

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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THE FAITH

BISHOP'S PLAIN WORDS ON CO-OPERATION

Special Correspondent of the Universe
Current movements to secure co-operation between Catholics and non-Catholics on the basis of a "common Christianity," and similar enterprises, were referred to by the Bishop of Plymouth in a sermon preached on Sunday evening in the pro-Cathedral of Clifton.

CATHOLICS NECESSARILY MISJUDGED

A perpetual difficulty, said the Bishop, beset the Catholics of England, a difficulty which they must look straight in the face. An Englishman, be he never so English, was as a Catholic a stranger in his own land. He was necessarily misjudged, misunderstood; his principles looked upon as fads, his ways looked upon as singular.

This was inevitable, a thing simply to be endured, with "the patience of the saints" of which St. Paul spoke. It was inevitable, simply by reason of the abyss that lay between the Catholic Faith and everything else. The Faith was just the one thing that made all the difference, the one thing that mattered, for its value was the Heart's blood of our Lord Jesus Christ. In those outside the Faith there was an invincible ignorance—necessarily so—of what Catholics stand for, of what they are.

Hence, when asked to support all sorts of non-Catholic causes and countenance all sorts of theories, Catholics had to refuse and, in refusing, had to submit to be misunderstood. The common phrase "Christian denominations" would illustrate his meaning. The Catholic could have none of it. The Faith was not a thing to be dragged at the tail of an omnium gathering of all sorts of people, who seemed to think our Lord had come into the world only to introduce greater confusion than there was before.

THE FAITH IN FRAGMENTS

In England the Faith was in fragments; anybody held any fragment of it that pleased him. A people born of revolt would do anything, or everything, but one thing—submit to authority. Anything but that.

On the other hand, God had given to His people the Faith, a total, clear, distinct body of Truth, a sacred deposit which could not be touched in any particular. It told them what to think, what to do, and how to get from earth to Heaven. And it was the direct gift of Our Lord "that they may be one." It was a gift, too, in perpetuity. The Ascension of our Lord did not mean, as secretaries would make it mean, the abdication of our Lord. He was with them "all the days."

They had heard much lately of enterprises, foolish if well meant, for bringing Catholics and non-Catholics together for all sorts of worthy purposes on the ground of their "common Christianity."

"No," said the Bishop, "we cannot budge an inch, for this is a matter of principle, not of sentiment. It is a matter of Divine Faith, and we can't bargain with it. It is a question of all or none. The abyss between the Faith and what is not of the Faith remains."

Dared they then hope for England? Yes. The candle of the Faith was being lit throughout the country. Everywhere were men inquiring us, wanting us though they knew not what they wanted. Christians in the third century were a race persecuted, martyred, within a hundred years, of their triumph. So also there were young people present that night who might live to see when they grew up a change in England hardly less miraculous. Meanwhile they must be content to be misunderstood. And was not the Faith something worth being misunderstood for?

A GIFT TO OUR LADY

Tomorrow, concluded the Bishop, was the Feast of Our Lady of Lourdes. Many had stood by that shrine whither she had come all the way from Heaven to teach one little girl her prayers, and they had longed to give her some gift.

"Give her the gift of your prayers, and she shall come back to her own Dowry, and win for her Divine Son the hearts of so many who are estranged from Him but who mean so well."

BRAZIL HAS THIRTY MILLION OF CATHOLICS

Rio De Janeiro, Feb. 21.—Statements published in the Australian secular press, such as those recently dealing with the antagonism to the Church of the Obregon government in Mexico, tend to give the impression to the unthinking that South America is generally hostile to the Faith.

The Brazil Ambassador to the Holy See, Carlos de Azevedo, has recently published an interesting study under the title "Brazil and the Vatican," which proves how absurd this impression is. Senior

Azevedo is thoroughly conversant with Rome and the internal workings of the Vatican. Practically the entire course of his twenty years' diplomatic career was spent in Rome.

He has been acquainted intimately with four Roman Pontiffs. After alluding to the immense size of his country and the importance of the Catholic population of thirty million, he gives an historical review of the country and incidentally urges a larger representation of the same in the Sacred College, in the Society of Nations, and in The Hague. Senator Azevedo proposes to institute a Brazilian section in the Vatican library.

SOUL RESTORATION

IS NEED OF AUSTRIA SAYS MGR. SEIPEL, FAMOUS PRIEST-CHANCELLOR

By Dr. Frederick Funder
Monsignor Seipel, Federal Chancellor of Austria, to whom is given most of the credit for that nation's marvelous financial recovery, will consider that his work is only half done, when he has completed Austria's financial stabilization. He is ambitious to restore the nation's moral integrity. He has adopted as his motto: "Not only the restoration of the currency, but also restoration of souls."

Up to the present time there has been a disposition to regard Monsignor Seipel as primarily a statesman concerned with the great problems of public finance, exchange, and political science. It is well to remember that in the midst of all his political duties he has found time to carry on his priestly ministrations. Frequently he appears in the pulpit, he visits prisons to console the prisoners, he acts as chaplain to a large congregation of nuns, and finds time to distribute Holy Communion to them regularly. He has remarked on this phase of his activities in a recent speech which has met with widespread commendation even from the Liberal press.

"Perhaps, many are astonished," he said, "I do not speak so frequently nowadays about public political subjects, but more on moral and social topics. I did not cease to be a priest, when I took political office; and I am not ambitious to be described as a statesman who merely aided to restore financial stability. It seems to me that we must also restore the souls of the people. We had to confine our efforts for a time to political economy; but now, having restored the krona, and with the balancing of the State's household in sight, we must endeavor, above all to attain a fixed 'balance' in the soul. This moral reconstruction is the task to which we must now bend our every effort, even though we may have to work at it for a long time."

In this same speech Monsignor Seipel reminded the rich of their peculiar duties to the State and to human society in times of crisis, such as the present. He urged them to avoid the old attitude of indifference and carelessness. Specifically, he condemned the displays of luxury, which, he said, are all too frequent. Recalling a scene he witnessed at the opera recently, Monsignor Seipel said:

WARNING TO PRODIGAL RICH

"The theater was filled with beautifully and expensively, though not exactly warmly dressed people. I'm sure I'm not in error in saying that many merchants profited greatly from the gorgeoussness of the brilliant toilets. I do not deny that it is advantageous to have a certain amount of luxury in the capital city, because a large number of people earn their livings from it; but if I am led to believe that there is such a display all over the town because there are many persons who do not realize, or who are so light-hearted that they do not want to realize, that many thousands of their fellow men are struggling here for bare existence, then I must confess, the effect is not pleasing. The mere fact that persons, who have lots of money, spend it freely would not grieve me very much; but will not the same people be frivolous with regard to their duties toward the State? How much does the State really concern them? And will not their example have an embittering effect upon the poor?"

In this last sentence, the chancellor referred to another speech, which he had delivered some weeks before, in which he forcefully reminded the rich of their duties to humanity. He pointed out that they do not satisfy all their obligations by merely paying taxes to the State. In a country, which is suffering from distress and which cannot satisfy all the wants of civilization from its own resources, he said, the upper classes ought to help spontaneously in the accomplishment of national tasks, and should try to bridge over the abyss separating the various ranks of society.

GENEROUSITY OF A JEW

That there was a cause for the chancellor's criticism is illustrated by the attitude which the wealthier classes generally took in connection with a recent incident. A wealthy Jewish banker, Siegmund Bosel, obligated himself to supply the money with which certain important facilities for the University of Vienna could be supplied. In the present state of public finances the Government was unable to supply these needs; and the action of the banker was a manifestation of real generosity in a very worthy cause. Instead of taking this view, however, most of the members of the wealthier classes criticized the banker on the ground that he had made himself unpleasantly conspicuous by his action. Chancellor Seipel's most recent reference to the obligations of the rich are thought to have been directed at those who voiced this criticism.

One significant feature of the situation is that whenever the chancellor takes the rich classes to task, it is the Socialist newspapers which rush to the defense of the capitalists. The Socialist press was especially bitter in its reproaches because of the action of Mr. Bosel, basing its objections on the ground that it was beneath the dignity of the State to accept presents from capitalists for the educational institutions. And, when the chancellor urged the rich to give more serious attention to their duties to society, the Socialist organs referred to his "pastoral speech." However, the sarcasm is continued to a small clique. The great mass of the Austrian populace is enthusiastically supporting Monsignor Seipel.

ROME COMMEMORATES CARDINAL CONSALVI

WAS LUMINOUS FIGURE IN DAYS OF REVOLUTION

Rome, Feb. 21.—The centenary of the death of Cardinal Consalvi, a luminous figure in ecclesiastical history during the reign of Napoleon, was celebrated in Rome during the latter days of January.

Ercolo Marchese Consalvi was born in Rome, June 8, 1757. He was the eldest of five sons who early lost their good father. He appears to have been a poet of remarkable facility as well as musician. He was also an excellent philosopher and mathematician and attributed to the severe discipline of these studies the discernment and judgment for which critics afterwards praised him.

He passed from Frascati to the Ecclesiastical Academy founded by Pius VI., where he found in the celebrated Father Zaccaria of the suppressed Society of Jesus his unique and influential master. In 1792 Consalvi was nominated by Pope Pius VI. his Secret Chamberlain and afterward attained to a number of influential offices.

He cultivated useful relations with the nephew of the Pope, with men of State, with scientists and artists and with the flower of Roman society.

REVOLUTION

It was then the serene and beautiful time preceding the French Revolution, but soon came the change. Even the Papal State so long at peace, was put upon the defensive. Consalvi as Assessor of Arms had the difficult task assigned to him of carrying out necessary military reform. And the reform had this effect, said Consalvi himself in his Memoirs, that the Directorate did not have the pleasure of seeing the Pontifical Throne overturned by a popular revolution, although Giuseppe Bonaparte, French Ambassador, had been ordered to stimulate the people to an assault for liberty. The mission and the unhappy end of General Duhot are well known. Over his body the French entered the eternal City proclaiming the Roman Republic. Consalvi was imprisoned, his goods confiscated, but afterward restored to him with his liberty. He was termed the "Citizen Consalvi, Enemy of the Republic."

After fruitless attempts Consalvi succeeded in visiting the Holy Father Pope Pius VI., a prisoner in Florence, but was not allowed to remain to share the sufferings of the August Pontiff. The Pope gave his blessings to the youthful defender of the Church.

In a short time what the "world" desired, the death of the Pope, took place. In the bloody arms of the revolution, poor, abandoned, the Holy Father breathed his last.

CONCLAVE

As if nothing had happened, the Cardinals went for another election. They met to Venice, and there found Consalvi. Named Secretary of the Conclave, his influence was felt in the election which was a most difficult one, made still more so by obstacles arising on the part of Austria. Cardinal Chiaramonte became Pope Pius VII., and the new Pontiff and Consalvi became associated in their work, their humiliations, their joys, their triumphs and in their days, they are now, it is understood,

Pope Pius VII. still at Venice, named Consalvi Pro Secretary of State and afterward at Rome, Secretary and Cardinal. Consalvi was then forty-three years old.

