

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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PARTITION AND CIVIL WAR

While many arguments were being put up against the partitioning of Ireland—especially against the monstrous iniquity of dividing it on secular lines, the biggest danger of all was hardly ever hinted at—that which is now rapidly developing, of partitioning resulting in civil war. In fact the strongest argument of the British Cabinet in favor of the partition was that it would fend off civil war. The evil fruit of the evil act is now fast ripening. The nation is trembling on the verge of a fearful chasm into which, but for a miracle, it will topple.

The forces of the Belfast Parliament some weeks ago surrounded and arrested a party of Irish footballers travelling from Monaghan to Derry. Several of these arrested ones were members of the Irish Republican Army and were carrying their revolvers as protection, in passing through a country which they knew to be hostile. All the footballers have since been held prisoners in Derry jail awaiting trial for carrying arms. After they were held in jail for ten days with no hope of their release, bands of Republican boys from Longford and neighboring counties swept into the territory of the Belfast Parliament and carried off with them Unionist hostages—to be held until the footballers should be released. This was grave. But when fully armed and accoutred forces from Belfast undertook to pass through "Free State" territory, ostentatiously displaying their equipment, a company of the I. R. A. met them at Clones, Co. Monaghan, and demanded that they surrender. The Belfast men in reply, shot the I. R. A. leader dead.

The I. R. A. boys answered with a volley that killed four of the Belfast force and scattered the remainder. From this terribly grave situation was developed a sad strife that fills all friends of Ireland with apprehension, and of which the most clear-sighted cannot see the end.

RECALLING THE TERROR

As, in consequence of the imminent war in the North, the British evacuation of Ireland was halted, the Irish people who were for the first time in some years drawing a breath of relief, may well tremble with dread of the night of terror returning. What that night of terror must have been to the tortured people, America has never realized and never will realize. America, whose blood was made to boil for the brutality which the truthful English propagandists to be practicing upon the stricken Belgian nation, has never yet risen to a realization of the fearful fact that there were more and more terrible, and infinitely more fiendish and demonic, atrocities wrought in even one month by British soldiers upon the suffering Irish people, than the Germans were guilty of during their whole career in Belgium. If America could even only read the ordinary matter of fact news reports in the Irish papers today—law court reports of injured ones seeking compensation for the tortures brought upon them by the British forces—it would tax their imagination to conceive how or why the world permitted such fiendishness to be wreaked by the great British Empire upon the little Irish nation. As a mere sample of the almost unbelievable demonic work of the British Army of Occupation in Ireland I set down this week accounts copied from one single issue of the Dublin Freeman—of a few of the happenings described before Judge Doyle in one day of his sitting—in only one of the thirty-two counties—Co. Mayo. The sworn accounts are here copied *verbatim et literatim* from the columns of the Freeman.

CASES ESTABLISHED IN OPEN COURT

The first account I give is that of a boy of fourteen years of age, John Kelly.—"John Kelly, junior, Gortnaclassagh, Clogher, Westport, claimed £200. The little boy deposed that the Crown forces came to his father's house, pulled him out of bed and asked him where rifles and ammunition were. He said he knew nothing about them. They made him dance on the floor, put a tin can down over his head and fired bullets through it. After they went his head was bandaged and they came back again after an absence of three hours, asked him further questions which he could not answer, and they then put their revolvers through the bandages on his head at front and rear and fired shots, after which they went."

Then the case of John Moran, Ballyheane, who claimed £300 for personal injuries received from Crown forces on Feb. 2nd, 1921. He said he was in bed at 10 o'clock when three members of the Crown forces came in and asked his father if he had a son. He said he had and the applicant came down and they

asked him where were the firearms. He said he had none. They searched the house, put him on his knees, and said they were going to shoot him. They stood a few yards from him and one of them fired a shot close by his ear. One of them asked him if he was a Catholic. He said he was, and one of them said, "We will shoot you now for certain." He was told to get up, was struck down on his knees again and asked to make a confession. He refused. He was then kicked and another shot was fired over his head. He was asked if he were prepared to die and he replied that he was. They brought him out to a stone wall, kicked him over it, made him strip and marched him up and down for about 20 minutes in a naked condition.

John Boggins, of Glenhurst, claimed £400 for personal injuries sustained at the hands of Crown forces last March. He was, with other boys, told the judge, coming from a wedding, and when only a short distance from the house masked and armed men called on them to put up their hands and march towards the road. They walked with their hands above their heads to the road, where there was a lorry and ten or twelve men jumped out of it and beat them on the heads with revolvers. Witness and his companions were put in the lorry, and they were compelled to keep their hands up while being beaten with revolver butts and kicked. "I was bleeding a lot from my wounds," he continued, "and then they shoved a candle down my neck and made me keep it there although the blood was choking me." Continuing, witness said when they had travelled a considerable distance they took him out of the lorry and asked him to show them a house half a mile away, which he refused to do. They again beat him on the head with their revolvers, knocked him and kicked him, and as he walked after getting up they tried to trip him. They then threw him into the hole of water.

James Jordan, Glenhest, was another claimant at the same court on the same day. He was in bed in the early hours of the morning of the 2nd March, when masked and armed men broke in the door, beat his brother Patrick, and compelled him to walk on broken glass and delph in his bare feet. They locked the latter in a room and four of them came and jumped on witness in the bed and beat him with revolver butts. They called on him to get out, and as he could not, two more of them came and dragged him out by the hair of the head, his head coming to the ground first and he was again beaten with the revolver on the face and neck, and kicked until he became senseless—he was actually kicked back to consciousness. Obeying an order to put on his pants, he was doing so when they again maltreated him, and he was bleeding from the mouth, nose, and ears. They said they intended to shoot him, but they dropped him on the ground, and they slung him up again. He was nearly fainting when he was let down, and because he could not answer their further questions they pulled him for the third time, and said they would give him a last chance to speak. He was losing the use of his limbs, and they again dangled him for about seven minutes from the beam, and when his breath was leaving him they dropped him on the ground. They fired potatoes at his face while he was suspended the third time. He was pouring blood from the wounds in his head. His aged father tried to open the door, and one of the men fired a delph teapot at him, and it broke one side of his head. The old man had since died."

TORTURE TURNS ATHLETE INTO BROKEN OLD MAN

"Mr. P. J. Walsh, a well-known athlete, of Corronskehan, applied for and was allowed 500 pounds damages for injuries received at the hands of the Black and Tans on the 29th January, 1921. His story created somewhat of a sensation in Court. Nine or ten police came to his house about 3 o'clock in the morning, and demanded admittance. Witness heard them coming and they got out of bed to admit them. They were shouting for petrol to set fire to the house, and they broke in the door. He asked them if he would make a light and they said he would soon have plenty of light when they were finished. They punched him with their fists and beat him on the head with revolver butts and knocked him to the ground. They told him to dress, and when he was partly dressed they took him outside, and said they

were after shooting his comrade. On going outside he saw a young chap prostrate on the ground. Witness thought he was dead, as some of the police were jumping on his stomach. "They told me to kneel down one side of him, and when I did they asked me questions which I could not answer; they struck me with their revolvers and broke five of my teeth. They then caught me by the moustache and lifted me up. I was then brought over to a wall, and one of them asked me to tell him something in private and fired shots over my head. They then took me to a dung pit and made one of my comrades from the district cover me with the dung, and to make sure that I was covered one of them walked over me. I was there for about twelve minutes when I was taken out. Shots were fired and one of them threw his revolver at me, and asked me to get it for him, and when he got it I could not find it as I was dazed he struck me with it. They took me to the haggard, put me on a horse, and said I should ride like an Irishman. I was made to face towards the horse's tail, they made me fold my arms, and said I was in for a gallop. One of them struck the horse with a brush and the animal went off. I only retained my seat for about 10 or 12 yards when I was thrown off. I remained in the fence until daylight.

Mr. Smith said it was diabolical ruffianism. Dr. M. Moran gave evidence of the wounds. The successful athlete of a short time ago, was now practically an old man broken up. His Honour said it was a monstrous thing that those men who were supposed to preserve the peace of the country should act in such a brutal and inhuman manner. In measuring the damages he felt it was falling on the raterpayers of the county.

SEUMAS MACMANUS OF Donegal.

MANY NEGRO CONVERTS

REPORT OF U. S. CATHOLIC MISSION SHOWS WORK DURING LAST TEN YEARS

The Catholic Board of Mission Work among the Colored People recently issued a report on its work during the last ten years. Sixty new parishes have been organized and in many of them schools have been started. One hundred and eighty-seven priests are carrying on the missionary work, and all but fifteen are self-supporting.

Converts are being made so fast that it is becoming a problem to find means to instruct them; vocations and financial support are needed to solve the question. Ten years ago practically no money was spent for the support of these missions; now nearly \$100,000 a year is contributed. Two hundred and seventy-five Sisters of the colored race labor among the negroes and nearly 600 white Sisters.

The progress of the work is best understood by reading this report on some of the States and cities:

"The 1,300,000 negroes of Georgia eleven years ago could not find 100 Catholics among them. Today more than 1,200 of their children are studying the catechism like ours in eight Catholic schools. Each one of these little ones is a missionary carrying God's truth to the cabins of their parents and neighbors. There are not priests and Sisters enough today to instruct the converts as fast as these little missionaries are leading them in."

"Ten years ago the great State of Louisiana had one struggling Catholic parish for 800,000 negroes. Today the Diocese of Alexandria has three parishes or missions; Lafayette four, and the Archdiocese of New Orleans six and one new one started last September. It is the Catholic awakening that is doing all this, all of us working together."

"Ten years ago Mobile had one parish for its negroes, and could count no more than 80 members, with a school of 17 children, taught by a layman. Today the same city has three parishes, the oldest of 800 Catholics, and a Sisters' school; the second, of 600 Catholics and a Sisters' school; the third, of 400 Catholics and a lay Catholic school, and last year the good Sisters opened a new school in a fourth quarter of the city to be the nucleus of a new parish next year. All converts! No immigration. They are seeking the light."

"Eleven years ago there was in the State of Mississippi one colored parish and a little mission one year old. Today the Josephite Fathers have four parishes with schools in the southern part of the State, and the Fathers of the Divine Word have four in the northern part. Besides, each of these is a centre from which several prospective mission activities are carried on in surrounding towns and villages, with the view to future parishes when we can help them."

"The great and oldest Archdiocese of Baltimore has six self-

supporting colored parishes, but his Eminence the late Cardinal Gibbons wished two more in Washington before the end of the present year. The work grows apace."

EDWARD L. DOHENY FOR IRISH FREE STATE

HEAD OF ASSOCIATION FOR RECOGNITION OF REPUBLIC THINKS IT REALIZES ASPIRATIONS

Edward L. Doheny, President of the Mexican Petroleum Company, declared that as President of the American Association for the Recognition of the Irish Republic, founded by Eamon de Valera, he found himself at the head of an organization no longer needed. He qualified this by saying that "the reasons for its formation no longer exist." He came out strongly for the Irish Free State. Irishmen or persons of Irish extraction the world over, he thought, were in favor of the recent settlement.

When a reporter for The New York Times, who sought an opinion regarding Michael Collins's letter, pointed out that at a meeting held at the Park Avenue Hotel a week ago last Saturday the "Executive Committee" had adopted a resolution strongly supporting de Valera's fight for absolute freedom, Mr. Doheny said:

"I don't think any man or group of men has the right to set themselves up as representing the opinions of the vast army of Irish sympathizers who have only just heard of the meeting."

"Then you don't agree with the resolution adopted?" he was asked.

"I am in favor of the treaty and I think the vast majority of Irishmen are. Give the new arrangement a chance. In twenty or thirty years from now, after a neighborly relation has developed between Great Britain and Ireland, then it will be time to strike out for the republic—if the people want it. I was not informed until tonight that a resolution favoring the Republic had been adopted, and if it was, the full executive body of the association was not present, nor was its President."

Mr. Doheny underwrote the recent \$4,000,000 Irish relief fund and has been probably the largest contributor to funds raised in this country for the support of Irish aspirations.

"I regard the election which is soon to take place in Ireland," at which the people will indicate their willingness or refusal to accept the treaty signed last Fall as an extremely important step and one upon the result of which the fate of Ireland depends," Mr. Doheny said. "I do not believe there is much doubt as to what the expression of the Irish people will be on that occasion. Whatever it may be, however, the feelings of all those who sympathize with the cause of the Irish people will remain the same with respect to the views the sympathizers may themselves hold as to the wisdom of the decision. The viewpoint of American sympathizers is somewhat different from that of the people of Ireland. For one, who has a deep sympathy for all their aspirations, my hope has always been that whatever they wished for might be realized."

THINKS PEOPLE ARE SATISFIED

"When the treaty was signed I believed, and still believe, that the wishes of the great majority of people in Ireland was expressed by the signers. When their action was submitted to the Dail Eireann I felt very certain that it would receive a majority, but I was somewhat disappointed that the majority was not very much greater."

"Nevertheless I believe that when the treaty is submitted for the approval of the people, that approval will be given by an overwhelming majority. I have no knowledge upon which to base an opinion other than upon the statements of men who live in Ireland and men who have recently visited that country—all of whose views sustain my own opinion."

"I hold to the view that no one who supports the present treaty need abandon his hope nor the support of the hope that Ireland may yet become a republic. The acceptance of the treaty and the relation which the Irish Free State has toward the British Commonwealth may be regarded by the people of that State as the fruition of their hopes—or merely as a step in the direction of their realization."

"It is in this light that I had hoped that President de Valera and his associates might regard the advanced step which has been won by the combined efforts of a united Ireland after three years of, to say the least, strenuous effort if not actual warfare. The effort now being made, as evidenced by the campaign started by Mr. de Valera and his supporters, I regard as merely a political attempt to have his views adopted by a majority of the people. I believe that when Griffith and Collins start their

counter-action it will amount to nothing more than a measuring of strength as our own parties do every four years.

EXPECTS DE VALERA TO FALL IN LINE

"Each will endeavor to impress upon the people the advantages to be derived from support of each. I also am bound to believe that when the plebiscite has been held that the action of Griffith and his confederates in the signing of the treaty will be indorsed, and that de Valera, great and noble man that he is, will accept the decision of the majority and will give his loyal support to the Provisional Government and aid in every way he can the adoption of constitutional laws that will be a credit to the people of Ireland and presage a period of prosperity such as which it has not known in 700 years."

"It matters very little, perhaps, just what the opinion of any individual may be, but inasmuch as my views are asked I am speaking not as the President of the Association for the Recognition of the Irish Republic but as one whose wish, and whose ancestors' wishes for three generations, have been registered by their actions. I can see in the Irish Free State as at present provided for and constituted the most wonderful opportunities for our kin to work out their destiny."

"It must be remembered that all of the Irish sympathizers who do not live in Ireland are not included among the inhabitants of the United States. Many hundreds of thousands of the children of Irish forbears live in Canada, New Zealand, Australia and the Union of South Africa, under the influence of the same flag which floats over England and Scotland and Wales—a part of the same commonwealth to which the Irish Free State would belong. It is not reasonable to think that those people of Irish origin, who by choice live under British influence, should be very much out of sympathy with the desire to separate themselves completely by the establishment of an independent republic."

