

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

NORTH AND SOUTH

Secret negotiations have been proceeding between some of the leading Unionists of the South, who are now loyal supporters of the new Irish government, and Sir James Craig, the head of the Belfast government—for the purpose of trying to reconcile the Northeast to the rest of Ireland. Lord Glenavy represented the Southern Unionists. It has not been disclosed whether he was acting with the knowledge of the Irish government or not; but it may easily be surmised that President Cosgrove was not entirely ignorant of what was proceeding. Lord Glenavy was recently elected President of the Irish Senate, being thus chosen by the generosity of the overwhelming Nationalist majority in the Senate, a fine example of the tolerance and broad-mindedness of the Irish people.

It is said that Lord Glenavy wrote a letter to Sir James Craig proposing that the Boundaries Commission—provided by the Treaty for the purpose of rectifying the boundaries between the Northeastern government and the rest of Ireland—should never be called to act; but that the Northeast should make compromise and join with the rest of the country. Lord Glenavy is said to have proposed that the representation which the Northeast government sends to the Westminster parliament should be withdrawn therefrom, and instead sent to the Dublin Parliament, the Dail Eireann. At the same time he proposed that the Northeast should keep its own parliament to legislate for the purely Northeastern affairs, while the representative they would send to the Dail should join in legislation for matters affecting all Ireland. He is also said to have suggested that instead of the Belfast parliament representing only six counties of Ulster, it might be arranged that all the nine counties of that province might join under the Belfast parliament.

It may be taken for granted that what Lord Glenavy proposes, though it is far from being the ideal thing, would yet be acceptable to the Irish government—acceptable as a bridge joining the Northeast to the rest of Ireland. It would be presumed that after peace was thoroughly established with the Northeast, and that they got working together amicably, all the differences would be ironed out in a few years, and the Northeast would consent to give up its hole-in-a-corner parliament and have the Dail legislate upon all matters for the whole of Ireland.

The Belfast Government officials, being questioned regarding the rumored peace proposals, say they know nothing about them. They say that Sir James Craig is absent from Ireland, and they know not what proposals he had from Lord Glenavy. But the leading Belfast paper, the Northern Whig, comes out in denunciation of the alleged proposals, calling Glenavy a renegade, calls the people of the other three-quarters of Ireland murderers and the "Free State" the Murder State with whom Belfast people do not wish to join. It says no business man outside Bedlam would think of placing his commercial interests at the mercy of the South, and calls the proposals "Southern Impudence." This sort of language augurs ill for the negotiations.

ULSTER AND MINORITIES

Meantime, the Northeastern Government is carrying on a thorough campaign for the disfranchising as far as possible of the Nationalist minority. So that cities like Derry and Enniskillen, which had Nationalist majorities and Nationalist representatives in the Councils of these cities have refused to take their seats, leaving all the city affairs entirely in the possession of the Unionists. When also, as mentioned before in this column, very many officials in the Northeast who are Nationalists are now ousted from their positions automatically because they refuse to take the oath of allegiance to King George, that the Northeastern Government prescribes for all persons in the six counties who draw public money. Altogether, life is being made highly uncomfortable, and in many cases unbearable, for people of sincere Irish conviction who live within the area swayed by the Belfast Government.

TO COMPLETE LAND PURCHASE

A big problem in Ireland today is that of the completion of land purchase. Under the old Land Purchase Act, about two thirds of the land of Ireland had been bought outright by the tenants, from their landlords. The agreed-upon purchase money, which was in each case advanced by the Treasury to the landlords, is being repaid by the tenants in instalments extending

over sixty-four years. When the World-War broke out, and the money stringency set in, Irish land-purchase was halted. Now the one third of the Irish tenants who did not get advantage of the Land Purchase Act are clamoring for a new Act of the Irish Government which will enable them to buy out their landlords also. The unpurchased tenants have formed a Land League of their own, have well organized themselves, and are making their demands upon the country. They are asking for much more generous terms than were given under the old Land Purchase Act. There is a good deal of difference of opinion in the country, regarding what should or should not be done for them. Their agitation is swelling, and conservative opposition is at the same time getting bolder,—so that the land-purchase agitation threatens to be a new difficulty complicating an already difficult situation.

The Irish Government, through its Post Office service, has established a new government Savings Bank to take the place of the Old British Savings Bank—which also was operated through the Post Office service. In the old days, almost every post office was a branch of the Government Savings Bank, accepted the smallest deposits and paid an interest of about two and one-half per cent. per annum. The new Irish service was begun on January 3rd of this year, and seems to be very successful from the start. It is announced that during the month of January there was an average of nine hundred people per day opening Savings Bank accounts. In the first twelve days alone, deposits in small sums amounted to £100,000 or half a million dollars. The deposits will be used by the Government for national development purposes.

MICHAEL DWYER OF WICKLOW

The fact that there has recently been mountain fighting in the Glen of Imaal in County Wicklow, recalls to us that this glen was made famous in the rebellion of 1798, and after, by the immortal hero Michael Dwyer. The Glen of Imaal and its neighborhood saw many of the wonderful exploits of this wonderful guerrilla fighter, whose name, figuring bright in song, story, and legend, during the Anglo-Irish war, and also during the present Civil War. Many amazing exploits of the guerrilla fighters have been reported, not the most heroic, or most dashing of all the modern heroes could even approach Michael Dwyer, who, with only a handful of followers fought and fooled a whole English army for a long period of time. Michael Dwyer finally surrendered on honorable terms and emigrated to Australia where he rose to be Chief of Constabulary in Sidney. In Redfern Cemetery there a stone stands to the remains of Michael Dwyer, bearing the following inscription:

"Gloria in excelsis Deo
Sacred to the memory of Michael Dwyer, formerly of Imaal, Co. Wicklow, Ireland.
Who departed this life,
August, 23rd, 1825.
Aged 55 years.
Leaving a wife and seven children to lament his loss.
Lord have mercy on his soul."

TILLAGE AND GRAZING

There is at present an Agricultural Commission sitting in Dublin, holding inquiry, to which agricultural experts are summoned from various corners of Ireland—for the purpose of discovering how tillage may be increased in the country. Ireland is one of the most favorable countries in Europe for agriculture, but almost all of the country is given over to pasture—only a small fraction of it to tillage. It was reported, for instance, at this inquiry, that Ireland raised only enough wheat to supply the needs of the population for three weeks! Devoting herself, almost entirely to the raising of cattle, Ireland neglects to raise food stuffs for the population. As a consequence, this island which might lead most other countries in food raising, imports most of her food stuffs. There are now in the air several proposals for changing this state of affairs. Compulsory tillage is one of them. It is thought that a law might be enacted compelling farmers to till a certain section of their holdings. But, an iron-bound rule like this could not in practice have equitable results. The very large farmers say that the price of labour in Ireland is so high as to prohibit their tilling any considerable extent and that if they were compelled to change from cattle raising to tillage, they would soon be bankrupt. One of the most sensible proposals considered is the breaking up of the large farms into small holdings, which would be taken by the hundreds of thousands of people who presently have no land. In the small holdings, the owner or his children provide their own labour, and consequently there is a far higher proportion of tillage on the small holdings already in existence.

SEUMAS MACMANUS,

264 West 94th Street,
New York City.

EDUCATION WITHOUT RELIGION

UNITED STATES COMMISSIONER SAYS IT MAY BE UNDOING OF SOCIETY

Declaring that education that confined itself entirely to the accumulation of knowledge without regard to the will or intention of man was a menace to society, Dr. John J. Tigert, United States Commissioner of Education, made a strong plea for the moral and religious training of youth at the annual convocation of the School of Religion at Howard University. "In its widest connotation," said Commissioner Tigert, "education is the result of all the forces which affect the life of man. Taken in this sense, religion is the most universal element in education as well as a very powerful stimulus to human action.

"It is not only true that the notion of God exists and has existed in all species of mankind known to us but is likewise true that the notion has everywhere been a powerful force, if not actually the most powerful force, operating in the lives of men. In every form of communion with the supernatural, the notion of the Deity has been sufficiently powerful in its influence upon man to move him to make the supreme sacrifices of his own life or the lives of those dearest to him. There certainly has been no more compelling motive in the life of man than his belief in the Deity."

RECOGNITION OF DEITY ESSENTIAL

"Again, we think that sufficient significance has not been attached to the fact that among the great thinkers who have interpreted reality and who have explained the origin and the meaning of the cosmos, almost without exception these philosophers have required the notion of the Deity to make the universe possible, intelligible, or thinkable. Those few who have not required the Deity for an explanation of the universe do not loom up among the great figures in the history of philosophy. We have atheists among the Greek philosophers in Democritus and Leucippus, but they sink into insignificance as compared to such thinkers as Pythagoras, Socrates, Plato, Aristotle and others. We do not recall an outstanding atheist to match the cloud of theologians and schoolmen of the middle ages. Among the moderns, Diderot and the so-called French encyclopedists, a few Germans, including Haeckel, a small number of Englishmen and others who compose the atheistic schools of thought, hardly are recognized within the pale of philosophy in a large sense. As against these stand Descartes, Leibnitz, Spinoza, Locke, Berkeley, Kant, Fichte, Hegel, Lotze, America, James, Bowne, Ladd; and a whole host of others who include within their number the great names of modern philosophy, who have grappled seriously with the explanation of this world and who have travelled many paths but have all reached the same destination—God.

"If education consists in the evolution of the man's inherent capacities or in giving 'the buckle of possibilities' if religion be a universal phenomenon among men, and if great thinkers find God indispensable to the explanation of reality, then education which lacks the religious element is certainly seriously defective.

"Education which devotes itself entirely to the discovery of knowledge without regard to the will or intention of man is likely to prove the undoing of society. Certainly, it is not worthy to be called education."

ETHICAL TEACHING INSUFFICIENT

"How shall we direct the will and train the heart as we enlighten the intellect? Naught but religious feeling, the inspiration of the soul, and faith in God can accomplish this. Even ethical teaching and morality, though helpful, will not suffice. Moral philosophy may be similar to other knowledge, the product of man's mind but not a force which controls his acts. There are abundant examples of the failure of ethical teaching to affect life. France has given non-religious moral training a more thorough trial perhaps than any other nation. And yet, says an eminent authority, 'In fifty years criminality has increased three-fold, though there was scarcely any increase in population.' This statement was made before the War and does not comprehend the violent increase of crime since the War. One French professor complained, 'My prize pupil in morals is the biggest knave of the lot.'

"But this moral instruction requires the reinforcement of religious teaching and feeling. . . Rousseau, a great name in the history of education and philosophy, gives us his ideal training for Emile and dwells especially upon the value of his moral code, meantime neglecting shamefully the rearing of his own child and engaging in dissolute living. His confessions are amaz-

ingly frank but even they do not uncover the villainy of his life.

"Morality is indeed the worthy helpmate of religion, but history and experience reveal over and over again that it cannot be substituted for it. Ethical societies have failed to supplant the Church.

TRUTHS THAT ARE NOT POPULAR

"I am well aware that the position that I am taking is not popular today among educators, but I reiterate the words of a chancellor of one of our colleges uttered in his inaugural address more than a decade ago, 'Powerful as is the force of opinion today in the direction of secularized education, mightily as are the millions devoted to that purpose, earnest and numerous as are the advocates of education without religion. . . yet I am undismayed. For there is a power greater than the opinion of men; there are resources vaster than the millions of earth. Let us not trust in uncertain riches, but in the living God.'"

LIBELLER OF THE K. OF C.

San Francisco, February 19.—The institution of proceedings against Bob Shuler of Los Angeles on the ground that he has libeled the Knights of Columbus is advocated by resolution of Berkeley Council, K. of C., as a result of the publication in The Literary Digest of a reprint of an article written by Shuler and said to have been used as a Ku Klux Klan advertisement in an Oregon newspaper.

Among other things this article said:

"The Knights of Columbus has an oath, just as binding, or more so, than the Ku Klux oath. Moreover, the Knights of Columbus oath is not one-half so American as the Ku Klux oath. If you charge that the Ku Klux has put over mobs, I answer that the Knights of Columbus has put over two mobs to where any other secret organization on earth has ever put over one. . . . We have not heard of any investigations of the Knights of Columbus, although the un-American oaths are historic and their mob activities have been repeatedly published and heralded from platforms far and near."

