

# The Catholic Record.

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

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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#### THE IRISH LANGUAGE REVIVAL

Despite the great unrest in Ireland and the big set-back given to the more material affairs there, one thing which, through shine and shade, continues steadily to advance is the revival of the Irish language. The enormous strides made in this revival during a quarter of a century have slackened little despite the reign of terror of recent years and despite the unrest of today. The Gaelic teaching in the schools and the Gaelic night classes for adults are never neglected. Under new provisions which the new government are drafting the Gaelic teaching will receive a big impetus and after a year or so it will not be an easy matter for any one in Ireland to obtain any office if he lacks a knowledge of his own language.

The Freeman's Journal just a few weeks before it was wrecked had inaugurated a new feature. The Freeman's Journal, in common with others of the important Irish daily papers, always had a Gaelic column—but it had now given a department of the paper to Gaelic. In this department a summary of the day's news in Gaelic had begun to appear. It was written by very competent Irish scholar journalists and was a great attraction to the hundreds of thousands of Gaelic scholars and students. It proved the dignity and the practical applicability of the Irish language. It was also of very much use to students, introducing them to a practical rather than an academic Gaelic text. The news of the day as given here illustrated the application of the Irish language to every-day life. It shows its power of expression of all the happenings in the world. It tells in fluent Gaelic the story of each phase of life as it occurs at home and abroad. Passing events are described in clear, flowing Gaelic by masters in the expression of Gaelic speech. Home affairs and international relations, the life of the nation, its progress and its prospects, its life on the sea and its relations abroad enlarged the student's power of Gaelic expression and familiarized him with the forms of speech for every-day talk; and this chronicle of events in the national tongue is worthy of preservation as a record in contemporary history.

#### HOW IRISH WAS SUPPLANTED

Of course, Gaelic was the common language in Ireland spoken by practically all of the Irish people in Ireland down to the first part of the 19th century. Up till that time almost all of the teaching that had been carried on (in defiance of the English penal laws, which heavily penalized the crime of education) was done in the Gaelic. Four years after Daniel O'Connell achieved the annulment of the penal statutes in 1829, Ireland was first allowed a Public School system and through that Public School system the English language was imposed upon all the rising generation. The census of 1841—eight years after the "National" school system was established—recorded that 28% of the population could read and write English. Half a century later, in 1891, 71% of the people were shown to be reading and writing. In 1901 the percentage had risen to 79% and in 1911 to 88%. These latter figures really represent the percentage of literate people—people who could read and write either English or Irish. There was no census taken in 1921, when the English government officials were too busy hunting, torturing and killing off the Irish population, but it is believed that at the present time 96% of the Irish people can read and write. This is a high record, and in another few years it will be higher still—will lead the world.

#### IRELAND'S THIRST FOR HIGHER EDUCATION

The National University in Dublin has 1,300 students who are working for degrees in arts, philosophy, medicine, dentistry, law, science, engineering, architecture, commerce, and Celtic studies. There are 700 students in Cork College of the National University, and 800 in Galway College. Maynooth, the great divinity college, has 240 theological students. Ireland is at the present time pretty well prepared for great strides forward both in education and in commerce.

#### IRISH TRADE AND COMMERCE

New commercial connections are constantly being made in Ireland and new ground being broken for the extension of Irish trade. The Cork Steam Packet Company has initiated a new fortnightly service from Cork to Calcutta via London and the Irish Industrial Association is scheming to have a new direct service opened between Cork and Havre to various parts of the Continent. Large quantities of Irish potatoes have lately been exported—but chiefly to the French ports of

Boulogne and Dunkerque. The Irish potato would become rapidly of much more commercial importance on the Continent but for its black appearance. On the Continent they seem to judge a book by its cover, and the admittedly superior flavor of the Irish potato is heavily handicapped by its dark appearance. Irish butter has just begun to be quoted on the Paris market. But, unfortunately, it is marketed by Liverpool and London merchants. The grip that the English middle-man got on Irish products during the past centuries cannot be broken off in a month or a year. Ireland's economic feebleness is still exploited by them and by far the greater portion of Irish products can as yet reach the outer world only through Liverpool or London. It is part of the big task facing the new Irish Ministers to break this strange hold which British merchants have got upon Irish products. They are applying themselves assiduously to the task and before very many years the brass wall that England built around Ireland—leaving only a little outlet facing Britain—will quickly be demolished.

#### THE IRISH UNEMPLOYED

In the 26 counties that are presently directed by the Provisional Government the figures for the unemployed, registered at the various labor exchanges and branch employment offices, is slightly over 50,000. When we take into account that such offices and exchanges do not function in the remote country parts of Ireland, we may conclude that the number of unemployed is about 100,000; 18,000 are unemployed in Dublin City and between 6,000 and 7,000 in Cork City. In the 26 counties there are about 46,000 men, women, boys and girls drawing unemployment benefit. All things considered the figures for unemployment are not as alarming as might have been expected. If the general election were once over and some kind of agreement reached and a settled government established, the 100,000 unemployed would rapidly dwindle to an insignificant number. At the present juncture Ireland, about to begin an unrestricted career of development, offers one of the most fertile fields in the world today for the investment of American capital. It is earnestly to be hoped that thousands of Irish Americans who have money to invest and thousands of other Americans also will look over the Irish field and acquaint themselves with the many and big opportunities there existing. Amongst the Irish people and the Irish officials there is a most earnest demand for the investment of American in preference to any other outside capital. In connection with the unemployment figures, it is worthy of note that the unemployed in Belfast number 33,500.

#### CENSUS ESTIMATED

The estimated census for 1921—which was calculated in lieu of the thorough census which could not be taken—assures us that for the first time in long ages Ireland has had a material increase in her population. The census in 1911 showed a population of 4,399,000. The estimated census for 1921 shows an increase of approximately 100,000 people; as against this probable increase of 100,000 in the last decade, we are to remember that every previous decade showed an average decrease of about 300,000. Ireland, consequently, is to be congratulated in having stemmed the fearful tide that was rapidly sweeping away the nation. The population of Ireland before the great famine of 1846-47 was nearly 9,000,000. Almost a million died of starvation in '46, '47, and '48, and more than half a million fled from Ireland's shores to every corner of the world in the same year. When the bottom was reached in 1911, Ireland could record just about one-half of the population that she had had less than 60 years before. The births in Ireland in the last year reached the highest record in half a century; namely, 7 per thousand in the population. The average death rate was the lowest ever reported in Ireland—although it included no less than 1,850 deaths from violence. In contradistinction to the rule which obtains in most other countries, Ireland shows a preponderance of males in the population—50,000 more than females.

#### VITAL STATISTICS

There were 26,800 marriages in Ireland last year. Of this 18,290 were of Catholics, 8,000 Protestant Episcopalians, 5,000 Presbyterians, 1 Quaker marriage, and 27 Jewish. There were besides 678 marriages by civil contract in the office of public registrars. In the year there were born in wedlock 49,500 male children and 46,000 female. The illegitimacy records of Ireland are significantly the lowest of any country. By far the highest percentage is in the Scottish Northeast corner, where illegitimacy reaches 4.2% of all births. The lowest was in Connaught, where the record of illegitimacy was only 0.6%.

Deaths from tuberculosis—which has been a scourge in Ireland—declined last year to 7,600. Deaths

from pneumonia reached slightly above 4,000, from bronchitis slightly above 5,000, and from influenza 1,250.

#### THE LITTLE NORTHEAST GOVERNMENT

The opposition of extremist Orangemen in the Northeast corner parliament are attacking the salaries that the Belfast ministers are paying themselves. With 21% of the population of the Northeast unemployed and the ratepayers of the Northeast now threatened with rates of 20 shillings in the pound, the extremists have in this attack the active sympathy of a great portion of the population. The cabinet of the Northeast is paying itself a total salary sum of £21,000—which, it is pointed out, is just 50% higher than the total salaries of ministers and secretaries for all Australia. The following are the figures for the principal Belfast office holders:

Premier	£3,200
Finance Minister	2,000
Home Affairs	2,000
Labor	2,000
Education	2,000
Commerce & Agriculture	2,000
Attorney General	1,500

In addition, the Financial Secretary of the Ministry of Labor, and the Parliamentary Secretaries to the Ministries of Finance, Home Affairs, Labor and Education are to receive £1,000 each.

SEUMAS MACMANUS,  
Of Donegal.

#### WHAT'S IN A NAME?

The Irish Weekly, Belfast

Norway, like other countries, has its "problems," and perplexities; but the legislators of that Northern kingdom can spare time to the regulation of matters which are generally regarded as outside the purview of law-makers and rulers here and hereabouts. The Norwegian Government have just introduced a measure providing that "all children born after the Bill comes into operation shall be provided with a regular family name." Apparently some Norwegian parents have been either forgetting or neglecting their duty in this respect, there must be nameless people in the rugged land from which the Sea Kings came to Ireland long ago. But the Government at Christiania have another object in view; they insist on names; also on reasonable names. Thus, the Bill declares that "Christian names must not be used as family names." If a man's first name is James or William in Norway, he will be subject to a penalty if he calls his son "William James" or his daughter "Sarah William." Moreover—"Parents will be forbidden to give their children names in bad taste." This is a delicate provision. Who is to be the arbiter of "taste"?

Parents in Ireland occasionally bestow names on their children which pursue the unhappy victims of "bad taste" into their graves; these poor people suffer from injustice from the eighth day of their lives until they reach the age of eighty-eight. We have heard of a patriot who had his inoffensive daughter christened, "Ypres Somme Lusitania;" his son, born in 1918, will sign his cheques and inscribe on hotel registers the imposing series of "Christian names"—"Haig Beattie Kitchener Albeny Carson." Presumably an offender against common-sense like this parent would be fined the Norwegian equivalent of 40 shillings if he lived in Christiania after the passing of the new Bill into law. A classic instance of the inadvisability of bestowing unusual names on children was furnished in 1854. The French and English troops drove the Russians over the River Alma, in the Crimea, on September 30th of that year. Alma is a pretty name of a place; enthusiastic parents of baby girls born in England during the months of October, November, and December called the newcomers "Alma;" there were thousands of them; but the Almas who reached that period of their lives when ladies are not anxious to proclaim their exact age could not get away from the historic fact that the year of their nativity was 1854.

#### THERE WAS NO PARADE

Reports that members of the Ku Klux Klan were gathering at Smelter, outside El Paso, with a view to marching through the streets of that city brought out a crowd of 500 citizens ready to stop the demonstration and resulted in the assembling of a fleet of thirty automobiles, which flanked the curbstoners on both sides of the street in front of the city police station. There was no parade.

An order to stop the parade at all hazards, in compliance with the State law, was issued by Chief of Police Edwards and he did not lack for volunteer assistance in case any were needed. Grim visaged men, some in uniform and some in plain clothes were sitting in the automobiles in front of the police station waiting

for the expected Ku Klux demonstration.

"When they come," said the Chief of Police, "follow me. Your job is to get them. Pick out your man and follow him to San Antonio if necessary. But get him. Stop them at all hazards, in compliance with the State law. Whatever you do, bring back your man. Does each man know to which car he is assigned? Is everybody ready? Has every man got a gun and ammunition that fits that gun?"

Word that the lights of the city were to be extinguished caused a patrol of eight policemen to be sent to the power house of the Electric Railway Company. There was no attempt to put out the lights. A venture-some reporter who went to the vicinity of the power house found himself confronted by a blue-barreled pistol, held by an impolite policeman.

Sixty-three men volunteered to be sworn in as special deputies to uphold the law and it is probable that six times as many could have been secured. But there was no parade.

#### LAWYER RECLUSE

LIKE ST. ALPHONSUS ADVERSE COURT DECISION AFFECTED HIM VITALLY

N. Y. Times, March 19th

The curious career of Eugene Michael Berard, the recluse and retired lawyer whose body was accidentally discovered Friday night by firemen attacking a blaze at 15 East Ninetieth Street, was reconstructed yesterday by persons who knew him, including a relative and also his former law partner, with whom he has been associated for forty-two years.

Joseph A. Doyle, sexton of St. Patrick's Cathedral, announced that a Solemn Requiem High Mass would be sung by Mgr. Michael J. Lavelle at the funeral services to be held in the cathedral at 10 a. m. tomorrow. Unusual honors will be paid the late Brother Francis, as he was known to every visiting Archbishop, Bishop and Catholic priest who came to the cathedral from any part of the United States. Interment will be in Holy Cross Cemetery, Flatbush.

As far as could be learned last night no immediate relatives of Mr. Berard will be present at the funeral. A sister, known as Sister Katherine, is in the Providence Retreat, Buffalo, and the Mother Superior of the Order notified Mr. Boyle by telegraph yesterday that Sister Katherine would not be here. Sister said that Mr. Berard was a contributor to the work of the order and that his checks were drawn on the Hanover National Bank of this city.

A cousin, Rose Mary Byrne of Sunset Terrace, Asheville, N. C., telegraphed Mr. Boyle asking him to make all arrangements for the funeral, and that she would communicate with him later. Mr. Boyle said as far as he knew Mrs. Byrne was the only person with whom Mr. Berard corresponded regularly. Friends have not yet located a brother of Mr. Berard.

The former law partner of Mr. Berard is Samuel Howland Hoppin of 96 Albemarle Road, Hempstead. Mr. Hoppin was shocked to hear of the death of his old friend.

"I knew Mr. Berard for forty-two years," he said. "He was a Brooklyn boy at the time and I met him when I came to take a position as clerk in the law firm of Mitchell & Mitchell, sons of Judge Mitchell. That was in 1880.

"We formed a law partnership as Hoppin & Berard in 1890. We were located at 37 Nassau Street, 65 Liberty Street and 43 Cedar Street. Our partnership was dissolved about five years ago. Mr. Berard was not a land owner himself, but we acted as counsel for estates.

