

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

CONNUGHT MUTINEERS PARDONED

As a result of negotiations between the English and the Irish Governments, about thirty-six soldiers of the Connought Rangers, who during the Anglo-Irish war had mutinied in India and had since been confined in English prisons, have been released, and have returned to their homes in Ireland. Many of them have been sentenced to ten to twenty years, and many others to life imprisonment. Several of their comrades had of course been executed. When in India they got news of the savagery of the Black and Tans, and heard particulars of some of the terrible deeds that were being done in Ireland by the English army there, they rose up in protest. It is said that their superiors were going to shoot them down wholesale, and would have so shot them down, but for the bold stand taken by their chaplain, a Belgian priest.

Private Valentine Delaney of Claremorris, Co. Mayo, one of the leaders of the mutineers, told, at a public reception given to them in Claremorris, that when they were in Dagehia Prison they were placed against the wall and given five minutes to surrender or be shot. "As we refused to surrender," said he, "the soldiers rushed towards us with fixed bayonets and revolvers, and were going to shoot us down, when our chaplain, a Belgian priest, threw up his hands and said 'If you shoot these Irishmen you'll shoot me also.' We were taken back to prison, and at our trial Egan and I were sentenced to death. Buckley, who gave a pint of his blood in France to save a comrade's life, was sentenced to penal servitude for life."

Delaney also had some other interesting things to tell. His comrade and fellow leader, Daly, was executed. Of him Delaney said: "He was taken to the place of execution and looked the brightest and the happiest man in the place. He threw the black cap to the ground, but at the request of the priest he put it on. He stripped his chest and exposed his breast, and told the squad to aim there. To the chair in which he was seated were attached two cart weights. A sergeant wanted to tie him to the chair, but he protested that he would not run away. He looked up in his last moments to the windows of our cells and kissed us good-bye, and we returned the salute. The order was given, the volley rang out, and poor Daly was gone before his God. His last words were: 'Good bye mother; we will meet in Heaven, God Save Ireland.'"

"The whole chest and back of the chair was completely blown away, and the wall behind was covered with blood, flesh and shattered bones, and under the chair was a pool of blood. We gathered up the fragments of the flesh, placed them in cigarette boxes, and gave them to the priest, who had them interred in consecrated ground. Some of the chaps dipped paper in his blood and brought it with them as a souvenir."

After the execution we refused to work, and were maltreated into unconsciousness, and kept in our cells handcuffed for days and nights without food or a place to lie on except the floor. One of our lads got enteric and died in a month. We were taken to Portland Prison, and sung through the village 'God Save Ireland,' and from Portland we were taken in chains to Maidstone Prison.

One of the prison officials said at Maidstone: "We tamed lions here, and I'm sure we'll tame a lot of Irish dogs." J. Lynch, a Roscommon man, complained of the remark and was sentenced to three days on bread and water. As a protest against their treatment they refused to work, and were sentenced to fifteen days on bread and water, twenty-eight days' close confinement, and three months in separate cells. While doing the punishment they would not be allowed to attend Mass, but Father Jenner wrote to the Home Secretary, and they were extended the privilege of hearing Mass."

At a public reception given to a number of others of the returned prisoners, who lived in the town of Boyle, Co. Roscommon, Corporal McGowan told something of the mutiny itself. He said: "They were at Jullunder, India, in June 1920, and at about that time, letters and newspapers came from Ireland describing the campaign carried on by the British Government's Black and Tans, against which the Connoughts and other Irish regiments in India decided to make a protest. They did so—about four hundred and twenty of them—by telling the C. O. they could not soldier any longer on account of the way the people in Ireland were treated by the Black and Tans."

"They marched us down to a compound and put us against the wall, and facing us was a big number of armed troops. At this time we had given up our arms.

We were confronted by two divisions of troops. When we were lined up and the guns turned on us, Father Baker came and wanted to know what the troops were going to do. An officer replied the Connoughts were going to be shot. The priest then went and stood in front of us and said: 'If any Irishmen are going to be shot I will be the first.' Captain Carney, the doctor, was there, and he took his stand with the priest, and said they would have to shoot him too."

"One morning," continued Corporal McGowan, "soldiers broke down the barred wire, rushed into our bungalow, and started prodding us with their bayonets, asking us if we would soldier, and we sternly said 'No.'"

A reception committee of London Irishmen met the prisoners in London, and there feted them. They also engaged for them a special carriage on the train to Hollyhead, for Ireland. A reception committee of Dublin Irishmen met them at Dunleary (Kingstown) when they arrived in Ireland, and again feted them, and saw them off to their homes in the west. It is agreed that the daring action of these men in India had its effect upon the Anglo-Irish situation—for it threw a serious fright into the British camp when it was found that the Irish Regiments in the British Army were getting restive. The British government, at the time, very much feared that the mutiny of the Connought Rangers might be followed up by other mutinies. It was one of the several things that brought the British government to its senses and prompted them to call for a peace parley."

IRISH COMMISSIONER IN LONDON
A brother of Eoin MacNeill minister of education, James MacNeill, has been appointed the first High Commissioner for Ireland in London. He is a man who has had rather a picturesque career. He is a native of County Antrim, a graduate of Cambridge University and became a Commissioner in the Indian civil service from which he retired in 1914. His Indian service was chiefly in the Bombay presidency, in the district of Nasik, Poona, and North Kanara. As Commissioner he governed about six millions of people, and won their confidence by his impartial and just administration. Combating the plague was one of the big features of his work at times, and it was in his district that inoculation was first used on a large scale. Rural and urban organization and the elucidation and standardisation of the local land system were also features of his work. He travelled around the world several times on missions affecting the welfare of indentured Indians in the various Colonies.

On his return to Ireland the Sinn Fein movement was still a minority movement and he became interested in its civil aspects, especially the constructive and educational schemes. Three years ago Mr. MacNeill was elected to the Dublin County Council of which he is now Chairman. He participated in the relief work during the Black and Tan war, joining the Executive Committee of the Irish White Cross Association. When the National Land Bank was started he was invited to become a director. Important arbitrations were assigned to him by the Dail Ministry of Labor. He was a member of the Committee which drafted the Free State Constitution, and was recently appointed Chairman of the Commission to report on our national industry agriculture.

LOYALTY TESTS
The loyalty tests which the Belfast government is exacting from every official who is receiving public money is forcing out of their positions a number of people who refuse to take the oath. The chaplains of the various workhouses in the six counties have all refused the oath, and from all of them their salaries have been withdrawn. Although they refuse the oath and lose their salaries, they of course are now giving their services free to the inmates of those institutions. This matter of a test oath is one of the hundred little petty persecutions by means of which the Belfast government is trying to make life intolerable for all the Nationalists of the northeast. It is to be remembered that there are still many hundreds of the northeastern Nationalists imprisoned by the Belfast government without charge. Officers have again and again been made to them that if they take the test oaths they will be released. But no single man of all the hundreds of prisoners has complied—to their credit be it said.

SEUMAS MACMANUS,
264 West 94th Street,
New York City.

Praises cannot cure a bad conscience, nor dispraises wound one which is good.—St. Augustine.

There are mighty few people who can see the other side of a case as clearly as their own.

CHURCH TAXATION BILL PASSED

Columbus, O., Feb. 12.—Evidence that the spirit of religious bigotry is abroad in Ohio is manifested by the passage in the House of Representatives of a bill "for stricter regulation of religious institutions and taxation of church property" and by the introduction of other measures which apparently are directed against Catholic interests.

Included among these latter measures are those that will provide directly for the taxation of church property, for the inspection of religious and sectarian institutions and for the abolition of Columbus Day as a legal holiday. One measure would make it unlawful "to incarcerate, imprison, confine or keep confined within any privately owned institution, or corporation, including reformatory, homes, convents, monasteries, sectarian seminaries, schools or institutions, all churches or church-going organizations or institutions owned and controlled by the church, any human being against the will, and without the continuing consent of such individual."

The bill for stricter regulation of religious institutions and taxation of church property was introduced by Representative Walter C. Cole of Cleveland and provides that commencing in December of each year and every four years thereafter, county auditors shall issue pamphlets in the municipalities and townships in their counties which will contain a list of all property exempt from taxation and will also give a description and the valuation of the property. A similar measure failed of passage two years ago, but the Cole bill was passed by the House of Representatives, 60 to 32, despite desperate efforts of its opponents to send it back to committee.

The passage of the resolution was not without display of feeling on the part of those who see bigotry in it. Representative Edward Kennedy of Georgetown, a Democrat, declared that "it is time to tear the mask from this bill. It is aimed at certain religious denominations and it is good politics in some parts of the State to fight it and bad politics in other sections to oppose it."

This statement was challenged by Representative Brenner of Cleveland who declared that the measure was intended to include non-Catholic as well as Catholic bodies. "In Cleveland," Brenner stated, "the Young Men's Christian Association is in direct competition with business that pays taxes in the operation of pool rooms, billiard tables, bowling alleys, hotels and restaurants."

The House vote on the Cole bill is regarded as an indication of what may be expected when other similar measures come up for vote.

ST. FRANCIS XAVIER

Calcutta, Jan. 5.—Seldom in modern times has the universality of the Catholic Church and the deep hold that it has on the people been manifested as during the last month at Goa, where the exposition of the blessed body of St. Francis Xavier was brought to an end Wednesday. The exposition remains had been the object of public veneration since December 3.

The scenes around the shrine of the saint in the Jesuit Church were rivalled for religious fervor and zeal of the people only by those at the International Eucharistic Congress, but in Goa there was the color and mystery of the East that can never be caught in European or New World cities. It is estimated that fifty thousand people daily kissed the feet of the saint and many remarkable cures were recorded as a result of intercession.

It is estimated that more than 150,000 Catholics from all parts of India assisted at the ceremonies with which the exposition of the body was inaugurated and which were presided over by the Apostolic Delegate, Archbishop Pisani. The Archbishop was assisted by the Patriarch of Goa, the Archbishop of Bombay, the Bishops of Mysapore, Cochim, Trichur and many other dioceses of India. Several hundred members of the clergy assisted in the procession and ceremonies.

So great was the crowd that poured into Goa from every part of the land that although special trains were chartered and special steamboat transportation arranged from Bombay and Mangalore, the accommodations were so taxed that several thousands could not reach Goa on the first day because of lack of facilities.

One of the most remarkable cures reported during the exposition was that of a Protestant pilgrim, Daniel Bakter, who had his eyesight restored after having been totally blind for more than nineteen years.

The exposition was marked by scenes of piety and religious enthusiasm even more impressive than those that occurred during the exposition twelve years ago and promises to have a decided effect on the future of the Church in India.

MICHIGAN VICTORY OF SCHOOL-ISSUE

The menace to the parochial school has been legally sidetracked for at least two years in Michigan. The State supreme court on February 2 dealt the foes of the religious school a body blow which may keep them out of the ring for more than two years in the Wolverine State.

In effect, the court's unanimous decision keeps off the ballot at the coming Spring election the proposed amendment which would compel all children to attend the Public school and would thereby close all private and religious elementary schools in Michigan. The issue before the court was whether signatures to petitions for the amendment held for the coming election, though they were originally obtained for the election of last November.

According to law, the signatures to initiatory petitions for propositions to be put on the ballot must total 10% of the total vote at the previous general election. These signatures must be filed with the Secretary of State four months before the election at which the particular proposition is to be voted upon. Ten per cent. of the vote at the Presidential election of 1920 was 105,853. James Hamilton and the other advocates of the school amendment began in February, 1921 to obtain signatures to their petition. By July 7, 1922, they got only 59,548 signatures, according to press reports; and the amendment could not come up last November.

The vote then totaled only a little over half a million, and the number of signatures required for the petition was reduced to 55,000. The Hamiltonites had continued gathering signatures, obtaining 8,519 additional dupes; and in December tried to file their petition with 68,167 signatures to force the amendment on the ballot at the election this Spring. However, Secretary of State Charles J. Deland declined to accept the petition on the ground that the signatures obtained for the November election were not valid for another election. The opponents began mandamus proceedings in the supreme court to compel Deland to accept their petition. The court heard arguments of the Hamiltonites and of the attorney general's department on January 23. Its decision of February 2 upholds the Secretary of State.

"This petition," said the court, "lost all legal significance when the vote for governor at the November election in 1922 fixed a new basis and a less number of legal voters necessary to sign. The petition, with the requirement it sought, but could not meet, died and was not raised from the dead by the advent of a new basis designating the number necessary to sign."

The court's ruling may set a precedent for other States where this issue may arise. To the bigots who assert that they were defeated on a technicality, one may reply that the court's decision merely confirms the popular referendum of 1920, when the amendment was rejected by two to one in a total vote of 96,437. If petitions obtained for one election could be used for any subsequent election, a minority could continue to harass the majority without end; and that certainly is against the American principle of majority rule in those things which are subject to popular voting.

"THE POPE OF THE PRESS"

In devoting to the Catholic Press the second Encyclical of his pontificate, and in appointing as patron of the Catholic Press, Saint Francis de Sales, in honor of whom the Encyclical was issued, His Holiness Pope Pius XI, has aroused the greatest enthusiasm in journalistic circles in Rome and throughout Italy. The Holy Father already had been called "Pope of the Press," on account of the great interest shown by him on various occasions in this special weapon of defense and propagation of the Faith, and it has been frequently observed, since the appearance of the Encyclical "Rerum Omnium," that never before has a Roman Pontiff devoted an entire Encyclical to the subject of the press, even going into detail with regard to the style in which the newspapers should be written.

A group of newspaper men, anxious to express to the Holy Father the satisfaction of the Italian press as a whole over the recent Encyclical, were received in audience by Pope Pius XI with the greatest affability. After greeting them, His Holiness said, smilingly: "I too have been a newspaper man, or rather I have written for the newspapers concerning Alpine excursions."

Then he added: "With the misfortunes which have befallen the peoples of the world during and since the War, your mission has become a higher one than ever. Keep it ever high, and you

will deserve the gratitude of the new society which is about to emerge from this, our sorely-tryed epoch. With your work of education deferred to the nation, the faith and the family."

CARDINAL BONZANO

GIVES INSPIRING ADDRESS TO AMERICAN COLLEGE STUDENTS

Among those who did special honor to Cardinal John Bonzano on the occasion of his elevation, were students of the North American College, who arranged a musical and literary program for this entertainment, to which was added an address of welcome by the Rev. James Hamilton, in responding, His Eminence said:

"I am at a loss to know how to thank you for the sentiments of joy, affection and good will, so well expressed in your address. These warm sentiments of yours and the very fact that I am in your midst, make me feel at home again; I mean, in your and my beloved America. There is neither boast or flattery in this utterance of mine. After spending more than ten years on the banks of the Potomac, overlooking the tomb where the remains of the Father of your country repose, after having travelled across the length and breadth of that wonderful land of the free, witnessing the manifold activities and achievements in every field of human endeavor, I hope I may be allowed to say that I know and love America and the American people. Yes, I love them because of their big, generous hearts, because of their fairness and broad-mindedness, because of their love of true liberty, their respect for law and their loyalty to authority."

"For a people and a country so wonderful as this I cannot but have sentiments of love and admiration, and entertain for them good wishes of happiness and prosperity. "And you, my dear students, are here preparing to contribute to the welfare of this country and this people. You are to become ministers of Christ—priests of the Catholic Church, that Church, which according to the confession of one of America's prominent statesmen now sitting on the bench of the Supreme Court, is a great bulwark against the evil forces which today threaten the foundations of society and civilization. And that statesman, in making this confession, was judging from the work accomplished by the pioneer priests and bishops of America, very few of whom had been the city of opportunities and here in Rome, America is called the land of opportunities, and it is such in the fortunes of this world; but Rome also is a place of opportunities. It is, and has always been, the city of opportunities in the moral and religious order, and you have had the good fortune to come here and profit by them."

"In the course of your studies, I believe you will realize more and more that there is a close connection between your land of material opportunities and this city of spiritual opportunities, because the United States is based on principles which for centuries have been fearlessly taught and defended by the Church of Rome. You will return to America to live and labor under the Constitution, and who knows but what you may even be called upon to defend it against forces aiming at its destruction. In order therefore to be well prepared for such a struggle, make most of your opportunities now. Drink deeply at this fountain-head of Catholicity and Christianity. The very stones and monuments of Rome have a voice for those who care to listen and understand. Listen to the voices of the saints and martyrs, whispering to you from their tombs, from the catacombs, from the places hallowed by their labors and by the shedding of their blood. Strive to imitate them, and to become their successors in keeping intact the deposit of faith and in holding high the standard of morality."

"In years to come you will take pride in the fact that you studied in Rome. You will not be justified in that pride, however, unless you now draw profit from your opportunities. Take heed, therefore, lest you render yourself liable to the reproach which St. Jerome uttered against certain Christians of the early ages, who boasted of having visited Jerusalem: 'Non Hierosolymis fuisse, sed Hierosolymis bene vixisse laudabile est.' The praise does not consist in having lived in Jerusalem, but in having led a good life in Jerusalem!"

"And now let me thank you for the great pleasure you have given me by entertaining me this afternoon. In your midst it has seemed as if I were in America once more. And especially do I wish to thank you, Right Rev. Rector, Monsignor O'Hern. To him and to all of you I offer most sincere thanks, and the assurance of my best wishes for success upon all your hopes and enterprises."