The battle of Marengo made Napoleon arbiter of the destinies of northern Italy. Historical events which followed are too well known to need repetition. Through all Cardinal Consalvi remained the marvelous instrument in the hand of God for the preservation and triumph of the Church. On his last journey to the Eternal City after the signing of the Concordat, he might well echo in his jubilation the words of Holy Writ: "This is the day which the Lord hath made. Let us exult and rejoice in it."

One hundred years have passed since the glorious death of this great figure of ecclesiastical history which occurred on January 24, 1824. On the anniversary of his entrance into his reward, his memory was recalled in Rome with significant tributes from the press. The great Cardinal succumbed to an attack of pulmonary fever and peacefully expired, comforted by the Last Sacraments and by the benediction of the Sovereign Pontiff, Leo XII.

NOTABLE CONVERT

A DISTINGUISHED SCOTTISH MINISTER SUBMITS

Remarkable interest has been aroused in Scottish ecclesiastical circles by the announcement, referred to last week, of the decision of the Rev. A. P. S. Tulloch, a distinguished minister of the Church of Scotland, to make his submission to the Catholic Church.

There now comes the news that Mr. Tulloch's wife, his daughter, and his two sons are entering the Church with their father.—The Universe, Feb. 15.

(From a Special Correspondent)

The district of West Lothian in the first place, and later many parts of Scotland, were last week astounded at the news that a distinguished member of the Church of Scotland, the Rev. A. P. S. Tulloch, M. A., B. D., had intimated to his congregation, at the close of his forenoon sermon, that he intended to join the Catholic Church.

He believed, he said, that the Church of Scotland had deliberately broken from the Catholic Church in the sixteenth century, and had erred in so doing. He saw no hope, he continued, of its returning except through the simple way which he was about to take himself, namely to return to the bosom of the Mother whom they had left at the Reformation. He had made the question a matter of anxious study for many years, and he had always taught his people all the truth that was known to himself. He had reached a point where he could no longer do so without violating his ordination vows.

On Friday last week, at a special meeting of the presbytery of Linlithgow, a letter addressed to the Clerk from Mr. Tulloch was read. In this he stated that he was no longer able to adhere to the answers and subscriptions given by him at his admission to the ministry at Ecclesmachan, West Lothian, and offering to the Presbytery his demission of office as minister of that parish, and also of the office of the Holy Ministry.

Not since the days when the present Auxiliary-Bishop of St. Andrews and Edinburgh was received into the Catholic Church has a conversion caused more widespread interest in Scotland. Mr. Tulloch, who is a native of Glasgow, comes of a long line of ministers of the "Auld Kirk," dating back almost uninterruptedly to the sixteenth century. His father was Rev. Dr. Tulloch, Maxwell Parish Church, Glasgow, one of the most important charges in the Church of Scotland, and his grandfather the celebrated Principal Tulloch, one of Scotland's most distinguished theologians. He graduated Master of Arts and Bachelor of Divinity at the University of Glasgow, and for a time worked in the mission fields of India.

Retains Affections of Flock
Thirteen years ago he came to the quiet village of Ecclesmachan, where until now there was reciprocal good feeling and devotion between minister and people, and even in this day of crisis it speaks volumes for the affection in which he is held by the villagers of Ecclesmachan that they look with not unkindly eyes on the grave decision he has made, though there is also grave shaking of heads that the "minister" should have taken such a step.

What did not come out at the time when the first intimation of his "coming over to Rome" was made was the fact that there are coming along with him his wife, his daughter and his two sons. The latter, studying at present at Shrewsbury College, were destined for the ministry of the Church of Scotland, but they are now, it is understood,

prepared to study for the priesthood of the Catholic Church.

The whole circumstances are such as to rouse widespread sympathy as well as rejoicing amongst Catholics in Scotland, since Mr. Tulloch's heroic stand for conscience will throw him and his family practically on the mercy of the world.

The date of the reception of Mr. Tulloch and his family is not yet fixed. Prior to his reception he will spend some time in retreat at the picturesque Benedictine Abbey at Fort Augustus, where so many converts have found the peace of God.

SIGNOR MUSSOLINI ON CATHOLICISM

ENUMERATES SOME OF ITS ACHIEVEMENTS AND ADVANTAGES

The Revue Catholique des Idees et des Faits, one of the leading Catholic publications of Belgium, has devoted several articles of late to the question of a Franco-Belgian Catholic federation. Several of these articles were brought to the attention of the Italian Dictator, Mussolini, who made known that on several points he was thoroughly in agreement with the Belgian review.

The first interview obtained by Mr. Wallez (of the Revue) with the Dictator cannot fail to be of general interest. Speaking of the necessity of a strong Belgian policy, Mr. Wallez said:

"Excellency, Belgium is not a little nation. She is a great nation by her technical power, by her civic energy, by her sense of honor, by her artistic creations—the most beautiful with those of Italy—by the quality and activity of her Catholicism," interrupted Mussolini.

Signor Mussolini listened with the closest attention, interrupting the speaker many times for an explanation, or to express an opinion. "Belgium and Italy must collaborate and that intimately. You are right to emphasize the preponderant role of Catholicism in the life of nations. The strength of Italy, her joy and her marvellous chances for the future are due to Catholicism. I have frequently proclaimed it. I shall proclaim it whenever I have the opportunity. Catholicism, by its doctrines and its precepts of renunciation, penance, sacrifice, mortification, Catholicism, by its asceticism persuades men to combat themselves within themselves and in combating themselves to develop their deeper energies; or, more exactly, Catholicism trains men to prepare and assure the triumph of their best energies, those that make heroes and saints. It is thanks to our Catholicism that we Italians have preserved the spiritual vigor, the spiritual nobility, the spiritual fecundity which takes the place of the material wealth which we lack and which, by the way, make us fit to conquer it."

Without Catholicism what would have become of us? Look, my dear sir, at the majority of the European peoples. They have given themselves up too much to the thirst of enjoyment. They have coarsened. They have become materialized. And if Protestants, they have dragged religion down in their downfall. They allow it to subsist only as a formula behind which there is nothing or almost nothing religious. Nothing is more significant in this connection than to examine the meaning of the word 'comfort.' This word comfort, my dear sir, is Italian. It signifies for us what it signifies in its original acceptance; joy of the spirit, joy of the heart, the delightful peace of the whole soul, a taste for super-terrestrial realities. That is comfort. But how many other peoples have made this word a synonym of arm-chairs.

"Catholicism renders to Italy, as it renders to all the nations which consent to being penetrated by it, the incomparable service of vivifying them, or purifying them, of raising them above themselves by the victorious struggle which it induces them to wage against their grosser or evil appetites. Catholicism has rendered us greater services than that. By its spirit of mortification it convinces us that we should consume less than we produce. It has thus endowed us with material resources thanks to which we have passed through crises which another people, doubtless, would not have survived."

"In what I have told you," the Dictator continued, "you will find the principal reasons for my attitude toward Catholicism—respect for Catholicism, protection of Catholicism, collaboration with Catholicism. The ecclesiastical Hierarchy should be honored by the State. Whenever I have the opportunity I order the civil and military authorities to attend the great religious ceremonies. Ask what was done at Genoa at the last Eucharistic Congress. The resources of the clergy should be increased. Spontaneous and by a simple decree I have

added thirty-eight million lire to the budget for this purpose. The teaching of Catholicism should be encouraged and stimulated by the State. I require all teachers to be punctual and zealous in this respect. The prestige of the Cross must be recognized, sanctioned by the State. I have reestablished the Crucifix in the court rooms and in the schools. I propose to reestablish it in Parliament."

"But what is Faith without morals?" he immediately added. "I treat with severity whoever undertakes to pervert my people, because by perversion they are weakened and dissolved. And to dissolve them would mean their eviction from the world, it would mean the annihilation of our efforts to place Italy in the front ranks of the nations."

PROTESTS UNAVAILING

In reply to a question as to whether there was no protest against this action, Signor Mussolini stated that the immense majority of his compatriots approved of his energetic measures, and that those who protested knew that their protests were perfectly useless.

"Unfortunately," he said "many Catholics do not understand this language. Let Catholics read the Gospel. Christ drove the money-changers out of the Temple. This example has lost none of its value. There will always be money-changers in the Temple, there are always men who exploit, sell or pervert their brothers. Therefore, there must always be men to chase them out or submit them to a treatment more radical still."—Southern Cross.

A FAMOUS BISHOP

ROYAL AMBASSADOR AND PAPAL NUNCIO

John Knox described the last Reformation Bishop of Dunblane as the "Papistical Kirk." John, it is said, has been corroborated by documents almost contemporary, which were quoted in a paper read at a meeting of the Scottish Ecclesiastical Society on Saturday by Rev. Alex. Ritchie, D. D., of Dunblane.

The Bishop referred to was Bishop William Chisholm, of whom Dr. Ritchie found a good deal of information in a book published in Avignon in 1781, viz., "Histoire de l'Eglise de Vaison avec une Chronologie de tous les Evêques," par E. Anselme Boyer de Sainte Matte.

Bishop Chisholm made visits to France and to Rome between 1668 and 1668 as the Ambassador of Queen Mary Stuart. He was banished from Scotland—and, of course, his revenues were seized. In Rome he lived in great poverty, and was eventually appointed to the See of Vaison, which he held from 1670 to 1686. He subsequently retired to Grenoble, and entered the novitiate of the Carthusians; but was appointed Papal Nuncio to James VI. of Scotland and returned to that country. He was forced to leave again in 1687 and he became Prior of his Order at Lyons, and at Rome was appointed Procurator-General.

Pope Clement VIII. pronounced great eulogiums upon him after his death, and declared that he had intended to make him a Cardinal. Bishop Chisholm was related to the royal house, his brother, Sir James Chisholm, being the husband of Jeanne, the granddaughter of James IV.—London Universe, Feb. 8, 1924.

FAMOUS CHURCH MUSICIAN DIES

The death of Dom Pothier will be mourned throughout the entire world, wherever there exists a love for the Gregorian Chant. Better known universally as Dom Pothier, though he was an Abbot of the Benedictine Order, the deceased prelate was born eighty-three years ago at Bourgemont, in the diocese of Saint-Dié. As a young man he entered the Benedictine Order at the famous Abbey of Solennes, making his religious profession on All Saints' Day, 1830—63 years ago. In 1898 he was elected Abbot of St. Wandrille, a Benedictine house just above Caudebec on the Lower Seine.

It is as the restorer of the Gregorian Chant that Dom Pothier is best known, in which connection he came into contact with both Catholics and Anglicans from every part of the world. As the greatest living authority on the Chant he was appointed by Pope Pius X., in 1904, as President of the Pontifical Commission for the Vatican Edition of the Liturgical Books. He was also Consulor of the Commission which prepared the editions of the Chant known as the Vatican edition. Dom Pothier was often in England, staying with his Benedictine brethren at the great Abbey of Quarr, in the Isle of Wight, where his days were almost entirely taken up with consultations with students of Gregorian Chant to whom his advice was always available.—Southern Cross.

