak of their efficiency, depends upon an increase of vocations to the religious life."

IS FRANCE CATHOLIC?

Dennis Gwynn, in Catholic World

The Vicomte d'Avenel, whose close inquiry into the state of religious practice in each diocese of France since the War affords the most complete evidence on the whole subject that is available, is equally frank in his admission that the practicing Catholics of the country are at most a considerable minority of the whole. Briefly, then, M. d'Avenel would lead us to believe that there are some ten million practicing Catholics among the thirty-four millions of people living in France outside of Paris and Alsace-Lorraine. Even this optimistic estimate appears small enough, but M. d'Avenel argues that it is certainly much larger than it was before the Catholic revival began. He insists repeatedly that the religious revival dates from the beginning of the century and not from any wave of emotionalism produced by the White Mass in 1847 by a well-known French priest, the Abbe Petitot, cure of Saint Louis d'Antin who declares that out of thirty-two million people who then formed the whole population of France, only about two million went to confession. Whether or not this estimate was unduly pessimistic, it is corroborated by another famous priest, the Abbe Bougrand, himself subsequently a bishop, who declared that a certain bishop of his acquaintance inquired, on being appointed to his see, how many of the 400,000 people

in his diocese had made their Easter duties; he was told that the number was 37,000. And in 1851 the celebrated Monsignor Dupanloup, in one of his pastoral letters, deplored the fact that, out of the 350,000 souls under his spiritual jurisdiction, barely 45,000 went to the sacraments at Easter. In that particular diocese, of Orleans, the latest returns furnished to M. d'Avenel show that there are now over 100,000 instead of 45,000 communicants at Easter, and that the number of frequent communicants is now fifteen times as large as it was a few years ago. Similarly, in the cathedral of Sens, he is informed that there are now 75,000 Communions within the year, as compared with 35,000 ten years ago; and at Auxerre also there are 40,000 more Communions every year than there were not long ago.

"QUITE HARMLESS"

London, April 6.—The newest and queerest of the hyphenates in freemasonry Catholicism are the "Independent Catholics," so-called, who have opened their church next door to the Adelphi Theatre in Covent Garden, London. Here, under the magnificent title of "The Catholic Church of the Great Sacrifice," an ecclesiastical personage who styles himself "the Most Reverend James Bartholomew Banks, Patriarch-Elect of Windsor," has set up his patriarchal see, with invitations to all and sundry to accept his ministrations. The sanctuary in question was at one time the rehearsal theatre of the Adelphi, and not far from it is the famous Catholic church of Corpus Christi, Maiden Lane, much frequented by Catholic members of the theatrical profession.

Whence came the Patriarch of Windsor in more or less of a mystery. But seem more or less certain that he is one of those wandering ecclesiastics who have secured some kind of episcopal consecration through an irregular channel. He has had the impudence to dedicate his farcical temple to the men of England who fell in the War.

On a certain morning a few days ago a bare sprinkling of the faithful gathered in the so-called Independent Catholic Church, to await the ministrations of the "Patriarch." Nine women and fourteen men formed the congregation. What the surroundings lacked in magnificence was made up for by the Most Reverend James Bartholomew, whose ecclesiastical millinery rivaled anything to be seen in London, on that day at all events. There was considerable hymn singing, and the lavish use of incense was no doubt beneficial to the trade.

For the rest, "Independent Catholicism" seems from all appearances to be a mixture of travesty of Catholic doctrines and a farago of spiritualism. James Bartholomew may be perfectly sincere—but there is no reason for taking that for granted. "Banks" says one of the daily papers, "is quite harmless, and is willing to split theological hairs with anyone."

The Archbishop of Windsor, Primate and Patriarch-Elect, appears to have worked for some time in the Army Records Office of the British Army, he volunteered during the War, or says that he did, and was not accepted for fighting service. Clerical celibacy he does not greatly approve of, and although he is unmarried at present, he does not deny that he may marry some day, for, as he says, "some-one must carry the line on."

There is a great stickler for sartorial propriety, and the cut and style of his ecclesiastical tailoring is quite the thing; but apart from the millinery, there was little that was Catholic though a great deal that was distinctly Independent about this newest of the freak religions that has the effrontery to take to itself the style of Catholic.

"FREEDOM OF CONTRACT" AND HUMAN WELFARE

An effort to make some provision for a decent minimum wage for women in industry was urged by the Right Rev. Joseph Schrems, Bishop of Cleveland, in commenting on the decision of the United States Supreme Court which holds the minimum wage law for women and minor girls in the District of Columbia to be invalid and unconstitutional.

"It is to be hoped," said Bishop Schrems, "that in some way it may be found possible to enact a law that will stand the test, against sweatshops, against child labor which stunts the growth of future men and women, against the exploitation of young women, which in many cases forces them to immorality and suicide, and against housing conditions which would not have been tolerated in the worst days of slavery but which are quite common in our large cities."

"While I recognize the importance of freedom of contract, it does seem to be a pity to permit girls and young women to be exploited under the plea of freedom of contract. "We know that in the industrial and commercial world no matter how efficient she may be, somehow she is not placed upon an equal basis with men and one cogent reason for a minimum wage is to protect women and girls against conscienceless employers."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CONTINUED FROM LAST WEEK

Glance for a moment at the Ruthenians (Ukrainians). There are about 300,000 of them in Canada. They are Catholics, naturally devout and sincerely attached to their holy religion. They are attacked in every possible way by non-Catholics. Every effort, at the cost of men, time and money, is being made to destroy their faith. The English and French-speaking Catholics give them little support in the unfair assaults they are sustaining. The supply of morale is meagre even to the vanishing point. Poor Catholics in a foreign land amongst strangers must fight their own battle without a helping hand from their own brethren in Christ or an encouraging shout from advancing Catholic allies. What a parody on Christian charity and Catholic action and cooperation! Yet, what a mighty instrument for good these strangers can be in the years to come in Canada if we only act on a Catholic basis now! The French-Canadians, the bulwark of Catholic rights in Canada today, have grown in a century and a half from 75,000 to 3,400,000. At the same rate there will be in Canada in another century and a half a Ruthenian (Ukrainian) population of 13,900,000. Shall they be Catholics? Ah, that's the question!