DEBATE "OPEN BIBLE"

London, Feb. 5.—The unusual spectacle of a Dominican friar and a Protestant clergyman of extreme views debating in public whether the open Bible is a blessing or a curse, was seen at the fashionable seaside resort in Brighton, when Dr. Bede Jarret, Provincial of the English Dominicans, argued the question with the Rev. Limbrick, whose function is that of secretary of the Protestant Reformation Society. The chairman was a local justice of the peace.

Father Hugh Pope, also of the Dominican order, had stated, in effect, that "the open Bible was the greatest curse of England." And as this had given great offense to certain Protestants, Dr. Jarret had been asked to take up the debate.

Laying down the Catholic position with regard to the Holy Scriptures, Father Jarret declared that Catholics accepted the Bible as the inspired Word of God, and yet at times said things about the open Bible. Where the Catholics and the Protestants part company, said Dr. Jarret, was on the question of interpretation. The Catholic Church teaches that the Bible cannot necessarily be interpreted by the individual, and, therefore, the interpreter must be the infallible Church. Catholics, the learned Doctor continued, when they say that the open Bible is a curse, mean that this individual and private interpretation is against the teaching of the Scriptures, because it is derogatory to the Scriptures and also impractical. It has shattered the body of Christendom.

The Protestant divine absurdly singled out the different religious orders as a proof that even within the Catholic Church there were rival denominations. He asked what the Catholic Church had to offer in place of the Bible, and, in general, evaded the main point of the debate, which, from the Catholic side, was either for or against the individualistic interpretation of the Scriptures.

The final point was scored by the Dominican, who asked why, if inspiration comes to the individual by the Spirit, one section of the Protestant Church Missionary Society teaches the Deity of Christ to the heathen, whilst another section of the same society teaches that Christ was not God in the sense of being Divine.

CAMELS USED TO DRAG PAPAL RELIEF STORES
Moscow, Jan. 18.—The relief stations of the Papal Relief in Russia, under the general superintendence of Dr. E. A. Walsh, now include Moscow, Eupatoria, Danzky, Rostov, Krasnod and Orenburg.

The area covered may be judged from the fact that Orenburg is 1,450 kilometers from Moscow. Many other localities than those named are reached by package relief. We have five automobiles. But these are useless on the frozen steppes around Orenburg. There horses and camels drag the food through snow and ice in isolated villages and hamlets. Dr. Joseph Farrell has arrived; is already a great help and has taken over much of the bookkeeping which, all told, is enormous. We are now feeding over 85,000. Food is badly needed; also clothes and medical supplies. Do not ship anything in these lines, first, because the goods would never reach us and secondly, it is much more economical to buy them from the stores of the American Russian Relief. Send all the money you can. We have already received over \$4,000. How far this will go may be estimated from a simple instance—today we signed a contract amounting to \$100,000 for suits, underwear, socks, boots, etc. This will supply 10,000 persons who are practically without clothing. The generous aid of the Catholics of the United States is helping to save Russia to civilization and to the Christian faith.

SCANDINAVIAN CONVERTS

The conversion of Baron Rosenkrantz, a distinguished member of one of Denmark's leading families, announced by "St. Anser's Scandinavian League" has served to call attention to the work being done by this organization, which has headquarters in New York and which numbers close to fifty converts who are natives of different Scandinavian countries, including Denmark, Norway, Sweden and Finland.

The League aims to keep alive the faith of its own members and to spread among Scandinavians a knowledge of the teachings of the Catholic Church. It has already done notable work in distributing literature concerning the Church printed in the Scandinavian languages.

The League meets at the rectory of the Paulist Fathers at 415 West 50th St., on the second Sunday of each month. The Rev. Louis O'Hern, C.S.P., is spiritual director and Frode C. W. Ransbusch is the president.

CATHOLIC NOTES

Cincinnati, Feb. 5.—Priests of the Passionist order in Holy Cross Monastery, this city, are pupils of James Francis O'Donnell in a twenty five weeks' course in oratory.

In the work of rebuilding the Cathedral of Noyon, France, the tube or roof-arch, which disappeared several centuries ago, was discovered. It will be restored.

Rome, Feb. 5.—Cardinal Giuseppe Prisco, Archbishop of Naples and the oldest member of the Sacred College, died here last week at the age of eighty-seven.

Paris, Feb. 5.—Fire has partially destroyed the Dom Bosco school at Tournai, which housed 400 pupils, many of them War orphans, and a professional school. The establishment was under the direction of the Salesian Fathers.

Salem, Ore., Feb. 12.—Another measure sponsored by the spirit of religious bigotry went down to defeat in the Oregon legislature last week, when the House, by a vote of 35 to 24, defeated the Lewis bill for the taxation of church property.

Rome, Feb. 5.—The Marchioness of Queensbury, who was formerly Miss Irene Richards, an American girl, has been received into the Catholic Church, according to an announcement made here by Monsignor Horace Mann, rector of the Beda College.

London, Feb. 2.—Catholic undergraduates in the University of Cambridge are to have the Rev. Dr. Lopes, M. A., Ex-Anglican clergyman, to be their chaplain, in place of Father Marshall, who was appointed some time ago to succeed the late Msgr. Scott as rector of the important Catholic parish in the university city.

Paris, Feb. 2.—A group of women's organizations, representing a total of 600,000 French mothers, have sent to the Minister of the Interior a petition in which he is urged to take severe measures against the immorality of certain plays and the indecency of the posters and bill-boards advertising them.

Cologne, Jan. 15.—Members of the German Hierarchy have been advised of a new donation of 600,000 lire made by the Holy Father to relieve the distress of the poverty stricken people of Germany. The money is to be distributed among the various dioceses on the basis of their proportional populations.

Carlisle, Pa., Feb. 12.—St. Patrick's Church, one of the oldest and most beautiful edifices in the Cumberland Valley was destroyed by fire here last week with an estimated loss of \$100,000, only \$20,000 of which was covered by insurance. This sort of "insurance" is a symptom of an odd type of insanity.

Lincoln, Neb., Feb. 12.—The Right Rev. Charles J. O'Reilly, Bishop of Lincoln, died last week in St. Elizabeth's Hospital at the age of sixty-three. He was formerly Bishop of Baker City, Ore., for which diocese he was consecrated in 1903, being transferred to the see of Lincoln in 1918 when Bishop Thien was assigned to the diocese of Denver.

New York, Feb. 12.—American Catholic letters sustained a distinct loss in the death of the Rev. Walter Dwight, literary editor of America for eleven years, and author of several devotional works that have been widely read. Father Dwight was the last of an historic Puritan family that gave two famous presidents to Yale. The late Dr. Thomas Dwight, Harvard's noted professor of anatomy, was a cousin.

New York, Feb. 12.—Plans for the erection of three catholic high schools in the city of New York, one located at Lexington Avenue and Fifty-fifth street and will cost \$1,000,000, were revealed here last week by the Right Rev. Monsignor Joseph F. Smith, diocesan superintendent of schools. The schools are necessary to relieve present congestion.

London, Feb. 2.—Mr. Ranger-Gull, a well known journalist who wrote under the name of "Guy Thorne" died last week. Deceased was a convert from Anglicanism, and while a member of that Church created a name for himself by his book "When It Was Dark"—a book designed to show what might follow if belief in the Resurrection of Christ were abolished.

Under the auspices and direction of the Catholic Women's League, some thousand or more Catholic Girl Guides in England have been organized into forty-four companies. The Girl Guides Movement has received the warmest approval of Cardinal Bourne and other high ecclesiastical dignitaries, and now that the Catholics are making full use of the movement, it is becoming a powerful agency for a special branch of Catholic social work. The Catholic Girl Guides have not yet reached such large numbers as have the Catholic Boy Scouts.

CARROLL O'DONOGHUE

CHRISTINE FABER

Author of "A Mother's Sacrifice," etc.
CHAPTER VI.—CONTINUED

The night for which so many hearts yearned came at last; it was dark as the faithful lads watching by the coast could wish, and it threatened to be wild and stormy. The wind rose in fitful gusts and swept at intervals round angles and through crevices with the wild hollow shriek of a soul in pain. It was a night to make man and beast hasten to shelter, and Carroll O'Donoghue and Tighe a Vohr buttoned their coats closer about them, and bent their heads before the blast, as both walked quickly and silently forward on the road to Drummacool. Not a sound save that of their own hurried footsteps, and the shrieking of the wind as it came madly down from the mountains, broke the stillness, and the darkness was so intense that they could not see a pace ahead.

Neither was in a mood for conversation. Carroll, wrapped in the thought of her whose memory never left him, and rejoiced at the prospect of so soon beholding her, forgot for the time even the faithful companion at his side, and the danger into which he might be hurrying, while Tighe, too heavily burdened to yield to the natural humor which no trouble heretofore had entirely suppressed, was absorbed in his own anxious thoughts.

The cautious signal which Tighe gave at the back entrance to Father Meagher's little house, needed no repetition; Moira and Mrs. Carmody had been on the watch there a long hour, not daring to open the door and look forth, lest spies might be lurking in the darkness, but they had remained to listen for the first sound of him whom they expected, while Father Meagher and the ladies kept similar watch near the front entrance. The back door was opened wide to Tighe's gentle tap, and Moira in her wild delight forgot her prudence and gave a scream of joy.

"Whist!" said Tighe, putting his hand over her mouth, and quickly shutting the door, "you'll bring the country on us."

The scream had brought the little party from the parlor, Father Meagher first, Nora, white and trembling, in the rear.

"My own boy! home again. Thank God!"

The escaped convict was folded in the priest's arms close to the heart that beat with all a father's love for the young fellow so full of generous impulses and noble daring; he could feel the tears of the tender-hearted clergyman as for an instant their faces touched, and his own eyes misty with joy when he turned to embrace his sister.

Nora still modestly lingered in the rear; indeed, her trembling limbs would scarcely bear her forward; but Carroll, impatient to greet her, released himself from Clare and advanced to her with outstretched arms; in that long, warm clasp of hands, in that gaze of each into the other's eyes, though no word was said, their souls spoke, and Nora's full heart could have sobbed itself out in very joy, while Carroll would have braved again all his past hardships for such a moment of happiness.

There was a sudden exclamation of terror from Moira, and she pointed excitedly to the window. She had been standing close beside it, listening with a pretty archness to Tighe's tender speeches, and she averred that she saw a form flit by it; she could not say whether man or woman, but she was sure that the shadow of some one had crossed the panes. No one else had perceived it, but no one else of the party had been looking in that direction. Alarm became immediately visible on every face, and Nora struck closer to Carroll's side, as if she would strive to protect him, while Tighe seized his hat, which he had thrown on the floor on his entrance, and thrust it upon his head.

"Lave it to me, father," he said, turning to the priest, "to learn if there's a spy about; an' do you all go up-stairs, an' be quiet till I come back. Mebbe it's only a notion of Moira's, after all."

"It is not," protested Moira, "I saw it, and—"

But Tighe had gone out into the dark, windy night. The priest led the way to the parlor, and seated between his sister and his betrothed, Carroll O'Donoghue told in a subdued voice the story of his escape, and how the latter was due to the faithful affection of Tighe a Vohr. But every whistle of the wind made the girls start and shudder, and even Father Meagher, touched and interested as he was, and anxious to conceal his own alarm, cast hurried, uneasy glances toward the door.

Tighe came back to reassure them: "Not a h'aporth was to be seen of any one. It must be Moira's own notion."

Pretty Moira would have pouted at another time to be deemed so fanciful, but Tighe's assurance had made her too happy now to assume any of her wilful airs.

"I have not had time even to welcome you, Tighe," said Father Meagher, advancing to Tighe a Vohr and extending his hand. It was caught and shaken vigorously, then dropped, and Tighe stood twirling his hat and looking down in awkward bashfulness.

"Look up!" said the priest, "and let me thank you for all you have done for our poor lad."

"Don't, yer rivivence—I couldn't stand it—it'd unman me intirely to have you thankin' me. I didn't do anything but what me heart told me to do; but I'll make bould to ax one thing," looking up with a shy glance.

"Ask anything, Tighe."

"If you'll say, in the presence of me mother here, that you have hopes of me yet. She thinks you have none, because of my wild doin's, an' mebbe if you told her she was wrong, it'd be a consolation to her when I'd get into the next skrinmudge."

"You are the same Tighe a Vohr," said the priest, with a low laugh which he could not restrain; "but I can give your poor mother the assurance you wish—you'll be a steady fellow one of these days, when you see the folly of putting your heart into such vain things as fairs, an' fights and races."

"Faith, father, I'll never lose the love for them things till my heart is held somewhere else," and he looked slyly and archly at Moira, who tried to frown him into silence. The priest affected not to understand him, and Moira slipped into the kitchen, where Tighe speedily followed her.

"To go off without a word," she pouted; "and I'll engage too, that you never thought of me all the while you were away."

"Not think of you!" protested Tighe; "do you see that?" pointing to the knot of discolored ribbon on his faded and worn hat: "do you mind the time when I tuk that from your hair where it lay like a—like a—"

"At a loss for a simile, he scratched his head and looked about him—like a poppy in the midst of a cornfield. Do you mind how you fastened it where it is now? well, I never moved it, an' I never will till you give me another an' a better keepsake."

"It's easy enough to say all that, Tighe, but if you meant it, you would have left me in such dreadful suspense. How did I know but those horrid soldiers had caught you, and transported you too?"

"No, my darlin'. I transported myself for the mather's sake; an' now don't be torturin' that purty face of yours into any more crass looks—they're not becomin' at all. Sure I'm here now, ready to ax your pardon on my knees an' an' without tellin' you all about it afore I can spake a word to you."

A loud peremptory knock sounded at the front door. The little party in the parlor and the two in the kitchen started in terror. Tighe rushed to the door, and listening a moment hurried to the parlor.

Hide the mather! it is the soldiers. Quick, quick!" Moira's wits were awake and keen.

"This way."

She pulled Carroll with her in the direction of the kitchen.

Nora and Clare, terror-stricken, stood dumb and motionless. Father Meagher waved them back to their seats, and the knocking being renewed with greater force he ordered Tighe to open. Carroll had disappeared with Moira, and Tighe, satisfying himself by a hasty glance that there was nothing to awaken suspicion in the postures of the occupants of the room, went to the door with a heavy step.

"Open, or we'll break the infernal thing in!" shouted a gruff voice, and the menace was accompanied by a shower of blows that threatened to demolish the door itself.

"Aisy," answered Tighe, as he proceeded with provoking leisure to make several feints of opening to the soldiers. "It's a quarter of eight you come breaking into the clergy's home," he continued, "like a set of servanteens as ye are that niver knew what it was to be about dacin' business. If I was the mather here, I'd give you the right about with a blassin' that mightn't mane good luck to you."

"Carroll!" thundered the gruff voice which had spoken before, and a tremendous rap that made the door shiver and Tighe himself start back in some affright, accompanied the words.

"Will you open the door, or must I do it myself?" ordered the priest in severe tones.

"Sure, father, I'm doin' my best; but there's a ketch in the bolt—bad case to you," as the blows began to shower again, "but ye're the unmanageable lot, there!"

He flung the door open so suddenly and widely that two of the foremost of the soldiers who were close against it fell headlong into the little entry.

"It's down ye ought to be," said Tighe, contemptuously surveying his fallen foes, as they hastily and with visible mortification in their faces struggled to their feet. The priest stood on the threshold of the little parlor.

"To what, gentlemen, am I indebted for such an unseemly visit?"

The noble poise of his dignified, venerable form, the calm, firm tones of his voice, and the kind, gentle expression of his face, brought into full view by the rays of the entry lamp, pendant above him, somewhat abashed the fierce and impetuous soldiers now crowding into the little passage-way. They drew back, and seemed glad to make deferential way for one who approached from their rear. Bowing low to the priest, and with a glance that savored more of court than camp, he said:

"I regret, reverend sir, to be obliged to make so unseemly and untimely a visit, but duty compels. From direct information received

not two hours ago, we believe an escaped Fenian convict to be secreted in your house. We have come to search for him."

Father Meagher retreated a few steps into the parlor; the officer followed, motioning the soldiers back, and in a moment he stood in the presence of Nora McCarthy and Clare O'Donoghue.

"Captain Dennier!" burst from both the girls, and the officer, though much and somewhat painfully surprised, responded to the recognition with his usual inimitable grace.

"I shall not intrude farther," he said to the priest, "if you will say that the person of whom we are in search is not in the house."

Had he looked, the pallid face and quivering lip of Nora, and the changing color and hurried breathing of Clare would have given him the information he did not desire to receive, but he kept his eyes averted as if he feared to betray his own painful embarrassment.

Father Meagher evaded the momentous question.

"You see here," he said, two young friends who, having been evicted from their own home, have consented to accept the shelter of my humble roof, and if you think that it also covers the person for whom you are looking, you are at liberty to search; I give you free access to every part of this little dwelling."

Moira, he called to his niece with the hope that he might wit would enable her to direct the search without exposing the place in which she might have hidden Carroll. But instead of Moira's answer, there was a shout from the soldiers who were left on guard without the house, and in another moment the recaptured Carroll was led into the parlor.

Finding no place of effectual concealment in the kitchen to which Moira led him, and fearing to compromise the priest, should he be found in the house of the latter, he determined to risk the chance of an escape by the back entrance; for a few yards he was safe, owing to the darkness, but a keener scout than any of the redcoats would have proved to be scented his trail; the alarm was given, and the soldiers on guard quickly seized their prey.

Captain Dennier started back in strange dismay. At the sight of the prisoner a singular expression came into his face. One by one he was linking all the occurrences of that eventful day together, and he was learning for the first time that the Australian convict brother of Clare O'Donoghue, the manly, genial stranger whom he had met on the rocks, and the escaped convict for whose recapture he had been specially detailed to Carrievreen were one and the same persons.