"The Irish people of all the world, outside the United States, therefore may be looked upon as fairly well satisfied with the results obtained by Griffith, Collins and his associates."—N. Y. Times.

THE POPE'S INTEREST IN ART

Charles Loeser, an American art critic, who had the privilege of being a member of Milanese art circles in which the new Pope was a leading figure, says:

"He applied himself particularly to the classification and preservation of the manuscripts entrusted to his care as prefect of the Ambrosian Library. He was most painstaking in his efforts to aid any one who was interested in study and research. He would go to infinite trouble to aid a person in the search for an old manuscript or an illuminated missal. He was a regular contributor to the *Rassegna d'Arte*, a periodical publication of the cognoscenti of Milan, and was especially interested in the discussion of and preservation of painting, architecture and sculpture."

During his years in Milan, Msgr. Ratti was one of a group of cognoscenti who gathered frequently at the studio of Caveneghi, the great restorer of Leonardo de Vinci's "Last Supper," and other masterpieces. Here he led the discussions of lost art treasures and rare paintings and manuscripts entrusted to his care. Among the precious volumes and manuscripts in the Ambrosian Library, which was founded by Cardinal Federigo Borromeo in 1609 and contains 200,000 volumes and 8,300 manuscripts, more than one hundred of which are illuminated with miniatures, may be mentioned a Virgil with the notes in Petrarch's handwriting and a Josephus written on papyrus.

It is expected that because of Cardinal Ratti's accession to the Papal throne the inestimable collections of the Vatican will be even more carefully preserved than ever and be made most generously accessible.

PROTESTANT BARONET

APPEALS TO ULSTER TO IMITATE SOUTH

Dublin, Feb. 8.—Sir James Cotter, Rockforest, Mallow, County Cork, a Protestant Baronet, has published an "Appeal to Ulster" in which he states there can be no real settlement of the Irish problem until the two parliaments of Dublin and Belfast sit as one. In the course of his appeal he says:

"Those of us who have no prejudice in the matter feel that the advances towards this end should come from the North of Ireland, as it is there that the strong religious feeling, the real cause of the breach, really exists."

"In the south you find no such feeling. There all denominations live and have always lived in perfect peace and friendship, and Roman Catholic priests and Protestant clergymen are very often close friends and work together for the common good of the community."

NORTH AND SOUTH UNITED

IRELAND NOT PRO-GERMAN AND RELIGION IN POLITICS CONFINED TO NORTH EAST

There can never be peace, progress and prosperity in Ireland except on the basis of Irish union between north and south, Sir Horace Plunkett, Irish co-operated leader, told the League for Political Education at the Town Hall where he spoke on "The Irish Free State."

Sir Horace explained the import of the treaty which brought the Irish Free State into being, scoffed at the possibility of the Irish permitting a foreign power to use their soil for a naval base directed at England and said he hoped soon to see a representative of the Irish Free State in Washington sitting alongside of the Canadian representative and charged with the duty of representing commercial Ireland.

He praised the Washington conference and hoped that the "splendid beginning" made by Secretary Hughes and the "splendid acceptance" of the disarmament proposals by Mr. Balfour would lead to a day when such questions as the naval protection of Ireland would disappear and it would make no difference whether his land were called the Irish Free State or the Irish Republic.

The auditorium was crowded with women and a sprinkling of men, while others stood in the rear and filled all the seats on the stage. The speaker was introduced by Morgan J. O'Brien.

Following the address Sir Horace evoked hearty applause by his crisp sallies in reply to questions asked from the floor.

DENIES IRELAND WAS PRO-GERMAN

"Was Ireland pro-German in the late war?" was the first question. "Ireland was not pro-German," declared Sir Horace, "but a large portion of Ireland was anti-British."

"Does the speaker differentiate between Casement and Carson?" he was asked.

"One was hanged and the other was made a judge," was the reply. Prolonged applause.

"What do you think of Casement's plotting with Germany?"

"Personally, I abhorred it. It was a grave injury to Ireland." The applause was less deafening.

"Do you feel that the plot upon the Irish people by what Casement did was more than wiped out by what Ireland, without conscription, did in the war?"

"There was nothing to wipe out. Only a minute portion of the Irish people took part in the Casement plot."

"Why was not Carson punished for his interest in Germany?"

"He was too clever."

"What will become of the bonds of the Irish Republic sold in this country?"

"I speak with no authority; but if I had bonds of the Irish Republic I would expect them to be redeemed by the Irish Free State."

"Is the Irish problem a religious one?"

"In some parts it has been, but it is becoming less so. The main factor in the Irish problem is the economic factor."

"In what part of Ireland is the Irish problem a religious one?"

"In the northeast."

"The answer evoked a storm of applause, mingled with loud hisses."

"What part of Ireland hopes to profit more under the Irish Free State?"

"HOPES ALL PARTS WILL PROFIT

"I should be very much disappointed in any Irish Government that was not so impetuous as to make all parts profit equally."

CATHOLIC NOTES

Eckington Manor, one of the most historic old mansions in the District of Columbia, has been acquired by the Disincalced Carmelite Fathers of the Catholic University, and, with the approbation of His Grace, Archbishop Curley, will shortly be conducted as a distinctive retreat house for women.

Dr. Margaret Enright, who has been appointed Lecturer in Pathology, University College, Cork, had an exceptionally brilliant course in the National University. She obtained amongst other distinctions the Travelling Studentship in Medicine which she held in Paris and Cambridge Universities. She is the only woman doctor of this standing in Ireland and Great Britain. Dr. Enright is a Catholic.

Plans for a large printing house to cost \$250,000 are included in the scheme for the expansion of Fordham University, which recently raised a large fund for the erection and maintenance of additional buildings and departments. It is announced that The Messenger of the Sacred Heart and other publications will be printed in the new plant. Robert J. Reilly, former president of the New York Society of Architects, designed the new building.

All but seven States are represented among the 1,700 students registered at the University of Notre Dame this year. Indiana leading the list with 407 of her sons, Illinois has 288 and Ohio 152 students at Notre Dame. Delaware, Georgia, Maine, Nevada, the Carolinas and Virginia are the States not represented at the university. Twelve foreign countries have students registered. Last year's enrollment was 1,221, with nine States unrepresented.

New York, Jan. 30.—The Knights of Columbus' National Correspondence School will soon open for the first year's mail study with headquarters at New Haven, Conn., according to an announcement made here. Ten thousand free correspondence scholarships will be given to men who served during the War. The correspondence school is designed primarily to furnish instructions to war veterans who cannot take advantage of courses in K. of C. evening technical schools.

Sister Mary Maxwell, or as she was known in the world, the Honorable Eleanor Constable-Maxwell, Superior of the Catholic blind asylum at Liverpool, has just died in her eighty-first year. This venerable lady, who became a nun in her youth, was a member of one of the most ancient of the old Catholic families in Great Britain. Her father was the tenth Baron Herries, and she herself was aunt to the late Duke of Norfolk.

Most Rev. Dr. Keane, Archbishop of Dubuque, sent \$21,446 to the Pope for the relief of distress in Ireland. This sum made 478,786 Italian lire. To this the Holy Father added 22,214 lire to make the round sum of 500,000 Italian lire. A bank order for this sum sent by the Cardinal Secretary of State to Cardinal Logue has been transmitted by the latter to the Irish White Cross. A collection for the White Cross fund, made in the diocese of Dublin, realized \$30,500.

The Chicago archdiocese, which has claimed the distinction of being the largest contributor, of any American archdiocese to the annual Pope's Pence collection for the Pope, made another record in keeping with its past this year, according to an announcement this week from the chancery office. The total for the parishes within Chicago reached \$96,288.15, and those outside the city \$17,706.84, with miscellaneous contributions sufficient to bring the total from all sources up to \$116,995.24.

Rev. Hugh P. Smyth, pastor of St. Mary's Church, Evanston, Ill., who for some years has carried on a lecture course at his church, has compiled a number of these lectures into a volume, "Testimony to the Truth," just issued from Extension press. In these lectures Father Smyth answered questions frequently asked him by inquirers into Catholic doctrine, or by Catholic students at the Northwestern University, a Methodist institution near by, who were often called upon to defend their faith.

The Rev. D. O. Crowley, president of the Youth's Directory, has been elected president of the San Francisco Playground Commission for the tenth successive time. Father Crowley has devoted thirty-four years to providing homes, education and business training for abandoned and orphaned boys, regardless of race or creed, and scores of successful business men in San Francisco owe their start in life to him. The Youth's Directory receives no financial aid from city or State, being supported entirely by charitable donations. Under Father Crowley's direction, San Francisco's playgrounds have been improved until today they are declared to be second to none in the country.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER X—CONTINUED

One evening, after the contents of the caldron had been consumed, and while the gipsies lay about around the fire, a quarrel of extraordinary fierceness broke out among them.

She walked on, driven by the thought of her train and her business waiting for her at home; but she felt certain satisfaction in observing that the little girl was following pretty closely on her heels.

After walking another half-mile they reached a railway station. An early train was about to start, and the woman got her ticket and took her seat. To her surprise Fan followed her into the carriage and seated herself on the bench by her side.

The woman said nothing, but watched her with some wonder and amusement. "Tickets, please!" said the ticket collector, looking in at the carriage-door.

"I haven't got anything. What is a ticket?" said Fan, opening her empty hands as the man addressed her. "Here is a go!" said the official.

"Come out of this, young'un, and run home and ask your mother what a ticket is!" "O, let me stay!" cried Fan, imploringly, holding by the seat; "I want to get away from the gipsies."

"Poor thing! that's her cry," said the woman. "There's something, I'll be bound. Couldn't you let her go, Mister?" "I don't know what's come on me to be so soft like."

The carriage door banged, the whistle sounded, and the train was off for London.

CHAPTER XI ON THE TRACK

On a chill January evening, about nightfall, a weary figure approached the gate of a farm-house in the South of England, and after hesitating for an instant, hand on latch, entered and walked up to the lighted dwelling.

The gleam of golden asters and the pale, dreighted bloom of pink climbing roses against the gable gave evidence to the outer walls of the house an air of fostering protectiveness; and the figure visible within between half-drawn curtains, of a fair, placid woman musing by an old-fashioned fireside, hands folded, and face and figure crossed by loving lights and shadows, seemed to promise an ample fulfilment of the suggestions made by the exterior of her habitation.

Rachel Webb looked up as one of her handmaidens opened the door of the sitting-room. "Please, ma'am, there is a young man outside looking for work, who says he has walked all the way from Ireland."

"Nay, Dorothy," said the mistress, mildly, "thou must make a mistake. He will have crossed the sea if he comes from that island."

"Really, ma'am?" said Dorothy, who had not the least idea of where Ireland lay on the map. "He must be of an industrious turn if he has come so far for work," continued the mistress.

"A young woman?" asked Rachel, while the maids at a table near pricked up their ears and listened with rounded eyes for the young man's story.

"No, madam, only a child; a child who will one day be a woman." "Is she thy sister?" "No; but her mother when dying left her to my care."

"And thou hast quitted thy home and thy country to seek for her?" "Yes, madam. It is two months since I left our mountain, and I have been walking through England for many weeks. I have had work here and there for a few days, to earn a little money to bring me along; but I cannot stay long in any place. I must travel the world until I find her."

"Thou dost interest me very much," said Rachel Webb, noting the ring of simple pathos in the young man's voice, and the stern reality of the look of care on his face. "Thou hast done well to tell me thy history. I will think over thy case, and meantime thou canst have lodging for the night."

Rested and refreshed, Kevin was sent for next morning to join his new friend in her garden. "Thou shalt work with me here as many days as thou wilt, she said, and while we work we will talk about thy pilgrimage."

Kevin fell to work with hearty good will. When Mrs. Webb met the eager eyes of her new servant, and saw him spring forward to meet her slightest suggestion, she thought, "I have got a young Nathaniel; an Israelite, in whom there is indeed no guile."

Rachel Webb managed her own farm in her peculiar way, allowing the greatest possible number of people to live and support themselves on the ground that she owned. A thorough lady in all her personality she made herself the friend and companion of those who lived by and served her.

"Come in here, Nathaniel," she said one day, "I would speak with thee privately. Nay, I know it is not thy name; but bear with me; I mean thee well."

Her little sitting-room was the picture of repose, with its drab walls and settees, its glowing fire and beau-pot of golden chrysantheums. She sat at her desk, and Kevin stood before her.

"I have been thinking and remembering, and I believe that I have seen thy little girl." Kevin started; a crimson color dyed his pale face, and left it whiter than before.

"Oh, madam, you cannot be in earnest!" It seemed to him in a moment that had she known where Fanchea was to be found she ought not to have taken him in, fed and housed, and set him to work, but sent him flying along the road in unbroken pursuit. The thought flashed through his mind in half a second, but Rachel saw the blaze of it in his eyes.

"Nay, she said, smiling, 'my ways are not thy ways, Nathaniel. Thou must learn patience, or all thy simplicity and thy truth will not avail thee. Yes, thou hast had a sort of patience in thy determined search; but thine is rather the endurance of passion than the reasonable coolness and meekness which succeeds. But I will try, thee no longer.'"

"it's me that's sorry for Mrs. Abram; and for poor Jimmie, too. Sure, I know him when he was only a little lad, the smartest boy, they said, in St. Clement's school. What came over him at all, I dunno, to make him act like this."

"That's it, ma'am, 'twas the brains that came over him—an him with the gift of gab equal, the Lord save us, to Daniel O'Connell himself!" "Ah," was Mrs. O'Brien's sage conclusion, "there's many a one in this world is too smart for his own good!"

"Thru for you," agreed Mrs. Kennedy as they separated. "It was true, 'the brains' had been the chief undoing of Jimmie Abram. He had been a star pupil at St. Clement's, where his quick, acquisitive mind kept him always at the head of his class, but the trouble was his education had not progressed far enough. Necessity forced him to go to work, after a couple of years of High school, at a period when his mind was like a sponge, ready to absorb anything that came in its way. And because he had always been such a good boy his mother had given him more latitude than had been allowed to her other sons, ploidding sensibly."

"Right you are!" they would say to him. Or, "that's the stuff, old timer—give it to 'em good, while you're at it!" Or, again, "You have the makin' of a good leader in you, Jimmie." Only they made the mistake of taking Jimmie's vapors to be like those of nine-tenths of the laboring population, who excrete conditions but go comfortably on with their work, since it is the only work they have, and they were far from dreaming that Jimmie would eventually become a leader—but a leader among the radicals! It was a bitter blow to the Abrams family when they learned of Jimmie's actual affiliation with the enemies of the Government. A council of war was held and the decision reached that Jimmie must be talked to, but it goes without saying that Jimmie, with his ready logic, quick tongue and staggering array of facts and figures, floored his slower brothers in no time. That is to say, he floored them as far as argument was concerned. They were not able to controvert him, but they were perfectly able to condemn, and this they did in round terms, until the mother, heart-sick at the first high words among her sons, begged them to desist. It made matters worse that Jimmie laughed at them in the end, and told them with the frankness that they used to consider so engaging, that they were a set of bone-heads who didn't have sense enough to look out for their own interests.