Sixty wealthy Canadian Catholics answered that question a short time since. We quote the learned W. L. Scott's "Eastern Catholics:" "The Catholic Church Extension Society has established at Yorkton, Saskatchewan, at an initial cost of \$150,000, St. Joseph's Ukrainian Greek Catholic Diocesan College, for the training of a secular priesthood and for higher Catholic education for laymen. This college is now actually in operation, in charge of the Christian Brothers, who are giving their services gratis. It is expected that the institution will eventually be self-supporting, but in the four years since it was opened it has accumulated a debt of \$11,000. A personal appeal which the Society recently made to 60 wealthy Canadian Catholics to assist in paying off this debt, met with no response." Mr. W. L. Scott is wrong! We got \$-5 (twenty-five dollars) from the appeal made to 60 wealthy Canadian Catholics. Surely there is no doubt about how they answer the question: Shall the Ruthenians of the future, in Canada, be Catholics?

The Presbyterians have 42 missions among nine different nationalities in Canada. The Presbyterians spent for the new-comers and others \$693,575 during 1921-22. The money came from the pockets of Presbyterians (216,000 families) in Canada, because they believe "man does not live by bread alone."

Catholics gave to the Catholic Home Missions, about \$165,000. Catholics are over 40 per cent. of the population of Canada. Catholics have received a commission from Christ, "Go forth and preach My doctrine to every creature."

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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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THE NEWMAN REVIVAL IN GERMANY

Father Przywara essayed and accomplished the hard task of discovering and systematizing the basic ideas on which all Newman's work reposes. Unsuspected affinities and analogies between Newman and Augustine, for he has lately published five volumes on Augustine's philosophy and theology. And as a Jesuit, he possesses, it may be safely assumed, a knowledge of the theology of Loyola. No readers of the Arians of the Fourth Century or of the Apologia pro Vita Sua can forget Newman's enthusiasm for the Fathers of the Church, especially for Athanasius and Clement of Alexandria. Starting from this fact, Father Przywara sought for a key to the terminology of Newman in the patristic instead of the scholastic philosophy. The key fitted. Heretofore many misconceptions of Newman's theology arose from the simple fact that

theologians insisted on interpreting Newman in a scholastic sense, rather than in the sense of that patristic world of thought from which he drew practically all his ideas.—Catholic World.

WEEKLY CALENDAR

Sunday, April 22.—St. Soter, Pope, martyr, was raised to the Chair of Peter on the death of St. Anicetus in 178. He governed the Church until the year 177 and was distinguished for his alms-giving and for his opposition to the heresy of Montanism.

Monday, April 23.—St. George, patron of England. He was a tribune under Diocletian and rebuked the Emperor for persecuting the Christians. For this he was cruelly tortured and finally beheaded.

Tuesday, April 24.—St. Fidelis of Sigmaringen, a rich and noble lawyer, entered the Capuchin Order. He preached against the Calvinists in Switzerland and after a sermon at Sevis was attacked and killed.

Wednesday, April 25.—St. Mark, Evangelist, was converted by St. Peter whom he afterward accompanied to Rome as secretary and interpreter. He founded the Church in Alexandria. After governing his see for years he was seized by the heathens and killed.

Thursday, April 26.—Sts. Cletus and Marcellinus, Popes, martyrs. Cletus was the third Bishop of Rome, reigning from 76 to 89. Marcellinus succeeded to the papacy in 296 in the time of Diocletian.

Friday, April 27.—St. Zita, virgin, was a servant of a citizen of Lucca. She fed the poor and by her gentleness overcame the jealousy of her fellow servants. When she died in 1272 a bright star appeared over her attic to show that she had gained eternal rest.

Saturday, April 28.—St. Paul of the Cross, enlisted in a Crusade against the Turks, but warned by heaven, abandoned this work and founded the Passionist Monastery of Monte Argentario. His life was modeled on the Passion of Christ and he died while the passion was being read to him.

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FIVE MINUTE SERMON

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

FOURTH SUNDAY AFTER EASTER

SINS OF THE TONGUE

"Be slow to speak and slow to anger." (James 1, 19).

This warning of St. Paul is utterly neglected, day after day, by a great part of mankind. The sins of the tongue, and the unhappiness and sin caused by them, affect every one of our lives; so that St. James says, "If any man offend not in word, the same is a perfect man" (Jas. iii. 2); and the wise man bears the same testimony, saying, "For who is there that has not offended with his tongue?" (Ecclesi. ix. 17); and again, "Many have fallen by the edge of the sword, but not so many as have perished by their own tongue" (ibid. xxviii, 22).

If, then, these sins are so common and their consequences so direful, is it not well for us to take the warning to heart, and study to bridle our tongue and "be slow to speak"? Uncharitableness is at the root of the evil—lies, backbiting, unkind gossip, detraction, calumny—do not they all spring from this, that we do not love our neighbor as ourselves? Our neighbor—our brother, indeed, for are we not all children of our heavenly Father?—has a right to his good name, and to injure that, to rob him of that, is an insult against our Blessed Lord, Who loves him as much as He loves us. And a sin of the tongue is not a single, isolated sin, as a bad thought or envy or hatred might be—but "may trouble many that were at peace."