The recent conviction of Lieut. David J. Gordon, former Canadian army officer, and his sentence to serve six months for publishing a bogus oath attributed to the Knights of Columbus, has called forth favorable comment from several California newspapers.

"The man whose life is spent in stirring up religious prejudice, when the toils overtake him, can expect no sympathy from anyone," says the San Jose Mercury-Herald. "The day is long gone when intolerance stalked from town to town in false guise without meeting the protest of peaceful communities pursuing their own religious ways in peace and satisfaction. . . . The resolutions of Berkeley Council have been forwarded to State Deputy Supple and State Advocate McWilliams.

SUPREME KNIGHT'S MESSAGE

James A. Flaherty, Supreme Knight of the Knights of Columbus, has issued the following message concerning the necessity of supporting the Catholic newspapers of America:

"Time and again successive Supreme Pontiffs have urged upon the Catholic people of all countries the necessity of supporting the Catholic press. I do not recall to my experience any time when the Catholic press was more interesting and more needed than it is today. I am proud to know that in several sections of the country the Knights of Columbus have actively interested themselves in the promotion of the local Catholic press, with very substantial results. I do not see how a Catholic home can fittingly claim the adjective unless there can be found upon its reading table a selection of Catholic newspapers and magazines of interest to all members of the family."

THE TWO BEST THINGS

Helen V. Collins, the little crippled girl whose letter to a New York newspaper asking for a chance to have "one good time" before she died, brought her one week of education into her life. The guest of Mr. and Mrs. George McManus, has returned to her home in Amsterdam, N. Y. The most interesting thing she saw in New York, she said was St. Patrick's Cathedral.

In response to a question as to what incident or thing was most prominent in her recollections of the week she said: "Oh, St. Patrick's Cathedral where you took me and where I offered up a prayer of thanksgiving to the good God above and a prayer for all of you who have been so good to me. The next thing was the grand opera. It was simply wonderful."

CATHOLIC WORKMEN

TO HOLD INTERNATIONAL CONGRESS AT WURZBURG

By Dr. Friedrich Funder

Vienna.—A general conference of Catholic workmen is to be held at Wurzburg during the coming summer for the purpose of establishing a Catholic labor and professional organizations throughout the world are to be invited to send representatives. This projected conference is the result of a recent meeting of representatives of Catholic workmen from various countries at Konstanz am Bodensee, during which the possibility of convoking a general international Catholic workmen's congress was discussed, with very encouraging results. Catholic Workmen's Associations in Belgium, Holland, Germany, Austria, Switzerland, and Spain were represented at the meeting and communications were received from similar organizations in Italy and France, announcing willingness to participate in an international Catholic labor conference if it should be decided to hold one.

OBJECTS OF CONFERENCE

The primary object of the movement is to present to Socialism the solid opposition of a general workmen's organization pervaded by the Christian spirit and directed along uniform lines. At the same time, it is hoped that means may be found whereby, in accordance with the public declarations of the Holy Father, mutual understanding among nations may be brought about and hostile feelings and mutual hatreds may be done away with. The possibility has also been suggested that the International Catholic Laborers' Congress may prove to be the starting point for a centralization of all professional organizations of Catholics, which may later form a community encompassing the entire world.

At the conference at Konstanz, speakers expressed the opinion that the proper preliminary conditions exist to warrant the holding of the Congress that has been called to meet at Wurzburg. Leopold Kunechak, M. P., representing the Austrian Catholic Workmen, discussing this question said:

"Now is the time to replace the atmosphere of hostility and revenge by one of peace and justice, eliminating all deeds of violence. The sublime peaceful thoughts of the Holy Father must be supported and carried out by the Catholic workmen. They must take the initiative in bringing about the reconciliation of nations. Thereby the Catholic cause will be rendered the greatest service."

FLEMISH AND IRISH

By Rev. J. Vander Heyden

All through the agitation in Belgium against the supremacy of the French language over the Flemish, Flemish writers have laid great stress upon the affinity between their people's fight for the maintenance of their language and culture and the fight in Ireland for "Home Rule." The setting-up of the Irish Free State has turned the Flemish people's eyes with more eagerness than ever towards the Green Isle, encouraging them in their own battle for the Flamanization of the State University of Ghent that has just been fought out to a finish in the Chamber of Deputies and—won.

Past researches into the history of both Ireland and Flanders are recalled and popularized and new ones made, to set forth the century-old connection between the Flemish and the Irish people.

IRISH AND BELGIANS CONNECTIONS

Such sayings as "There is no country in Europe with which the Irish have been more intimately connected than with Belgium;" and "There is scarcely a town in Belgium that has not some monument recording the bravery of the Irish people," are currently quoted as an earnest of the relationship of the two nations.

I have before me a book "Erin," written by a Fleming who glories in the fact that his ancestor Thomas McEoin was one of the "Wild Geese" who fought with the Irish Brigade in Flanders in the first half of the XVIII. century. The work's purpose is to increase his Flemish fellow-citizens' admiration and love for Ireland. Translated into English, it would undoubtedly also warm up the Irish people's affection for Flanders. It refreshes the reader's memory to many an interesting event in both the ecclesiastical and the profane history of the two peoples so closely knitted through the common bonds of the same faith, of the same struggles to remain their own selves and of the gratitude for mutual services. To this gratitude Ireland has first claims as the sequel shows.

Saint Dymphna, one of Belgium's early saints, "Lily of stainless purity," was of Irish birth. Her cult, which has continued unabated in the Flemish land since the VI.

century gave rise to the "Gheel Colony," a town that is one vast asylum for poor unfortunates bereft of reason. They are boarded and lodged at the homes of the people and left to walk about unhindered, every citizen, young and old, being trained to look after them.

St. Dymphna was followed by hundreds of Irish missionaries who helped to spread the Faith in Belgium from the VII. to the X. century. Thirty-four of these share with her the honors of the altars, and the Mechlin Cathedral church, over which Cardinal Mercier presides, is one of forty temples through which their memory is perpetuated in the land.

The faith which missionaries from the Green Isle brought to our shores from the VII. to the X. century, Irish warriors, by enrolling in the armies that fought the Protestant Dutch invaders commanded by William of Orange, helped to preserve in the XVI.

BELGIUM'S DEBT TO IRISH EDUCATORS

But it was not for military honors only that the countrymen of the missionaries who converted the land contended in Belgium; they were also leaders there in the avocations of peace, particularly in scientific fields. Louvain was proud of its three Irish colleges and of the Irishmen who taught at its University. One, Dr. Thomas Stapleton, was its Rector for several terms and another was the celebrated Francis O'Hearn, professor of the immortal Daniel O'Connell, and an ardent protagonist of the Flemish language, writer of Flemish as well as of Irish, French, Latin, English and Italian poetry.

FLEMINGS IN IRELAND

If throughout the centuries, ever since St. Patrick converted the Island to Christianity, of its sons and daughters have crossed over into Flanders, Flanders has also sent its children to Ireland. Their descendants are still recognized in the name "Fleming" common in Kilkenny and Tipperary, to which Flemish weavers were brought in the XIV. and in the XV. century respectively. Before those epochs in the year 1263 a Fleming, Robertus Fleming, was consecrated Bishop of Connor, Ulster.

May these and the many other recollections of times gone by, contribute to maintain between the Flemish and the Irish races those bonds of mutual sympathy so consoling when fortune frowns, so thrilling when it smiles.

OBERRAMMERGAUERS TO GO TO AMERICA

Oberrammergau, Feb. 10.—A contract has been signed whereby ninety of the artisans who worked on the production of the Passion Play here last summer will go to America next fall. This step was made necessary because the directors of the Oberrammergau Home Arts Company which produces the Passion Play was financially unable to raise the money necessary to begin preparations for the next play. The artisans' work will be exhibited in New York.

In this connection it was revealed that Anton Lang, the Christus of the play, received 25,000 paper marks for his services during the past summer. Recently Lang had occasion to visit a dentist in Munich and the bill for the latter's work amounted to 200,000 paper marks or eight times what Lang had received for his presentation of the leading character in one of the most famous productions in the world.

SERMON PREFERENCES OF COLLEGE BOYS

Note Dame, Ind., Feb. 5.—Preachers may find food for thought in the preferences expressed by the student body of Notre Dame in reply to the question "What type of sermon do you prefer?" A summary of the answers follows:

Explanation of doctrine.....	163
On vices.....	199
On virtues.....	128
Explanation of Epistles and Gospels.....	56
Life problems.....	18

Many of the boys gave suggestions regarding the treatment of sermon matter, and if their views express a universal standard of preference, preachers may find the suggestions helpful. "I like them short and to the point," says one student; and several hint more diplomatically at the same view. "My preference," wrote another, "is for sermons brought down to modern times, using analogies of everyday life; not with slang, but without flights of oratory or archaic language." One student says by way of comment: "Too many of them are drawn out and a person falls asleep listening to them."

Other opinions were: "The only time we hear about vice is during a mission. We need to be put on our guard against it by good sermons." "I like sermons that point out faults and tell how they may be remedied, and that give some hope to a person who falls frequently."

CATHOLIC NOTES

John D. Ryan of New York City has been created a Knight of the Order of St. Gregory the Great, according to an announcement made at the Vatican.

London, Feb. 16.—Copies of the American book on birth control called "Family Limitation" are to be destroyed, as ordered by a London magistrate. An appeal from the magistrate's order has been dismissed by the court.

Madrid, Feb. 10.—The Spanish press has commented favorably upon the plans for the foundation of a Spanish-American University. These plans have now received the approval of the government, the king and the various American associations of Spain.

Rev. James H. Burns, newly appointed pastor of St. Joseph's Church, Syracuse, N. Y., in answer to an urgent appeal which he made for funds to build a new church, has received an offer of \$30,000 from John K. Mullen, a mine owner of Denver. Mr. Mullen is a native of Father Burns' parish.

Paris, Feb. 7.—An actor who, in the garb of a Catholic priest, attended to recite an alleged confession of a well known artist, was badly beaten by members of an audience in Metz. A workman in a front seat dragged the actor off the stage, amid shouts of approval from the audience, members of which resented the attempt to substitute irreverence for amusement.

Father Jose Aglave, S. J., Director of the Jesuit Observatory in the Philippines, has won distinction by his scientific work. His "Philippine Cycles" is regarded as a classic by oriental navigators, and has been translated into several languages. He is the inventor of the world famous "barocyclonometer," by which storms can be foretold.

New York, Feb. 8.—The Rev. Walter J. Dwight, S. J., literary editor of America, the National Catholic review died on Thursday of heart disease at the Jesuit Novitiate, St. Andrew's on Hudson, in Poughkeepsie. He was fifty years old. Father Dwight was born at Agawam, Mass., and entered the Society of Jesus in 1894. He was a contributor to periodicals in addition to his work for the review.

A fund of \$1,000,000 for the erection of Catholic High schools in Rhode Island is to be raised by subscription through the Catholics of that State, according to announcement made here by the Right Rev. William A. Hickey, Bishop of Providence. The Bishop declared that, while years ago a High School was regarded as a luxury, today it has become a necessity such as to warrant great sacrifices for its establishment.

Following are the expenditures by the various denominations for the construction of buildings devoted to religious purposes throughout the country during the coming spring and summer in the United States: Catholics, \$14,000,000; Episcopalians, \$10,000,000; Northern Methodists \$9,000,000; Baptists, \$8,500,000; Presbyterians, \$6,000,000; Congregationalist, \$2,500,000; Lutherans, \$2,500,000; and other denominations, \$6,000,000.

Yokohama, Feb. 7.—Many members of the higher nobility of Japan were included among converts to the Catholic Church last year and the decision of the Government, despite the opposition of the bonzes, to send a personal representative to the Vatican is regarded as one of the most favorable signs yet of the vigor of Catholicity in the Island Empire. In one single parish in Tokio there were two hundred baptisms during the year; an unprecedented number.

Panama, Feb. 12.—This city is to be the scene of a great Catholic Convention during the coming year. This will be an event of more than ordinary significance, since only a few years ago Panama was the meeting place of the Protestant Church Convention at which plans were laid for the vast work of propaganda and proselytism which has been carried on by the Protestant sects throughout Latin-America during the last few years, with such grave results. The coming Catholic Convention is intended to offset the harm done by the Protestant sects.