CATHOLIC NOTES

Munich, Feb. 9.—Prince Lowenstein-Wertheim and Lieutenant General von Reichel-Meldegg have entered the Franciscan order here.

Nearly 200 English Catholics left London Feb. 19, under the leadership of the Bishop of Brentwood and other bishops, on a pilgrimage to Palestine.

The Catholic population of certain sections of England, especially in Yorkshire, has increased so enormously in recent years that all church accommodation has been exceeded.

Geneva, Feb. 2.—Former Crown Prince George, of Saxony, today entered the monastery of St. Pierre at Fribourg, Switzerland, after renouncing all rights and claims to the throne of Saxony. He will become a monk after his period of study and probation is finished.

Rev. Rouse, well known Anglican clergyman and an authority on spiritualism, was received into the Catholic Church recently by the Jesuits at Roehampton, England. Three of his sons have preceded him into the Church.

The Right Rev. Richard Collins, D. D., the saintly and humble Bishop of Hexham and Newcastle, England, is dead. In spite of the name he was of an old English family. Blessed John Houghton, Prior of the Carthusians, who, with his brethren suffered martyrdom for the Faith under Henry VIII., was of the family of his ancestors.

The most beautiful volume among the 800,000 books in the Congressional Library at Washington is a Bible which was transcribed in the sixteenth century by a monk. It could not be matched today by the very best equipped printing office in the world. The parchment is perfect in condition and every one of its 1,090 pages is a most wonderful study.

Nicholas Gratton Doyle, Catholic member of Parliament for Newcastle City, England, has been created a knight by King George as a recognition of his service to the country. He is one of the leaders of Newcastle Irishmen, and took a prominent part in the formation of the Tynes-Irish Brigade, which distinguished itself during the late War by the gallantry of its members.

Denver, Colo., Feb. 9.—Announcement was made last week by the Rev. Mother Ignatius, superior at Mercy Hospital, that a donation of \$10,000 for the new utility building at the hospital was made by Henry M. Blackmer, a prominent oil man of Denver. This is Mr. Blackmer's second appreciation of the hospital, as some years ago he furnished the parlor at the institution. He is not a Catholic.

Rome, Feb. 21.—Great enthusiasm was manifested during the ceremonies incident to the second anniversary of the Pope's coronation. The various demonstrations took up almost the entire day. In the morning His Holiness attended the Pontifical Mass in the Sistine chapel at which all the Cardinals in Curia with the exception of Cardinal De La, Pompili, and Billot, who were ill, were present. Cardinal Bourne, Archbishop of Westminster, and the Queen of Roumania, who was in Rome incognito, attended the Mass. Cardinal Locatelli, the first member of the Sacred College created by Pope Pius XI., celebrated the Mass.

The death is announced in Southern California of "Rev." Eli M. Erickson, self-styled "ex-monk," who, as The Bee says, "gained a notoriety for himself and a group of local clergymen during a series of lectures he gave at the United Brethren Church here last May and June." Erickson was the rankest kind of evangelical faker and charlatan, but he was taken up by some of the local preachers who resort to any sort of sensationalism, no matter how raw, to attract the curious to otherwise empty pews. His claim to have been a Catholic priest was a lie out of the whole cloth and was merely a bait to catch the sort of ministerial gudgeons who are hungry for cheap notoriety.

Rome, Feb. 11.—At the beginning of the year 1924 the Sacred College has 64 members, of whom 6 are cardinal bishops, 48 cardinal priests, and 10 cardinal deacons. Of the cardinals created by Pope Leo XIII. there are still four living, namely: Cardinals Vanutelli, Logue, Franca Nava and Skrebensky. Of the cardinals created by Pope Pius X. and Pope Benedict there are 48 alive, 24 having been created by each of these Popes. So far there have been 12 cardinals created by Pope Pius XI. According to nationality, there are 83 Italians and 31 of other nationalities. In the last year five cardinals died, namely: Cardinals Frisco, Richelmy, Bacileri, Soldavia and Marini. The four new cardinals appointed during 1923 are: Cardinals Nasalli, Rocca, Sincero, Lucidi and Galli.

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GERTRUDE MANNERING
 A TALE OF SACRIFICE
 BY FRANCIS NOBLE
 CHAPTER III.

And now the long years were over, and Mr. Manning had got his darling safe back again; he would never need to feel lonely any more, with the bright, loving sunbeams that had come to shine again in the old ancestral home. People had wondered sometimes why he had never married again, why he had not taken another wife to cheer his solitude; but into his own heart the thought or wish to do so had never once entered, not even for his children's sake, or as a method by which he could have kept Gertrude always at home. Such love as he would wish to give to a wife could never dwell in his heart again; it had been given once, and was buried with his dead Gertrude; and without love he could never put another in her place. He could never ask any one to come and be mistress of his home and a second mother to his children unless he could give her his love in return, and that he could never do.

So little Gertrude was spared a stepmother, and came back to reign sole mistress of her father's house as well as of his heart. How delicious were her awakenings now every morning, when she remembered where she was, and rising early, as was her wont, dressed quickly, so as to be down-stairs in the cosy old breakfast-room before her father, ready to welcome him with her warm kisses, warmer to him than the bright fire she always stirred up so vigorously for his benefit!

Mr. Manning seemed hardly able to realize it sometimes that he had got his little girl back for good, as he would tell her often, stroking her bright hair as she stood by him. "It is like a dream, Gertry, still, but it has made me feel younger again already."

And then, however cold it was, they set out together every morning to Mass at the village church, for they could only have it in their own little chapel when there was an extra priest at hand to come and say it for them. The honest, simple country folk themselves felt a personal interest in Miss Manning's return, for her father's sake as well as because they liked to see her bright face smiling on them outside the church every morning, or as she passed among them riding or driving with Mr. Manning, as they remembered her doing as a child. And she began to go amongst them at once, not in any systematically benevolent way, but uneffectively and impulsively, giving to them often out of the well-filled purse her father always provided—so impulsively, indeed, as often to bring upon herself a gentle reprimand and prohibition from the good priest of the mission, Father Walmsley. The latter was a secular priest, but the custom of his loving parishioners and his own holiness of life had long given to him the title of "Father," so typical of his character. He was a man of no mean learning and eloquence, but he joined to these gifts such a simplicity and earnest humility as caused him to be revered as a saint by all hearts. His very face was a sermon, as Gertrude Manning often said to her father; one of those countenances whose beauty is all of heaven, hardly at all of earth, which Protestants so often cannot understand or admire, shrinking from them even as "cadaverous" and "angelical," seeing not that in them is mirrored forth God's own holiness, or that they are, as it were, blessed portraits, if, but weak human ones, of Jesus' sweet love and mercy, shown to a cold, unbelieving world. Father Walmsley had been many years at Whitwell, and, next to her father and brother, was Gertrude's best friend on earth, known and revered long even before her dear name at N. convent. He generally dined once a week at the Grange, or rather came to dinner, for, as Gertrude always laughingly told her father when he had gone, she could never see that he ate anything. He was persuaded to come now an extra evening or two to honor Gertrude on her return home, to listen to all her convent adventures and the plans she was laying down for her future life.

"Don't ask me to have a rule of life, please, Father Walmsley," she said laughingly, "unless you want to kill me straight away. It was all very well at the convent to have rules and regulations, but I've come home to run wild and do just as I like, haven't I, papa?" And she played with her father's white hair.

"You have come home to be his sunbeam, I hope, Gertry, my child; to brighten his lonely life and reward him for parting with you for so long; and sunbeams are not expected to be under very strict control, you know." And the priest's saintly countenance relaxed into his own sweet smile.

And a sunbeam Gertry was in the old house, singing up and down early and late, often matches of some of the sweet convent hymns, or now again some merry, bird-like song, brightening up her father's quiet life, until he not only felt younger, but even looked it, as the villagers remarked every time he passed among them, and as Gertrude joyfully went to her dear convent friends in the letters she sent to them so often. It was a sweet,

innocent existence, dull, perhaps, according to worldly ideas, but not dull to the loving father and daughter, who asked no pleasure beyond each other's society, and that of doing good and living as became the representatives of the noble confessors of their ancient house. Would it be always so? would nothing change the simple desires which now filled Gertrude's girlish heart? would her present life always seem to her the best and happiest this world could give? would she forever be content to live secluded from the world with her father in the quiet old Grange? These questions occurred more than once to the young Jesuit aspirant, Rupert Manning, when he came before Lent to spend a week with his father and sister, who welcomed him with idolizing delight.

"I hope you've not grown too holy, you know, Rupert," Gertry said to him, "or else I shall be frightened at you, as I used to tell the girls at school."

A bright smile lighted up the youth's sweet, heavenly face. "If I'm ever holy enough, Gertry, I promise you you shall begin to be frightened at me," he said. "Who knows but that the case may be reversed, and I may have to be afraid of you as a very saintly nun, or some other wonderful character, who will make my poor efforts seem very small indeed?"

CHAPTER IV.

Winter and spring had passed, and the park round Whitwell Grange looked very green and beautiful in its early summer garb, so beautiful, indeed, that Gertrude did not care to leave it to go away to the seaside during the coming warm weather, as her father had proposed they should do, thinking she would like a change after these first quiet months.

"Let us stay at home now, papa," she said, "and go away to the sea in September. You see, it is so long since I was at home on these nice long evenings, with the holidays always being in August, papa, that it seems quite delicious to sit out here in the park till bedtime, mooning away under the trees or teasing you, papa. So you will let us stay, won't you? You won't mind, papa?"

"Mind, my darling! I would rather be always at home; but I thought you would like a change. Next year, Gertry, I want to take you to London, you know. This year it is getting rather late, and we both seem so lazy; besides, there is plenty of time—you are only eighteen, Gertry." And her father looked at her with a wistful fondness, trying perhaps to drive away the thought of how soon she might be stolen from him when once her bright, sweet face looked out into the great world.

"I have never been since the year before you were born, Gertry, when your mother and I went up together for two months. But you must go in due time, for it won't do to make my little girl into an old hermit like her father, though as yet she seems to care for nothing better."

"Nothing better! I should think not, papa!" And Gertry threw her arms round his neck as the tears came to her eyes. "I didn't come home to go to London—I came home to be with you, papa." And she shook her finger playfully at him as she sank back again on her grassy seat and began to trill out a merry song, while her father's eyes rested on her with a yearning love, though an unconscious sigh, unheard by Gertry, escaped him as he gazed at her.