There is the friend, or friends, to whom the evil word is spoken. An evil, impure word or suggestion, that may blight and sully an innocent soul; a slanderous word that may teach him to think evil of his neighbor. How often have we given ear to such discourses, afraid through human respect to check it, or perhaps giving a willing ear to it! Thus we become partner in their wickedness, and increase the sin of the speaker, for he will have to answer for the harm he has done our soul. The Scripture calls an evil word a poisoned dart, but it is worse. A dart, however deadly, usually finds but one victim. But an evil word may be as widespread in its havoc as the explosion of an infernal machine! For who can tell how many victims it may find?

One person is guilty of the calumny, for instance. He tells it to one or more. But the person calumniated knows nothing of it; he is at peace as yet! But, alas! for how long? Presently, the false friend, the talebearer, the mischief-maker—call him or her what you will—comes and repeats what is said. The Scripture says: "Hast thou heard a word against thy neighbor? let it die within thee" (Ecclesi. xix. 10). But instead of that, how many, for gossip's sake, through mischief or perhaps through foolishness, come hot-footed to spread the evil, to destroy one's peace of mind, to enkindle anger and unforbearance for the injurious words that have been uttered. It has always been the same with poor human nature; and in the Old Testament we read, "The whisperer and the double-tongued is accursed, for he hath troubled many that were at peace. The tongue of a third person hath disquieted many. The tongue of a third person hath cast out valiant women, and deprived them of their labors. The stroke of a whip maketh a blue mark, but the stroke of the tongue will break the bones" (aye, break hearts) (Ecclesi. xxviii, 16, 22).

The third person it is that makes the mischief. There is the back-biter, who utters the lie or the vile aspersion; the victim, the one maligned, as yet at peace in ignorance; but it is the third person, whose "wicked word will change his heart," who, by being a talebearer, wounds his soul, fills it with anger, malice, and hatred. The injustice of it rankles. His peace of mind is gone. What misery, what sins are caused every day by the mischief-maker and the talebearer! If he had only been slow to speak and to repeat, the victim would have been left in peace.

In life we each may be one of these three—the liar or calumniator, or the talebearer, or the one injured and provoked to anger and resentment. To avoid sin we must be on our guard, and careful to be slow to speak. We must respect our neighbor's good name, and neither truly nor falsely speak ill of him. Who are we to pronounce judgment on our brother? Let him that is without sin cast the first stone.

Secondly, we must beware lest we become partner in another's sin by giving ear to malicious talk. If we listen we may repeat. Be brave enough to show that such talk is repugnant to you.

And lastly, if we have been maligned, we must "be slow to anger." If what is said against us is false, "blessed are ye, if you suffer unjustly," says St. Peter. If we deserve the evil words, let us humble ourselves, and remember, if we forgive, we shall be forgiven! This is hard, and human nature may find it impossible of itself. But though we are hurt and our hearts well-nigh broken, and resentment seething within us, we must be slow to speak and slow to anger, and turn to our Blessed Lord, and pray for patience and a forgiving heart; to

do as He bids us, "pray for them that calumniate you; that you may be the children of your Father, Who is in heaven" (Matt. v. 44, 45).

WORLD TOURING MISSIONARY

By Rev. Michael Mathis, C. S. C.

Dacca, Feb. 16.—Father Hennessey and I had timed our visit to Goa so as to be on hand for the Catholic All-India Conference. This happy coincidence enabled us not only to venerate the body of St. Francis Xavier but also to meet the leading Catholic clergy and laity of India.

We had hardly arrived at the Patriarch's palace at Goa when Monsignor Teixeira insisted on our going with him to the committee meetings of the Conference. These and the general sessions of the Conference took place in the Church of St. Francis of Assisi. Its life-sized statue of the seraphic Saint, clinging to Christ crucified, and the repository for the Blessed Sacrament, are two of the most precious relics of ecclesiastical art of the once magnificent city of Goa.

As I was correspondent of the N. C. W. C. News Service, I was asked to join Father Gille, S. J., the gifted editor of the Catholic Herald of India, and the Catholic Press Committee of which he was the chairman. The successful experience of our American Catholic news agency helped to determine one of the most important resolutions of the Conference, viz., that all Catholic editors take up at once the question of a Catholic Indian News Service.

The father of the Catholic All-India Conference is Mr. F. A. C. Rebello, a wealthy and most enterprising Catholic who now resides in Bombay. He hails from Mangalore, which has produced so many prominent Catholic laymen of India. Mr. Rebello, with his long beard, clear voice, and keen power of analysis, made an impressive figure as he argued his points before the Conference. He confided to me that the inspiration to go on with the Catholic All-India Conference came principally from America. He is a subscriber to almost every Catholic periodical in America. He was most anxious for us to accompany him to his summer home on the coast not far from Goa, but the brevity of our visit made that impossible.

The president, Mr. Raymond, the Judicial Commissioner of Sind, was an ideal chairman and several times prevented clashes that might have interfered seriously with the work of the Conference by his fine judicial temperament and ardent enthusiasm for the cause of the organization. Mr. Pais, the secretary of the Conference, has done much to circulate Catholic news through the daily press and is especially keen on the organization of the Catholic Indian News Service.

Typical of Catholic Young India was Mr. Aloysius Soares, M. A., LL. B., Principal of Gloria Church High School, Bombay, and Mr. George F. Papali, B. A., correspondent of the Madras Mail. Their attitude was marked by a fine respect for the hierarchy and the clergy and keen interest in the latest developments in social problems.