"The case that disappointed him so much was that involving the Eastern Kentucky Coal Lands Co. He carried it to the U. S. Supreme Court and the decision went against him. I saw him last August. I was ill and he came to me in the hospital. I know nothing about a will except that he spoke to me of making a will three or four years ago."

#### TELLS OF SEEKING RECLUSE

Mrs. C. F. Chandler, a cousin of Mr. Berard, lives at 51 East Fifty-fourth Street, almost within a stone's throw of St. Patrick's Cathedral, where the recluse spent so many hours daily. She last saw Mr. Berard five years ago. Since then she has been seeking him but was not able to learn of his whereabouts until news of his death was published in the newspapers.

"An unjust decision has made me ill," he said. "I find my greatest happiness in the church."

From other sources it was learned that Mr. Berard was interested in philosophy, economics, theology and history. He was master of several languages and was particularly interested in Greek.

In November 1919, Mr. Berard stepped into the office of Sexton Boyle, in whose house at 665 Lexington Avenue he lived at the time, and handed Mr. Boyle an old envelope on which was written:

"Joseph M. Byrne is hereby authorized by me to attend to my funeral arrangements and burial."  
"EUGENE M. BERARD."

#### SPENT TIME IN DEVOTION

Mr. Berard spent nearly all his time in religious devotion. On weekdays he served at all the regular Masses at St. Patrick's, and on Sunday he served the 7 o'clock and 8 o'clock Masses. Occasionally one of the young boys from the cathedral told off to serve at 6 a. m. Mass failed to appear. Brother Francis, as Mr. Berard was known because of his membership in the Third Order of St. Francis, always offered to take the place of the sleepy youngster. The priests came to like him so much that his presence at all the low Masses was expected as a matter of course.

Next to the clergyman who spent all their time at the cathedral Brother Francis was best known of any of the laity who worshipped there. He was permitted to wear the surplice, an honor limited to those serving regularly at the altar.

"He was a good man," said Mgr. Lavelle yesterday when he read of his friend's death. The sentiment was echoed throughout the cathedral by priests and laity, all of whom revered the pious and humble Brother Francis.

#### WENT NIGHTLY TO CHURCH

As a member of the Nocturnal Adoration Society Brother Francis went nightly to the Church of St. Jean Baptiste, Lexington Avenue and Seventy-sixth Street. In this church, where the Blessed Sacrament is perpetually exposed, he frequently spent the entire night in prayer.

On these occasions he would go to St. Patrick's for the first Mass from his all-night vigil.

Joseph Rance, 165 West Fifty-eighth Street, a friend of Mr. Berard when the latter lived in Hackensack some fourteen years ago, had not seen the recluse for several years and was shocked to learn of his death.

Nobody could be found who could throw definite light on the financial affairs of the dead man. It was said he had a fair income and that his will might perhaps be found in a safety deposit vault of the Hanover Trust Company. None of those questioned yesterday knew of a will.

Mr. Berard was generous in his donations to all religious organizations, although he lived in one room and cooked his own meals over a gas stove.

#### "PLAIN FACTS FOR FAIR MINDS"

Ottawa Citizen, March 30th

Editor, Citizen: As requested by my courteous critics, I now submit proofs for Facts 5-8, which deal with the question of taxes.

Fact No. 5.—"Catholics do not want and do not receive one cent of Protestant money for Catholic Separate schools."

I am asked, "Can Father O'Gorman say sincerely that R. C. bishops have no material interest for Protestant taxes?" Since my critic is ready to believe that I am sincere, I would point out that I am personally acquainted with all the Catholic bishops who have spoken on this question; I have read their writings and have discussed the school question with several of them by the hour, and I can say sincerely they have not made a demand for Protestant taxes. Bishop Fallon in his "Open Letter to the Boards of Education of Toronto and London" (a copy may be had free on application to St. Peter's Seminary, London, Ont.) deals with this very point. "To say that Catholics claim a share of taxes not in proportion to the Roman Catholic taxable property but in proportion to the population is but repeating in a more extended form the assertion made by the Toronto Board of Education" in paragraph 1. I have already shown that it is entirely baseless. There are various ways of amending the Assessment Act. Catholics have not adopted or pressed or recommended any particular method. They hold that a decision in this matter lies within the competence of the Ontario legislature.

Facts No. 6 and 7.—"Catholic money is against the will of Catholics, confiscated by Public schools; for example, the Catholic share of the Ottawa Hydro-Electric taxes and the Catholic share of the Canadian National Railways taxes in the Separate schools sections in Ontario."

To give a concrete case. Part of the taxes which I, a Catholic priest, pay to the city of Ottawa, go, in the shape of Ottawa Hydro-Electric taxes to the Public schools which are Protestant in character; part of the income tax which I pay to the Dominion Government goes to make up the deficit in our National Railways and thus to help to pay the taxes which these railways in Ottawa pay to the Public schools of Ottawa. A resolution was passed by the Ottawa city council asking for legislation to permit a share of the Ottawa Hydro-Electric taxes to go to the Ottawa Separate schools, in proportion to the Separate school assessment in Ottawa, yet this resolution, which would not have interfered with one cent of Protestant money, was opposed by the Ottawa Public School Board, and as a result every Protestant controller and alderman voted for the rejection of the clause. The Ottawa Public School Board, which has four times the assessment of the Ottawa Separate School Board to educate the same number of pupils, thus greedily grasps the Catholic share of the Ottawa Hydro-Electric taxes.

"What we have we hold," is a maxim which disregards the rights of one's neighbors.

Fact No. 8.—"The provisions of the Separate Schools Act designed to empower Catholic shareholders in corporations to assign in any municipality wherein a Separate school exists, their share of the corporation assessment to the Separate schools is merely permissive as far as the directors are concerned, and the Catholic shareholders have no means at their disposal of compelling the directors to carry out their wishes."

I am told, in a letter to The Citizen, that "This is not a true statement." The following is the law: "A corporation by notice, Form B, to the clerk of any municipality wherein a Separate school exists may require the whole or any part of the land of which such corporation is either the owner and occupant, or not being the owner is the tenant, occupant or actual possessor, and the whole or any proportion of the business assessment or other assessments of such corporations made under the Assessment Act, to be entered, rated and assessed for the purposes of such Separate school."

"Unless all the stock or shares are held by Roman Catholics the share or portion of such land and business or other assessments to be rated and assessed shall not bear a greater proportion to the whole of such assessments than the amount of the stock or shares so held bears to the whole amount of the stock or shares." (Separate Schools Act, Sec. 66.) This clause reads "may require," not "shall require." The directors are not obliged to act upon the request of the Catholic shareholders. I was challenged in Knox church, as reported in The Citizen, to give an example of such a refusal. I have already supplied Rev. R. B. Whyte, for his private information, with the names of a dozen companies who thus refused. A flagrant instance of a somewhat similar character was that of the Toronto Street Railway. As originally a majority of the stock was held by Catholics, a clause was put in its charter requiring that all its school taxes go to the Toronto Public schools.

I have now answered the objections to Facts 1-8. If the editor of The Citizen considers that this is a matter of sufficient public interest to be further debated in his columns, I shall, in a future letter, deal with the objections raised to Facts 9-21, which deal with the question of secondary education.

JOHN J. O'GORMAN,  
Blessed Sacrament Glebehouse,  
Ottawa, March 28, 1922.

#### CATHOLICISM IS NATION'S PROTECTOR

Akron, O.—The Rev. Floyd C. Douglas, pastor of the First Congregational Church—the leading Protestant Church in this city—answers questions Sunday evening from the pulpit, in lieu of preaching a sermon. Among those he answered last Sunday night was, "How Do You Regard the Influence of Roman Catholicism in America?" He answered as follows:

"The Roman Catholic Church, has, during the past twenty five years at least, rendered America a service that is utterly beyond the estimation of the ordinary citizen. The strong maternal influence exercised by Roman Catholicism over our unassimilable foreign population, which has been coming into this country by the millions in the past twenty years, has protected this country from the general attitude of revolt and disaffection against institutions, organization and government which is so strongly marked in a great deal of our European immigration.

"One of the strongest forces at work in this country today to hold an attempted socialism in restraint and reduce to a minimum the sporadic efforts to encourage bolshevism

in this country has been the Roman Catholic Church; and whatever may be the difference of opinion between Catholics and Protestants as to matters of doctrine, Protestantism should be unprejudiced enough to admit the high grade service rendered to this country by Roman Catholicism in its dealings with a large class of people for whom Protestantism has no message."

#### CATHOLIC NOTES

Two thousand copies of the "Catholicism of Catholic Education," written by Rev. Dr. James H. Ryan, D. D., Ph. D., of the Department of Education, National Catholic Welfare Council, had been sold within five days after its issuance on March 15, and large orders are being received daily, it is announced by the Department.

Toronto, Ont., March 27.—One hundred and fifty farmers are expected to come to Canada from the north of Scotland this year to settle on farms in southwestern Ontario, where a colonization project is being carried out under the direction of the Rev. R. A. McDonnell, Father McDonnell, chaplain of the Seaforth Highlanders, from Vancouver during the War.

St. Mary's College, Kansas, has received recognition from the North Central Association for the Standardizing of Colleges in the North Central States, and has been made a fully accredited senior college of that organization. The North Central Association is the strongest school-credit standardizing agency in the United States and comprises schools and universities in eighteen North Central States.

Manchester, N. H.—A speedy settlement of the strike that has kept cotton mills here closed for the past five weeks was urged by the Right Rev. George A. Guertin, Bishop of Manchester, in a letter read in all Catholic pulpits in Manchester last Sunday. Bishop Guertin suggested that mill owners and strikers submit the questions of wages or working hours to arbitration. The letter praised the strikers for their maintenance of order.

Milwaukee, Wis.—Students in Marquette, the Jesuits' university here, have volunteered to teach groups of workmen in the Catholic parishes of the city, using as their text the Catechism of the Social Question issued by the Social Action Department of the National Catholic Welfare Council. This summary of Catholic principles as applied to the social problems of the day has been one of the Marquette students' text-books, and they now obtain for its safe and same program wide circulation among Catholic workers.

Paris, March 15.—News has just been received of the death of Rev. Father Pierling, S. J., at Brussels. Father Pierling was the possessor of the remarkable Slav library, the most important one of the kind in western Europe. It had been considerably enlarged by gifts from the late Czar Nicholas II, and several members of the Russian Imperial family. Several times honored by the French Academy, Father Pierling was deeply interested in the problems of Catholic Russia, and enjoyed the esteem of leading scholars.

St. Mary's-of-the-Woods, Indiana, the first unit of college women to affiliate with the National Council of Catholic Women, recently held a meeting to discuss a Catholic Press program. The different members of the Press Committee urged the students to keep in close touch with Catholic periodicals and the Socosan papers. The students of St. Mary's Academy in O'Neill, Neb., have organized a club for the study and distribution of Catholic literature. In response to a request from the secretary of the club, the Director of the Service Bureau of the National Council of Catholic Women sent copies of all the N. C. W. C. publications for club study. The interest in the Catholic Press on the part of college students is becoming more and more evident.

A spiritual retreat for writers, journalists and Catholic professors will be held in one of the suburbs of Paris from Palm Sunday until Holy Thursday. The list of members of the organization committee of this retreat contains the names of Rene Bazin, of the French Academy; Bernouille, director of the Review Les Lettres; Francois Vuillot, director of La Vie Catholique; Heinrich, editor of the Bulletin des Professeurs Catholiques; which is published at Lyons; Henri Crousseau, deputy from the Department of Nord; Marc Sangnier, editor of La Democratie and deputy from Paris; Joseph Denais, editor of La Libre Parole; Charles Piechon, editor in chief of the Nouvelles Religieuses; Xavier Vallat, secretary of the Chamber of Deputies and vice-president of the group of Disabled War Veterans; Manrice Brillant, secretary of the Corps pondant; Gralleau, director of the Bulletin des Ecrivains Catholiques and others.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER XVII.—CONTINUED
'I will do it!' he said. 'I will do it. And she will be the first prima donna in Europe!'

Nancy was interrupted in the midst of her household work one morning by the arrival of a servant from the Hall with a message from his lordship.

'It's a h'invitation to dinner,' said Thomas. 'His lordship wants your little girl what nurses your baby to come and dine with him and another gentleman at eight o'clock. That's what he has got to hear. Shouldn't wonder to hear him asking presently to have some of our 'cads served up on a dish for supper.'

Nancy was obliged to sit down and recover from the shock of her astonishment before she could reply to this extraordinary announcement.

'Not that we ought to wonder by this time, at anything he does,' said she. 'But he is an everlasting surprise, is that old lord, the child would be over me with shyness and refuse to go; but Fan took the matter quite quietly.'

'I know,' she said, 'he wants me to sing for his friend. He asked me if I should be afraid to do so, and I said no, not if he would never tell the gipsies.'

'Well, you are a cool one,' said Nancy. 'I suppose that comes of knocking about the world and getting used to everything queer that turns up. Nothing comes strange to you.'

So Fan, in a clear print frock, went up to the Hall to dine, and sat at a long table with Lord Wilderspin and a little old man who had no diamonds on his fingers like the lord, but wore them rather in his eyes, which were keen, quick, and flashing, and fascinated Fanchetta.

Herr Harfenspieler was a German, and looked like a man belonging to another age, who had stepped out of an old picture, and would step back again when his present engagement was over. He had long, rusty grey hair, and a face into which deep lines had been eaten by intense feeling. Music was his passion; all his life had been expressed into it and by it. It had been his joy, his sorrow, his glory, and his ruin.

While the gentlemen talked, Fan had time to observe the noble room, with its pictured walls; and when dinner was over she followed his lordship with awe and delight, as he led her by the hand up the great staircase and through several beautiful rooms, where were pictures, statues, and curious and lovely objects of many kinds.