"I should have asked her before," she wrote, "but our plans were so unsettled. Sir Robert was not well, and we thought we could not stay in London, but should have to go abroad again this year at once; however, he has improved so much since we came—indeed, I may say he is quite well—so that we shall stay, as usual, until the beginning of August. So that if Gertrude could come to us in a fortnight from now, she would have a good month to enjoy herself and see life a little. I can hardly expect you will care to stay in town so long, as I know how painful it is for you to come since poor dear Gertrude's death; but you will bring the child, of course, and see her safely launched, as we may say. Now, I will take no refusal; you must not deny me the pleasure of bringing out poor Gertrude's daughter, as I have none of my own, and I will take as much care of her as you would yourself. Besides, she is eighteen now, and ought to see the world a little; for, as heiress of Whitwell Grange, she holds some position of her own, and it is wrong to keep her still as secluded as if she were in the convent. I shall hardly know her, I dare say, after these four years (for it is just that time since I stayed a night at the Grange, you know), but I shall welcome her most heartily all the same, tell her. This is quite a long letter for me; so if it does not bring Gertry as a reward, you must expect a scolding from me."

"Your affectionate cousin,
 "JULIA HUNTER."

"P. S. How is poor Rupert? I never shall understand what bewitched the boy to choose his present life, though he did look so indignant at me for saying so when he called on me for those few minutes last year on his way through London."

Mr. Manning put down the letter for a moment, and looked across at Gertrude, who met his gaze with a merry smile. "What a long letter, papa! And how solemn you look over it!"

"Read it, Gertry, and see what grand things are in store for my little country girl." Then he gave her the letter, watching her face eagerly as she read.

He had already made up his mind that she must accept the invitation; that he must not let her see for a moment that there was a possibility of refusing it, though there was a strange chill in his heart just then at the thought of the change in their happy plan of the long, quiet summer in the old home together, at the idea that she was not to be entirely his own any longer, that the world was beginning to claim her sooner than he had looked for.

"She must not see for an instant that it gives me any pain," he said to himself, with the almost womanly unselfishness of his character, "or she will not hear of going; and it is only right she should go, and not refuse such an opportunity. She is of the age now to be introduced, and who can tell what may happen to me before next year? And it is only for a month, and she will enjoy it so."

Another minute, and Gertrude looked up from the letter. "O papa!" she said, with a mixture of pleasure and dismay which made him smile. "Well, Gertry, isn't Lady Hunter very kind, and isn't it a grand prospect? I shall not know my little girl when she comes back."

"But, papa, our plan is all upset: we shall not have the nice long summer together. When you leave me in London, you'll come back to be all alone here again. Am I obliged to go, papa? Couldn't we say that—that it would be better to wait till next year?" she asked, in her tender unwillingness to leave her father, and that half-frightened shrinking which comes on the eve of any great and much-coveted pleasure which looks less alluring when the reality of it comes very near.

"I don't see how we possibly can refuse, Gertry. You see what Lady Hunter says; and besides, I want my little girl to go and enjoy herself. I shall be disappointed if you don't care to go, Gertry. I shall take you, you know, and stay a few days. And then another good plan has struck me. When I leave you I will go to the college and pay Rupert my long-promised visit, and make my retreat while I am there. By that time you will have been away three weeks, and I shall only be back in time to welcome you home."

BENNY THE BLUFFER

The sharp featured servant girl came back from the letter box by the gate with a monthly paper and one letter. Mother Whitcomb, wiping the flour from her hands, read just her glasses, carefully trimmed the short edge of the envelope that she might keep it for future use, and withdrew the scented letter within. Father Whitcomb, a hopeless invalid, looked up with the eagerness of a child from his wheel chair.

"From George Mother?" he asked in a voice toned down and softened by illness; she nodded and, going nearer the window, read.

"We will be with you, sure," was the part of the short missive that sent a happy thrill through the parents; with a pathetic, joyful rubbing together of his hands, the old invalid expressed his satisfaction at the prospect. Even the sour servant girl grinned her appreciation of the fact that this word from George, the eldest of the scattered family, they were certain to have back in the New England nest the birds that had long since flown from it. Even the youngest, Ben, the scape-grace of the family, who had disagreed them by marrying a "foreign singer," was coming home at last.

"There—that makes the whole family," happily sighed the patient old mother as she returned to her baking and ordering about of the slack girl.

"Herbert and his wife—they said they'd come?" he asked for about the tenth time, with the insistence of a child; she nodded patiently.

"Mildred—of course. They said they hoped Bobby will be able to come, too," this with the doubtful tone always used in discussing the grandson, who plainly showed that he thought himself above the humble New England home of his mother.

"What's the matter with that young whipper-snapper, that he doesn't care to come to see his grandparents, hey?" irritably. "Cause we don't mean much to fashionable folks—he may not be trained any better," with the old, quiet resignation at anything affecting the baking things to rights and watching the oven solicitously.

"Whose fault's that?" looking out over the gloomy expanse of snow, with the windswept heaps and sweeps. "Not receiving any answer, he tried another tack. 'Copeland—said he'd come, didn't he?' She nodded with a tolerant smile.

"Yes—with the twins, of course. Pity there ain't more twins in the family; then we might make a respectable show as a family."

"City women's too busy to have families as cribs harshly. 'Of course, Chester and his one hope will come.' He sighed regretfully. "The old New England stock's running out fast," he complained tapping his chair arm pettishly. She sniffed.

"Maybe just as well—specially if it's going to be mixed with foreigner blood—like Benjamin has done." They both sighed and, busy with the gloomy thoughts of the youngest, who had married the singer, they let the subject of the reunion drop for the time being.

It was a reunion looked forward to with more interest than usual this year. The chances for the survival for another of Father Whitcomb were slim; in past years one or more of the scattered children had failed them. But, aroused now by the secret instruction of their mother (warning of the danger to their father) all made the supreme sacrifice and determined to let business and society go long enough to flock back to the home nestled in the New Hampshire hills. Small as was the list of grandchildren, it always threatened to be smaller at reunions, as they felt a trip away from the big cities was just a waste of valuable time; there had been inculcated in them no love or veneration of the sires. It would be the first visit of the youngest, Benny, and his wife and their three little ones.

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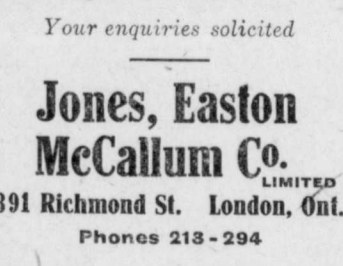
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Remember, the folks dreaded this return, for besides the "disgrace" put upon them by the harum-scarum Benjamin, they just knew they would not endure the different race and perhaps different religion of his wife, to say nothing of the effect on their aristocratic cousins. The fact that Benny had been a bad son was lost sight of in the certainty that he married a worse woman, no doubt; yet his letters seemed happy and contented, full of praise first for himself, then for the wonderful woman he had wed. Curiosity was almost consuming the family as to how he had ever succeeded. Of course, the religious question ought to cut no figure whatever, as none of the children ever pretended practicing any—and more certain was it, that no two thought the same way religiously.

"Benji always was a trial," finally sighed the sick man, following out with words his recent brooding; "he even lied to me once," he muttered, sorrowfully. She looked at him reproachfully.

"Forget it, Father!" "Yes, he did. Mother. The time he brought that sled from the village and pretended he made it himself!" The sled episode, it might be told in passing, was twenty years old, yet ever fresh in the mind of the aggrieved parent. "I know that was wrong—" "He always had a knack of claiming credit for everything and trying to make folks think him better than he was; like when he wrote he was

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an officer of the army—and we found out he was in the guardhouse most of the term of his enlistment," in childish protest against the slight put upon the family honor by their son. Yes, putting the matter in its true light, the one-time darling of the household was rather given to exaggeration.

"Well," she said as she set down to rest a moment, calling instructions to the girl in the next room, "let us hope that for the sake of the occasion he will not make a show of himself before the rest of the folks. I almost doubt that story."

"About him being the wonderful theatrical manager?—so do I," breaking in on her train of thought, shrewdly.

"He boasts of his power and money he has, but I have my serious doubts; I certainly have!" So that it was plain to be seen that a reception awaited the luckless Benjy that was hardly in his lordly thoughts.

The day arrived finally, cold, snowy and with a tang in the air that was suggestive of good home cheer and welcome food—such as the town restaurants and hotels didn't serve, the old innkeeper felt sure. The old couple awaited the first arrival with the eagerness of children. Then at length began the grand arrivals, with much hugging and kissing, and at times a few tears; looking upon the dear old faces, that had always been warm and kindly for them, the boys and girls began to have some emotions and compunctions, and whispered to each other their joy at having come—as well as stern resolutions never to stay away so long again.

In the big room that had always been sacred in the childhood days, there was much honest confessing of faults and covert crying. For a few brief moments the hollowness, the insincerity, the smallness of their sordid existence were borne in on them; their calloused consciences were softened for an instant, their mutual resolutions flowed thick and fast.

With the most of the members together again, pleasure succeeded remorse, and the room rang with jokes, old tales and stories of tricks played on innocent parents; business faded away for a time. At last Benjamin, the center of interest, arrived. Once the wife, wrapped from head to foot in costly furs, made her presence felt in the greeting, a look of amazement ran over the faces of her new relatives—for she was a wondrous beauty, charming and apparently overjoyed at the prospect of meeting the family of her big, handsome, bluffing husband. In the raptures over her and the three glorious children, they forgot the recently mingled doubts and fears as to her origin. It was hard for the skeptical brothers and sisters and their spouses to assure themselves that this was the black sheep, Benjy—lucky, as ever. He read their very thoughts and reveled in their distress and well-guarded amazement.

With the women in one group, the new daughter-in-law and her offspring about the old man fondling them happily, and the men in another, the old-time Benjamin let himself go; he hardly hated himself. He was, as of old, egotistic, arrogant, boastful—yet carrying his audience along with him when they would much rather be left behind, this wondrous Sinbad the Sailor. He enjoyed their discomfort to the utmost; yes, he was at the head of the managerial agency and fairly coining money—all the result of his talent and ingenuity. Sure, there must be something in it, they told each other—else, whence the glorious spouse?

Dinner was announced finally: the same old substantial, hearty affair for which they had often longed in fancy; a delight to those still possessed of the stomach requisite for its consumption—which, to tell the truth, one or two of them were not. Their enthusiasm was not shaded by their still sulking children—outside the three belonging to Benjamin. These latter were enraptured with the new grand-children, who, in turn, took them wholeheartedly to themselves.

But the twelve-year-old twins were frankly bored by the disregard for the finer things to which they were accustomed in the city; the simple life was not for them. As for the sixteen-year-old blase youth, he made no effort to conceal the sad waste of time in this dull spot; another time he fiercely assured his dotting parents, he would simply secede from the parental authority. Benjy, his wife and the three youngsters were in their glory. Yvonne fairly eclipsed the fair dames who had started out to patronize her. She had an air, a bearing, a graceful tact (due to her stage training) that simply left the sisters-in-law gasping.

They had sought to make an alien of her—to thrust her into the exterior darkness with her happy-go-lucky husband; nothing of the sort had been accomplished. Instead, the hit she made with her husband's parents elevated her beyond their reach.