"Well, I'm not sure that I know what a proletarian is," said Martin, grimly, "but if I'm one of 'em, I'm right here to say that I do more for the greater good than any red radical when I support my family and help to look out for my mother!"

Jimmie turned pale at this. "I look out for Mother," he pronounced coldly. "You don't need to—"

"Not after this you don't! Mother has always lived on honest money. We'll take care of her and you can go your way—"

"Oh, no, Martin dear!" Mrs. Abram broke in, weeping. "Don't say that! I can't turn Jimmie away."

Well the Abram family was successfully disrupted. In their hearts the old folks did not blame their mother for sticking to Jimmie, but they were not ready to acknowledge this yet. They were angry and sore-hearted, and their humiliation was increased daily by newspaper references to the activity of Jimmie Abram, now openly spoken of as a prominent young radical. They were not, they averred, going to encourage their mother in her mistaken loyalty. If she chose Jimmie, why, she could have him; Jimmie, they said, she could have him; but that way, no way to bring him to time. That they were not able to come forward with a better way only irritated them the more. Well, she could disown him, couldn't she? If he didn't behave himself.

But, of course, that was one thing that Mrs. Abram could not and would not do. Jimmie's meals were as prompt and palatable as always, and his welcome as sincere as in his happy days when he used to come running gaily in from school. Indeed, the only relief she experienced was when he was at home, which was the chief reason why she never said a word no matter what strange companions he brought with him. Regard them with dread and repulsion she might, but she never told Jimmie so. Her maternal intuition whispered to her that brook now her misguided son would just now her interference either with his friends or his mode of life. Still, being an Irish mother, she hoped and prayed, building her

hopes on the memory of Jimmie's youthful piety and tractability. "Prayer, dear, will do wonders," she said to Nora Creedon, who tonight was helping her to wash the supper dishes after Jimmie's departure.

"Yes, I know," answered Nora absently. "But wasn't there a saint who said—let me see, 'and she wrinkled her brows. 'Oh, yes, now I know,' her face clearing. 'He said if you wanted anything you must work as if everything depended upon work, and pray as if everything depended upon prayer. D'you see what he meant, Mrs. Abram?'"

Mrs. Abram shook her head. "Sure, I'm praying night and day. Nora," she said sadly. "And I know you pray, too, dear."

"Yes, of course, but that's it. We're just praying, you see. We're not doing anything—working, you know, like the saint said."

"But what could we do?" Mrs. Abram wanted to know plaintively. "You don't want me to nag at the boy, Nora, and Father Callahan says the scolding will do no good at all. So what's left us but prayer?"

It seemed reasonable enough, but Nora had been thinking about the saint's words. "I wish I could do something," she said at last, musingly. "I wish there was something—"

"Oh, no, don't have Nora," she heard him say. "I'd rather she wouldn't come in contact with some of these fellows. Good chaps, all right," he added hastily, "but in some ways they're a little queer. They think the world of you, Mother, but at that I don't care to have you at them!" This was true, but as Mrs. Abram declared stoutly that she did not mind, it had come to be an accepted thing for her to prepare a lunch on meeting nights. "And, sure, they're as hungry as hounds, the whole pack of them," she often told Nora.

"Besides," Nora heard Jimmie go on, "Nora'd probably poison the coffee, on principle. She hates and despises the people I associate with—and me, I suppose, by now."

Vaguely Nora heard Mrs. Abram's protest, and just last night she said that you were right in some things. "Of course, Nora's keen enough to see that. Nora slipped out, closing the door noiselessly, the germ of an idea even that instant giving her a certain malicious pleasure. "I'm too good for that crowd, am I, Jimmie? Well, I'm glad you still have sense enough to see that. They haven't spoiled all your finer instincts. But what would you say, I wonder, '—her lips twisting into an ironical smile—'if I took up some of your favorite tenets and out-radiced even you?'"

The more she thought about it the more the idea appealed to Nora. She had known Jimmie Abram all her life. They had gone to school together and Jimmie had always been her friend and defender. The Abrams, and owing to his friendship for Nora the freedom of David Creedon's watch, repair shop had been Jimmie's, a privilege denied to other boys, exacerated for their "mischievousness" and lawless propensities. He was Nora's great-uncle, and by the time she was twenty-five and Jimmie Abram a year older, she was the old jeweler's sole surviving relative. She kept house for him in the neat rooms above the store, and helped him sometimes with his customers. But the shop, with its old-fashioned cases and array of cheerfully-ticking watches, knew Jimmie no more. He had other fish to fry.

When Jimmie was nineteen he told his mother that when he was twenty-one he was going to marry Nora, but before two years had passed Jimmie was riding his radical hobby full tilt, and Nora had insinuated, none too politely, that she chose her company. Jimmie had told himself that it was just as well, for the present, for though he was still fond of Nora—oh yes!—he realized that there were far more important things in the world than getting married. That so many of the important things appeared to be set for him to do caused him occasional fits of depression. Of course, a man had to make sacrifices for the "cause," but it was highly unfortunate that his own family, and Nora as well, should have such narrow-minded ideas. At first Nora had appeared to understand and sympathize with his so wonderful plan to "emancipate the laboring class, but . . . oh, well, he could get along without them all, if that was what they wanted!"

Nora, wiping the last dish carefully, and casting her mind back over the past few years, took a sudden decision. "Listen, Mrs. Abram," she said, tensely. "I think there is something I can do. There's just a bare chance—and it might cure Jimmie—he is worth saving—" all this rather incoherently, though he hasn't sense enough to see that

those Bolsheviks are just using him! But you'll have to help me. . . . Have you seen Nora lately?" Jimmie asked his mother one night about a month later.

Mrs. Abram shook her head sadly. "No, I haven't, then." "How come? I thought she kept a motherly eye on you," jestingly. "She hasn't been here in a long time. You haven't seen her, I suppose?"

Jimmie answered the look she gave him more than the question. "No, of course not. Where would I see her?" "I didn't know," but her son thought she sighed as she turned away. His eyes narrowed on the slight drooping figure and a queer presentiment shook him. Several times in the past couple of weeks he had seen a girl in the audience at some big meetings who had reminded him of Nora. Though she was in the rear of the hall and he could catch only fugitive glimpses of her, he knew it couldn't be Nora from the crowd she was with. But she did look like her. He kept watching for the girl after that and he felt annoyed and curiously uneasy every time he saw her. He knew it wasn't Nora, and yet . . . he certainly did hate to see a girl like that mixing up with the unsavory crowd at the end of the hall. That sort of a girl didn't belong, somehow. Now he drew in his breath sharply, too horrified to be amazed at his own emotions. So it had been Nora all the time! That was why he had been so bothered, so—so worried!—he knew it—he felt it, though he refused to acknowledge the grisly truth. Nora, of all people! Oh, God! he groaned inwardly, had he been the cause of dragging her into this—this—

"When did you see Nora last?" he demanded of his mother hoarsely. "About a month ago, I think it was," said Mrs. Abram with visible reluctance. "That Mr. Kolinsky called for you and you were gone, so he stayed talking to Nora. The neighbors tell me that he comes to see her and that she goes with him to these meetings of yours. I dunno," sighing heavily, "for she hasn't been next or near me since. God help us!"

Jimmie could hardly contain himself while his mother was speaking. "That beast!" he burst out, clenching his hands. "That unspokeable Kolinsky—how dare he take Nora to those meetings—how dare he! I'll see her—I'll tell her a thing or two!"

"Jimmie!" gasped his mother, honestly alarmed at the storm she had evoked. Then, diplomatically, "What's wrong with Mr. Kolinsky? Sure, I mind when you used to tell Nora he was the finest man in the world. And you're always together, the two of you."

"That's different," impatiently. "He's all right as far as his knowledge of the work is concerned, but he isn't the kind of a man for Nora to be seen with. Why didn't you tell me this long ago?"

His mother turned on him a look of plaintive surprise. "But I thought 'twas your doing, Jimmie," she said. "Yourself, you used to try to talk Nora over."

"My doing?" indignantly. "Do you think I'd drag Nora into that crowd—that—that—?" He choked a little and then went on more temperately. "You don't understand, Mother. Of course I wanted Nora, and all of you to understand my viewpoint, my ideas—I didn't want—I didn't think—"

Jimmie was obliged to stop, because in this new confusion that possessed him he did not know exactly what he did want, and his mother took the opportunity to break in timely: "Of course, I was sorry the child got mad at me, for I wasn't deceiving you, Jimmie, but I thought it my duty to give her a bit of advice like, but still and all I couldn't help feeling glad for your sake. Sure, there's nothing between ye now—" She looked at him placatingly.

Jimmie regarded his mother with horror, finding the insinuation that now Nora thought as he did as dust and ashes in his mouth. What was wrong with him, anyhow? he asked himself with angry vehemence. As his mother had pointed out, he had indeed in the early days often tried earnestly, if vainly, to talk Nora over, but he knew now he had never expected to succeed. Nora had spurned him and his principles, and had told him in a few grave words what she thought of his defection from his Church. In his heart he acknowledged that this was right and proper and only what he could look for from a girl like Nora. She was different, of course—a gentle, pure, remote being who could no more understand the curiously mixed motives of the men and women of his society than could an angel out of heaven. He himself was often revolted and disgusted, but at such times he had only to remind himself that it was ignorance which had stunted the moral growth of these people—ignorance and poverty, to which they were knowingly consigned by the powers against which he and they were now waging bitter war. Not all were ignorant, of course. Kolinsky was a man of brilliant parts, Jimmie's own guide and counselor and friend—until now! He choked with rage as he thought of him, the smooth rascal, deluding poor little Nora as he had. . . . No, Jimmie was

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not quite ready yet to visualize his own delusion. They were bitter days that followed, for Jimmie had to hear the men refer to "the little Creodon," the new convert to the cause, who was so pretty and efficient, to hear them speak of her as "Nora" and "comrade" and not rise up and slay them all. Jimmie could not understand himself at all. For quite suddenly his interest in the cause seemed to have evaporated, and only one desire obsessed him—that of getting Nora away from his erstwhile friends and chosen associates. To effect this he would do anything—anything, he told himself passionately, even—in a blinding flash it came to him one day—even to renouncing the work himself! After all, there were other and perhaps just as sure ways of bringing capital to a realization of its duty. . . . Once Jimmie had begun to reason thus the rest was easy as far as his own convictions were concerned. But Nora—there was the difficulty!

And a difficulty it proved to be. Nora refused absolutely to listen to Jimmie. She avoided him and refused to see him when he called at the house; she returned his letters

unopened; she would not discuss the matter over the phone. She was, as every one could see, committed heart and soul to the cause which Jimmie Abram had so lately and eagerly espoused, a cause which he now scrapped with loathing and contempt. If the indifference with which his radical friends received his defection amazed and disgusted him, the ease with which Jimmie took up again the practices and beliefs of his early days sometimes gave him startled and mortified pause. "I suppose Father Callahan was right," he acknowledged in all humility. "I was half-baked, but my conceit was well done. Plausible phrases did the rest."

One Saturday night Jimmie had been to confession and came home tired and depressed, for Nora was still recalcitrant. As he opened the door he heard gay voices in the kitchen and a savory odor floated out to him. Roast chicken! His mother must have company. . . . It was Nora that smiled at him from the stove—a gay and laughing Nora, quite like the Nora of earlier and happier years. His heart rushed up into his throat. "Is this a birthday, or anything?" he managed to say,

sniffing the delightful odors and wondering vaguely why his mother looked so happy. Nora shook her head demurely as she dished up the mashed potatoes. "No, it's a celebration," she said quietly, but a dimple stole into her left cheek. "Only it isn't a fatted calf, it's a chicken." She gave him a fleeting side glance. "Oho, the prodigal son, eh?" Jimmie laughed understandingly, but he was seized with bewilderment nevertheless. Why, Nora like, she seemed . . . she acted like. . . . "Nora!" he blurted out in sudden gravity, "Nora, dear girl, have—have you—come to your senses, too?" "Yes," the girl nodded slowly. "Yes, I have. . . . Look out for the potatoes, Jimmie!" "I'm going for the ice-cream," said Mrs. Abram, as she slipped away, her eyes full of happy tears. But the two people by the stove never heard her.

With the love of home and of those who made it home, the love of country first begins to stir within the heart.

RACE SUICIDE
HEALTH OFFICER DEcriES THE AGITATION FOR BIRTH CONTROL

Decriing agitation in favor of birth control, Dr. Royal S. Copeland, Health Officer of New York, in analyzing recent birth statistics has pointed out that the proportion of native-born mothers in New York is decreasing and has sounded a warning that in the future New York's prominent families will be descendants of recent immigrants and not those who came over with Lord Baltimore or in the Mayflower.

"In general the figures tend to show that foreign-born women had more children last year than did those of native stock," said Dr. Copeland. "When you combine the fact that the children born to native mothers are less than those born in other lands with the further fact that infant mortality is greater among babies of native stock, there is indicated that our population is becoming less American, more foreign."

"It was shown that in 1919, 68.7% of the births in greater New

York were children whose mothers were born in other countries. Practically the same relative percentage obtained in 1911.

"The statement that there is a greater mortality among infants of American-born mothers will, no doubt, surprise many. One reason for this is that foreign-born mothers generally nurse their children. It is also accountable for the low death rate in congested districts of the city where it might be expected there would be more infant deaths. American mothers are less inclined to make use of Baby Health Stations of the Department of Health. Foreign-born mothers are accustomed to depend on these and other governmental agencies.

"In a section of the fashionable upper east side bounded by Fifth and Park avenues, the birth rate was for each 1,000 of the population. In the rest of the borough of Manhattan it averaged 25 per 1,000. This district is typical, for it contains well-to-do persons of American birth who are counted among the first families of America.

"We find the death rate among infants of native-born mothers is 90 per 1,000, while the rate of infants of Swedish-born mothers, is

68, Scotch 43, Russian 34, French 39, Austro-Hungarian 79 and Bohemian 75."

O'CONNELL, AND THE MASS

The importance which Daniel O'Connell, the great Irish Liberator, attached to the discharge of religious duties is revealed by a letter which has just been discovered and which Maurice Murphy of Castle-Island, has sent for publication to the "Kerry People." The letter is dated January 15, 1836. It has been found by Miss Leahy amongst papers kept by her father, who was an innkeeper of Abbeyfeale. O'Connell wrote to Mr. Leahy intimating that he would be at his house about 2 o'clock on the following Sunday, and asked that four horses should be ready for him by that hour. He added: "Take care the driver hears Mass. I will not arrive until after the last Mass, and will not allow any man to drive me who lost Mass." This language was not used from any affection of piety. O'Connell was deeply sensible of the necessity of living up to religious tenets, and by his acts set

an example of the utmost reverence for the precepts and observances of the Church. Difficulties, however great, never prevented him from fulfilling the obligation of hearing Mass on Sundays and holy days of obligation. — Catholic Transcript

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The London Life Insurance Company

Shows 1921 the Most Prosperous Year in the Company's History

\$100,000,000 MARK PASSED

Surplus on Basis Dominion Government Standard, \$1,952,613—A Gain of \$499,389. Profit Results Greatly Exceed Estimates

The Forty-Seventh Annual Meeting of the Shareholders and Policyholders of The London Life Insurance Company was held at the Company's Head Office, London, Canada, on February 13th, 1922. The President, Dr. A. O. Jeffery, K.C., occupied the chair, and there were present a number of Shareholders and Policyholders.

