

that there was to be none of this nonsense—music! He roared and writhed inwardly, refusing to look at Ursula, whose trembling hand was on his arm and whose imploring gaze he resented bitterly.

"Shall we go, father?" the girl asked gently.

"No!" he said brusquely, shaking off her hand. "No!" And even as he spoke the melody changed, and a familiar strain fell on Ursula's ear. She turned to look at the musician.

"The Maestro!" she murmured unconsciously speaking aloud. "And that's my 'Easter Lilies'—mine—"

As the eyes of the performer, sweeping idly about the hall, caught her startled lifted gaze, his firm stroke faltered for a moment. Then he played to her, putting into the music which she herself had made all the hopes which she had written into it, all the joy, and all the pain. They seemed to drop into the silence, these little silver notes of melody, delicate, sweet, plaintive, appealing; and strangely enough, as she had once so dearly hoped they might, they fell upon the crushed heart of Gregory Lee like refreshing rain to a parched sod, touching it again to life and sweetness. For when Ursula, coming to her father quickly, turned again to her father there were tears in his eyes.

"That air—" he faltered a little, meeting her look of surprise, "it was—very sweet, didn't you think so, Ursula?"

She could not find her voice for an instant, the change—the miracle!—it was too tremendously wonderful to last! Then her father spoke again, as if to reassure her, perhaps, too, to reassure himself. "For the high every fibre of his body was trembling a new sense of freedom, of exaltation, of joy almost, such as he had not experienced in years.

"We must meet that old musician," he said. "I think, perhaps—I should like to have you take up the violin again."

"Father!" Ursula had found her voice. "Father!" She smiled at him, though there were tears in her eyes. "I want you to meet him—he is a friend of mine. Come!"

And arm in arm through the merry, gay-voiced groups they made their way to the remote corner where, noting their approach, the Maestro stood waiting to greet his long-lost pupil, a happy light in his eyes and a tender smile illuminating his fine old face.

MICKEY: AN EASTER STORY

"Sure, you were a boy once yourself," Mrs. McMullen pleaded, though with a challenge in her eye.

"Yes, and I'd never have been a man if I'd been up to the tricks of that lad of yours," retorted Father O'Rourke. "He would have been killed outright by the master in Killybegs."

"But isn't it always better, Father," urged Mrs. McMullen, "to let live and give a chance to reform?" and when Father Hugh, looking far away out of the window, only grunted, she persuasively added:

"One more chance, please, Father; he's determined to keep out of mischief this time, and for that matter, sure at heart he's the best—"

"All right," broke in the old priest, though it was the logic of memory rather than the mother's that brought him to this conclusion. "I'll let him go on again; but mind you," he thundered, as Mrs. McMullen with smiles and bows and profuse thanks arose to go, "if I find that boy at any more of his tricks around this church it's off the altar he'll go for good and never—"

but the iron gate had already closed behind Mrs. McMullen, and she was too happy to care about Father O'Rourke's threats now that Michael was to be reinstated in his old position among the servers at St. Aidan's.

"To think of it," indignantly muttered the venerable pastor as he relighted his old brown pipe, "burnin' rubber and asafetida in the bran' new censor I bought for Easter; why the sacrists smelled like a meat market."

After a few minutes of meditative smoking, however, he broke out into a hearty laugh. "Poor Riegh," he mused as the gray smoke drifted about his white head, "it's little but fun we thought of the nonovon we tethered the calf to Dr. Donovan's door at Maynooth."

Mrs. McMullen was ambitious in an unworthy sense; she had no daughters to "marry" successfully, no husband to goad on to high, or low political offices—she had only one boy, Michael, and ever since he had come to her, with his angelic eyes, for all their wicked twinkle, it had been the sole wish of her life, her only desire on earth, that one day she might see him behind the chasuble: nor was this ambition of hers changed nor her faith shaken when Michael's father left her eight years before. She would toil and pinch and scrape, God would do the rest she was sure. No matter if Mickey was the terror of the parish, the abomination of all the mothers of "nice" boys; he was her boy, she loved every freckle on his face, and she had much to love.

She was going home happy now, wondering how she could best impress Mickey with the uncertainty of his tenure to a place as server at St. Aidan's; for though she knew that it was all right at heart and had, as she believed, a real vocation, there was no telling what moment he would break forth in some silly freak that would argue the utter want, to some, the impossibility of any seriousness in his character.

As Mrs. McMullen approached the house she heard the children screaming in the rear of the woodshed. "You won't kill us, Mickey," was the terrified cry, and a prompt "Just watch me," was the heartless answer. Quickening her steps Mrs. McMullen got behind the house seemingly just in time to prevent what might be a horrible slaughter. "Tied together to the back door-step lay little Jimmie and Kitty Malone, their eyes protruding in horror, while off a few feet was the redoubtable Mickey, brandishing a hatchet and a saw as he did a war dance, his face streaked and blotched with green and yellow paint preparatory to executing his wrath on the children of pale face. As Mrs. McMullen appeared a war-whoop ended in a gasp of astonishment.

"Michael Paul McMullen—what in the name of heaven are you up to?" demanded the disheartened mother with tears of vexation in her eyes.

"Nothing, ma," confessed the perspiring though composed, aborigine, "only showing the kids what it is not to have Christian parents what don't love you and—" Ten minutes after the Malone children were safe on their own side of the fence, Mrs. Malone knew from lusty "yellification" in the woodshed that one child of Christian parents was experiencing the strength of his mother's affection.

During the remainder of Lent a wonderful change came over Mickey; whether his mother's talk had made him realize the high expectations she cherished for him or whether the willow branch was the stronger argument, it is hard to say—perhaps both made deep impressions on him. Perhaps, too, he had been sobered by the fact that his mother had received a slight stroke of paralysis, the second one, a week after the incident related above. At any rate, his conduct at school got to be remarkably good, and as he never missed a practise for the servers, even Father O'Rourke began to think there might perhaps be something in him.

By Holy Saturday Mickey had got his part down fine. There was to be a Solemn High Mass at St. Aidan's on Easter Sunday; true, there would be only one priest, but the impossibility of securing the other ministers didn't bother Father O'Rourke—if he couldn't have a deacon and a sub-deacon, well, it spared him the agony of instructing master of ceremonies for the occasion. It seemed, moreover, from the amount of time and attention he lavished on Mickey (with the new censor!) that he expected to fill up with incense whatever rubrical voids there might otherwise be in the Easter ceremonies.

Mickey was now an adept in his peculiar line of service; he could swing the censor to a perilous arc without upsetting its contents; he could swing it for twenty minutes without striking the floor once. Nor was all the glory of these achievements to be given to Father Hugh's patience or Mickey's own exertion. Night after night his mother put him through his paces, made him swing a pail of water, hung from a string, till Mickey's arms ached from weariness; and now, Mrs. McMullen's crowning usefulness and delight was in mending and pressing the slightly frayed cassock that Mickey was to wear and in "doing up" his surplice; for it was the historic practise at St. Aidan's for the boys who were going to serve at Easter to take home the surplices the week before and have them washed and ironed. No boy in the sanctuary, Mrs. McMullen was resolved, should look neater than Mickey.

Easter Sunday opened fresh and pure on the world like a golden-tongued lily, and Mickey thought as he stood behind the wash basin in the morning that never before had he seen the sun dance so splendidly on the wall.

"Hurry up now, or the eggs'll be cold," called his mother; "if you're late for that Mass this morning—"

"There's about two hours yet," yawned Mickey, though he moved about with an eagerness and enthusiasm his voice did not betray. His Sunday clothes had been pressed by Mrs. McMullen till they glittered like an armor, and Mickey had exhausted himself the night before putting a shine on his rather well-worn and stubby shoes.

"Mother, I'll never be Pope," he remarked as he fastened his father's large-linked watch-chain in his waistcoat and surveyed himself in the glass. "I don't think my eyes could stand the sparkle of the pictorial cross."

"Go along now, you and your hierarchal brag," called out his mother from the rattling dish-pan in the pantry, "and get that part straight in your hair."

At 9:30 after the most careful attention on the part of Mrs. McMullen and untold agony on her son's, Mickey stood forth as handsome, as perfect generally, as nature and art and his mother could make him.

"You'll do," exclaimed Mrs. McMullen at last, with a sob of happiness, and then, running in a moment the effects of half an hour's sedulous labor she threw both arms around Mickey and gathered him to her heart in the true mother way.

"That's all right, ma," spoke Mickey, reassuringly, as he caught a moment's shading of doubt in his mother's eyes, "you'll see me wearin' the two-story hat yet before I get the long-distance call."

Mrs. McMullen smiled absently over his banter, and murmured: "Your father would be a proud man this day," and then starting Mickey off with complete instructions as to how he was to carry the carefully done up surplice, she busied herself getting ready for Mass. In fifteen

minutes she had locked the house and walked to the gate, when she stopped, put her hand to her head for a moment and then sank heavily down to the sidewalk. Mrs. Malone, who was also on her way to church, saw her fall.

"God save us, John," she cried to her husband, "come quick, Mrs. McMullen has got her third stroke."

"Give me Father O'Rourke," moaned Mickey's mother, as she opened her eyes, "and my boy."

The sacristy at St. Aidan's was on fire with suppressed excitement, and almost bursting with corked enthusiasm. As the door leading to the sanctuary opened strains of music came in with the last two acolytes who had been lighting the candles.

"It's great," whispered the head acolyte, "candles by the hundreds,—" and lilies by the ton," added his partner.

"Please Father," Mr. Malone broke hesitatingly into the sacristy, "Mrs. McMullen is dying and wants the priest at once."

"Dying!" exclaimed Fr. O'Rourke. "My mother!" gasped Mickey, turning as white as his surplice.

"The Mass will be delayed a few minutes," announced Father O'Rourke from the altar, "and in the meantime say the prayers for the dying for Mrs. McMullen."

Stopping only to take off his cope, Father O'Rourke appeared at the sacristy door where Mr. Malone had driven up a farmer's rig. Mickey stood leaning against the wall as though stunned; the priest pushed him into the carriage just as he was, ready for the procession. In a few minutes they were at the dying woman's bedside.

"Thanks be to God," sobbed Mrs. McMullen as she opened her eyes and saw that Christ and His ministers were under her roof, "it's me that isn't worthy. Michael, dear, pray for your mother. Come closer, a-honey; what's this, the censor, God be praised!" and her dim eyes turned from her boy to the priest and back again.

"Kneel, Michael," whispered Father O'Rourke as he presented the dying woman with the Bread of Life.

Mickey knelt, with streaming eyes but almost automatically his arms brought the censor up as the rubric demand of the thrifter when he kneels at the Elevation.

The odor of fresh budding things full of new life came through the open door and the incense rode out the window on a shaft of sunlight. A look of exquisite peace breathed over Mrs. McMullen's plain, lined face as her eyes opened for the last time and saw dimly through the incense, dimly through the film of death, her Mickey in the violet cassock and the cloudy white lace surplice, his eyes in tears more angelic than she had ever thought them before.

"You'll get the ring, ashore," she murmured dreamily and slept in peace.

There was no "Solemn High Mass at St. Aidan's that Easter, but there will be one there tomorrow, and Mickey" will officiate, wearing the "pictorial" cross and the "two-story" hat.

THE FAMOUS IRISH UKRAINIANS

DESCENDANTS OF EARLY IRISH SETTLERS STILL PRESERVE CELTIC NAMES

George Raffalovich, an Ukrainian and an authority on the history of his country, tells the readers of the New York Sun that the names of O'Brien and O'Rourke are still preserved there. Speaking of the free institutions of the Ukraine before the czar subjugated the country, he says:

"Many people would leave the surrounding countries and go to settle in Ukraine. Such names preserved in the Ukraine as O'Brien and O'Rourke tend to prove that people came from much farther to settle in the happy land."

The Ukraine is the southwestern portion of Russia. The founder of the O'Rourke family, which Mr. Raffalovich informs us still exists, was Count O'Rourke, born in Leitrim. He became an officer in the English army but had to give up his commission on account of his religion. He then went to France where he served under Louis XV. He got an introduction to Stanislaus, King of Poland, and resigned his commission in the French army to serve under Stanislaus. Becoming impatient at the delay he went to Russia, where he became major in the Czar's regiment of bodyguard. Russia and Prussia soon afterwards went to war and O'Rourke distinguished himself at the siege of Berlin. At the end of the war Frederick the Great expressed a desire to meet O'Rourke to whom he presented a diamond-studded sword. He died in Russia about 1782.

The O'Rourkes have been prominent in Russia since the early part of the eighteenth century.

Another famous Irishman, George Browne, went to Russia in 1720 and was given a commission in the army. He distinguished himself in the campaigns against Poland, France and Prussia, and was created Field Marshal before he was thirty years of age. He died in 1793, and his descendants have held high positions in Russia, one of them being Governor of Livonia a few years ago.

But Peter Lacy was undoubtedly the greatest Irishman in Russia. He was born at Killeedy, Limerick, in 1678. He took to soldiering under Sarsfield at the mature age of twelve. He served in the Irish Brigade in

France and Italy. After the peace of Kywick he entered the Russian service where he received rapid promotion. In 1720 he led the Russian army in Sweden and at the end of the campaign he was made Governor of Livonia. In 1729 he commanded the expedition against Poland and entered Warsaw in triumph. It was Lacy who in 1742 took part of Finland from the Swedes. He died in 1761 laden with honors and leaving a large estate to his children. One of the descendants was in recent years Governor of Riga whilst others held high positions in Austria.