'Now, my dear, in here is the music-room,' said Herr Harfenspieler, 'and we are going to have some music. You will sing for me, will you not?'

'Oh, yes,' said Fan; 'but do let me look at these beautiful things first—I shall sing so much better afterwards.'

The two old men smiled at each other, as the little maid made this appeal and stepped around the rooms softly, her hands folded on her breast, as if she were afraid they might touch something if she did not touch them on the way. She said little, but her eyes brightened and brightened, and she glanced up for sympathy from time to time at the two old faces that watched over her shoulders. At last she was satisfied, and followed them into the music-room.

Herr Harfenspieler took up his violin, and Fan was placed before him to sing as she was bidden. At the first pure note the old musician started, and glanced at Lord Wilderspin, and when the young voice, scarcely like that of a child in its wonderfully mature power, rose and swelled through the high room, his face shone and glowed, as it was seldom seen to do. He put her through various exercises of a kind she had never tried before, till at last her cheeks began to lose their colour, and her eyes to grow heavy. It was long past her bed.

'Now you may go and look around again,' said Lord Wilderspin, 'while this gentleman and I have a little conversation.'

Fan went, but after some time sat down to rest in a velvet chair. It was softer than any bed she had ever slept in. Her tired little head gradually dropped back among the cushions, her eyes closed, and her soul escaped away into a dream of woods and birds. After an hour the old men came to look for her, and found her fast asleep.

Lord Wilderspin rang, and desired the housekeeper to come to him.

'Take this child away,' he said, 'and put her lord? In the Hall?'

'Here, my lord? In the Hall?'

'Yes; if they send for her from the lodge, tell them I am going to keep her here. She is not to return there any more.'

Mrs. Brown's face expressed the amazement she dared not speak. But she said 'Yes, my lord,' as readily as if he had told her to sing him a particular dish for dinner tomorrow. And Fan was carried off to bed, so sound asleep that she did not waken sufficiently to understand what they were doing to her. So much for sound, healthy childhood, and an open air life in the woods.

Abon Hassan himself was not more astonished when he wakened in the caliph's palace than was Fan when she sat up in bed the next morning and gazed around on her morning bedroom, with its handsome appointments. She laughed with glee as she touched the fine coverlet and curtains with her little fingers, and walked over the rich carpet with her bare feet, feeling the softness of it with wonder; and she stood for some time looking in awe at the beautiful painted water-jugs before she could venture to pour out water for her bath. By the time she was dressed, however, she had become accustomed to it all, and her last and highest raptures were bestowed on the splendid roses that clustered with creamy fragrant faces around her open window.

After breakfast she was summoned again to the presence of the gentlemen, and made to sing for a long time, after which Herr Harfenspieler played for her on the violin. Then the business seemed over, and he went away by the train back to London, and Lord Wilderspin relapsed into his first manner towards Fan.

'Now, madam,' he said, 'you are going to stay here in my ogre's castle with me.'

'Am I to stay here?' said Fan, looking round, half delighted and half awe-struck.

'You are to live here for the future, as long as I want you to stay. When I am away, Mrs. Brown will take care of you.'

'But what shall I do, sir? I shall have nothing to do.'

'Mrs. Brown will give you dusters to hem, or something. And besides this, I promise you shall have plenty of work. I am going to give you what is called a musical education. Do you know what that is?'

'Yes, sir. Mamzelle often talked to me about it.'

'Who is Mamzelle?'

'The lady who was kind to me at Mrs. Wynch's.'

'Well, Herr Harfenspieler is coming down here to teach you, two or three times a week, and if you do not work hard I promise that you and I will quarrel.'

'I shall work, sir, never fear,' she said, looking up archly into the old lord's suddenly-fierce face.

'You must have some other education, but I have not thought about that yet. You will need to learn Italian. Some one must come who can teach you Italian, and see that you practise.'

'Mamzelle is an Italian,' said Fan, eagerly.

'Oh, is she? An Italian and musician, and does not exactly hate you. Isn't in league with the gipsies, eh?'

'Oh, no, sir.'

'Then we'll write to her. Write her a letter if you can, and I will do the same.'

The next day Mamzelle received two letters. One was from 'an, full of joy at the prospect of seeing her. The other was from Lord Wilderspin, short but explicit.

'MAMZELLE—The little girl you have befriended is now in my care, and I intend to give her a thorough musical education. I want someone to live here and teach her other ordinary matters, especially Italian. Will you undertake the charge at a salary of £200 a year? If this should not cover your loss in giving up other occupations, you can have more.'

'Yours, with sincere respect,' WILDERSPIN.

CHAPTER XVIII.

THE POEM IN THE 'CURRENT CENTURY'

To Kevin's great delight Mr. Honeywood returned, and soon had a practice of dropping into the old bookshop occasionally to have a good rummage among the shelves. Being a man of leisure he would often stand, book in hand, talking by the hour to Kevin, to whose face he had taken a fancy from the first, and whose character, as it became gradually unfolded to him, interested him more and more.

Full as Mr. Honeywood was of companionship and information, his education to the younger man, who laid before him eagerly the thoughts which were called up in his mind.

One morning he came with a peculiar smile on his lip, and opening a book which he had taken away some days before, drew from it some slips of written paper and handed them to Kevin.

'Where did this come from?' he asked.

'It is mine,' said Kevin, blushing and abashed. 'I did not know it was there.'

'Well, I am glad it was there, and I want you to let me keep it for a time. Of course I understand that the poem is your own composition.'

'It is indeed. Do you really think there is anything in it?'

'I think there is a good deal in it,' said Mr. Honeywood, folding it and putting it in his pocket-book.

It was a ballad, of which the strong, vigorous ring, poetic imagery, and delicate finish, gave promise of future very high work from the mind that had so begun to express itself. The young scribbler had indeed made rapid strides since he had penned his first little song.

'Why did you not tell me you did this sort of thing?' said Mr. Honeywood, tapping the pocket-book.

'You were not to be laughed at,' said his friend, eyeing him thoughtfully.

'Don't say too much,' said Kevin, laughing. 'Don't turn my head.'

'What! does it turn your head to find you are not laughed at?'

'You know the danger of jumping to conclusions.'

'I do; but you are not in much danger, as you can blush. If you had not blushed I should have snubbed you a little.'

'For once I am grateful to my awkward, unmanly habit,' said Kevin, colouring again and smiling.

'It may be awkward to you; it is not unmanly. Suffer it while it lasts. Not many of our young poets know how to blush; the old ones did in their youth, I doubt not.'

Mr. Honeywood did not say any more in praise of the poem, but before he left he invited Kevin to come and spend a few hours with him at his house that evening; and from that day there was a marked increase of warmth in his manner towards our hero, who soon became a frequent and welcome visitor at the house of his new friend.

Mr. Honeywood's rooms were, in some sort, a school for Kevin. Besides a fine library and several portfolios of rare etchings and engravings, they contained a multitude of beautiful and curious objects, the casual notice of any one of which at any moment served to open up springs of information for Kevin's thirsty mind. And the owner of the key of the fountain, the master of the house with its collection, was not slow about inviting his visitor to drink of these pleasant sources of knowledge.

The table of Mr. Honeywood's study was always covered with a heap of papers and books.

'That makes a great show, does it not?' he said to Kevin. 'But it does not mean much. I am a busy idle man, or an idly busy man, whichever you like; I think I am better at criticising other people's work than doing my own. Two or three years ago I began with its history of poetry, and I have never got further than collecting materials and making notes. There is a good deal that I want to say, but I only jot down my ideas, and the time never seems to come for getting them fitted into their right places. They are all shaken together like a child's toy letters in a box; I am not sure that they will ever spell anything.'

'But what a pity not to work out your ideas,' said Kevin, who had been looking over some of the notes.

'My dear fellow, I have one advantage above many scribblers of this prolific age, and that is, that I am not haunted by a fear of what the world will lose if I die without enlightening it. If I ever print, it will be a good deal with the feeling of the mischievous boy who shies a brick-bat across a garden wall, and then ducks to avoid being seen.'

'And never be heard of, but if from a distance I can get dismay and surprise among the cabbage heads of the world among whom my missile falls, I shall have a reward which I do not deserve.'

'Then you will be severe on the poets of the present day,' said Kevin.

'On many of them,' said Mr. Honeywood, 'especially the wordy weak and the deliberately obscure, and those who put the senses in the place of the soul. But this is a secret. Tell it not in Gath. I would not be laughed at and exalted before my moment comes.'

Kevin listened half guiltily, thinking of sundry written pages which were as yet his secret. For this was before the finding of the ballad in the book; and so no wonder he was abashed at finding that this censor of living poets had discovered him. All the more dear, however, was Mr. Honeywood's praise of his ballad for the memory, yet fresh, of this passing conversation.

Presently in the pleasant stillness an exclamation broke from Kevin. 'Well, what is the matter?' asked Mr. Honeywood.

'I am quite amazed. I don't know what to say. You made them put it in.' For Kevin had found his own ballad occupying a place of honor in the great magazine.

'My dear fellow, do you think the editor of the Current Century, who is a very big man, would be "made" to put anything in? I showed it to him; and it is there with his full consent. And, lest I forget, let me give you something which he asked me to convey with his compliments. And Mr. Honeywood threw an envelope across the table, in which lay a cheque for a sum that seemed like a little fortune to Kevin.

'How does it read?' asked Mr. Honeywood, with a twinkle of fun in his eyes, and watching the young author gazing up and down the lines of his own poem, like a child first sees with amazement its own reflection in a looking-glass.

'Wonderfully well,' said Kevin, glowing all over with delight. 'I could not have believed it. How shall I ever thank you?'

'By following the advice I shall give you presently. And now do you think you have sufficiently got over the first shock to be quite ready for a second?'

And he laid an open paper before Kevin, containing a review of the Current Century, and speaking at some length of the ballad in question.

'Buckle on your armour of humility,' said Mr. Honeywood, 'and read what is said here. If it were not for a certain look in your eye, he added kindly, with a lingering gaze at Kevin's eyes, in which lay reflected at the moment something of "the light that never was on sea or shore," if it were not for a feeling I have about you, I should be afraid for you in the suddenness of this good fortune.'

TO BE CONTINUED

THE FIRST EASTER LILY

By Mary Dodge Ten Eyck

The narrow streets of the great city were thronged with a happy bustling crowd. Men, women and children, shouted and waved palm branches. Everywhere was gaiety, joy and praise of One. Babies were raised on their father's shoulders, they could see coming toward them a man seated on the back of a donkey.

'Hosanna!' cried a boy, catching his sister's hand and together making their way among the jostling sightseers.

'Hosanna!' she repeated, much as she heard the cries of the people. They ran into the street, barefoot and eager. No one heeded them much. Posies and lovely flowers they threw in the path; and the feet of the little beast, trampled them flat. But the children did not notice as they gazed at the wonderful face of the Man. It was sad, yet sweet and kindly in its calm beauty. He sat erect on the little donkey's back, and looked on the crowd with tender understanding eyes, as they shouted the more and more.

'Hosanna, Hosanna! to the Son of David.'

The boy caught his sister's arm suddenly. 'See, Leah! He looks at us!' The child felt a thrill as the Man's eyes, soft and longing, turned to him a second, but it was a second never to be forgotten.

'But Daniel,' she replied eagerly, 'I can touch his robe,' and so she did, her small fingers stroking it.

Here they were brushed aside; and the gentle Man on His little beast which might well wish to boast of his Burden, moved on. And so did the crowd. Daniel and Leah stood gazing after them, but soon their view was hidden, and they were rudely pushed here and there. Finally the boy again took his sister's hand and led her from the crowd into a deserted place. He felt suddenly subdued, yet he was thrillingly happy. This was an unusual feeling, for this Jewish child felt a thrill as the Man's eyes, soft and longing, turned to him a second, but it was a second never to be forgotten.

'But Daniel,' she replied eagerly, 'I can touch his robe,' and so she did, her small fingers stroking it.

That week of the Pasch, with all its great importance to the world, was nearly gone. There was excitement in Jerusalem, and news of it all came outside the city gates and into the home of Leah and Daniel. The great Wonder Worker, Jesus of Nazareth, was going to be put to death. The people, who had praised Him the other day, now wanted to crucify Him. Daniel puzzled over it and was sad as he worked with his flowers. He and his sister had not forgotten that day when they waved the palm branches in His pathway and scattered the flowers. Daniel wiped a tear from his beautiful eye as he knelt poking the dirt about its roots. The plant and flowers had grown and beginning to open. It was large and beginning to open. The pure whiteness of it rose almost majestically from the sturdy green stem. Just one blossom, but,

'It is the most beautiful lily I have ever seen.' Daniel's father praised and called the mother to admire it. Daniel was prouder than ever. But what would he do with it? He did not want to be so selfish as to keep it himself.

'Give it to thy sick cousin,' suggested his mother.

Daniel thought perchance that would be the best thing to do, yet with a sigh he knew he did not want her to have it. She could have others of his flowers, but his wonderful lily? why, it must be for something special. But for what? Suddenly he murmured to himself: 'I would our Lady might have my lily! No one heard. But how could he give it when he did not know where she lived? He had not even learned her name. So he told no one, yet the lily was hers in his mind.'

And then the first Good Friday came. Daniel and his father were preparing to start for the city. He was giving a last tender attention to his lily as some Roman soldiers

'What a beautiful, beautiful woman!' exclaimed Leah. 'She is even more beautiful,' answered the boy. 'Go thou and bid them wait till I fetch them cups of water. They seem so weary.'

As Daniel ran to his house for water, Leah did as he had asked her and shyly approached the two women.

'My brother bade me ask you to wait until he brings you water.'

'God will bless his kind heart, and thine too,' said the elder woman in low tones that reminded Leah of music.

Daniel came hurrying with the water, which the younger woman took and handed to the other. They thanked the boy and smiled at him, but only the one drank.