Interested, more than interested as he was in the wife, spirited Clare, away by impulses more favorable to the Irish cause than to British supremacy, he shrunk in bitterness of soul from the duty which was now his. He shrunk, and yet in the same moment he loathed himself for this seeming weakness. To restore himself in his own estimation he assumed a sternness of mien utterly foreign to his present feeling, and turning to the foremost of his men, he motioned him forward.

"Bind the prisoner."

The order was given in cold, even tones that betrayed not by the faltering of a syllable, nor the motion of a muscle, what it had cost to utter the words.

Carroll O'Donoghue stood erect, and extended his hands for the manacles. The priest turned aside, his head bowed, and to his breast, and the trembling of his form telling how deeply he was agitated. Clare, violently excited and inignant, could control herself no longer. She sprang to her brother's side; she caught his manacled hands in her own, and with her eyes full of passionate tears that threatened each moment to become a sob, she said to Captain Dennier:

"He is my brother; he is the sole protector of two poor orphan girls, and yet you command his arrest; this, then, is the sequel of your intrusion into our home a few hours since, the intrusion you so deeply regretted,"—spoken with an accent of intense scorn—"the intrusion for which you made so humble an apology; and you prayed to have no enmity between us as individuals;" her voice quivered with sarcasm "you deplored the suffering entailed upon our poor victims of your country's oppression. This act, shows how deeply you deplore it."

"Hush," interposed Carroll, "you are talking wildly; this officer is but doing his duty."

A slight flush colored the captain's cheeks, but it was the only sign of how sharply her words had cut him.

"Remove the prisoner," he ordered, in the same tones he previously used, and withdrawing a little as if he somewhat feared the effect of his command.

The soldiers started forward to obey the order; one of them, annoyed at the delay which had already ensued, seized the young man roughly. Clare wound her arms about him, and Nora at his side could only look the appeal she had not the strength to make.

"A moment—give me a moment to convince this poor girl that I must go," said Carroll, as he strove to detach himself from his sister's embrace.

"You are making matters worse for me," he whispered to Clare; "let me go."

She obeyed him, and threw herself sobbing into Nora McCarthy's arms.

Carroll knelt at the feet of the clergyman. "Bless me, father."

The priest's voice shook with emotion. "God bless you, my brave boy! may He ever bless you, and give you strength to do the right."

The soldiers closed about him from the threshold he raised his manacled hands in a sad farewell, his eyes resting last and longest on his weeping betrothed.

Captain Dennier also turned to say farewell. Accuse me of being stern and cruel, if you will," he said, looking at Clare; "but I could not be false to my principles, to my honor; I regret exceedingly the painful part I have been obliged to perform, and I beg you in calmer moments to think more kindly of me."

They departed. Tighe a Vohr following in their wake.

TO BE CONTINUED

A MOTHER'S PRAYER

"Danny, Danny boy, what's the matter? You're not yourself at all these last few days, and aren't you going over to Kitty's party this evening? You haven't been there for many a day."

The mother addressed this speech to her son, who was sitting by the fireplace with a gloomy, abstracted look on his face. Danny O'Connor was a handsome lad, indeed, and as he lifted his face to his mother's, and brushed back his crisp brown curls, he said: "No, mother, I'm not going out this night, but don't worry dear, there's nothing whatever the matter with me," and he smiled into her face. But his mother was not so satisfied. She was a frail little woman, but her face, though sad, was made still sweeter by that and the look of tender solicitude she gave her son.

Danny was all in the world to her. When her husband had died she had devoted herself to Danny and he in return loved her with all his heart. She had one great sorrow, and that was her Danny was an infidel. She had prayed and prayed that he might change, but so far God had not seen fit to answer her prayer. To return to our subject, had Kitty and Dan quarrelled? Mrs. O'Connor knew there was no use to ask him, so she said, "Dan, there's a mission at St. Theresa's, and I am going; won't you come along for mother's sake? The boy took his mother's little hand in his and said, "I would not enjoy it, you know; it is all idolatry," he exclaimed passionately, but noticing the look of pain on her face he said, "But come, let us talk about it. Of course I will take you to church, but I cannot, will not, go in."

The mother sighed. This was not the time she had pleaded with her wayward son; but always he said "No."

Dan took his mother to the Cathedral, as he had promised, but leaving her there he returned home and again sat down by the fireplace. In his mind there arose the picture of a girl with laughing eyes and mouth, and a tenderness and sweetness in her face. Dan threw his head back impatiently. No—he must forget her. She had refused him because he was not a Catholic. He could see her now as she turned her face away and said, "No, Danny, I can't; you are not even a Christian, and I will marry no one but a Catholic." "Well," he muttered impatiently as this scene passed through his mind, "I am not a Catholic, or a Christian and never will be."

That night when his mother came home, she stopped in his room. He was sleeping lightly, but the gloomy look that was on his face earlier in the evening had been wiped away by the soothing hand of sleep and he looked so innocent and wonderful to his fond mother's eyes. Failing to her knees beside him, she cried aloud, "Oh, God, how can I stand before you when I die and say that my only child, my hand-some, brave boy, is an infidel. I admit it was my fault, but you forgive the God Thief. You, Who always harken to a widow's prayer, hear mine and grant that my Danny boy may come to know the Divine truth."

Dan stirred restlessly in his sleep and muttered, "No, I am not a Catholic, or even a Christian, and I never will be." With a low moan his mother rose and went to her room. Sleep did not come to her that night. Suddenly she remembered a bit of conversation she had heard concerning the missionary.

"They say he has never been refused a thing he has asked of God," said one man.

"Yes," answered another, "I have heard that his conversions were really miraculous." That was all she had heard, but that was enough.

The next morning Mrs. O'Connor started for the priest's residence, but stopped on the way to see Kitty Blair. From her she obtained the whole story of Danny's gloom the night before. "I didn't want to do it," said Kitty, "but it was. 'As a right thing, wasn't it?'"

"Yes, dear; it's the only thing." Arriving at the priest's home, Mrs. O'Connor asked for a private interview with the missionary. After a short time the missionary came in. He was tall and thin from fasting, but his face beamed with kindness and love. To him Mrs. O'Connor told her story. "I married Dan O'Connor against my father's will, for Dan was a Catho-

lic, and father hated Catholics. Therefore I was disowned. Dan didn't have much to start on, so we went out west to make our way. It was just for Dan that I became a Catholic and I guess I didn't know any too much about our holy religion, so when baby Dan came, neither of us did our duty towards raising him as a Catholic boy should be raised. The nearest priest was some seventy miles away, so we put off having him baptized. When Danny boy was seventeen-years-old, my father died and I, his only heir, received the money, for father was very rich. Then we three came to town. Danny was not one of your weak little seventeen year old lads; he was a strong man and, as I soon found out, with a will of his own. He became an infidel and an unbeliever. My husband died, and he is all I have left and I realize now my great mistake. The mother's voice broke and the priest asked: "And what do you want me to do?"

"Oh, Father, pray that my son may receive the grace to become a Catholic. He loves a young girl and she has refused him, not because she did not love him, but because of his unbelief."

The priest then promised to pray for her son, and Mrs. O'Connor went home with a lighter heart than usual.

That night Danny again took his mother to the mission and promised to return for her.

"Won't you come in, too?" asked his mother.

"No, mother, please don't urge me." Danny returned for her earlier than usual, to find the services still going on. It was cold outside and a little voice inside him whispered, "Go in."

At last he yielded and entered the church. His mother saw him and she faced him with joy, and she prayed for the more. The missionary a burning words uttered from the altar fell on Danny's heart and soon he was listening with all his attention. The priest spoke with burning eloquence that night and his sermon was wonderful. Then came Benediction and as Dan lifted his eyes to the little white particle reposing in the gleaming monstrance, grace filled his soul and—he believed.—True Voice.

THE PATRON OF WRITERS

His Holiness, Pope Pius XI., has graciously deigned to provide a celestial Patron for Catholic writers in the gentle and affable Bishop of Geneva, St. Francis de Sales.

In a luminous Encyclical published a week ago, the Holy Father outlined in elegant terms the salient characteristics of this great Bishop whose doctrine has done so much toward spreading true peace among souls.

While arguing with the unbelievers of his day, St. Francis revealed a marvellous erudition and grasp of the logical principles. Convinced by the depth of his thought, his methods were of such winning sweetness that he captured the hardest hearts. His famous axiom that one drop of honey can catch a fly more quickly than a barrel of vinegar he practiced on every occasion when coming in contact with the timid, turbulent, aggressive or scornful of soul.

The Holy Father calls the attention of the world to two striking books written by the Saint amid the arduous cares and perplexities of his high office as shepherd of souls. One is "The Introduction to a Devout Life" and the other "Treatise on the Love of God."

His Holiness recommends that the first of these books be read by all Christians, as it is "the most perfect book of its kind" and proves abundantly that sanctity is reconcilable with every condition of life.

At this distant day, the quaint charm of the "Introduction" rebukes the proud and disdainful spirit of the world. . . . "You aspire to devotion, my dearest Philothea," says the Saint in opening his thesis, "because, being a Christian, you know it to be a virtue extremely pleasing to the Divine Majesty." And in his own inimitable fashion he proceeds to demonstrate the real nature of true devotion and shows how to distinguish it from that which is only apparent or false.

To Philothea, the "Soul Loving God," the Holy Bishop addresses his gentle pleas, pleading for the rights of the meek and humble Saviour over the souls redeemed by Him at such a cost. Written for a lady living in the world, the lessons of this admirable book, if faithfully observed, in their charming simplicity, must lead to a high state of sanctity and a most consoling union with God.

In his day, St. Francis urged all Christians to frequently nourish their souls with the Divine Food of the Holy Eucharist, drawing beautiful allegories from the natural scenery of his native land to illustrate his theme. "As hares in our mountains grow white in winter because they feed only on snow, so will you, my dearest Philothea nourished with the Sacred Mysteries, become stainless and fair."

In the "Treatise on the Love of God" the Saint deals with the most abstract problems of theology in a delightful fashion so as to be readily understood without conscious effort by all. By a wonder-

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ful series of most versatile illustrations called in and the construction and equipment of the mines have been turned over to them, for the locomotive engineers appreciate to the full the value of modern automatic appliances.

The output of the mines is to be marketed as directly as possible, in retail yards organized by local groups of railway men in the various cities of the country. Such auxiliary coal yards, it is stated, are even now being planned by locomotive engineers and their friends in several cities of Ohio and Michigan. "They will receive coal from their own company in carload lots, direct from the mine pits, and will distribute it to the consumers with the maximum efficiency and at the lowest possible cost." Surely a consummation greatly to be desired.

It rests of course with the locomotive engineers to investigate thoroughly the soundness of this enterprise and the credentials of its sponsors, but the undertaking itself is another interesting evidence of the mental alertness of the workers and of the constructive efforts made by them to solve industrial problems.—America.

NIAGARA IN WINTER

The countless thousands who annually visit the Cataract of Niagara pronounce it the greatest natural wonder on the continent of America. Little less in sublimity and grandeur than the waterfall itself is the gorge through which the waters rush onward to Lake Ontario after their awful plunge over the cliff. For a little distance from the foot of the falls, the stream is comparatively placid; but gathering momentum as its channel narrows it fills the gorge and rushes over the rocks in foamy rapids; here breaking into delicate spray, and there springing high into the air as it dashes against some rocky obstacle in its mad race for the calmer reaches of the bed below. Never are the famous falls more gloriously beautiful than during the winter months. A snowy mantle covers the surrounding shores. The trees and shrubs, bathed perpetually in the mist of the rushing stream, wear garments of glittering hoar-frost, marvelously wrought and trimmed with the loveliest lace. The rocks and boulders along the course become huge blocks of gleaming ice, and mammoth icicles form before the Cave of the Winds and down the steep sides of the gorge. But no power can check the mighty flood, whose emerald waters take on a deeper, darker hue from the whiteness of their setting. In unabated volume they sweep majestically along, tossing high in the air their rainbowed sprays as if in proud disdain of the tyrant ice-king's iron rule. The Grand Trunk Railway System offers exceptional facilities to reach "Niagara the Glorious."

A COAL COMPANY WITH A SOUL

Organized labor in the United States is gradually feeling its way in many different directions. Its banking ventures have been highly successful. Its consumers' cooperatives have also opened a new field of enterprise. The announcement, however, in the midst of the great coal crisis, of the creation of a "coal company with a soul" on the part of a group of locomotive engineers brings a new labor development to the notice of the public.

We are inclined to be somewhat cautious in accepting on their face value all the claims made by companies or corporations "with a soul." The evidence before us in the present instance is confined to the statements made by the promoters of the new undertaking, but the plans outlined by them are certainly sufficiently interesting to merit consideration. Control of over 6,000 acres of the best coal-mining property, we are told, has been acquired by these workers in Boone County, West Virginia, on the Coal River. They have formed a company to be known as the Coal River Collieries and are seeking to work out the coal problem by making "men instead of money" the basis of their industrial system.

What naturally interests us in the first place is their method of organization and financing. We find that no salaries are to be paid to directors, there is to be no watered stock and no over-capitalization, which today is the bane of our coal industry. No preferred stock, even, is to be issued. All the stock is sold exclusively to locomotive engineers and to their friends. The amount that any single worker can buy is strictly limited; it may not exceed fifty shares in all, each share priced at one hundred dollars. Hundreds of locomotive engineers throughout the country, we are informed, have already subscribed to the \$2,000,000 capital stock, and the money is being put into the development of the property.

Higher wages, it is claimed, are paid to the miners by these fellow-workers who engage their service than by the neighboring operators. The very first step has been "to lay out a model mining village with handsome little homes, schools, church, store, amusement building, pure water, thorough sanitation, and all the facilities of a small city." Cattle and pigs are not allowed to roam at large in the streets and "even the windows and doors have been screened at the expense of the company to keep out summer insects." The same care has been taken with the equipment of the plant itself. The best

mechanical engineers have been called in and the construction and equipment of the mines have been turned over to them, for the locomotive engineers appreciate to the full the value of modern automatic appliances.

The output of the mines is to be marketed as directly as possible, in retail yards organized by local groups of railway men in the various cities of the country. Such auxiliary coal yards, it is stated, are even now being planned by locomotive engineers and their friends in several cities of Ohio and Michigan. "They will receive coal from their own company in carload lots, direct from the mine pits, and will distribute it to the consumers with the maximum efficiency and at the lowest possible cost." Surely a consummation greatly to be desired.

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TOUR OF WORLD

INDO-CHINA MISSIONS FLOURISHING

Hanoi, Tonkin, Dec. 10.—The missions of Indo-China were the great surprise of our tour in the Far East. This was due both to our unexpected good fortune in catching a steamer that stopped long enough in important parts to permit a visit to some of the more interesting inland centers, and also to the fact that the vastness of Indo-China and the unique character of its people were somewhat of a revelation to us.

Of the five States that comprise Indo-China—Tonkin, Annam, Cambodia, Laos, and Cochinchina—we visited the first and last. The name Indo-China was given to these States by Europeans for the reason that the country and its people have both Chinese and Indian elements in their make-up. The civilization, language, and institutions are largely Chinese, whilst the climate, natural products and industries are mostly Indian.

Though a member of the Mongolian race the Annamese inhabitant of Tonkin and Cochinchina is physically slighter and has less slant in his eyes than the Chinese. He wears a delayed and scanty beard; walks with a quiet and dignified gait; and though diffident and timid at first meeting with strangers becomes affable and even vivacious on further acquaintance.

The dress of both men and women is very modest and attractive. Large floating trousers are held round the body with a sash of bright color. A close-fitting black tunic, slit at the sides, reaches down below the knees. The long hair of the men is wrapped with taste in a black turban, whilst the head-dress of the women is either a bright veil or a flat straw hat several feet in diameter. A mark of Annamite beauty which does not appeal to the Western eye is black, enamelled teeth. To preserve this custom wars have been fought and even now it is almost universally followed.

SPANISH DOMINICAN MISSIONARIES

Our first stop-over in Indo-China was at Haiphong, the port of Tonkin. The cruel persecutions and the martyrs of this land give Tonkin and its peoples a peculiar claim to the interest of American Catholics, for of all the missionary martyrs whose lives are well known in America perhaps there is none more loved than Theophane Venard, the celebrated martyr of this country.

At Haiphong the Spanish Dominican missionaries had been notified of our arrival by Father Souvay of Hong Kong, and the charming missionary hospitality received everywhere in the Orient was enjoyed anew. The Dominicans have three very flourishing vicariates in Tonkin, the largest of them counting almost three hundred thousand Christians.

Here we found the "Vineyard of the East," the well-known American missionary magazine, published at Rosaryville, La. The magazine and the Foreign Missionary Seminary at Rosaryville are conducted by Spanish Dominicans. Hence, the Tonkinese missions will have a constantly increasing interest to the American Catholic public.

After paying our respects to the Dominican Bishop of Haiphong and upon the conclusion of a visit to the Christian Brothers' School, and to the Academy of the ubiquitous Sisters of St. Paul of Chartres, we boarded an evening train for Hanoi. Although it was almost midnight when our train reached Hanoi in a pouring rain, a Father of the Society of the Missions Etrangères was at the depot to welcome us. A short drive brought us safely to the Mission center where a tempting lunch was disposed of before the zero hour.