In contrast to these Irishmen who rose to distinction as soldiers in Russia, there was another Dublin man, John Field, who made his reputation as a musician. The Century Dictionary of Names calls him a "British composer." He was about as "British" as Lacy or O'Rourke. He was a student of Clementi, the Italian pianist and composer, whom he accompanied to Russia in 1802. He lived twenty years in Petrograd and two in Moscow when he moved to London. This famous "British" musician soon shook the dust of London off his feet and returned to the Continent. He died in Moscow in 1857. He was the originator of the "Nocturns," and Chopin is said to owe much in form and spirit to his compositions. His son, Leonoff, became a famous Russian tenor.—The Catholic Sun.

THE SACRED HEART AND THE SACRED PASSION

Rev. Joseph Huslein, S. J., in America

We are told of Sister Madeleine Orsini, by St. Alphonsus Liguori, that during a time of great mental distress, when her heart was plunged in a profound sadness, she heard our Divine Lord exhorting her to resignation from the cross.

"But, my Lord," she said in all her simplicity, "you hung upon the Cross

for three hours only, while I have already endured this pain for many years."

"You understand but little of My suffering," was His answer. From the first moment of life in the womb of my mother, I endured in My Heart all that thereafter I was to suffer upon the cross."

The beautiful and pious legend reveals to us a truth of which we ourselves may have thought but little in the past. With divine prevision our Lord foresaw, even from the first instant of His human existence, the every detail of the unspeakable sufferings He was to welcome and endure for love of us. Such was but one of the many sufferings that constituted the martyrdom of the Heart of Jesus.

He not merely foresaw all His Sacred Passion, but longed for its accomplishment. "I have a baptism," He exclaimed, "wherewith I am to be baptized and how I am straitened until it be accomplished." That baptism was the baptism in His own Blood for the redemption of mankind.

He could not take up in His hands the scroll of the Sacred Scriptures, or hear them read aloud and expounded to the people, or listen to them as they were reverently recited by Joseph and Mary, without probably meeting with some reference to His own bitter passion. All had been foretold by the prophets and sung in words of deepest pathos by the psalmist. In His sacred ears rang the very words of mockery that should be cast at Him as He was to hang upon the Cross. Speaking in the name of the suffering Messiah the prophet thus described Him:

"But I am a worm, and no man; the reproach of men, and the outcast of the people.

"All they that saw me have laughed me to scorn; they have spoken with the lips and have wagged the head.

"He hoped in the Lord, let Him

deliver him; let Him save him."

For all those many years Christ longed for the moment when He was to give up His life for love of us; and when that moment was come, He would not then descend from the Cross to save Himself, as His enemies invited Him to do in their satanic mockery. He was to ascend it to save, not Himself, but me. In His Sacred Heart He had undergone that crucifixion all His life, and how was He straitened that He should suffer it in all reality for our sake. Such is the love of the Heart of Jesus.

THE CATHOLIC FAITH

RESTS ON A FEW FUNDAMENTAL FACTS

Rev. H. G. Hengell, Madison, Wis.

A thousand and one difficulties against separate teachings of the Catholic Church do not give logical ground for single doubt against the Catholic faith as a whole. The Catholic faith is founded upon just a few fundamental facts or propositions. If these few facts are true, no amount of clever wit or argument or criticism directed against particular doctrines and practices of the Church can change them. If these facts are true, the Catholic faith is founded upon a rock. But if these facts are not true, then the whole Catholic faith is built upon sand, and it is only a waste of time and energy to argue about the particular doctrines or practices of Catholic faith. Now what are the facts upon which the Catholic faith stands or falls?

They are:

First. The fact that God exists; that is to say, the fact of a supreme, infinite intelligence over and above (not a part of) the created, visible universe.

Second. The fact of the Divine personality of Jesus Christ, the Son of God, possessing, in addition to His human nature, the same nature as God, the Father.

Third. The fact that Jesus Christ, God, established a one, only corporation or Church whose official, moral and religious teachings He guaranteed against error for all time.

Fourth. The fact that the Catholic Church of today is that one, only Church established by Jesus Christ.

It must be clear to any person possessing the powers of ordinary intellectual perception that, humanly speaking, faith rests objectively upon these four facts. For fifteen hundred years these facts were practically undisputed, and they are held as true by the vast majority of all Christians today.

THE LORD IS RISEN

All hail! dear Conqueror, all hail!
Oh what a victory is Thine!
How beautiful Thy strength appears!
Thy crimson wounds, how bright they shine!

Thou camest at the dawn of day,
Armies of souls around Thee were—
Blest spirit thronging to adore
Thy flesh so marvelous, so fair.

Ye Heavens, how sang they in your courts,
How sang the angelic choirs that day,
When from His tomb the imprisoned God,
Like the strong sunrise, broke away.

—FREDERICK WILLIAM FABRE

How necessary it is that our poor hearts should live no more but under obedience to the Heart of Jesus! And since that Sacred Heart has no more affectionate law than meekness, humility, and charity, we must persevere hold firmly to these dear virtues.—St. Francis De Sales.

Come and keep Jesus company; it is His Heart which invites thee, and which promises thee the abundance of its graces if thou givest it that consolation.—St. Alphonsus Liguori.



The Income War Tax Act

Forms giving particulars of income for the year 1917, must be filled in and filed on or before the 31st March, 1918

Section 4 of the Act provides that all persons resident or ordinarily resident in Canada, shall pay a tax upon income exceeding \$1500 in the case of those single and widows and widowers without dependent children, and upon income exceeding \$3000 in the case of all other persons. It also provides that all Corporations and Joint Stock Companies, no matter how created, shall pay the normal tax upon income exceeding \$3000.

The Forms provided by the Department of Finance to be filled in with particulars of the 1917 income of all those whose incomes are liable under the Act, and by Trustees, Corporations and Joint Stock Companies, with information required of them, may be obtained from the District Inspectors of Taxation and from the Postmasters at all leading centres.

Forms to obtain and Special Features to observe

Individuals—Get Form T 1 to give particulars of their own incomes. In stating Dividends received, give the amount from each Company, listing Canadian and foreign Companies separately. Fill in pages 1, 2 and 3 only. Do not mark on page 4.

The following sample answers, (printed in italics) to questions asked on pages 2 and 3 of Form T 1, will help you to fill in correctly your copies of the Form.

PAGE 2. DESCRIPTION OF INCOME.

GROSS INCOME DERIVED FROM—

- Salaries and wages.....None
- Professions and vocations.....None
- Commissions.....None
- Business, trade, commerce or sales or dealings in property, whether real or personal.....7500
- Farming (Horticulture, dairying or other branches).....None
- Rents.....750
- Dividends (A). Canadian Corporations—
Standard Transportation Company Ltd.....25
Rainbow Mining Company Ltd.....150
(B) Foreign Corporations—
New York Trading Company.....15
Albany Tool Company, Inc.....66
- Interest on notes, mortgages, bank deposits and securities other than reported in item 7—
Bank Interest.....21
1200 Par Value Bonds of Jones Paint Co. Ltd.....72
1000 Municipal Debentures, Town of Midvale.....55
- Fiduciaries, (Income received from guardians, trustees, executors, administrators, agents, receivers or persons acting in a fiduciary capacity)—
Income (not capital) from Estate of Andrew Doe (People's Trust Company, Executor).....315
- Royalties from mines, oil and gas wells, patents, franchises and other legalized privileges.....None
- Interest from Dominion of Canada Bonds, issued exempt from Income Tax \$1,000.....150
- Other sources not enumerated above—
1/2 Interest in Shaw Hardware Company Partnership.....750
- Total Income.....\$10,041

EXEMPTIONS AND DEDUCTIONS PAGE 3

AMOUNT CLAIMED FOR—

- Depreciation...On Store Building (not land), (Brick) .. \$ 125
On Equipment, used in business..... 150
Store Fixtures..... 100
- Bad debts, actually charged off within the year..... 40
- Allowance for exhaustion of mines and wells.....None
- Contributions actually paid to the Patriotic and Canadian Red Cross Funds and other approved War Funds.....Patriotic and Canadian Red Cross..... 250
- Interest paid on monies borrowed and used in the business.....Mortgage on Store Property, \$1,000..... 60
- Federal, Provincial and Municipal taxes on property used in the business.....
General Municipal Taxes..... 180
- Interest from Dominion of Canada Bonds, issued exempt from Income Tax..... 150
- Other claims for deductions must be specified in detail—
Business Operating Expenses..... 4200
Repairs (stating particulars)..... 150
- Total Exemptions and Deductions..... \$5395
- Amount paid under Business Profits War Tax Act, 1916, which accrued in the 1917 accounting period.....Year ending December 31, 1917—None.

I hereby certify that the foregoing return contains a true and complete statement of all income received by me during the year for which the return is made.

Date.....15th March, 1918.

Signature.....John Brown.

Corporations and Joint Stock Companies. Use Form T2—giving particulars of income. Also attach a financial statement. Under Deductions, show in detail amounts paid to Patriotic Fund and Canadian Red Cross or other approved War Funds.

Trustees, Executors, Administrators of Estates and Assignees use Form T3. Full particulars of the distribution of income from all estates handled must be shown as well as details of amounts distributed. A separate Form must be filled in for each estate.

Employers must use Form T4 to give names and amounts of salaries, bonuses, commissions and other remuneration paid to all employees during 1917 where such remuneration amounted in the aggregate to \$1000 or over.

Corporation Lists of Shareholders.—On Form T5 corporations shall give a statement of all bonuses, and dividends paid to Shareholders residing in Canada during 1917 stating to whom paid, and the amounts.

Penalties.—Default in filing returns renders the person or persons liable on summary conviction to a penalty of one hundred dollars for each day during which the default continues. Any person making a false statement in any return or in any information required by the Minister of Finance shall be liable on summary conviction to a penalty not exceeding ten thousand dollars or to six months imprisonment, or to both fine and imprisonment.

In the case of Forms T1 and T2, keep one copy of the filled in Form and file the other two with the Inspector of Taxation for your District. In the case of T3, T4 and T5, keep one copy and file the other two, with the Commissioner of Taxation, Dept. of Finance, Ottawa.

Forms may be obtained from the District Inspectors of Taxation and from the Postmasters at all leading centres.

Department of Finance Ottawa, Canada

Inspector of Taxation, K. Fellows, Cor. Bank St. and Laurier Ave., OTTAWA, Ont.
Inspector of Taxation, G. A. Macdonald, KINGSTON, Ont.
Inspector of Taxation, Hugh D. Paterson, 59 Victoria St., TORONTO, Ont.
Inspector of Taxation, Berkeley G. Lowe, Customs Bldg., HAMILTON, Ont.
Inspector of Taxation, George R. Tambling, LONDON, Ont.

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LONDON, SATURDAY, MARCH 30, 1918

TO CAESAR WHAT BELONGS TO CAESAR

Last week we considered The Globe's contention that the Pope because infallible should intervene in the War and decide for all Catholics once and forever who is right and who is wrong. We have seen that this attitude is based on a grotesque misconception of Papal infallibility. Political aims and ambitions, political systems and forms of government, democracy, autocracy or oligarchy, are matters pertaining to the civil order where the civil power is supreme; they are all matters of great importance, but dust in the balance compared with the spiritual interests confided to the care of the successor of St. Peter; in no sense do they fall within the scope of Papal infallibility.

It is astonishing to see with what childish and childlike inconsistency The Globe and those for whom it speaks abandon the very principle by which they justified the centuries of Penal legislation against Catholics, a principle which pervades English history and English literature as salt does the waters of the sea; that principle was and is based on the utterly false assumption that Catholics can not be truly patriotic for they owe a divided allegiance. Catholics have ever maintained that this is a vile calumny born of malice, prejudice or ignorance; that the allegiance they owe the Supreme Head of the Church in spiritual matters in nowise conflicts with the allegiance they owe the civil power; that it in nowise differs from that freedom of conscience proudly claimed by Protestant patriots for themselves. The false charge that the Pope claims jurisdiction over the civil rights of his spiritual subjects has always been repudiated by Catholics. They concede no such jurisdiction to the Pope; the Pope makes no such claim.

Nor is this a fine-spun theological distinction beyond the grasp of the average Catholic. The poorest Irish peasant thoroughly understands the difference between the Pope as a spiritual authority, and the Pope as a political adviser. That clear grasp of this distinction was voiced once at least by the great tribune of the Irish people, Daniel O'Connell, when, devout Catholic and loyal son of the Church though he was, while in religion bowing to the authority of Rome, he boldly proclaimed that he would as soon take his politics from Constantinople as from the court of Rome. Again, in that war for social justice which has now become a historic characteristic of our time, Irish Catholics were successful pioneers. When in the thick of the fight Rome condemned the Land League Irish resentment at political interference was so pronounced and emphatic that many anti-Papists complacently, and some timorous Catholics with alarm, began to talk of the possibility of a schism between Ireland and Rome. But there was no schism; that distinction which Protestants will not see was clearly grasped by the unlettered Irish peasant even mid the passion of the Land War which they carried to a triumphant conclusion in the political sphere while preserving intact their traditional loyalty to the Holy See in the spiritual order.

Had the Pope sat in judgment on the issues of the War at the outset, or during its course, not only would it be an unwarranted invasion of the rights of the civil power, but would be so recognized and resented by Catholics not less than by Protestants. It would have been not only futile but infinitely harmful. It would have justified for all time to come the charge of divided allegiance so far at least as the Papal claims are concerned.

Leo XIII. in "The Christian Constitution of States" thus refers to

that calumny with which no one in the English speaking world is unfamiliar:

"And yet a hackneyed reproach of old date is levelled against her, that the Church is opposed to the rightful aims of the civil government, and is wholly unable to afford help in spreading that welfare and progress which justly and naturally are sought after by every well-regulated State. From the very beginning Christians were harassed by slanderous accusations of this nature, and on that account were held up to hatred and execration, for being (so they were called) enemies of the empire. This odious calumny, with most valid reason, nerved the genius and sharpened the pen of St. Augustine."