'Thou art thirsty, Mary, and wilt thou not drink?' she asked her companion.

'No, I would rather not. It is time I learned to say "no," even when it is not necessary, and especially when I would rather say "yes,"'

The children looked at her closely. She was, indeed, very beautiful, but so sad. She seemed tired; and they were sure she was thirsty, and this gave them their first real example of self-sacrifice. But the sweet, vibrant tones of the other Lady were speaking to them.

'And what are your names, dear children? I shall never forget you.'

'My sister is Leah, and I am Daniel. Our father is a gardener; and we live here,' the boy replied.

'Yes,' spoke the Lady; 'and tell me more of what you do, and tell me more of your home life, how Leah helped her mother about the house; how Daniel raised and tended his beloved flowers.'

'I have a most sturdy lily which will open about the Pasch,' he said proudly, and wondered why shadows crossed the two beautiful faces.

Then they naturally told of the excitement in the city, of the procession of the "Son of David," and saw the two women were listening eagerly.

'He looked at me; and though he does not know me, I can never forget him.' Daniel talked fast, and the memory of the wonderful look quieted his voice.

'He knows of thee, Daniel, and of all thy family,' corrected the Lady gently.

'Yes?' asked the boy; and Leah told how she touched his robe.

This gracious Lady put her arms about the children's shoulders, and they thought she kissed their hair as she bade them goodly and again thanked them. The sad "Mary" smiled, but did not touch them; and Daniel and Leah were sorry to see them both go, and watched until they passed within the city gates and were lost to view in the narrow streets.

Their father and mother had a great deal to hear that night as the brother and sister told of the great entry of the "Son of David" into Jerusalem. They knew of this Wonder Worker, and once had heard Him preach. That sermon they could never forget. Then the children told of the water offered to the weary women.

'One must have been a Mother, she was so sweet to us,' said Daniel as he caressed his mother.

'And the other's name was Mary,' put in little Leah, and Daniel who were so thoughtful.

So in the children's minds they remained 'Our Lady' and 'Mary,' and they continually spoke of them.

in a gay party of young people passed him by.

'Oh! what a beautiful lily! I want it!' exclaimed a girl.

'Then you shall have it, I will buy it from the lad,' replied one soldier, and came over to Daniel. The boy's heart felt a pang. He looked at the man and the girl, and he liked the less to give them his lovely lily. She might wear it as a moment; then she would toss it aside. The boy thought he knew.

'Oh! I don't want the lily, I would rather have those roses,' cried the girl, and Daniel in relief hurried to get them for her before she changed her mind again.

It grew dark while his father and the lad were in the city. There seemed a hush and a dread over all the people. Was it because Jesus of Nazareth was dying on the Cross? Suddenly it thundered heavily, the earth quaked and the air around seemed to almost suffocate them. They felt strange; and everyone they met or dealt with acted quietly, as if in a great dread. Scarcely a soul was to be seen.

Those who had not gone to Calvary stayed within their houses. Daniel felt sorrow and fear as he learned that Jesus of Nazareth was dead, died a most painful death on the Cross.

Their business kept them a long time in the city; and, just as they started home, they saw a little group on the quiet street coming towards them. There were four women; two a little apart, and two ahead with a young man. Daniel gasped and caught his father's arm.

'Our Lady! Leah's and mine,' he cried softly, 'and the other woman.'

'The Mother of Jesus of Nazareth, and Mary Magdalen,' his father knew and told him.

Daniel could not keep the tears back. 'Our Lady,' as he and we call her, was leaning on the arm of a young man. His handsome face was all tenderness and sad as he assisted her. On her left walked Mary Magdalen, tears streaming from her beautiful eyes. Her veil but partly covered her head, and long golden hair fell clear to her knees. But our Lady! There were no tears in her eyes. Her sorrow was too deep to be seen; it had pierced her heart through and through. Slowly the three turned and went into the house, not at all seeing Daniel and his father. The two other women followed. Their faces were almost entirely covered by their veils.

With a little sobbing sigh Daniel drew his father along with him and together they went home. The whole populace was talking of this Jewish family talk. Daniel and Leah spoke together in the garden as he worked over his flowers. Then he confided to her.

'Leah, I would give my beautiful lily to our Lady, she only must have it.'

'Ah, yes,' she clapped her hands; 'but we cannot go to her for a little while. She will be too sad to see us.'

The next day his father said to Daniel: 'Well, son, have you decided to whom to give thy beautiful lily?'

'Yes,' father, 'I know thou wouldst give it to thy mother. Thou couldst not find a better to receive it, couldst thou?'

Daniel's eyes widened in real distress. Of course, he loved his mother, best in the world he always said, but—his father looked among the flowers and cried suddenly: 'Why son, this lily is bigger than thy pet! And the best is none too good for thy mother. Shall we not give her this?'

Daniel ran over to him eagerly. The other lily was bigger. He bent over it. The petals were not quite so snow white, and its sweetness was not so great as the other.

'That is the one for her, my son. Keep thy pet until it grows a bit,' continued the father.

Daniel sighed in relief. He was glad his father thought this prettier. He wanted his mother to have the best he could give, yet to him the other, smaller flower seemed the more exquisite of her gift that Sabbath day.

The following morning Daniel and Leah were up nearly with the sun. He had permission to walk with her into the city. Together they were going to find 'Our Lady' and give her the lily. The flower was gloriously perfect this morning. It was open and wonderfully pure and fragile, while two other little buds were coming out on the stem. There were not many travelers about so early; but they met some of their playmates.

'Oh! such a lily!' they exclaimed, and all wanted it. Daniel found it very hard to say "no" to his friends, particularly when the tiniest of them, a wee two year old, cried for it. But he remembered that he promised them other flowers, if they would but come to his gardens. So everyone felt satisfied.

As they again reached the big city, the early merchants were about, and life had quite begun to stir. There were some curious looks at the children with their lovely gift; and many were the offers they had to sell it. As they trudged down a busy market street an old man jostled against Daniel and the precious plant slipped from his grasp and fell. The boy and Leah tried to catch it as they screamed in alarm. Then Daniel

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involutionally closed his eyes and clapped his hands towards his ears as though to stifle the crash he expected would happen.

"Had I broken it, I would have paid for it," he said kindly, "but since I did not, I must buy it."

"Oh! sir, it is on its way to a most beautiful lady, 'Our Lady'!" Daniel answered quickly.

"And will you not give it to an old man, who has not many pleasures, and may not live long?" the old fellow continued.

"What would you, children?" The sad light had gone from his eyes, and there was a great wonder and peace in them.

"Such a beautiful lily!" he added. "It is for 'Our Lady,'" said Daniel.

"For the Lily of Israel," the young man said in a soft voice so the children scarcely heard.

Then from within came the sweet tones they longed to hear. "John, am I wanted?"

"Yes"; and the Beloved Disciple stepped aside to let Our Lady pass. "Daniel and Leah," she said, putting an arm on each child's shoulder, "my children!"

"Oh, dear Lady!" exclaimed Daniel, as he put the exquisite lily at last in her hands, "this, my dearest, my most beautiful lily is for thee!" He gazed at her eagerly, and Leah added:

"And we love thee, love thee as our Mother!" The little girl snuggled up to her side, and nestled against the blue mantle of our Lady.

"Now you are my children, and I am your Mother," said the gentle voice. She looked down at the flower. A smile lit up her beautiful face, as she gazed at its petals, pure as her own soul, and bent down farther to peep into its heart of gold.

"Two little buds, Leah and Daniel! My son look down into their hearts of finest gold and guard their lives as pure as the petals of the lily!" She held the precious flower to her heart, that heart which had been so recently pierced with pain. "It is the first Easter Lily, the first of many millions!"

The children wondered at the words in joy, wondered at Our Lady. The sadness had entirely gone from her face. She seemed to radiate joy, peace, to thrill with happiness. Her eyes shone, her bent them to the children's heads again. They too, thrilled with happiness; and Daniel asked nearly in a whisper:

"Oh, tell us, what is it?" "He is risen, my son is risen. Oh! be glad, be happy, my son is risen!" These words seemed the beginning of a song of joy and praise.

"Jesus of Nazareth is risen," asked Daniel, looking from His Mother to the Beloved Disciple. "Yes, child," said John, with a dreamy look in his eyes; "Jesus of Nazareth is indeed risen, and the world shall know. Go, spread the glad tidings!"

A REBUKE TO FADDISTS

It is not only the fair sex who are given to "rushing the season" in bonnets and hats—the ritualistic Episcopal clergy seem to have caught the "forward movement" also.

surely waking up these days. Only glared many old-line Episcopalians are to see the awakening, it is rather deplorable to see the imitation of Rome rather than the Imitatio Christi, so much in evidence.

I have a high respect for the great Roman Catholic Church and her wonderful work and self-denial from which we all might legitimately and advantageously borrow. But as a Protestant and Episcopalian I dislike to see my church borrowing, or rather imitating, the Roman Catholic ceremonial and then making a more or less ridiculous hash of things at that.

MUSIC AND LIFE

No fact of human experience is unrelated to the sum total of life. Each phenomenon in its turn is a symptom and a cause. It indicates the general trend and drift of things, but also reacts on future events, determining their character and orientation.

Of the many subtle forces that are operative in the shaping of human life and character, music, perhaps, has not been sufficiently appreciated. The Greeks understood the inherent power of music and made it an essential factor in education, which in no small measure accounts for the poise and harmony of their culture.

Educators are well aware that the literature, in the perusal of which the growing generation indulges, will greatly affect mental and moral habits, and, consequently they regard it as necessary to supervise carefully the reading of those entrusted to them and aid them in the choice of helpful books.

No such care is exercised with regard to the music that finds its way into the hands of the young or that assaults their ears. Yet, though possibly more subtle and more remote, the influence of music is no less real and not less powerful than that of reading.

The Church has always recognized the spiritual value of music and has generously utilized the ennobling and elevating qualities that are inherent in this heavenly gift. At the same time it has not been blind to the seductive charms that lie in the wrong kind of music.

The popular music of today has very little to recommend it as an uplifting agency or as a moralizing influence. As a factor of discipline, it has no value at all. It is the direct outgrowth of the spirit of the age and in its turn reacts unfavorably upon this spirit, emphasizing and strengthening its evil phases and characteristics.

Without any fear of exaggeration it may be said that modern music of the jazz type is highly demoralizing in sentiment and rhythmic influence. Its sudden emphasis and its raised pitch act as a motor irritant to unregulated and unsymmetrical action, in this manner destroying all allegiance of movement and seriously menacing self-

control. Born of chaos, it encourages lawlessness. It represents the concentrated essence of the anarchistic, unsocial, sentiment, undisciplined tendencies of our age. Its effects will only be baleful; inevitably it enhances the already existing and widespread irresponsibility.

To expose the people to bad music is to hand them over to demoralizing and desocializing influences and to pave the way for mental and moral anarchy. The present music, if its vogue should continue any length of time and if it is not systematically counteracted by a nobler and more rational type of music, will constitute a grave menace to cultural refinement, public morality and social harmony.

EASTER SUNDAY

"This is the day which the Lord hath made; let us be glad and rejoice therein." This is the joyous antiphon that the Church places on the lips of her priests in Mass and Breviary on Easter Sunday. After a week of sorrow most profound, Holy Mother Church bids her children lift up their hearts, and behold in their Saviour's glorious Resurrection the vindication of their Faith and the pledge of their own future resurrection.

On this day we commemorate again the doctrine that is the cornerstone of our holy Faith. Today the great proof of the truth of Christ's mission on earth is again tested and approved by the light of reason. The twenty centuries that have elapsed have not enabled men to find one flaw in the reasoning that proclaims the Divinity of Christ.

Easter Sunday comes again to remind us of the solid foundation on which our Faith rests. Therefore, we rejoice with ourselves over the priceless heritage that His triumph has won for us.

Commenting upon the Resurrection of Our Lord, St. Thomas Aquinas says that it behooved Christ to rise again for five reasons. First of all for the commendation of Divine Justice, to which it belongs to exalt them who humble themselves for God's sake.

Secondly, for our instruction in the faith, since our belief in Christ's God-head is confirmed by His rising again because as St. Paul says "although He was crucified through weakness, yet He liveth by the power of God."

Thirdly, for the raising of our hope, since through seeing Christ, who is our Head rise again, we hope that we likewise shall rise again. Hence it is written, "Now if Christ be preached that He rose again from the dead how do some among you say that there is no resurrection of the dead?"

Fourthly, to set in order the lives of the faithful. "As Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life, and as Christ rising from the dead dieth now no more; so do you also reckon that you are dead to sin but alive to God."

Fifthly, to set in order the lives of the faithful. "As Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life, and as Christ rising from the dead dieth now no more; so do you also reckon that you are dead to sin but alive to God."

Do not let the mind dwell upon what you cannot obtain. A man who is proud of his money has rarely anything else to be proud of.

ing again in order to advance us towards good things. "He was delivered up for our sins and rose again for our justification."

We have need of brightness here below. The tolling for a living, the subduing of evil impulses, the bearing of trials, tasks in our strength. But we have Our Lord to go to for light and refreshment. He has made this day, and it is one of joy and gladness. This one day is a remedy for a year of sorrow. There is joy and gladness enough in Easter to carry us through the year, for have we not Our Risen Lord with us in the Blessed Sacrament. He is risen but He is still with us. Let us be with Him all the days of our lives in peace and in joy and in gladness.—The Pilot.

2,056,000 BAPTIZED CATHOLICS IN CHINA

According to an article published by L Croix, based on information contained in the Year Book of the Religious Observatory of Zi-Ka-Wei, it appears that the number of Catholics in China has not only reached the number of two millions but has even exceeded this number.

Another consoling fact mentioned in the same article, is the increase in the number of new missionaries working in China. This increase is believed to be the direct result of recent pontifical documents on the subject of foreign missions.