As they came to the table, there ensued an awkward pause; the father had always said the grace before meals, but today he looked hopelessly about at the sons to take up the burden. For a moment there was an exchange of shamed, bored, half-amused glances.

"No use, Dad," finally blurted out George, to whom the honor seemed to fall, if to anyone. "If you expect me to ask a blessing, nothing doing. I forgot how years ago."

The rest merely glanced at each

other, then began to treat it as an uproarious joke. The father and mother crimsoned, and looked sadly at each other. Was it for this all the years of religious instruction?

"You wish for someone to say grace?" demanded Benjy's wife, with a smile. "Why, Ernest," to her eldest, seven years old, "you say it, sweetheart," and then to the vast astonishment of the guests, after making the Sign of the Cross, Ernest said the prayer. The meal went on, the joke being over with. Busy with her chat with the old invalid, who seemed enraptured at the attention the brilliant woman was giving him, Mrs. Benjamin was not aware for some time that her husband was appropriating more than his share of the conversation. Nor was it for some time that she became aware that her little ones, with their pretty acting ways, were being gently but energetically pumped by their new-found aunts and uncles. There was much subdued laughter, much sound that indicated embarrassment of some sort, but their mother for a long time was unaware of it.

At length, as the elder and mince pie came in, the pause caused her to look about; now she felt, rather than knew, that her husband had been running on in the old style; she sensed that his brothers were beginning to resent something; then before she could intervene, the storm burst.

"Oh, no, papa did not," prattled Ernest, for one moment Benjamin grew quiet—then essayed an attempt at mirth.

"How do you know that, dear?" insinuated George's wife with the cooling intonation of the deadly female.

"Cause," blurted out the young informer, "the man said if it wasn't for your wife and kids, I'd send you to jail."

For a moment, one dreadful moment, silence fell upon the table; the happy wives of the rest glanced triumphantly at their hubbies. Here was vindication, indeed! The fact that they had led an innocent child on to speak in this manner of his parent did not seem to be wrong in their estimation. Benjamin, his face deadly pale, glanced helplessly at his wife, from whose fine eyes flashed a fire that ought to have stricken the gossipers dead. Then, in the face of his distressed parents and angry wife, for once in his life, the recreant son arose to the occasion.

"Well," he said, with a deep breath, "I guess, boys, I might as well admit it, and shame the devil with the truth—"

"Benjamin!" called his wife, but he waved her to one side.

"I'm a down and outer—yes; she is the whole works. The thing to which the boy alludes was an actual fact. I got in bad—gave a check when I had no funds in the bank. I was four-flushing as usual; but my wife came to my help," proudly.

"On condition that I turn the business over to her, they said they wouldn't push the matter." The Whitcomb Agency is—Yvonne Whitcomb, who, if you would like to know, glaring at the astonished sisters-in-law, "gave up a career on the concert stage to make a man of me. You see, she is—what none of the rest of you Whitcombs can boast—a good wife and mother, with children trained in a religious way that shames us all."

The honest confession cleared the sky at once; the pretended disapproval of the foreign singer evaporated. The satisfaction of his success raised hopes again in the breasts of parents who feared he was beyond an honest acknowledgment of his failings. The criticisms and bickerings of the morning gave way to a happier and more congenial feeling. When the parting hour came, there was every evidence that the gentle, unassuming manners of the good wife of the once hopeless younger son had won all hands over. The supercilious air of his elder brothers faded quite when it was made plain that to her the family owed its escape from the crowning disgrace of the weak Benjamin.—David Driscoll in Catholic Union and Times.

THE MODERNISTS AND THE VIRGIN BIRTH

Wilfrid Parsons, S. J., in America

In two preceding articles it has been shown that the issue raised by the Modernists in the current controversy in the Protestant sects has a much deeper bearing on religion than the single question of the Virgin Birth. Their denial of a doctrine held by the Church from the beginning has brought some to everybody the realization that the very foundations of Christianity are under dispute. That is why the dispute has found its way on to the front pages of the newspapers. With a sound instinct for new values, every editor in New York played up a series of events that the whole city, however dimly, realized affected life at its deepest places. It was not only the Virgin Birth that was argued in the subway, it was the whole religious question. In the depths of every heart there was stirred a passionate desire of knowing, of being sure.

"Can we know?" people were asking, "and if so, how do we know?" If the Churches have been teaching the Virgin Birth all along, why, science has proved it false, why, maybe the rest of what they teach must go, too. What foundation have we after all for our beliefs?

So the Virgin Birth was only one phase of the struggle, one sector was somehow made to depend the outcome of the whole battle. At a recent debate between a Fundamentalist and a Modernist the Modernist was declared the winner. After the decision was announced, a middle-aged lady in the audience was observed weeping bitterly, as if all were lost. But because the Virgin Birth was only one phase of the struggle, it is convenient as a point from which to examine the whole position and tactics of the Modernists, to judge if they are really so sound as their propagandists suppose them to be.

At the outset we can brush aside as irrelevant the claim the Modernists make that theirs is an effort to give reality to religion, to interpret religion to the modern world. No religion is worth the name if it cannot appeal to the modern world, and by the same token every religion does claim to make such an appeal. On this count the Catholic religion wins immediately, for it is clear to the most superficial observer that no religion has such a hold on its American members as the Catholic religion. Our crowded churches and the experience of pastors testify how deeply personal and sincere is the religion that American Catholics possess.

The Virgin Birth has been rejected by the Modernists on another ground, namely, that of freedom of conscience. John D. Rockefeller, Jr., writes to the World praising that paper for having said that "the root of this controversy . . . is in the right to freedom of conscience." Dr. Merrill declared on December 19, speaking of the Fundamentalists: "They want authority. We want liberty." Every Modernist who has spoken or written on the Virgin Birth has invoked his right to freedom as one of the grounds for his denials. What does such an argument amount to? Is there such a thing as liberty in this matter? Are we free to believe what we wish? Has any authority the right to impose certain beliefs on men? These are the questions the Modernists have raised. It is important to remark that these questions cannot be settled by saying, as the Modernists do: "This ought to be or that must not be. Every man is free. We must retain our liberty." The point to find out is solely if Christ, the Founder of Christianity, allowed us to be free. If He did not wish us to be free, then no amount of reasoning would make us free. Reduced to these dimensions, the question is easy. It is perfectly clear from many words of Christ in the Gospels that He did not intend us to be free. He intended His Apostles and their successors in the Church to be merely witnesses to His doctrine, to relate to the world what He had revealed. "Teach the whole world," He told them, "teaching them to observe whatsoever I have commanded you. He who believes and is baptized, shall be saved. He who believes not, shall be damned. He who heareth you, heareth Me. He who despiseth you, despiseth Me." In all this talk about what Christianity is, it is good to get back to what Christ Himself thought of Christianity.

But this appeal to liberty is in the mouth of the Modernists only a slogan, a play to the American gallery. What they really have in mind is something more serious. Being mostly Rationalists, they will not admit that anything can be known except what may be discovered and understood by our unaided reason. This throws out the other way of knowing, namely through the testimony of witnesses, and in particular it throws out the Revelation by God of Divine mysteries. Modernism is really a denial of Revelation and hence of Christ's Christianity. Hence they will not take anything on authority in matters of religion, though it is certain that half of what they know in other matters, they know because someone told them. How irrational it is to say "I cannot know what God tells me," is clear when we reflect how many things we know because mere men tell us. The Church, which, by the way, by God's promise cannot err in the matter, tells me God has revealed that Christ was born of a virgin. If God says so, it must be true. Thenceforth I, too, know that Christ was born of a virgin.

"But science," say the Modernists, "has exploded the notion of the virgin birth." It would be interesting to know just what branch of science has done this thing. There are physical science, philosophical science, historical science, critical science. Philosophical science certainly has not exploded the doctrine, except in the minds of those held captive by the one-sided philosophy of Rationalism, which will not admit the possibility of our knowing anything in religion by the testimony of others, even of God. Nor has physical science exploded the doctrine, because it is outside the scope of physical science even to consider the matter. Physical science gathers the phenomena of nature and observes their laws, but it certainly cannot tell us what is or is not possible for God, Creator of nature, to perform. Historical science rather confirms than explodes the doctrine of the Virgin Birth. History, by a study of the Scriptural documents, tells us that the Virgin Birth actually occurred. There remains critical science, the science of the authenticity of the documents themselves. The Modernists have made a great

play of critical science. The researches of modern critical scholars, say they, have made it impossible for moderns to believe any longer in the Virgin Birth. The modern critical scholars they have in mind are the German subjectivist school of critics, to whom the American, English and French critics are a sort of echo. These German Protestant scholars have a process that is all their own. They start by saying that Revelation cannot be known or even made, and that miracles never happen, indeed cannot happen. Then they take up the documents. They find a passage that clearly teaches the Virgin Birth, such as those in Luke and Matthew set forth here last week. But the Virgin Birth is a miracle. Therefore it cannot have happened, therefore any passage that says it did happen is spurious, and its interpolation is due to myth, legend, or the desire to glorify Christ. Thus we have a perfect circle. The miracle of the Virgin Birth never happened because it is not in Scripture. It is not in the true Scriptures, because it is a miracle. That this is not an unfair description of the process I leave to any who are familiar with the writings of past Tubingen school, or of Loebstein or Pleiderer. As a matter of fact, critical science teaches that the Virgin Birth did happen, because both the passages in Luke and Matthew are found in every known Manuscript and every known translation earlier than the Manuscripts, and this is the only test known to science to judge of the genuineness of a text.

An example of the American echo of the German Rationalists is Dr. Elwood Worcester, quoted on December 19 in the Boston Transcript. Dr. Worcester starts with the assumption that Christ is not God. He then proceeds to show how it is that the Gospels seem to say that He is God. The early disciples, says he, made three attempts to glorify Jesus. The first was in Mark, writing on Christ's Baptism. This passage makes Jesus a very holy man, and the Gospel does not mention the Virgin Birth. The second attempt was made in the genealogies of Matthew and Luke, who relate the Virgin Birth also. These attempts to show that Jesus was the Messiah and Son of David. The third attempt was made in John. This writer took Philo's doctrine of the Logos, and applied it to Jesus, and behold Christ at last stood out, a century after he lived, as God. It is useless to remark that these three attempts to "glorify Jesus" described by Dr. Worcester as facts, are wholly imaginary and have no foundation whatsoever in historical fact.