And in the same Encyclical Leo pointed out that distinction which Catholics have always maintained in the face of the oft repeated Protestant accusation of divided allegiance.

"The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right. . . . One of the two has for its proximate and chief object the well-being of this mortal life; the other the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar, and that what belongs to God is to be rendered to God."

Now, suddenly, it is become a matter of bitter reproach that the Pope refrains from interfering in matters pertaining exclusively to the civil order! "To make the world safe for democracy" is a political not a spiritual object. The same great Pope from whom we have quoted vindicated the right of those who "prefer a democratic form of government," against Catholics who opposed it. "Of the various forms of government," he writes, "the Church does not reject any that are fitted to procure the welfare of the subject. . . . Nor does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power." But he did not claim the right to decide such matters by virtue of his office; rather he asserted the right of people to decide for themselves. In this Leo XIII. anticipates and meets another "odious calumny" which brackets Pope and Kaiser together as one in their ideal of autocratic government.

The Globe asks how the Pope "can remain neutral in respect to great questions of right and wrong that have set the world rocking on its foundations?"

But the Pope does nothing of the kind. In defence of flagrant violations of justice Germany pleads military necessity, and the supreme right of the State to make lawful anything that the State deems necessary in its own defence or interest.

Then above the clash of arms and the roar of guns; over the warring world which had flouted the warnings of his predecessors against the very principles now in their logical development; fearlessly, solemnly, as of one speaking with authority, the voice of Benedict XV. asserts an eternal principle of right and wrong:

"It belongs to the Roman Pontiff, whom God appointed supreme interpreter and vindicator of His law, to proclaim that no possible reason can make licit any violations of justice."

The Globe sees in this only an opportunity to sneer, and to somewhat to the discussion of Austria's ultimatum to Serbia during the Pontificate of the saintly Pius X.

Contrast this self-satisfied but shifty pharisaism with the manly, straightforward and grateful appreciation of the Government of heroic Belgium in its reply to the Pope's Peace Note:

"Already in his consistorial allocution of January 23, 1916, the Holy Father had proclaimed before the world that the reprobated injustice and he decondemned to give the Belgian Government the assurance that in formulating that reprobation it was the invasion of Belgium he had directly in view."

"Honest people of all countries will rejoice with the Belgian Government that the injustice of which

Belgium was the victim and the necessity for reparation have been proclaimed and that the highest moral authority of Christendom remains watchful amidst the passion of men."

Yes, "honest people of all countries" rejoice; but The Globe jeers. "In like manner also the chief priests, with the scribes and ancients, mocking, said:

"He saved others; himself he cannot save. If he be King of Israel, let him now come down from the cross, and we will believe him."

And in like spirit, those who flouted the repeated warnings of His Vicar on earth now tell him, mocking, what he must say and do to avert their savage opprobrium.

The Servant is not greater than his Master.

THE MORNING POST AGAIN

At a time when all men are most urgently and insistently called upon to unite in defence of democracy that unscrupulous organ of reactionary Toryism, The Morning Post, made a savage and mendacious onslaught on the Pope, the spiritual chief of the great majority of those who are fighting democracy's battle for life. The cables carried to all ends of the earth not only that interesting fact but as well the vitriolic phrases in which the attack on the Holy Father was couched. His sorry failure either to substantiate its charges or retract them got no such widespread advertisement.

Recently this reckless champion of a dying order has trained its guns on the British Prime Minister. It cannot be denied that it at least shows more courage in this case, even though it is equally malicious. Incidentally its vaillant editor ran foul of the courts for giving out information useful to Germany. As a matter of fact in his attack on the Pope, he, as well as his countless aiders and abettors, was undoubtedly even more guilty of giving aid and comfort to the enemy.

The cables, however, have not been so busy with the attack on Lloyd George as they were when Benedict XV. was the object of the Morning Post's vitriolic pen. For that reason our readers will thank us for the opportunity of reading what the slanders of the Pope has to say of the Premier:

"If the summary dismissal of a great soldier like Sir William Robertson were not enough to shatter all confidence in Mr. Lloyd George and his Government, the circumstances of that dismissal would do it."

"It is not Sir William Robertson, it is Mr. Lloyd George who is shown to be impossible. We have had enough of a Prime Minister who, in the manner of an Oriental potentate, surrounds himself with his Janissaries—the Janissaries of the press—ready at a life of his eyebrow to howling and fling into the Bosphorus any distinguished soldier or sailor who dares to cross the arbitrary Sultan's will."

The news agencies evidently thought that the gaping public which had eagerly swallowed the camel might strain out this snail.

GOOD MANNERS

Good manners are the outward and visible sign of the inward grace of culture of the spirit. We have always felt a thrill of peculiar satisfaction on hearing the familiar non-Catholic tribute to the good manners of the pupils of Catholic schools; we have always felt that, sincere as they are, those who pay that tribute are not fully conscious of its deep significance.

In the Daily Chronicle Harold Begbie strikes the familiar note with unusual appreciation of its deeper meaning:

"How can you expect the spiritual grace of courtesy (good manners being the expression of a beautiful spirit) in an age which is harnessed to the chariot of materialism?"

"You know how charming are the most unlettered peasants in Roman Catholic countries, and how boorish the most prosperous merchant who has sold his soul to money-getting."

"Manners without religion are merely an affectation. You cannot expect to find beautiful manners in people who no longer believe in the great virtues of humility, tenderness and consideration for the feelings of others."

THE LESSONS OF HOLY WEEK

The essential difference between the religious viewpoint of a practical Catholic and that of a devout man unpossessed of the true faith is that the former realizes that the supernatural is in and about him, while the latter associates it with a distant heaven whose God is far removed from earth but who by virtue of His omniscient Providence directs the destiny of men and nations. The

process of eliminating the supernatural from religion has about completed its work among the sects. First the sacramentals, such as holy water and blessed candles, were discarded. Then the sacraments, one by one, fell by the wayside, till last of all that essential supernatural rite that first gives the life of grace to the soul is looked upon as merely an initiation ceremony that admits a person to church membership. We see the culmination of this denial of the things unseen in the refusal to believe that Christ was God, that He possessed anything beyond that human nature that manifested itself to the senses. Yea, some men, like the infidel surgeon who proclaimed that he had dissected the human body and had not found a soul, deny the very existence in man of that image of the Trinity, the redemption of which was the reason d'être of the Bethlehem and Calvary.

Against this gross materialism the magnificent ceremonies of Holy Week cry out with trumpet tongues. They proclaim that God is in His world, not merely by reason of that omnipresence by which He is "not far from each one of us, about our path and about our bed and spith out all our ways" but that He is locally present in the tabernacles of our churches where He confers His grace upon the souls of men through that exalted member of His mystical body the priesthood, as truly as through the medium of His humanity He forgave sin and consoled the afflicted when He walked through Galilee. To the unbelieving the bread and wine, blessed and consecrated by the great High Priest at the Last Supper were only what they appeared to be, but to the man whose faith gives him evidence of the things unseen they were the external signs under the veil of which God became our Emmanuel. The ordained apostolic priests remained in the estimation of the world mere fishermen, but in the light of faith they became other Christs, empowered together with their successors to perpetuate the Incarnation by calling down upon our altars the Real Presence and by giving and preserving through the sacraments the supernatural life of His mystical body, the members of His Church.

The source of all these graces was the cross of Calvary. As the Catechism puts it, "The Sacraments have the power of giving grace from the merits of Christ which they apply to our souls." It is fitting, therefore, that the ceremonies of the last three days of Holy Week should be suggestive of these channels of grace. On examination such we find to be the case. The washing of the apostles' feet on Holy Thursday typified the cleansing of the soul in the sacraments of Baptism and Penance from the stains of sin contracted by contact with the world. The assembled clergy receiving Communion from the hands of the bishop at the Mass of that day recalls the Last Supper, where Christ instituted the Blessed Eucharist, offered up the first Mass, ordained His apostles priests and gave them their first Communion with His own hand. The holy oils blessed by the bishop during the Mass are employed in the administration of the sacraments of Baptism, Confirmation, Holy Orders and Extreme Unction. Thus we find in the ceremonies of that one occasion the commemoration of the institution of the Sacrifice of the New Law, and of the sacraments of the Blessed Eucharist and of Holy Orders, together with definite reference to four of the other sacraments. In the solemn service of Good Friday we find the prototype of that remaining sacrament, that St. Francis of Sales calls the nursery-ground of Christianity, and that is thus referred to by St. Paul in his epistle to the Ephesians, "Matrimony is a great sacrament; but I speak in Christ and His Church." As the spouse of Adam was taken from his side while he slept, so the spouse of Christ, the Church, came forth from His side under the symbol of blood and water, as He slept the sleep of death upon the cross.

This, then, is the lesson that we are to learn from the ceremonies of Holy Week, that just as Christ when He walked upon the earth made use of matter to cure the deaf, the dumb and the blind, so He now through the sacraments, which He instituted, confers through the medium of visible signs the graces which He merited on Calvary, and bestows on His priests such power that whatever they shall bless shall be blessed, whatever they shall consecrate shall be consecrated and whatever they, by the words of absolution, shall loose shall

be loosed. We see in the ceremonies of Holy Saturday how the Church shows her realization of this truth. Her priests immediately make use of this newly given power to remove the curse of original sin—which fell not only upon the souls of men but upon all nature—by blessing the fire, the incense, the paschal candle and the Easter and baptismal water. As soon as the latter is blessed, the ritual prescribes that, if any should be waiting for baptism, the ceremonies should be here interrupted that immediately the merits of Christ's passion and death should be applied to their souls through the material substance thus prepared and chosen by God to be the medium of the grace of regeneration.

THE GLEANER

NOTES AND COMMENTS

WE HAVE been sometimes told by correspondents who profess to know that not only is the rank and file of the Italian Army in the main irreligious, but that to the insignificant Catholic element within it, was due, in some unexplained way, the disastrous retreat from their hard-won positions on the Isonzo. The letter of an Italian soldier which appears elsewhere in this issue, is perhaps the best answer to that calumny. Here was a young man, a University student, imbued with the most ardent spirit of young Italy, giving voice, and that in the presence of death, to the most exalted sentiments of both patriotism and religion. We cannot doubt that he is but the representative of many and that while irreligion is not absent from the Army (it may be found in any army) the instinctive and hereditary faith of the Italian comes to the surface in presence of the realities. The letter bears especial testimony to the essential harmony of faith and love of country.

THE POSITION of what to Frenchmen have since 1870 been regarded as the "Lost Provinces" of Alsace and Lorraine, are admirably summed up by a contemporary in terms something like these. The population of Alsace Lorraine is by origin Teutonic notwithstanding that the country was included in ancient Gaul. It remained under the Romans for five hundred years, passed under French sway after the fall of the Holy Roman Empire, became German under Otto I. in the tenth century, Austrian in 1373, returned to France in 1648, and so remained until the ill-starred war of 1870 when it was forcibly taken possession of by Prussia.

A STRANGE and checked history certainly! But though ethnologically Teutonic, the Alsatians are politically French in origin, and while they have been in turn German, Austrian, French, and German again, they have with few exceptions been decidedly French at heart for the past two hundred years. On President Wilson's principle, therefore, (the equity of which few will be disposed to question) it can scarcely be doubted that Alsace-Lorraine belongs to France and that if the two peoples are left free to name their own allegiance they will pass once more under the protection of the tri-color.

THE CURRENT Roman report that Pope Benedict XV. will shortly hold a Consistory at which the names of several new Cardinals may be announced, makes timely a few remarks regarding the Sacred College, which at present consists of 65 members. Of these six are Cardinal Bishops, fifty-two Cardinal Priests and seven Cardinal Deacons. With the full complement at seventy there are, therefore, but five vacancies, though of course there is no canonical reason why the number should not be increased if the needs of the Church and the exigencies of the times demand it.

OF THE order of Bishops, Cardinal Vincent Vannutelli, well remembered in Canada by his presence at the Montreal Eucharistic Congress in 1910, is now the senior member; Cardinals Netto and Gibbons are the deans of the order of Priests, and Cardinal Bislet, Titular of St. Agata dei Goti, dean of the order of Deacons. Cardinal Gibbons' distinction as not only among the oldest members of the Sacred College, in point of years and of service, but as the only surviving Bishop who took part in the Vatican Council, makes him an outstanding figure in the world and an interesting historical personage.

THE OTHER English-speaking Cardinals are Bourne, Archbishop of Westminster, Logue, Archbishop of Armagh, Farley, Archbishop of New York, O'Connell, Archbishop of Boston, and Gasquet, Prefect of the Vatican Archives. Our own Cardinal Begin, as Archbishop of Quebec, and Cardinal Merry del Val, son of a Spanish Ambassador to England, but born and reared in England, are placed in the same category.

THE RELIGIOUS Orders are represented in the College by ten members, as follows: There are two Benedictines—Cardinals Serafini, Prefect of Propaganda, and Gasquet, Prefect of the Vatican Archives; two Dominicans—Cardinals Fruhwirth and Boggiano; Cardinal Martinelli, formerly Apostolic Delegate to the United States, an Augustinian; Cardinal Billot, a Jesuit; Cardinal Netto, at Lisbon, a Friar Minor; Cardinal Van Rossum, Grand Penitentiary, a Redemptorist; Cardinal Mistrangelo, Archbishop of Florence, a clerk of Pious schools; and Cardinal Cagliero, a Salesian. Everything concerning this most historic and most august body must necessarily possess interest for Catholics the world over.