The notice calling the meeting was read by the General Manager, Mr. Edward E. Reid, after which the following report and financial statement were submitted:

Forty-Seventh Annual Report

The Directors of The London Life Insurance Company submit herewith the Audited Financial Statement of the Company for the year ending December 31st, 1921.

Although the abnormal gains of the previous year have not been duplicated, the volume of business written and the gain in Business in Force are normal in amount and in view of the existing conditions are exceedingly gratifying.

The Premium and Interest Receipts for the year amount to \$4,890,000.83, an increase of \$693,705.47. Invested and other Assets total \$15,920,517.96, an increase of \$2,815,434.86 for the year.

The New Insurance issued in both the years 1919 and 1920 was abnormal in amount. With the sudden reversal in business conditions the terminations from such recently-issued business was naturally heavy. Nevertheless, an excellent gain in the Insurance in Force was effected and the \$100,000,000 mark was passed early in the year. The following comparative statement shows the particulars for the past two years:

	1920	1921
Number of Policies Issued	55,288	52,724
Number of Policies Renewed	12,129	10,941
Amount of Policies Issued	\$11,857,231.50	\$ 9,438,070.50
Amount of Policies Renewed	\$ 2,929,463.00	\$ 2,721,987.00
Total Insurance Issued	\$14,786,694.50	\$12,159,057.50
Amount of P. Insurance in Force	\$32,633,674.30	\$39,223,132.75
Amount of Ordinary Insurance in Force (net)	\$2,916,400.96	\$2,085,530.92
Total Insurance in Force after deducting Reinsurance	\$39,600,075.26	\$41,308,663.67
Increase in Insurance in Force	\$29,218,436.27	\$14,513,588.41

The Investments of the Company continue to be made in absolutely non-speculative securities and First Mortgages are coming again to be the chief avenue for the employment of the Company's rapidly increasing funds. The rate of interest earned during the year shows a steady increase, the rate being 6.69% on the invested funds.

The Policy and Other Liabilities of the Company have always been provided for in a very complete manner. The exceptionally satisfactory Surplus earnings of the year, however, have enabled the Directors to still further improve the funds set aside for various purposes, including all profits earned on participating policies. The total Liabilities, on the Company's very stringent standard, amount to \$15,515,854.18.

The Surplus on Policyholders' Account, including paid-up Capital of \$82,500, is \$405,133.78, an increase over the previous year of \$178,458.54.

It is with great regret that we record the death during the year of Mr. John McClary, our Honorary President. Mr. McClary was one of the original shareholders of the Company, a Director since 1887, President for a period of 25 years and Honorary President during the past two years. Throughout his connection with the company, Mr. McClary rendered valuable assistance by his mature counsel and sane judgment, and to the very end evidenced a lively interest in its welfare.

EDWARD E. REID, General Manager. A. O. JEFFERY, K.C., President.

Synopsis of Financial Statement

REVENUE ACCOUNT

RECEIPTS	
Premiums—"Ordinary" and "Weekly"	\$4,039,870.98
Interest on investments	850,219.85
Sundries	7,583.76
	\$4,897,674.59

DISBURSEMENTS	
Paid policyholders or heirs	\$ 773,385.35
All other disbursements	1,410,561.89
Balance to investment account	2,713,727.35
	\$4,897,674.59

BALANCE SHEET

ASSETS	
Mortgages, bonds, debentures and debenture stocks	\$13,861,801.54
Loans on policies and other invested assets	1,310,159.68
Premiums outstanding and deferred	472,428.41
Interest due and accrued	276,128.33
	\$15,920,517.96
LIABILITIES	
Reserve on policies in force	\$14,591,857.00
Accumulating and accruing profits	557,360.70
Special reserves and other liabilities	6,166.48
Surplus on policyholders' account (including paid-up capital, \$82,500)	405,133.78
	\$15,920,517.96

This is to certify that I have audited the Books and Accounts of the London Life Insurance Company for the year ending December 31st, 1921. All payments by cheque or cash have been duly verified. All Journal Entries are of a proper nature, and all postings into the General Ledger have been checked.

The Securities for Investments have been examined and found in order. The Policy Reserve Liability has been certified by the Actuary of the Company.

I have had access to all documents and papers required for the audit, and explanations have been given when asked for.

The above Statement and Balance Sheet are in accordance with the Books, and in my opinion give a correct showing of the Company's business at the above date.

JAMES McMILLAN, C. A., Auditor.

London, January 13th, 1922.

Actuary's Report

A valuation of the outstanding insurance and annuity contracts of the Company, as of December 31, 1921, has been made according to the bases stated below and the Reserve Liabilities are shown separately for the division of the business indicated.

INSURANCES—			
Ordinary Branch			
Years of Issue.	Amount of Insurance	Reserve Liability	Reserve Om. (5) 3%
* 1874—1921	\$73,319,089.92	\$ 9,443,790	
Less reinsurances	1,233,569.00	101,250	
Net amount			
Ordinary branch	\$ 72,085,530.92	\$ 9,342,540	
Weekly Premium Branch			
1887—1921	\$ 39,028,132.75	\$ 5,237,250	Standard Indus. 3 1/2%
Total both branches	\$111,113,663.67	\$14,579,790	
ANNUITIES—			
Reserve for annuities in force	\$ 9,882	O (a m) 3%	
Reserve for supplementary contracts not involving life contingencies	2,185	3%	
Total	\$14,591,857		

In comparing the above statement of the Company's Reserves with that of the preceding year it is immediately observed that a more rigid basis of valuation has been used in the year 1921. The Reserves in the Ordinary Branch were increased for all issues—1871 to 1906—from the 3 1/2%

basis to the 3% basis. In the Weekly Premium Branch all business was valued on the Standard Industrial Table, with interest at 3 1/2% per cent. The change in the Weekly Premium Branch from Parr's No. 3 Table to the Standard Industrial Table was due to the fact that it was found that the Standard Industrial Table is more in accord with the Company's experience than Parr's and the Standard Industrial Table calls for somewhat higher Reserves than Parr's. As will be noted, all the Weekly Premium business has been changed over to this basis. While the 1915-1920 issues in the Weekly Premium Branch were changed from the 2 1/2 per cent to the 3 1/2 per cent basis, the change made on the whole has meant a decided strengthening of the Reserves. It is most satisfactory that not only has all Ordinary business been placed on the full 3 per cent Reserve Basis, but that a very rigid standard of valuation has been adopted throughout also for the Weekly Premium Branch. As the Company is earning over 6 per cent on its funds after paying all investments, the strength of the Company's Reserves is appreciated when it is realized that in the Ordinary Branch only 3 per cent is required to be earned, and in the Weekly Premium Branch 3 1/2 per cent to maintain the Reserves.

The Company's practice was continued in 1921 of carefully providing for all liabilities in addition to the Reserves. A sum was set aside for all accruing profits earned up to the anniversary of the Policy in the year of the statement. In addition a fund of \$100,845 was set up to provide for the profits payable in the year following the statement.

Notwithstanding the fact that the new business written by the Company in both Branches in the year 1921 exceeded \$1,000,000, the Surplus on the Government Standard increased by \$499,389. This large increase in surplus, in spite of the rapid expansion of the business, indicates the inherent strength of the Company. The earnings from all sources are extremely satisfactory. The interest rate in 1921 of 6.69 per cent, combined with the security of investments, was unusually high. The mortality experienced during 1921 continued to be very satisfactory, the rate for the year being 35.2 per cent of the expected in the Ordinary Branch.

The surplus, according to the requirements of the Dominion Insurance Act of December 31st, 1921, is \$1,952,613.78, itemized as follows:

Reserves in excess of the Government Standard	\$ 938,837.00
Profits accruing but not due	238,738.00
Profits payable in 1922	100,645.00
Investment and other Special Reserves	150,900.00
Surplus Unappropriated, including Capital	405,133.78
Total	\$1,952,613.78

JOHN D. BUCHANAN, B. A., F. A. S. Actuary.

Report of The Loaning Committee

The demand for Mortgage Loans was very strong during 1921 and excellent rates of interest were obtainable throughout the year. Municipal and Government Bonds and Debentures also offered a very attractive investment and the available funds were divided fairly evenly between these two forms of investment.

The total of the new investments made was \$3,636,786.52, the largest amount in the Company's history. The conditions in Western Canada have been such that it was impossible to expect repayments of principal and interest on the mortgages made in the year. Reasonable extension of time must be given whenever possible to enable borrowers to tide over a critical period, but it is hoped that in another year many cases of arrears will be cleared up. On the whole, payments throughout the year were made in a most satisfactory manner and the amount of interest due and unpaid is only one-third of one per cent of the total Mortgage Investments—a slightly lower percentage than that of the previous year.

The total amount of Mortgages upon which interest was overdue for more than a year is only \$42,896.20—less than seven-eighths of one per cent. In this item the Statement shows a slight improvement over the previous year, when the Mortgages thus in arrears amounted to \$47,000. The arrears on the mortgages have been checked over and, as usual, the committee have scrutinized all loans upon which either interest or principal was overdue at the end of the year.

A very satisfactory feature of the Company's Statement is that the market value of the securities, according to the department's valuation, is considerably in excess of the book value. This is an additional asset that could very properly be used to still further increase the Company's Surplus Account.

The remarkably favorable experience of the Company's Mortgage Investments in Ontario is shown by the fact that although these amount to over \$4,200,000, the arrears of interest at the end of the year were only \$2,256.00, or about one-twentieth of one per cent of the principal sum. These arrears a considerable proportion has already been paid and no such loan in the province is in such shape that there is any likelihood of the property falling into the possession of the Company.

The position of the Company's investments in every respect is, under the circumstances, most excellent and is ample evidence in itself of the capability of the staff in the Investment Department, to the efficiency of which your committee wish to bear testimony.

ALBERT O. JEFFERY
JNO. G. RICHTER
W. M. SPENCER

The shareholders and policyholders expressed approval of a plan whereby pensions will be provided for the members of the Company's field and office staffs. The plan provides for contributions by both staff members and Company, the resulting fund being available for the purchase of life annuities at ages 60 or 65.

The directors paid a very hearty tribute of appreciation to the members of the field and office staffs for the splendid accomplishments of the past year. The resolution was responded to by Mr. J. P. Mainie, Supervisor of the Weekly Premium Branch; Mr. J. G. Stephenson, Superintendent of Western Agencies, and Mr. J. S. Lovell, the Secretary.

Dr. A. O. Jeffery, in moving the adoption of the Report, said:

The increased interest manifested by the public in the affairs of the Life Insurance companies has been most noticeable since the commencement of the war and especially since the epidemic visitations of 1918 and 1919. This is, perhaps, not so surprising as the fact that it took so long for the public to realize that the business of Life Insurance had a very vital relation indeed to the home, as well as to the economic welfare of the nation and the present favor in which life insurance is regarded is doubtless due to the somewhat spectacular demonstration in recent years of its real merits.

Although an abnormal year for nearly all lines of business, 1921 was, for the life insurance business, perhaps the most normal since 1914. There was no undue mortality strain; the investment situation had, except for Western securities, shown further improvement; expenses were, perhaps still higher, but not unduly so; and the volume of business was more in keeping with the resources of the companies than had been the case during the two previous years.

The results of the year, so far as this Company is concerned, have, as indicated in the director's report, been very satisfactory. The volume of new insurance—\$31,219,127.50—is only slightly below that of the previous year and the gain in insurance in force—\$14,513,588.41—is, in view of the large proportion of weekly premium insurance, very satisfactory indeed.

This addition carries the Company's volume to \$111,113,663.00, the \$100,000,000 mark having been passed quite early in the year. It is interesting in this connection to note that although the Company was 43 years old before the \$50,000,000 mark was passed, it took only a little over three years to add the second \$50,000,000.

Notwithstanding the fact that the proportion of new insurance to insurance in force at the beginning of the year was smaller in 1921 than in 1920, and further, that a fair proportion of the insurance in the "Ordinary" branch for 1921 was taken on the non-medical basis, it is gratifying to note that favorable as was the mortality rate under "Ordinary" policies in 1920, the experience in 1921 is still better, being only 35.2% of the expected.

The actuary's report indicates that new reserve bases for the policy liabilities have this year been adopted. All "Ordinary" business has been placed on the Om (5) 3% basis, than which there is probably no stronger basis obtainable by any company on the continent. It will also be seen that in the Weekly Premium Department the Standard Industrial Table has been adopted, with interest at 3 1/2%—an amply sufficient rate for business of this nature. These changes make a statement of valuation that is undoubtedly stronger than that of any similar company on the North American continent and the changes effected have required a considerable addition to the reserves.

All liabilities have been covered in the most complete manner, every ascertainable item, including extra second year's commissions, being fully covered. On the whole, it may fairly be claimed that exceptionally strong as has always been the Company's position in the matter of providing fully for its liabilities, it has never issued a statement which has been so complete in this respect as that which is before you.

The conditions which have existed during recent years have necessarily stimulated Life Insurance Companies to greater activity in meeting the increasing demand of the public for the greatest possible variety of insurance protection. In satisfying these demands this Company has introduced a number of new forms of policies in the last two years, both in the Weekly Premium and in the Ordinary Department. The "Canadian" series policies in the "Ordinary" Branch and the new 20-Year Payment Life Policy in the Weekly Premium Branch. We anticipate that with these changes in the nature of our agency staffs will be able to still more rapidly develop the Company's business and the remarkably favorable profit results being paid policyholders will undoubtedly help greatly to increase the volume of new business and to conserve the policies now in force.

I have much pleasure in moving the adoption of the report and of the accompanying report of the actuary regarding the policy liabilities and of the executive as to the company's investments.

Mr. W. M. Spencer, in seconding the motion for the adoption of the Report, said:

The position of the company as shown in the report for the past year is so favorable that only a few points need be touched upon.

No doubt our policyholders are most interested in the soundness of profit distributions. The liberal scale of force at the opening of the year was actually increased in 1921 and in spite of the strain of the extraordinary claims that had to be met during the subsequent years, the splendid resources of the Company enabled your directors to maintain that scale in force with only slight modifications at the older ages. The company's record in this matter is doubtless without parallel. It has not only given the utmost satisfaction to the participating policyholders, but has helped all others interested in the Company to appreciate the remarkably sound foundation upon which its whole business rests.

The care that has always been exercised to provide sufficient reserve to cover accruing profits has had much to do with the Company's ability to maintain its excellent scale of dividends, in spite of very difficult conditions. Not only has this provision been maintained, but the statement before you, but a further step has been taken, in that provision is made this year for all profits payable during 1922. It is a matter of very special satisfaction that the earnings of the year have made it possible to now establish this practice, which has been in view for some time.