One trouble with all this "modern science" of Dr. Worcester, and of the others as well, is that it is exceedingly antiquated. Indeed it is to be feared that as scientists our American Modernists leave something to be desired. Most of what they have been giving us in sermons and debates lately was long ago abandoned by really modern scientists, even by German scientists. For instance, no modern scholar of standing any longer holds that Mark is the oldest Gospel. Matthew is the oldest Gospel, written in Hebrew. Again, the theory that John, the Logos-doctrine from Philo has been discarded by every real scholar, even outside the Catholic Church. When people began to read Philo, they found out that John's Logos and Philo's Logos have nothing in common except the same name. Dr. Worcester instances a very ancient palimpsest found on Mount Sinai by Mrs. Lewis and her sister in 1829. The document says: "Joseph begat Jesus." When this was found the Rationalists cried victory, there was no virgin birth, in spite of the fact that no other of several hundred manuscripts contains these words. But then people began to read the rest of the palimpsest and found it just as emphatic as the other manuscripts in favor of the Virgin Birth, and so they were forced to conclude that the word "begat" was used in a formalistic legal sense, in the genealogy where the word occurs. German critical scholars rejected that argument about the year 1900. This same test of modernity can and should be applied to all the rest of the Modernist assertions. On this test it will invariably be found that where "modern science" does not flatly contradict itself, it has already been superseded by some new theory. The truth is that real science does not contradict and never has contradicted Catholic truth.

But things like these make trouble for the un instructed. Modern Protestant critical and historical science changes so very rapidly, it is not surprising perhaps that busy Modernist pastors have not kept up with it. But at least we can ask them not to present long-abandoned theories as "modern science." The Modernists' teachers, those who robbed them of their faith in Christ, have practically given up the fight on the ground of the Scriptures, and have fallen back to the philosophical field of agnosticism, where they started. There we may leave them, for there they are outside the pale of Christianity altogether.

Yesterday has gone, tomorrow may never come: do what you have to do, today.

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LONDON, SATURDAY, MAR. 8, 1924

IRELAND NORTH AND SOUTH

London, Feb. 28.—J. H. Thomas, Secretary for the Colonies, speaking at a Canada Club dinner tonight, referred to the difference between the North and South of Ireland, and announced that the Government had accepted the Irish treaty in spirit and in letter, and desired to give full effect thereto. Irish differences, he continued, could not be satisfactorily settled by any outside body, and therefore he held that the boundary question should be settled by Irishmen themselves at a round-table conference.

The foregoing despatch, which indicates the policy of the Labor Government on the "Boundary" question, is of no small interest to lovers of Ireland on this side of the Atlantic. There is no reason to doubt the sincerity of Mr. Thomas' assurance that the Government accepts the Anglo-Irish Treaty in spirit and in letter. Clause XII. of the treaty, after giving Northern Ireland the privilege of withdrawing from the jurisdiction of the Parliament of the Free State, makes the following provision for delimiting the boundary:

"Provided, that if such an address is so presented, a commission consisting of three persons, one to be appointed by the Government of the Irish Free State, one to be appointed by the Government of Northern Ireland, and one, who shall be Chairman, to be appointed by the British Government, shall determine in accordance with the wishes of the inhabitants, so far as may be compatible with economic and geographic conditions, the boundaries between Northern Ireland, and the rest of Ireland, and for the purposes of the Government of Ireland Act of 1920, and of this instrument the boundary of Northern Ireland shall be such as may be determined by such commission."

Northern Ireland withdrew in virtue of the provision in the first part of Clause XII. of the treaty. Then through James Craig voiced its truculent defiance of the further provision of the same clause. They did not and would not recognize the treaty as they had no voice in framing it. The Government of Northern Ireland would appoint no commissioner and therefore there would be no commission. The absurdity of recognizing the treaty by acting on the provision for withdrawal and then denouncing the treaty as of no force or effect, did not for some time penetrate the loyal Orange intelligence. Nor did the flouting of an Act of Parliament passed by King, Lords and Commons disturb the serene confidence that Orange loyalty had in itself. With a Tory Government in power supported by the solid block of Ulster members there seemed to be some reason for the truculent confidence of the North. With a Labor government in power, which accepts the treaty in spirit and in letter, and to which the Orange North sends not a single supporter, to which it is solidly opposed, the ground for that confidence disappears.

There is evidence that the North-erners appreciate the changed conditions. Inquiry was made in the House of Commons about the detention of Cahir Healy, M.P., who was

at the time and for nearly two years previously interned in a Northern prison camp without trial and without charge. The Secretary of the Northern government curtly answered that he was imprisoned under the Defense of the Realm Act. This was resented and the question would have come up for debate in Parliament. Before this happened Mr. Healy was released. Another indication of a change of heart was the arrest of District Inspector Nixon of the Royal Ulster Police. It will be remembered that, a month or so ago, Nixon before a meeting of Belfast policemen made a most alarming speech stating that the Free State borders were lined by the enemy with armored cars, artillery, aeroplanes and every kind of engine of war, supplied by the Imperial Government. It was a thoroughly patriotic Northern speech from the loyal Orange point of view. But, the cable told us, it "created feelings of regret as well as astonishment among old Southern Unionists, who construe it as part of a political campaign to embarrass the Free State Government and befoul the atmosphere of the Boundary Conference, especially because Nixon is an official of the Northern Ireland Government." It made Nixon and the Government of which he was an official ridiculous and the loyal Inspector got the surprise of his life when he found himself arrested and called to account. Such incidents as these give good ground for believing that the Northern Government realizes that its friends are no longer in power at Westminster and that the Anglo-Irish Treaty is a stubborn fact.

Nevertheless Mr. Thomas' pronouncement is true. Irish differences cannot be satisfactorily settled by any outside body. Conference and conciliation between North and South will, there is reason to hope, finally solve the greatest of Irish problems. There is little doubt that if the Free State had been unanimous in accepting the Treaty and succeeded in establishing a stable government the question would have soon solved itself. The rebellion of the "Irregulars" and the consequent turmoil undoubtedly delayed national unity which is the great outstanding problem of Irish statesmanship.

The authorities of the Free State wisely refrained from pressing the boundary question while the internal troubles lasted. And it may be the part of wisdom and patriotism to postpone still further the final settlement of the question. Political Orangeism on which the anti-Irish spirit of the North depends can not last. There are signs of its breaking up already. Unemployment figures for the six counties for the week ending Feb. 4th showed 36,403 out of work. For the twenty-six counties of the Free State there were 33,881. The last Irish papers show that Belfast workers are awakening to the fact that their Government has used their religious prejudices for the benefit of the landlord class. At a meeting of the Town Tenants at Sandy Row, Belfast, Mr. James Wood, solicitor, made a most startling speech which roused no resentment in that thoroughly Orange quarter; quite the contrary. Mr. Wood was discussing the Rent Act which the Ulster Government refused to extend, thereby giving the landlords a free hand in the exaction of rent. He declared that he was shocked at the absolute want that existed among the workers of the city. Here is a passage from the summary of this speech:

"It was a sad spectacle to witness the issue of ejection orders against unfortunate tenants because they were unable to pay their rents, and this in a city that they were told by the 'Ulster' Government was happy, peaceful, prosperous, and progressive. 'The people are hungry, and they even take the picture of King William crossing the Boyne and pawn it for food from the walls of the Loyalist houses on the Shankill Rd., Sandy row, and Ballymacarrett,' said Mr. Wood. Everyone was beginning to think for himself in the Six Counties, and the 'made' Orangemen who voted for the landlord party saw how they were betrayed, and were only waiting for an opportunity to kick them out. They should go to the Prime Minister and say: 'You, Sir James Craig, are not our master; you

are our servant; we will dictate the proper policy to you—not the policy you have been carrying on for some time past, which is the policy of the landlord classes, but the policy which will best benefit the workers."

The most striking passage is thus reported: "If the people were true to themselves they could administer the knockout blow to their oppressors and elect a Parliament in College Green whose members would be sympathetic with the cause of the people, and who would give relief to the poor."

All things considered, then, it need be no matter for surprise or disappointment if the conference now going on between the representatives of North and South should not have the effect of immediately putting the Boundary Commission to work. It may be much better to allow the Belfast workers to find out for themselves why their rulers pander to religious prejudice and foment distrust of their Catholic fellow-countrymen. Better for both North and South and eventually for a united Ireland.

NEW AMERICAN BIBLE

Modernists, as a rule, are rather chary of shocking their hearers or readers. Hence they clothe their negations in traditional terms consecrated by long usage, concealing rather than revealing their denial of traditional beliefs. One of their favorite affirmations, however, is that God is continuously revealing Himself to men. Revelation did not cease with the Bible nor with Christ. Now the Rev. Charles Francis Potter, pastor of a New York Unitarian church, announces his intention of compiling a new American Bible in which this theory of continuous revelation will be reduced to concrete actuality. Mr. Potter is conducting a Modernist Bible Class and is negotiating with the two most powerful radio companies in America in order that the principles of the new Bible may reach the extremes of the American continent.

"In the development of the curriculum of the new Modernist Bible Class, I will point out that it is foolish for an American democratic nation like the United States to imagine for a moment that it must be confined for its spiritual inspiration to the literature of a Semitic nation of 2,000 years ago," Mr. Potter said. Mr. Potter cites Abraham Lincoln as having fully as great a spiritual appeal as Jesus of Nazareth to the average American; Jane Addams in the new American Bible would replace Deborah as a leader in the warfare against social wrongs; the writings of Washington, Adams and Jefferson, he declares, could be preserved as the American Pentateuch, or first five books of the American Old Testament; Woodrow Wilson, he says, is the modern "Prince of Peace," and sacrificed his life in an attempt to induce this country to enter the League of Nations. Finally, Mr. Potter asserts there are many American social reformers whose teachings and writings should be included in the canon of the new American Holy Writ.

This is perhaps a sufficiently clear outline of the new American Bible. Part of Dr. Potter's interview seems little short of blasphemy; part wholly ludicrous. For instance: "Is it not somewhat incongruous for a democracy that achieved separation from monarchical ideas a century and a half ago still to refer to God as 'King of Kings,' and 'Lord of Lords?' How inconsistent it was when our boys came back from the struggle to make the world 'Safe for Democracy' that we opened our victory services in the churches with 'Come Thou Almighty King.'" Yet it is only in his lack of reticence that Dr. Potter differs from the Modernists of the conservative Episcopal Church of the States whose clamorous denial of episcopal authority we have from time to time referred to. Spectator in the Canadian Churchman, though the egregious Potter had not yet prophesied concerning the American Bible, recognizes this fact: "Discipline in the American Episcopal Church," he writes, "seems to have broken down completely. It is far from satisfactory in any branch of the Church and indeed conditions are such that it is hard to say whether Bishops can call their souls their own or not."

Referring to the defiant challenge of some clergymen to episcopal authority he continues:

"For a time the challenge was that of scientific research and the persuasive power of reason. Now it seems to have shifted to the appeal of Protestantism and democracy."

We note this Anglican appreciation because we believe that Dr. Potter's startling ideas are but the logical development of Modernist principles, more daring but quite in line with what Christian ministers in good standing had vigorously asserted in the recent controversy in New York.

Then if Protestants are justified in rejecting the Old Testament books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and the two books of Machabees on what principle can they condemn Dr. Potter if he throws out the rest of "the literature of a Semitic nation of 2,000 years ago?"