I was particularly interested in the committee for the advancement of the missionary spirit among the Indians themselves. My own convictions about the grand accomplishment of the Catholic Students' Mission Crusade in creating a missionary spirit in America, emboldened me to speak a word on this subject. The Committee agreed heartily with the suggestion and a movement something like our Catholic Students' Mission Crusade will be inaugurated in India.

SCHOLARSHIPS

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The Ursuline College of Arts, London, Ont., affiliated with the University of Western Ontario, offers five partial residence scholarships of \$100 each, and one tuition scholarship of \$50, for competition by Matriculation classes to be awarded to girl students obtaining highest average on at least six papers of Pass or Honor Matriculation, and fulfilling requirements for admittance to the University of Western Ontario. For further particulars address: Ursuline College of Arts, "Brescia Hall," 556 Wellington St., London Ont.

ENGLISH CATHOLICS COOPERATE

There is considerable cooperation in Great Britain between Catholics and Anglicans and Protestant Non-conformists on social and moral matters, in which the Catholics can give considerable help without compromising Faith. This cooperation has made for very good relations between Catholics and non-Catholics, and, to a certain extent, had broken down a good deal of prejudice.

There is, for example, the question of the drink traffic. The Catholics have always worked along their own lines in this sphere of moral influence; but the first prominent act of cooperation with the non-Catholics took place under the episcopate of Cardinal Manning, who was a great temperance advocate himself, and came forward prominently to speak on the public

platform when he was Archbishop of Westminster.

Cardinal Bourne has taken up the task that the late Cardinals Manning and Vaughan laid down at their deaths, and he is taking an active part in the campaign which the Temperance Council of the Christian Churches is inaugurating at the Mansion House in London. The Archbishop of Canterbury is presiding, but with the Anglican Primate appears on the platform Cardinal Bourne, who joins his support to that of the leaders of the Free Churches.

Another good instance of this cooperation comes from Brighton, a seaside resort made famous by George IV., and where the Catholics and the High Church Anglicans are in the religious ascendant. Catholics and Anglicans and Free Churchmen are cooperating in this town for a Christian policy in politics, economy, and citizenship.

N. Y. PARISH SCHOOLS

New York, March 21.—An interesting item which figures in the annual report shortly to be issued by the Superintendents of Catholic Schools of the Archdiocese of New York by the Right Rev. Joseph P. Smith and the Rev. Michael J. Larkin is that nearly one and one-half million dollars was spent for the maintenance of the parochial schools within the diocese last year. The exact amount totals \$1,448,995.

In the archdiocese there are 179 parochial schools, with a property value of \$19,048,500. During the school year of 1937 these schools had a total registration of 97,360 boys and girls. The teaching staff of the 179 schools consisted of 1,423 religious, 526 lay teachers and 311 special teachers, making a total of 2,260 teachers. The number of graduates of the parochial schools last year was 4,463, and of that number 4,566 are continuing their studies in higher institutions—2,336 in Catholic high schools and colleges and 2,230 in public high schools and colleges.

The New York archdiocese consists of three boroughs of the city of New York—Manhattan, Bronx and Richmond—the city of Yonkers, the counties of Westchester, Orange, Rockland, Ulster, Sullivan, Dutchess and Putnam, and the Bahama Islands. In that portion of the archdiocese within the bounds of Greater New York, there are 112 parochial schools, with 50,406 pupils and 1,876 teachers.

In the boroughs of Brooklyn and Queens which are a part of the diocese of Brooklyn, there are 105 parochial schools, making a total of 217 Catholic parish schools in Greater New York.

Considering the present overcrowded conditions of the New York Public schools, the city educational heads would find it difficult indeed, if not impossible, to provide for the education of the pupils of these parish schools if the various Catholic parishes were not maintaining their own schools.

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KINDNESS

It was only a sunny smile,
And little it cost in the giving,
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it
wove,
In shining colors of hope and love,
And the angels smiled as they
watched above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by
fears,
And groping blindly through mists
of tears,
For light to brighten the coming
years,
Although it was lightly spoken.

A TWIN RETORT

Mark Twain had finished his
speech at a dinner party, and,
on his seating himself, a lawyer arose,
put his hands deep into his trousers
pockets, and laughingly inquired of
those present: "Doesn't it strike
this company as a little unusual that
a professional humorist should be
funny?" When the laughter that
greeted this sally had subsided,
Mark Twain drawled out: "Doesn't
it strike this company as a little
unusual that a lawyer should have
his hands in his own pockets?"

DON'T BE A GROUCH

Don't be a grouch. No one has
any use for him. He is always in
the way and eventually leads a life
of misery. The grouch is a being
apart from other people. He sees
no beauty in the lily; he can't enjoy
the perfume of the rose; to him
night is the same as day; summer
the same as winter. There is no
bright day in the life of the grouch,
and for him the sun is always be-
hind the clouds. The silver lining
never appears, for the simple reason
that he refuses to see it. Grouching
is his specialty. He is an expert in
the art, and has all its mysteries at
his command, ready for use at a
moment's notice. Nevertheless the
grouch is deserving of pity, for his
nature becomes warped; his spirit
broken, his soul sordid; and he
"eventually leads a life of misery."

CRITICISM

Do not permit your judgment to
be warped by criticism. Criticism,
like medicine, has more than one
use—internal or external. While
we may rub one medicine on the
body, we may not take it internally;
the internal medicine is worthless
when applied to the skin. So, if a
man criticizes you for the sake of
criticism or to show how much he
knows, just permit it to graze the
surface and let it go at that.