The American Franciscans, and the Jesuits in Spain, Italy and Canada are sending missionaries to China, and as the ordinations of native priests are more frequent than ever before, there is a considerable increase in the number of priests engaged in this apostolic work.

The letter published by La Croix gives some striking details in regard to the number of conversions registered during the last fifty years, especially in the Ngan-hoei mission.

Ngan-hoei is one of the 18 large provinces of China. In 1860 it had only 500 Catholics. In 1868 the Jesuits of the Paris province undertook the methodical evangelization of the country.

In 1921 Ngan-hoei had 74,000 baptized Catholics and 53,000 catechumens. Since 1910 the Jesuits of the Paris province have been assisted by Italian and Spanish Jesuits.

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The Catholic Record

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LONDON, SATURDAY, APRIL 15, 1922

ANOTHER BOGUS OATH

In the distant future men may laugh at the superstitions of the present generation; though human experience warrants the belief that they will have equally ludicrous superstitions of their own.

Compared with any past age the twentieth century has its full proportion of credulous people swayed by superstitious fears.

From time to time "perils" of various sorts enjoy a certain vogue and give way to others. But there is one peril that is perennial—the Roman Peril. There is always too large a proportion of Protestants who can be made to shudder at the mention of "Rome."

"And the goblins will get you if you don't watch out."

A favorite device of bigots of the meaner sort for scaring these Protestant children of a larger growth is the publication of alleged oaths taken by Catholics to exterminate their Protestant neighbors.

In our own memory there have been such bogies as the Jesuits' oath, the bishops' oath, and the Knights of Columbus oath. Of course they were all blood-curdling. And they all showed that Protestants were in imminent danger of their lives and liberties.

Considering that the proportion of Protestants to Catholics is four or five to one, it might be supposed that the bogus oath vendors would be laughed into a more honest means of livelihood. But that is to ignore the unfathomable credulity of a large class of Protestants where "Rome" is concerned. An incredibly large number of them were hoaxed by the K. of C. "oath."

It became necessary to trace the publication and bring into the courts those responsible therefor. Not only was the "oath" exposed in the courts, but a Committee of Congress thus pronounced on it: "This Committee cannot condemn too strongly the publication of the false and libelous article which was referred to in the paper of Mr. Bonniwell, and which was the spurious Knights of Columbus oath."

Masonic publications in some parts of the States having given currency to the forgery; the whole matter was thoroughly investigated by a committee of 38rd degree Masons of California who thus reported: "We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the Supreme Officer of the Order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the Order, and that we carefully read, discussed and examined the same. We found that while the Order is in a sense a secret association, it is not an oath-bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free State. Our examination of these ceremonies and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the Order and whether if it was not used, any oath, obligation or pledge was used which would be offensive to Protestants or

Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of an impious and venomous mind. We find that the Order of Knights of Columbus, as shown by its ritual, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonial and pledges. The ceremonial of the Order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our country as the richest and most precious possession of a Knight of the Order."

All these exposures pretty well killed the bogus oath industry for a time. Yet, we are informed on unquestionable authority, copies of the K. of C. "oath" were in some places distributed to voters in Canada during the election campaign last Fall.

We have before us now "The Sinn Fein oath," a crude appeal to the more ignorant amongst the Orangemen and other superstitiously credulous Protestants. That Sinn Feiners swear "to wade in the blood of Orangemen and Heretics" must be news to Robert Barton, Erskine Childers, Darrel Figgis and hundreds of other Protestant Sinn Feiners who hold their place amongst the trusted leaders of Sinn Fein. They must know nothing of the "good times" to come "when we have a general shower of Protestant and heretic blood!"

And yet a subscriber sends us copies of this clumsy and ridiculous fabrication with the assurance that it is believed to be genuine in parts of Nova Scotia!

Following the oath is this interesting bit of information: "These oaths are furnished at 25 cents per 100, or \$2.00 per 1,000."

So long as there are fools there will be knaves. This bogus oath business originated with the perjurer scoundrel, Titus Oates. The Encyclopedia Britannica thus describes his great success: "The strong feeling against the Roman Catholics had been quickened into a flame by a great imposture. The inventors of the so-called Popish plot charged the leading English Roman Catholics with a design to murder the King. Judges and juries alike were maddened with excitement, and listened greedily to the lies which poured forth from the lips of profligate informers. Innocent blood was shed in abundance. "The capital and the whole nation," says Macaulay, "went mad with fear and hatred. The penal laws, which had begun to lose something of their edge, were sharpened anew. All the goals were filled with Papists. London had the aspect of a city in a state of siege."

Yet there is nothing on which historians are more unanimous than the utter baselessness of the alleged Popish Plot. As Marks, himself a Protestant, wrote a few years ago: "Through all the troublous times when belief in the Popish Plot raged, one searches in vain for one act of violence on the part of Catholics. After the lapse of two hundred years, no single document has come to light establishing in any one particular any single article of the eighty-one."

Under ordinary circumstances, in spite of the violently anti-Catholic upbringing of that generation of Englishmen so flimsy a fabric of grotesque lies would have been brought to the ground by the first breath of criticism. But it was taken up by the Whig party and made into what Echarde calls "a political contrivance." Shaftesbury, their leader, used it for all it was worth. It was commonly called "the Shaftesbury Plot." Chiefly by his influence and that of his party Parliament was incited to declare that "there hath been and still is a damnable and hellish Plot, contrived and carry'd on by Popish recusants, for the assassinating and murdering the King,

and for subverting the government and rooting out and destroying the Protestant religion." And this declaration gave reason for belief in stories otherwise "so monstrously ridiculous that they offer an intolerable affront to the understanding of any man who has but an indifferent account of the affairs of Europe." (Elliott—A Modest Vindication of Titus Oates.)

Not only do these "oaths" make their appearance periodically, but every one of them bears a striking resemblance to the concoctions of the infamous Titus Oates. Indeed not only in the English speaking world but in Germany also have these bogus oaths appeared. And the patient and painstaking research, for which German scholars are world-famed, has traced the genesis of these oaths back to that prince of perjurers who caused so much innocent Catholic blood to flow in England two hundred and fifty years ago. And just as Oates and his crew of profligate perjurers were taken up and used for political purposes so the modern "oath" mongers owe much of their cativited vitality to unscrupulous politicians. But though the meaner sort of modern bigot engaged in this bogus oath business may claim Titus Oates as his patron saint, he cannot hope, even with the aid of our little Shaftesburys, for a like success; he can only play on the superstitious fears of the very ignorant and the very credulous. These we have with us always.

FREE TEXT BOOKS

The Bill making it compulsory on School Boards to provide free text books for the school children of Ontario was defeated in the Legislature last week. The Minister of Education pointed out that his department already paid a large proportion of the cost of school text books, ranging from 15 to 80 per cent; the province footing a bill of about \$150,000 each year for this purpose. Instead of jumping to the conclusion that therefore the School Boards should pay the balance of the cost out of school taxes it might naturally be expected that first it would be well to enquire whether or not any benefit proportionate to the cost has accrued from the policy of the province assuming so large a part of the cost. Now the primer costs only 4 cents. School children at an age when the sense of responsibility is quite rudimentary, we are informed, take far less care of this primer precisely because it is so cheap. Often they wantonly abuse or even destroy it. When parents find it soiled or torn from careless ill-usage, they often remark: well, its only 4 cents, better get a new one. And this is more or less true of all the cheap text books. It is about the only result to be noted.

Now it is not the cost to the province or to the community, or to the family, that we deplore in this tendency; it is the cost to the child; the cost in habits of carelessness, irresponsibility, destructiveness, which will have to be paid for throughout the life time of these children who are wrongly educated in an important matter before they themselves can realize its importance. If parents pay for the text books themselves they will have the ordinary impelling motives for teaching their children the positive habits of responsible ownership. This is a small thing perhaps; but all important things are small in the budding lives of young children.

We should be the last to deny that for poor families the provision of free text books may be a real relief from one of many pressing burdens; but it does seem that such relief could be extended when desirable without the sloppy extravagance of mistaken and harmful generosity.

There may have been better reasons adduced than those reported. But under the heading "Children are Wards of the State" the promoter's arguments are thus summed up in the newspaper before us: R. L. Brackin (Kent West) mover of the bill, took the ground that the child was being educated for the State, not for the parents in particular. That was the reason education was made compulsory and should also be a reason why the State should make that education absolutely free. He therefore maintained that the text books of the children of any community should be paid for from the taxes of that municipality. He explained that most of the larger cities of the province already provided free

text books and contended it was time the practice was made general throughout the province.

Children are not yet wards of the State in Canada; they are in Bolshevist Russia. Children who have lost their parents, or whose parents are unfortunately deemed unfit to have charge of them, may be made wards of the State in Ontario; but this is not considered ideal, and we are still old-fashioned enough to proceed on the assumption that the Christian family is the unit of Christian society. We do not at any rate openly deny this Christian truth, though we do through muddled-headed thinking often concede to the State rights and duties altogether incompatible with the rights and duties of parents. There is no doubt that the State has an interest in the education of its future citizens; there is consequently no question that the State has a right and a duty to exact a certain standard of education for all children according to their capacity. But the family is anterior to the State and with regard to the children has rights and duties and responsibilities that it is unwise and dangerous for the State to encroach upon. To relieve parents of their duties and responsibilities toward their children may seem to some politicians a measure of generosity not to speak of its vote-getting considerations. It would be well, however, if these well-meaning or self-interested politicians would think through the subject to the principles involved.

A member of the London Board of Education expressed himself in the following vigorous terms and we commend his clear-headed comments to those interested in the subject: Trustee Clark points out that while the actual cost of supplying text books would be an inconsiderable item compared with other civic expenditures, it is his opinion that unless the Government is prepared to take over the whole cost of text book supply, then every effort should be made to defeat the bill. "No wonder that our taxes are increasing," is the general comment heard. "Children are being nationalized on a more ambitious scale, actually, than is the case in Russia. The municipality is expected to supply them with free education up to 18 years of age, free text books is now demanded, staffs of Public school nurses are constantly growing, we have free dental treatment, it is now proposed to introduce a system of medical examination at regular periods, and this will, of course, involve treatment. "All these things are well enough but they are making parenthood almost irresponsible for the well-being of children. The State is preparing to perform the function of parents and unless a halt is called, then there are no lengths to which this pernicious system may be extended."

It used to be charged that the Catholic Church was narrow-minded and intolerant in placing certain books on a prohibited list for Catholics. The consideration in this case was that the books placed on the Index by the Church were likely to injure the faith or morals of her members.

Now, after all the rant about personal freedom in the matter, after the expressions of contempt for Catholic intolerance and the professions of fearless Protestant liberality, the Navy League of Canada asks the Government to place on its political Index Expurgatorius the Hearst publications.

What was contemptible narrowness when done for the sake of faith and morals becomes a highly patriotic action when done for political considerations!

CORPORATIONS AND CO-OPERATION

By THE OBSERVER

The indiscriminate condemnation of industrial and commercial corporations is unjustifiable. The corporation principle is not in itself bad. If the corporation in its present form is drawing within sight of its end, it is not because the corporation principle is bad, but for two other reasons; first, because the corporation has, in practice, abused the powers and confidence given it by the public; and, secondly, because there is a steadily growing public demand for wider and more general individual ownership; and this can only be satisfied by a change from the present corporation system to a co-operative corporation system.

People who indiscriminately condemn corporations forget that all the

co-operative enterprises are corporations. It is necessary to get a clear idea as to what a corporation is. Many years ago, it was found that if business was to be done in a large way, it was necessary to combine the money of individuals; because individuals, acting singly, could not control enough money to do business or to develop industry in a large way. Of course, partnerships have existed at all times in human history; whereby men could join together as partners for business or industry. In England and in Scotland, large undertakings were started into which a considerable number of persons entered as partners. In one notable case, that of a bank in Scotland, the business failed; and all the individuals who had put money into it as partners lost all they had invested in it. But they lost more than that. Each one of them was personally liable for the whole of the debts of the bank; and those of them who had property or money were ruined; for the debts were large.

From this and many other similar cases it appeared that men would not, dared not, become partners in any business unless they could personally supervise it; because if such business failed, the whole of their property or money might be taken from them to pay the debts of the ruined business.

From this experience, the limited liability company arose; in which a number, even a large number of men could put money; could limit their liability to the amount they had thus put in; and then pursue their other business or affairs; knowing that if that enterprise failed, his liability would not be wide enough to ruin him by taking all he had in the world.

This was wise, sound and necessary. Individual effort being plainly insufficient for the conduct of business and industry on a large scale, it was necessary and wise to encourage men to combine their funds in company; and it was plain that men would not commit themselves to company investments, in which all their property might be taken to balance up the liabilities of others in their company who happened to have less property or none.

Thus the company or corporation, as we have it today, came into existence; came into existence upon sound principles. The abuses came later.

In the New World especially, on this side of the Atlantic, the limited liability company was necessary and useful. North America had immense natural resources and a small population. The development of industry was difficult because of the comparative lack of money in large amounts, readily available and controllable for the development of natural resources.

Out of that very condition arose a practice which, in later days, has led to some of the abuses with which the corporation is today justly reproached. Projects of development were in many cases hazardous; and likely to be for a long preliminary period, unprofitable. Because of this it became the custom for legislatures to grant to companies powers and advantages greater than were in the best interests of the country.

Excessive capitalization was first authorized by legislatures and parliaments who act as if they did not act generously for the companies would not be started at all; and on the formation of companies depended the development of the country. Individuals could not do it, acting singly; they could only do it combined in companies. They would not go into companies unless their liability was limited to the amount they subscribed; and even then they often hesitated unless the chances of losing what they put in were offset by the prospect of a very large gain if the enterprise succeeded. And thus came the custom of overcapitalization and the issue of what is called "watered stock."