MANY DAILY COMMUNICANTS

We rose quite early the next morning—the Masses begin at 5 a. m.—to attend a short instruction in Annamite at the Cathedral. A Eucharistic triduum was in progress and it was edifying to see so large a number present for the morning instruction and Mass. There were

many rails of communicants, and we were thrilled to hear that large numbers go to daily Communion.

It was a unique pleasure to say Mass that morning at the Carmelite monastery, for here we met an American Sister from Lowell, Mass., and learned that it was to this house that the Venerable Soeur Therese of Lisieux, the Little Flower of Jesus, was destined to be sent, had not her early death intervened.

Before starting on a tour of the city Father Desaulais brought us to the "House of God." This is an institution peculiar to Indo-China. It is a sort of college home where young men, even boys, desirous of giving their lives to the mission live and study in common. In the long course of training some are selected for Catechists or teachers whilst others are chosen to go on for the priesthood, according as they manifest ability and piety. All the members of the "House of God" are dedicated to celibacy.

The choir boys of the Hanoi Cathedral are chosen from the members of the local "House of God," and they sing plain-chant perfectly. One of them, a boy of eleven, plays the organ in the grand cathedral. They also have a fife and drum corps, and in our honor the boys played the American national anthem. The notes brought a tinge of home-sickness and a flood of gratitude for the gentle thoughtfulness of the missionaries in choosing this way to please us.

It is absurd to be vain of what any one can have who can pay for it.



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CHAPTER I.

When James Allen died, he left two daughters a small but comfortable home and fifty thousand dollars of life insurance. He had been a quiet, taciturn man, taking no one, not even his own daughters, into his confidence. Not until he was buried and his will was read, did anyone have the slightest idea of his possessions. He had held the position of Clerk of the Court for forty years, and had lived comfortably, educated his daughters, and performed his duties as a good citizen. His wife had died four years before him. It now appeared that he had adopted early in life the idea of living close to his income, saving enough each year to pay his life insurance premiums, and relying on the insurance to take care of his family when he should be gone—rather a dangerous, but not unusual, policy.

He had never discussed business at home, and his daughters were absolutely ignorant of the first principles of finance. They had received the usual common school education, and were now well advanced toward middle life, Hannah being forty-two and Mary, thirty-two.

When the first shock of the unexpected death was overcome and they found themselves thrown wholly upon their own resources, they were staggered by the weight of the responsibility. It is true they had a comfortable home and a modest fortune, but they were entirely

without male kith or kin. There was no man, no near relative, they could go to for advice, and, with the instinctive dread of women of exposing their affairs to outsiders, they hesitated to take anyone into their confidence.

It was the evening following the funeral, and the two sisters, in their new black gowns, were seated in the little lonely sitting-room, reading their father's last will and testament, which was very brief, and left all he possessed to them jointly.

"I never had the slightest idea of how much father had," said Hannah, staring into space.

"Nor I," said Mary. "We always had enough, but we lived very economically, so I suppose we can go on all right."

"Yes, but you must remember we don't have father's salary any more."

"That's true; I never thought of that. Can we live on what he left?" And an anxious look came over the face of the younger woman.

"We must. It isn't as though we were young and could go out and teach or become stenographers. We are almost too old to begin now, and it doesn't look, Mary, as though either of us would get married." A sad little laugh followed the words and the quick tears sprang to the gentle eyes of the younger sister.

The word "spinster" was indelibly stamped on both their good honest, kindly faces and they knew the world would pass them by for fresher and more brilliant ones.

For the continuation of this very human story, read "A Financial Courtship," which tells what happened to the two sisters and their legal adviser. We will send you one free, if you write for it, and mention the name of this paper. Not only you, but every adult member of your family will enjoy reading it, and it will help you as well to understand how to choose and buy good investments.

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LONDON, SATURDAY, FEB. 24, 1928

THE FARMERS AND REDISTRIBUTION

Redistribution of the federal seats must take place after each decennial census. That is a constitutional provision. The reason is obvious or at least easily intelligible when we remember that under the British North America Act, Quebec is given 65 seats, and that this number remaining unchanged determines the unit of representation. This unit is of course found by dividing 65 into the figure the census last taken gives as the population of the Province of Quebec. The federal unit of representation at the present time is, in round numbers, 40,000. A simple arithmetical calculation determines what provinces get increased representation, what provinces have their representation reduced, and what provinces remain unchanged. Then as nearly as may be, all things considered, each constituency should have a population equal to the unit of representation, i. e. 40,000, though this is no part of the constitutional provision of the B. N. A. Act.

In the redistribution of seats in the Provincial Legislature more latitude is allowed for the reason that the number of seats is not limited. And, moreover, it is not a provision of the constitution but custom alone that makes redistribution follow closely on the decennial census.

The present writer remembers very distinctly all—or all but one—of the redistributions in our comparatively short political history. It is only in very recent years that we have heard for the first time the complaint now so persistently made that the rural population is disproportionately and unfairly represented; and the claim insistently made that the alleged urban grievance be redressed.

There used to be a very generally accepted and important consideration taken into account which materially modified the application to rural and urban constituencies of the rule of the unit of population. It was a consideration that was urged by Sir John Macdonald in the heyday of his power and influence, that was acquiesced in by Liberal leaders, that was unquestioned by the party press, and that was followed in practice by the rank and file of both parties.

This consideration is that urban municipalities had many ways of making their wants known and their influence felt that rural constituencies do not possess to the same extent, if at all. Cities and towns have their Boards of Trade, their Chambers of Commerce, their Labor Unions, their associations and organizations of trained and competent men to protect and promote interests both general and special. They have the newspapers with all their power to mould public opinion and influence governmental action. They have the colleges and universities, they have mostly all of the educated men with all the proverbial power and influence that are theirs by position and education. And in addition to all this they have every facility for meeting and discussion and all the varied means of making their opinions clearly known and their influence effectively felt.

Though not so great an extent as in the decades gone by when it was urged as a further argument, still in a very appreciable measure, the representatives

of rural constituencies are often city men.

Moreover, from the very nature of things it is much more difficult for the rural representative to meet and keep in touch with his constituents than it is for the urban representative.

It was, therefore, never considered wise that population alone should be the determining factor in apportioning the seats; but it was always thought eminently reasonable that rural constituencies should be smaller—so far as population is concerned—than urban.

It is true that farmers are now more or less organized to promote their own interests; but that is not a matter for regret or alarm, rather, regardless of what we may think of its political phase—a matter for congratulation. Certainly the awakening and organization of the farmers afford no good ground for departing from a custom sanctioned by long usage and based on sound reasons.

We do not mean to say that there are no inequalities to be redressed, that urban representation should not be increased; but we hold that any such rule of thumb redistribution as that of equalizing the population of urban and rural constituencies would be stupid and unjust.

Many people are wont to point to British practice in many things as a model for the newer British countries; in this matter British practice is overwhelmingly in favor of our contention. No one advocates going so far as they do in England; but a practice so long and generally followed can rest on altogether fantastic grounds. And the reasons for making the rural unit smaller than the urban are greater here than in England.

THE WORKING OUT OF THE FREEDOM OF IRELAND

Persistent efforts to secure peace in Ireland despite repeated discouraging failures are not without their good omens. Such efforts could not be thus constantly renewed unless some progress had been made toward reaching a basis of common understanding. Yet conditions continue to be so bad as to dishearten the friends of Ireland at home and abroad. The wrecking of trains, the destruction of property, murder most foul become commonplace, and above all the appalling apathy,—“neutrality” forsooth!—a shocking passivity and failure to react vigorously against the odious rebel tyranny or to support fearlessly the government of their choice that still marks the mass of the Irish people, are all striking proofs that efficient self-government is the slow growth of generations; proof, too, that in the long dark record of British rule in Ireland the greatest injury inflicted on a people ruled by force was the deprivation of the opportunity of developing those civic virtues on which self-government rests.

Filled with heartrending incidents of the new reign of terror the Irish newspapers make sad reading these days. Here is a sample:

Very Rev. Dean Macken, at first Mass in Claremorris on Sunday, said he had a letter from the firm represented by the late Mr. Farrell requesting the prayers of the congregation for the eternal repose of his soul. Mr. Farrell was well known in the west of Ireland, and, as the letter stated, he was beloved and respected by the firm in Dublin and by all with whom he had business relations, and their prayer was that God might have mercy on his soul.

He did not know of anything more callous, heartless or diabolical than the murder of that gentleman—shot through the heart while driving along in the ordinary discharge of his duties, and sent before his God without an instant for preparation or a prayer for mercy. The people explained they called on the car to halt, but everyone knew that a call from a distance on a rapidly driven car could not be heard, and that excuse for shooting a man like a wild beast was futile.

The driver pleaded to be allowed to continue his journey straight on in the hope that the man might be still alive and receive the last rites of the Church, but they refused, and people who refused to do that for the salvation of his immortal soul were not likely to be much concerned about the taking of his mortal life. That was what they called “working out the freedom of their country.”

Then he referred to the maiming of a young girl, Miss Smyth, who was travelling with three or four other girls in a motor car. On the excuse that she was carrying Free State despatches, a bomb was

hurled at the car and “the wonder was,” remarked the priest, “that all were not killed.” But this valiant exploit for “the freedom of Ireland” resulted only in the maiming for life of one poor Irish girl.

Continuing his comment Dean Macken said:

The country was in a terrible state, and the great mass of the people, who were now inert and inarticulate, must assert themselves and save the nation from ruin, destruction, chaos, and savagery. He had very little faith in the talk of peace resolutions and the mutual laying down of arms. While the Government represented the great body of the people of Ireland, they ought to continue to exercise the functions of Government without the surrender of principle in spite of the wholesale destruction of life and property now carried on by misguided men. The Gospel of the day spoke of the miraculous cleansing of the leper and let us, the Dean concluded, beg of Our Divine Lord that principles of sanity may prevail and that He may cleanse this land from the leprosy of rebellion and revolt against the authority of the people.

That we believe touches the sore spot in the Irish body politic: “The mass of the people now inert and inarticulate must assert themselves and save the nation from ruin, destruction, chaos, and savagery.”

The revolting murder of Dr. O'Higgins, that valiant and fearless old fighter for Irish freedom, is another recent incident of the “Republican war.” We quote an American newspaper's comment on this cold-blooded outrage:

“So energetic was Dr. O'Higgins' antagonism to the British authorities when he thought them the enemies of Ireland that in the ‘Black and Tan’ days he was viewed with grave suspicion by the military, and often and seriously harassed. But he was not killed by them; it remained for men claiming to serve the same cause as his to do that—to shoot him again and again in the presence of his horrified family, his aged wife and his daughter hurrying to him just in time to see him fall with his head almost blown to pieces by the many bullets poured into it.”

Nor does opposition to the partition of Ireland give the remotest justification for the criminal folly of De Valera, “the man who cannot make up his own mind.” To achieve national unity is Ireland's greatest national problem; but it is one now wholly in the hands of Irishmen. It is insanity and worse to think of bringing Northeast Ulster in by force of arms. If the people of Southern Ireland succeed in establishing a stable government capable of maintaining the reign of law and order, affording protection for life and property and reasonable security for business, then the reunion of North and South will be a question for negotiation between Irishmen and Irishmen, and one which the best informed Irishmen believe will not be difficult of solution.

In the meantime while we earnestly pray for the motherland it is important that the wreckers of Ireland clearly understand that their kinsmen throughout the world hold in execration their methods of “working out the freedom of their country.”

THE FASCISTI AND THE FREE MASONS

Though we still read of occasional incidents indicating local clashes between Catholics and the Fascisti, we have continued evidences of Mussolini's most friendly attitude towards the Catholic Church. This may be but a matter of policy with him, but apparently it is an intelligent policy, clearly defined and based on solid reasons of State.

The most recent evidence of this kind is the resolution of the Fascisti Grand Council which plainly and with emphasis “invites all Fascisti who are also Free Masons to choose between belonging to the Fascista National party or to Free Masonry, because the Fascisti can recognize only one discipline, which is the Fascista discipline; can recognize only one hierarchy, which is the Fascista hierarchy; can only owe one obedience, which is absolute, devoted and daily obedience to the heads of Fascismo.”

The New York Times' Italian correspondent has some comments in the copyrighted article of Feb. 16, from which we quote the following:

“Though the resolution does not say so and though no mention of the fact was made in the discussions of the Fascisti Grand Council, the action taken is probably not

entirely unconnected with a desire to please the Vatican.

“The Fascisti went into power with avowedly Catholic leaning, and the first actions of their Government left no doubt that they strongly supported Catholicism. It is also well known that Mussolini himself ardently desires a rapprochement between the Italian State and the Vatican and is working with energy toward that end.

“The expulsion of Free Masons from the ranks of Fascismo will therefore mark another milestone on the road of a better understanding between the Quirinal and the Vatican.

“That the decision against Free Masons should have been taken by the Fascisti Grand Council gives it particular importance. This body, which comprises all the leaders of the Fascisti movement and which meets under Mussolini's chairmanship once monthly, is endorsed with what practically amount to dictatorial powers. Owing to the dominant position which the Fascisti have in the present Cabinet, anything which has Council is as good as law. Meetings of the Grand Council probably have more part in shaping the destinies of Italy than meetings of the Cabinet.”

When we remember that Italy after the War was for some time in imminent danger of political chaos from revolutionary Communism, and that Fascismo was the national reaction to this situation, we may be permitted to conclude that his experience has made the ex-Socialist Prime Minister realize very clearly that without religion there is no assurance of the stability of civil government; that the Catholic Church created the civilization of Italy and that the Catholic religion alone can save and preserve it.

CATHOLIC INFLUENCE AND SOCIAL PROBLEMS

BY THE OBSERVER

The Catholic workmen of the English speaking provinces of Canada are, to a great extent, lost in the overwhelming numbers of the non-Catholic workmen. It is a pity, but it is a fact. It is a very great pity. The only influence that can offset an attractive materialistic philosophy is a true and sound spiritual philosophy. The only sure cure for moral falsehood is moral truth. And how can moral truth be made to prevail in the forming of social and labor policies, when those who hold the Catholic truth are so greatly in a minority?

I suppose the Pope saw all that as clearly as possible when he recommended the forming of Catholic unions of workmen. I suppose that these when formed need not be necessarily opponents or rivals of the general labor unions; nor do I imagine that membership in a Catholic union need necessarily prevent a Catholic from belonging also to a general union. But Catholic unions would certainly be a rallying point for Catholics where they could discuss the Catholic point of view, and practice themselves in the knowledge and methods necessary to taking a prominent part in the affairs of the general unions.

The influence of Catholic truth and Catholic principles on the plans and programmes of labor unions and labor parties, outside the Province of Quebec, amounts to almost exactly nothing. Not only have we no Federation of Catholic societies, as they have in the United States, and no Catholic labor unions, as they have in Quebec, but we have no means or method whatever, save only an occasional sermon, or the spasmodic distribution of Catholic pamphlets, of reaching and touching Catholic workmen with Catholic social principles.

Our Catholic workmen, when they belong to labor unions, are generally under the instruction and the influence of men who take their social principles from sources which are not the sources from which the Catholic Church would wish her children to be instructed. In those unions, as a rule, the crude errors of Marx and Engels, and their near or far disciples in England and in America are generally well known, whilst the principles of Catholic theology and sociology are not known at all, except to some of the Catholics; and these are so overwhelmingly in the minority that they have little to say in the forming of any policy or in the choice of methods of action.

As an instance of what I mean by this, I may cite the case of a large labor organization in Canada, which last summer decided to take affiliation with the Red International of Moscow. Catholics who are in that association could not have approved of that step; but where were their objections? They were not made known; they were

overwhelmed as usual in the great majority. Lately, the International executive of that association has ordered that resolution to be cancelled; and has denounced the Red International and has stated that the Canadians must take their choice between the American association and the Red International. Now, all that folly and that danger of a ruinous split in the labor ranks would have been avoided if the Catholic view had been able to make itself felt in that association. But we have no way by which that can be accomplished.

As another instance of what I mean, I may cite the case of an assessment ordered in a large labor organization for the support of a paper which is of such a character that no Catholic priest could approve of it as reading matter for his parishioners. Catholics were compelled to contribute to the upkeep of that paper. Catholics who know the essential principles of their religion cannot desire to support that paper; but as usual they are drowned in the overwhelming majority. Tails never wag dogs, but dogs always wag tails.

I have heard it said that it is the business of the English-speaking Catholics of Canada to so permeate and leave the un-religious activities of the day as to impress them with Catholic ideals; a consummation devoutly to be wished, but not so easily to be had. Not to be had at all, in fact, by drifting with the tide; but perhaps to be had by forming Catholic labor unions, under the auspices of the Church, with religious surroundings, and recourse to the Sacraments and to prayer as is done in the Catholic labor unions of Quebec. And from those Catholic unions, if it should be still necessary for Catholics as individuals to belong to general labor unions, would spread out that Catholic spirit of justice and charity which is so often lacking in labor associations which have no religious auspices or connection.

NOTES AND COMMENTS

If we are to judge by comic skits and stories appearing in the daily papers of late, the syndicate responsible for their circulation must have had a representative on the spot at the opening of the tomb of King Tutankhamen.

REFERRING to the disentanglement of this Egyptian King of thirty centuries ago, Mr. Rider Haggard, the novelist, has put into words what has been in many minds since the great “rifling” began. Why, he asks, in so many words, should this “illustrious dug-out” be torn from his chosen resting-place, and be laid to rot in a glass case in a Cairo museum, only to be made the butt of the vulgar jests of tourists “of the baser sort?”