ON THE BATTLE LINE

WHILE a great battle is raging on the Western front, and principally in the Cambrai area, where the Germans appear to have inaugurated their long-heralded offensive, official despatches give the chronicle of other stirring events in the world war. Ostend shelled by British monitors; enemy mine sweepers engaged by British seaplanes in Heligoland Bight, a visit long overdue; two enemy destroyers and two torpedo boats sunk off Dunkirk in a sharp fight with French and British destroyers; the repulse of German attacks by the French in the Champagne, Lorraine and Verdun sectors, and another advance of Allenby's force in Palestine, are all features of the day's news.

REAL SURPRISES on a grand scale are rare events in the warfare of the day. Byng's attack without artillery preparation on the Cambrai front last fall stands as the most striking example, and its success was marred by the counter in which the Germans regained a considerable amount of the ground captured and on the south a little more. We have the spectacle today of the Germans, after a great deal of boasting of new terrors and developments in store, conducting an artillery bombardment of intensity on a front of over fifty miles, and following it up with attacks in massed formations, as in the early days of the War. The blow was launched between the Oise River, in the neighborhood of La Fere, which is south of St. Quentin, to the Senese River, about Croisilles, about four miles south of the Scarpe River. The enemy, it is admitted by the British Commander, broke through the outpost positions and succeeded in penetrating "into our battle positions in certain parts of the front," but he says that captured maps show that on no part of the long front has the foe gained his objectives.

FROM UNOFFICIAL despatches which have passed the censor at British Headquarters it seems to be clear that the enemy has made his gains in a drive east and south of the Cambrai salient, as it was twisted following the withdrawal of the British advanced lines subsequent to the initial success of last fall.—Globe, March 22.

BERLIN'S CLAIM of 16,000 prisoners and 200 guns as a result of the great offensive against the British is a reminder to the Allied peoples of the gigantic nature of the operations the Teutons are undertaking with the despatch of men who must put the British and French forces out of the reckoning this year or acknowledge that they are beaten. The fighting continued all along the front yesterday, and General Haig's report last night stated that the enemy "made progress at certain points, at others his troops have been thrown back by our counter-attacks." He adds that the British losses have been heavy, but not out of proportion to the magnitude of the engagement. An idea of the intensity of the German effort is conveyed in an unofficial despatch stating that in one small sector a thousand enemy guns were concentrated, one being placed at every twelve yards. It is probable that the British counter-attacks are being made only where points of great importance are threatened, and that a major counter-offensive will not be made until the efforts of the foe relax, though there may be a diversion elsewhere on a big scale. Forty German divisions have already been noted as taking part in the fighting.

IN ADDITION to the Austrian artillery on the Western front, it is announced that Bulgarian forces are there also, acting as a strategic reserve. It becomes more apparent daily that the Teutons are staking their all on the Western fighting. Austrians, Bulgarians and Turks must needs help if they are to hold what they have gained, largely through the organization and assistance of the Germans. It would not be surprising if a big Allied offensive should now develop on the Macedon-

ian and Italian fronts, where every effort of the foe will be bent toward making it appear that they are in great strength in order to try to hold tight until the Western situation is decided. In the Italian area there is already recorded lively fighting activity along all the lines. The enemy continues to bombard the French lines with vigor, and to make occasional attacks of a local nature.—Globe, March 23.

APPALLINGLY BAD NEWS

AS we are about to close our forms the appalling news reaches us that the Germans have broken through the British battlements at St. Quentin, capturing 25,000 prisoners, 400 guns and 300 machine guns.

THE FUTURE OF ENGLAND

CARDINAL BOURNE'S LENTEN PASTORAL

CONTINUED FROM MARCH 16 ISSUE

Passing from his diagnosis of the position at the present moment, and the special relation of Catholics towards it, Cardinal Bourne proceeds:

"Our concern, at the moment is not with exclusively Catholic interests, but with those common problems of national importance which have recently become so acute. It is a moment when all Catholics should reflect very seriously upon their duties as citizens and upon that special contribution to the common welfare which they are enabled to make as representatives of an age-long and world-wide tradition. The Catholic Church has helped to bring social order out of chaos in times past; many of our countrymen feel that her help is much to be desired in the coming reconstruction. They recognize, for instance, that she is able to combine social stability with liberty, and thus to avoid the calamities both of anarchy and tyranny, into one or the other of which this country might easily drift.

"It is well for us to recall that the present social dislocation has arisen precisely because the teaching of the Catholic Church had been forgotten.

"In the 16th century England broke away from the religious unity of Europe. The popular faith was violently ousted, and the spiritual authority of the Pope rejected. In course of time religious individualism gave place to religious indifference, and in the twentieth century found the bulk of the people in this land frankly uninterested in church or chapel.

"But the old Catholic social ideals and practices had also vanished; and here, too, a fierce individualism produced disastrous consequences. England came under the dominion of a capitalistic and oligarchic regime, which would have been unthinkable had Catholic ideals prevailed, and against which the working classes are now in undisguised revolt.

"Capitalism began really with the robbery of Church property in the 16th century, which threw the economic and social advantage into the hands of the land-owning and ruling classes. The Industrial Revolution in the 18th century found England already in the hands of the well-to-do classes. Since then the effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes and to form the latter into a 'proletariat,' a people owning nothing but their labour power and tending to shrink more and more from the responsibilities of both ownership and freedom. Hence the increasing lack of self-reliance and the tendency to look to the State for the performance of the ordinary family duties.

OLIGARCHY AND INDUSTRIALISM

"The English oligarchic spirit took its rise from the same sources as English capitalism, and by the beginning of the twentieth century was closely bound up and dependent on it. The territorial oligarchy had by then thoroughly fused with the commercial magnates, and the fusion had produced plutocracy. While the Constitution had increasingly taken on democratic forms, the reality underlying those forms had been increasingly plutocratic. Our legislation under the guise of 'social reform' tended to mark off all wage earners as a definitely servile class. The result, even before the War, was a feeling among the workers of 'bitterness and resentment, which manifested itself in sporadic strikes, but found no very clear expression in any other way.

"During the War the minds of the people have been profoundly altered. Dull acquiescence in social injustice has given way to active discontent. The very foundations of political and social life, of our economic system, of morals and religion, are being sharply scrutinized; and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason; they can no longer be taken for granted. "The army, for instance, is not only fighting, it is also thinking. Our men have gained immensely in self-respect, in personal discipline, in a wider comprehension of national and social issues. They have met and made friends with members of other classes and occupations. Many for the first time in their lives have been properly fed and clothed, have learnt the pleasure and health

that comes from an out-door life, have realized what it means to belong to a body with great traditions. The... characteristic army scorn for the self-seeking politician and empty talker; they have learnt the wide difference between the facts as they have seen them and as the daily press reports them; and they have learnt to be suspicious of official utterances and bureaucratic ways. Above all, they have faced together hardship, pain and death; and the horror of their experience has forced them back on to forgotten religious instincts. And the general effect of all this on the young men who are the citizens of 'after the war' is little short of revolutionary.

"A similar change has taken place in the minds of our people at home. The munition workers, hard working but overstrained by long hours and heavy work, few among them after the war, subjected sometimes to irritating mismanagement, and anxious about the future, tend to be resentful and suspicious of public authorities and political leaders. They, too are questioning the whole system of society. The voluntary war-workers, again, have had their experience widened; not only are many of them doing useful work for the first time in their lives, and doing it well, but they are working in companionship with and sometimes under the direction of those with whom they would not, in normal times, have dreamt of associating. They are readjusting their views on social questions.

"There is in short, a general change and ferment in the mind of the nation. Few among them after the war the social order will automatically adjust itself. Most realize that we must make a combined and determined effort to right it.

"It is here that Catholic guidance, if offered with understanding and sympathy, is likely to command itself. But this means that Catholics must clear their own minds of prejudice, and must deliver not their own message, but the message of the Catholic Church. If their minds are formed in accord for instance, with the great Encyclicals of Leo XIII., they will seize the opportunity with courage and with a great trust in the people, and a still greater trust in God. They will work for social stability and liberty, for justice and charity, and help to draw together in national unity the sundered and embittered classes.

CATHOLIC SOCIAL REFORM

"The Catholic principles of social reform cannot fail to commend themselves to the millions of men and women in this country, in whom a passion for social righteousness has been stirred: who, in the shock of war, have discovered and have revolted at the social unfairness which has prevailed for so long.

"Is it surprising that these people, suddenly awakened to the un-Christian features of our civilization, should in their zeal for reform and their consciousness of power, be tempted to root up the wheat with the tares? If some of them, cut adrift as they have been from Christian influences, are suspicious of all religions, as well as all political organizations, our task must be, not to denounce them as implacable reactionaries, but to show them that the Catholic Church alone can purify and realize their aspirations. They simply do not know, for instance, that Leo XIII. has denounced in terms as strong as they themselves are likely to use, the greed and self-seeking which have laid upon the working classes 'a yoke little better than slavery itself.'

"Now there are certain leading features of the modern labor unrest which, though in its expression entirely crude and exaggerated, we recognize as the true lineaments of the Christian spirit. Its passion for fair treatment and for liberty; its resentment at bureaucratic interferences with family life; its desire for self-realization and opportunities of education; above all, its conviction that persons are of more value than property—these surely give us points of contact in a more coherent and satisfying form than they could do for themselves.

"If they take their stand upon the dignity of man, whether rich or poor, we can show them how every human being, created by God and redeemed by Christ, has a much greater dignity than they had dreamt of. If they claim for every human being a right to a share in the fruits of the earth, a right to live a life worthy of man, we endorse that claim with divine sanctions. If they protest against industrial insecurity and the concentration of capital in a few hands, we point out how they are suffering from the blow aimed at the Catholic Church in the sixteenth century. If they have had a hard fight to establish the right of association in Trades Unions, it was because the

Catholic voice had been silenced in the land. If their instinct for education and self-realization has been stirred, it is but the awakening of an instinct developed among the people in Catholic days before our Universities and secondary schools were diverted from their original purpose. "When once people come to see that we share their aspirations they will be more ready to listen when we show them what those aspirations involve. They will learn to distrust false prophets and specious theorists. They will understand how might is not right; how society is not a conglomeration of warring atoms, but a brotherhood; how the family, which is the bulwark of liberty, would be injured by the introduction of divorce or the weakening of parental authority; how property has its rights, however much those rights may have been exaggerated; that cordial co-operation among all classes of society is necessary if their ideals are to be realized.

"Understanding all these truths as parts of one Christian scheme of life, may we not hope that the people of this country will come to have a new conception of what Christianity means? Finding a guide whom they can trust in the complex social problems of today, will they not examine the claims of the Catholic Church to guide them in those religious perplexities which under the pressure of war, they are beginning to feel?

THE CRISIS FOR CATHOLICS

"If, then, it be true that there are many ears open to receive our voice, should we Catholics remain apathetic at the critical moment? The opportunity may never come again. If we stand aside from the social movements of the day, they will go forward with 'out us, and our message may never be delivered. Can we face such a responsibility when we remember the fate that must overtake a country which has abandoned Christian teaching? Pope Leo XIII. has described it as in his letter on 'The Duties of Christians as Citizens:'

"Nations and even vast empires themselves cannot long remain unharmed, since, upon the lapsing of Christian institutions and morality, the main foundation of human society must necessarily be uprooted. Force alone will remain to preserve public tranquillity and order; force, however, is very feeble when the bulwark of religion has been removed; and, being more apt to beget slavery than obedience, it hears within itself the germs of ever increasing troubles. The present century has encountered notable disasters; nor is it clear that some equally terrible are not impending. The very times in which we live are warning us to seek remedies there where alone they are to be found—namely, by re-establishing in the family circle and throughout the whole range of society, the doctrines and practices of the Christian religion."

"Catholics who have rallied with such splendid patriotism to the defence of the country will, we are confident, labor no less generously to re-establish that country on a Christian basis, to seize the opportunities and avert the dangers of the present social unrest. "In earnest prayer, in the frequentation of the Sacraments, and in the example of a good Catholic life we place our chief confidence. But with these we must combine a real understanding both of present social conditions and tendencies, and of the principles which will enable us to deal with them aright.

"The experience of the past few years has shown how much may be done by the formation of social study circles among Catholics of all classes. By this method, far more than by attendance at occasional lectures or by desultory reading, the student obtains a real grasp of modern problems and the principles underlying them, and is able to exercise a marked influence on local opinion. Such study circles may well be organized among Catholic women also, who will now have the responsibility of the vote and take a more prominent part in public life. It is too much to expect a busy, overburdened priest to undertake in all cases the entire guidance of such study circles; but the clergy can encourage their formation and be ready to advise when occasion arises.

Again, we have the singularly effective instrument of Catholic social literature. Admirable Catholic text books and manuals are now available, and every effort should be made to give them as wide a circulation as possible. "Of great importance, too, are those general Catholic organizations, such as the Catholic Federations, the Catholic Young Men's Society and the Catholic Women's League, which aim at bringing together all Catholics, irrespective of their political views or social circumstances, upon the common platform of Catholic public life. The strengthening of their respective branches would enable us not only to forward Catholic interests and to protect religious liberties, but to set before the country in an effective way those Christian principles by which alone can be secured the orderly welfare of a free people. The work of such associations is intended to be constructive. Their aim is not merely to counteract false principles, but to protest against injustice, but to build up positively, a Christian social order. Hence they should be educative, and their members should fit themselves by assiduous study for the task of enlightening others.