The president has made reference to the recent rapid growth of the Company. The following table, showing this growth in more detail during the past 20 years, will be of interest:

Year.	Income.	Assets.	New Insurance.	Insurance in Force.
1901	\$ 322,020	\$ 1,666,770	\$ 1,643,053	\$ 6,489,042
1906	543,660	2,100,394	2,387,774	10,376,413
1911	959,194	3,520,797	7,269,183	20,237,984
1916	4,973,780	8,975,763	13,636,445	41,715,217
1921	4,897,675	15,920,518	31,219,127	111,113,664

This great growth without corresponding increase in surplus resources might be a positive danger. It is very gratifying, therefore, to note in the actuary's report that the surplus on the basis of the Dominion Government requirements is, even on our own basis of valuing the securities, now nearly \$2,000,000—a gain of about \$500,000 during the year. Policyholders may, therefore, rest assured that their interests are being fully protected in keeping with the growth of the Company's business.

I am familiar with the work of your loaning committee and should like to draw attention to the condition of the Company's investments as shown in the report of that committee. The investments are in excellent condition, due to a rigid adherence to the policy that has been consistently followed of drawing attention to the purchase of any security that was in the slightest degree speculative. The utmost care has been exercised in the selection of all investments, which required the approval of every member of the committee before acceptance. The securities have been taken into account at a conservative valuation and considerably below their present market value.

I have much pleasure in seconding the motion for the adoption of the reports.

The following directors were re-elected for the current year:

- | | |
|---------------|-----------------|
| A. O. JEFFERY | G. M. REID |
| W. M. SPENCER | J. E. JEFFERY |
| J. G. RICHTER | A. M. SMART |
| T. W. BAKER | H. S. BLACKBURN |

R. P. PEARCE, Superintendent Weekly Premium Branch

LOCAL AGENCY OFFICES
463 RICHMOND STREET

W. J. NORFOLK, Agency Director Ordinary Branch
R. T. HARDING
E. H. MORRISON } General Agents.

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.

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Obituary and marriage notices cannot be inserted except in the usual condensed form.

The Catholic Record has been approved and recommended by Archbishops Falconio and Shearri, late Apostolic Delegates to Canada.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main St. and John J. Dwyer.

In Sydney, N. S. W., single copies may be purchased from Murphy's Bookstore.

In Montreal single copies may be purchased from J. Milloy, 311 St. Antoine St., W. East.

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General Agents—M. J. Haggarty, Stephen V. James, George J. Sullivan, Resident Agents—Miss Bridie Saunders, Sydney; E. R. Costello, 718 Pender St. W., Vancouver; Mrs. Geo. Johnson, 219 Rochester St., Ottawa; Mrs. Geo. E. Smith, 298 Manor St., Montreal; Mrs. Edward McPike, 224 Martin Ave., Kinross, Winnipeg, Man.

LONDON, SATURDAY, FEB. 25, 1922

THE RECORD AND THE FARMERS PARTY

As our readers are fully aware it is the constant and invariable policy of the CATHOLIC RECORD to maintain a position of absolute neutrality on the issues that divide political parties.

As we are impelled to make clear this non-partisan attitude of the CATHOLIC RECORD because of certain exceptions taken by some of our readers to articles by our contributor, The Observer, on the Initiative, the Referendum, and the Recall.

Over three years ago—to be exact January 11th, 1919—the CATHOLIC RECORD made this editorial reference to the new political leaven then beginning to work in the agricultural half of our population:

Nothing that has happened in Canadian politics for a long time approaches in importance and significance the present political movement of the farmers.

An election is not by any means a plebiscite on a "platform." The electors come face to face with the candidates, see them, hear them, know them; and finally choose their representative with an encouraging amount of intelligence.

What we want to make clear is that the CATHOLIC RECORD is in nowise opposed to the Farmers' political party, and has not the slightest fear for the Constitution or the general welfare of Canada should that particular party gain control all along the line.

And what we have said of the Farmers is true mutatis mutandis of the Labor party; though this party has so far to go before getting control of government in Canada that it must be a very nervous person indeed that would be alarmed at the prospect.

men of the urban drift from the farms. At any rate when the whole world is talking democracy it is an encouraging sign to see the most befooled section of all self-governing peoples giving evidence of awakening to a sense of their dignity and responsibility as free and intelligent voters who are supposed to give their representatives in Parliament their mandate and to exact from them an account of their stewardship.

From which it will be seen that far from being alarmed we welcomed the Farmers' movement as a wholesome activity in our political life; and we have seen no reason to change our opinion.

We may or may not believe that the Initiative is a wise provision. But when or where has it in practice justified the alarmist fears of theorists? The Referendum we have had with us for a considerable time, both in theory and practice; but it has never yet been used by the Farmers' party.

We confess that we don't know just what the constitution of Canada is beyond the British North America Act which constituted Canada. Insofar as we participate in the unwritten British Constitution we, like the people of the old lands, modify it to suit what we think are our needs.

Everything is not in the Constitution, written or unwritten; the Ten Commandments for instance. Representatives have before election solemnly pledged themselves to a certain course of action; and after election found it to their interest to break their pledged word.

Politics and political parties as such are quite outside the sphere of our activity. We repeat, the RECORD is affiliated with or opposed to no political party.

We know, and our readers in Ontario and in the Prairie Provinces know, that there is nothing revolutionary in the Farmers' political movement.

Now if an individual member may thus resign when he sees fit, why may not a member resign at the instance of a large and influential number of his electors?

We do not pretend to go fully into all these questions; we are quite sure that time, experience and the unfailing good sense of the people will finally determine the acceptance, the rejection, or the modification of every "plank" in every political "platform."

It is only now, however, that the full extent of these sufferings is being revealed. From a table compiled by the Patriarch we learn that no less than 6 bishops and 111 priests suffered martyrdom at Turkish hands.

On Friday morning the third session of the conference was opened by an inspiring address from Rev. Brother Barnabas, Superintendent of Catholic Charities, Toronto.

This recent conference was undoubtedly a great success, the varied mass of information derived by the many Scout officers from their fellow workers being of great value in the future development of their work among boys.

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FOUR THOUSAND YEARS OF PROGRESS

The collapse of the Knickerbocker Theatre in Washington recently, causing appalling loss of life, was due to faulty if not fraudulent construction.

Five army and navy engineers testified at the inquest that they found on examination twenty-one weaknesses in the structure. The fall of the roof, which caused the loss of ninety-eight lives, was "a direct result of failure to provide sufficiently for the unusual conditions existing at the junction of the curved Columbia Road wall and the stage wall."

An engineer of the District of Columbia Building Inspector's office said that "the insufficiency of construction" should have been discovered by inspection; that an ironworker had pointed out that beams above the stage lapped over their supports only one or two inches; but he was laughed at when he said that he would never witness a performance in that theatre.

We pride ourselves on our progress. Each succeeding age is in advance of its predecessors; and ours is necessarily the most advanced and enlightened of all.

Well, some twenty years ago, was unearthed the now famous Code of Hammurabi, the sixth King of the Babylonian dynasty, who reigned 4,000 years ago.

The 229th section of this famous Code, now easily accessible in English, reads as follows:

"If a builder build a house for a man and do not make its construction firm, and the house which he has built collapse and cause the death of the owner of the house, that builder shall be put to death."

Human nature seems to have been pretty much the same 4,000 years ago as it is now; but how much "progress" have we made in legislation on this matter of honest building?

NOTES AND COMMENTS

COMMENTING ON Bishop Fallon's Toronto address last week, the Mail and Empire affirms that had the Bishop's ideas in regard to the scope of Separate School education been clearly put forward before Confederation there would have been no Separate Schools.

THE VERY REV. M. Mighirian, Archbishop, and Vicar Patriarchal in America of His Grace, Paul Peter XIII. Terzian, Catholic Patriarch of Armenia, is visiting Canada in the interests of that much persecuted portion of the Lord's Vineyard.

It is already well-known on this Continent how cruelly the Armenian Catholics suffered at the hands of their Turkish oppressors during the War. The atrocities inflicted upon the struggling congregations at Erzeroum, and in other parts of Asia Minor were graphically described at the time by correspondents of the greater London and New York journals, who, at least to the extent of their opportunities, conveyed to the public mind some idea of the sad straits to which this long-suffering people had been reduced by the horrors of War.

On Friday morning the second session was opened by Dr. James W. Roberson, Chief Scout Commissioner for Canada.

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appeared so that with the return of peace the Church in Armenia had to go back once more, practically, to the conditions of fifteen hundred years ago, and begin again the work of building up the material fabric as well as the more precious fabric of human souls.

This is the cause which Mgr. Mighirian represents, and has to lay before the happier Catholics of this continent, and we are persuaded, not in vain. The Archbishop, it may be added, is not unknown here in his own person.

According to our Anglican contemporary, the Canadian Churchman, the Major case in England has thrown the whole Christian Faith into the melting pot.

The rapid growth of the number of Scouts in Ontario was shown in the report of Provincial Commissioner W. K. George. "The total membership of Scout and Cub officers and Boy Scouts and Wolf Cubs at the end of the year 1921 was 13,218," said Mr. George.

BOY LIFE

SCOUT OFFICERS' CONFERENCE

What is of More Importance than a Boy? This was the main thought underlying the many discussions of the Provincial Boy Scout Officers' Conference which was held in the King Edward Hotel on Thursday and Friday, February 2nd and 3rd.

"Scouting does not compete with the Church, the school, the home or other institutions—it co-operates with them, making available to them in the solution of their own boy problem the use of a tried and tested programme which works because of its natural appeal to the boy.

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SCOUTING PROGRESSES

On the afternoon of February 2nd, 1922, the 11th Annual Meeting of the Ontario Provincial Council of the Boy Scouts Association was held in the Pompeian Room of the King Edward Hotel, Toronto.

The rapid growth of the number of Scouts in Ontario was shown in the report of Provincial Commissioner W. K. George. "The total membership of Scout and Cub officers and Boy Scouts and Wolf Cubs at the end of the year 1921 was 13,218," said Mr. George.

"One of the best indicators we have as to the amount of real Scouting being done throughout the province is the steady stream from headquarters of Proficiency and other badges. The issue of badges for 1921 was 6,136, public service badges such as Fireman, Ambulance, Pathfinder, etc., being well to the front as usual."

"The slogan of the Boy Scout Movement is 'Be Prepared,' and the files of our Headquarters give many concrete evidences of the use to which Scouts and Wolf Cubs put their training and their Scouting education."

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the very pick of our manhood, and without thought of cost to themselves are giving their time and energies outright to the boys under their leadership. Upon their faithfulness, their ability, their resourcefulness and their unselfish service to boyhood, depends the success of the whole Movement.

RT. REV. M. F. FALLON

IN MASSEY HALL SETS FORTH CONSTITUTIONAL RIGHTS OF SEPARATE SCHOOLS

"Constitutional rights"—not "sectarian privileges"—were what the Right Rev. M. F. Fallon, Bishop of London, claimed for the Roman Catholic Separate Schools of Ontario in Massey Hall last night.

In an address extending nearly three hours, and to an audience that hung with rapt attention to the concluding sentence, Bishop Fallon covered, at times in detail and again in outline, the course of Common school development in Canada since 1763.

The act of 1841 first gave this country Separate schools, and the Roman Catholic Separate schools were made part of the Common school system of Upper Canada (Ontario) in 1868.

PUTS QUESTIONS TO THE GLOBE

Throughout the length of the entire address not one word was harshly spoken by Bishop Fallon. He directed a number of questions to the Globe asking why one portion only of his recent open letter had been used in editorial comment.

Even in his remarks to the Worshipful Grand Master of the Orange Order, H. C. Hocken, M. P., Bishop Fallon was moderate, although he claimed that Mr. Hocken's articles in reply to the claim of the Roman Catholics were not accurate, nor had he attempted to find the true state of affairs in the Province of Quebec.

ASKS CONSTITUTIONAL RIGHTS

In the first half-hour of his address Bishop Fallon took his hearers back a hundred years to the time when, in 1816, the first Common School Act ever put on the statute books of the Dominion was passed. He pointed out how the authorized Protestant version of the Bible was made a text-book in those schools.

"There is a sort of a wild rumor going about that we are looking for something that does not belong to us," declared the Bishop. "Well, there is just one thing that I have never been stupid enough to go out for in the Province of Ontario, and that is anything that does not belong." (Laughter and applause.)

BETTER SPIRIT PREVAILING

"On the subject of educational grants," he said: "All along for forty years there was no trouble about the division of these legislative grants. The general Common school system, called the Public schools, received its fair share and the Separate Common school system, called the Separate schools, received its share, until the year 1907, when, by regulation of the late Superintendent of Education, a change was made in the way of allotting the monies that belonged to the Separate schools."

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"Now, in ordinary intercourse there is an interesting name to apply to such a transaction," he said, after mentioning that \$100,000 had thus been diverted from the Separate schools. "Of course, when you get into higher realms the name changes, but when I do it I am a common thief."

"Since 1917 the Separate schools of this Province have been paid the amount of the legislative grant that is theirs, and it has been divided among them according to their earning capacity and the perfection of their work. It is equally true that the grant has been a fair size for certain schools and it is equally true that the grant has been small and insufficient for other Separate schools."

SOME PRESS GYMNASTICS

There has been some gymnastics in the daily press about how is it that Separate schools get such a grant in such places. Well, it really isn't anybody's business, because it is our own money. It is the Separate school portion of the legislative grant. It is divided by a law that we didn't make, by regulations for which we are not responsible.

"But the Province of Ontario owes still—and it is a debt not merely of honor but of justice—owed still to the Separate schools of this Province the grants that were not paid to them from 1907 to 1917, and they aggregate, I am told, and I have seen the figures, more than \$100,000."

SOME ATTENDANCE FIGURES

With some sarcasm the Bishop pointed out that although there would be no newspaper headlines in certain newspapers showing how the system worked out in the Public schools, there were two schools in Frontenac, one of them with a registration of one pupil, with one teacher receiving a salary of \$800 a year, getting a grant of \$100,000, and the other with two pupils and one teacher, also receiving a grant larger than the teacher's salary.

"Under the law," he said, "a Common school system is a real, complete educational entity, and under the laws of common-sense as well. It takes a child from the alphabet and brings him to where some other brings him to where the definite educational entity faces him, and that other definite educational entity is the university."

"Now, in 1871, dealing with the general Common school system, the Legislature of this Province divided it into two parts, but there was no power inherent in the Legislature of this Province after 1871, directly or indirectly, prejudicially to affect the Separate Common school system, and therefore the law which in 1872 divided the general Common school system into Public schools and High schools did not affect our constitutional rights, because it could not affect them."

MUCH MISCONCEPTION

Even among the Roman Catholics, Bishop Fallon stated, there was the utmost of misconception as to what were the exact rights of the Separate school supporters. He said in passing that he would rather that the audience which faced him was one composed entirely of Protestants, so that he might convince them of the justice of Catholic claims.