Few people are constituted to be
valuable critics—yet all of us take
a hand at it some time or another.
Children criticize their parents;
scholars criticize their teachers;
the inferiors criticize their superiors.
Usually, the less the critic knows
about the subject to be criticized the
more voluble he is in the criticism.
In other words, he covers up his lack
of constructive knowledge by a
show of destructive complaint.

To this, pay no attention. In
many cases, people who really know
how to criticize the action you have
done or the thing you have com-
mitted to the printed page, refrain
from doing so because they too
often feel their inability to do you a
service by such criticism. Often
their silence is the best criticism.

The man who is too wordy in point-
ing out your defects simply tries to
cover up his own. He airs the
views that constitute his ignorance
of the subject matter.

It is a wise plan to invite criti-
cism; at times, the criticism thus
invited fails to materialize because
the prudent man realizes that if
you were not at your best, you
would hesitate to ask his condemna-
tion. It is the feeling of certainty
that makes a man bold. Then,
should you ask criticism, do not be-
tray anger or impatience when it is
accorded you. Do not pretend to
frank want of advice which you
know within your heart and soul
you have no intention of accepting.
It not only looks churlish to do this
but it argues a lack of good judg-
ment. Either you have done the best
you could in the matter or you have
failed; in the latter case, when the
fault is pointed out, accept the re-
proof with a good will and set your-
self to work to remedy the defect.

Don't be presumptuous as to the
merit of your work—nor timid as
to belief in its merits. Long ago, a
well-known instructor, gave out a
problem to his class of boys and
asked them, one at a time, to go to
the blackboard and work it out. As
the first boy proceeded with his
work he thundered out: "No!"
The ashamed boy took his seat and
another tried again the master
called out: "No!" And so on
down the line, one boy after
another was set down ashamed.
Finally one chap took his place;
when the "No," sounded, he paid no
attention to it. He went right on
and solved the problem. It was
just the same as the other boys had
tried to do it and he was right. But
the others did not feel that they
were right, hence the criticism de-
terred them.

There are many men out in the
world today who fail from the same
timidity. A man starts a little
store; a so-called friend passes,

shakes his head and fears the
venture will be a failure. Often it
is, for the store owner takes the
criticism to heart and grows
nervous and timid. He should
have sought the advice and criti-
cism before he risked his money in
the business.

On the other hand, there are
many men who write, build houses
and make vast plans, who seem
immune to any and all criticisms.
They go their own way; it may not
be the best, but somehow they
seem to succeed. Whatever they
turn out is at least, their own; as
much can not be said for the man
who takes to heart every critical
opinion uttered—often by enemies,
often by those not in a situation to
honestly and constructively offer
any criticism. To heed good advice
is wise, to follow it or reject it, is
more wisdom. At any rate, the
man who ignores criticism and goes
his own way has the satisfaction of
knowing that he acted himself—not
the imitator who never arrives at
any good end.—Catholic Colum-
bian.

OUR BOYS AND GIRLS

A HERO AFTER ALL

When Dad was well and going
strong,
And never had a holiday,
The bills were settled right along—
He always seemed to find a way.
He kicked because my shoes wore
out.

And at the price of sister's hat;
But Dad's a pretty good old scout,
I guess well all agree to that.

Sometimes when we would have to
wait,
And dinner would be getting cold,
Ma scolded Dad for bein' late,
'N' I'll tell the world that Ma can
scold.

I guess she often thought he lied
When he was trying to explain;
One night last week he nearly died,
But now they say he's on the gain.

He's been in bed a month or two
And, gee, the stack of bills we've
got!

It's lucky that he's pullin' through,
Because we need him here a lot.
Ma used to say he had no right
To be a fool like other men;
She always worried when he'd light
Another stogie, now and then.

I heard her last night, when she
spoke
To Doctor Griggs concernin' Dad;
She said he seemed to want to
smoke,

And that's a sign that made her
glad.
Sis nurses him and strokes his head,
And we have all been findin' out,
Since Dad's been sick and nearly
dead.

That's he's a pretty good old scout,
—S. E. KISHEN

WHAT CONSCIENCE SAID TO MILLY

Say, Mother, what is—consens?"
and little Milly looked puzzled as
she stood watching her mother tie
up jars of red jelly that were to
be put away on the store-room
shelf.

Her mother looked as puzzled as
did her little girl for a minute, then
she smiled down at her.

"What is conscience—is that it,
dear?" Milly nodded.

"Yes, that's what I mean,
Mother. I heard you say that word
this morning—you remember? You
said it tells us what to do, but I
don't know what it is."

Her mother thought a minute.
"Did you ever want to do some-
thing very badly, and just as you
thought of doing it, something told
you, and kept telling you, not to
do it?" Milly nodded again.

"Well, that was conscience tell-
ing you what to do, trying to keep
you from doing what was wrong.
It is a still, small voice that never
fails to speak when we are tempted
to do wrong."

"Does it speak to little girls, too,
Mother?"

"Yes, indeed, dearie—and I some-
times think little girls are more apt
to hear it than are older people."

And will it always tell us when
we want to do something wrong?"

"Always. But if we do not
listen to it, after a while it quits
trying to help us, or we are so
bound to do as we please that we
do not hear the small voice that
says, 'Don't—don't!'"

"I fink that's very strange," and
Milly looked very sober as she
watched her mother tie up the last
glass of jelly that she liked so
well. Nothing more was said then,
as Milly's mother wanted to let her
little daughter think it out for her-
self, as she knew she would.

The next day Milly came slowly
into the room where her mother
was busy writing letters.

"Mother!" and the voice was
almost a whisper.

"What, dearie?" smiling into
the sober little face.

"Mother, I know what consens is,
now. And I don't fink it is a still,
small voice at all—I fink it's very
—very loud!"