"Finally, we should co-operate cordially with the efforts which are being made by various religious bodies

to remedy our un-Christian social conditions. Without any sacrifice of religious principles, we may welcome the support of all men of good will in the great and patriotic task already, certain important Christian organizations have been occupied in the endeavour to build up a common platform of social reform. Such efforts certainly deserve all the help, guidance, and co-operation that we can afford them.

"Such then is the task, such the aim that we desire to place before you, that you may consider it in God's presence during the coming season of Lent. Never has a greater responsibility been given to the Catholics of these lands than at the present time. We have it in our power to render to our fellow-countrymen, to the nation, to the Empire, services of immense value for the common well-being, no less than for the salvation of innumerable souls.

MAN'S TRUE END

"The ultimate end of Nation and Empire, as of the individuals that compose them, is to give glory to God, and to promote that glory by aiding and not checking men in the fulfilment of the purpose for which God made them.

"So long as the teaching of the Catholic Church embodied the religious sentiments of the English people, this ideal was never deliberately set aside; and the religious edifices that grew up in the midst of a very sparse population, with the charitable and educational purposes which they once sheltered, are an abiding witness to what our forefathers accepted as principles of life and conduct.

"Externally and superficially in our social structure, in the Government and constitution of the Empire, the old order has not wholly disappeared. The recognition of God's part and place in civil ruling is less obliterated than in most other nations. But for nearly four hundred years the action of the vivifying spirit that once animated rulers and ruled alike, has grown gradually weaker, and not so long ago seemed doomed to entire failure. God is now again, in His mercy, out of the very horrors of war, showing us how we may retrace our steps and rebuild the commonwealth on the teaching given to all generations for their healing in the Gospel of Jesus Christ, His Son.

"We are once more reminded by the voice of the Catholic Church—that we, in our turn, may remind others who, perchance, may never have heard, or hearkened to, that voice—that there is no safety for the individual, or for society, except in the teachings of Christ, our Lord.

MAN'S TRUE RIGHTS

"Each man receives from his Creator freedom to attain the end for which he was created. He has a right to a true human life, and to the labor whereby, materially, that life may be maintained; and to that labor is due a wage proportionate at least to the maintenance of such true human life. In the same way he is entitled to have and to retain property as his own personal possession, and at the same time it is his duty to render to the society of men in the midst of which he lives, the service and obedience without which all corporate existence would be impossible.

"In like manner Christ teaches us the sanctity and inviolability of family life; the diversity of the gifts that man receives, with the consequent inevitable difference in position, learning, acquisitions and possessions which has ever characterized the members of the human race; and the mutual dependence of all classes that exist between all ranks of society if God's purpose is to be fulfilled.

"If these things be remembered, if they be accepted as the basis of that rebuilding of our public life and government, then may we look forward with confident hope for the future. If they be forgotten, still more if they be deliberately set aside, greater calamity will come upon us than any war could inflict. "It is part of your mission, dear Reverend Fathers, to bring these matters clearly and plainly before your flocks, so that they may exercise any influence that they possess in accordance with the social teaching of Christ and of His Church, and be the messengers to others outside the flock of what the Church actually teaches on these vitally important subjects. In accomplishing this mission much use should be made of the excellent publications of the Catholic Social Guild, which is ever ready to render aid in making known the sound principles which must underlie all true social reform.

"May Our Divine Master, ever kind and considerate to rich and to poor, to the learned and to the simple, and to all who seek Him with single heart, be your Guide and Teacher. May His holy Mother, honoured once throughout this realm of England as its Queen by right divine and by the people's choice, be with us as we learn again the lessons that He alone can teach. May the whole nation take the lesson to heart, so that out of the sorrows and bitterness and tragedy of this time of war a new England may be built up which will give to God all things that are God's and to the commonwealth all that both society and the individual may justly claim."

Said our Divine Lord to Mary of the Divine Heart, niece of Bishop von Ketteler of Cologne: "I promise you a special blessing for every heart which you will convert to the practise of frequent Communion."—The Rev. Thomas N. Taylor.

CANADIAN CHAPLAIN SERVICE

The following are some extracts from the Report on the Canadian Overseas Chaplain Service to the Canadian hierarchy. Obviously such a report contains many things of importance that would require the permission of the Episcopate and of the Censor to publish. We give here only such items of general interest as England, 17; France, 22; Salonica, 2; on leave in Canada, 2—total 48. On January 1st, 1918, our numbers were as follows: England, 17; France 40 (one on sick leave); 2 applied for to fill vacancies; 4 applied for on increase of Establishment; 1 English Chaplain lent us by Imperial Forces—total, 64.

Other progress this year includes the authorization of the employment of resident English priests as officiating clergymen to our troops. They are paid on a capitulation basis by our authorities. The number of priests thus employed for Catholic troops is 13. They are of inestimable advantage to us for ministering to the smaller outlying hospitals and other units.

During last year, therefore, the number of priests serving the Canadian Catholic Troops has been increased by 29. The splendid manner in which our priests held out and remained steadfastly at duty through the trying conditions under which they have worked and daily risked their lives is no small tribute to their zeal and self-sacrifice. It is anticipated that many more would have been forced to give up, and that Your Lordships would have been asked to find reliefs for tired and worn-out units. The change of priests thus employed for Catholic troops is 13. They are of inestimable advantage to us for ministering to the smaller outlying hospitals and other units.

At Vimy Ridge, Hill 70 (Lens), and Passchendaele, where the most violent fighting of 1917 took place, their helpful presence on the battlefield, their devotion and self-sacrifice were remarked on every side. Officers and men who have witnessed their work have again and again testified to their gallant conduct. The only reason which can be given why more of them have not been publicly honored is that witnesses have not gone to the proper channels with their testimony.

A most notable feature of the progress made is the establishment of the Catholic Army Huts. Thanks to the support given by His Excellency the Apostolic Delegate, by the Canadian bishops and priests, the Knights of Columbus of Ontario have contributed and collected over \$70,000. Some have also been received from the Maritime Provinces, and others have been promised by the West. The organization has been incorporated, and has received military recognition. The Overseas Secretary-Treasurer has an office at the Canadian Headquarters Building, London (Oxford Circus House), and is in constant touch with all the Overseas Chaplains. Eight Hut-Chapels, or recreation rooms, are already conducted in England, 2 huts and a number of tents in France. Others are to be erected without delay. A large amount of religious supplies has been issued to chaplains and soldiers. Comforts and recreation are being provided for the men. The work is now well under way, and is a very important and necessary one. In Bramshott Camp the splendid church has been entirely paid for from the C. A. H. Fund.

NEEDS In spite of the energetic and successful work that is being done by the chaplains, our present need of more priests is great. Whilst large numbers of men are grouped in England, fewer chaplains can minister to their needs than when later they are formed into separate units and sent abroad and scattered over large areas. As units go abroad the chaplain must go with them, and it is a constant strain to find the necessary chaplains and still provide for the Camps which remain in England.

At present the Church in Canada is represented with the Fighting Forces as follows: Secular priests 40; religious 16. Diocese Priests London..... 5 Antigonish..... 5

Table with 2 columns: Location and Number of Priests. Locations include Pembroke, Halifax, Quebec, Ottawa, Toronto, St. John, Victoria, Chatham, Kingston, Montreal, Vancouver, St. Boniface, Halleybury, Nicolet, Alexandria in Canada, Peterboro, Charlottetown, Regina, Philadelphia (Canadian), and Total.

Religious Orders are represented as follows: Oblates of Mary Immaculate, 8; Friars Minor, 2; Jesuits, 2; Basilians, 2; Benedictines, 1; Dominicans, 1.

A FEW FIGURES The system of Reports which has been established furnishes some very convincing figures that bear a gratifying testimony to the zeal of the Chaplains.

Each week the Chaplains send in a full report of their work with the exception of the hospital Chaplains in France, who report monthly. I subjoin a summary of some of the work done in France only, since the system of weekly reports was established last April. The report of each Chaplain is kept on file. Due to occasional transfers of Chaplains, losses in the mail, and to the fact that during heavy actions details cannot be properly, or fully kept, this summary is below the true figures.

Table with 2 columns: Activity and Count. Activities include Communion given, Confessions heard, Parade Masses, Other religious services, Last Sacraments, Burials, Letters to relatives of wounded and deceased men.

Besides, General Absolution has been given to large groups of men before going into action. "Other Religious Services" include Mass and Benediction other than Parade or Obligatory Services.

In England the same steady stream of work has gone on, but owing to the fact that we have to depend in so many areas on the services of the local clergy, from whom no detailed reports were demanded, the figures gathered are altogether inadequate to furnish any correct idea of the work of the year. This point, however, is being remedied, and the figures for England will be included in future reports. Not only have these officiating clergy done splendid work, but they have the high appreciation and deep gratitude we willingly pay them, but with their splendid service we must couple that of the clergy who minister so faithfully to our wounded and sick men in the English hospitals throughout the country. Never have we come across a case of neglect.

APPENDIX List of Chaplains with the Overseas Military Forces of Canada Feb 1st, 1918, showing the date of their sailing from Canada and the diocese or religious order to which they belong.

(a) SECULAR PRIESTS MARITIME PROVINCES Antigonish Capt. Rev. D. McPherson, May, 1915; Capt. Rev. R. C. McGillivray, Nov. '15; Capt. Rev. M. C. Tompkins, M.C. Nov. '15; Capt. Rev. M. J. Gillis, October, 1916; Capt. Rev. R. D. St. John, Nov. 1916; Halifax Capt. Rev. P. McQuillan, April, 1916; Capt. Rev. T. O'Sullivan, Oct. '16; Capt. Rev. H. J. McCullough, Sept. 1917; St. John Capt. Rev. F. M. Leachery, Feb. 1916; Capt. Rev. E. J. Gaudet, March, 1917; Chatham Capt. Rev. D. J. Murdoch, Oct. 1916; Char'town Capt. Rev. P. A. MacDonald, July, '16

QUEBEC Quebec Capt. Rev. F. Guay, August, 1915; Montreal Maj. Very Rev. Canon A. Sylvestre, First Contingent; Nicolet Capt. Rev. G. C. Crochetier, Sept. '16

ONTARIO London Major Rev. E. G. Doe, 1st Contingent; Major Rev. T. McCarthy, M.C. Nov. '15; Capt. Rev. F. R. Costello, June, 1916; Capt. Rev. J. J. O'Connell, Nov. 1916; Capt. Rev. T. P. Hussey, July, 1917; Capt. Rev. F. P. White, July, 1917; Pembroke Lt.-Col. Rev. F. L. French, March, '16; Capt. Rev. H. E. Letang, March, 1916; Capt. Rev. W. L. Murray, May, 1916; Ottawa Capt. Rev. C. D. O'Gorman, Oct. 1917; Capt. Rev. M. J. O'Gorman, En route; Major Rev. J. J. O'Gorman, Mar. h. '16; Capt. Rev. W. B. Carleton, March, 1916; Toronto Capt. Rev. M. D. Sales, Nov. 1916; Kingston Capt. Rev. B. S. Doyle, Sept. 1917; Peterboro Capt. Rev. A. B. Cote, Nov. 1916; Alexandria Capt. Rev. E. J. MacDonald, Oct. 1916; Halleybury Capt. Rev. J. R. O'Gorman, Feb. 1917

WESTERN PROVINCES Victoria Capt. Rev. J. L. Bradley, July, 1916; Vancouver Major Rev. J. Knox, Nov. 1915; St. Boniface Capt. Rev. J. G. Bullion, Sept. 1916; Regina Capt. Rev. J. Piro, August, 1916

U. S. A. Philadelphia Capt. Rev. E. Hawks, July, 1917

(b) RELIGIOUS OBLABTES OF MARY IMMACULATE Major Rev. J. A. Portier, O.M.I., M.C. 1st Contingent; Major Rev. A. Mahon, O.M.I., M.C. Nov. 1915; Capt. Rev. J. A. Lambert, O.M.I., Feb. 1916; Capt. Rev. S. Gervais, O.M.I., April, 1916; Capt. Rev. J. Daniel, O.M.I., April, 1916; Capt. Rev. J. P. Fallon, O.M.I., August, 1916; Capt. Rev. C. A. Fallon, O.M.I., July, 1917; Capt. Rev. E. H. Planet, O.M.I., November, 1917

JESUITS Capt. Rev. M. de la Taille, S. J., March, 1916; Capt. Rev. J. P. Quinn, S. J., April, 1916; Capt. Rev. W. H. Hinton, S. J., December, 1916

FRANCISCANS Lt. Col. Rev. W. T. Workman, O.F.M., M.C. Capt. Rev. R. J. Moore, O.F.M., August, 1917

BASILIAN Capt. Rev. M. J. Pickett, C.S.B., June, 1916; Capt. Rev. P. Costello, C.S.B., November, 1917

DOMINICANS Capt. Rev. C. V. Doyon, O. P., May, 1915

BENEDICTINES Capt. Rev. A. MacDonald, O.S.B. M.C. April, '16

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TIME TO RISE FROM SLEEP The following quotations are taken from a Methodist Mission Report: "Large colonies of new Canadians of all nations and tongues are in Winnipeg and Vancouver and other cities. These constitute the greatest challenge to the Church of Christ to be found in Canada." Now, "our efforts to meet this need are of two sorts."

"Nothing can take the place of the Evangel declared and the Word of God taught. The Jew hates Christianity. The Roman Catholic hates Evangelical Christianity, too. To begin with, therefore, they cannot be brought to preaching services, not even if they understood English. But they understand and appreciate loving service and practical helpfulness. It is beautiful to see their prejudice against Jesus and Christianity disappearing, and their hearts opening up to His gracious influence when they are met by His methods, which always combined what we call 'Social Service' with Evangelism."

This is the Protestant programme. It is, as we know from experience, to be carried out by means of money, hospitals, schools, etc.