Denver, Feb. 5.—An effective method of bringing non-Catholics to lectures in the Catholic Church has been evolved by the Rev. William Ryan of St. Catherine's Church. Two weeks before the beginning of his lectures Father Ryan distributed printed post cards to his parishioners, each card containing a courteous invitation to the recipient to attend the lectures. The cards were then sent by parishioners to their non-Catholic friends. No cards were mailed anonymously. The result was that Father Ryan lectured to a thronged auditorium of interested listeners each night.

CARROLL O'DONOGHUE

CHRISTINE FABER

Author of "A Mother's Sacrifice," etc.

CHAPTER VII.

MACHINATIONS

The storm continued, growing each moment in fierceness; torrents of rain accompanied the shrieking wind, and at intervals, when a temporary lull ensued, and the elements seemed to have ended their strife, it was only to break forth again with more appalling fury.

During one of these lulls a man started up from a hedge by the roadside, as if he had been seeking protection from the storm; but he also seemed to have had another motive than shelter, for instead of looking for a more desirable covert, he stood in the attitude of listening.

Drenched, and heartily tired from their conflict with the wind and rain and the toil of a journey over a difficult road, the party halted after a half hour's march at a sort of country hotel. It was of rather pretentious size for the unassuming little country place in which it was situated, and bore evidence in its well-lighted windows and broad, illuminated doorway, of unusual accommodation for wayfarers.

Thus journeying, he arrived at length on the outskirts of a village. Threading the deserted streets with quickened gait, he stopped before one of a row of plain little cottages. Raising the latch, he gave a peculiar signal; it brought at once to the door a man in a gaudy dressing-gown, and with coarse sandy hair bristling from under a nightcap.

"It's time for you to arrive," was his salutation, as he admitted the new-comer. The latter scowled. "Have a care, Morty Carter, for I'm a desperate man tonight. I did your dirty work, and I've come for the reward you promised."

"Easy, now, easy, and we'll see. Come in here and we'll talk the matter over."

He led the way to the open room, seating himself at a little table covered with papers in disordered arrangement, and motioned his visitor to a chair near. Then, appearing to notice for the first time the dripping condition of the latter, he rose, and going to a cupboard, brought forth a bottle and glass. Pouring out an unusually large quantity of the liquor, he tendered it to his guest. It was angrily pushed away.

wretch, and folding his arms, stood back in a resolute attitude. The temptation was strong to one who had not tasted food for hours, and the sparkle of the liquor as it lit up the glass, and its stimulating odor, conquered Rick of the Hills. He raised the tumbler and quaffed its contents at a draught. Morty Carter smiled; then he stepped forward with alacrity, and resumed the chair he had left.

"Now tell me, Rick, how you succeeded."

"I went, as you told me, an' prowled unobserved about the priest's house till I saw Carroll O'Donoghue an' Tighe a Vohr go in; then I posted away to Casey's an' told Captain Dennier. It wasn't long till the soldiers were at Father Meagher's, an' keeping guard outside the house as well as in it; Carroll tried to escape by the back door of the kitchen but I spotted him, an' gave the alarm to the soldiers that were almost next him. After that, I waited on the road till the soldiers passed with him, then I followed, an' watched them go into Casey's."

"Aye, it's well done for you, Morty Carter, but it's hell's own work for me; my soul was black enough before, but how is it now? I tell you,—" roused into his old fierceness by the tenor of his thoughts—"I do no more of it. Tell me where Cathleen is, an' I'll beg my way to her. You promised to tell me if I succeeded in this, keep your word."

"Never fear me, I'll keep my promise; but I have a word or two to say. But drink, man, to keep out the cold."

Again he poured from the bottle, and again, more easily tempted than before, because of his recent potation, poor, miserable Rick quaffed the contents.

"Do you see, now," resumed Carter, drawing his chair closer to his visitor, and speaking in a confidential whisper, "it'll not be safe for you nor me till Carroll O'Donoghue is hung—the evidence is pretty tight against him—and then the property will be mine, and maybe her dainty ladyship Miss McCarthy wouldn't mind becoming Mrs. Carter."

Despite Rick's rapidly increasing maudlin condition, there arose within him amazement and indignation at such an aspiration on the part of his companion, and he started from his chair, but finding himself too unsteady to stand, he sunk into it again.

"She wouldn't look at you, Carter, if you had all Ireland to your back; and I'd be sorry if she would."

He paused to recover his gasping breath, and when he resumed, his voice was thick and hoarse. "Altogether it would have been a great document for the government to get hold of, an' somehow I didn't like the look in Carter's eyes when he took it, but maybe I was wrong."

Again he paused, and in response to the priest's whispered admonition, said, when once more he had recovered sufficient strength: "Yes, father, I will be quick now, for I have only this to say; will you tell Morty Carter all that I told you about Cathleen? he can't blame me for tellin' you, as you are a priest, and he knows that I never told mortal before, anything save that Cathleen was a cousin of my own—I never told that Carter was her uncle. We all kept this secret—the young cratur, herself, an' my mother an' me. Will you do this for me, father, an' then will you ask him if he'll continue the bit of support to my poor old mother? Cathleen will not leave her till she dies; I know she'll not."

The whole of his poor, struggling soul seemed to be in his pleading eyes as he turned them on the pitying face above him.

"Yes, my poor fellow," answered the priest, "I shall do all you ask?"

"An one thing more—will you write to Cathleen? I'll not ask you to make the journey to see her; it would be too far for your reverence, but write to her, an' tell her how the love in my heart for her never leaves it, an' how, when she's one day afore the altar givin' her pure young heart to God forever, she will not forget to pray for William Kelly. An' say to my mother, father, that I love her the love of my dyin' heart."

He was utterly exhausted, and the priest looked in some dismay at the ghastly countenance, and the scarcely breathing form; but the poor fellow rallied once more, and asked with painful eagerness: "Will you promise that also, father?"

"Yes, all that you ask," said the priest, "I had freed his hands from the coverlet and strove to clasp them in his gratitude, but they fell helplessly on the bed. I can prepare to die now," he said, "and there's a loss of my mind."

He murmured the words, and then he died. The priest, who had been kneeling in prayer, started up, and instantly pronounced the case hopeless. Death would ensue within the next twelve hours.

The dying man caught the half-whispered words, and he smiled. "An' not afraid to go now," he said, "an' somehow I think it's best. Sure it was glorious to get my death striking a blow for old Ireland."

He paused to recover his gasping breath, and when he resumed, his voice was thick and hoarse. "Altogether it would have been a great document for the government to get hold of, an' somehow I didn't like the look in Carter's eyes when he took it, but maybe I was wrong."

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"Some escaped Australian convict, I believe. I did not hear the name. But, father, how excited you are! does my news affect you?"

The priest was violently trembling, and the perspiration stood thickly upon his face. It was some moments before he could speak, and then his voice sounded husky and strange.

TO BE CONTINUED

A SEVRES VASE

By Florence Gilmore

St. Bonaventure's parish was the richest in the city, and the richest and most prominent women in it formed the Tabernacle Guild. They did careful and beautiful work, for love of their Eucharistic Lord, and if they seemed to forget that Christ belonged to a humble village home, as well as to the house of King David, the falling was a comparatively harmless one.

It was not often that a new member was received, and then only by invitation and with the consent of all the old ones; but on a Thursday morning, late in November, Father Johnston brought a woman into the sewing-room, introduced her as Mrs. Capretta, and quietly announced that she had spoken to him about joining the Guild, and that he had assured her she would be most welcome. She was an acquisition, he told the ladies, for she had done tabernacle work in Rome for one of the great churches; he explained, also, that she had just come back to the city with her mother, and as they were living in a hotel she would have ample time for good works.

The women were too well bred to be other than cordial, and too greatly amused by Father Johnston's temerity to feel very indignant. So Mrs. Capretta was given an altar-cloth to hem, and the place of honor beside Mrs. Baker, the president, who carried on a rather labored conversation with her during the remaining half-hour of the meeting.

Across the sewing table from them sat Mrs. Norton, who had decided opinions on every subject and was never slow to express them. Seeing that Mrs. Baker and Mrs. Capretta were talking together and paying no heed to her, she said, in an undertone, to the woman at her left: "Priests do such strange things! What was Father Johnston thinking of?"

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placed his order and will have to pay the bill in February or March. I warned him that every one is as poor as a church mouse so soon after Christmas, but he paid no heed. Now, what shall we do? Has any one a good idea to bring to light?"

For a time the ideas were negative ones. Mrs. Norton said emphatically: "Whatever we do, let's have no bazaar. They are old-fashioned, and commonplace, and noisy, and troublesome." "What an indictment!" Mrs. Baker exclaimed; and added, after a slight pause, "We spoke of a concert, but I think it, too, would be a mistake. We should not like to offer anything but the best, and if we were to pay a thousand dollars, more or less, to an artist, what would be left for the vestment bill?"

Then Miss O'Neill, a thin little woman sitting at the end of the sewing table, began to speak. Every one listened attentively, because she was famous for original, if not always practical, ideas on every conceivable subject. "The trouble with bazaars is that among the things offered for sale there is never, by any chance, anything that any one wants: elaborate aprons, doll-size; fancy articles which have no imaginable use; funny, fat-pincushions, and stale home-made candy. Now, I suggest that each one of us should give or beg—or, better, give and beg—some really fine old things. Let's gather them together in an attractive, fashionable place, and auction them off among our friends and acquaintances. Remember, I don't mean trash; I mean things that we have treasured, and other people will gladly buy. Everything old-fashioned is at a premium now."

"But we always gave to bazaars the useless things we had bought at former ones. You are asking a great deal, it seems to me," some one objected, laughing, but more than half in earnest. "Make a sacrifice!" Miss O'Neill counseled, laughing in her turn; but she added seriously, "It wouldn't hurt any of us to make one."

It was Mrs. Norton who spoke next: "I think your plan is a splendid one. We ought to make a great deal of money. I must admit, however, that I am not pinning to make a sacrifice. Somehow, I have never cared for them. I have a Sevres vase that I will give. It is beautiful, but I hate the sight of it. No one can deny that it will sell as well as if I hated to part with it." "If we decide on Miss O'Neill's plan, I will give half a dozen Chinese cups which my aunt brought home some years ago," Mrs. Baker said.

"Oh, I have seen them! They are lovely!" Miss O'Neill cried. "One after another heartily approved of the auction as a means of raising money and offered to give something of value. When it was Mrs. Capretta's turn, Mrs. Baker was quick to say that she was too new a member to be called upon for a donation; but Mrs. Capretta did not wish to be excused. "I have a precious old Florentine mirror which I will send, and I think that I can promise an offering from my mother," she said.

It was arranged to hold the sale on the twenty-fifth of January, at half-past eight o'clock in the evening, in one of the parlors of the new Linton Hotel; and after a great deal of discussion the members agreed to serve ice cream and cake, without charge, to all their patrons.

When the twenty-fifth of January came Mrs. Baker, and two other members of the sewing circle went to the Linton Hotel at nine o'clock in the morning to receive and unpack the donations which were pouring in. Early in the afternoon Mrs. Norton joined them, to help in arranging them conveniently and attractively and to assist in the decoration of the room with dozens of roses which one of the members had sent.

Mrs. Norton flitted about, admiring and advising, but allowing the others to do most of the work, which, as she laughingly admitted, was quite to her taste. After a time she said to Mrs. Baker: "I don't see my vase. I sent it early this morning."

"It came. I was afraid it might be broken and put it aside for safe-keeping. It is beautiful! As soon as I have arranged these flowers I'll place it conspicuously on that first table. I have something curious to show you in connection with it—something very curious!"

Mrs. Norton was interested at once. "The roses look lovely as they are; there is no need to rearrange them," she said impatiently.

After a few moments Mrs. Baker went to a cupboard in the corner and go out Mrs. Norton's vase, which she placed near the centre of a table reserved for their choicest pieces.

"I don't see anything curious about that," Mrs. Norton complained. "It looks just as it has always been." "Wait. There is only half," Mrs. Baker rejoined smilingly. She was amused by Mrs. Norton's childish eagerness.

Slowly and very deliberately she went back to the cupboard and took from it a second vase, exactly like the one Mrs. Norton had given, and placed it on the table beside its mate. "See, we have a pair of them!" she exclaimed. "Aren't they beauties!"

Looking laughingly at Mrs. Norton, Mrs. Baker was amazed by the expression of her face. Every trace of her habitual easy smile had disappeared. She was staring at the vases with big, startled, incredulous eyes which slowly filled with tears. When, at last, she turned to Mrs. Baker it was to say strange, inexplicable things.