Gently the little girl was drawn
down into her mother's lap. "Tell
me all about it, daughter." She
knew Milly had something to tell
her, and she could almost guess
what it was.

"You see, Mother, I was in the
store-room a little while ago, and
I saw a jar of jelly on the lowest
shelf. I do like jelly, and I fought
I would take a little bit out of
the glass. But just as I lifted the
cover, I heard somefing say, 'Don't—
don't,' and it said it so loud it made
me jump. I fought it was consens,

only you said consens is a still,
small voice, Mother. Then I
fought maybe it had to talk loud,
'cause I wanted the jelly so much."
She sighed and nestled close to her
mother.

"Then what, little girl?"

"Just minded consens, and
turned right away from the shelf,
and put my hands behind my back
till I came out. Was that the way
to do, Mother?"

"Indeed, it was, girlie—the only
way to do, if you want to be
happy."

"Then, Mother, I went into your
room, and I saw some pennies on
the table. I just wanted some
pennies so much to get some ice
cream—I do like ice cream so much
—and I fought you wouldn't know
any criticism. To heed good advice
is wise, to follow it or reject it, is
more wisdom. At any rate, the
man who ignores criticism and goes
his own way has the satisfaction of
knowing that he acted himself—not
the imitator who never arrives at
any good end.—Catholic Colum-
bian.

"I just turned and went out the
door as fast as I could, and somefing
told me to come and tell you
'bout it. Was that consens, too,
Mother?"

"It was conscience, dear heart.
And I am so glad my little daughter
obeyed its voice."

"But, Mother, its voice was
louder when I wanted the pennies
than when I was going to take the
jelly. Why was it?"

"It seemed louder, girlie, because
you were ready to listen to it, and
did not try to stop the voice by
going on and not listening. That is
the way it always does, if we
listen."

Milly was silent a moment. "It
wasn't so hard to mind the next
time as it was the first. And I like
jelly as well as ice cream. Why
was that, Mother?"

Mamma hugged her little girl
tight as she answered, "It is always
that way, honey. If you mind con-
science the first time, it is easier
to mind the next time—and the next
time."

Milly sighed again. "I fink its
very strange," she said. "But I
guess I'll always mind it. It makes
me feel better here," putting her
hand on her heart.

What do you know about it, little
girl, little girl?—Florence Jones
Hadley in *Rosary Magazine*.

GREAT DEVOTION TO HOLY EUCHARIST

Among the constant stream of
worshippers who daily cross the
portals of the Church of St. Jean
Baptiste at Seventy-Sixth street
and Lexington Avenue, New York,
there are many who pause fre-
quently, following their visits to
the Blessed Sacrament, to light a
candle in memory of the late W.
Bourke Cockran, the silver-tongued
orator and distinguished statesman
whose body was carried out of the
church a few weeks ago.

It was due largely to the zeal
manifested by Mr. Cockran in his
devotion to Our Lord in the Blessed
Sacrament that the practice of
perpetual adoration has grown so
steadily at St. Jean Baptiste and
that the church today is affiliated
with the Basilica Church of St. John
Lateran in Rome, with the same
indulgences granted to it as those
possessed by the famous Roman
Church.

Bourke Cockran was most con-
spicuous among those who endeav-
ored a few years ago to have the
church named as a Basilica. Find-
ing that it would be necessary in
order to have St. Jean Baptiste so
designated, that the pledges of a
certain number of persons that
perpetual adoration would be
secured, Mr. Cockran pledged Arch-
bishop Hayes that he would double
the required number of twenty
thousand names. Within a few
weeks he had secured a list, headed
by such distinguished men as Gov-
ernor Al Smith and Mayor Hylan,
of more than 100,000 names. From
that day to this, New York has had
a Perpetual Adoration Society
adoring the King of Kings day and
night within her gates.

Mr. Cockran's great personal
devotion to the Holy Eucharist was
manifested not only by the fact
that he was a daily communicant,
but by his enthusiasm in such work
as that of the Third Order of St.
Francis. It is recalled that at the
convention of the Third Order held
in St. Louis he made an earnest
fight for the introduction of
daily Communion into the rules
of the order and not until he
was convinced that the rule had
been formally approved by the
papal approval, which might take
years to obtain, did he relinquish
his fight.

The incorporation of St. Jean
Baptiste with the Basilica Church
in Rome took place on May 29, 1921.

GOOD BOOKS

To them I owe whatever inspira-
tions I have felt; from them have
descended in copious streams the
ideas that raised my poor life above
the common-place, and the senti-
ments that have animated every
good thing and every holy purpose
that I have accomplished. Friends
that never obtruded on my lone-
liness by idle chatter and gossip, but
always spoke wise and inspiring
things when I most needed them;
friends that never replied in irrita-
tion to my own disturbed imagin-
ings, but always uttered their

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Sheehan.

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improve it; if you have none,
industry will supply its place.

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perfect, and yet we mend not our
own defects.

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giving alms; no man was ever yet
made poor by a holy prodigality.

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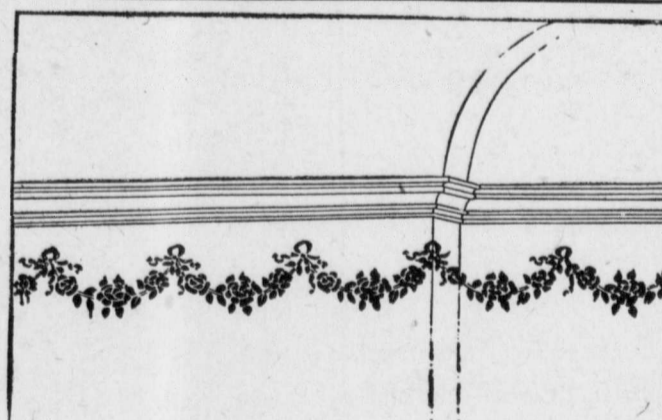
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PORTUGAL MORE LIBERAL

JOINT PASTORAL OF BISHOPS RECEIVED FAVORABLY

Italy is not the only country in which Freemasonry is losing its hold. Portugal too, is witnessing a slow but comforting evolution which is clearly revealed in the changed attitude of the press, the cabinet and even of the Chamber.