“WHY, INDEED? ‘Is this decent?’ Mr. Haggard pertinently asks. ‘Is it doing as we would be done by? Or, to put it more strongly, when we remember what was the faith of these men, Pharaohs or peasants, and that the disturbance of their tombs and bodies was the greatest horror by which they were obsessed, is it not an outrage, and one of the most unholy? Examine them by all means; X-ray them; learn what we can of history from them—for instance, whether Tutankhamen died old or young and from what disease, and whether he took to the tomb with him any evidences of his apostasy—but then hide them away again forever, as we ourselves would be hidden away.’”

MR. HAGGARD himself, as his writings appear to indicate, may not have entirely orthodox notions as to the resurrection and the future life, but in this reference to the Carnarvon excavations in Egypt he speaks the language of almost universal humanity. Mankind's thirst for knowledge as to the past history of the race is entirely legitimate and laudable. Could not, however, all purposes be served in regard to these discoveries and leaving their occupants to the sepulture they chose for themselves? Especially is the commercialization of the affair abhorrent to reverent minds.

THE ANNOUNCEMENT from Rome that the Fascisti organization has excluded Italian Freemasonry is good news. Italian Freemasonry has been the chosen home and breeding ground of every thing opposed to the most

sacred traditions of the people of Italy. And every weapon that has been drawn in the Italian peninsula against the Church and Christianity has been forged in the workshop of the lodges. That Fascism condemns Freemasonry to outer darkness is a good omen for the future of Fascism and of Italy.

ANOTHER REMINDER to the Scotland of today of the debt the country owes to its Catholic past was occasioned by the unveiling a few weeks ago of a memorial at the Royal High School, Edinburgh. It recalled the educational activities of which, extending back over four hundred years, Edinburgh is justly proud. It also recalled the fact that the precursor of the Royal High School was the old Grammar School which dates back certainly to 1519, and probably much further, since tradition says it was, in its turn, but the successor of a much older school at Holyrood. It was here that the youth of pre-Reformation days received their grounding in higher education, and were fitted to pass on to the Universities, also (both Edinburgh and St. Andrews) the product of Papal munificence.

THE OLD Grammar School had for a long time its habitation in the building in Blackfriars Wynd, known as the palace of Cardinal Beaton. A few years prior to its establishment the Collegiate church of St. Mary-in-the-Fields had been brought within the city limits by the extension of the city wall on the south, and here, in 1582, a charter was granted by King James VI, by which in the following year the University began its operations in the buildings of this church.

NEARLY THIRTY years before this time, however, the High School had been removed from Blackfriars Wynd to a house at the eastside of the Kirk of Field, but in 1576 a new building was acquired in the Blackfriars Cemetery. Two hundred years later—1777—it occupied another building erected on or near the same site, but with the development of the new town its situation became undesirable, and in 1828 the school was transferred to the stately buildings on the slope of Calton Hill. How redolent these old names are of a past which succeeding generations had done their best to forget but which now, as it is gradually uncovered, looms up as the most glorious in the nation's history.

AWFUL CONSEQUENCES OF RED TAPE

HEARTLESS OFFICIALS VESTED WITH A LITTLE BRIEF AUTHORITY

N. Y. Times, Feb. 11

Fifty-one Armenian refugees from Turkey were shipped back to the Near East on the steamer Madonna of the Fabre line on Friday afternoon, although a writ of habeas corpus requiring their production in the Federal Court had been issued before the Madonna had left its dock. Commissioner of Immigration Robert B. Todd said yesterday that he had received word by telephone that the writ had been issued before the ship had sailed, but that the writ had not been served on him until after the ship was under way. An official of the Fabre Line offered to stop the ship and take the Armenians off until their status had been determined through the habeas corpus proceedings, but Commissioner Todd would not consent.

The fifty-one Armenians, according to M. Vartan Malcom of 82 Liberty Street, who obtained the writ from Judge Hand, are all related to Armenians in this country. Two of them, he said, were young women engaged to Armenian boys who had served in the United States army during the War. He obtained the writ on the plea that the law permitted them to enter under clauses making special exceptions of persons being persecuted abroad on account of their religion. He asserted that they had narrowly escaped massacre because they were Christians and that to deport them to Turkey would be equivalent to sending them to their deaths.

WRIT ISSUED AN HOUR BEFORE SAILING

The writ was issued at 4:30 o'clock, about an hour before the boat left for the East, with sobbing men, women and children, but the execution of the writ was prevented by technical obstacles, according to Mr. Malcom, who said:

“After obtaining the writ of habeas corpus from Judge Hand, which would have enabled these Armenians to obtain consideration as persons persecuted for their religion, which they are, I tele-

phoned to Ellis Island to announce the fact and to arrange to put the men, women and children off the ship. I could not get the Commissioner at first, but talked to a Mr. Landis, who refused to listen to the suggestion that he should confirm the issuance of the writ and take the people off the ship.

“The fact is that, unless they were forced to go on this particular boat, it is almost a certainty that they would be admitted, whether the Federal Court eventually ruled in their favor or not. Members of Congress have taken cognizance of the fact that hundreds of thousands of Armenians have been slaughtered by the Turks and bills had passed both houses which were intended specially to save refugees of this kind from deportation.

NO PLACE FOR REFUGEES

“If these fifty-one are landed in Turkey, where they are technically supposed to be landed, they would probably be killed or starved. If they are not landed in Turkey they will be landed in Greece, where the refugee problem is now so acute. Greece is taking care of 50,000 Armenian refugees and about a million Greek refugees. There is little food for them, and their plight is desperate.

“I don't know whether the apparent anxiety of officials to make sure that these Armenians were deported under this condition was due to the fact that they would almost certainly be admitted unless deported on this very ship. At last, when I informed Mr. Landis of the habeas corpus he spoke very angrily, said I was trying to break the law and that he would do nothing for me. It was too late to get over to Ellis Island with the writ, so I went to the Battery with Mr. Jones, an official of the Fabre Line who had two tugs ready to go down the bay and take off the persons named in the writ of habeas corpus.

“Mr. Todd did not come from Ellis Island on the boat he usually rides on, but came on a later boat. I served the writ on him. He was extremely angry. He said no such writ had ever been served on him before. He said the Armenians were a dirty lot, and that he would do nothing for them. He accused me of being so active because I wanted to get fees, and I told him that the fact was I was giving my services for nothing. Mr. Jones, the representative of the Fabre Line, said to him:

“‘I have two tugs ready and there is plenty of time to stop this boat and get these people off. All I want is authority from you. The line is more than anxious to stop the boat and bring them back because it will cost the line \$15,000 or so to take them back.’ Mr. Todd repeated that they were in excess of quota and that he would not give the authority to do this, writ or no writ.”

When Mr. Todd was asked yesterday if he had received word of the issuance of the writ before the boat sailed, he said:

“Oh, we can't pay any attention to telephone communications. We don't know anything about where they are coming from. The fact of the matter is that the writ was not served until it was too late to act on it.”

Asked whether the agent of the Fabre Line had not offered when the writ was served to stop the ship and take the Armenians off, Mr. Todd said:

“The United States District Attorney has ruled that we are not to interfere with ships that have started on their way. If we interfered in this case, the ship would have been held up for hours. How could we pick out all these Armenians? How would we know whether we were getting the right ones?”

Informed of the charge that he had called the Armenians “a dirty lot,” Mr. Todd said:

“I used no such language and said nothing that reflected on them in any way.”

The writ issued by Judge Hand calling on Commissioner Todd to produce the Armenians in court is returnable on Feb. 16. Mr. Malcom asserted yesterday that he would appear before Judge Hand and charge that his writ had been treated with contempt.

SWISS “OLD CATHOLICS” DECREASING

Paris.—At Olten, in Switzerland the “Old Catholics” of Switzerland recently celebrated the fiftieth anniversary of their union in a “National Church.”

As has been pointed out in the Semaine Catholique de la Suisse Française, a Catholic weekly published in French Switzerland, the “Old Catholics” cannot rejoice over their increase in numbers on the anniversary, for their church, which numbered 70,000 members in the beginning, now numbers only 56,250 and there is reason to believe that even this latter figure has been exaggerated.

In 1877, in the Canton of Geneva, the “Old Catholics” received a sum of 284,000 francs from the appropriations of the budget. At that time they occupied 27 churches which had been taken from the Roman Catholics. Today 23 of these churches have been returned, and the “Old Catholics,” who number only 1,800 in that canton, no longer are included in the budget appropriations.

HIGHER EDUCATION IN THE MARITIME PROVINCES

ARTICLE II.

It may be well at this stage to review briefly the decisions arrived at by the several Catholic organizations that have considered the project of University Federation.

The first Catholic organization in the Maritime Provinces to go on record regarding the project was the Faculty of St. Francis Xavier's College, Antigonish.

Whereas the tentative proposals of the Carnegie Foundation embodied in Dr. W. S. Leonard's letter of December 1st 1921, have aroused much interest among the Faculty of St. Francis Xavier's College:

"Be it resolved by the assembled Faculty that it highly appreciates the generous and public spirited attitude of the Carnegie Corporation and the Carnegie Foundation toward the cause of higher education in the Maritime Provinces, and that, if details can be worked out satisfactorily, it will heartily cooperate with the Board of Governors in making these proposals a concrete reality."

That is a clear-cut resolution in favor of Federation, subject only to the working out of suitable details.

The second group to consider the scheme was the Catholic Hierarchy of the Maritime Provinces and Newfoundland at a meeting held in Halifax on October 19th.

"Be it resolved that the tentative proposition of College Federation made in the Carnegie Report, as at east apparently detrimental to the existing Catholic Colleges throughout the Provinces, and merely experimental in its nature, accompanied as it is by the meagre details of means of construction and maintenance of a central university with federated colleges, does not encourage the Episcopate of the Maritime Provinces and Newfoundland to recommend that Catholics take any steps toward federation in its present proposed form."

This resolution cannot be construed as a decision against Federation. It merely speaks of a "tentative proposition" as "apparently detrimental" and as not to be "encouraged."

The resolution indicates that the bishops believed that the scheme which they refused to encourage was not one which they leave themselves free to consider a different scheme, if one is proposed.

The scheme before us now, namely, the scheme agreed to on December 12th, is quite different from the scheme outlined in the Carnegie Report. The scheme of December 12th is fuller. Such important details as discipline, church attendance, allocation of subjects to the colleges and the Central University, the constitution of faculties, finances and property, are treated in the scheme of December 12th, but are not spoken of at all, or are treated sketchily in the Carnegie Report.

Indeed the Carnegie Report never pretended to be the last word in so far as a "scheme" is concerned. It says on page 36:

"A successful organization... could probably be effected in more than one way... It is not the function of this study to present a complete (detailed) program. It is desirable, however, that at least one plan of procedure be indicated with sufficient definiteness to show that the undertaking is practicable and convenient. The plan of action outlined below... is wholly provisional... practically all features should be subject to revision and adjustment in negotiations among the institutions."

The scheme of Federation which the Bishops would not encourage is something very different from the scheme which I am endeavoring to uphold. The editor of The Casket in his issue of February 1st says:

"For our part we know of only one scheme before the public and that is the scheme laid down in the Carnegie Report. The scheme has been rejected by a majority of the Bishops." (I am glad to see that The Casket has at length been convinced that all of the Bishops are not opposed to the scheme as The Casket stated in its first article, but only a majority of them.)

Evidently the scheme agreed to on December 12th has escaped the notice of the editor of The Casket. That is the scheme now before the public—not the Carnegie scheme. The scheme of December 12th has never been "rejected" by the Bishops, nor has it ever been considered by them as a hierarchy.

The third conference was that held by the Board of Governors of St. F. X. College, at Antigonish, on October 20th, when the following resolution was passed:

"Resolved that St. Francis Xavier's College do not enter the proposed federation of Maritime Universities."

The Board of Governors of St. F. X. were very much in the same position as the Bishops. They refused to commit the College to the "proposed federation," that is, the scheme as it stood on October 20th. Whether, with the complete scheme of December 12th before

them, they would have refused to enter federation, is difficult to say, but it seems clear that the resolution of the Governors is not an absolute and final rejection of every scheme of federation.

The fourth conference was held on October 23rd by representatives of the Archdiocese of Halifax. At this conference the following resolution was passed:

"Whereas higher education is absolutely necessary for the full development and scientific utilization of the resources of the Maritime Provinces and Newfoundland; and whereas, in our opinion these views of higher education can be best achieved by a University federation which would avoid unnecessary duplication, maintain a high academic standard, satisfy modern requirements and serve the people in a manner commensurate with their needs and aspirations;

"Be it resolved that we, representatives of the Archdiocese of Halifax and Newfoundland, endorse such federation, provided that Catholic rights and interests be safeguarded in entirety."

I should like to supplement the above resolution with the following letter from His Grace, the Archbishop of Halifax:

"Archbishop's House, 103 Dresden Row, Halifax, N. S., Jan. 5, 1928. 'Mr. A. L. Macdonald, Halifax, N. S. 'Dear Mr. Macdonald: 'I have your letter of this date, enclosing a copy of The Sydney Post of January 4th. In so far as the statement regarding my position on University Federation is concerned, I should like to say that my views on that question have undergone no change. When the project first came up for consideration I kept an open mind until such a time as study and reflection would lead me to a definite conclusion. Deliberation convinced me of the desirability of the scheme and I have always adhered and still adhere to that conviction. It is absolutely incorrect, therefore, to say that I changed my mind on this question, for, ever since I have had any mind at all concerning it, that mind has been favorable to University Federation."

"Yours truly, 'Signed, EDWARD J. MCCARTHY, 'Archbishop of Halifax."

The resolution of the Halifax Catholics was cabled to Archbishop Roche of St. John's, Newfoundland, who replied as follows:

"Resolution has my cordial approval and support. Feel strongly that proposed Federation with necessary safeguards would be in the best interests of Catholic higher education in Newfoundland."

Finally, the Newman Club, an organization of Catholic students attending Dalhousie University (there are 89 Catholic students at Dalhousie this year and they come from all parts of the Maritime Provinces) passed a unanimous resolution approving of the resolution of the Archdiocese of Halifax, and Halifax Council Knights of Columbus followed suit on November 20th.

The result of all these conferences is this: The decision of the Hierarchy of the Maritime Provinces and Newfoundland, and the decision of the Board of Governors of St. F. X. seem to have no effect at the present time. The resolution of the Bishops dealt with a "tentative proposition—in its present proposed form." The resolution of the Board of Governors of St. F. X. dealt with the proposed federation. But the scheme of federation today and the scheme of federation on October 19th and October 20th are two different schemes. Hence the resolutions passed on these dates have no bearing on the present scheme.

The resolution of the Catholics of Halifax diocese, approved by Archbishop McCarthy of Halifax and by Archbishop Roche of St. John's, endorses "A university federation" without limiting itself to any particular form, as did the two previous resolutions. The only stipulation the resolution of the Halifax Catholics made was that Catholic rights be safeguarded. That has been done very generously under the scheme of December 12th. The conditions of the resolution of Halifax Catholics having been fulfilled, we may take it that representatives of the Archdiocese of Halifax are favorable to the scheme of December 12th.

The following, then, would seem to be the present standing of the different bodies that have considered the scheme:

For the Scheme I:—The representatives of the Archdiocese of Halifax, Archbishop McCarthy of Halifax, Archbishop Roche of St. John's, Newfoundland. The Newman Club of Dalhousie University, Halifax Council Knights of Columbus.

Against the Scheme II:—No definite pronouncement by any person or body. Even the editor of The Casket has not declared directly against it. He still talks of the Carnegie scheme, whereas for nearly two months a different scheme has been before the people.

OREGON'S BOOMERANG

Increasing indication of the harm that the passage of the Public Schools compulsory school law is doing the State of Oregon is being furnished each day.

According to reports at least three additional large commercial enterprises have been lost to the State as

a result of the action in last November's election.

A large furniture concern of Michigan, which was negotiating for a location in Oregon dropped its plans when it became known that the measure had passed. An important mining concern which had been expected to come from Spokane to locate in Eastern Oregon decided not to come. Negotiations for the purchase of the Portland Woolen Mills in St. Johns by a manufacturing concern in Massachusetts were suddenly halted. The last deal would have involved an expenditure of \$1,000,000 by the Massachusetts concern, which was expected to double the capacity of the mills and transfer to Oregon a large number of workers.

LORD ASHBOURNE TELLS WHY HE CAME INTO CHURCH

PRINCIPLE NECESSARY

Dublin, Jan. 27.—Lord Ashbourne contributes an extremely interesting article to a Dublin weekly journal. In it he relates how, thirty years ago when still a young man, he became a Catholic. After his conversion he went to see the late Doctor Congreve, a disciple of Auguste Comte and then leader of the Positivists in England. Dr. Congreve asked how did it happen that a young man like him decided to become a Catholic.

Lord Ashbourne answered that he was sufficiently Positivist to realize that it was more important for a young man than for an old one to arrive at a principle, not only for the guidance of his life, but for the formation of his character.

"I understand that," said Dr. Congreve, "but how did you hit upon Catholicism when you knew what was being thought around you?"

To this query was given the answer: "Precisely because I had become so thoroughly Positivist that I had passed through the 'three states' into the last of the sciences, sociology; and what forced itself on me was not the subjective synthesis of Comte, but the great fact of the Catholic Church which contained in itself a universal objective synthesis and the true Religion of Humanity."

Dr. Congreve admitted that this was a very strong position and he did not quite see what could be said against it.