"I'll wager it was Mrs. Capretta who sent that vase," she said. "Not Mrs. Capretta. She gave the mirror; the vase had her mother's card enclosed with it," Mrs. Baker told her.

"It's all the same," Mrs. Norton insisted; and after a long pause, she went on, "I have been ridiculously stupid. I might have guessed it long ago, for from the first I could not bear to look at her. And—and her mother is an invalid—didn't some one say so?"

"I have heard that she is," Mrs. Baker answered, completely mystified. Without offering any explanation Mrs. Norton soon went home, promising, however, to return in time for the opening of the sale. As soon as she entered the room in the evening she asked Mrs. Baker that the pair of vases might be auctioned first. Mrs. Baker had no objection, but she was greatly surprised, when the bidding began, to hear Mrs. Norton's son bid for them, and raise his bid again and again until the vases were his. Neither did she understand when, immediately afterward, he and his mother slipped quietly from the room, carrying the vases with them.

As soon as she reached home Mrs. Norton wrapped the vases carefully in tissue paper and packed them in a strong box, which she addressed to Mrs. Nelson Burleigh, at the Winchester Hotel. Then, although it was growing late, she went to her desk and after staring motionless at a sheet of paper for a quarter of an hour or longer, wrote with a trembling hand:

"Dear Jane, I have been very sorry for years and years. Have you please accept both vases with your sister's love. Lucy."

At half past eight o'clock the next morning Mrs. Norton sent one of the servants to the Winchester Hotel with both note and box, and before they had had time to be delivered there began to watch eagerly for an answer. She had an appointment with the dentist for ten o'clock, but joyfully cancelled that, and one with her dressmaker for a quarter after eleven, but telephoned that she could not keep it, and did not care when her dresses were finished. It was shortly after ten o'clock when the housemaid knocked at her door and gave her Mrs. Capretta's card.

Mrs. Norton went slowly downstairs, and on entering the morning room took Mrs. Capretta's hands in her cold, trembling ones without saying a word.

"Aunt Lucy, Mother wants to see you. Will you come with me to our rooms? You will come, won't you?"

Mrs. Norton did not reply at once. Instead, she put her hands on Mrs. Capretta's shoulders and looked squarely into her face. "You annoyed me from the first because you reminded me strongly of your mother; but I never dreamed—"

"Didn't you know me, Aunt Lucy?" Mrs. Capretta asked, in surprise.

"Know you? How could I? The last I heard of you, you and your mother were in Sicily, or Sardinia, or some outlandish place! And Capretta? What kind of a name is that for a good American?"

"But we sent you the wedding cards five years ago from Florence."

"I just glanced at them and tore them up," Mrs. Norton confessed. Mrs. Capretta laughed a little, before she urged pleadingly, "But you will come to see Mother! She wants you very much."

"Of course she does! I don't think any sisters were ever more devoted than we, and I am certain none ever quarrelled as much. When each of us insisted on having both of Grandmother's Sevres vases, and after the warmest dispute we had ever had, each angrily took one, why, I was sorry, even then. In fact I was sorry before it came to that about having begun to insist on having both, but I didn't like to give in. Your mother was stubborn, and I—was a little stubborn, too; so that was how it happened thirty years ago. I've missed her every day, dear. I've missed her so much that there's no spirit left in me, and if I can but hold her in my arms once more we'll be uninterestingly and monotonously peaceful for the rest of our lives, for it takes two to quarrel and I've had enough. She may have everything she wants."

"She doesn't want anything but you, Aunt Lucy," Mrs. Capretta said sweetly. "Let's go to her; she is waiting for us."

When they were seated in her car Mrs. Capretta said, with an amused smile: "It must have seemed odd to you, as well as to the other members, when a stranger invaded your select Guild. Mother and you had organized it together, so she begged me to join it. We did not know until I went to the meeting, whether you still belonged to it. I took for granted that you would recognize me. As you did not speak, we concluded that you were still angry."

"I did not dream of your relationship to Jane, though you re-

minded me so much of her that I could not bear to look at you. It made my heart ache to see those bright blue eyes of yours, and to see you smile was like a sword thrust."

Mrs. Capretta took her aunt's hand between her own. "Mother will be so happy!" she murmured. —Rosary Magazine.

THE DRAMA OF EVERYDAY LIFE

George Barton in America

The other day a Philadelphia jurist commenting upon certain incidents of a murder trial which resulted in what was virtually a perversion of justice said that drama should be absolutely and rigorously excluded from the court room. At first blush this sounds reasonable enough, but second thought proved that there is more of sound than substance to the declaration. Drama cannot be excluded from the court room for the simple reason that drama is life. It would be much easier to suppress air and light than it would be to suppress these human emotions which commonly come under the head of drama and which are more likely to be emphasized in the courts than anywhere else.

The daily newspapers are supposed to mirror the life about us, and it only needs a glance at the first pages any day in the week to see that life is teeming with the thing called drama. The learned judge would hide from the sight of the twelve men, good and true, who sit in the jury box and who are under a solemn promise to render a verdict according to the law and the evidence. The mere mention of the word "verdict" conjures up many and conflicting emotions. Consider the man in the dock and those who are near and dear to him "waiting for the verdict" and if that is not a dramatic situation then there is no such thing as this revolving globe.

It has often been said that every man has in him the material for at least one book, and by the same token it may be claimed that his life, from the cradle to the grave, is one great drama. It may have a happy or an unhappy ending, but depends chiefly upon himself, and upon the kind of a life he chooses to live. It may be useful or it may be sinful. It may be bright or it may be sordid. These things are affected by character, disposition and environment, but even with the least of us there is some drama.

Charles Dickens was in the habit of roaming about the streets of London, and it is claimed that many of his characters and plots were obtained in this way. It may be said that some of his stories were sordid, but they were that in exactly the same way that life itself is sometimes sordid. He utilized the material that he found at hand. It is true that he exaggerated and that he emphasized to the extent of over-emphasis, but it was in this way that he obtained his effects, and created characters that remain fixed in the mind of the reader. Some critics have said that he was a caricaturist, but if we admit that we must remember that caricature often strikingly reveals truth.

In a slightly different manner our own O. Henry brought out the fact that life is drama. He revealed in New York as the modern Babylon and he discovered endless plots on the streets and in the subways of the great metropolis. Only to the commonplace mind are the teeming 5,000,000 commonplace. To the thinker, each one, man, woman and child, black, brown or white, native or foreign, brought out the image and likeness of his Making. That thought instantly raises the least of them to a position of nobility. They are created free and equal, although the one place where that truth is recognized, is in the Catholic Church.

The faces of many of those we meet in the streets or in the subway tell their own story of the inevitable drama of life. In one we see success, in another failure; in one triumph and in another defeat. The smooth forehead, the puckered eyebrows and the wrinkled countenance all have their stories to tell if we only had the power to read them aright. All of the virtues and virtues of mankind are surging about us in this busy life of ours. To understand this we have only to consider the teaching of our religion. We have in us the good and the bad, each constantly striving for the mastery. Robert Louis Stevenson sensed this, and the result was his masterpiece of a novel, "The Strange Case of Dr. Jekyll and Mr. Hyde." There was exaggeration in order to emphasize his point.

The countenance very, very often tells its own story. We see in it defeated ambition, thwarted love, hate, envy, lust, jealousy, cupidity, greed, selfishness, avarice, goodness and self-abnegation. The peaceful faces of many nuns proclaim those who have found their vocation and a contentment the world cannot give. The serene brows of some members of the Society of Friends constitute an index to the practise of those rules which lay stress upon the importance of brotherly love. The glutton satisfies his appetite and shows it in the grossness of his face. The ascetic, practising extreme abstinence and devotion, displays his clean mind in his clear countenance.

The incidents of actual and everyday life have in them the making of

great drama. Some of them are simple enough, but all drama is not heroic, and sometimes the humble things are the most poignant and heart breaking. The other day an old couple came from the far West to New York with the purpose of taking a ship that was to carry them to their old home in Europe. For years they had toiled on a farm in South Dakota, and finally the day came when they had saved enough from their scanty earnings to take them to their birthplace in Czechoslovakia. They arrived in New York on the Pennsylvania Railroad and were swallowed up in the rush and the roar of the traffic outside the station. Somehow they managed to get down into the subway, but with their bags and bundles they were constantly getting in the way of hurrying and impatient crowds. And then the worst that could happen, happened. They were separated!

All that day the poor man hunted for his wife. He walked the town, cumbered with his baggage. He appealed to first one person and then another, and received only wondering stares in return. Finally he turned to the police. The name he gave was almost unpronounceable, and the description of his wife vague. She was dressed in holiday attire, with a bright bonnet and a gingham apron. Surely that was specific enough! He could see her vividly enough in his mind's eye, but it was very, very difficult to make the authorities understand. They did the best they could, however, with such meager details. And at nightfall word was received that a strange woman who answered to part of the description had been found. He was taken to the place, still struggling with his awkward luggage.

The wife of his youth, the partner of his joys and sorrows, lay dead on a marble slab in the morgue! In the excitement of losing her, she had become ill, and died in the subway, a victim of heart disease. There is no need to dwell upon the inconsolable grief of the husband. It may be easily pictured. But here is tragedy, in its simple way, quite as thrilling as anything produced upon the mimic stage. Here is the material for a pathetic story for the pen of the genius who has the craftsmanship to tell it as it should be told.

There are other themes, more sordid, that contain all of the elements of inevitable tragedy. Consider the drama of selfishness. Self-control is admirable, but it is the excitement of losing so shamelessly preached by those who would make a virtue of a vice. It may seem easy enough to flaunt the Divine law, but it is not so easy to escape the punishment that comes with the violation of the natural law. In the beginning all seems as merry as a wedding bell. Then comes illness and old age. At a time when they should be reaping the joy that comes with a virtuous married life, when the two that have been made one should be surrounded by fine children, they find themselves doomed to a lonely old age, unhonored, unloved and unsung. The possibilities of such a situation are boundless.

Again, the broadest aspects we may consider the story of Marshal Foch. Here is a modest, able soldier called from semi-retirement to take command of the armies of the nations in the greatest War the world has ever known, a War that is to affect liberty and civilization the world over. He answers the summons, he uses all of the knowledge at his command, but always, in every place bow to an overruling Providence. He is the victor, and he retires to private life again, not as a great conqueror, but as a man who has performed a duty which he conceived he owed to himself, to his country and to the world.

All of this is not drama of the most intense kind, there is no meaning in words. But why multiply instances? The great poet told it all when he declared that "all the world's a stage, and all the men and women merely players." We are here to do our parts the best we can and then to pass to that more enduring world to receive our rewards and punishments.

The Philadelphia jurist was right in insisting that the rules of evidence should be followed in the courts, he is to be commended for his indirect thrust at sensational lawyers who use questionable methods to win their cases, but he is asking the impossible in suggesting that drama shall be kept out of the court room. All life is drama, even if all drama is not life, and life constitutes the every day routine of the court room.

CRIMES AGAINST BIRTHRATE

Paris.—By a vote of 495 to 90, the Chamber of Deputies has passed a bill according to which all crimes against the birthrate and all actions pertaining thereto will hereafter be judged by the correctional courts.

Until now cases of this nature were judged by the Court of Assizes, that is to say by a popular jury, and experience has shown that in these courts the trial is very long and repression more uncertain because the jury is more easily influenced by the eloquence of the lawyers and by the fear of applying severe penalties.

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The bill was vigorously defended by Doctor Thibout, deputy of the Seine, who denounced among other causes of depopulation, immoral literature, corruptive theaters, the war against religious ideas and insufficient repression of Malthusian propaganda.

Melsac, ex-cabinet minister and president of the "Ligue de la Plus Grande Famille," and the representatives of the Government also supported the project. The opposing votes were cast by socialists and a few radicals.

GERMAN SOCIALISTS AND THE CHURCH

By Rev. D. Wilhelm Baron von Capitaine

Cologne, Jan. 22.—The much discussed question as to whether or not Socialism can be reconciled with Christianity is again occupying the attention of many people in Germany. The matter has been brought to the front just now because of that fact that just after the Revolution, great numbers of working men joined the Socialist organizations without, however, desiring to sever their religious affiliations. Many of them still profess to be members of the Church and do not want to be excluded from the sacraments. On their behalf the claim is made that Socialism is a political movement and, they say, if Socialist leaders manifest anti-religious tendencies they do so as private individuals and the rank and file of the organization have nothing to do with such affairs.