The following despatch we clip from the same page of the Times that carried Dr. Potter's views on the All-American Bible. No doubt its authors will be shocked at Dr. Potter's more advanced views; but they can hardly fail to see that they are going in the same direction: Washington, Feb. 27.—An appeal to uphold all laws "by precept and practice, obedience and enforcement," and to support public officials in their efforts to compel observance, was made today by the executive committee of the Federal Council of Churches. The appeal, which was addressed to all members of the council, stressed cooperation in the enforcement of prohibition laws. The council also suggested that "The American Creed," by William Tyler Page, be "committed to memory by young and old," and recited frequently "in day schools and Sunday schools, and upon patriotic occasions in churches and elsewhere."

Concluding his outline of the All-American Bible the Rev. Dr. Potter said: "If we are to have the Bible taught in our American schools, let it be the American Bible." The Modernist assertion now so familiar that God is revealing Himself in the twentieth century as well as in past ages may contain a vague half-truth half understood. But the very conception of revelation has about lost all definite meaning for many non-Catholics. Starting to the verge of blasphemy as many Protestants will doubtless find Dr. Potter's plan, he is but putting into concrete form Modernist theories enunciated so often as to have become commonplace. Dr. Potter is the Modernist champion in a series of debates still going on in New York.

PRIESTS' HOUSEKEEPERS

In these days when domestic help of any kind is so hard to obtain the problem of a priest's housekeeper, never easily solved, takes on new difficulty. One parish priest, who recently advertised in our columns, was so pleased with the result that he writes: "The use of your columns has been most satisfactory. This more particularly on account of the class of women who answered the advertisement than the number, though there were nine answered. Of the nine I am satisfied that there are eight that would make excellent housekeepers for any priest in such need." He then suggests our opening a department in the RECORD that would make the names of desirable housekeepers immediately available to priests.

The suggestion was seriously considered but finally it was decided that it would be more satisfactory to the priest to get in touch with applicants through an advertisement. It is hardly possible here to go into all the reasons that led to this decision, suffice it to say that the business manager was quite willing to forego entirely the small revenue derived from such advertisements if otherwise the plan seemed feasible. The day following the receipt of the suggestion from our esteemed subscriber we had a letter from a well-to-do Catholic woman in one of the southern States offering a good position in Catholic homes to one or two good Catholic girls. The more one considers the matter the clearer one sees that in this case also the parties should get into

communication with each other through an advertisement.

STOPPING THE EXODUS

By THE OBSERVER

Canada has suffered severely by being in near proximity to the United States. In considering the causes of the periodical exodus to that country from Canada there are many things that must be taken into account if we wish to take a comprehensive view of the whole problem. Why do Canadians go to that country?

In the first place, imagination plays a considerable part. Distance lends enchantment to the view. And we must recognize the fact, for it is a fact, that the United States has for its portion, on the whole, the better half of this continent. This may be thought an unpatriotic admission; but what is the use of our shutting our eyes to any fact that enters into the problem?

We repeat, and assure each other, that we have as good a country as there is in the world; and there is a good deal of truth in that. We have indeed a far better country than is possessed by most of the countries of the world. And, so far as the United States is concerned, comparisons may be made, section for section, which will make it seem that that country has no geographical or climatic advantage. Yet, a fair consideration of the whole of the one country with the whole of the other, does not enable us to maintain our boast so far as those aspects of the matter are concerned. We have not, for instance, anything to offset the beautiful States of the American south. We are the northern country of this continent; and the Americans have the south. Our western provinces compare favorably with the American west in every way; but our Maritime Provinces are too far east and too far north to hold their own with the New England States either in climate or in transportation facilities or possibilities.

Our Pacific coast is, on the whole, less attractive than the American States which are on or near the same ocean. For, although we may compare British Columbia favorably with Oregon or Washington, we have certainly no California. But, after making these necessary admissions, what do these differences count for in the attracting of our people to that country? Not for so much as might at first sight be thought. Recently, there has been some emigration from Canada to California. But there is none at all from Canada to the delightful Southern States. The States to which most of the emigration from Canada has gone in the past may be compared, on the whole, pretty exactly to the parts of Canada the emigrants have left. It is not to any great extent then a question of climate.

The next thing that occurs to us is opportunity. That seems to be a reason for which there was more foundation in past times than there is now. Canadians have had the ambition to get on in the world, and it has seemed to them that that ambition was going to be disappointed if they stayed at home. Their imagination was excited, too, by the accounts sent to them by others who had gone first; accounts that were often exaggerated. For many years the people of towns and rural sections in the Maritime Provinces were drawn in a continual stream to one small part of the United States, a small part of Massachusetts; the immediate vicinity of Boston. And to a considerable extent that small part of the one American State receives still the Maritime Province emigration.

This State is more nearly like the Maritime Provinces in climate than any other part of the country, so we may conclude that it was not so much a change of climate they were looking for as a better chance to earn money. The population and the wealth of Massachusetts appealed to the people of the Maritime Provinces to such an extent that there are said to be half a million of them now in this comparatively small State.

The lure of the city drew Nova Scotians and New Brunswickers and Prince Edward Islanders to Massachusetts, partly because there were no large cities in their own provinces. And emigration brings on more emigration when those who go first leave relatives and friends at home, with whom they correspond. And the lure of the city is a world-

wide problem. The eagerness to have money, which is characteristic of this age, operates about the same everywhere on this continent. One must go to Europe to find a people who are profoundly attached to the land, and to life in small communities. On this side of the Atlantic there is hardly any such thing as attachment to the soil.

The offset to all these forces is not to be found in talking. People listen; but they are not at all convinced. The offset must be sought in making our people feel the full force of all the advantages which our country possesses; in making it as easy as possible for them to remain; especially for them to remain in agriculture. But if after all that is done, they still have feet that itch for the road to far places, they will go; and nothing will prevent them. Gone are the days when a king could effectually forbid his subjects to leave his realm.

The meeting of the Colonisation Conference in Quebec the other day is worthy of being well noted, because that Province, which has so often in recent years given the lead to all Canada, is setting about the stopping of the exodus by joint action of all the social forces in the province. The Colonisation movement in Quebec is a studied attempt to explain to the people the possibilities and opportunities that exist in that province. The State and the Church, or at least Churchmen, are working harmoniously to open and colonize the still undeveloped areas of that province. There are large settlements in new areas now where a few years ago there was nothing but wilderness.

It is claimed that the exodus has been considerably diminished; though it takes a turn for the worse at times. We are not aware of any other case where a province is pursuing any deliberate plan to stop its inhabitants from leaving Canada. But the possibilities of such work are obviously very great.

NOTES AND COMMENTS

THE SCOTO-ITALIAN Society of Glasgow in presenting an address to Archbishop Mackintosh in recognition of his services to the Society and to Italians generally resident in Scotland, describe him as "a true son of Scotland, and a true friend of Italy." By the Archbishop's long residence in Italy as student, professor, Vice-Rector, and finally Rector of the Scots College, Rome, he became thoroughly imbued with the spirit of the country, its traditions and aspirations, and earned the right to rank himself with the sons of Italy. This fact appears to be thoroughly appreciated by the Italians now under his spiritual jurisdiction.

SCOTSMEN GENERALLY the world over, cannot but be interested in the death recently in the person of Mr. Richard Isaac Bruce, C. I. E., a collateral descendant of the great national hero, King Robert the Bruce. Although born in Ireland Mr. Bruce's antecedents were all Scottish. He was descended from Alexander Bruce, second son of Sir Andrew Bruce of Erishall, Fife, who took an active part as a Royalist under Charles I. Sir Andrew traced lineal descent through Sir Robert Bruce, first of Clackmannan, from a near kinsman of King Robert.

WE HAVE noted in many exchanges a paragraph to the effect that the first man to sing "Lead, Kindly Light" was a sailor on the orange boat on which Newman took passage on his return journey to England after his critical and protracted illness in Sicily in 1838. It was during this voyage that, to ease his pent up feelings, Newman composed the hymn which has sung itself into the hearts of millions of devout souls in the intervening generations. It voiced the aspirations of that little group which, appalled by the course of events in the Anglican Church of the day, sought a surer foundation for their belief than was afforded by the shifting Anglican formularies of the sixteenth century. As the story goes, when Newman had written the hymn—"the composition of which had occupied but a few hours"—the boatman who spoke English, and possessed a fine voice was asked to sing it. Then, it is further related, that "as the day melted into darkness, a breeze sprang up, and the beleaguered voyagers were guided by the 'kindly light' along the Caprera shore into a safe harbor."

ALL THIS is very pretty but it is purely fanciful nevertheless. There is no authority for it in Newman's published correspondence, nor in any other literary product of the Movement that we are aware of. As matter of fact the hymn was not set to music for many years after that, nor does it appear to have been written with any such purpose in view. All the compositions of the "Lyra Apostolica" as the collection was subsequently named, most of them the product of Newman's genius, were originally published in the British Magazine as giving a poetic and devotional setting to the more sombre "Tracts for the Times." It was after Dudley Buck had set "Lead, Kindly Light" to music that it became popular and passed into most modern hymnals.

THE DAILY papers recently contained announcement of the death in Vancouver, B. C., of the Rev. John Hogg, a Presbyterian minister well known in Ontario many years ago. The Reverend gentleman had held several eastern pastorates, the last, we think, before going west, being in Toronto. All the obituary notices which we have seen were of a laudatory character, special stress being laid upon his strength of conviction, his kindness to the poor, and his charity towards those who chanced to differ from him in religious belief. These encomiums were to our personal knowledge fully merited. Deeply attached as he was to his own creed Dr. Hogg had respect for that of others and made no difference man to man in his dealings with them. One special instance of this which has probably been forgotten, except by a few, it may be not inappropriate to recall at the present time.

THE INSTANCE we refer to occurred at a time, some forty years ago, when sectarian rancor was at a high ebb in Ontario, and afforded a lucrative living to unsavory so-called ex-priests and ex-nuns. It arose out of a motion introduced at a meeting of the Presbytery of Toronto designed to inaugurate an organized campaign against Catholics in that city. Against this motion Dr. Hogg stood out manfully and almost alone, and as a result became the object of much acrid criticism from pulpit and press. In this contingency he addressed a letter to one of the leading papers, which because of the light it sheds upon his own character, no less than because of the principles it enunciates may well bear reproduction at the present time. It is a letter entirely to Dr. Hogg's honor and deserves more than passing remembrance, standing out, as it does, in striking contrast to the spirit that then prevailed, and which even yet holds its own in many quarters.