This was the joint pastoral issued by the Hierarchy, defining the situation of the Church with regard to the Republic. Continuing the policy of Leo XIII., which is not the human policy of a pope but the policy of the Vicar of Christ, the pastoral of the Portuguese bishops clearly establishes the fact that the Church is not in opposition to the Republic, but that it preaches with St. Paul obedience without reservation to civil authority.

The press comments on this memorable document show that the country realizes that the religious question can no longer serve as a subject for political discussions. To take only three of the most widely read of the republican organs, the Seculo, the Patria and the Diario de Noticias, extracts from articles published are particularly significant.

The Seculo, which was formerly bitterly anti-clerical, devoted a whole series of articles to the Bishops' Letter, concluding its comment with these lines: "The Catholics form an enormous majority in the country. We are of the opinion that their claims should be examined, as we are convinced that there is a minimum which could be satisfied without the slightest danger to the republican regime."

Even this "minimum" is a great improvement for the Seculo.

RECOGNIZED AS "ELEMENT OF ORDER"

The Patria, less hesitant, boldly publishes an interview with a leader of the republican party on the subject of the pastoral. In this interview, Moura Pinto, who was Minister of Justice in 1917-1918, says: "Today, the atmosphere of respect which the Catholic leaders have been able to create around themselves, and the proofs of patriotism which they have given us in fortune and misfortune, confer upon our Catholic citizens undeniable rights. The republicans who are in power would act very shabbily indeed if they did not count on them as a great element of order. The pastoral letter was a valuable instrument of peace. The republic should heed the claims of the Catholics."

It is significant to note that Mr. Moura Pinto is one of the leaders of a republican party which has fifty members in the Chamber. Lastly the Diario de Noticias, which has the largest circulation of any paper in Portugal, made a thorough study of the Bishops' Letter and ended with the following comment: "The doctrine of political peace, which corresponds to the need of religious peace, is preached from every pulpit under the aegis of the greatest spiritual power in the world. The pastoral letter attempts to demonstrate the inconveniences in our national life which result from the menace of unending conflicts under which it is constantly held. The Church is right."

Another striking instance of the changed policies of the government is the recent action of Leonardo Coimbra, Minister of Public Instruction in including in his ministerial program the sensational project of freedom of education. "The government," he says, "will view without fear the question of religious instruction in private colleges and schools. Its object is to end the peril of denationalization due to foreign education. On the other hand it desires to entirely dispel the misunderstanding which exists between the public and religious creeds so that the attitude of perfect neutrality of the State may be quite clear."

It might have been expected that the radical element in the Chamber would raise a noisy protest against this action. However, only one deputy, Mr. Sa Pereira, who belongs to the radical group of the left, dared to raise his voice. But he found no support, and the leader of the republicans of the right was able to declare: "I am happy to see that the majority (republican left) has modified its attitude with regard to the confessional school and rallies to the constitution."

OUTLOOK MORE HOPEFUL

When it is recalled that the Nuncio, Msgr. Locatelli received the red hat at the hands of the President of the Republic in the Palace of Ayuda, where such a ceremony had not been held since the downfall of the monarchy, the outlook for religious peace in Portugal seems more and more hopeful. The addresses made on that occasion are particularly interesting. In his speech the Nuncio said: "Under the variable forms of government there are some immortal, divine truths. It is these which have made Portugal a great nation. Let this beautiful country preserve its

Christian character, let it strengthen its ancient alliance with the Church, let it show itself a true Catholic nation and its sons will applaud and God will bless it." In his reply the president stated that "practically the entire nation was Catholic" and that "the State, with the reserve of neutrality imposed by the Constitution, desired to show special deference to the religion which is that of the great majority of the Portuguese."

It would therefore seem that Portugal may, at last, enjoy religious peace. The great organs of public opinion demand it, the government is preparing it, and the Chamber accepts it.

GOLDEN WEDDING

Thursday morning April 5, 1923, at St. Mary's Cathedral, Hamilton, at 10 a. m. Mr. and Mrs. James Hurley, 161 Bay St. N., surrounded by their family and a large circle of friends, celebrated the fiftieth anniversary of their wedding which was postponed from the original date, Feb. 18th. Rev. J. A. O'Sullivan sang the nuptial Mass assisted by Rev. Father McBride as deacon and Rev. Father Ryan as sub-deacon. Rev. Father's Dermody and Cleary were also present in the sanctuary. The happy bride and groom of fifty years ago, led by their three little grandchildren, Mary Costello, Kathleen O'Connor and Catharine Gallagher, each carrying a bouquet of flowers, took their places at the altar, where Father O'Sullivan pronounced the jubilee blessing. Miss Anderson played the wedding march and presided at the organ during the Mass which was chanted by the full choir. Solos were rendered by Messrs. F. Cummings, Mr. Jas. Arnold acted as usher. After the Mass a wedding breakfast was served at the home of the bride and groom, when friends took advantage of the opportunity to express their felicitations and to rejoice with Mr. and Mrs. Hurley who for fifty years have been constant and consistent members of the cathedral parish. A number of handsome presents were sent as souvenirs of the wedding, and flowers and messages came from many friends who were unable to be present. Mr. John Hurley read an address and Margaret, the youngest daughter, presented the bride and groom with a purse of gold and a bouquet of flowers as a gift from the family. The three son-in-laws presented the bride with a gold headed umbrella and to the groom a black thorn cane handsomely engraved.