So far, the Bishops of Germany have not, as a body, given any definite instructions or orders on this

issue and the matter is being debated at length in the religious press. In Stimmen der Zeit, edited by the Jesuits, the Rev. Max Pribilla, S. J., discusses the question "Is the reconciliation of Socialism with Christianity possible?" In general he seems inclined to take the negative view and his discussion places stress upon necessity of taking into consideration any differences that may exist between the principles enunciated by Socialist spokesmen and the actual performance of the party.

BUILT BY MONKS TWO HUNDRED YEARS AGO

Portions of an aqueduct built more than two centuries ago by Franciscan monks and many valuable documents bearing upon life in the Franciscan missions of Texas have been unearthed by scientists of the University of Texas who are investigating ruins uncovered by workmen while excavating for residential foundations near the San Juan Mission.

A veritable garden of Eden surrounded the mission in the early days, according to the pictures painted by the scientists. Tropical flowers and fruits grew in abundance in fields that stretched out from the mission for nearly half a mile, being irrigated by the aqueduct system devised by the monks. The water was from the San Antonio River.

The monks, according to manuscripts unearthed, regarded San Juan Mission as the most delightful place in "New Spain." The records give an interesting description of the mission life.

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RELIGION A NECESSARY FACTOR IN EDUCATION

From time to time we have called attention to the resolutions of various religious bodies in Ontario on the question of religious instruction...

We have before pointed out that the movement to introduce religious instruction into the Public schools is continent-wide...

In another column we reprint the views of Dr. Tigert, United States Commissioner of Education. On the necessity of religion in education he is as clear and emphatic as any Catholic prelate could be...

He tells us that "education which lacks the religious element is seriously defective." He recognizes the weakness, the inadequacy of any moral training not having its roots in religion...

Naturally the United States Commissioner of Education does not confine his studies to present day conditions in the United States. He sees American schools against the background of the history of education...

practically no increase in the population. And these figures, he reminds us, are from ante-bellum statistics, which naturally do not take into consideration "the violent increase of crime since the War."

Dr. Tigert is quite well aware that his views are not popular amongst educators. But we believe that he is something more than a voice crying in the wilderness...

Dr. Nicholas Murray Butler, President of Columbia University, has this to say on the subject: "Education has been plainly drifting. Except for occasional and widely scattered signs of some comprehension of what is going on, education has remained in that rhapsodical stage that has been characteristic of it, in this country at least, for quite fifty years."

Public opinion—so easily imposed upon, so patient, and often so unaccountably indifferent—is beginning to give evidence of recognition that education, as now commonly organized and carried on, is far from satisfactory.

Fifty years in the "rhapsodical stage," "given to phrase-making and vain if high-sounding words!" Well for President Butler that he does not belong to the Catholic hierarchy or he would rouse to active, if not virulent hostility, that public opinion—so easily imposed upon, so patient and often so unaccountably indifferent...

He tells us that "education which lacks the religious element is seriously defective." He recognizes the weakness, the inadequacy of any moral training not having its roots in religion. "Moral philosophy," he says, "is similar to other knowledge, the product of man's mind but not a force which controls life."

Naturally the United States Commissioner of Education does not confine his studies to present day conditions in the United States. He sees American schools against the background of the history of education, not only in ages past, but also of the present and recent experience of other countries.

Referring to the notorious fact that France for over half a century has banished religion from the State schools, Dr. Tigert avers that this is the most thorough trial of the experiment of neutral or purely secular education. Applying the authoritative test, by their fruits ye shall know them, he finds the experiment a dismal failure.

"Powerful as is the force of opinion today in the direction of secularized education, mighty as are the millions devoted to that purpose, earnest and numerous as are the advocates of education without religion... yet I am undiminished. For there is a power greater than the opinion of men; there are resources vaster than the millions of the earth. Let us not trust in uncertain riches, but in the living God."

THE ROMAN QUESTION

We have, from time to time, given what we believe to be evidences of a genuine desire on the part of the Mussolini Ministry to establish such close and cordial relations with the Vatican as might make a settlement of the Roman question possible.

No one now believes that the restoration of the temporal power of the Pope over the city of Rome and the former Papal States is a solution either possible or desirable. But some arrangement must be arrived at that will give to the Holy Father the independence necessary for the free and untrammelled exercise of that spiritual sovereignty which is his as Vicar of Christ and supreme visible Head on earth of the Catholic Church.

A despatch of Feb. 22 tells us that all the Italian newspapers of that day commented on the significance of the remarks of Cardinal Vannutelli on the occasion of the marriage of his niece to Deputy Finzi. At this function in the Cardinal's private chapel, Prime Minister Mussolini with all the members of his Cabinet was present.

LENT AND THE FAMILY

Lent has suffered from the spirit of the age; which is a spirit of selfishness and self-indulgence. This is not at all surprising; for, the spirit of Lent is exactly the opposite of the spirit of self-indulgence, and when the Church signs our foreheads on Ash Wednesday with the ashes and reminds us that dust we are and unto dust we shall return, she speaks a language which is exactly the opposite of the language of the world which bids us eat, drink and be merry for tomorrow we die.

Lent as the early Christians practiced it, and Lent as we practice it, at our best, are so very different as to be in sharp contrast; and yet we are not quite satisfied with all the concessions the Church has made to us; we should like to see the Lenten fast abolished altogether; and as the Church does not see fit to do that, we excuse ourselves on any and every plea from keeping the easy rules that still remain to be kept.

But let me consider for a moment the gradual disappearance of the good old Catholic custom of keeping Lent in the family. Most of us were brought up in homes where at least the Rosary was said in common in the family circle before bed-time; or, in cases where the members of the family were not together all the evening, it was said together after supper and before anyone had left the house. This was the custom, thoroughly Catholic; thoroughly in keeping with the spirit of Lent and the spirit of the Church. Our Lord has said that where people are gathered together in His name, he will be there in the midst of them. And the Rosary is the special family prayer of the Church; its meditations are concerned with the Holy Family, which is the model for all families.

There is a great deal too much indulgence nowadays of the children of almost every family. The child has only to pursue up its mouth and offer to cry to get anything it may

choose to ask. "Boo-hoo, boo-hoo," says mother's darling; and the sloppy sympathy is at once forthcoming. All right, darling. Yes, lovey, run along to the nickel show; poor dear, does he not need a little fun. Lessons learned yet, asks the more practical minded father. No, but never mind, honey boy is so clever he can get along without studying at night when he wants to go to the movies.

Honey boy, mother's darling, is not getting a square deal; though it would greatly astonish his dotting parents to be told that they are not giving him one. They think they are doing everything for him; and they are certainly doing a good deal—a dubious deal. But they are not doing the right things for him. One of the right things to do for him would be to insist on his taking part in family prayers in the evenings; at least in Lent. We wonder how so many good living parents can square it with their conscience to be so careless of the souls of their children; especially as they must know, if they do not keep their eyes close shut, that we are living in an age when no chances can be taken with children, because of the many dangers that surround them, on the streets, in the places of public amusement, in every relation of their daily life; specially in cities and in large towns.

Catholic parents will do well to start family prayer this Lent if they have not already done so; it is not too late to do this even though a part of Lent has already passed.

NOTES AND COMMENTS

CRITICS of the Catholic attitude towards the American Methodist "Mission" in Rome, and other kindred propaganda, should turn their thoughts for a moment to Poland, in which newly reconstituted kingdom the same body, backed by lavish subsidies from the United States, maintains a strenuous system of proselytism. America, in a recent issue, gave an illustration of its methods, which methods, it may be added, are not dissimilar to those which have made the Roman mission detestable to all imbued with what we are accustomed to call old-fashioned ideas of honesty and fair-dealing.

In 1820, says America, the Methodists opened near Warsaw a home and school for refuge children and war orphans. And because Polish Christian children are invariably Catholics, the home was opened not as a Methodist, nor even as a non-sectarian institution, but as a Catholic Home. A Catholic matron was appointed, and free entry given to priests and religious. But at the expiration of a year and in spite of a five-year contract, the matron was discharged with full pay, and the guardians of the children were asked to sign a document delivering over to the full control of the Mission not only the bodies but the souls of the little ones.

THE PARENTS were given a choice of alternatives. Either the children were to be put under what they call "evangelical" instruction and raised as Methodists, or they must leave the institution—either Methodism with material comfort and education, or their time-honored Faith with the old round of penury and struggle which generations of oppression under alien rulers had made their traditional lot. In this crisis faith told, and matters were brought to a dramatic climax when the children themselves, taking a banner of the Blessed Virgin, marched in a body from the school to the neighboring church.

THE PAPAL Order of St. Gregory has recently been conferred upon Dr. Frederick John Paley, a Catholic physician of Brighton, England, whose person and descent recalls a great name in Anglican annals. Dr. Paley is a great grandson of that Archdeacon Paley whose "Evidences of Christianity" was so long a standard work not only in the Church of England, but throughout Protestant Christendom. It was not entirely out of favor with Catholics either, though necessarily lacking the cogency and consistency of the work of Catholic apologetes. However, it did good work in its day, and though as a treatise long superseded is occasionally quoted by present day writers on Christian evidences.

COMING DOWN to our own day Dr. Paley's immediate progenitor was Frederick Apthorp Paley, classical

scholar and archaeologist, who died in 1888. It was he who diverted the family into Catholic channels, for he was received into the Church in 1846. He had then already attained to name and position in the Universities and established an European reputation as a classical scholar. A mere enumeration of his publications in this field and in archaeology would fill several paragraphs. Suffice it to say that his industry in this respect was maintained throughout his Catholic life and that the body of his work is now regarded as an important contribution to Catholic literature and apologetics.

THE LATEST notable member of the family is the Dr. Paley who has just been created a Knight of St. Gregory. His appointment to this Order was the last official act of the late Pope who signed the diploma just before relapsing into the coma that preceded his death. The investiture could not be carried out, however, until confirmed by Pius XI, who, taking advantage of the presence of the Bishop of Southwark in Rome, entrusted him with the insignia and duty of investiture. This adds another to the considerable list of famous men of letters whose descendants in this generation are Catholics—Scott, Byron, Thackeray, Dickens, Kingsley, to cite only a few.

MOSQUE IN PARIS

Bayonne, France, Jan. 11.—The turning of the first spadeful of earth on the site of the Mohammedan Mosque which is to be erected in Paris, is viewed as a first blow against the so-called "intangible" laws of France. The following is the interpretation given of this event in the Religious Bulletin of the diocese of Bayonne.

"On the side of the old Hopital de la Pitié, a mosque is to be erected. The Municipal Council gave the site, parliament voted a credit of 500,000 francs, and on March 1, 1922, the Society of the Habous of Islam took possession of the ground and decided upon the orientation of the mosque.

"On the 19th of last October another great ceremony was held: the turning of the first spadeful of earth on the sacred site over which the minaret will rise. The ceremony was presided over by Marshal Lyautey, accompanied by a crowd of French and Mussulman notables.

"In the ranks of our anti-clericals not a single voice was raised against the appropriation for the monument, nor against the ceremony, nor against the participation of the government in the ceremony. What has become of the 'secularism' of the State in this affair? It has been outrageously violated, and the breaking of the ground on the site of the minaret is a blow at the intangible laws. Ah! If it had been a question of a Catholic church, what a noise we should have heard. And in his address, Marshal Lyautey did not fail to give a good lesson to the anti-clericals when he said:

"What must be thoroughly realized is that in order to serve France in the land of Islam, it is not sufficient to respect their religion, it is also necessary to respect others, beginning with the one in which our country was born and has grown up."

6,000 READY TO TEACH RELIGION FREE

New York, Jan. 29.—Six thousand Protestant New York school teachers promised, today, to six hundred ministers that they would give a day a week to religious instruction, if a plan for this purpose is formulated. The teachers said they would work free of charge on their own time.

The pledge was made at a meeting of the Protestant church workers held in the Park Avenue Baptist Church at the call of the New York Federation of Churches. By unanimous vote of the 200 leaders present, it was decided to proceed with plans which should provide religious instruction for every Protestant child in New York. Church meeting rooms will be turned into classrooms where the instruction will be given after school hours by the volunteer teachers.