"It is a common and easily misunderstood misconception," he said. "We so readily make ourselves a part of the traditions and circumstances in which we live. If I were to ask almost any one of you a couple of months, or especially a year ago, 'Where does the Separate school system end?' you would say without thinking, 'At the entrance examination.' If there is any power in the Province of Ontario to end the Separate school system at the entrance examination, at the fourth form, that same power can end it at the third or the second or the first. It cannot abolish the first form, because that would be utterly unconstitutional and would shriek out of itself."

When Separate schools were put into force, he said, the Roman Catholics were in no position to take full advantage of the legislation; there were only a comparatively small number of Roman Catholic and a small number of Separate schools established. But they grew in numbers, and in 1871, when the division of the general Common school system was made, the Hon. Edward Blake asked Hon. Sandfield Macdonald, "What about our Roman Catholic friends?" Bishop Fallon answered: "When our Roman Catholic friends want High schools, all they have got to do is to ask for them."

"He realized," said the Bishop, "as any man who gives thorough attention and study to the question must realize, that there was absolutely no power to abridge or shorten or amputate the Separate Common school system."

On the subject of educational grants, he said: "All along for forty years there was no trouble about the division of these legislative grants. The general Common school system, called the Public schools, received its fair share and the Separate Common school system, called the Separate schools, received its share, until the year 1907, when, by regulation of the late Superintendent of Education, a change was made in the way of allotting the monies that belonged to the Separate schools."

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NOT PRIEST-RIDDEN

Very vigorously he defended the Separate schools from the criticism of "Bishop schools" and "priest-ridden schools"...

Separate schools, he said, were State schools, subject to the Minister of Education, subject to a Deputy Minister of Education...

The Protestants of Quebec simply would not have anything to do with Confederation unless their educational rights were granted...

He made passing reference to the part played by Hon. George Brown, and quoted that statesman's defense of his actions in the House of Commons...

A fact which was not frequently emphasized was that the final agreement on education protecting the minority of Quebec and the minority of Ontario was passed by the unanimous vote of the Canadian Parliament...

So far as it was their own fault, he did not see it mattered to anybody else but themselves. Because a man failed to possess himself of a right which was constitutionally his for a certain length of time, it did not follow that he lost that right...

rights fully guaranteed equally to them and the Protestants of Quebec, and they asked for relief in the matter.

"IN THE PAPERS OF—" "Now," said the Bishop, "it does not make any difference what we do. We cannot give satisfaction. If we say—two or three Bishops let us say; just ordinary men without any malicious thoughts—if we go to the Government there is a long article in the papers of—of—the county of Huron—(laughter)—that the Bishops are going down and trying to 'use a club on the Government.' And so we have to stop that, because it is not nice."

It was also said they "were working for political effect; that they were going to line up the whole Catholic people of Ontario, without the exception of a single man or woman over twenty-one years of age, and make them into a large political bat to knock somebody's head off." Whether true or false, it was not pleasant to be accused of that.

"Why don't you go to the courts?" There was a story attached to that. They proposed to put their grievances before the Government that we should go to the courts in a friendly endeavor to arrange these things was by the Government that made it withdrawn, that Government came with a compromise proposition to those who represent the Catholic schools of the Province.

NO APOLOGY FOR PETITION This compromise proposition was to be found in the report of the Minister of Education for 1917, and was an Order-in-Council. If they must not go to the courts, and if they must not petition, what were they going to do? He was making no apology at all for petitioning. They did petition, and they put their grievances in a very simple way before those who were their civil rulers and who were the civil rulers of the rest of the population of the Province.

"ASKING OUR OWN" The Separate school system, he said, was not trying to operate at the expense of the Public schools. "We are simply asking for what belongs to us, to the Roman Catholic Separate school system, granted to us in 1863. If that is an unjust demand—well, then, the only possibility I can see is that there are public school supporters who are satisfied to take some of the things that belong to the Separate schools and use them for the upkeep of the Public school system."

He would be very sorry, he said, to hold the Catholics of Ontario responsible for insulting references in any section of the Catholic press; just as sorry, he said, as he would be to hold all his Protestant friends responsible for the language of The Orange Sentinel. It occurred to him, he said, that all the mud-slinging journals, Catholic or Protestant, should be relegated to Hanlan's Island, their staffs compelled to work shoulder to shoulder, and the editors to swim across to mainland with the editions.

LIONS AND LAMBS If they insisted upon no Separate schools in Ontario, then there would be no Separate schools in Quebec. "You are going to throw the British Protestant minority in Quebec to the Roman Catholic lions—laughter—just because you will not allow the Roman Catholic lambs of Ontario to have a little educational fodder," said the Bishop.

he was afraid he would make a noise and disturb everybody. He told me to keep quiet and then kept still himself. "He never told the teacher." If the little lad was altogether too serious for his age to suit our notions, he at any rate was manly enough at five to be no little tale.

REV. FATHER VACHON VICTIM OF ARSON PLOT

CONTRACTOR OF BURNED HIGH SCHOOL ARRESTED FOR CONSPIRACY

Santa Fe, New Mex., Feb. 4.—With the arrest of J. W. Thompson, the contractor who built the Public High School at Roy, two men are now held by the prosecuting authorities of that place, to answer charges of having burned the building, the crime of which Rev. Father Felix Vachon, O. M. I., was accused when on December 10 he was taken into custody and dragged through the streets by the police, and for several hours denied consultation with legal counsel or his parishioners.

Contractor Thompson's arrest follows the formal confession of J. K. Riblett, who declares that the former promised him \$1,000 for destroying the school. Thompson has been released on bonds of \$10,000 pending action by the grand jury. Riblett admits, the authorities say, that he burned the High School after making two ineffectual attempts to start the fire by igniting gasoline which he had poured over different parts of the building. Riblett is held in jail at Raton on a charge of arson.

INSURANCE COMPANY INVESTIGATES Riblett was employed by Thompson as a carpenter in the work of building the school, and it is said that there was evidence of his connection with the fire at the time that Father Vachon was arrested, but the authorities failed to detain or question him until after the priest had been released for want of proof that he had part in the crime or any knowledge of it.

According to Riblett's confession, he was assured by Thompson that the burning of the school would be attributed to the Catholics of Roy, where there was at the time and still is a spirit of rabid anti-Catholic bigotry. The school building was insured for \$45,000, and after the fire the insurance company began an investigation, which has resulted in the arrest of both Riblett and Thompson. The company is pressing for a vigorous prosecution of Thompson and Riblett.

Testimony introduced at the preliminary trial of Thompson this week was that he would have lost several thousand dollars if he had been compelled to complete the school according to the original plans and specifications.

RIBLETT'S ROMANCE Riblett told the authorities in his formal confession that he was in love with a young woman whose father demanded \$700 before he would consent to her marriage. To obtain the money which the young woman's father exacted, Riblett confessed, he agreed to accept Thompson's offer of \$1,000 for burning the school. Some corroboration of Riblett's statement on this point is given in a letter which the woman received from him since he has been in jail and which, being unable to read, she took to the priest to read for her.

Father Vachon opposed Riblett's attentions to the young woman, on the ground that he was not of exemplary character and was not a Catholic. Riblett says that Thompson told him it would be easy to burn the school and escape punishment for the crime as the religious feeling in Roy was so strong that the Catholics would be held responsible. The school was burned on December 5. Two days later Father Vachon was taken from the rectory of Holy Family Church, of which he is pastor, hustled through the streets and thrown into jail on a charge of conspiracy to destroy the building.

While Father Vachon was being dragged through the town, Catholics who attempted to approach him were warned that if they persisted they would be dealt with in the same manner. Communication by telephone between Roy and other places was suspended and the Catholics could not summon an attorney until one of them boarded a train and rode to Springer, where he got in touch with E. P. Davies, a lawyer of Santa Fe.

Although there was no evidence against Father Vachon he was held under bond from December 10 until January 19, when the charge against him was dismissed at the instance of the District Attorney of the Eighth Judicial District. This official announced that Father Vachon had been placed under a bond of \$5,000 "to protect him from the lawless element of Roy." This statement brought a protest from Attorney Davies, who said that this action of the prosecuting authorities had tended to justify the "lawless elements," who had subjected the priest to outrage.

PARISHIONERS ARE AROUSED The outbreak of bigotry in Roy dates from the laying of the cornerstone of the High School building since burned. A group of Masons took charge of the exercises and

carved the Masonic square and compass on the stone. Grand Master Lester uttered a warning to "all churches to keep their hands off the Public schools." This utterance was taken by the bigots as a challenge to the Catholics.

When, a short time later, the school was burned, the Catholics were promptly taxed with the crime. They became the objects of the most malignant insults and persecution. Father Vachon says he is willing to forgive and forget the abuse and humiliation to which he was subjected, but his parishioners declare they will not withdraw their demand for the removal of the officials who mistreated him and for the prosecution of the persons guilty of burning the school.

HEROISM OF PRIESTS

FATHER HURNEY GIVES VIVID DESCRIPTION OF WORK WITH INJURED AND DYING

Washington, D. C., Jan. 30.—Many Catholics were among those dead and injured as a result of the catastrophe at the Knickerbocker Theatre, Saturday night. The value of wearing Sacred Heart badges, scapulars and other insignia that every Catholic should wear was never so clearly demonstrated as at the Knickerbocker Theatre disaster last Saturday night, when scores of Catholics were among those killed and injured.

The scene within the theatre, when the Rev. Dr. Cartwright and I arrived at 12 o'clock, defies adequate description. The moans of the injured and dying coming up from the wreckage; voices crying, "Please, please," or again shrieking out in agony when some of the rescuers, attempting to remove them, caused snow or debris to fall on them, was heartrending. Whenever a voice was heard beneath the solid mass of ice and girders, the rescuers immediately brought picks, shovels and acetylene torches into play to force an exit for the victim.

After a consultation with Father Cartwright and Father John Callaghan, of St. Matthew's Church, who was also on the scene, it was decided that they should make for the hospitals, where the ambulances were carrying the injured and that I should remain on the scene. From that time until eight o'clock in the morning, I labored in the theatre, at an adjoining candy shop where injured were being brought, at the Christian Science Church, which was being used as a temporary hospital and morgue, and at Dr. Custis' home.

I remember very well one girl whom I anointed and who kept crying, "My Jesus, mercy," while I anointed her, although she was unconscious. Father Callaghan told me afterwards that he had given one of the young women whose confession he heard that exclamation as a penance and act of contrition. The girl I heard was probably the same girl.

It was very hard to make some of those who were aiding in the rescue work understand the function of a priest at a tragedy of this kind, although I received generous assistance from Catholic nurses, Catholic firemen and policemen and doctors, who were constantly sending for me whenever there was any evidence, from a rosary, a crucifix, a Sacred Heart badge or a scapular that a victim was a Catholic. A captain of police, who is not noted for his friendliness to Catholics, also gave me great assistance, stopping litters and clearing doctors and nurses from the sides of victims in order that I might anoint them.

One woman, when asked if she were a Catholic, answered, "No," but begged me in God's name to look after her husband, who was a Catholic. From some of those doing rescue work, however, it was hard to gain assistance. I heard that some people in the ruins were offering up prayers—probably the group led by young Brousseau, of Georgetown University—and begged some one to notify the Catholics who might be pinned under that a priest was at hand and that they should make acts of contrition. I was close to the hole where the rescuers were working away, but they would not let me into the hole and even refused to carry my message, so I had to be content with giving conditional absolution.

Non-Catholics CONSOLED Non-Catholics as well as Catholics seemed to gain great consolation from the Catholic priests. I visited one of the non-Catholic victims, Scott Montgomery, of the Veterans' Bureau, several times, but was finally forced to leave him to his fate when a fire chief ordered me out of his section because the balcony was falling, having been

loosened by the misguided efforts of some who had been digging through the wall and had cut through the supporting beams. Mr. Montgomery died an hour after being taken out. Close to his side, dead, was a young Catholic girl, Veronica Murphy.

All through the night I was called hither and thither, jumping on moving ambulances, giving absolution and the short form of anointing and making the rounds of different places where victims might be. Only once did I meet a rebuff from a victim. That was at about four o'clock in the morning, when I asked a woman in the wreckage if she were a Catholic.

"Indeed I am not," was her reply. She appeared to be suffering from minor injuries. One of the victims of the catastrophe was Miss Frances Bickle, a member of the St. Patrick's Players, who had taken a prominent part in the recent production given by our parish. Most likely, though I do not know it, she was among the number of those whom I anointed, as she followed the good old custom of wearing a Sacred Heart badge and medals.

CHICAGO NEGROES FORM HOLY NAME SOCIETY

Chicago, Ill., Feb. 3.—A thriving and devoted branch of the Holy Name Society of which all the officers, except the spiritual director, are colored men, has been organized in St. Monica's Church, Chicago's negro parish, whose boundaries are those of the city itself. The church, which was established years ago with a Negro priest at its head, later, on the death of the pastor, became a mission of a nearby church and later was made a parish under Rev. John Morris, a diocesan priest. A few years ago the fathers of the Society of the Divine Word took charge, and now Joseph F. Eckert, S. V. D. is now the pastor.

The church is at South Dearborn and Thirty-sixth street, in the heart of the south side negro district. In addition to the church, is a parochial school and a welfare house. Many adult conversions are made, a class of twenty adults being under instruction at the present time.

IRELAND'S DANGER IN DISUNION

Dublin, Jan. 26.—Most Rev. Archbishop Gilmartin of Tuam, in a public statement, declares that Ireland's great danger at the moment is disunion. No country, he points out, could get all she wanted in this world. The practical and wise thing was, he says, to make the most of all that could be got.

While there might be honest differences of opinion there need be no strife, recrimination or violence, the Archbishop says. He wished the people of Ireland a strong native government working for the good of the nation through the eternal laws of justice, order and charity.

THE REPUBLICAN PARTY VIEW The organ of the Republican party says: "For our part we shall by no word or act contribute to the degradation of our people by the substitution of factionalism for patriotism. Freedom of speech is essential to any progressive nation and above all at a time like this."

On the whole the long debate on the treaty and on subsequent motions in Dail Eireann was conducted with dignity and ability. The result of the proceedings has been the formation of two parties out of the hitherto undivided Sinn Fein party.

The international status of the Irish Free State has already received recognition. His Holiness the late Pope "rejoiced with the Irish people because of the understanding or agreement and prayed that the Lord will send His blessing on the whole chosen people which has passed through such long sorrow ever faithful to the Catholic Church."

This touching message from the Pontiff, who died at the moment when the Irish State was about to begin its existence, has given great satisfaction to the people.

He is a leading and influential Catholic Peer. His wife is an American, the daughter of Ogden Mills of New York. Lord Granard was a member of the Irish convention in 1917 and during part of the European War he was chairman of the Irish Food Control Committee. He acted as special ambassador to foreign courts to announce the accession of King George V.