Lord Ashbourne goes on to describe Positivism, a typical nineteenth century product, and to show how in the period following the French Revolution Comte produced the synthesis which culminated in the "Religion of Humanity."

According to Comte's law, the mind, individually and collectively, passed through three stages: theological, metaphysical, and positive; and the last contained all that was in the other two. Having passed through the three stages up to sociology, which includes morals and all that man stands for in the world, one was inevitably brought face to face with religion itself.

THE REASONING THAT CONVERTED HIM

Having referred to the grandeur of Comte's achievement as revealed in "Politique Positive" and the effect it had on him, Lord Ashbourne says: "The first movement is one of enthusiasm and the second of doubt, the inevitable dialectical process sets in, and the very assertion of a universal synthesis provokes the contradiction of it. The ever growing circle of the reign of law recalls the corresponding growth of the horizon of the unknown. Then, on looking back over the writings of Comte, the fact is recalled that he himself was embarrassed by this thought. The nearer the problem got to a solution the further off seemed the end, and he was forced to do as many had done before him: to assume the position of a prophet and a mystic law-giver and to establish a system of orthodoxy in belief and practice, outside of which there was no order, no progress, only anarchy. It was this fact that led the present writer, having a progressive mind, to pass on and transcend the limits laid down by Comte. He was convinced that there was an answer because progress and law were demonstrable as increasingly evident in their hold on the human mind. But he was certain that this answer must, in some way, pass beyond human reason in order to avoid the operation of the self-destructive dialectical process which must, otherwise, push that reason over the border into the unknown, in such a way as to make further progress and life itself impossible.

Looking, then, out in the world, with eyes thoroughly trained to the positivist point of view, what he found was: Not the subjective synthesis of Comte, but the Catholic Church.

BROUGHT UP IRISH PROTESTANT

Lord Ashbourne was, as a boy, brought up in a traditional Irish Protestant atmosphere. His father occupied the position of Lord Chancellor in Ireland for many years under Tory administrations. At an early age the present peer broke away from the family tradition in politics and outlook. He deserted Protestantism for Positivism, and how he passed from Positivism to the Catholic Church is told in the article just published.

Lord Ashbourne became an enthusiastic supporter of the Gaelic League. He speaks and writes in the Irish language. As the eldest son, he succeeded his father in the peerage a few years ago.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA TWO LETTERS

We are always pleased to present appreciations from the people who are doing the work that is absolutely essential to the general welfare of the Church in Canada. We call the attention of our Extension friends to the following communications:

January 16th, 1928. The Very Rev. Thomas O'Donnell, President Catholic Church Extension Society of Canada, 67 Bond Street, Toronto, Canada; Very Rev. and dear Father O'Donnell,

I am in receipt of your welcome letter enclosing cheques to the amount of \$3,980, as follows: \$1,000 donated by the Blessed Sacrament Parish, Ottawa, Ont., through the Pastor, Rev. J. J. O'Gorman, J. C. D., for Ecclesiastical Education.

\$500 donated by Mrs. Charles O'Connor and Miss Nanno Hughes, Ottawa, Ont., for St. Joseph's Chapel.

\$500 donated by the Catholic Women's League, Pembroke, Ont., for a chapel.

\$500 donated by Mrs. Sara Sheehan, Arnprior, Ont., for a chapel. (The name of Rev. Con. Sullivan, Pastor of St. Killam, was mentioned with reference to the last three.)

\$75 donated for an altar. \$5 special donation.

My heart is filled with gratitude to God and to the generous donors who, through their gifts, make possible the salvation of souls which would otherwise be lost to the Faith. The four chapels donated as above, I am placing in Mayerthorpe, Whitecourt, Newell and Three Hills. There still remain eight localities for which I must find chapels immediately and many others where chapels would be useful, if not absolutely and imperatively needed. I hope and pray that generous donors may be forthcoming to fill these crying needs.

The money for Ecclesiastical Education is also a Godsend. Priests are needed here, many of them—young and zealous missionaries who will place the work of the Divine Master above all personal comforts and consideration and are prepared to follow His example and to go out after the "sheep," who are straying and wandering far from the Fold of Christ. May God bless Dr. O'Gorman and his fervent parish and may his generous example be followed by other zealous pastors.

As for "Church Extension," your generous letter, Very Rev. and dear Father, adds but another claim to those which your truly deserving society already has to our gratitude and prayers. It is, under Providence, playing a role in Church work of this country, the importance of which can only be realized by those who know and fully understand western missionary conditions. Without it, innumerable souls would be lost to Holy Mother Church. Its timely assistance has many a time been the source of consolation, comfort, and encouragement to our devoted missionary priests.

From my heart I ask God to bless and support you, Very Rev. Father, and your most worthy work. May Extension grow and prosper during the New Year and continue its beneficent and fruitful ministrations to the poor, needy missions of the West.

Yours very devotedly in Xto., HENRY J. O'LEARY, Archbishop of Edmonton.

Ed. Note: The above donations were designated for Archbishop O'Leary.

Frederickton, N. B., Jan. 22, 1928. Very Rev. Thos. O'Donnell, President Church Extension, Toronto; My Dear Father O'Donnell,

Once more by the good will and generosity of the men of St. Dunstan's Holy Name Society I am able to send you my cheque for fifty dollars to help to carry on the great work of Church Extension in our Canadian West. I read with pleasure each week the page devoted to your missionary work, and I certainly get more satisfaction from it than from any other page in your admirable paper. May God continue to bless and prosper your labors!

I am yours,

Archbishop O'Leary discloses what we have been insisting upon in our recent articles, the absolute need of additional priests throughout the missionary parts of the West. Anyone at all familiar with our missionary appeals will find confirmation for them in this letter. Our Burses for education and our school at Yorkton have been accentuated until we wonder if we have not exhausted the patience of all our friends. But what can we do when the organizations against us are so powerful and when there is

the constant danger that all the force of the government will be used through the Public School system to ruin the faith of Catholics? This danger is imminent for the Ruthenians. We are in great need of teachers—Catholic teachers—trained from the ranks of their youth who will be able to take their place in the young generation and preserve their faith. One of the principal reasons we founded the College was to train these men. But what can we do with the small donations we receive? We need actually five times what we are getting to make a beginning that will bear substantial fruit, and even then we are not asking our people to do more than help. The field is far greater than many can realize, but they should take courage, for in due time we shall have results.

With the Archbishop's letter we have placed the contribution of a zealous friend. May his good example be followed by thousands of others! If it is, the history of the Church in our difficult corners will not be a sad one or one to need apology from any source. Why not send us a substantial donation for our work?

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 to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS

Previously acknowledged \$5 958 47

MASS INTENTIONS

Mrs. M. S. Trickey, Dundee..... 3 00

WEEKLY CALENDAR

Sunday, Feb. 25.—St. Tarasius, because of his great talents was chosen to be first Secretary of State to the Emperor Constantine and to the latter's mother the Empress Irene. He was made Patriarch of Constantinople and took part in the Council of Nice. He died in 806.

Monday, Feb. 26.—St. Porphyry, Bishop, was a rich citizen of Thessalonica who sought retirement in Palestine. He was ordained and later became Bishop of Gaza where he distinguished himself by the destruction of heathen temples and the erection of churches.

Tuesday, Feb. 27.—St. Leander, was a member of a noble Spanish family who became Bishop of Seville. Through his efforts the Visigoths and Suevi were converted from Arianism. He died in the year 596.

Wednesday, Feb. 28.—Sts. Romanus and Lupicinus, abbots, were brothers who retired to the forests of Mount Jura where they were joined by many holy men. They founded the convent of Le Beaume and several monasteries.

Thursday, March 1.—St. David, was elected bishop of Caerleon but removed his see to Monmouth. It is related that Our Lord appeared to him at the time of his death in 561.

Friday, March 2.—St. Simplicius, Pope, succeeded St. Hilarius as Sovereign Pontiff in 468. During the barbarian invasion he sowed the seeds of Christianity among the invaders and at the same time was engaged in fighting the Eutychian heresy in the East. He died in 483.

Saturday, March 3.—St. Canguedus, Empress, was the wife of St. Henry, Duke of Bavaria who was chosen King of the Romans and crowned on the 6th of June, 1092. Before her marriage, with the consent of her husband she made a vow of virginity. She founded a monastery at Kaffungen and on the death of her husband embraced the religious life there. She died in 1040.

THE RECALL OF BROTHERS TO FRANCE URGED AS A NATIONAL NECESSITY

Paris, Jan. 28.—Complete restoration of the Institute of the Brothers of the Christian Schools in France is being urged by the bill introduced into Parliament by the government to permit the reopening of thirteen novitiates in France and Algeria for the recruiting of novices. The bill has been presented as a measure of national importance and sets forth the splendid work done by the Institute, which was crushed in France as a result of the application of the law of July 7, 1904, in educating the youth of the land and extending French educational ideals to various parts of the world.

The introducing of the bill is regarded as indication of the desire of the government to heal the breach with the Vatican, little notable that the indications given by the formal appointment of an Ambassador to the Holy See and the more recent offer to lease a government building to the Sulpician Order.

The spread of the influence of the teaching institutions of Brothers of the Christian Schools throughout the world, despite the suppression in the land in which they were founded by St. Jean Baptiste de la Salle, has been one of the marvels of modern educational history. The news that the Institute is to be permitted again to take up its work in France will be particularly gratifying to members and alumni of the Christian Brothers in many lands, including America where it

is estimated that the alumni number close to 100,000.

More than one thousand popular and free schools conducted by the Brothers were closed as a result of the law of 1904. These include 805 establishments closed in 1904, 196 in 1905, 153 in 1906, 93 in 1907, and 83 in 1908. Nothing was spared. Boarding schools, technical and training schools, and agricultural institutes in different parts of the land were swept away.

But the seed planted by De la Salle had already grown into a tree so powerful that its growth was not stopped by the suppression of French soil. Within five years more than 200 institutions were established in other countries.

UNION OR ANARCHY

Cleveland, Feb. 5.—"The dawn of a united Protestantism is approaching; the movement for church union is in the air in America, England and elsewhere. A goodly list of mergers, recently completed or under way, between large denominations can be given."

Thus spoke Rev. Dr. Alexander McGiffin, associate pastor of the Church of the Covenant, the most representative of the Presbyterian congregations in Cleveland in a recent sermon.

"Our disunion is a dreadful thing in the light of the prayer of Christ on the night of his betrayal when he prayed 'That they all may be one that the world may believe that Thou hast sent Me,'" continued Dr. McGiffin. "Toward the full consummation of a united Protestantism every individual Christian should lend his earnest influence."

Dr. McGiffin's theme was "Our Dissevered Protestantism." In the course of his sermon he said: "We have been maintaining divisions which no longer have real significance or human use. The difference between many of the sects reads like the difference between tweedledee and tweedledum. Protestantism contains at its heart a principle of liberty that is similar to the principle of democracy, but it is a spirit that may lead to anarchism. It can only be helpfully exercised when it is united with a broad spirit of tolerance and inclusiveness. If it is not so exercised, it may be like the principle of self-determination for nations, reduce itself to absurdity and this is what it has done for Protestantism."

THE HURON AND ERIE UNPRECEDENTED INCREASES IN DEBENTURES—\$200,000 ADDED TO RESERVE FUND

The Fifty-ninth Annual Report of The Huron & Erie Mortgage Corporation shows remarkable growth in its Canadian Debenture Department in addition to increases in Savings Deposits, Reserve Fund and Total Assets.

The net profits of \$365,548 were \$4,425 greater than for the preceding year. Dividends at 7% per annum absorbed \$350,000 and after paying Government taxes of \$14,066 and making a substantial addition to Reserve Fund \$25,248 was carried forward to 1928.

This Corporation, which is "Older than the Dominion of Canada" has achieved outstanding success in marketing its Canadian Debentures. At the end of 1927 the amount invested by the public was \$8,384,000. Last year's total reached \$10,848,000—an increase of \$2,464,000. This is greater than the combined increases for 1926 and 1927.

Savings Deposits at the end of 1927 totaled in round figures \$5,900,000, and although Depositors during 1927 transferred slightly over \$900,000, to the Corporation's Debenture Department to avail themselves of the higher rate of interest, an increase of \$161,000 is reported. Deposits, therefore, advanced to \$5,061,000. \$200,000, has been added to the Reserve Fund which now stands at \$1,500,000.

Assets increased from \$22,712,000, to \$25,107,000—a gain of \$2,455,000 after having repaid over \$200,000 of Sterling Debentures issued to investors in Great Britain. It is a noteworthy accomplishment that this Institution has doubled its Assets within the past thirteen years. The Corporation announces for the fifteenth consecutive year that it has no Real Estate on hand other than Office Premises. This means The Huron & Erie has met the "acid test" of its mortgage investments continuously since 1907 at which time Hume Cronyn became General Manager. First mortgage investments now total \$16,747,000 an increase of \$1,650,000 over the preceding year.

In addition to its mortgage investments, cash on hand and in banks totals \$914,800. This latter amount added to its holdings of Government and Municipal Bonds totalling \$1,302,000, places The Huron & Erie in the strong position of possessing immediately realizable assets equal to 86% of its Savings Deposits. Frequent and exhaustive verifications of the Corporation's books, accounts and securities were made by its Auditors who are annually appointed by the Shareholders.

The Huron & Erie has eleven Branches as follows: London, Ontario (four); Toronto; Winnipeg; Regina; Windsor; St. Thomas; Chatham and Edmonton.

MASS ON SHIPBOARD

Bishop's Palace, St. John, N. B. February 10, 1928.

Editor CATHOLIC RECORD:

Sir,—There are now portable altars on practically all transatlantic liners sailing to and from Canada. I am in charge of those on the Canadian Pacific Company's ships. I have noticed when examining the altars to renew the altar breads, etc., that priests occasionally leave behind some articles belonging to them, for instance, I recently found in one of the altar boxes, a black silk scarf and some small articles. I would willingly forward such things if the priests who happen to forget them would communicate with me.

May 1 at the same time ask priests who have the faculty for celebrating at sea to kindly notify the 3rd class passengers of the hour and place where Mass will be celebrated on Sundays and Holy days.

I am, sir, Yours faithfully, ARBE PHILIPPE CASBRAIN, Director, Cath. Immigration Assn. of Canada. Winter address:—Bishop's Palace, St. John, N. B. Summer address:—Cardinal's Palace, Quebec.

WINTER CRUISES

The Grand Trunk Railway System offers attractive facilities for winter cruises to the West Indies and Mediterranean. Winter tourist fares are also in effect to Atlantic City, Virginia, South Carolina, Georgia, Florida, Cuba, New Orleans, California, Portland, Ore., Seattle, Victoria and Vancouver.

For all information as to routes, fare, etc., apply to any Grand Trunk Agent or C. E. Horning, D. P. A., Toronto Ont.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. FRASER, M. A., China Mission College, Almonte, Ontario

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,718 68 M. R. Cuddy, Montreal 1 00 Friend..... 1 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,467 95

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,764 98 A. S., Montreal..... 1 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$408 00 Client of Mary..... 1 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,777 80 Auburnville, N. B..... 5 00 M. M., Prescott..... 2 50

BLESSED SACRAMENT BURSE

Previously acknowledged \$487 05 Dominion No. 4, N. S..... 5 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$839 80 Asking favor..... 1 00

HOLY NAME OF JESUS BURSE

Previously acknowledged \$291 00

HOLY SOULS BURSE

Previously acknowledged \$1,591 39 M. M., Prescott..... 2 50

LITTLE FLOWER BURSE

Previously acknowledged \$917 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,577 45

Advertisement for Straighten your backbone! featuring an illustration of a person and text describing the benefits of the product.

Advertisement for A-EAMES & CO. featuring the company name and address in Toronto, Ontario.

FIVE MINUTE SERMON

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

SECOND SUNDAY OF LENT

DUTIES OF LENT

"God hath called us to sanctification in Christ Jesus our Lord." (I Thess. iv. 7.)

Our heavenly Father has granted us to start another Lent, during which "let us amend and do better for those things in which we have sinned through ignorance; lest suddenly prevented by the day of death, we seek time for penance, and be not able to find it."

There are so many reasons and excuses found for the non-observance of fasting, that very few are found to take any heed of the obligation. But the necessity of doing penance is still urgent upon us.

Self also is ready with excuses when there is mention of almsdeeds. "Charity begins at home," and other well-known pleas immediately find utterance.

It may seem most unlikely to us that we shall ever need the alms of others; and it may be so in this life, but the day will come that we shall be needy and poor.

These are admirable words and altogether true. But where will men surely find the saving doctrine, the "religious moorings," the fundamentals that are eternal?

Lowly adoration of our heavenly Father, our Creator, with an ardent offering of ourselves to do His blessed Will, and thus inherit the Kingdom of heaven, should commence our prayer.

There is another part of prayer in which we are often wanting—thanksgiving. Our Father loves to be thanked. Thanksgiving is the work of the angels, their eternal and blessed occupation.

God always answers every good prayer though not always in the way we propose. No good prayer ever remains barren and fruitless.

because Thou hast created all things, and for Thy Will they were and have been created." (Apoc. iv.) Should our prayers aspire to this? Yes, in very deed, we can thank and glorify God in union with the prayers of Mary Immaculate and the very prayers of the Sacred Heart of our Lord Himself.

These are the means by which we can sanctify Lent—prayer, fasting, and almsdeeds. We have need to make good use of this holy time. It is a duty, and an imperative duty.