Judge Thomas C. Train of the Court of General Sessions who opened the meeting said: "We pour out money for the little ones of the Near East, yet we do not give the bread and water of life to the children of our own homes. The life without bed-rock of spiritual power is in danger at every step, yet thousands of children have no place where they can get it. The evil is a growing one, all the time. You have a great opportunity here, and in the name of the imperilled institutions the perpetuation of Protestant Christianity and the good of childhood, this thing must be done."

HIGHER EDUCATION IN THE MARITIME PROVINCES

ARTICLE III.

In my last article I endeavored to review the events leading up to the present condition of the scheme for college federation. We have a plan that has been agreed to by representatives of the colleges and other bodies concerned and since my first article was written we have the magnificent offer of the Carnegie Corporation to appropriate three million dollars toward the consummation of that plan. It is for us now to say whether we shall avail ourselves of that plan and of that money. The considerations which ought to guide us to a decision are many, but it seems to me that they all group themselves around two questions and their answers. These questions are, first, is there need for a change in our present system of higher education and secondly, is the proposed change satisfactory? I shall treat of the first question in this article.

OUR PRESENT CONDITION

It is probably not really necessary to discuss in detail our present system of higher education and to decide whether it is good or bad. Even if we assume that it is good, we should still be confronted with the necessity of change if a better system presented itself. In order to have all reasonable people declare for the new system, it ought to be enough to show that better results could be obtained under the new system than under the old. But inasmuch as it is claimed that our present colleges are doing splendid work, it may be well to dwell briefly on them and their work. In so far as our Maritime Catholic colleges are concerned, it will be admitted I think that St. Francis Xavier's occupies the foremost place. Is St. Francis Xavier's in a position to do satisfactory work as a college?

The conclusion which I have reached is that while St. F. X. (like all our Maritime Colleges) has done heroic and valuable work in the past, she can do better work as a constituent part of a central university. There are those who talk of ingratitude and disloyalty whenever a supporter of federation appears. But such persons beg the question. Let us first decide whether the proposed plan, when carried out, would give us a better and greater St. F. X. If it would, then the grateful and loyal graduate is the graduate who supports that plan. If the carrying out of the plan would result in injury to St. F. X., then every loyal graduate should oppose the plan. But we must know both sides of the case and we must have the truth even though our pride be hurt.

Is St. F. X. in a position to do satisfactory work as a college? It is conceded that we can never hope to have a University at Antigonish. The report submitted to the Governors of St. F. X. by a committee appointed by His Lordship Bishop Morrison admits as much. But the report goes on to say that St. F. X. is, or can soon be made, an efficient arts college. What is an efficient arts college and how does St. F. X. stand in comparison to such an institution?

THE EFFICIENT ARTS COLLEGE

The report submitted to the governors of St. F. X. referred to the essentials of an efficient arts college as these essentials were determined by a committee of the Association of American Colleges in 1917. A comparison between these essentials and the actualities at St. F. X. is given in parallel columns.

Table with 2 columns: Efficient College St. F. X. and actualities. Rows include Faculty, Students, Value of plant, Income, Endowment, Library (volumes).

A word of comment on the above figures is necessary. The number of students at St. F. X. is placed at 100. I do not think that it is that high. High school students of course are not included. The figures for St. F. X. income are those given in the last financial report of the college. They include charges to all students, university and high school, for board, room, laundry and tuition. To calculate income strictly, only tuition fees should be included, and they are the only fees included in the efficient college estimate. What a student pays for his board is not working income at all and is never regarded as such in scientific calculations of college income.

endowment of the efficient college. The rest of the "800,000" is made up of unpaid pledges from the last fund campaign and of bequests, the final disposition of which is being contested in the courts. Yet the report says on the same page 4: "During the past twelve years... the endowment has been increased by \$785,000."

It is rather strange that the report to the Governors of St. F. X. had nothing to say about the requirements of the efficient college as regards plant and endowment. Nowhere does that report mention the figures prepared by the Committee of the Association of American Colleges in these regards. The figures were suppressed. A writer in the Sydney Post some time ago called attention to the biased character of the report and called it an argument instead of a report. The suppression of unfavorable figures is an illustration of the truth of that writer's contention, and it is a distressingly sad commentary on the methods of some of those who oppose federation.

The Casket has referred to certain small colleges in the United States and has asked the question "Why do not these small colleges talk of federation?" One reason is that they are wealthy colleges. Let us see how the income of St. F. X. and our other Maritime colleges compares to the income of some of the smaller American universities. There are nine States in the Union that have a population less than the population of Nova Scotia. Each of these States has a State university supported mainly by the State. Here are the incomes of these State universities as given by the 1924 Bulletin of the United States Bureau of Education.

Table with 3 columns: State, Population, Income. Lists Arizona, Delaware, Idaho, Nevada, New Hampshire, New Mexico, Utah, Vermont, Wyoming.

The figures given above do not include grants by the State to other State institutions, as for instance agricultural colleges, mining colleges and technical colleges. They do include students fees, excluding board and room rent. Let us turn now to Nova Scotia and its colleges and to New Brunswick and its colleges. The following figures are taken from the Canada Year Book for 1920.

Table with 2 columns: College, Income. Lists Kings, Dalhousie, Acadia, U. N. B., St. Joseph's, Mt. Allison, St. F. X.

The average income of State universities in States with a population less than the population of Nova Scotia is \$319,279. In other words, a State university functioning in a State whose population is less than ours, has about eight times as much money as our universities have. It must also be remembered that some of the figures for Maritime universities are of exceedingly doubtful value. In the case of some of our Maritime Colleges, income from students fees for board and room rent have been included. In other cases income from students in High schools attached to the University has evidently been included. The figures given for some of our Maritime Colleges apparently represent the utmost effort on the part of these colleges to put their best foot forward, but I give them for what they are worth.

MARTYR'S GRAND-NEPHEW ACADEMICIAN

In electing M. Pierre de No hac as a member of the French Academy, that august body has included among the "Forty Immortals" the grand-nephew of a martyr. Father Antoine de Nolhac, of the Society of Jesus, one of the victims of the French Revolution.

The writer and critic, Pierre de Nolhac, who has just been elected to the French Academy, following the usual custom, paid a tribute, in his speech of reception, to his predecessor, the philosopher Emile Boutroux, who is well known in American university circles, having delivered many lectures at Boston University, Columbia, Yale and Harvard. In this tribute he spoke in warmest praise of the Catholic faith of the philosopher, and after giving a picture of his serene old age, he concluded the history of his life with these words: "Never were eyes better prepared to contemplate the eternal light."

In his response, M. Maurice Donnay, who received the new academician, mentioned the fact that he is the great-nephew of Father de Nolhac, the Jesuit martyr of the Revolution. "After the dispersion of the Society," he said, "Antoine de Nolhac entered the secular clergy at Avignon, and became the pastor of one of the parishes of the Papal City, where he led a holy

FIVE MINUTE SERMON

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

THIRD SUNDAY OF LENT

THE SHAME THAT LEADS TO SORROW
"Ye, rather, blessed are they who bear the word of God and keep it." (Luke xi, 28.)

We cannot help but be amazed when we hear these words of our Blessed Lord. Can anyone be more blessed than His own Immaculate Mother? No, but her greater blessedness was not simply in being His Mother, but being His worthy Mother. "Ye, rather, blessed are they who hear the word of God and keep it."

This leads us to think, what a noble calling is ours to hear the word of God and keep it. What blessedness should be ours if we had done so; but if we have not done so, what shame and confusion. Where is the blessedness in our careless, negligent, and sinful lives?

Let us look into our souls, and shame will force us to be humble and obtain forgiveness. Hear the word of God! How many a time has the hearing of the word of God been distasteful to us, and we have shirked the opportunity of listening to it. A short, early Mass to avoid a sermon; no prayer-book with us to whisper a word of God, rather distractions rioting in our minds, our thoughts engrossed with all manner of memories and desires, but with no remembrance of any word of God. Spiritual reading!

That is left for nuns and priestesses. Newspapers, novels, ah! yes; our minds are enticed by something else than the word of God. Even if time hangs heavy on our hands, there is no desire to listen to that. That word which should steady our minds, give us pause to think whether all this foolish dissipation of mind will lead us. That word that should nerve us to resolve to do better and give ourselves to obeying God. That word which should give us courage, based on the promises of God, to do our best. With what shame do we find our souls overwhelmed by our sinful neglect in hearing the word of God.

But looking back, perhaps there was a time when we heard the word of God and loved to hear it. Words that lived in our souls when we were young, and which conscience will not let die, and makes them re-echo in times of temptation and sinfulness. Certain it is that we have all heard more than we have kept. That, indeed, is the important, the all-important part. To have heard and not to have kept!

"O Lord, Thou knowest my reproach and confusion, and my shame." (Ps. lxxix, 10.)

It is when we examine why we have not kept the word of God that we realize our shame. Why did we not? Because we loved and preferred to be careless and negligent, and even sinful. Yes, we have not kept the word of God because of our sins. When we look back and see the weakness of our sins, it is then that we are covered with shame and confusion. What good have they ever done for us, or will do for us? And yet we have preferred them to keeping the word of God. That would have made us blessed; our sins have brought nothing on us but shame; even in remembering them we are ashamed, but how much more, terribly more, when we shall stand in judgment for those sins; when the words of the prophet come true, and the Judge shall say: "I will bring an everlasting reproach upon you, and a perpetual shame, that will never be forgotten." (Jer. xxxiii, 40.)

And instead of keeping the word of God, we find, on reflecting, that we have given ear to the whisper of the devil. Though we knew in our hearts that he was the father of lies, yet we listened to his seducing temptations, we gave half credence to his boasts of making us free and letting us do what we liked. Yes, in actual fact, we have preferred the mock friendship of the devil to being the faithful ones and blessed ones for keeping the word of God.

The shame of it! for we have despised and rejected the friendship and the love of God. We are the children of God—the good God, our Creator, our Father, Who has endowed us with immortal souls, Who has at Baptism enrolled our names in the Book of Life, Who has given us Himself in the Blessed Sacrament of the Holy Eucharist, Who Himself wishes to be our eternal reward in the Kingdom of His glory. We have despised this good God in not keeping His blessed word, but preferring to sin and live in sin. We are those of whom it is said: "Whose glory is in their shame, who mind earthly things" (Phil. iii, 19.)

Let us change our hearts and be ashamed of what we have done, preferring sinfulness, the friendship of the devil, to the blessedness of keeping the word of God. To be thus ashamed is a grace from God. It is the beginning of humility, of sorrow, of true repentance. This shame for the wasted past will nerve us to begin now to be in earnest, not to allow Lent to pass by carelessly. This holy shame will make us banish dissipation of mind, the love of vain and earthly pleasures, and turn our hearts all to God. This shame will fill our hearts with holy resolve and courage. We are poor indeed in God's sight, for there is nothing but shame to clothe our souls as we kneel before Him. But God is not only good, not only powerful, but God is

merciful. And when He beholds our hearts grieving in shame over our wasted life, His mercy will bless that shame into repentance, and a contrite and humble heart God will not despise.

A GENEROUS OFFER

On page 7 of this issue you will find an advertisement from the Dr. Norvall Medical Co. Ltd., offering to mail to any part of Canada, free of charge, one of their regular size bottles of Dr. Norvall's Stomach and Tonic Tablets, sufficient treatment to last two months.

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GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE SACRAMENT OF MARRIAGE

How tender, how enduring, how self-sacrificing is the love of Our Blessed Lord for His Church! The reason for this divine manifestation is given by St. Paul in his epistle to the Ephesians: He gave Himself for the Church that He might "sanctify it in the laver of regeneration," and therefore He loves and cherishes it. Man, such is his limited understanding and such his capricious will, may err in determining the value of an object and the price that he will pay to secure it for himself. Not so our Blessed Lord. He knew for what object and for what motive He was to give Himself up, and thus we know, from the light of His example, the value of Holy Mother Church in His divine sight.

But a tremendous consequence follows from this divinely imparted lesson, for the Apostle holds up the love of our Blessed Saviour for His Church as the type and model of conjugal love. "Holy things for the holy," admonishes the ancient ritual. There is no question here of mere refinement, social expediency, or business procedure. Our thoughts are raised, not simply to a higher level, but to another order of excellence, another sphere, as distinct from the other as the spirit is distinct from the flesh. From the unreasoning tendency of any mere material organism.