NOTES AND COMMENTS

THE LATEST accession to the ranks of the Canadian Episcopate, and an interesting one withal, is that of Mgr. Marie Leventoux, who has just been named Vicar Apostolic of the Gulf of St. Lawrence, in succession to Mgr. Chiasson, recently transferred to Chatham, N. B., as Bishop of that See. A native of old France, and a member of the Eudist Community, Mgr. Leventoux came to Canada in 1903, and has ever since been doing important missionary work in the diocese of

Chicoutimi and in the Vicariate over which he has now been called upon to preside. His episcopal residence will be on the Island of Anticosti. Being still in the prime of life the new Bishop should have a long career of usefulness yet before him.

THE EUDISTS, it may be added, are a congregation of secular priests, established at Caen, France, in 1643, for the purpose of training clergy and giving missions. The founder, Ven. John Eudes, after whom the congregation is named, died in 1680, leaving his congregation in a flourishing condition, but not fully recognized by the Holy See until some years thereafter. It has the double distinction of never having been infected by Jansenism, and of having given some ten or twelve martyrs to France under the Revolution. The first fathers came to Canada in 1890, at the instance of the late Archbishop O'Brien of Halifax, and have now houses in that city, in the diocese of Chatham, N. B., and at several points in the Province of Quebec. Bishop Leventoux has been latterly stationed at Anticosti.

LATE CABLE despatches announce that a French scientist of name, Professor Arthur Cousture, in an address before the Paris Academy of Medicine, has given positive denial to the theory of evolution as propounded by Darwin half a century ago and since elaborated by lesser men. Basing his theory on the discovery of prehistoric remains in all parts of the world, the Professor asserts that not only have man and the ape always been distinct types, but that the ape came into existence after man. Whatever reception this deliverance may meet with in scientific circles at large, this at least may be predicted of it that emphasizes anew the extremely tentative character of scientific theory in the abstract.

ALTHOUGH MAKING no pronouncement on the subject, Dr. J. C. Merriam, president of the Carnegie Institute for Research and vice-president of the University of California, who lectured last week before the Canadian Institute of Toronto, brought out a fact corroborative in its drift of Professor Cousture's finding. The subject of Dr. Merriam's lecture was "Some Ancient Forms of Life on the American Continent," and it was in effect an account of his investigations in the asphalt beds of Southern California. In them are found innumerable pre-historic remains—bones of animals of various kinds, many of them of species long since extinct, and among them a human skull and thighbone of a man very much resembling in type the California Indian of today. Whether it was evidence of the existence of man contemporaneously with prehistoric fauna the Professor would not say but it at least may be taken as adding to the already existing body of proof that as far back as scientific research has yet gone, man is still man, and not an animal.

HOW SLOWLY the world learns of some of its greatest scholars! There is a Jesuit priest in India whose historical investigations, reaching back to the earliest times in India, are as yet scarcely known in Europe. This is Father Hosten of Calcutta, who within the past ten or fifteen years has wandered all over the country, investigating ancient remains and bringing to light the earliest recorded operations of European travellers and missionaries east of the Euphrates. Among those which he has translated and edited are Friar Manrique's "Itinerario," or "Travels in the East," 1629-1642. He has also contributed largely to "Bengal, Past and Present" and in the Journal of the United Provinces Historical Society.

Now, EUROPEAN savants, pursuing similar investigations at home are beginning to hear of Father Hosten, and finding that he has blazed the way for them. Col. C. E. Luard, for example, who had been translating the "Itinerario," heard at the British Museum of Father Hosten's work, and put himself in communication with him. The result was that the Indian missionary with rare self-effacement, turned over all his material and notes to Col. Luard, who, not to be outdone in generosity, has arranged with the Hakluyt Society that their names shall jointly appear as

editors and translators of this important manuscript.

ONE OTHER work of Father Hosten's is his vindication for Italian artists of the mosaic work at the palaces of Agra, Lahore, Delhi and Taj. On this subject—"European Art at the Moghul Court," he has been invited to lecture before one of the chief learned bodies of India, the United Provinces Historical Society.

BOY LIFE

YOUR BOY'S IMAGINATION

(Adapted from an article by William Heyliger) Imagination, enlivened by the right stimuli, is what a healthy boy needs to develop mentally. Preaching is the great indoor sport in the home. When little Johnny fractures a few ribs of the code, father or mother, or both, discourse at length on the horror of whatever it was that Johnny had done. They end in quite a glow of self-satisfaction, but nobody has ever yet been able to discover that the preaching accomplished very much so far as Johnny was concerned. Vision cannot be breathed into the boy through the fervor of exhortation. Idealism—the idealism of his everyday responsibilities can reach him only through absorption. He will be bored by a trite statement of ethical truth; but if he catches a glimpse of this truth through subtle suggestion—feels that he has, in a measure, stumbled upon it himself—he takes it to heart, cherishes it, never quite gets away from the seed it has planted, and quite frequently consciously adopts it as his own code.

A fifteen year old boy came home one day sweaty and dusty from the baseball field. "We won Dad," he cried in glee. It developed that he was the catcher for the team. "Gosh, I discovered a dandy scheme today. I'd just hold out my glove and tip the bat as the batter swung. It threw them off and they couldn't connect with the ball. That was clever, wasn't it?"

The father puffed meditatively at his cigar. "Well," he said, "that all depends on whether your team is going to play the game or just be tricky. Of course, it's up to every team to decide for itself what it's going to do about that."

A few suggestive sentences—nothing more! Yet the boy ate that night in a strange sort of silence. A week later he came home from the field again, whistling softly, a bit subdued but nevertheless at peace with his world.

"Win?" the father asked. "Licked," he said briefly, "they hit our pitcher all over the lot." "Didn't the bat tipping work today?"

The boy flushed faintly. "We didn't try it," he said.

It is this quality of suggestion that makes reading such a tremendous factor in a boy's life. The author who knows his business will weave the ideal into the tale, but never in the bald, flat and tasteless form of open preaching. The boy is not given a moral idea, he finds his own in the story. It is planted there for him of course, but planted so that, when he comes upon it, he will feel the thrill of a discoverer. He makes his own deductions, establishes his own values, because of the emotions that the trials, temptations and struggle of his fictional hero arouses in him. Few adults realize the extent to which a boy places faith and trust in his books. To him the characters actually breathe and live. At one time, trying to implant an ideal of fair play in the minds of boys, I wrote six football and baseball stories of a college I called St. Mary's. I still receive letters from boys asking for the address of the college and inquiring whether the characters of the book are still students.

Charles M. Schwab told the graduating class of Princeton two years ago that the quality that a young man needed in business today if he were to succeed was imagination. He gave the formula as to how imagination might be cultivated: "Listen to good music, study good paintings and fine statues, and read the best things in print." He did not mean that reading would supply a boy or young man with a magic mental picture machine that would throw a picture, full of useful suggestion, before his eyes every time he faced an emergency. What he did mean was that reading would stimulate the imagination so that it would be able to make its own mental pictures.

We call this quality in business executives, "long headedness" and "foresight."

Jack London got a mental picture as he read a magazine in the reading room of a Pacific Coast library. That picture was strong enough and vivid enough to take London from an oyster boat and send him back home to work by day and study by night to secure an education.

Mr. Schwab specified good books to cultivate the imagination. It is a pity that, for every good book bought for a boy, five hundred of the cheap, lurid juveniles are sold.

But if some one should buy a real book for the boy, let them present it to him to find its good for himself. To say, "Jimmy, you must read this book, it's good for you," is to kill it at once.

PASTORAL LETTER

EDWARD PATRICK

By the Grace of God, and favour of the Apostolic See, Archbishop of St. John's, Newfoundland, to the Clergy, Religious Communities and Laity of the Archdiocese of St. John's, Health and Benediction.

Dear Beloved Brethren:

Only a few weeks after the ushering in of the New Year our late Holy Father, Pope Benedict XV., of venerated memory, passed away, and the Catholic Church mourned the death of its august head. But, though the Pope died, the Papacy founded by Christ Our Lord never dies.

The whole world, irrespective of creed or nationality, mourned the passing of Benedict XV. He was called to the Papal Throne at one of the greatest crises of history, just at the beginning of the Great War. From his citadel, so to speak, in the Vatican, he looked sadly and fully forth, during the years of the terrible conflict, at the warring nations.

was suffering, a remedy for which must be found if civilization were to be saved. In this year's Lenten Pastoral it may be well to dwell at some length upon these points which so exhaustively cover the moral evils affecting the world at the present day.

FIVE EVILS OF THE DAY

First amongst the evils of the day the late Holy Father placed denial of authority. This evil is placed first because it strikes at the root of all law, and threatens the subversion of the whole social order. The stability of all institutions, whether of the Church or State, depends on the recognition of the principle of authority.

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redressing the many evils under which society groans today.

HATED BETWEEN MAN AND MAN

The second great evil affecting society is Hatred between Man and Man. It is not surprising that hatred of our fellowmen should be characterized by the late Holy Father as a radical evil, because it is directly opposed to the elementary teachings of Christ.

And yet how this hatred of our neighbor in one of its most insidious forms finds its way into almost all the relations of life! It shows itself in envy of our neighbor's prosperity, in attempts to prevent his advancement, in endeavors to circumvent him in business, in one word, it shows itself in the social, professional and commercial jealousy which is so widespread in every community.

THE FRANTIC PURSUIT OF PLEASURE

It cannot be denied that the pursuit of pleasure in all its forms, lawful and unlawful, is one of the striking characteristics of the present age. It affects, or perhaps it would be more correct to say, it infects, every class of society from the highest to the lowest.

With regard to the stage and the moving picture theatres, it is well known that in the world outside they are in many instances fruitful sources of evil. Their themes very often reveal in suggestiveness, and many of them are unfit to be seen by adults not to speak of the young.

that every effort is made to maintain a correct moral standard in our theatrical and operatic performances and also in other productions amongst us. Whilst it is the duty of the Church—a duty which the Church will not fail to discharge should occasion demand it—to see that this proper standard is maintained, at the same time, a great deal rests with the people themselves.

Considering the vast armies of unemployed in all parts of the world today it may seem somewhat strange that aversion to work should be enumerated amongst the evils of the hour.

POWER OF SELF-CONTROL

The power of self-control means to do on all occasions the right thing because it is right. Keeping back the harsh word, uttering the tender one, when every impulse of our nature tends to force us to do otherwise, is indeed hard, but it can be done.

Self-control in diet means health and strength; in expenditure it means honesty and peace of mind; in sickness, it is sometimes so important a factor that it is reckoned by one's friends as adding much to the chances of recovery.

be a compendium and synthesis of all the others. It is the neglect of the spiritual end of mankind. Man's supernatural destiny is lost sight of in the midst of the materialism of the age; the nations of the world are drifting further and further from the true spirit of Christianity and the teaching of Christ; man's ideas, ideals and aspirations are bounded by the narrow horizon of this life, and there is little thought of the supernatural, of that life that continues beyond the veil of the tomb.

There are many who are only willing to work under certain conditions; they are not prepared to bear their share of the inconveniences which are the consequence of after-war deflation and depression. They insist upon war prices for labor when every other commodity shows a downward tendency; they are unwilling to recognize altered economic conditions in labor.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION YEAR ENDED

The financial year of the Catholic Church Extension Society ended on Feb. 28th last.

The period from March 1st, 1921, to Feb. 28th, 1922, has been for very many, and, particularly for our friends, a time of stress and of financial difficulties. We say advisedly "for our friends," because the real, steadfast friends of Extension and of the Catholic missions in Canada are the poor to whom God in His wise Providence has bestowed little of this world's goods, no doubt so that the reward of their sacrifices for His sake may be exceedingly great in heaven.

Because of their difficulties and because of circumstances over which the President had no control, the total receipts of the Extension Society for the past year do not show the marked increase of former years. For example, the amount expended on the missions, February, 1920, to March 1921, was only \$14,081.85; while the disbursement from February, 1920 to March 1921, reached the handsome amount, \$159,248.75.

There were this year many special collections in some of our Canadian dioceses. This necessarily curtailed the Extension Collections. Hospitals and schools, etc., demanded expenditure and support from the dioceses and assistance for the far-off missionary places lessened or ceased for the time.

The Women's Auxiliary of the Church Extension Society was hard at work every day of the year and the generous women were busy Marthas for the missionaries. More money than ever before was expended by the Auxiliary for vestments, chapel furniture, ciboria, chalices, etc., etc.

Our burses for the education of priests for the West are slowly but surely increasing in number. We have now eight completed burses (\$40,000.00) invested in Victory Bonds. This year upon which we enter may increase the number to ten or more.

Those who have funds for educational purposes and propose to make their wills, with Catholic education in mind, could not do better than donate what ever they have to give to the Extension Society for the education of missionary priests. Such an act would be both Catholic and patriotic.

Very soon we shall require more than ten or fifteen burses to meet the demands of philosophical and theological education. This is evident when we state that, at the time of writing, we have in college under the auspices of Extension, thirty-two (32) young men preparing themselves for the priesthood and determined to give themselves to the missionary life in Canada.

What is not wanted is dear at a penny. A cup must be bitter that a smile will not sweeten.

tion of seeing "your priest" go forth to preach the doctrine of truth in the sparsely settled regions of Canada.

A word of thanks and we have done. We tender our sincerest thanks to all our friends for the many donations received, expressions of appreciation and encouragement. We thank, in a very special manner, the CATHOLIC RECORD and Canadian Freeman for the space donated so generously each week for mission propaganda.

We ask you, one and all, for the assistance of your prayers for the success of the year before us. We feel confident that when the heart is open the purse cannot remain long closed.

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

DONATIONS

Previously acknowledged \$5,172 98

MASS INTENTIONS

Mary M. Neil, Gardiner 2 00

Mines 2 00

Mabou, N. S. 2 00

APOSTOLIC DELEGATE

ASKS FOR REPORT ON WORK OF CHINA MISSION COLLEGE

Ottawa, March 4th, 1922.