FATHER FRASER'S CHINA MISSION FUND

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

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

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary. J. M. FRASER. QUEEN OF APOSTLES BURSE Previously acknowledged \$2,275 05 A. M. Redmond, Riviere Qui Barre..... 5 00 ST. ANTHONY'S BURSE Previously acknowledged \$1,820 10 J. McDonald, Long Beach, Cal..... 10 00 Vincent Kealey, Ottawa... 2 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,566 48 Mary McGillis, Ottawa... 7 00 James F. Lee, Winnipeg... 60 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$899 50 ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged \$2,296 89 A client of St. Joseph..... 15 00 BLESSED SACRAMENT BURSE Previously acknowledged \$848 05 ST. FRANCIS XAVIER BURSE Previously acknowledged \$811 80 HOLY NAME OF JESUS BURSE Previously acknowledged \$246 00 HOLY SOULS BURSE Previously acknowledged \$1,835 12 Mrs. J. E. Plamondon, Montreal..... 3 00 Friend, Campbell's Cove, P. E. I..... 2 00 LITTLE FLOWER BURSE Previously acknowledged \$799 34 T. F. Williams, Hamilton 3 00 In thanksgiving..... 5 00 SACRED HEART LEAGUE BURSE Previously acknowledged \$2,161 25 Mrs. H. Higginson, Que. 2 00 Imelda Fitzsimon, Trout Creek 3 00 Agnes Elmley, Toronto... 1 00

WHERE THE CHARITY OF CHRIST LIVES ON

Here is a letter from Juneau, Alaska. The writer is a plain workman. He had asked for an address to which clothing could be sent by him to the suffering Austrians. After making his shipment he wrote: "I have sent the clothing to Vienna, as advised. I have also given eight months' overtime wages with part of regular wages up to April 20, and from then on my wages, board deducted, until October, when we were laid off. Am out of a job at present. My contributions amounted by October to about \$1,200, no one here knowing of my doing so. The amount sent to Austria was about \$400, to Germany \$300, to China, Russia and the American Relief Administration \$50."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST A TRIP UP THE BRANCH III.

Meanwhile the atmosphere settled itself down to a series of variations, with "forty-below" as a maximum. The house, for all of its roaring stove, grew cold towards the morning, and we were all up betimes. Down in the moving picture theatre we found two stoves doing their poor best to mitigate the glacial atmosphere. With freezing hands I built up my "altar" on the piano, and saw two men arrive—the first fruits of a congregation which, at its full, was about as numerous as the apostolic band—with three or four devout women to complete the simile. My hostess of the night before sat at the organ, which froze her fingers without loss of time. Nevertheless we embarked boldly on the Sixth Tone, feeling glad that the rubrics did not permit a "Gloria." At the Gospel my eloquence was chastened by cold feet, and soon we were in the action of the Great Sacrifice during which we had our own little share of discomfort to offer. By the ablations the water-cruet had frozen solid, and it was with relief that I intoned the minor strains of the "Benedicamus Domino." Mass over, I congratulated my faithful few. I looked upon them with admiration and thought the Catholics who would turn out to divine service at fifty below in a draughty cinema shack, were certainly worth working for. I dismantled my altar in a hurry and fled back to the house for a very necessary cup of coffee.

In the afternoon at five o'clock we gathered together again, this time in a friendly circle around the stove, and for half an hour I revived reminiscences of a still harder winter spent overseas in 1916-17. Half a dozen Protestants joined us,

and, I hope, went home happier and more fraternal than ever with their Catholic friends. Then came supper, breviary, bed, and an early morning Mass with my young friend learning to serve with great facility. For half an hour the sideboard became an altar, and the Christian home, with its permanent crucifix and holy pictures, became a sanctuary of the Saviour Whom delight it is to be with the children of men. The train, alas! was not as early as the Mass. The atmosphere remained at fifty below and worse, but the kindness of my friends, and the happy day which I spent with the ticket agent who says he is a Methodist, and who certainly shows much "methodical" kindness to Popish priests, did much to mitigate the long hours of waiting. At the hotel where I took a hurried supper, the clerk smilingly refused my money, and I ran down to the train with many pleasant impressions of the kindly mountaineers. Some day, I hope, the highest village in Canada will have a chapel it will be possible to warm. When that day comes the weary tramping of our good Father Louis will have had its reward. The patient feet that have so often plodded along that mountain track will then come to their last rest in some corner of the rough country which he has loved so well. And those who come after would do well, when they get rich, to build a monument of boulders, and place upon it a statue representing the bent figure of a smiling old priest with top-boots and a pack. Underneath it they may inscribe the honoured name of Father Louis—and a reference to that Bible text which tells us "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace."

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IVOR HAEEL 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 SOCIETY OF CANADA, CATHOLIC RECORD OFFICE London, Ont. DONATIONS Previously acknowledged \$5,027 65 MASS INTENTIONS A Friend, Hazel Hill, N. S. 5 00 Mrs. H. Higginson, Que. 2 00 James F. Lee, Winnipeg 50 00 Theresa Harrington, Kensington..... 5 00

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So it is that in simple, unlearned, souls the charity of Christ lives on. Many is the worker's and the widow's mite whose offering God alone beholds.—America.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUX, D. D.

QUINQUAGESIMA SUNDAY

"THE GREATEST OF THESE IS CHARITY"

"And now there remain faith, hope, charity, these three; but the greatest of these is charity." I Cor. XIII. 13.

God's every act to man has been an act of charity. Even in punishing him as he deserved, charity was exercised in an eminent degree. Since God is love, He could not act otherwise with the human race. This love or charity is manifested in every move of our Creator. The angels were created through it. So were man. The gates of heaven were thrown open to the human race through it. Christ—the only Son of God—came upon earth, suffered, and died for us, through love. So, if we search into every action of our Maker, we will find His love manifested therein.

In God, however, there is neither hope nor faith. This will be clear if we look into the nature of these virtues. Hope relates to things not possessed. God has everything, can do everything, and knows everything. Hope is of future things. With God there is no future—He is and always was and ever will be. He told Moses thus to explain Him to the people: "I am who am." Everything is present to Him and with Him. Strictly speaking, we can not say, for instance, that God hopes we will be saved. He knows whether we will or not; and this, like everything else, is present to Him. However, generally we use practically the same terms in referring to God as we do speaking of human beings. We should nevertheless remember that what we thus say of God is not true in the same sense that it is true of men.

Nor can God have faith, for He sees everything, and understands everything perfectly. Faith is of things we do not see. When we see them clearly, we have science and not faith. For example, we have faith in the Holy Trinity, but we do not see it nor understand precisely how it exists. However, we know the doctrine of the Trinity is true because God has revealed it, and on His infallible word we can always rely. Thus we have faith in many other truths of God, hidden from our bodily eyes. We need not wonder at this, for our intelligence is not infinite, nor our sight all-penetrating; hence there can exist—as in fact they do—many truths beyond our comprehension. In heaven, where the light of glory will be added to our powers of intelligence, we will be able to understand all things clearly. We then will see God as He is, "face to face."

As regards charity, however, it exists in God and always will with Him. God, in fact, is charity. Of course, it is in Him in an infinite degree. We can go on perfecting ourselves in it during our whole life. One easily will comprehend now what St. Paul intended, when he said that the greatest of the three virtues—faith, hope, and charity—is charity. It is the greatest because it exists in God, and because it will last in God, and in us after our earthly career will have been happily ended. We shall have charity in heaven, but not faith and hope.

We must not, for this reason be inclined to think that faith and hope are of little consequence to us. They are so necessary that without them we can not be saved. Even though they will end when it will be our happy lot to enter heaven, they must, nevertheless, accompany us at every step along the journey that leads there. "Without faith it is impossible to please God." If this be so, it is clear that we can not save ourselves without it. So despair enters our souls sooner or later. Heaven will not be forced upon us. Having done our best to gain it, we must leave the rest to God.

During life we must learn not to separate one of these virtues from the others. We must endeavor to acquire them all simultaneously. Though we will not need them all in fact can not have them all—hereafter, we must practise them now. There are many minor virtues which are necessary before we can be said to possess these three great theological virtues. Humility must hold a very prominent place among them. Whoever is not humble, certainly can not have the proper faith in God and in truths that He has revealed. Faith is a gift of God, and the proper dispositions must be found in an individual before it is conferred upon him. Humility will fit his soul for the reception of faith. Many have had faith which they have afterwards lost, principally because of the absence of this humility in their souls. The proud man stands on a tottering pedestal, as far as spiritual things are concerned. Naturally, too, the more humble a person is, the greater and the more reasonable will be his hope and the more abounding his charity.

Above all things a Christian must pray for these three great virtues. Prayer in this respect, accompanied by good works and the observance of God's commandments, will be the chief means of bringing these gifts to our souls and, when they are there, of increasing them.

Through these three great virtues the children of the Church have always arrived at a high grade of sanctity. Where they were not

found, true sanctity was also wanting. They also must be practised generously. We must never think that we can do just so much and be saved. It probably could come about, but it is certainly a dangerous way to live spiritually. Nor do these virtues demand any sacrifices, save such as enoble us. When we submit to truths through faith, we are complementing our intellect. When we trust in God for our future peace and real happiness, we show thereby that we have the right idea of life and its shortness. When we love God above all things and our neighbor as ourselves for His sake, we are making a great truth known by our lives, and using the pure part of our nature in love that is the essence of purity.

SELECT FARM WORKERS

This South Western part of Ontario will have an opportunity shortly of receiving a number of selected farm workers. They are the beginning of a movement to Canada from the North of Scotland, of men who have worked on farms all their lives. They are hard workers. They come from the Western parts of Inverness-shire where men must work hard to live. Farmers of Kent and Essex Counties will have first chance of getting these men to work for them. This opportunity will be open only for two or three weeks. There are about one hundred and fifty men coming this year, of whom about fifty are married men; some with large families, the members of which may in many instances be profitably employed on the farms of small and young families, and a few married with no family.

As these men desire to settle in Ontario, and in time have farms of their own, they are keen and determined to make good. They will find farming methods somewhat different from those they have been accustomed to, but as they are experienced farm workers they will soon note differences and act accordingly.

They are expected to arrive in this Country about the 20th of March, and a yearly engagement is sought for. They will expect a fair wage, just such as present circumstances will warrant.

The engagement for a year and a square deal is what they look for, and they will do their share and hold up their end of the bargain.

Farmers who may wish to apply for any of these men will oblige by stating the distance from their farms of the nearest Roman Catholic and Presbyterian Churches, and in cases where married men are sought, the distance of the nearest school.

On a date to be fixed later, offices in Chatham, Ridgeway, Leamington and Essex will be used for the purpose of allowing neighboring farmers who may wish to engage men, to see the particulars of each individual of this party of one hundred and fifty men.

- Applications for men should be sent to:
1. Mr. Smith, Agricultural Representative, Chatham, Ont.
 2. Mr. J. A. Macdonell, Box 277, Leamington, Ont.
 3. Mr. J. Millar, Agricultural Representative, Essex, Ont.

THE TRAPPISTS AND FOREIGN MISSION WORK

MARIANHILL MISSIONARIES

That the Trappists, or Order of Reformed Cisterians, should lay any claim to Foreign Mission work, would seem impossible or contradictory in terms, since the Trappists have one of the most strict Orders of the Church, with absolute enclosure and perpetual silence.

To be enclosed within a four-walled monastery and keep perpetual silence are not characteristics adaptable for Mission work. The Missionary must go out among the pagans and preach and teach the Christian doctrine. So, according to the rules of their Order, Trappists cannot undertake Mission work.

Yet, a Mission started some forty years ago in Africa, by the Trappists, still is in existence and carrying on the noble work for which it was established.

It was Dr. Richards, the Irish Bishop of Port Elizabeth, who brought Trappists to South East Africa. Cognizant of the vast masses of aboriginal natives, Dr. Richards decided that the founding of a Trappist Monastery and Mission was the first step necessary. In 1879 he appeared before the General Chapter of the Trappist Abbots, in France, and made his plea.

The pious Abbots, realizing the difficulties attending such a project, 8,000 miles away and in the heart of an almost unexplored continent, voted against the plan. But there was one among that august assembly, not yet an abbot, but only the prior of Maria Stern, and, as such sitting in the last place in the gathering, who was fired by the eloquence and enthusiasm of the Irish Bishop. When the negative votes of the others had been cast Prior Franz Pfanner arose and said:

"If all refuse to go, I will go." Agreements were drawn up and ecclesiastical approval obtained. Irish, English and German contribu-

tions furnished the funds to defray the expenses of the trip. Ireland, in spite of the famine and hard times, gave £700 Sterling. Prominent Englishmen gave £750 and the Archbishop of Munich donated 50,000 marks out of his missionary fund.

On June 3, 1880, the party set forth; Bishop Richards, 32 Trappists and 3 secular Priests. First they tried a settlement at Durnbrady, Cape Colony, which, on account of drought, proved a failure. In December, 1882, they went to Natal and founded Mariannhill (Mary-Anna Hill).

There were no buildings in the wilderness, no civilization. The Missionaries slept for the first few months under wagons, piled-up boxes and in tents. After primitive temporary buildings had been erected the Fathers opened a school for boys and gradually began mission work among the pagans in the vicinity.

To carry on their work they needed many dispensations from their rules. Their mission work increased so rapidly that in 1909 they had 22 central stations. The Superiors of the Order, as well as the Propaganda in Rome, saw the necessity of drafting a separate constitution adapted for mission work in order to obviate the many dispensations, and thus, in that year, the Monastery of Mariannhill was separated from the Trappist Order and formed a new Mission congregation, called "Religious Missionaries of Mariannhill."

What is Mariannhill today? It is the largest Mission center in Africa south of the equator. There are 40 Missionaries, 162 Brothers, 337 Sisters, 182 native teachers and 77 native catechists, actively engaged on 83 central mission stations scattered from the northern part of the Cape Colony to the Zambezi River. There are 138 schools, with 8,000 native pupils, two normal schools, 37 churches and 77 chapels.

Because of the wonderful work accomplished among the natives, Mariannhill frequently has been complimented by Catholics and non-Catholics alike, who, in their African travels, have seen the scope and extent of the endeavor. Perhaps the most distinguished compliment ever received from a non-Catholic is found in the second volume of Mark Twain's "Following the Equator," the author devotes four pages, 345 to 348, inclusive, to a brief description of the work as carried on there.

Before the World War, the Mission was liberally supported by the Catholics of the European countries, but since 1914 the work has suffered greatly. The Mariannhill Mission now has opened an American headquarters house in Detroit, Mich., to obtain means and personnel, and His Lordship, the Right Rev. Michael J. Gallagher, D. D., Bishop of the Diocese of Detroit, has granted free education for their students if they build a college near the proposed new Sacred Heart Seminary which soon will be under construction there.

This, in brief, is the history of the grand mission work undertaken by the Trappists in Africa, which is worthy of all support.

DUBLIN CASTLE

Dublin, Jan. 26.—Dublin Castle, now in the hands of the Provisional Government of the Irish Free State, was for more than seven hundred years the stronghold and symbol of British rule in Ireland. Physically and politically the Castle began to grow about the time of the Norman invasion. King Henry II., who visited Dublin in 1174, summoned his principal adherents in the Irish capital and "committed that city with its castle to the custody of Hugh de Lasci" who became practically the first viceroy of Ireland. In the year 1204 King John authorized Myles FitzHenry, Justiciary or viceroy, to cause a Castle to be erected in Dublin, "with good dikes and strong walls."