"Holiness becometh Thy house, O Lord, unto length of days." Here David voices the sentiment and the thought of the devout believer when the divinely instituted sacraments and the divinely guided legislation for safeguarding their sacred character and inviolability are the subject of his pious meditations.

Matrimony is a sacrament which unites a Christian man and woman in lawful marriage. In common with the other six sacraments, matrimony is a divinely instituted means of salvation whose whole supernatural efficacy is among the fruits of the infinite sufferings of our crucified Saviour. The object of this sacrament, as we learn from our authorized religious teachers, is to unite a Christian man and woman in lawful marriage. Though it is true that some deeply significant words are banded to and fro, according to anybody's whim, such careless handling does not change their real meaning nor alter laws which have been framed to direct consciences to safeguard the sacraments, and to protect the rights of all concerned. Since, the simplest and most general meaning of Christian is one who has been aggregated to the family of Christians by the reception of holy baptism, which is the door of the fold, the special heavenly favors of matrimony are bestowed only and whenever a baptized couple duly present themselves to receive the sacrament. Only and always, therefore, is the sacrament of matrimony administered when both contracting parties are Christians in the sense of having received valid baptism. The laver of regeneration necessarily precedes any other sacramental efficacy in the soul.

Lawful marriage is a union that complies with the conditions laid down by the competent authority. The Church is the one sole competent authority to specify and enforce the conditions under which the sacraments are to be administered or received. To the Church, therefore, as to the custodian of the sacraments, it belongs by inalienable right to declare what may be permitted, as well as what may be omitted, and also what has to be exacted under pain of illiety or invalidity in the administration of any and all of the seven sacraments.

When a Christian man and woman have been united in lawful marriage by the sacrament of matrimony, they assume forthwith a new and entirely extraordinary relation toward each other, toward all the faithful, and toward the Church. They are now objects of special legislation, which regards them in the threefold capacity which has just been mentioned; and in each one of these three new relations, they find in the sacrament which they have received an unailing source of those supernatural helps which they need for properly

fulfilling the obligations of the high destiny which is now theirs. It is God's holy will that no sacrament be administered in vain.

With regard to each other, what may have been at the outset only a passing fancy has grown into esteem and blossomed into tender attachment, which is now confirmed by their action and sanctified by sacramental grace. It is confirmed: namely, they have called angels and men to witness that, before heaven and earth, they so promise mutual constancy and fidelity that a deliberate thought against either would be Judas-like treachery. Sacramental grace sanctifies their promise, and arms and shields them against natural human fickleness with the divinely imparted strength to be faithful and true.

But what is fidelity to the marriage bond, if devoid of that love which is symbolized by the love of our Blessed Lord for His Church? It is a mere mathematical formula, true but jejune. Love lightens every burden. It is not simply when the sky is cloudless and the earth is clad in joyous beauty that husband and wife are to show their reciprocal love. Rather, when all fair Nature smiles and bursts into song, their hearts are attuned to tender rejoicing and no discordant note is imminent. But, when the heavens lower and maddened tempests howl, when famine and pestilence stalk abroad, when death pauses in his course and poises a fleshless hand above the latching, then is the husband to find in the confiding love of the wife a summons to all his manliness, constancy, courage. And in return, the wife is to see in his ready response to the call of duty the fulfillment of the hope which was hers at the altar and an appeal to all that is noblest and truest in her own womanhood.

Thus are husband and wife, as mother and father, enlightened and strengthened to demean themselves as besemeth the recipients and guardians of a sacred trust, when they toil and suffer, when they admonish and correct, when they pray for those dear pledges of their mutual love, the children whom God has sent to them for their own consolation and for the credit of the Church.

With regard to the faithful, the married have entered upon new relations and are now viewed in a different light. The unmarried, who have yet to entertain a serious thought about their life-work is to be, may seem to be privileged to go and come with little thought of the morrow. Much as the vessel which is not anchored nor moored drifts unheeded hither and thither, the plaything of tide and current, a certain benevolent condescension overlooks in them, to some extent, what in strict propriety of speech, should be called spendthrift and improvidence, and rashness. Because nobody is dependent upon them, they may jeopard their worldly goods in risky speculations, or their health in excessive indulgence in sports or otherwise. But, should a married man indulge in such conduct, he would evoke a storm of unfavorable criticism, for he now has a sacred duty to one who has placed her worldly happiness and, to a great extent, her spiritual welfare in his keeping. He has a duty and, reciprocally, she has a duty, to shirk which is to sin.

Our forebears in religion built churches, convents, hospitals, and schools and sent forth missionaries to the ends of the earth. All these good works must be set up without the spirit of religion, who are going to fill up the ranks of the clergy and religious? Is there any congenial soil other than the religious education of children for the proper development and preservation of the spirit of religion? Is it not patent, therefore, that to Catholic parents, the Church must, and is to be, the "sine qua non," namely, for her priests, her brothers, her nuns, and her other auxiliaries in every good work at home and abroad? Since the indifferent or irreligious home can give but of its own and of what it has, the Church calls in clarion notes to all Catholic parents for their co-operation in the God-given work of applying to souls the all-sufficient means of the Redemption. This call is a call to personal sanctity, a call for them to draw from the sacrament of matrimony further and greater graces for the sanctification of their work as heads of families and as parents. Their sacred duty seems to grow increasingly more difficult, but the sacramental means at their disposal can never be exhausted.

The sacraments, are, indeed, channels of graces more precisely, well-springs of grace; yet men must be ordained for the due administration of most of them, and men must be reared in the fear and love of God that any of them may produce the plenitude of their effects in the souls of the recipients. Who is to rear these children of God's choice and predilection? Who is to guide the feet of the young in the way of God's commandments? Whose counsel will incline them to choose a life-work in keeping with God's designs? All this has been fully provided for, and with a divine munificence, when in the sacrament of matrimony, parents find, together with grace for their personal sanctification and their mutual fidelity in joy and sorrow, the supernatural helps which they must needs have, to be faithful to

the trust reposed in them when God sends them children as recruits for His hosts among the blessed.

Let those, then, who desire to marry, marry in the fear of God, as the angel said to Tobias: "For they who in such manner receive matrimony, as will shut out God from themselves, and from their mind," invite, not God's blessing, of which they stand in need throughout life's pilgrimage, but God's curse, because to them holy things have not been holy and by their lack of religious spirit and motive they have risked peace of mind and happiness. Let those called to the conjugal state prayerfully reflect that they are answerable to their life partners for their happiness in time and may be in eternity, to society for its well-being, to the Church for the continuance of all her soul-saving works and to the Blessed Saviour of the world for the inexhaustible treasures of the sacrament of matrimony. St. Paul sums it all up in a few words: "For this is the will of God, your sanctification."

HENRY J. SWIFT, S. J.

CIVIC DUTIES

The excellent address on "Civic Duties," delivered by Sir Charles Russell, the eminent English jurist, before a body of his fellow Catholics during the recent electoral campaign in England, may well be the subject of editorial comment and approval in every Catholic journal throughout the world. It enunciates in clear and able fashion some of the basic moral principles that are so widely flouted in these days of decadent faith and pagan morals. There is assuredly something rotten, not only in the State of Denmark but in every other country that has, in whole or in part, inherited the "blessings" of the Reformation. The creedal aberrations that have been spawned by that monster have in turn produced their brood of destructive moral theories. It is against these errors, that are undermining the pillars of society, today, that Sir Charles uttered his sterling advice in regard to the particular civic duty of a conscientious user of the suffrage.

"What, what," he asks, "should be the attitude of the Catholic citizen? Should he come forward, should he assert himself, or should he retire, saying humbly, 'This is not for me?' I say to you most solemnly and most earnestly: It is the hour for advance. True, we are a small body commixed with a multitude. But the power of any particular body is not measured by heads; it is to be counted by character, by courage, by energy. It requires but little yeast to raise a batch of loaves; and if we only proceed with honesty, earnestness, and a clear conception of our principles, our influence will be far in excess of our numerical strength. I say that if, possessing this privilege of voting, and this power of influence, you do not use them, you will be false to your fellow-Catholics, to your fellow-Englishmen, and to the whole of humanity."

Continuing, this distinguished English Catholic summarized some other duties of citizenship and drew from them some truths which call for special emphasis in these evil times: "There is one more duty, and that is to bring up your children, who will be your successors, to be able to use this power wisely and well. It is necessary not only to impress upon them the grave responsibility which lies with them in using the vote, but to teach them the principles which should guide them and govern their minds in coming to political decisions. You may ask: What are the principles of Catholic citizenship, and where are they to be found? The Church does not seek to indicate or dictate to any nation or any body of men the particular system under which they should live. It does not indicate the particular party for which they should vote. But what the Church does, as you will find in the Encyclical of Pope Leo XIII, is to lay down the principles which must govern our actions and our thoughts. "Let me briefly outline these principles. In the first place, the Church bids that the unit of civilization is the family. The family bears the same relation to civilization as the brick does to a building; if the brick crumbles, the structure falls. Without family life the nations of the world would relapse into barbarism. "Many deductions follow this central fact. In the first place, if there is a family, the father must be in a position, provided he is willing honestly to work, to demand and to receive a living wage, a living wage which, in the language used thirty or forty years ago by Pope Leo XIII, shall be sufficient to keep a frugal family in decent comfort." That is the demand that has been made for decade after decade by Popes speaking to the whole world on behalf of the workers. "The next deduction is that the father, as head of that family, shall have the inalienable right of bringing up his children according to his conscience, and of having instruction given to his children as to their duty to God and man in accordance with his conscience. When we speak of our uniting and fighting for the education question, that is what we mean. If the State takes over the duty from parents of compulsorily educating their children, then they must do it according to the conscience of the father."

"It further necessitates that the father should be entitled to the fruits of his labor, that if he is able, by his frugality, hard work, or business aptitude, to save, or build up a business, he can transmit that as a provision for his widow and his children. Man has, therefore, the right to own property that must not be stolen or even taken from him by the State without due and adequate compensation."

As the Ave Maria says, in its comments on this passage:

"There is not, of course, anything particularly new in the foregoing statements; but there is much that needs to be repeated time and time again in this country not less than in England. The organized attack on denominational schools, and the communistic tendencies of large masses of our population, emphasize the importance of our getting back to the first principles of governmental rights—and limitations." Catholic Union and Times.

OLD ANTICLERICAL PUTS LOT OF WATER IN HIS WINE

Paris, Jan. 11.—"If I had been told ten years ago that one day I should be part in a bishop's banquet, I should have been greatly surprised." These words were spoken at the banquet given at the time of the consecration of Msgr. Guichard of the Holy Ghost Fathers, the new Bishop of Congo, by M. Augagneur, Governor General of French Equatorial Africa. As a matter of fact, M. Augagneur, who was formerly mayor of Lyons, deputy to the Chamber and a minister in various radical socialist cabinets, was always one of the most fervid disciples of the famous Combes.

Defeated in the elections of 1910, he became a colonial governor, and since then, as the popular saying goes, "he has put a lot of water in his wine." Having witnessed the meritorious work of the missionaries, he is now more inclined to praise them than to persecute them.

At the banquet for Msgr. Guichard, at Brazzaville, he quoted, in his address, the words of the Doge of Venice at the Court of Versailles: "What astonishes me most, is to see myself here," but he added: "however, my place is here, for I wish to pay tribute to the patriotic work of the predecessor of Msgr. Guichard, Msgr. Augagneur, the great missionary who, like Saint Paul, claiming his title of Roman citizen, always knew how to demand his title of Frenchman."

After speaking a few words in praise of the Catholic mission, M. Augagneur expressed a desire to see the extension of this patriotic work, realizing the old motto: "Gesta Dei per Francos."

Search Your Attic For Fortunes In Old Stamps

Among the old letters of many families are hundreds of very rare stamps. Many have been found and sold for small fortunes. Single envelopes have been sold for as high as \$5,000.00 and many have brought upwards of \$100.00 each. It sounds "fishy," but it's true. They are rare, not because there are only a few, but for the simple reason that most of them have remained stored away and forgotten, in old trunks, family chests and closets.

Make a thorough search through your attic or storeroom for these old letters. The stamps are simple and easy to use. I am a collector, not a dealer. Have nothing to sell or circulate to send, but an willing to pay for rare stamps more than the average dealer.

Now I am especially interested in are the early U. S. issues on envelopes Canada, British Columbia, New Brunswick, Newfoundland, Nova Scotia, Prince Edward Island and Vancouver, also a few of the early issues of Great Britain and Colonies. Loose stamps I do not buy—only those on the original envelopes. So don't cut them off the envelopes.