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

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

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

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

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

May our Divine Master abundantly bless you, Reverend Father, your students, the priests assisting you, and all the faithful and generous souls coming to your help. With these sentiments I am, Reverend and dear Father, Yours sincerely in Christ, P. DI MARIA, Arch. of Iconium Ap. Del.

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**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOU, D. D.

**EASTER SUNDAY**

**OUR OWN RESURRECTION**

"Who saith to them: He is not affrighted. You seek Jesus of Nazareth, who was crucified: He is risen: He is not here." (Mark xvi. 6.)

How consoling must these words sound to the good Christian of today! Christ is risen! The earnest follower of Christ can say with all truth: "So I shall rise again after death will have claimed me." Christ has risen, after having happily consummated the work His Father gave Him to do. He who strives to do as Christ did with regard to his calling in life, will feel certain, as the end of his earthly life approaches, that he too will rise to a place of glory. Our own resurrection to immortality and eternal happiness is figured in the resurrection of Christ.

This truth indeed should console all who are endeavoring earnestly to serve God and to pass their lives in a fruitful and meritorious way. Following death, it is the only future for which we can strive and feel morally certain that some day it will be ours. All other futures in life are uncertain, and foolish is he who lives principally in the hope of some day grasping something that he can foresee, but with no assurance that he will obtain it. To a certain extent, ambition is necessary to all, but it must be temperate and lawful; and if it is spent entirely in striving for a bright but uncertain temporal future, in the end bitter remorse will follow in its wake. Man, however, can be ambitious for heavenly things, and enjoy the certainty that his aspirations will be realized, unless he himself puts obstacles in the way. There is no doubt that a future glorious resurrection will be attained by the followers of Christ who live earnest Christian lives.

The Catholic Church expressly teaches that all men will arise again on the last day, in the very bodies that they had during life. This will be done through the power of God. The exact manner in which it will be effected is not known to us, but we know that God in His wisdom and almighty power has planned a wise way of doing it. It is only necessary for us to know that it will really come about.

In the Sacred Scripture, our Lord Jesus Christ has told us several times of our future resurrection; but long before Him it was believed in by the Jews, and also by other races. Job cried out, "For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God." This same belief gave courage to the seven Machabean brothers as they faced the terrible torments prepared for them: "Thou indeed," said one of them, dying, "O most wicked man, destroyer out of this present life; but the King of the world will raise us up, who die for His laws, in the resurrection of eternal life." Another of them, putting forth his tongue to his tormentors and stretching out his hands, burst forth, with the utmost confidence, in these words: "These I have from heaven, but for the laws of God I now despise them: because I hope to receive them again from Him."

Christ on several occasions expressly taught this most ancient and sacred doctrine of a future resurrection. St. John relates how on one occasion He spoke these words: "The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. And they that have done good things shall come forth to the resurrection of life; but they that have done evil, unto the resurrection of judgment. The apostles, and especially St. Paul, taught this same doctrine. In St. Paul's First Epistle to the Corinthians, when speaking on this subject, he tells the people that the resurrection of Christ is the foundation for, and the figure of, their future resurrection: "For if the dead rise not again, neither is Christ risen again." And in his Epistle to the Romans, he says: "He that raised up Jesus Christ from the dead shall quicken also your mortal bodies." In writing to the Corinthians, St. Paul again speaks thus of the resurrection: "In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal put on immortality."

In the face of these testimonies, there can remain no doubt in the mind of the Christian regarding a future resurrection—when the very same body he had during life will be reunited to his soul, and go with it to share its rewards or its punishment, according as he has lived during the time allotted to him on earth. It is of the greatest importance to us, therefore, that we fully realize this truth and act according to our belief. How foolishly will we spend our lives, unless we so believe and act. If we wish to rise with Christ, or like Him, we must now prepare ourselves for it. Only a life which profitably has been spent will win for us a glorious resurrection. What comes to us through good fortune or luck, as many say, will not dispose us for it. Only what we intentionally lay hands to and either successfully accomplish, or else make every

effort to do so, though we fail—not, however, through our own fault—will fit us for our glorification on the last day.

While we congratulate our Divine Master today on His glorious resurrection and rejoice because He has triumphed over death, let us also promise Him that earnestly and unceasingly we will try to pass our lives as He would wish us to pass them; and thus, besides winning for ourselves a right to a share in His kingdom, we also will be glorifying Him and giving a good example to our fellow-men. This particularly will please Christ, for it is not so much the words spoken or the joy felt at His great works that bring joy to His Sacred Heart; but it is the efficacious desire to imitate Him as much as possible in these works, for He intended them all, except such as were essentially divine, as examples for our imitation. How fortunate are we who learn these lessons! It is never too late. If one has been negligent in the past, he has not spoiled the future, if he will immediately summon up courage, repent of the past, and by good works and penance be converted to a new life.

**THE RESTORATION OF TRUE PEACE**

The words addressed by the venerable Dean of the Sacred College, Cardinal Vannutelli, to the Holy Father just after the impressive ceremony of coronation, and the Holy Father's reply deserve special mention at this time, when the world at large is manifesting sincere goodwill toward the Holy See. Cardinal Vannutelli said, "May it be Heaven's wish that the eleventh Pius, heir to the magnanimity of Pius IX., the wisdom of Leo XIII., the firmness of Pius X., and the charity of Benedict XV., may bring about the restoration of true peace, for which Benedict worked so earnestly and with so great love, and that in such a way Christ may be more and more honored amongst the nations in the person of His Vicar."

The appellatives applied by the venerable Cardinal to the last four Pontiffs tersely sum up the reigns of Pius IX., Leo XIII., Pius X., and Benedict XV., by ascribing the character of their respective rules as magnanimity, wisdom, firmness and charity. In replying Pope Pius XI. said: "O may there be given to me the spirit of that real and great holiness, which flourished with so much magnificence in Ambrose and Charles. And may there be given to me together with the spirit of wisdom which was characteristic of Leo XIII., the spirit of that Christian piety towards God and man which had such great and beneficent splendor in both Piuses. If all this is of the highest value to gain grace with God and man, it is at the same time a most apt means of universal pacification, in which was and remains the greatest merit and the greatest glory of Benedict XV."

Pope Pius XI. has already endeared himself to the whole world by the abundance of his gifts, and his noble character, so especially adapted for the government of the church and the spreading of the Kingdom of Christ on earth. The Holy Father's motto Raptim Transit is one that admirably fits his career, and is an indication we trust of the rapidity with which the peoples of the world have accepted him as their leader.—The Pilot.

**THE SUPREMACY OF THE POPE**

The Church did not die with St. Peter. It was destined to continue till the end of time; consequently, whatever official prerogatives were conferred on Peter, were not to cease at his death, but were to be handed down to his successors from generation to generation. The Church is in all ages as much in need of a supreme ruler as it was in the days of the apostles. Nay more; as the Church is now more widely diffused than it was then, and is ruled by frailer men, it is more than ever in need of a central power to preserve its unity of faith and uniformity of discipline.

Whatever privileges, therefore, were conferred on Peter, which may be considered essential to the government of the Church, are inherited by the Bishops of Rome, as successors of the Prince of the Apostles; just as the constitutional powers given to George Washington have developed on the incumbent of the presidential chair. Peter, it is true, besides the prerogatives inherent in his office, possessed also the gift of inspiration and the power of working miracles. These two latter gifts are not claimed by the Pope, as they were personal to Peter and by no means essential to the government of the Church. God acts towards His Church as we deal with a tender sapling. When we first plant it, we water it and soften the clay about its roots. But when it takes deep root, we leave it to the care of nature's laws. In like manner, when Christ first planted His Church, He nourished its infancy by miraculous agency; but when it grew to be a tree of fair proportions, He left it to be governed by the general laws of His Providence.

The great evil of our times is the unhappy division existing among the professors of Christianity, and

from thousands of hearts a yearning cry goes forth for unity of faith and union of churches. I tell you that Jesus Christ has pointed out the only means by which this unity can be maintained, viz.: The recognition of Peter and his successors as the head of the Church. Build upon this foundation and you will not erect a tower of Babel, nor build upon sand. If all sects were united with the center of unity, then the scattered hosts of Christianity would form an army which atheism and infidelity could not longer withstand. Let us pray that the day may be hastened when religious dissensions will cease, when all Christians will advance with united front under one common leader to plant the cross in every region and win new kingdoms to Jesus Christ.—Cardinal Gibbons.

A man without religion is like a horse without a bridle.



**Headaches Gone**

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Mrs. Tena A. Smith, Country Harbor Cross Roads, N. S., writes:

"I feel that if anyone can recommend Dr. Chase's medicine I certainly can. I suffered for ten years from severe headaches, and although I took all kinds of headache powders they very seldom relieved me at the time. I became very nervous and run-down, and everything seemed to trouble me. I have taken eighteen boxes of Dr. Chase's Nerve Food and it has made an entirely new person of me. I felt that I could not have lived without it. I do not have one headache now for every hundred I used to have, and my nerves are good and strong. I just weighed 109 pounds when I began using Dr. Chase's Nerve Food, and now I weigh 121. Knowing what this treatment has done for me, I cannot too highly recommend it to others."

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If you are afflicted with any of these complaints I can assure you relief, and in many cases a complete return to normal. Send 50c and I will mail you receipt for one. Send \$1.00 and get the three. If you have no money send your address. I will do the rest. F. Ignatius, 10125 96th St., Edmonton, Alta.



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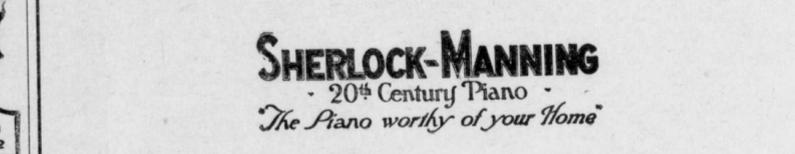
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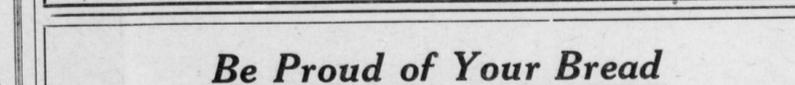


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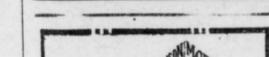
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when interiors of homes, churches, schools, stores, etc. are finished with Pedlar's Metal Ceilings  
They will not crack, fall away, crumble, or burn, but will outlast the woodwork of the building.  
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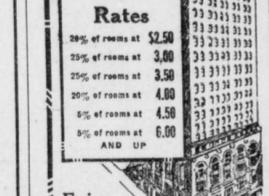
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Festered and Scaled Over. Face Disfigured. Cuticura Heals.

"My face was almost covered with pimples which festered and scaled over. They itched and burned so that I could hardly stand them, and my face was so disfigured I was unable to go anywhere. I lost so much sleep that I was about crazy. The trouble lasted two months. I started using Cuticura Soap and Ointment and after I had used two cakes of Cuticura Soap and two boxes of Cuticura Ointment for three weeks I was completely healed." (Signed) Miss Dorothy Danielson, Jackson, Calif.

Cuticura Soap daily, with Cuticura Ointment, occasionally, prevents pimples or other eruptions. They are a pleasure to use, as is also Cuticura Talcum for perfuming the skin.  
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WHAT'S WITH YOUNG MEN

"HE IS RISEN, HE IS NOT HERE"
The Christ ye seek—He is not here
From earth's dark grave He rose today

THE LESSON OF EASTER

On the third day after Our Lord's death on the Cross His soul was reunited to His sacred body and He arose glorious, glorified and immortal from the tomb

The Easter Gospel tells the story of our risen Lord and Master. The angel said to the holy women who ministered to Jesus and who had come to the tomb early on the first Easter morning.

Our Lord's foretelling of His impending death was always coupled with a prophesy of the Resurrection. When He drove out from the Temple those who bought and sold therein, he was asked: "By what authority do you do this?"

Without the fact of the Resurrection to explain it, the origin of the Church would be like an effect without a cause. In truth the Apostles lost courage at the death of Jesus and their Messianic hopes were fading away.

The Church therefore rejoices in Easter as the anniversary of Christ's great triumph over sin and death. It is a feast of power and of love. The Resurrection is the completion of the Incarnation, proving the Divinity of Christ. The crib and Calvary meet. As by one man sin entered into the world and by sin, death, so the coming of Christ was to restore man to his original dignity, justice and truth.

He is the Resurrection and the Life. Those who believe in Him and do His will shall live and be with Him forever. He is our elder Brother, the first fruits of them that sleep. We hope to follow after Him and to be with our Risen Lord where there is no suffering, want, sorrow and where we are joined to those we loved under Christ our King.

It is of faith that God always answers right prayers, and in a way and in a degree beyond our most enthusiastic expectations; but He does not yet let us see how. We must take it on faith. We are quite sure, that in the long run, we shall not be disappointed.—Father Faber.

OUR BOYS AND GIRLS

WHY THE ROBIN'S BREAST IS RED

The Saviour, bowed beneath His cross,
Climb up the dreary hill,
While from the agonizing wreath
Ran many a crimson rill.

A little bird, that warbled near
That memorable day,
Flitted around and strove to
wrench

Ah, Jesu! Jesu! Son of Man!
My colour and my sighs
Revealed the lesson taught by this
Winged Ishmael of the skies;

THE END OF SORROW

Within the gibbet ring on the
deserted hill of Calvary the three
crosses lay upon the ground, and a
cold rain was driving steadily from
the northwest.