To abate deliberate attempt to lead astray the sheep of Christ, we are bound to offer an irresistible opposition by every means suggested by holy Charity and aggressive Catholicism. We know that a spirit of opposition to our holy religion is slowly but surely rising in Canada. This is evidenced by the eager promptness and haste to expose to the public anything that we must be patriotic to the Catholic Church. A new or rather a return to the old method of thinking about Catholic affairs is immediately required of everyone who is more than a Catholic in name.

This is the time of registration; we must know our strength; to-day is a time of preparedness; we must be ready. To-day Our Ruler and Country need us; we must be patriotic to Our King and Kingdom. There is no room to-day for the slacker in the Catholic Church. Every man must do his duty and that means, to be in word and deed intensely Catholic and with a spirit willing to sacrifice everything, even life itself for the truth of Christ.

The greatest need to-day is priests for the Canadian Church. Supply priests to the sparsely settled territories of the West and North and the priests will supply the altars of sacrifice. Is it too soon to speak of a missionary college for Canada? Some may say: "We are too poor," the "work is too great, yet awhile." But see Ireland, a poor country, but rich in Faith and the spirit of sacrifice, with five missionary colleges! If unity of action could be brought about among the dioceses of Canada the College would be an accomplished fact within a year. But a long pull, a strong pull and a pull all together is wanting.

At the present time we need funds for the education of Theological students eager to devote themselves to a missionary life among the large colonies of new Canadians. There are many persons quite capable of paying the tuition and other necessary expenses of one or two of these students. There are certainly some that could donate to the Extension Society \$5,000 for the perpetual education of a mission priest. The opportunity of doing a great charity such as this, is well worth serious thought. Some day we will pass out at the call of God, and it will be well with us if we leave behind a priest to preach and sacrifice for the poor of God's Church.

REV. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged... \$282 00 J. C. Belleville..... 1 00 Subscriber, Iona, C. B..... 3 00 In honor of the Sacred Heart, Grand Coulee..... 1 00 C. D. H. Guelph..... 1 00 "In memory of Mother," Alliston..... 1 00 For the souls in Purgatory, St. John's..... 5 00 From California..... 1 00 M. Macdonald, Sydney..... 2 00 Mrs. P. Murray, St. Lambert..... 5 00

ANARCHISTIC INFIDELS ACTIVE IN SPAIN Catholic Press Association Cable In Spain the air is seething with unrest. The Catholic elements, amongst which may be numbered the

old Spanish nobility, are endeavoring to arrange a union to meet the union of the revolutionaries, anti-Catholics and atheistic anarchists. The Spanish Bishops have warned their people against the dangers of revolution, and the Carlists, Maurists, Integristas and Catholics are all joining hands to form a right and go to the poll together. The Duke del Infantado has issued an eloquent appeal to Spanish grandes and nobles, of all political complexions, to unite for the safeguarding of the throne and the altar in these difficult days, and this manifesto, signed by some of the greatest names in Spain, has been scattered broadcast throughout the country. A committee is to be formed to decide the line of action of the Catholic nobles in the endeavor to protect the monarchy and the established order in Spain. They have a large and influential press despite the powers arrayed against them.

ILLUSTRATES PRINCIPLE OF THE INDEX

The Toronto Star objects because The Parasites and The Fiddlers are banned in Canada while allowed to circulate freely in Great Britain. It wonders why Canadians cannot be trusted to read these books and form their own judgment. The reason is plain to anyone who wants to understand. The people of Great Britain live in Great Britain and are familiar with conditions which exist in their own country. They are in a position to know whether or not statements contained in the offending publications are in keeping with the facts. They are in a position to detect the gross exaggerations to which the books give currency. For this reason The Fiddlers and The Parasites can do little harm to the morale of the British people. Canadians living from 3,000 to 6,000 miles away might be misled into accepting a reckless author's libels on the British people at their face value.

The Canadian censor and the Canadian Government would be guilty of a grave error, if they were to remove the ban from Mr. Mee's works. Most of the orators and writers who wish the embargo lifted are more concerned with English social customs than with the winning of the War and the salvation of democracy. Too many temperance extremists in this country conceal the fact that Great Britain has made greater strides than Canada since the War began in the elimination of the evils arising from the trade in alcohol. Consciously or unconsciously these extremists are playing the Kaiser's game. At the very best it must be said that they run the risk of setting the people of Canada against the people of Great Britain, who after all have borne and are still bearing the chief burden of the War on land and sea.—Toronto Daily News.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916. Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrino F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary J. M. FRASER

Previously acknowledged... \$12,571 58 J. C. Belleville..... 2 00 J. C. Belleville..... 1 00 Friend, New Glasgow..... 1 00 Mrs. R. B. Comerford..... 2 00 Hearts Content..... 2 00 Thankgiver, Paris..... 2 00 C. D. H. Guelph..... 1 00 "In memory of Mother," Alliston..... 1 00 K. F. M. F., Iroquois..... 2 00 M. R. Cuddeby, Montreal..... 2 00 Mrs. Mary Nagle, Mobile..... 1 00 A. Reader, Renfrew..... 1 00 From California..... 5 00 M. Macdonald, Sydney..... 1 00 Mrs. P. Murray, St. Lambert..... 5 00 Thankgiving, Cardinal..... 1 00

The Holy Eucharist is the Sacrament of the Divine Condescension.—Father Lucas, S. J. As a sponge in the sea is wholly surrounded and penetrated by the water, so are we in God.—St. Augustine.

Merchants Bank of Canada ESTABLISHED 1864 Paid Up Capital, \$7,000,000 Total Deposits, \$2,102,072 Reserve Funds, 7,421,292 Total Assets, 12,130,558 GENERAL BANKING BUSINESS 236 Branches and Agencies in Canada Savings Department at All Branches Deposits Received and Interest Allowed at Best Current Rates Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

FIVE MINUTE SERMON

Rev. F. P. HICKET, O. S. B. EASTER

THE VICTORY OF CHRIST

"Lo, this is our God . . . and He will save us." (Isa. xlv. 9.) This is the day of the victory of Jesus Christ. In rising from the dead He proved He was the conqueror.

"If Christ be not risen again, then is our preaching vain, and your faith is also vain, and we are found false witnesses of God. . . Your faith is vain, for you are yet in your sins. . . We are of all men most miserable. . . But Christ is risen from the dead." (1 Cor. xv. 14-20.) So let us then, my dear brethren, to the glory and the honour of God, to the encouragement of our own souls, celebrate the victory of the Resurrection.

Christ was the conqueror over death. He was dead and buried and all Jerusalem knew it. And His enemies remembered His words better than His disciples: "That seducer said, while He was yet alive, 'After three days I will rise again.'" (Matt. xxvii. 63.) So, for fear of that, they placed a guard at the sepulchre. His disciples might steal His body, and say that He was risen. And after the Resurrection, His enemies became the first evangelists, and spread the tidings through the city. Good Friday is past, and this is Easter Day. The Crucified is risen; His wounds are His glory; the dead is immortal; the Man of Sorrows is the King of Heaven, victorious after the battle.

Christ was victorious over sin. "The Lord hath laid upon Him the iniquities of us all." (Isa. liii. 6.) and He expiated them by dying on the cross. Sinners, no longer the children of wrath and perdition, on Easter Day hear their Saviour say to Mary Magdalene: "Go to My brethren, and say to them, I ascend to My Father and to your Father, My God and your God." (John xx. 17.) He was a conqueror likewise over the powers of the world. What a league had been made against Him! Pharisees, high-priests, Herod, and Pilate—bigotry, envy, paganism, banded together. They had tried to ignore and discredit Him, and yet they had to own, "Behold, the whole world is gone after Him." (John xii. 19.) They had insulted and blasphemed Him, treated Him with every indignity and cruelty, crucified Him; and He was risen, glorious and impassible! They tried to stamp out His very Name, and they lived to see Him the one power believed in and adored.

The victory of Jesus Christ, my dear brethren, is not the victory of a day; it is a victory for all time. He rose from the dead, the Saviour of the world, claiming the allegiance and the love of the hearts of men. Many fall in their duty and ignore their God, but we will not think of them to-day; rather let us recall with joy the memory of those holy men and women, saints of God, the fruits of His Redemption, the glory of His Resurrection, the victory He loves the most is over the hearts of men. And the Saints gave Him the worship and love of their hearts. There is no half-heartedness, no fear, no bargain with them; it is "all for Jesus." "Lo, this is our God, and He will save us."

This veneration and exaltation of Christ, which began on Easter Day, has lived and thrived through all the centuries of time until this very day. No rival has ever risen to claim the throne of the hearts of men from the risen Saviour Jesus Christ.

This veneration and exaltation of Christ, which began on Easter Day, has lived and thrived through all the centuries of time until this very day. No rival has ever risen to claim the throne of the hearts of men from the risen Saviour Jesus Christ. And where is this Conqueror now? In heaven. Yes; but where else? In His Church. "Behold I am with you all days . . . even to the consummation of the world." (Matt. xxviii. 20.) The Church is the partner of His victory, and as Christ is, so is His Church. "Through Him and with Him and in Him," its mission in the world has been the long triumph. "This is the victory that overcometh the world, our faith." (1 John v. 4.)

Like its Master, the Church is victorious over death. How? Because it does not forsake us at the grave-side. The mourners tarry there, and then in grief retire; but not so the Holy Church. It transfers the souls of the faithful to the Church triumphant in heaven; it unites over from time to eternity; its prayers and blessings bear us on to the Saviour Who died for us, and rose again for our salvation.

And over sin is the Church victorious. For this is the very work of Lent and of our Easter Confession. All the prayers, and sorrow, and penances of poor sinners were all to this end, that they might be able to rise at the word of the Church—"I absolve thee." Sin is overcome. And again, like its Master, the Church is victorious over the powers of the world. The Resurrection commenced a new life, which the world cannot assail, and the Church draws its vitality from its Lord's. Three hundred years of persecution only served to let the seed of the Church germinate, stamped into the ground and watered by the blood of the martyrs. Then came the spring-time and the marvellous growth of the Church. Heresies assailed it, with emperors to back them up in their infamous designs, but they only served to urge the Church, by its General Councils, to make more pre-

cise and definite its holy doctrines. The barbarians overran Europe, but they were soon taught to reverence the Name of Christ. The Church became a civilizer, cultivator, builder, as well as apostle, until the barbarians became nations ready to take the place of those effete races, whose kingdoms were tottering to their fall. The Saracens and the Turks followed on, but the result of the Church's warfare was always victory. Then the Reformation and the defection of Northern Europe; but there were new continents discovered, and the Cross of Christ claimed them and won them to make up for the children that had revolted from her. Then there is the infidelity and godlessness of later days, but all that is counterbalanced by the increase of unity, loyalty, and piety within the Church itself.

For, lastly, like its Master, the Church loves to be supreme over the hearts of men. And in this twentieth century it can exultantly thank God, on this Easter Day for the number of its children. It can thank God that over the whole world, in a thousand dioceses, in countless churches, the Resurrection is celebrated with fervent devotion. Hundreds of thousands have made their Easter Communions, have pledged again their loyalty and love to the Church and the risen Saviour. With one voice they have proclaimed Him conqueror over sin and death and the powers of the world, and King for ever over the hearts of men. "Lo, this is our God, and He will save us."

WORLD NEEDS THE LENTEN SPIRIT

Rev. John Talbot Smith in The Irish World

It is a pleasant sight, and to the irreligious must be a startling one, to observe how the Church, in the midst of these bloody years, calmly reminds her children of the necessity of penance, opens the penitential season at the appointed time, and calls them and the non-Catholic world to fasting, abstinence and prayer.

Having witnessed the catastrophes of many centuries, having seen her own children engulfed in the disasters of schisms, heresy and invasion, having weathered the most violent storms, she remains undismayed even by the present cataclysm, which threatens the entire world.

Her ideas of penance have been ridiculed, and her Lenten season has been rejected, flouted, proved foolish and futile over and over again. Cheerful and sensible people, quite cheerful and friendly to her activity, have objected that life itself is a penance, and why double the bitterness by voluntary suffering? No saint of the desert ever wore a more painful sackcloth than the war-ridden earth is wearing just now. The blood of millions saturates it, the grief of other millions poisons it.

Yet amid the groans of mankind, as formerly amid their laughter and mockery, the Church calls her children to the observance of the Lenten season; as a mother in a beleaguered city might gather her little ones about her for the daily lesson in morals and manners. For her course is like that of the stars, her life continues to the end of time, she must teach and train, discipline and hearten, nurse, protect, feed and finally bury each generation, even amidst their wars.

HISTORY OF THE LENTEN SEASON The history of the Lenten season in this country is a curious and illuminating episode of American life. The Puritans banished Lent along with other "Popish nonsense" from their religious custom. When the Catholics of the first quarter of the nineteenth century began its public observance in their few and scattered churches, no one paid any attention.

In the second quarter, however, which embraced the career of Archbishop Hughes, their devotion excited considerable ridicule. Gilmory Shea tells a story that perfectly illustrates the temper of the time. Bishop Hobart of the Episcopal church was chatting one day in his rectory with a member of his clergy. Rev. Virgil Barber, afterward a Jesuit priest. The music of a neighboring church reached their ears. "What a tremendous devotion these people have," said the minister, and the bishop replied affably, "they certainly have, but they work too hard for salvation." Another convert recorded that the tramp of the Catholic workers on their way to Mass at four in the morning first drew his attention to the faith.