Letters mailed since 1875 bear mostly common stamps, and these I do not care for. I collect nothing but stamps, and am not interested in buying old relics, old newspapers, books or coins. There are many stamps of different issues which are similar in appearance. It is therefore impossible for me to quote values from descriptions. I must first see the stamps.

When you have gotten all the envelopes together wrap the bunch carefully, using cardboard to protect them from becoming wrinkled and creased. Please don't write on the face of envelope—I am fully acquainted with the issues even though the postmark shows no year date. Don't use pins. Private letters inside the envelopes may be kept by you, as it is only the envelope I want. (This would not of course be possible with the old-fashioned folded letter, as the letter itself forms the "envelope.")

If you have reason to believe that your envelopes are of special value, send them by registered mail. In order to avoid having the package held up for customs examination, mark on the outside "Id. stamps, Not Dutiable." I hold myself responsible for the care of such envelopes while in my possession. On receipt I will examine them and if found of no value, or if my offer is unsatisfactory, I guarantee their safe return to you.

Make your search now, before the address is lost or forgotten. Tell your friends or ask permission to look over their old letters. Many elderly people have kept hundreds of such letters, and might welcome the opportunity of realizing money for them at very little trouble and no expense.

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CHATS WITH YOUNG MEN

BE CAREFUL

Be careful of the little things you do, For oftentimes they echo back to you... Across the years; The tiny note you sent one sorry day...

THOUGHTLESSNESS

The type of man who is always complaining of his lack of opportunities is a familiar character to all of us. But as we consider the line of complaint peculiar to him, a certain point of view is thrust upon us...

Through thoughtlessness, we are led to fritter away our lives in little nothings. Through thoughtlessness we live as if our lives were of no more account than a little moth's. Through thoughtlessness we are led to forget the good we might do, until we see the opportunity flitting away round the corner.

Now the thoughtful man works on a harmonious plan, and this plan of his, by its very nature, thrusts out of his life the opposite defect which we have under consideration. The thoughtful man—the man who has a guard over the tongue—has few, if any, of those sins of the tongue to this discredit. He seldom, if ever, gives offence, when offence is far from his intention, for it is characteristic of the thoughtless one, that he offends without the intention.

In short, thoughtlessness gives us a false view of most things, for not only does the thoughtless person too frequently speak ill, but he also thinks ill of those who are so unfortunate as to meet with his disapproval. The confirmed habits of a thoughtless life become as hard to change as the confirmed habits of an indolent life. Youth has been frittered thoughtlessly away, and old age must be labored through, like a maze of error, which it is too late to change.—Stella Maris.

OUR BOYS AND GIRLS

"GOD SAVE ALL HERE"

There is a prayer that's breathed alone, In dear Erin's land; 'Tis uttered on the threshold-stone, With smiles and clasping hand; And oft perchance, 'tis murmured low, With sigh and falling tear, 'The grandest greeting man may know, The prayer—"God save all here."

THE BEAUTIFUL TRAIT

We have all heard of the type of woman of whom it is said that she "makes friends everywhere she goes." When one hears of a person of this kind one may be sure of several things. One is that she has a great deal of kindness of heart. It is utterly impossible to make friends without this most gracious attribute. Kindly human feeling towards everyone will be sure to win friends for its possessor, particularly when it is allied with kind deeds and friendly ways. This is an attribute that blinds one to many of the things that the over-critical and fault-finding are so apt to discover without at the same time discovering all that is fine and admirable in others.

poor, and this child was playing near the house. When he discovered that someone was dying unattended by a priest, he came to me and brought me to the dying one. Sister, this child has saved a soul. When I asked him how he knew what to do, he told me that you had taught them in class always to call a priest in the time of sickness. See, Sister, your teaching has not been in vain.

When the door had closed, the little Sister's eyes were still looking out over the barren desert and the sandy wastes dotted here and there by cactus-plants. Her thoughts are not back upon the green fields of the East for there is a joy in her heart. She knows that she is leading souls to God; that she is teaching the little ones to love their Faith.—The Echo.

A GRACE OF THE HOLY ROSARY

The following little story, besides being very interesting, has the additional merit of being true. The writer has it from the Reverend Father himself, who received the happy favorite of the "Queen of the Most Holy Rosary" into the Holy Church. This good gentleman had Catholic servant girls. One of them lost her beads, and the gentleman happened to pick them up. Without accounting for it, he felt glad at having them, but hearing in his mind that he had lost a pair of beads, he then showed them, and gave them back. He felt so badly at parting with the beads, that soon after he inquired of the servants where they got those things. At once he got a pair, and felt it was good to have them.

After some time, it occurred to him that it looked rather foolish to attach so much importance to a thing that he knew nothing about. So he ventured to ask the girls what they were doing with the beads. One of them answered him that he would find it better explained in any Catholic prayer book than she could do it herself. The gentleman asked her to let him take her prayer book. The poor man searched from the beginning of the book to the end, and found nothing about the beads. Sadly disappointed, he returned the prayer book to its owner. He did not like to confess his disappointment to the girls, but went to a Catholic bookseller, and asked for a prayer book where he might find some explanation about the beads. He was disappointed again, for he could find nothing about the beads in the book. Thinking that it was a mistake of the bookseller, he requested him to give him another where he should find something about the beads. The bookseller took the book and showed him a chapter about the Rosary. When he understood that the Rosary and beads were the same thing, he took his book back home, and began to examine the explanations about the Rosary. At once he was amazed. That connection of the Mysteries with the decades seemed to him marvelous. "Why, those Catholics who say their beads go over the whole Gospel—the whole life of our Blessed Lord!" He was lost in admiration. He began constantly to do himself what he admired so much. And he was not long begging the heavenly Mother, in the name of the Joys, Sorrows and Glories of her Divine Son, to pray for him, and he was soon blessed by her motherly intercession. No wonder that he became a fervent Catholic, every one will who practically appreciates the Rosary.—St. Anthony's Messenger.

GOOD AND BAD OF HANOI

TOURING MISSIONARY TELLS OF THE GREAT WORK OF HUMBLE NUNS

Hanoi, Tonkin.—Foremost among the things of Catholic interest in Hanoi are the places hallowed by the martyrdom of Theophane Venard. The martyrdom itself took place on the river bank facing the city gate. The exact spot has been obliterated by the shifting bed of the river. But the ancient gate under which the martyr passed to his doom still stands, and the road to the prison is practically the same as when Theophane was carried along it to his execution. Even the old prison where he was caged for months is partially preserved. A visit to several Christian homes will always be treasured, for in all of them—the homes of poor and the homes of rich—there was an oratory, often beautifully decorated in rich wood-carvings for which the Annamites are famous, and around which the household gathers mornings and evenings for family prayers. A visit to Sister Antoine's Hospital was positively inspiring. Expelled from the government hospitals by the laicizing laws of the French Republic, Sister Antoine moved her incurables to wind-swept sheds, where assisted by several native Sisters she now nurses them with a cheerful gentleness that no one can resist. Where the good nun procures the means to provide for her large museum of infirmities—the lame, the blind, the feeble-minded and incurables of every description,—no one knows. Her principle is: "Refuse no one, the Lord will provide." At the sound of her beads, sightless eyes turn towards her, swollen faces smile, even the feeble-minded hush their babbling and bow as their good

angel passes by with words of cheer. The picture of this solitary and elderly Sister passing among her charges, her coffee awry, heavy keys swinging at her side, shuffling gait, but with soul beaming with love of Christ's poor and suffering in a sermon that touched us profoundly. Before saying adieu to Sister Antoine we paid a visit to her little chapel, and there we saw something we had never seen before; her incurables, in relays of ten, kept up a perpetual prayer for their benefactors and for the conversion of Tonkin. This sing-song Annamite prayer rang in our ears for days, and we can never fully forget it.

FRENCH GOVERNMENT AND CATHOLIC MISSIONS

Before describing our visit to the leper-asylum at Hanoi, it may be well to state the strange attitude of the French Government towards Catholic missionaries in some of its own colonies. It has often been said that anti-clericalism is not an article for exportation. This we found to be true almost everywhere in the Orient. We saw it in Japan and China where to a certain degree the French Government actually supports missionaries. Wherever the French language is taught in the Orient, with the exception of the French colonies, subsidies are sent to the school. Government recognition is also granted under the form of decoration and money prizes. In France itself novitiates of communities that have missions are allowed to reopen.

In this policy France is wise, for her own point of view, for the missionaries alone would suffice to give Orientals a good idea of France. This patronage of missionaries in China and Japan is, however, withheld in lands where France feels at home, that is, in her colonies. True, religions are allowed to teach; the Christian Brothers and the Sisters of St. Paul of Chartres have many schools in Indo-China. But religious schools find it hard to compete with the vast sums of money spent by the Government on its own schools. Yet, in spite of it, many people, other than functionaries, send their children to religious institutions for the moral training there provided. The principle of French action in her colonies is the same as in France, namely: "Laicization." Functionaries who desire to keep their jobs must enforce the principle unless public opinion is against them.

A DISGRACE TO FRANCE

Where the principle of laicization works to the everlasting disgrace of the French Government appears in the leper asylum at Hanoi. Formerly this institution was cared for by the missionaries. It has since been laicized. A lay superintendent is now in charge. He resides in a snug little home outside of the boundaries of the asylum. He hardly ever goes in and has nothing to do directly with the lepers. The chaplain, a valiant young priest, of the Paris Foreign Missionary society is merely tolerated. He is not permitted to reside within the limits of the asylum, and accordingly twice a day he must plod through muddy roads or under a scorching sun to attend to his lepers. He is the only one who really takes an interest in the lepers themselves. This the lepers see and though they all come to the asylum pagan, all die Christians. The only habitable building in the leper colony is the little chapel which is now being built with the pennies of the lepers. The sheds in which the lepers are forced to reside are simply frightful, and, in spite of the fact that lepers are keenly sensitive to cold, the Government refuses to construct walls that will protect the inmates from the winter wind. In contrast to the smiles and laughter of lepers in the Catholic institutions we visited in Japan and China, our memory of the Hanoi asylum will be hard and sullen faces, murmurs and pitiful cries—all due to laicization as it is practised by anti-clericals in French colonies.

VISITING BLESSED SACRAMENT

"My house is a house of prayer." In every large city of our country there are numerous Catholic churches. Scarcely anyone whose occupation is in the city can go to his work without passing a church. How many visit it when they pass it? How many start from home a few minutes earlier than usual in order to visit our Lord? "My house is a house of prayer. If when you are passing by you will step in I will speak with you; I will look with pleasure upon your visit. The business and the cares of the day will find a safe resting place in Me, so that you will leave My presence strengthened and refreshed." These are the words one might imagine our Lord addressing to us. The invitation to visit our Lord in the Blessed Sacrament is a personal one. It is a personal matter between your souls and God. Just as a friend invites you to call, so our Saviour invites you to visit Him. His house is always open. If the friend who has invited you to call has prepared for your visit and is waiting for you, you would feel ashamed to disappoint him. So it should be a cause of shame if you disappoint by not visiting Him in the Blessed Sacrament.—Indiana Catholic.

THE END OF SCIENTIFIC RESEARCH

The end of all scientific research is Truth. A few months ago our Holy Father Pope XI, at the meeting of a great international scientific congress in Rome portrayed the ideal of the scientist in these beautiful words, that may not be inappropriate at this time, when science and scientists are occupying so much space in the public prints. "You, who by your science are raised above the fleeting things of earth," said the Holy Father, "ought to understand better than anyone the need of the peace which is our ideal for all men. Would that your astronomical Congress, like the star of Bethlehem, would be the sign of universal peace. We feel certain that you find in the profound questions which are the objects of your labors, a manifestation of the will of God. Our admiration for the universe, for that marvellous divine construction of which you understand the laws, its grandeur and its harmony, induces us to venerate the Creator of this wonderful edifice, and you yourselves ought to feel nearer to Him than those who are strangers to your observations and researches."—The Pilot.



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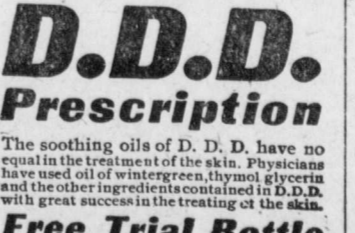
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