In the flare of the lanterns the
Mother stood there in the pouring
rain, wet from head to foot, and the
trickling water was spreading
one large stain down her mantle

Joseph of Arimathea and the
disciples withdrew a few paces and
watched her as she stood gazing at
the tomb. Presently the form of a
man, faintly seen, like one in a fog,

The ghost faded away slowly. A
quick puff of wind blew it like a
wisp of sea spume into the dark-
ness. Mary's face flushed. She
straightened up like a girl; a smile
flickered about her eyes, and red
lips turned, and with the thorny
twig in her hand, she left the
garden and started along the path

A squad of Roman soldiers,
cloaked and with cowled helmets,
going out to guard the sepulchre,
swung past her, and jostled her in
the narrow way. After she had
gone a little space down the hill she
came upon the body of a woman
lying in the kennel, whose head had
been crushed by a falling coping
stone during the earthquake.

Far down the hill she saw a light
gleaming, and presently a throng
of men and women, raimented in
white stamers and golden stoles,
with palms in their hands, flowed in
dreadful pomp up the hill just
above the ground. Upon their
foreheads was written in light the
Unspeakable Name, and on their
heads were carcanets that gleamed
in shimmerings of yellow flame
through a frost of gems, and in
their eyes was the peace of Christ.

Adam and Eve and all the patri-
archs and prophets went by in
serried ranks; the holy women of
Israel who had come out of great
tribulation, and had washed their
robes and made them white in the
blood of the Lamb; Abraham and
Isaac; Moses, the Liberator, with a
broken manacle in his hand; Mel-
chisedech, the priest-king; David, the
poet of God; Isaiah, Elias, Ezechiel,
and Daniel, in chariots dim in topaz
flame, drawn by lions, blackmaned
in tawny majesty, and white bulls,

Above the chariot of Ezechiel, with
vast pinions spread, floated a great
golden eagle. After them came
John the Baptist and the Foster
Father, two of the Magi with smok-
ing thuribles, hundreds of the
innocents by the Idumean slain and
shepherded by Rachel the mother;
and last of all Rizpah, carrying a
red staff with which she had beaten
off the vultures from the laden
crosses. As each one in this
pageant of the ghosts came
beside Mary, he stopped and
bent the knee, and said to her,
"Hail, full of grace!" They all
went up the hill and disappeared
through the Gate of Judgment. The
darkness fell again, and again
Mary felt the cold rain beating upon
her face.

Farther down the street she came
upon a Greek dancing girl from the
palace of Herod. As John lifted his
lantern they saw wilted roses in her
disheveled hair, her face mottled
and streaked with rainwet paint,
her lips frothing. She was crazed,
of the guard before the sealed sepul-
chre slept uneasily in their sodden
blankets, and two sentries paced up
and down the garden walk. From
behind the city walls came the con-
stant baying and snarling of vaga-
bond dogs

Before the first watch, suddenly,
as if from an opened door, a saffron
light flared up the bowl of the sky
from horizon to zenith; kindled into
crimson here and there; the east
grew opalescent; the walls and
towers of Jerusalem loomed dimly
in the shadows; the stars among
the breaking storm wrack went out
one by one like blown tapers; and
the morning in russet mantle clad
pushed the edge of the sun's red
target to the rim of the world. At
that instant the earth shook violent-
ly. The soldiers leaped up from
the wet ground in terror. The great
flagstone at the mouth of the holy
sepulchre was flung outward with a
hollow crash, and an overwhelming
white light burst from the opened
tomb. Then, elevated in the air,
He floated out and stood before the
guard an instant. The nail-holes in
His hands and feet glittered red,
and His opened tunic showed the
gash before His heart. The soldiers
fell to the earth and lay as if killed
by lightning. He vanished. Within
the tomb were two dim angels,
grave-visaged, seated where the
body had lain. The grave cloths
were folded and set between them,
as a chalice veil rests on the altar.

In an upper chamber of the house
in Jerusalem whither Mary had
gone on Friday evening she stood at
a lattice looking over the city roofs
with unseeing eyes. She was living
over again His passion and hers. A
dove crooned on the tiles above
her, and a sparrow cheeped under
the eaves. The street sounds below
were beginning a new day. The
trumpets of dawn blared from the
Temple, and silence fell again.

Then from behind her she heard
His voice:
"Great Pan is dead! Great Pan
is dead!"
Mary went on into the city to the
house of John, and there she slept
in her weariness like unto that
that are dead. The sabbath day
passed, and the night of the first
day of the week. In the garden
under Golgotha the Roman soldiers
of the guard before the sealed sepul-
chre slept uneasily in their sodden
blankets, and two sentries paced up
and down the garden walk. From
behind the city walls came the con-
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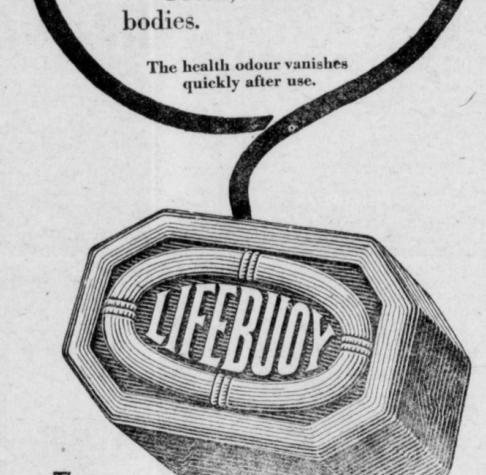
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"Mother!"
She turned quickly with a low
gasping cry. He stood there in the
room, with pierced hands out-
stretched to her. She tottered
forward to him, and he clasped
her to his riven heart. She took
eagerly the bearded face of God be-
tween her white hands; she kissed
him, and whispered brokenly:
"Oh, Son! Son!"
She fell upon her knees, and still
clasping his hands, she said:
"My Lord and my God!"

As he stood before her she could
see the bones white at the sides of
the long nail-vents in His feet, but
all her dolors were ended forever.—
Austin O'Malley, M. D., in America.

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OBITUARY

BROTHER XAVIER
During the past week a shadow has been cast on the Brothers and students of the De La Salle College, Aurora, when Brother Xavier, succumbed to an operation for appendicitis.

Peter Leo Gattie, son of Mr. and Mrs. Gattie, Walford Station, entered the Junior Novitiate of the De La Salle College, Aurora, on Jan. 8th, 1920. Soon his quiet ways and amiable disposition made him one of the most popular of the Juniors. Attention and more than ordinary effort enabled him to pass into Lower School in June, and the year following, to graduate into Middle School. Last July along with seventeen of his companions, Leo was promoted to the Senior Novitiate and clothed in the Holy Habit of St. De La Salle, taking the name of Brother Xavier. Into his religious training the young Novice put his whole soul and, before long, his piety and close observance of his regulations singled him out. However he continued to radiate his cheerfulness so that all were particularly grieved to learn of his removal to the hospital, on March 15th, for an operation. Acute appendicitis made his rallying rather difficult and a second operation on the 11th day proved too much for his depleted energy. Throughout his illness Brother Xavier was a model of patience and frequently he expressed his gratitude for the kind attention he received. During the last couple of days he was consoled by the presence of several members of his family. His father was with him when the end came in the closing minutes of the Feast of the Annunciation.

The funeral service was held in the College Chapel. Before the singing of the Libera, the Reverend Chaplain, Father Hodgkinson gave a very touching sermon on the model life of Brother Xavier. He drew the attention of all present to the consolation parents should experience in having some of their children consecrated to God. He urged the Novices and Juniors to imitate the departed in his exemplary life, strongly emphasizing the fact that it is here that we win our heaven. The remains were then laid in the College Cemetery. May we hope that God in His infinite mercy has already admitted the dear departed into His heavenly Kingdom.

WILLIAM CARNEY

A very sad accident happened at the home of Mr. Ed. Sennet, near Kingsbridge, on Saturday afternoon, March 25th, when his nephew, William Carney, met his death through a mishap with a gun.

It appears that the boy intended to go hunting with some companions, and went into a small chamber to secure the gun. He did not know that it was loaded, and as he lifted it by the barrel, the weapon discharged sending the full force of the shot into the right temple of the unsuspecting victim. Alarmed by the discharge the boy's aunt, Mrs. M. Dwyer, began to look for her nephew and repairing to the fatal room, to her unutterable horror, found Billie dying.

The whole district was soon alarmed and two hours later, in the presence of Father Dean, Dr. Simpson, the boy's father, his grandmother and his aunt and uncles, Billie died without recovering consciousness.

The news of the sudden death cast a gloom over all Ashfield as the lad was well known. His sunny disposition, and kind obliging nature made him a general favorite with his teacher, his schoolmates and all who came in contact with him. He was nearly seventeen years of age, a high school student of St. Joseph's School, Kingsbridge, a member of the Holy Name Society, an active and enthusiastic partaker in all sports and a promising member of the literary branch of the U. F. Y. P. O.

The interment took place on Tuesday morning to St. Joseph's Cemetery, Kingsbridge. The casket was tenderly borne into the church, between the ranks of the students of St. Joseph's school by six schoolmates: Norman O'Loughlin, Clare O'Reilly, T. J. Drennan, Cyril Austin, Denis Dalton and Wilfred McCarthy. The Requiem Mass was sung by Rev. Father Dean who also officiated at the grave.

William Carney was the only son of Daniel Carney of Goderich. His mother, formerly Catherine Sennet, predeceased him last July. Mrs. J. Sennet, of Ashfield, is his grandmother, Mrs. M. Dwyer, Mrs. Jno. O'Neil, Mrs. Robb Howard of Ashfield, Mrs. Ed. O'Neil of Jackson, Ohio, Mrs. Jno. Chisholm and Mrs. Wm. Bogie of Colborne are aunts; Jas. and Ed. Sennet of Ashfield and Michael Carney of Colborne, are uncles. Rev. Father Chisholm of St. Mary's, London, is a cousin of the deceased. To the bereaved father and the sorrowing relatives who mourn the lad's early demise, sincerest sympathy is extended by Billie's schoolmates and his large circle of friends.

May his soul rest in perpetual peace.

Write not your good deeds on the sands of time, but inscribe them in the imperishable Book of Life. Commit them not to the treacherous memory of man, but confide them to the remembrance of God, by whom no good work of yours will ever be forgotten.—Cardinal Gibbons.

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Lines suggested by a Good Friday Sermon preached by a Jesuit Father some years ago.

"No person ever thinks of it!" Sweet Lord, can it be That on earth no person thinks of Thee.

Of Thy cruel death on that awful tree? Sweet Lord, can it be?

"No person ever thinks of it!" Is it but a dream, That the world has forgotten that wrong supreme,

'Mid the thunder's roar and the lightning's gleam? Is it but a dream?

"No person ever thinks of it!" No more 'twill be said That no person thinks of Thy thorn-crowned Head,

And that Loving Heart that for sinners bled, No more 'twill be said.

"No person ever thinks of it!" Jesus, I will stay At the foot of Thy cross, there to think and pray,

And do Thou teach me in Thine own sweet way Never more to stray.

—MARY L. McLEHARGY, Detroit, Mich.

"PROPHECY OF ST. MALACHY"

"While many noted historians do not regard the so-called 'Prophecy of St. Malachy' (an Irish bishop of the Twelfth Century) as authentic, but the work of a later writer in the Sixteenth Century, the curiously inclined nevertheless scrutinize the prophetic titles ascribed to different Popes in the alleged 'Prophecy.' The Catholic Telegraph states that remarkable ingenuity has been displayed by students of the 'Prophecy' in showing how appropriate are the mystical titles to their respective subjects; and there is no denying the fact they have been singularly fitting during his own lifetime.

There is, for example, some point in the application of 'Crux de Cruce,' 'A Cross from a Cross,' to Pope Pius IX., who had a heavy cross of affliction pressed upon him by the House of Savoy whose emblem was a cross. The entire world acknowledges that 'Lumen in Coelo,' 'A Light in the Sky,' aptly describes that luminary of the papacy, Pope Leo XIII. Peculiarly fitting, too, was the title, 'Ignis Ardens,' 'A Glowing Fire,' to Pope Pius X., illustrious for his burning zeal for 'the restoration of all things in Christ.' And who will say that there is no relation between 'Religio Depopulata,'

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"Religion Devastated," and the reign of Pope Benedict XV., who spent the greater part of his pontificate in persistent but vain efforts to prevent mutual slaughter and to recall the warring world from its utter disregard of Christian principles?

The "Prophecy of St. Malachy" regarding the succession of the Popes from the year 1148 onward was incorporated in a work, entitled "Lignum Vitae" ("Tree of Life"), published at Venice in 1595 by one Arnold de Wion, a Benedictine monk, greatly renowned for his learning. It consists of titles or devices, in Latin, indicating peculiarities of the pontiffs, to whom they are respectively ascribed.

Wion declared that he copied the prophecy from manuscript, which had never before been put into print. The text, as supplied by Wion, is annotated with interpretations of the prophetic titles down to and including Pope Urban VII., who was elected September 15, 1590, and died twelve days later. Wion states that the author of these interpretations was Rev. Alphonsus Cianconius, a learned Dominican (1540-1599).

Perhaps nothing proves so certainly how we are related to the unseen world as our prayers. If they be tedious and irksome, cold and tasteless, it is a sure proof that our delight is not in God, and that we love Him chiefly, if not only, in the reason; that we are living, if not lives of sense, at least of intellect and imagination, rather than of the will. So long as we are in this state, however much this world may lose its hold upon us, the next has not as yet won our hearts.—Cardinal Manning.

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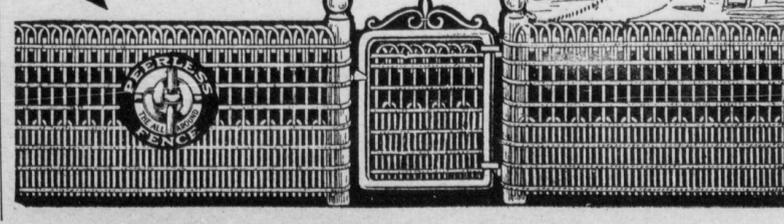
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