The castle was at first used as a residence for the viceroy. Next it was used as a dungeon and finally it became the seat of the British Government in Ireland.

Such in short is the history of the institution which, in the words of the first proclamation issued by the Provisional Government, "is now in the hands of the Irish nation."

The Castle and all its officials, the various public departments, the Law Courts and Judges, the civil servants and the police hitherto subject to the British Government are today all under the control of the Provisional Government of the Irish Free State.

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Are Catholics going to be content with this pitiful showing?

The Mariannhill Foreign Missions, with 37 Churches, 77 Chapels and 138 Schools, teaching 8,000 native children, are striving to save souls among the millions of pagans of South Africa. Since the beginning of the World War, which literally cut them off from the contributions of the European countries, the funds for the work have been exhausted. Without immediate help from Catholic Charity, the Missions must perish.

For the love of the Sacred Heart, will YOU give something to these poor missionaries?

Address contributions or requests for additional information to

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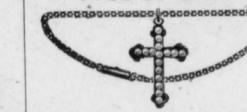
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And Dr. W. L. Randall corroborates: "The treatment of skin diseases is known to be difficult. However, there is one remedy which is entirely dependable in these cases. It is D. D. D. I refer to D. D. D. Perhaps there is someone in your home—perhaps a young one—who has suffered for months or years with some form of skin disease. Perhaps you know of someone in your neighborhood—a growing child, or a tiny baby—and they have tried and tried to get rid of some skin trouble but without success. Why not try D. D. D.? Thousands and thousands of people in every walk of life have done so, with the most gratifying results. Your druggist can supply D. D. D. Prescription, but if you do not wish to buy it before you try it, write us to send you a generous sample bottle of D. D. D., free of charge.

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GREEKS IN LONDON

PROMOTING "CHRISTIAN UNITY"

London, Feb. 25.—Great annoyance is being manifested by the "Unredeemed" Greeks in London and in Great Britain generally. They are Unredeemed, not because they are denied the essentials of redemption, but because they are members of those Greek communities that are still under Turkish domination. And they are annoyed because being, as they are, Vezelists almost to a man, their newly elected Patriarch has been denounced and deposed by the Constantinian Synodical Court at Athens, sitting under the presidency of the Constantinian Metropolitan Theoclitus.

Their Patriarch, who was elected to office while absent in the United States, is in London, where he is opposed by the Metropolitan of Trebizond, who has come as the stormy petrel of Archbishop Theoclitus and the Greek Government.

However, to show the Patriarch that the Unredeemed are still behind him, they organized a public banquet on his behalf, which the Patriarch sat in the seat of honor, flanked on one side by the Dean of St. Paul's Cathedral, and on the other side by Sir John Stavridis, who although the holder of a British title, also appears to be an Unredeemed Greek.

From the report of the speeches at the banquet, it appears that both the Greeks and their Anglican supporters look forward to a not far distant date when the Turk shall be turned out of Santa Sophia in Constantinople, and the Patriarch will enter to celebrate the Liturgy of the Orthodox Church. The Unredeemed have not received any assurance in this regard, at least not from the British Government, and from the present political situation their hope of getting the Turks out of Santa Sophia is no more than a pious one.

Whether it was with this object in view that the Ecumenical Patriarch found his way to Downing Street, where he saw Premier Lloyd George, it is impossible to say. But through the same doorway at Number 10 Downing Street, the Patriarch of Constantinople also went. Mr. Lloyd George does not speak the Greek of Constantinople, and the Patriarch does not speak English as the Welsh Premier of England speaks it, and so the former Greek Consul-General acted as interpreter. The Patriarch is said to have laid his case before the Prime Minister, which was a very astute ecclesiastical move, since his rival, the Orthodox Metropolitan of Trebizond has the anti-Meletios case to the Archbishop of Canterbury.

The situation is not without its ironic side. For these two eminent Prelates of the Orthodox Church, who are at daggers drawn with each other ecclesiastically at all events, have let it be known through their publicity agents that their mission is for the purpose of promoting Christian unity.

WEEKLY CALENDAR

Sunday, Feb. 19.—Sexagesima Sunday. Catholic Press Sunday. St. Barabatus, Bishop of Benevento, which he labored to rescue from idolatrous ways. He assisted in the sixth general council against the Monothelites, held in Constantinople in 680 and died two years later. Monday, Feb. 20.—St. Eucherius, Bishop of Orleans, who served God with great piety and humility from his youth. He reproached Charles Martel for stripping the churches of their revenues and as a result was banished to Colonge. Later he was transferred to Liege. He retired to the monastery to Sarchimium, where he died in 748. Tuesday, Feb. 21.—St. Severianus, Bishop of Scythopolis, who won the crown of martyrdom for his opposition to the Eutychian heresy in 469. Wednesday, Feb. 22.—The Foundation of St. Peter's Chair at Antioch. This city was then the capital of the east and St. Leo declares we should celebrate this feast with no less joy than the day of St. Peter's martyrdom for it commemorates his installation as the head of the Church on earth. Thursday, Feb. 23.—St. Peter Damian, who sanctified his studies at the University of Parma by vigils, fasts and prayers. He became superior of the monks at Font-Avellano and seven popes, in succession, made him their constant advisor. He was made Cardinal Bishop of Ostia and executed various papal commissions. Friday, Feb. 24.—St. Matthias, who was elected to take the place of the fallen Judas in order that the number of Apostles might be complete. He was particularly noted for his mortification of the flesh. Saturday, Feb. 25.—St. Tarasius, whose ability gained him the position of Secretary of State to the Emperor Constantine and his mother the Empress Irene. In the midst of the court he led a holy life. He was chosen patriarch of Constantinople and took part in the Council of Nice when the matter of the relative honor to be paid holy pictures and images was decided. He died in 806.

SCOTS BISHOP WARNS

Edinburgh, Feb. 23.—The Jews and the British Bolsheviks were up in arms a week or so ago against the Catholic auxiliary for St. Andrew's and Edinburgh, Mgr. Graham, because he accused these people of being responsible for extreme feminist modes; their object being, the Bishop said, the undermining of Christian morality.

But Bishop Graham does not seem to have been deterred much by these resentments, and his latest effort has been to administer a check to State Socialism, with its inevitable interference with the rights of the people.

The recently created Ministry of Health has taken upon itself to interfere with the habits of the people, in the alleged interests of the most resented of their tactics is the institution of health visitors, a body of prying persons whose vocation is to invade the homes of the people and ask impertinent questions about their families.

This sort of thing, Bishop Graham told the members of the Catholic Women's League was an interference with the sanctity and privacy of the home by officials of the State. The end of it all, so the Bishop foresaw, would be that the people would be drilled into a sort of slave condition by which they would live from birth to death, controlled and supervised by officials.

In order to put a stop to this kind of servile, State supervision, Bishop Graham warned the Catholic Women's League to be on their guard, lest these measures should be brought into operation against the will of the people.

OBITUARY

JOHN HANLON

The funeral of the late John Hanlon, whose death took place at Princeton on Monday, February 13, was held Wednesday morning at 10 o'clock from St. Mary's Church, Woodstock, and was attended by a large number of friends and relatives. Solemn Requiem High Mass was sung by Very Rev. Dean Hanlon of St. Joseph's Church, Stratford, son of the deceased, and the assistants were Deacon, the Rev. Father Goetz of Seaford, and sub-Deacon, the Rev. Father Mahoney of St. Peter's Seminary, London. Requiem High Mass was sung by the members of the Children's Choir. Interment was made in the St. Mary's cemetery, and the services at the grave were in charge of Very Rev. Dean Hanlon, assisted by Father Goetz and Father Mahoney. The pallbearers were Michael McMahon, Thomas Kenny, John Kenny, Fred Dake, William Haney and John Temple. The Knights of Columbus marched in a body to the church.

Among the priests present at the services were: Right Rev. Monsignor O'Connor, Vicar General of the Diocese of London; Very Rev. Dean Downey, Windsor; Rev. Father Egan, Stratford; Rev. Father Laurendeau, Ford; Rev. Father Hussey, Kirkora; Rev. Father Kelly, Logan; Rev. Father Nagle, Simcoe; Rev. Father Fuert, Ingersoll; Rev. Father Quigley, Tillsonburg; Rev. Father Gaffney, Clinton; Rev. Father McCarthy, Stratford; Rev. Father Moran, St. Thomas; Rev. Father Stanley, Woodstock.

JOSEPH FERGUSON

One of North Brant's oldest and most highly esteemed citizens passed away on Jan. 26th in the person of Mr. Joseph Ferguson, and interment took place in St. Michael's R. C. Cemetery, North Brant, on the 27th ult.

Joseph Ferguson was born in Adjala Tp., Simcoe Co., and was married in 1866 in Newmarket to Mary Ann Brazzill, and they came to Brant in 1874, settling on Lot 20, Con. 14—which had been taken up as early as 1854—on which the Roman Catholic Church is built.

He was a man of great constitution, and had reached the advanced age of eighty-nine years. He was a man of strong intellectuality, and excelled in the art of conversation, his house was always the centre of much entertainment.

He had strong views of his own on many points—views not always shared by those about him—views he often held with tenacity, and expressed with vigour, but never, I feel sure, forgetting charity.

The writer has never known a man who seemed to be able to discriminate so completely between a view with which he disagreed and the man who held it.

He was distinguished by a boldness and breadth of view. He always took big views of men and things; certainly there was nothing small or narrow or petty about him.

He was a man of considerable cultivation of mind which showed itself in his spoken and in his written word—and many of the rhymes which he composed in his earlier years, and which he delighted to repeat almost to his dying day, revealed the sure literary touch.

He was always a "foe to calumny and strife"—and a few who came before him in his capacity as magistrate, with which office he was early in life honored, have reason to remember the good advice given them.

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While a devout member of Holy Mother Church he was tolerant in spirit to those of other beliefs. He always took a keen interest in agricultural affairs, and was in the early days of "Chesley Fair" one of its most active workers on the board of directors.

Joseph Ferguson leaves to reverend the memory of a good and noble father a family of five sons and four daughters as follows: Hugh on the old homestead, Mrs. John Connolly of Chesley, Michael, a contractor in Detroit, Father Joseph Ferguson, parish priest of Warkworth, Diocese of Peterborough, Edward a farmer at Delia, Alberta, (the only one not home for the funeral) Mrs. M. J. Mahon of the Canadian Soo, Father Thomas, parish priest of Arthur, Diocese of Hamilton, Mrs. Neil Hayes, of Orillia, and Margaret, Sister Chrysostom, of St. Joseph's Convent, Toronto.

The Solemn Requiem High Mass was celebrated in the church on the farm by Father Thomas Ferguson, assisted by Father Joseph Ferguson, as deacon, and Father Charles Collins, C. S. B., of Owen Sound, as subdeacon.

Rev. Father N. Roche, C. S. B., of Toronto, preached an eloquent sermon. There were present in the sanctuary Rev. Fathers Brockton of Formosa, Haller of Decemerton, Maloney and Hoffarth of Walkerton. May his soul rest in peace.

THE LONDON LIFE INSURANCE CO

The Report of the London Life Insurance Company for 1921 emphasizes still more strongly the remarkable vitality in a Life Insurance business that is properly conducted. 1921 has been about the first normal year since the opening of the War and the achievements of the London Life in the past year must be exceedingly gratifying to all interested in the Company.

Notable items in the Report are the high class of securities held, an actually reduced proportion of arrears of interest, the placing of all the Company's "Ordinary" Business on a full 3% Reserve Standard and the placing of the Weekly Premium Reserves on the highest standard in use on the continent for such business. The Interest Rate showed a good increase and the Mortality Rate in the "Ordinary" Branch was only 35.2% of the expected.

The splendid earnings of the year made it possible to still further strengthen the various funds, including all accruing profits and also provided fully for the dividends payable in 1922—an advance step not heretofore taken. The Company's remarkable record in actually increasing its excellent Scale of Dividends in 1916 and maintaining this scale, notwithstanding the strain of the epidemics, is sufficient in itself to indicate its remarkably strong financial position.

The Company passed the \$100,000,000 mark early in the year and the splendid addition of 15% to the Insurance in Force is recorded as the result of the work of the Agency Staff during the past year. There does not appear to be a weak spot in any feature of the Report and the Directors and Officers are to be congratulated upon the splendid position which the Company has attained.

DIED

FOLEY.—At his home in Stoughton, Sask., on Monday, Feb. 6th, 1922, Mrs. W. T. Foley, aged fifty-five years. May her soul rest in peace.

O'ROURKE.—In this city on February 2nd, 1922, Mrs. O'Rourke, beloved wife of William O'Rourke, 24 Thornton avenue. May her soul rest in peace.

CARROLL.—At her residence Willow St., Sydney, N. S., January 16, 1922, Ellen, beloved wife of Henry Carroll, aged forty-four years. She leaves a husband and four children to mourn her loss. May her soul rest in peace.

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A Buyer's Market Offerings of sound securities continue to be limited in supply, and it is said to be steadily increasing. The shorts are finding it more difficult to cover, and have to bid sharply at times. Any hesitation in market movements and any moderate recession now constitute a natural strengthening operation. The business stage appears set for a sudden change from depression to real revival. There has been a wedding of many constructive forces into a consolidated movement that may soon acquire momentum, and it is this prospect that makes the present a buyer's market. Our Market and Investment Review for this week will give you some interesting facts on the subject. Send for a copy. E. H. CLARKE & CO. STOCKS and BONDS McKinnon Building, Toronto Direct Private Wires Connecting All Offices New York, Chicago, Cleveland Detroit, Montreal, Burlington Hartford

Woman's Income Because the average woman doesn't get the opportunity to accumulate capital, she does not always realize the difference between capital and income. It is wise to consider this point in connection with life insurance. Would a lump sum paid in the possible event of your death, be the wisest and safest form of bequest for you to make? Or would not provision of a regular income every month be better? A Guaranteed Monthly Income policy in the Mutual Life assures your beneficiary a monthly income as long as she may live. Should she die payments will be continued to her children or heirs until the total of 240 monthly payments have been made. Write us for our folder. The MUTUAL LIFE of Canada WATERLOO, ONTARIO 142

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Hundreds and Thousands of people visit Montreal every year. The large tourist traffic has been greater than ever this Fall, and even more people are expected to visit Montreal each succeeding year. The present hotels are overcrowded most of the year. It is next to impossible to secure accommodation of any kind during the Summer and Fall "touring months." The 8% convertible debentures of The Mount Royal Hotel Company, Limited, carrying a bonus of 30% of Common Stock, now being offered, promise to be a very profitable investment. The Hotel will be opened in October, 1922. Construction is under way, and is being carried on by one of the world's largest contractors—Thompson-Starret Company of New York, Chicago and Pittsburg. This assures the job being finished on time. Dividends are assured under the operation of the United Hotels Company of America, the largest chain hotel operators on this continent. Write for our circular describing in detail this attractive offering.

To W. A. Mackenzie & Co., Ltd. 35 King Street West, Toronto. Dear Sirs: Please send me a copy of the circular describing the 8% Convertible Debentures of The Mount Royal Hotel Company, Limited, and oblige. Name in full Full address Please write clearly.

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