BLIGHT ON TEA PLANTATIONS

In India, and to quite an extent in Ceylon, the two largest tea producing countries in the world, the tea crop for the current year has been disappointingly small, largely owing to the labor troubles fomented by the "non-co-operation" doctrines of Chandii, but also to a considerable extent due to climatic adversities.

POLLUTED FOUNTAINS

It may be old fashioned to long for the days when writers sent forth their material in staid and sober dress unadorned with garish headlines, and not redolent of the crimes and follies of men.

PRESIDENT HARDING AND RELIGION

As everybody realizes religion is in a bad way, not only in the United States, but also, and perhaps especially, in other parts of the world too. This may come as a surprise to emotional folk who have preserved their simplicity to such an extent that they still believe the war-stories of propagandists paid to play upon their credulity.

When the fountain is polluted, then the germs of deadly moral contagion are taken in by millions of readers. Poisoning the wells in ancient times was a crime that called for most drastic punishment.

FAMOUS BIBLE WAS PROPERTY OF ST. LOUIS OF FRANCE

Toledo.—One of the remarkable Bibles of the world is carefully preserved in the Cathedral of Toledo. It is a Bible which was the property of St. Louis, King of France.

Today's Eddys are selling more matches than ever—because they are the best in the world!

GOD ANSWERS PRAYER

God always answers every good prayer though not always in the way we propose. No good prayer ever remains barren and fruitless.

to souls yet unborn. It may be hidden from our eyes, but we know that no good prayer is barren; it bears real fruit.

So in like manner with weary thankless work, the fatigue of weary visits, kind words, and exhortations, which seem to be so much wasted time and energy. One of the most marvellous revelations that will strike upon our wondering minds at the judgment will be the way in which, by our actions and labors quite as much as by our prayers and penances, we have played a great part over an immense theatre, dealing with souls, and covering spaces and times, such as we had never dreamt of.

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The rareness of this edition of the Bible is indicated by the statement that it is known to very few people. It is shown to the public only under exceptional circumstances. It is in three volumes, of which 750 folios are illustrated, representing about 6,000 biblical scenes.

Before the War M. Bertaun, Professor of Art at the Sorbonne, went to Toledo to study and examine carefully this famous work, and was so filled with enthusiastic admiration for it that he suggested that he should be given authorization to copy the illuminations in an edition which would surely have great artistic value.

Casavant Freres CHURCH LIMITED Organ Builders ST. HYACINTHE QUEBEC

F. E. LUKE OPTOMETRIST AND OPTICIAN 187 YONGE ST. TORONTO

LONDON OPTICAL CO Have Your Eyes Examined Dominion Savings Building Richmond St. Phone 6180

STAINED GLASS MEMORIAL CHURCH WINDOWS Executed in Our Own Studios Colonial Art Glass Co.

Your Headaches A Warning It is a dangerous habit to seek relief from headaches through drugs which deaden the pain but fail to remove its cause. Ninety per cent of the sick headaches and accompanying dizziness are a warning that inactive kidneys are leaving poison in your system. You need Gin Pills. A few doses will relieve the kidney congestion and banish the cause of your headaches. Thousands of people have won lasting benefit from Gin Pills. So can you!

A Prosperous Year

The London Life Makes Remarkable Progress During 1922

NEW BUSINESS written by this all-Canadian Company amounted to nearly \$57,000,000—a net increase of 18%. Insurance in force was increased 16%, now amounting to almost \$130,000,000.

TEN-YEAR COMPARATIVE STATEMENT Table with columns for 1912, 1917, and 1922. Rows include Income, Total Assets, Net Surplus, Insurance issued, and Insurance in force.

The year's report shows that: The Company's Investments are in an exceptionally satisfactory condition, with Interest Earnings averaging 6.78%—an excellent Gain for the year.

The London Life Insurance Company "Policies Good as Gold" HEAD OFFICES - - LONDON, CANADA Agencies in all principal cities

Sun-Room on Wheels Mount Robson, 13,069 Feet, Is the Highest Peak in the Canadian Rockies

Canada has some of the most magnificent mountain scenery in the world, as anyone who has travelled through the northern Canadian Rockies knows. The scenery is so varied, so full of surprises, that if the traveller gives his constant attention to one side of the car he is almost certain to be missing something very wonderful on the other side.

King Edward Hotel TORONTO CANADA 1000 Fireproof Rooms "Close to Everything" Direction United Hotels Company of America

Irish Linen at Irish Prices To you, your children and their children, your linen will be a never-ending source of pride if it is the genuine Irish article, made by Robinson & Cleaver, of Belfast.

ACNE ON FACE CUTICURA HEALS Hard, Large and Red Pimples. Itching Was Terrible. "Had been troubled all my life with acne on my face. My forehead was a mass of pimples. They were hard, large and red, and the itching was most terrible. My face was disfigured. I sent for a free sample of Cuticura Soap and Ointment and after using them got instant relief. I bought more, and after using two cakes of Cuticura Soap and three boxes of Cuticura Ointment I was healed." (Signed) Mrs. G. S. Miller, Box 14, Marshall, Wash., Jan. 9, 1922.

CHATS WITH YOUNG MEN

YOU FIRST

It doesn't cost a penny, No matter who you be, To wish a man "good mornin'."

THE UNSPOKEN WORD

The power of speech is a mighty power. At a single word hope blossoms in the human heart and courage is born for high things.

Tomorrow I am going to try and borrow \$3 so that I may have a fortnight to go upon."

The fact that in those days literature was not a paying profession did not mitigate the pains of striving to meet the rental of a little three-room cottage whose roof leaned in precarious fashion on the heads of its occupants.

There is no bitterness which may not be soothed by the power of the sympathetic word. Life passes quickly. Men are lavish of many words, they are exceedingly chary of the kindly spoken word which shall serve to sooth the burden of another.

How far does the success and happiness of the individual depend upon the attitude of others? Personal introspection will tell us how far, will serve to show us clearly how much we depend upon the sympathy and encouragement of others, and will excite us to be more generous with the kindly word of cheer.—The Pilot.

OUR BOYS AND GIRLS

DO YOUR BEST

Do your best, and be not troubled Should some others better do; If your work should fail to please you, Don't give up, but strive anew.

Do your best, for slighted labor Ne'er can satisfaction bring; Do it quickly; time is passing, You must seize it on the wing.

Do your best when in the school-room, Do your best at work and play; Do your best what'er befall you—Do it bravely day by day.

Do your best, get not disheartened, Though the task seem hard and long, God is ever near to help you; He can make the weakest strong.

Tell Him of the work accomplished, Ask His help to do the rest; He can smooth the path before you; God helps them that do their best.

"BE WHITE"

He is white. This is a common term of praise, and it should be every boy's ambition to so live that he may deserve to have it said of him.

Be white. You know what that means. White is a sign of purity. Be pure in thought and word. In thought when you lie down at night think of the Boy Jesus and His Mother. Think of the Angel at your side. Our Lord has given His angel charge of you. How sorry He would feel if you did not try to be like Him.

Be pure in word. Say nothing that you would not be willing to say in the hearing of those you love.

Be white in deed. If you see a boy unhappy, don't laugh. Try to help him, and you'll be more happy yourself.

If you begin a life of this kind when you are a boy, and if you ask Our Blessed Lady of Victory to help you to keep right on living this way, when the end comes and your angel's work is over, you won't be sorry for doing so.

"GOOD COMPANY"

The girl who is, in the best sense of the word, "good company" enters into the years of her womanhood with an asset of the highest value, it means so much to her and to others. It is proof of the fine qualities of good nature, kindness, generosity of spirit and other qualities that help to create the highest form of true womanhood. It presupposes, also, that the girl has an abundance of fine quality we call tact and that there is no trace of selfishness in her composition. All doors are open to the girl who is "good company" without descending in any way to rudeness or coarseness.

There are many girls who have the reputation of being able to "keep folks laughing all the time." But a girl with this jovial make-up may lack some of the qualities that create that which is truly "good company."

The girl who is truly "good company" generally has a happy sense of humor but not one that is created at the expense of hurt feelings or a lapse into coarseness on her part.

At her best the girl who is "good company" in the best sense of the words is a type of girl that cannot become too common in a world that has need of all the kindly feeling and good cheer that such girls put into it.—Catholic Bulletin.

A STRIKING LESSON IN TRUE REVERENCE

"Reverence!" The word recalls vividly to mind Father Sheehan's popular novel, "Luke Delmege," and the scene that he graphically

portrays of a Country School session in Ireland. There are the simple Irish boys and girls, one can see them all again in imagination, ranged around the walls in various attitudes of respectful attention.

There, too, stands the typical Irish School Master, a stately, dignified man of middle age, at his desk. One of the good old school of Tutors, he believes in moral training is an essential factor of a sound and thorough education.

Thus it happens that we find him engaged this particular morning in giving the children his customary weekly moral instruction. In the midst of his discourse, the door softly opens and the parish priest comes in, but unnoticed by either master or scholars, so intent are they all with the matter in hand.

This is what the priest hears: "Reverence" (my children) "is the secret of all religion and happiness. Without reverence, there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai—reverence of God; reverence of our neighbor, reverence of ourselves.

Reverence for God and all that is associated with Him—that is religion. Reverence for our neighbor—his goods, his person, his chattels,—that is honesty. Reverence for ourselves—clean bodies and pure souls—that is chastity. Satan is Satan, because he is irreverent. There never yet was an infidel, but was irreverent and a mocker. The very attitude that you now assume betoken reverence. They are the symbols of something deeper and higher."

Here the Master, turning, observes the priest, and without changing the tone of his voice says simply: "Children, the priest is here!" Their reverential bow tells the priest more than words could that the good seed had fallen on good ground and was bringing forth a hundred-fold.

This is a business age—an age of hurry and worry, of constant bustle and noise. People crowd into the city with its artificial atmosphere, where their lives are spent in a frantic rush to make money or to spend it. Men, women and children are caught alike in the rushing whirlpool. The conventionalities of civilization grow terribly irksome. Body and mind are tired. The heart cries out to get away from it all—to rest upon the kindly bosom of Mother Nature. The eternal human demand is for rest, recreation, romance. There is a place called Biguin Inn on the Lake-of-Bays in the Highlands of Ontario. The very name seems to tell its enthralling story and to promise satisfaction for that insistent craving. The Inn, charming in appearance, commodious, comfortable, provides instant ease for mind and body. This year Biguin Inn is to be the Mecca of good sportsmen from all over Canada and the United States. The bowlers will foregather during the week of July 23-28. Also in July will be held the championship tennis games of the Northern Ontario clubs, at which guests may compete. On August 6th the Lake-of-Bays Regatta takes place. Competitions in golf are to be an everyday excitement. Masquerade balls are planned for August, and throughout the season there will be frequent recitals given by the Anglo-Canadian Concert Band, one of the foremost musical organizations of the continent. Biguin Inn is reached by the Grand Trunk Railway System of the Toronto-North Bay line via Huntsville. All information will be gladly supplied by its representatives, who will also forward, on application, a copy of the illustrated descriptive booklet.

Let us forget the mistakes of the past, and press on to the greater achievement of the future.

STOMACH TROUBLES ARE DUE TO ACIDITY

Tells Safe, Certain, Speedy Relief For Acid Indigestion.

So-called stomach troubles, such as indigestion, gas, sourness, stomach-ache and inability to retain food are in probably nine cases out of ten, simply evidence that excessive secretion of acid is taking place in the stomach, causing the formation of gas and acid indigestion.

Gas distends the stomach and causes that full, oppressive, burning feeling sometimes known as heartburn, while the acid irritates and inflames the delicate lining of the stomach. The trouble lies entirely in the excess development or secretion of acid.

To stop or prevent this souring of the food contents of the stomach and to neutralize the acid, and make it bland and harmless, a teaspoonful of Bisurated Magnesia, a good and effective corrector of acid stomach, should be taken in a quarter of a glass of hot or cold water after eating or whenever gas, sourness or acidity is felt. This sweetens the stomach and neutralizes the acidity in a few moments and is a perfectly harmless and inexpensive remedy to use.

An antacid, such as Bisurated Magnesia which can be obtained from any druggist in either powder or tablet form enables the stomach to do its work properly without the aid of artificial digestants. Magnesia comes in several forms, so be certain to ask for and take only Bisurated Magnesia, which is especially prepared for the above purpose.

Those Who Drink Japans

should surely try

"SALADA" GREEN TEA

It is green tea in perfection—fresh, clean and flavorful. Superior to the finest Japans you ever tasted. Sold by all Grocers.

ASPIRIN

UNLESS you see the name "Bayer" on tablets, you are not getting Aspirin at all



Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains directions and dose worked out by physicians during 22 years and proved safe by millions for

- Colds Headache Rheumatism Toothache Neuralgia Neuritis Earache Lumbago Pain, Pain

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Mono-acetylsalicylic acid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

White Light FREE! Beats Gas or Electric

Make your home bright and cheerful and SAVE ONE-HALF on oil. Tests by Government and leading Universities prove this wonderful new Aladdin is nearly five times as efficient as the best round wick flame lamps. BURNS 70 HOURS ON ONE GALLON (coal-oil) kerosene. No odor, smoke or noise; no tamping up; easy to operate; won't explode. Won GOLD MEDAL Guaranteed. Try It 10 Nights FREE. No previous experience necessary. Many more time workers earning \$5 per month, full time workers from \$10 to \$15. See trial delivery man make it sure. NO MONEY NECESSARY. We start you. Samples sent for one night trial and GIVEN FREE. Make Money Spare or Full Time. Largest Deal in World Lamp House in the World THE MANTLE LAMP COMPANY, 451 Madison Building, Montreal or Winnipeg

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Finest importations always in stock at lowest market prices. Samples and quotations sent promptly upon application. Special attention given to requirements of institutions.

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Through our mail order system you may secure each individual article at wholesale price, thereby effecting a big saving in household purchases. Write for our new catalogue now ready.

ADDRESS DEPARTMENT M WENTZELLS, LIMITED THE BIG EASTERN MAIL ORDER HOUSE HALIFAX, N. S.

The Leading Life Company of the Dominion

Records in 1922 THE BEST YEAR IN ITS HISTORY

Results for Year Ended 31st December

Assurances in force - \$631,404,869.49 Increase for year, \$94,686,738.96 (Including Reassurances)

Assets - 174,088,858.32 Increase for year \$44,716,730.99

Cash income - 36,251,322.13 Increase for year, \$5,144,172.97

Payments to policyholders - 15,615,505.85

Surplus over all liabilities and capital - 14,269,420.95 Increase for year, \$3,885,511.85

New assurances issued and paid for in cash - 90,798,648.79

AVERAGE RATE OF INTEREST EARNED 6.27%

SUN LIFE ASSURANCE COMPANY OF CANADA

HEAD OFFICE: MONTREAL

OBITUARY

MOTHER M. XAVIER
 On Wednesday morning, January 24th, death claimed a very dearly beloved member of the Loretto community in the person of Mother M. Xavier, daughter of Mr. and Mrs. Hugh Malone of Guelph. Although a comparatively young religious, she endeared herself to all with whom she came in contact. Endowed with many talents, she rendered herself very efficient in different branches of learning, but it was principally in the art of Music that she found her true work.

Mother Xavier was an indefatigable worker and everything she accomplished bore a stamp of perfection. Firm in her principles, exacting in her high ideals as she was, her manner was ever gentle and kind.

In the Community, Mother Xavier was a cheerful and lovable companion. Her spiritual life was one of great trust and love, the outcome of her union with God, which accounted for the childlike simplicity and gentle patience during her sickness. Even death caused no alarm when it claimed her, and she passed quietly away without a struggle.

Besides her parents there survive two sisters, Mrs. Wm. Ronan, Colgan, and Miss Anne Malone of Guelph, and three brothers, John J. and Felix Malone of Guelph; and Fred of London Military Hospital.

The funeral took place on Friday morning, January 26, from Loretto convent chapel, Guelph, to the Church of Our Lady. The Loretto nuns and all the Separate children attended in a body. Solemn Funeral Mass was celebrated by Rev. F. Wafer Doyle, S. J., assisted by Rev. Father Primeau, S. J., and Rev. Father McManus, S. J.

The pallbearers were Messrs. J. M. Dooley, J. Costigan, Austin Duignan, F. Malone, H. McCloskey, and H. G. Malone (Chicago). Rev. Father Quirk, S. J., officiated at the grave. R. I. P.

BEST YEAR IN SUN LIFE HISTORY

The Financial Statement issued by the Sun Life Assurance Company of Canada this week affords a demonstration of activity and strength which will be gratifying alike to its policyholders, and to the larger public who take pride in the predominant position occupied by Canadian financial institutions. This Company, for many years, has pursued an aggressive policy not only in Canada, but far beyond its borders, being firmly established on five continents and having active agencies in more than fifty countries.

The Statement covers the transactions of the Company during 1922, the fifty-first year of its operation. In all Departments substantial advances are recorded as compared with the previous year. New Business written reached \$107,225,248 and the total assurances now in force reach the impressive figure of \$631,404,869. These figures emphasize the Company's position as the leading Life Company of the Dominion and as the largest Company, doing an ordinary Life Business exclusively, in the British Empire.