Evidently religion was a comfortable affair in those early days. The Puritan had discarded all symbolism and all superfluity. His churches had no paintings, no crosses, nothing but the pews and the lectern and the Bible, in order by this simplicity to leave nothing between Christ and the soul. The idea was fair enough, but it did not work well. As Catholics increased in number, and built their expressive churches, and held their varied devotions, public attention was fixed on their activities, which began in many ways to affect the popular mind.

LENT ACQUIRES PUBLIC VOGUE IN 1870

The Oxford Movement had its echo in this country, and numbers began to observe Lent. As a commemoration of Christ's long fast, in the desert, it had a biblical sanction, which could not be easily gained. Its great attraction for the common people proved its utility. The way of the cross, the litanies, the hymns,

ANGER LURKS IN EVERY ONE OF US

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In other words, a person who is habitually constipated, is poisoning himself. We know now that Auto-intoxication, due to non-action of the bowels, is directly responsible for serious Kidney and Bladder Troubles; that it upsets the Stomach, causes Indigestion, Loss of Appetite and Sleeplessness; that chronic Rheumatism, Gout, Pain In The Back, are relieved as soon as the bowels become regular; and that Pimples, Rashes, Eczema and other Skin Affections disappear when "Fruit-a-tives" are taken to correct Constipation.

"Fruit-a-tives" will protect you against Auto-intoxication because this wonderful fruit medicine acts directly on all the eliminating organs. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

THE SERMONS, DRAW CROWDS TO THE CATHOLIC CHURCHES, WHEN OTHERS WERE EMPTY.

The more courageous ministers adopted the season, and in spite of protests carried out their plans until opposition died away. It would be difficult to say just when Lent became popular, but I imagine the date would be around 1870. Society had come into existence, High Society, and had begun to find the interminable round of dinners and dances a bore. Society doctors suggested that reined observance of the Lenten season would lessen the strain. The jaded votaries of Society welcomed the suggestion; it was made a law that functions should cease during the Lenten period; and at once Lent became aristocratic.

Food hygiene became a notable American fad around the same date, 1870. Dr. Dio Lewis of Boston led a brilliant assault on American eating habits, and left hardly an eatable thing on his diet list. The easy-going journalist of the day printed sharp discussions on corned beef and cabbage, hot biscuits, pickles, pickles, and other delicacies of the period. The Catholic abstinence and fasting were praised to the skies on hygienic grounds. Physicians illustrated their directions or appeals for a sane diet by the Catholic practice. All at once, it would seem, Lent was a public vogue, theatres prepared for it by lessening expenses, there was a well-recognized full in commercial life, and business men utilized their leisure by taking stock and getting ready for the activity.

THEATRES CLOSED ON GOOD FRIDAY

As the change coincided with other remarkable things, such as the use of crosses on Protestant churches, stained glass windows with figures of the saints, the rise of Ritualism, and the journalistic acceptance of the situation as ordinary, enthusiastic Catholics began to feel the faith was coming into its own. When Augustin Daly closed his theatre on Good Friday, and when some States made the day a holiday, progress could be marked.

Meanwhile a new development of successful materialism appeared on the horizon. The Trust had been invented, as a machine to economize production, raise wages, and cheapen the product to the consumer. At least that was the song of the Trust sires to the credulous public. With the Trust came the enormous increase of millionaires, luxury, and extravagance in American life, and behold! Lent was swamped everywhere by a grosser materialism than ever before. It invaded the Catholic body.

Particularly in the cities was its work visible. Now the metropolises and the larger cities show no lessening of speed in Lent, either in work or pleasure. Theatres are in full blast, the dancing craze becomes diabolical in the winter season, and a large section of Catholics keep pace with the world during that holy and wholesome time. High Society makes only a pretence of observance. All the former forces which helped to make Lent popular have faded away. In fact sensible people saw no limit to the increasing diabolism of the public, the young in particular, until the War burst upon Europe and its effects reached our shores. Now, after five decades of increasing prosperity, wild extravagance and luxury, the world has entered upon a Lent of its own devising.

THE FORGOTTEN LENT OF 1918

And what a Lent! The world plunged in blood, in debt, in horror,

in grief, in starvation, in despair! One by one the temples of pleasure are closed for lack of food, coal, light and even of votaries, who "are withering away with fear and expectation of what is to come upon the world." The people who mocked at the wholesome and reasonable Church discipline of body, mind and soul, now starve or approach starvation, with minds from which contentment has departed, with souls filled with secret but uncontrollable alarm. They formerly preached indulgence for the body, will freedom for the mind, and annihilation for the soul; now these three are clamoring for food and peace, for recognition of their needs, for the mercy which rulers will not or cannot show them.

In this country particularly, where prosperity has abounded for a century, the habits of the people in eating and drinking and amusing themselves, have become ruinous to health and competence. The spread of various diseases, like insanity, diabetes and Bright's, cardiac and stomach troubles, not to mention the unmentionables, have had such increases as to alarm the physicians. The wild indulgence in dancing, in motion-picture shows, which have turned the very children and youths into wild-eyed, demon-footed, nocturnal animals with only nests, not homes, look more like mania than honest pleasure and recreation. A generation brought up in the present fashion will be something startling ten years hence.

FAKERS INCREASING BY THE THOUSAND

What the mind becomes without the wholesome discipline of wise and correct thinking, such as the Church alone provides in the teaching of Christ, the past century has made clear. The mind of the modern world is maggoty with errors that multiply like microbes. Every mis-stroke hinders its own teachers, schools, because there is money in the teaching. All over the country the fakers are increasing by the thousand: fakers in spiritism, new thought, deep breathing, poise, culture, therapies of all kinds; and beneath them or behind are the secret teachers of various forms of diabolism, with whom only the police are officially acquainted. The mind must be fed on knowledge, and will seed on garbage if the right sort is not at hand.

The teaching of Christ is the only disciplinary and sure knowledge for the mental appetite. Without this the mind runs into the abnormal, the foolish, the maggoty. He that is not with Me is against Me; and he that gathereth with Me, scattereth. These are the words of Christ, and the modern world, which has done without Him in great part since 1789, is awfully illustrating His teaching.

NO DEMOCRACY WITHOUT THE SOUL

What is the soul without the discipline of Christ? As the master of the individual man, it must be the pilot of the ship, the navigator in the stormy sea of life. It must keep the body in strict discipline, in perfect training, and the mind clear, far-seeing, tranquil, sweet and sound in knowledge; and this it cannot do without the illumination of Christ into the world.

HAVE CATHOLICS LOST INFLUENCE?

It was upon principles of this sort that the Catholic minority of 1850 swung the non-Catholic majority into the polite observance of Lent. It is by lack of their constant repetition and sturdy observance, that the twenty millions of American Catholics today lost their influence with their brethren outside the Church. In neither case have Catholics worked consciously to affect society. The change of 1870 was a surprise, the change of 1900 was to be expected.

But as the world is always in need of the teaching of Christ, as it welcomes in its distress whatever assuages its suffering and helps towards a cure; it is clear that Catholics should be more insistent than ever in their preaching to the sick world, that their increased power should be universally employed, that their methods should be modern, effective, hitting the mark at every shot. Can this be said of them? Assuredly not. When numbers of them have ceased to pay any attention to the spirit and devotions of the Lenten season, outside the Church, the follies of the year at the same pace as the pagans, how shall the knowledge of Christ and salvation ever reach the suffering world?

NOT AN ENLIGHTENED AGE

This is called an age of enlightenment and science; it is more truly an age of pagan superstition and childish credulity, says the Annals of Saint Joseph. Shallow and superficial men reject God and Christianity; they have no faith in the Catholic Church, the synthesis of all truth, but millions of dollars are spent in supporting fortune tellers, palmists, clairvoyants, etc. Men believe in the ouija board, the Christian Science humbug, the spiritistic medium fraud, the Dowdite lunacy, the Mormon polygamy, the "Holy Rollers," etc.

Certain crack-brained professors assert that their great-grandmother was a monkey and their great grandfather a wild beast roaming in the woods; they believe that the world made itself and therefore did something before it existed; they reject the reasonable miracles of Faith and swallow with full draughts the ridiculous miracles of unbelief.

FORCE OF EXAMPLE

A CATHOLIC'S DEVOTION BRINGS MAN INTO THE CHURCH

Some time ago five young men came up to Sacramento from San Francisco to take examination for the bar, says the Catholic Herald. The hotels were crowded and they were forced to occupy cots in the same room. According to one of them, a Protestant—though now preparing to become a Catholic—four of them, non-Catholics, undressed and jumped into bed without a thought of God or prayer, but one—a Catholic—kneel down and said his night prayers to the astonishment of his companions.

THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine one and I wanted to see it. I went a fine horse, but I didn't see anything about him. And I didn't know the man very well either. So I said I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't straight." Well, I didn't like that. I was afraid the horse wasn't "straight" and that I might lose my money if I once parted with it. So I didn't buy the horse, although I would have liked it badly. Now this is my thinking.

You see I made Washing Machine—the "1900 Gravit" Washer. And I said to myself, lots of people may think like I thought about the horse, and about the man who sold it. But I'd never know, because they wouldn't write me. So I sent my "1900 Gravit" Washer by mail. I have sold over half a million that way. So, thought it is so easy to get people to buy my "1900 Gravit" Washer, I thought I'd try to get people to buy my "1900 Gravit" Washer. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can run at almost as well as a strong woman, and it doesn't wear the clothes, fray the edges nor break buttons, the way all other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might. So, said I to myself, I will do with my "1900 Gravit" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me, I'll offer first, and I'll make good the offer every time. Let me send you a "1900 Gravit" Washer on a monthly free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure that is fair to you, isn't it? Doesn't it prove that the "1900 Gravit" Washer must be all that I say it is? And you can pay me out of what it saves for you. It will save you a whole lot in a few months, and you'll have it for good. If you save you a cent a week, and me the same, I'll take that cheerfully, and I'll wait for my money until the machine has earned the balance. Please state whether you prefer a washer to operate by hand, or one of electric motor. Our "1900" line is very complete and cannot be fully described in a single booklet. Better address me personally, K.E. Moore, "1900" Washer Company, 357 Yonge Street, TORONTO.

One of them, at least, was so edified by the exhibition of piety, quiet, unostentatious piety, remember, that he concluded that there must be something about Catholicity worth knowing, and now, with God's help, he is finding out what that something is. There was an example of conversion by the silence of example.—Sacred Heart Review.

IT PAYS TO ATTEND THE ELLIOTT Business College YONGE AND CHARLES STS., TORONTO All graduates and scores of our undergraduates of the past year have secured good business positions, and still the demand is far beyond our supply. Write for Catalogue. Enter at any time. W. J. ELLIOTT, Principal.

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THE LATEST ECONOMICAL RECIPES CONTAINED IN THE PURITY FLOUR COOK BOOK have been reviewed and approved by the DOMESTIC SCIENCE DEPARTMENT of the famous McDONALD INSTITUTE Mailed post paid for 20 cents Western Canada Flour Mills Co. Limited TORONTO.

NEPONSET ROOFS NEPONSET PAROID ROOFING NEPONSET TWIN SHINGLES Slate-Surfaced Shingles for all Residences NEPONSET Twin Shingles are in appearance soft, restful and beautiful. Their crushed slate surface defies time and wear and assures permanent color—Red or Green. They are positively fire-resisting as well as weatherproof, being made of the same materials as the famous Paroid. Their high quality and moderate cost warrant their use on all residences. Sold by lumber and hardware dealers. Neponset Paroid Roofing is recommended for farms, factories and railroad buildings. NEPONSET TWIN SHINGLES RED or GREEN BIRD & SON Head Office, Hamilton, Ont. Branches: Montreal, Toronto, Winnipeg, Calgary, Edmonton, St. John The Largest Manufacturers of Roofings, Wall Boards and Roofing Felts in Canada

CHATS WITH YOUNG MEN

"BE A GOOD BOY; GOOD-BYE!" How oft in my dreams I go back to the day When I stood at our old wooden gate...

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MARCH 25.—THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

This great festival takes its name from the happy tidings brought by the angel Gabriel to the Blessed Virgin, concerning the Incarnation of the Son of God...

AN INCIDENT AT VERDUN

"At Verdun—I quote an eyewitness of that terrific struggle—"yesterday morning, we went down to examine a long gallery which the French had dug for five hundred yards along that front...

THE PASCHAL MESSAGE

The Feast of Easter is the solemn anniversary of the greatest day in the history of the human race, pre-eminently "the day that the Lord hath made..."

THE EASTER MESSAGE

Easter speaks to young men in trumpet tones, calling them to arise from the service to the body to service to the soul...

Capital Trust Corporation Limited Authorized Capital \$2,000,000

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Gerald de Lacey's Daughter An Historical Romance By Anna T. Sadlier

The Catholic Record LONDON, CANADA

Charred Wood By Myles Muredach An adventure-mystery story of unusual power...

The Catholic Highlands of Scotland The Western Highlands and Islands

Children like CROWN BRAND CORN SYRUP

The Catholic Record LONDON, CANADA

RED CROSS REGRETS INSULTING POEM

NATIONAL OFFICERS SEND OUT APOLOGY

The February issue of the Red Cross Magazine, published a poem written by Rudyard Kipling, in which there was a grievous insult to His Holiness, Pope Benedict XV.

The Pilot, the official organ of the archdiocese, called the matter to the attention of the Red Cross officials, both national and local, and ample reparation has been made for the injury done to the Holy Father and to Catholics, especially those in the United States.

Concerning the amends and promises of the Red Cross officials His Eminence wrote as follows to Mr. James Jackson, the divisional manager for New England of the American Red Cross:

THE CARDINAL'S LETTER

Archbishop's House, Granby St. Boston, March 8, 1918. Mr. James Jackson, Division Manager, New England Division Headquarters, American Red Cross, Boston, Mass.