OBITUARY

MRS. MARY GILMURRAY

On Sunday, April 8th, at the age of seventy-nine, another dearly beloved soul winged its way to the great white throne in the person of Mrs. Mary Gilmurray, -Mary Convey. Her husband, Denis Gilmurray, predeceased her fifty years ago.

Usually enjoying good health a slight cold caused no anxiety but pneumonia rapidly developed and ere two days had elapsed the Master's voice called her home.

The deceased lady possessed a sweet, retiring disposition. Her humility, patience, and charity were most remarkable and the fact that she gave up her two daughters to enter religion shows that for the love of God no sacrifice was too great.

The funeral took place from the residence of her brother, John A. Convey and proceeded to the Church of Our Lady of Mount Carmel, Hastings, where Requiem Mass was celebrated by Reverend Father Bretherton and thence to the cemetery for interment.

Surviving her are her two daughters, Mother St. Peter of Campbellford, Mother Evangelista of Fort William and her son Denis of Edmonton, Alberta. Besides these are her brothers, John, James and Patrick, and her sister Rose who attended her in her last moments, all of Hastings, and another sister, Mrs. Philip Shannon of Saskatoon, Saskatchewan. R.I.P.

A LESSON IN CIVICS

Justice MacCrate of the Supreme Court, at Mineola, Long Island, in addressing the members of the civics class of St. Agnes' School, Rockville Centre, Long Island, who with two of their teachers had recently come to see the court in session, incidentally gave high praise to the Catholic teaching sisters. This voluntary appreciation coming from a non-Catholic of Scottish birth and ancestry, honored the speaker no less than those for whom the tribute was intended.

Two Sisters and forty boys and girls had listened attentively to a case before the court, and heard Judge MacCrate charge the jury. Turning to the students the Justice said:

"You have listened to this case and you have heard these lawyers trying to get the facts before the jury. These twelve men will pass on the facts before them and give their verdict accordingly. Neither pull nor money can influence our courts. If you are told so do not believe it. The courts of our country and the business of the country are above pull or money."

"If you are a success in life do not assume that it is all your own doing. Remember that to your parents credit is due, and so it is to these good sisters who are inculcating the highest noblest ideals of citizenship in your eager young minds."

The scholars in addition to viewing the procedure at court were also taken on a tour of the jail and some of them had their fingerprints made and heard the purposes of this procedure explained by an expert of the Bureau of Identification.

EGYPTIAN FINDS

Theodore C. Peterson, C. S. P., in Catholic World

For over a thousand years the nature and meaning of Egypt's ancient civilization and monuments had been an unintelligible mystery to the world. Only within the last hundred years have men again been enabled gradually to gain an insight into the long-forgotten periods of Egyptian might and glory that stretch away, far behind us, into the dim distance of over four thousand years prior to the Christian Era. The grandeur of Egypt's temples, pyramids, and tombs has always been a source of wonder and amazement to those who came to see. We read today, upon the monuments of Beni Hassan, Medun, and Thebes, expressions of admiration and astonishment which were scratched in by Egyptian visitors of the fourteenth and fifteenth centuries B. C., when the monuments had already stood a thousand years.

Upon a leg of one of the colossal statues of the rock temple of Abu Simbel we find carved the names of a party of Greek mercenary soldiers who visited and marveled there, while on their way to Elephantine with Psammetichus II., in the sixth century B. C. Seventy-five years later, Herodotus toured Egypt; and he was followed during the Ptolemaean and Roman periods, until the time of Constantine the Great, by hosts of sight-seers, scholars, princes, merchants, and plain tourists who "came and were amazed," and recorded upon the walls of the temples and tombs they saw, the thrills which they had experienced.

The same attractions which draw the tourists of today drew those of two thousand years ago; the great temples of Heliopolis, Memphis, Abydos, and Thebes, the pyramids, the Sphinx, the Memnon colossi, and several tombs of the kings which

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had been opened. With the conquest of Egypt by the Greeks, the ancient forms and traditions began to give way gradually to Hellenistic influence and culture, and later to Christian teaching. The followers of the ancient religion were persecuted under Theodosius the Great. Their last temple-school was closed by Justinian. The sounds of their language vanished from a few extravagant accounts drawn up by foreigners, the very memory of Egypt's past was dying out, and with the coming of the Arabs in A. D. 640, the last vestige of Egypt's national identity seemed to disappear. The ancient monuments and temples became quarries for building-stone, while the thousands of priceless tombs became quarries for loot. Ancient Egypt was dead, and its silent ruins were being buried by the desert.

DEAD

McCRACKEN.—At her late residence, Widder St., St. Mary's, on April 15th, 1923, Mary Byrne McCracken, in her seventy-fifth year. May her soul rest in peace.

MUSGRAVE.—At his home Caledonia St., North Sydney, N. S., March 23, 1923, David C. Musgrave, aged seventy years. May his soul rest in peace.

COUGHLIN.—At Buffalo, N. Y., on February 27, 1923, Daniel Coughlin, eldest son of Daniel and the late Mrs. Coughlin of Smith's Falls, Ont., in his fifty-fourth year. May his soul rest in peace.

MAHONEY.—At the residence of his son-in-law, Mr. Hugh Sexton, Floss, Thomas Mahoney, aged seventy-two years. Funeral from Catholic Church, Phepston, Ont. May his soul rest in peace.

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