This expansion is accompanied by corresponding increases in Income, Assets and Surplus. From premiums, interest and other sources a total cash income of \$36,251,322 for the year is recorded, an excess over the 1921 figures of \$5,144,172—by far the greatest advance ever recorded in a single year. Assets now reach the sum of \$174,088,858, an increase of \$44,716,781; another record, both relatively and absolutely, for the Company. After providing for all liabilities and capital stock and setting aside substantial sums to provide for investment fluctuations and other contingencies, a surplus of \$14,289,420 is disclosed, being a gain of \$3,885,511 over the year 1921. The care and forethought with which the Company's investments have been chosen in the past is reflected in an average interest earning rate of 6.27%.

That the Sun Life of Canada is fulfilling its mission is demonstrated by its payments to policyholders or their beneficiaries during the year, a total of \$15,615,505 being reached. This represents a payment of \$8,500 for each hour of the year on the basis of a working day of eight hours. The sum of \$2,678,816 was paid, or allotted, in respect of dividends. The Company has now paid to its policyholders or their representatives since organization a total of \$129,770,509.

The Statement justifies the claim that the Sun Life of Canada has enjoyed the most profitable and satisfactory year in a history remarkable for its progress. Its figures indicate that the public are deeply sensible for their domestic responsibility, for the large underwritings to which we became accustomed during the artificial prosperity of three or four years ago have been well maintained in a year of comparative financial stringency. The great volume of Life Assurance outstanding on the books of our greater companies, and which in the nature of things must be paid out in the span of comparatively few years, forms a promise to prosperity the importance of which it would be difficult to exaggerate.

SUPER-PATERNALISM

Sixty or seventy years of reservation life has had its fruit in the physical demoralization, mental confusion and spiritual apathy of the American Indian, according to the Rev. Philip Gordon, a full-blooded Chippewa, who spoke before the Catholic Club of New York urging a more efficient administration of Indian affairs.

"The Indians are being killed by super-paternalism," declared Father Gordon. "They are under a most intense form of bureaucratic supervision, which stifles all ambition, destroys all ideas of self-responsibility and does away with all initiative. The Indians are denied an opportunity to develop these traits so necessary for success in America. Hence the sad conditions of degeneracy and ill-living found among Indians."

All Indian legislation enacted by the United States, said Father Gordon, appears to have for its object the continuation and perpetuation of the Indian Bureau. He scored officials of this Bureau, of which he said there were about 6,000 declaring that much of the misery and distress found on reservations is to be traced to inefficiency and lack of proper care exercised by some of them. The number of Indians Father Gordon estimated at 200,000, but many of these, he pointed out, were well able to take care of themselves.

Father Gordon said that the legal status of the Indian is so complicated that it takes an able lawyer to figure out just when an Indian is or is not a citizen of the United States. He suggested as a remedy for present conditions, the emancipation of the Indian as soon as possible and a more efficient administration of Indian affairs.

WALTER SCANLAN

SUMMERS IN IRELAND AND RETURNS WITH BUDGET OF NEW SONGS AND PLAYS

You wouldn't be Irish without singing praises for the "Ould Sod," but since Walter Scanlan spent his summer vacation in the Emerald Isle, he fairly bubbles over with enthusiasm, and as for songs, ballads, Irish opera and plays he returned with a shipload.

"You can't beat the Irish," he says. "Recent events and troubled times don't seem to worry them. Instead they'll crack a joke, laugh, sing and be merry. I can well understand why Mr. Ed. Rose selected Kilkenny for the locale of my new play. One of the quaintest spots in southern Ireland. A cursory glance at this ancient city, founded by Strongbow in 1172 will convince the visitor that he had a strategic eye on the general of today pick favorable locations for defence or attack. It is, or rather was, divided into two municipalities, Irishtown and Kilkenny, their respective boundaries and rights was the cause of many feuds, hence the famous legend of 'The Kilkenny Cats'."

"The castle has been the happy hunting ground of American tourists, some bent on pleasure, others from an educational and archeological standpoint. Its ancient towers and turrets are marvels of architecture, indeed they would put to shame some of our modern and uptodate styles. A magnificent panorama presents itself of the winding river Nore and the peaceful city in the valley when viewed from the castle tower.

"It was a noted theatrical centre in olden times and boasted a

theatrical company like our present day stock companies composed of ladies and gentlemen of education and distinction including the famous poet, Tom Moore, David Garrick and other noted celebrities. An air of mystery and romance still hovers around the inhabitants where these men and women of art and literature once lived. The theme is built around a gang of counterfeiters said to have inhabited a cave nearby the city and flooded Europe with spurious coins and notes of different countries. The Irish people are a cultured, music-loving race and I look for a big revival along all lines of art as soon as conditions become normal."

WINTER SPORTS IN MONTREAL

Montrealers and their guests are revelling in the delights of Winter Sports during the Winter Carnival period, which will continue up to March 1st. Where else in North America do you find it more delightful; where else will you find the joys of the most joyous season of the year so all-pervading or so accessible as in that fine old city rambling for miles up and down the banks of the mighty St. Lawrence River, and more than half surrounded historic, hoary old Mount Royal? All the Canadian winter sports including, skating, snow shoeing, tobogganing, skiing, ski-joring, hockey, curling and sleigh-driving can be enjoyed.

The Grand Trunk Railway offers exceptional service to Montreal, and any information desired will be gladly given by any of the Grand Trunk Agents.

DIED

HENDERSON—At the family residence, Adelaide township, on February 8th, Emma, beloved wife of M. J. Henderson, in her forty-eighth year. R. I. P.

MARTIN—At his late residence, 13 Balclava Street, Kingston, on Feb. 8, 1923, Captain Charles J. Martin, beloved husband of Mary Ann Coyle. May his soul rest in peace.

MCLEOD—At Dominion, C. B., Dec. 18, 1922, John T. McLeod, aged twenty-one years, son of Mrs. W. M. Campbell, Mt. Pleasant St., Whitney Pier. May his soul rest in peace.

KINSELLA—At Riviere Qui Barre, Alberta, November 18, 1922, Patrick Kinsella, aged seventy years. May his soul rest in peace.

WANTED

WANTED for Catholic rectory in Ontario town, two ladies—one to take charge of kitchen and do the cooking; other to look after rooms; two relatives or two friends preferred. Apply stating wages with references to Rev. St. CATHOLIC RECORD, London, Ont. 2313-4

CATHOLIC business woman wishes secretarial or clerical position with private individual or firm; trustworthy, reliable and efficient. Address Box 383, CATHOLIC RECORD, London, Ont. 2313-2

HOUSEMAID for priest's house in city parish; good salary; references required. Address Box 384, CATHOLIC RECORD, London, Ont. 2313-4

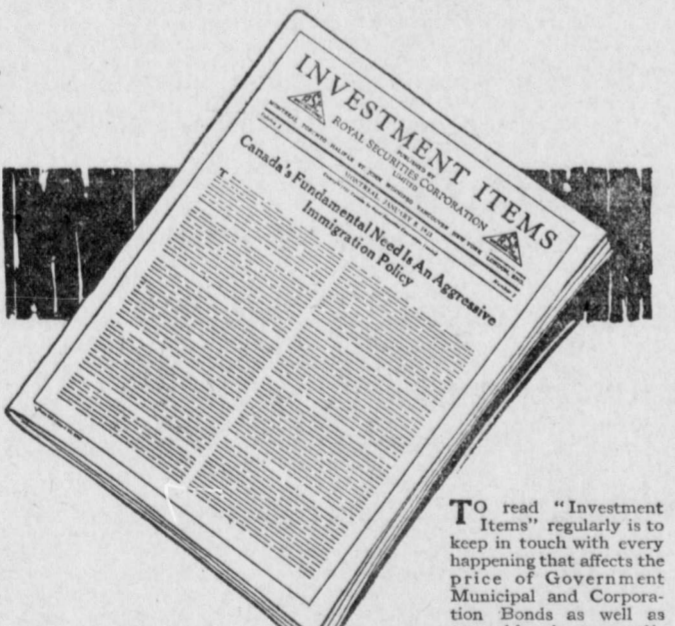
POSITION WANTED

FARMER and vegetable gardener open for a post on. Best of references. Catholic institution or estate; U. S. or Canada. Apply to Box 374, CATHOLIC RECORD, London, Ont. 2313-1

STATIONARY engineer or Fireman open for job. Can do repair work. Handy man. Apply Box 374, CATHOLIC RECORD, London, Ont. 2313-1

AGENTS WANTED

AGENTS—men or women. Sell knitting yarn the article most in demand. Everybody is knitting. We supply a single card of sixteen shades of the best two ply and four ply knitting yarn on the market. This yarn is specially adapted for use on knitting machines. We allow large profits and supply your customers free with print d instructions and knitting popular, up-to-date patterns. This helps you make sales. Write for sample card and territories. Dominion Manufacturing Company, Dept. 152, Toronto, Ont. 2313-1f



To read "Investment Items" regularly it is to keep in touch with every happening that affects the price of Government Municipal and Corporation Bonds as well as general business conditions, commodity prices and Stock market values.

If you are an investor you certainly ought to read it. Send us your name and address on this coupon now and we will send you the latest issue. No charge.

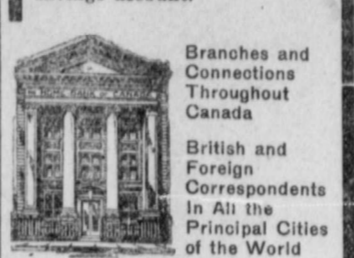
Royal Securities Corporation, Limited
 58 King Street West, Toronto 96

Please send me "Investment Items" and other literature

Name.....
 Address.....

THE HOME BANK OF CANADA

The Banks and Your Dollar
 THE handling of a single dollar is a worth-while transaction to your bank when it records an addition to your savings account.



Branches and Connections Throughout Canada

British and Foreign Correspondents in All the Principal Cities of the World

Fifteen Branches in Middlesex and Elgin Counties

AGENTS WANTED
 202 PROFIT, Household, store and office precisely a repeater. The K Products Co., Walkerville, Ont. 2313-4

Buy Good Bonds!

To make your surplus funds earn high interest, no better procedure can be followed than to buy high-grade bonds. Your principal will be safe, your interest promptly paid and conveniently collected; and at present prices, interest rates from Government and Municipal bonds range from 5.10% to 6%.

Write for a list of such bonds.

Wood, Gundy & Co., Limited

Toronto Lindsay Building Montreal
 Winnipeg Winnipeg New York
 London, Ont. London, Eng.

The 59th Year the best in its history!

The Huron & Erie Mortgage Corporation—whose Charter is "Older than the Dominion of Canada" announces for the fifteenth consecutive year that it has

No Real Estate on Hand
 other than Office Premises. This means freedom from bad debts in its Mortgage Investments which now total over Seventeen and one-half million dollars.

Here are the Results for 1922

Huron & Erie Canadian Debentures	
1922.....	\$10,643,000
1921.....	8,334,000
Increase	\$ 2,309,000
Savings Deposits	
1922.....	\$ 6,061,000
1921.....	5,900,000
Increase	\$ 161,000
Reserve Fund	
1922.....	\$ 1,500,000
1921.....	1,300,000
Increase	\$ 200,000
Assets	
1922.....	\$25,167,000
1921.....	22,712,000
Increase	\$ 2,455,000

A complete financial report in a form which any person can understand will gladly be mailed upon request.

The Huron & Erie MORTGAGE CORPORATION
 "Older than the Dominion of Canada"

Head Office: London, Canada

BRANCHES: London (Horn), Toronto, St. Thomas, Chatham, and Windsor, Ontario. Winnipeg, Man., Regina, Sask., Edmonton, Alta.

T. G. Meredith, K. C. President Hume Cronyn, General Manager

FOR EVERY KIND OF CHURCH GOODS

TRY CANADA CHURCH GOODS Co. Ltd
 149 CHURCH ST. - TORONTO

WANTED
 A very respectable, bright and studious boy, fourteen to sixteen, to make his home with priest in country part, close to station, not far from Capital. Send particulars and recent photo to CATHOLIC RECORD, London, Ont., Box 381. 2313-4

FARMS FOR SALE
 FARM consisting of 100 acres, 99 acres cleared, balance bush. Barn 60x85, with stabling; good brick house and woodshed; about one mile from Arthur, Village, High and Separate schools and Catholic church. On Provincial Highway. Rural route and telephone. Apply to James J. Stack, Arthur, Ont., Peel Tp. 2311-6

FOR SALE—150 acres, in Oxford Co., about 15 acres pasture and wood land, with spring creek. 6 ad 10 roomed house, bank barn; 1 1/2 miles from Catholic Church and Separate school; 2 miles from Delhi. Price \$6,500. Easy terms. Address Mrs. S. Dentinger, La Sallette, Ont. 2313-2

MEMORIAL WINDOWS STAINED GLASS

LYON GLASS Co.
 141-3 CHURCH ST. TORONTO ONT.

AGENTS WANTED
 AGENTS to sell Dr. Bove's Toilet Soap Toilet Articles—Home Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or spare time. Territories allowed. For further particulars apply to Hovel Manufacturing Co., Dept. 55, Toronto Ont. 2307-1f

TRAINING SCHOOL FOR NURSES
 MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Directors of Nurses, Mercy Hospital, Toledo, Ohio. 2101-4f

Real Bargains in DISAPPEARING PROPELLER BOATS
 Used only a few weeks, splendid condition; 1922 Models. Pay small deposit now and take delivery next Summer. Act now and save money. Write Disappearing Propeller Boat Co. Ltd., Dept. C, 92 King St. W., Toronto.

SOME GOOD VALUES IN SLIGHTLY USED Pianos and Organs

When selling our best Player-Piano, etc., we often take as part payment a good used instrument, and after going completely over these we offer them for sale at very reasonable prices. We list a few below.

- BELL Upright Piano, rosewood case, small size, but with full 7 1/2 octaves, wonderful tone. A rare bargain. Easy terms can be arranged. \$225.00
- NITSCHKE Square Piano, in good condition, would make a good practice piano. Only \$65.00
- BELL Organ, looks like a piano, full 6 octave, knee swells, etc. Good value at \$35.00

Other Values Just as Good. Write or Phone to

GERHARD HEINTZMAN LIMITED
 222 DUNDAS ST. LONDON

OLD CARPETS MADE INTO RUGS
 OLD carpets hand woven into beautiful reversible rugs in Oriental effects; rag rug weaving a specialty. Write for price lists. Phone Gerrard 761. Veteran Rug Weaving Co., 20 Jones ave., Toronto. 2307-1f

CHANGE OF ADDRESS

We have much pleasure in notifying our Customers that we have moved to our new and commodious premises at 16 DUNDAS ST. WEST (near Yonge St.) where we will have ample facilities for handling all orders promptly.

We take this opportunity to express our thanks and appreciation to our many patrons for their past orders, and hope for a continuation of same.

You are heartily invited to pay us a visit and see our new premises.

J. J. M. LANDY
 16 Dundas St. West

The Toronto General Trusts Corporation

Steady Increase in Business During 1922

Total Assets Under Administration Exceed - - \$129,000,000

The Forty-first Annual General Meeting of the Shareholders of this Corporation was held at its Head Office in Toronto, on Wednesday, February 7th, 1923. Complete reports of its business during 1922, together with the Auditors' Report were submitted by Mr. A. D. Langmuir, General Manager, and approved of.

CAPITAL ACCOUNT
 The Capital Stock subscribed and fully paid up amounts to \$2,000,000.00
 The Reserve Fund to 2,500,000.00
 The Contingent Reserve Fund to 75,000.00

GUARANTEED TRUSTS ACCOUNT
 This account includes moneys invested by the public under our Guaranteed Investment plan for a fixed period at a fixed rate of interest. The total amount invested with us in this account with accrued interest at December 31st, 1922, was \$8,633,503.36

Every dollar invested in our Guaranteed Investment Receipts is invested in Trustee securities as authorized by law. \$6,824,842.61 of this account is secured by first mortgages, the remainder by Dominion and Provincial securities and cash in bank. The rate of interest on our Guaranteed Investment Receipts is 5 1/2% per annum on sums invested for three or five years.

ESTATES, TRUSTS AND AGENCIES ACCOUNT
 The amount of assets held on behalf of Estates, Trusts and Agencies under our management amounts to \$115,681,079.72

The total assets under our administration amount to \$129,097,041.42 being an increase over the preceding year of \$8,843,598.37.

BOARD OF DIRECTORS.
 On motion the following Shareholders were appointed Directors for the ensuing year:—Hon. Featherston Osler, K.C., D.C.L.; Hamilton Cassels, K.C., LL.D.; Major-Gen. Sir John M. Gibson, K.C.M.G., K.C., LL.D.; Wellington Francis, K.C.; Hon. A. C. Hardy, Lieut.-Col. R. W. Leonard; J. Bruce Macdonald; Hon. Sir Daniel H. McMillan, K.C.M.G.; Lieut.-Col. John F. Michie; J. G. Scott, K.C.; Sir Edmund B. Osler; Sir Edmund Walker, C.V.O., LL.D., D.C.L.; E. C. Whitney; E. T. Malone, K.C.; H. H. Williams; Robert Hobson; Thomas Bradshaw, F.L.A.; C. S. Blackwell; W. L. Mathews; A. D. Langmuir.

HEAD OFFICE: Cor. Bay and Melinda Streets, TORONTO
 A. D. LANGMUIR, General Manager. W. G. WATSON, Assistant General Manager. T. J. MAGUIRE, Secretary.

BRANCHES:
 OTTAWA: James Davy, Manager. WINNIPEG: John Paton, Manager. SASKATOON: F. G. Lewin, Manager.
 VANCOUVER: H. M. Forbes, Manager.

Copies of the Annual Report containing full account of the proceedings, with the addresses of President and General Manager, mailed on request.