Dear Dr. Jackson: Your esteemed communication of March 6th has reached me and I thank you for the straightforwardness of its tone and the nobility of its sentiments.

It is worthy in every sense of a patriotic American and of an honest man.

Why such stuff as Kipling's poem is ever written must always remain a mystery to us. This is not the first time that Kipling's abnormality has led him to prostitute a noble gift to a base purpose.

Our people are heartily sick of such "accidents," and it is difficult to persuade even the most patient that such crudities of vulgar sentiment flouted in their faces are merely accidental.

Hundreds were on the point of taking down the Red Cross sign from their windows and refusing to be further connected with the Society.

Your honorable letter expressing officially and personally your regret of the untoward incident will do very much to delay such action which would be unfortunate of course.

I must repeat that our good Catholic people are heartily sick of this miserable display of Orangism in America, and their own self respect forbids them to tolerate it another day.

Our people are giving their all, their own blood, their sons in the Army and Navy, their best efforts to the Red Cross.

What in comparison with their numbers and their means these Kiplingites are giving besides their everyday sectarian bitterness, would be worth while investigating. And we should like to know, moreover, just who is responsible for this insult in the Red Cross Magazine.

You know you can always rely upon me for co-operation, but I trust that everyone will remember that it is co-operation with a very large CO.

Again let me say your letter does you both honor and credit, and proves your genuine fitness for your high place in the Red Cross Society.

We wish we could say as much of all those connected with this really great organization.

Very sincerely yours, (Signed) W. CARD, O'CONNELL

MR. JACKSON'S LETTER

The American Red Cross New England Division Headquarters 755 Boylston Street Boston, Mass., March 6, 1918.

His Eminence, Cardinal O'Connell, Granby Street, Boston, Mass.

Your Eminence:—My attention has been called to a poem by Kipling in the February number of the Red Cross Magazine, which I read with profound regret, because of the reference which the poem made to the Spiritual Head of the Roman Catholic Church.

I have today received the following telegram from Mr. Harvey D. Gibson, general manager of the American Red Cross in Washington.

"In the February issue of the Red Cross Magazine there appeared a poem by Rudyard Kipling, in the poem there is an unfortunate reference to the Head of the Catholic Church. This poem was inserted in the Red Cross Magazine at the last minute by the editors without having been submitted to Washington. It was regarded purely as a literary contribution from Kipling and the editors did not sense the reflection on the Catholic Church which it contained. It is a matter of the greatest concern to the War Council of the American Red Cross that this should have happened and they regard it as a serious error. The American Red Cross is non-sectarian. Everyone knows the splendid help, co-operation and active service the Catholics everywhere have given the Red Cross. In our official ranks we have many Catholics. In view of this spirit it is hoped that the Catholics everywhere will understand that the appearance of this poem was the result of an oversight and error. The next issue of the Red Cross Magazine will contain an editorial of sincere regret."

I deeply deplore the fact that the poem should have been published in the Red Cross Magazine where it has

given offence to so many of my own friends and fellow-workers in the American Red Cross. It is one of those unfortunate things in which a whole organization suffers and is apt to be held responsible for the stupidity of some one individual.

I wish to express to you my own deep regrets that any such poem should have appeared in the Red Cross Magazine, because I am probably more deeply sensible than anyone else of the great work which the Roman Catholics of New England, headed by Your Eminence, have done for the Red Cross.

You know, as I know, that this poem does not interpret the spirit of the American Red Cross, and as Division Manager of the American Red Cross for New England I want to disavow on behalf of the Red Cross organization any responsibility for the sentiments expressed in this poem. And I trust that in spite of this unfortunate incident—we may continue to receive the kind of help and co-operation that we have received from Your Eminence in the past, so that we may carry forward the patriotic duty devolving on the whole nation.

Respectfully yours, (Signed) JAMES JACKSON, Division Manager.

THE LETTER OF A HERO

The following is the letter and testament of a young University student, Mario Tancredi Rossi, of Fobelli (Valecia), Italy, who fell in the Ortigara, last June. The letter is addressed to his mother and near relatives.

I am writing under artillery fire. It is half past eight, a. m., the 10th of June, 1917. At two o'clock to-day the Italian columns of attack, comprising 20,000 Alpines, will advance on the Ortigara, the Capigoletti and the Cima Dodici; and then...

More than two years ago, Father Ryan's health broke down, and he returned to Canada, going to St. Joseph's Hospital, Chatham, Ontario, where he was treated. Three brothers and three sisters survive. They are: Dr. Thomas L. Ryan, Saginaw, Mich.; Patrick of Goderich; W. J. of Walton; Mrs. Pielan, Blyth; Mrs. T. Nolan of Walton, and Mrs. Morgan Cleary of Seaford.

The funeral was held on Friday morning March 22nd at 9 o'clock in St. Peter's Cathedral, in the Very Rev. Vicar General O'Connor, celebrant. Rev. Father Hogan, deacon, and Rev. Father Goodwin, sub-deacon. His Lordship Bishop Fallon assisted in the Sanctuary and sang the Libera. Many priests and friends of the deceased priest were present. Interment was made in St. Peter's cemetery, London.

On Wednesday, February 6, the death occurred very suddenly of Mrs. Peter Cavanagh of Richmond parish; the deceased lady had been in good health up to the time of her death from heart failure. Mrs. Cavanagh was highly esteemed by a large circle of friends. She was of a kind, loving and cheerful disposition, a fond wife and loving mother; a devout Catholic, a member of the League of the Sacred Heart, and a constant attendant of St. Philip's church, Richmond. Mrs. Cavanagh (born Annie McCarthy) was the daughter of Daniel McCarthy and Margaret Dooley who was born in the township of Nepean sixty years ago; she leaves a family of seven children, Mrs. Chris. McKenna, Mrs. D. McKenna, Mrs. Dwyer Hill, Walter, of Edmonton, Michael, of Detroit, Daniel of Gouhour, Francis and Sylvester at home; also her husband and three sisters, Mrs. O'Rourke, Mrs. R. Lyng and Mrs. M. White, all of Ottawa. The funeral, which was largely attended, took place on Saturday morning to St. Philip's Church, Richmond, where Requiem High Mass was celebrated by Rev. Father Cavanagh, cousin of the deceased, assisted by the parish priest, Rev. Father O'Neill.

On Wednesday, March 13th, the "Irish Block," Grey Co., lost one of its oldest and most respected residents, in the death of Mrs. Charles Mathews. After a lingering illness of several years, fortified by the last rites of the church, she peacefully breathed her last.

The deceased was born in Albion eighty years ago, and was a daughter of the late Mr. Michael Traynor. Ten of her twelve children are left to mourn her loss: Rev. Bro. Matthew, Toronto; Michael, Melancton, Leo, The Irish Block, Martin and Frank, Saskatchewan—Rev. St. Elizabeth, Toronto; Mrs. J. Foley, Dundalk; Mrs. T. Keating, Guelph, Mrs. D. Cameron, Garryowen, also a Sister, Rev. Sr. M. Patricia, St. Joseph's Hospital, Guelph.

The funeral was held Friday morning, March 15th, to St. Michael's Church, "Irish Block." Rev. Father McNulty of Owen Sound, preached a very touching eulogy on the sterling virtues, lively faith, and sincere devotion of the deceased.

After the services the remains were borne by six nephews, acting as pall bearers, to the family burial plot, and placed beside those of her late husband, who predeceased her by thirteen years. R. L. P. PATRICK GILBERTAN

We regret to have to chronicle the death of Mr. Patrick Gilbertan at the family residence, Queen St., Lindsay, after an illness covering almost five years, borne with Christian fortitude and resignation to the divine will. The late Mr. Gilbertan was born in County Clare, Ireland, on the twelfth day of March, 1844, and had just passed his seventy-third birthday. At an early age he with his parents

came to this country. They settled in the township of Cavan, where they remained for a few years. Later they moved to the township of Ops, where they purchased a tract of land about two miles north of the town. The greater part of his life was spent there until about eight years ago he retired from farming and took up residence in Lindsay. He was a fine type of Christian gentleman and enjoyed the esteem and respect of a wide circle of friends.

The funeral was held from St. Mary's Church where Requiem High Mass was chanted by Mgr. Casey. A large number of friends of the deceased and the family were present. At the conclusion of the Mass the remains were placed in the vault at St. Mary's cemetery. The pall-bearers were sons and sons-in-law of the deceased: John, Michael, Thomas, Leo Girard, Joseph Egan and Robert Winn. He leaves to mourn his loss a wife, and ten children: John, Michael and Thomas residing in Ops, Sister Rita of St. Joseph's Hospital, Port Arthur; Mrs. J. J. Egan and Miss Ella, of Toronto; Mrs. Wm. Clark, of Port Arthur; Mrs. J. J. Dermody and Miss Ethel, of Winnipeg; Mrs. Robert Winn, Reaboro.

After an illness of more than two years, the death occurred at St. Joseph's Hospital, March 20th, of Rev. James J. Ryan.

Father Ryan was born in Walton, Ont., August 27, 1879, the son of the late James Ryan. He received his primary education in the Public schools there, and his classical education at Sandwich College, and made part of his theological course at the Grand Seminary, Montreal. He completed his studies at Cincinnati, Ohio, and was ordained in Kansas City, going to the cathedral at Leavenworth as assistant to Rev. John Ward, now bishop of the diocese.

More than two years ago, Father Ryan's health broke down, and he returned to Canada, going to St. Joseph's Hospital, Chatham, Ontario, where he was treated.

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More than two years ago, Father Ryan's health broke down, and he returned to Canada, going to St. Joseph's Hospital, Chatham, Ontario, where he was treated.

Three brothers and three sisters survive. They are: Dr. Thomas L. Ryan, Saginaw, Mich.; Patrick of Goderich; W. J. of Walton; Mrs. Pielan, Blyth; Mrs. T. Nolan of Walton, and Mrs. Morgan Cleary of Seaford.

The funeral was held on Friday morning March 22nd at 9 o'clock in St. Peter's Cathedral, in the Very Rev. Vicar General O'Connor, celebrant. Rev. Father Hogan, deacon, and Rev. Father Goodwin, sub-deacon. His Lordship Bishop Fallon assisted in the Sanctuary and sang the Libera. Many priests and friends of the deceased priest were present. Interment was made in St. Peter's cemetery, London.

On Wednesday, February 6, the death occurred very suddenly of Mrs. Peter Cavanagh of Richmond parish; the deceased lady had been in good health up to the time of her death from heart failure. Mrs. Cavanagh was highly esteemed by a large circle of friends. She was of a kind, loving and cheerful disposition, a fond wife and loving mother; a devout Catholic, a member of the League of the Sacred Heart, and a constant attendant of St. Philip's church, Richmond. Mrs. Cavanagh (born Annie McCarthy) was the daughter of Daniel McCarthy and Margaret Dooley who was born in the township of Nepean sixty years ago; she leaves a family of seven children, Mrs. Chris. McKenna, Mrs. D. McKenna, Mrs. Dwyer Hill, Walter, of Edmonton, Michael, of Detroit, Daniel of Gouhour, Francis and Sylvester at home; also her husband and three sisters, Mrs. O'Rourke, Mrs. R. Lyng and Mrs. M. White, all of Ottawa. The funeral, which was largely attended, took place on Saturday morning to St. Philip's Church, Richmond, where Requiem High Mass was celebrated by Rev. Father Cavanagh, cousin of the deceased, assisted by the parish priest, Rev. Father O'Neill.

On Wednesday, March 13th, the "Irish Block," Grey Co., lost one of its oldest and most respected residents, in the death of Mrs. Charles Mathews. After a lingering illness of several years, fortified by the last rites of the church, she peacefully breathed her last.

The deceased was born in Albion eighty years ago, and was a daughter of the late Mr. Michael Traynor. Ten of her twelve children are left to mourn her loss: Rev. Bro. Matthew, Toronto; Michael, Melancton, Leo, The Irish Block, Martin and Frank, Saskatchewan—Rev. St. Elizabeth, Toronto; Mrs. J. Foley, Dundalk; Mrs. T. Keating, Guelph, Mrs. D. Cameron, Garryowen, also a Sister, Rev. Sr. M. Patricia, St. Joseph's Hospital, Guelph.

The funeral was held Friday morning, March 15th, to St. Michael's Church, "Irish Block." Rev. Father McNulty of Owen Sound, preached a very touching eulogy on the sterling virtues, lively faith, and sincere devotion of the deceased.

After the services the remains were borne by six nephews, acting as pall bearers, to the family burial plot, and placed beside those of her late husband, who predeceased her by thirteen years. R. L. P. PATRICK GILBERTAN

We regret to have to chronicle the death of Mr. Patrick Gilbertan at the family residence, Queen St., Lindsay, after an illness covering almost five years, borne with Christian fortitude and resignation to the divine will. The late Mr. Gilbertan was born in County Clare, Ireland, on the twelfth day of March, 1844, and had just passed his seventy-third birthday. At an early age he with his parents

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McINTYRE.—On Saturday, March 16, 1918, at her late residence, "Greylock Apartments, 447 Somerset street, Ottawa, Catherine, beloved wife of Mr. P. McIntyre, aged fifty-six years. May her soul rest in peace.

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CATHOLIC CHAPLAINS HUT FUND FURTHER CONTRIBUTIONS Belleville, Balance..... \$69 00

THE EASTER LILY Forth of earth's dark prison, Like a flow' of light, Lo! the lily risen Stands in beauty bright.

Sing the joyous story With ecstatic breath; Christ is risen in glory From the grave of death.

Virginal, victorious, Lord of life and love, Hark! the Heavens glorious Hymn His praise above!

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