"I AM heart and soul," he wrote "in conflict with all attempts at fulminating ecclesiastical thunderbolts against those who differ from me in religious belief, without at least such reason as will prove the act to be justifiable; for in my way of thinking such a method of aggression does more harm than good, and is sure to recoil with damaging force. . . . I have an idea that Roman Catholics have conscientious religious convictions as well as myself. And I have also the idea that a man's sacred convictions of truth and duty constitute a domain which I have no right rudely to invade. . . . If my Roman Catholic servant maid declines to unite in the religious devotions of my family, shall I insist that she must? Shall I put the screws on, and by any pressure whatever endeavor to conform her to my views of things? or, rather, must I not as an honest man respect her conscientious convictions, wrong though I may believe them to be?" "And," he concluded, "when I see the earnestness, and devotion, and spirit of self-sacrifice exhibited by that humble servant girl in her efforts to serve God and save her soul, I see what should put multitudes of Protestants to the blush; and if it comes to be a question of acceptance with God, between such Protestants and this ignorant girl, I don't know but that I would entertain more hope of her than of them. Such is my philosophy. If it does not please my brethren I am sorry. It is mine not the less, and I expect, will continue to be."

When embarrassed do like I do—invoke the Holy Spirit and count upon His aid.—General de Lamoriciere.

THE VIRTUE OF TEMPERANCE

ARCHBISHOP GLENNON SAYS REASONABLE RESTRAINT IS NEEDED

In his sermon on Sunday, Feb. 8, in the St. Louis Cathedral, Archbishop Glennon, after reading the Epistle and Gospel for the fourth Sunday after the Epiphany, made "Temperance," one of the cardinal virtues, the subject of his discourse. He defined temperance as a reasonable restraint on the appetites, which when exercised in obedience to God became a virtue. His Grace said that the Catholic Church had always inculcated temperance and encouraged total abstinence, which was practiced by many before prohibition was thought of. Catholics may differ about the eighteenth amendment, he said, but they must obey the law.

Temperance runs through the whole gamut of life, he began. You can apply it to your thoughts, to your words and to your actions; it refers to married life and to single life; to youth and to age; to public, to private and to individual life. Under this head comes self-restraint, abstinence, which runs through such a period as Lent, but likewise all through a Christian's life. Unfortunately, I think temperance is not a characteristic of American life in general. We are all likely to go to extremes in every pursuit.

In legislation, for instance, we have a plethora of laws, we are intemperate in our efforts to legislate. In the medical world it was thought that fake cures all had been relegated to oblivion, but now it seems that the fakery has more followers than ever; in our desire to live we are so intemperate that we follow anything.

In the field of religion there never was so much credulity, so many followers of false theories and false gods he continued. We have run all the way from crude materialism to an Alexander Dowie; and our minds are affected so easily that a literary woman says: "Now that we understand Christianity we discover that we owe so much to George Eliot." Thus Christ may be gone, but we still have the writings of Eliot. I suppose it will be admitted, said the Archbishop, that we have intemperate language in political life! We hear some extraordinary utterances, which are the outcome of greed for public office.

But it is not of these I would speak, but according to the limitation of the word temperance, as applied to eating and drinking. Intemperance in eating is gluttony, in drinking it leads to drunkenness. In this restricted sense people apply it to the drinking of liquor, with the subhead "intoxicating liquor." In condemning drinking, the promoters of temperance and legislators may be somewhat intemperate—in thought, in language and in their idea of the value of legislation.

You may ask why speak to us of the use of intoxicants, is not all of that settled by the eighteenth amendment, which makes it illegal to make or sell liquor, which therefore imposes temperance on consumers? Well, that is the law, but the law is violated. It does not require an expert to prove this; we know there is general violation of the law of prohibition, of the constitutional amendment.

So we have to return to the position of the Catholic Church. Whatever laws there may be, and whatever may be thought or said of intemperance, the Church has always taught temperance and commended total abstinence and deemed it necessary in some instances. Long before the constitutional amendment was thought of we had our total abstinence societies. The Church has always stood against intemperance and intoxication and proclaimed them hurtful to physical, mental and moral character, for they gradually destroy moral character and are thus a menace to society.

It is true, said His Grace, that there is a variance between the idea of the Catholic Church and subsequent legislation. The Church has always taught voluntary abstinence, the use of the will, the withdrawal by moral power from acts that are injurious, whereas legislators eliminate exercise of the will and remove temptation. But this variant from Catholic ethics must not be made an excuse for violation of the law. Violations of the prohibition law today are dishonorable, illegal, disgraceful and altogether unworthy of Catholics and of Christians.

It is not for me to say what your opinions shall be, or your attitude towards the wisdom of the law or its amendment. I say there is for us a need of return to Catholic morals and for an avoidance of the destructive element of greed, by those who might profit by this contraband trade. Some say that total abstinence is not temperance, that they must take something in order to be temperate. Rather, total abstinence is a heroic form of temperance.

Not only are law violations illegal but they are a cloak for putting out under the guise of non-intoxicants drink that is poison, impure. This all tends to destroy moral fibre, for which reason there is all the more need to encourage the virtue of total abstinence.

Again, there are some now in politics who would set up the Catholic

Church and Catholics as opposed to the eighteenth amendment. They say we have to be, and ask, "Is it an infringement of personal liberty?" We may answer that it is no more infringement of the personal liberty of Catholics than of anybody else. So why say that Catholics are opposed to it?

In fact, it is difficult for us to know how much personal liberty any of us has a right to. Some say it is unlimited, but if we have no limit we shall have no government, which is based upon the giving up of a part of our liberty for the good of all. At the corner out here the police "law" has set up a sign, "Stop" and "Go," which is a limitation of personal liberty. It may be the eighteenth amendment injures by limiting personal liberty, but this is a moot question. Many Catholics who are broad and temperate-minded may so think, but this is not a controlling reason for the Catholic conscience.

In China the use of opium was injurious and degrading to the people and the Government had a right to prohibit opium, which it did. But, aside from all this, I say that Catholics must not be set down as opposed to the eighteenth amendment. Many see that it has done good and there is not one of us who would wish to see the old order back. I have said these things because of the similarity between the personal liberty argument and another movement.

There is a section of the American public who think they have a right to deny religious liberty to others and possibly, they wish to see this idea of theirs set up as a law of the land. We must stand together and maintain that these are two distinct issues; we must keep apart the law of prohibition, which limits personal liberty in regard to liquor, and the law which gives us freedom of conscience and of religious worship. Any movement or law that would interfere with freedom of conscience should be resisted, though resistance might lead to exile or even death. But such a law will never be enacted here, unless we fall to the condition of Russia.

Christians must be true to conscience which, while it leads us to obey just laws, must protect us against unjust laws and persecution. We must keep the two issues separate—those of personal liberty and freedom of conscience. Let us cherish the virtue of charity and exalt the Catholic standard from day to day. Let us live soberly and peacefully and exhibit to all the charity of God.—St. Louis Herald.

A STINGING REBUKE

GOVERNOR HUNT ANSWERS FANATIC

The Douglas, Arizona, Daily International publishes the following as a leading editorial: "The following letter was written by Governor George W. P. Hunt, a citizen of Miami, who had sent a letter to the Governor protesting against his recent attendance at the installation of a Catholic Bishop in Tucson. The letter well expresses the Chief Executive's views on religious intolerance:

"State House, Phoenix, January 25, 1924. "Dear Friend: I have your letter of January 10, in which you complain that during a recent trip to Tucson, where I went to attend a meeting of the board of regents of the University of Arizona, I accepted an invitation to be present at the ceremonies incident to the installation of Bishop Gercke, the new Bishop of the Diocese of Arizona.

"In your communication you state that 'this is a Protestant country and not a Catholic one.' "I think if you give this statement further consideration and refer to the Constitution of the United States you will find that your position is erroneous.

"The first amendment to the Constitution of the United States provides: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

"Article 2, Section 12, of the Constitution of Arizona provides in part: "No public money or property shall be applied to any religious worship, exercise or instruction, or to support any religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror in consequence of his opinion on matters of religion, nor be questioned touching his religious belief in any court of justice to affect the weight of his testimony."

"Article II, of the treaty of peace and friendship between the United States and Tripoli contains this very definite statement:

"As the Government of the United States of America is not in any sense founded on the Christian religion."

"Mr. Thomas Jefferson, in whose illustrious steps I have endeavored to follow, who was the author of the Declaration of Independence, in reply to a delegation of the Danbury Baptists Association (the particular religious faith in which I was reared) made use of these words:

"Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his

faith or his worship; that the legislative powers of the Government reach actions only, and not opinion, I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State. Adhering to this expression of the Supreme will of the Nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties.

Having established the constitutional, legal and historical policy of the United States toward religious beliefs, I feel it only incumbent upon myself to say that while I believe it is true that the majority of people in the United States profess one or another of the Protestant religions, yet I, as Governor of the State of Arizona, am not Governor of the Protestant State of Arizona, but Governor of the State of Arizona, which includes all citizens of all religious denominations, and some who profess no religion at all.

"While in Tucson recently attending a meeting of the Board of Regents of the University of Arizona, I did avail myself of the invitation extended to me to be present at the installation of Bishop Gercke, the new Bishop of Tucson, and I accepted the further invitation to be present at the banquet tendered the Cardinal Daugherty and Bishop Gercke in the evening.

"The invitations were extended to me and I accepted them as Governor of the State of Arizona, in the spirit in which all invitations are extended and accepted. "If the occasion arises and other religious denominations of the State hold exercises in honor of some prominent member of their faith, and extend to me an invitation to be present, I shall, if possible, respect their invitation by acceptance, whether the invitation come from Protestant, Hebrew or those of some other faith, and in the same spirit as, as Governor of Arizona, accept invitations to meetings of fraternal, benevolent, labor and Boy Scout organizations.

"Less than seven years ago, when the Government of the United States called upon all citizens of the republic, irrespective of religious beliefs, to answer the call of their country and bear arms, no exceptions were made. Men were sentenced to jail in the State of Arizona because their religious beliefs were such that they refused to register for the selective draft. We made no distinction then as to differences of religion.

"As Governor of the State of Arizona I make no distinction between religious faiths. "I reserve the right as an individual to worship God in my own way; but, as the Chief Executive, sworn to uphold the law and support the Constitution of the United States and the State of Arizona, I cannot and do not make any distinction. I regret to see the tide of religious intolerance which is rising in this country.

"Thanking you for your kind holiday greetings, I am "Very sincerely yours, "GEORGE W. P. HUNT, "Governor."

PRIESTS WIN IN DEBATE ON LOURDES

Paris, France.—A debate on a religious subject is a rare thing in Paris. Great interest was therefore attached to the appearance of two priests in a debate held in the political and literary club known as the "Club du Faubourg." The subject was the "Miracles of Lourdes." The Club du Faubourg is frequented principally by non-believers, revolutionaries and Jews. Considerable courage was required to hold the debate there, as Canon Desgranges and Abbe Lancrenon, a professor from the College Stanislas, were not afraid to do so.

Dr. Vachet, an anti-religious, first denounced Lourdes. He claimed to explain all miracles by emotion, or hysteria. The applause which greeted his speech proved on which side was the sympathy of the majority of the audience.

ARGUMENTS But Dr. Vachet had met his match. Abbe Lancrenon, who replied to him, is a doctor of medicine, and he carried the discussion into the field of medicine. He based his arguments on the observation of the physicians of Lourdes and studied in detail three miraculous cures which are absolutely undeniable.

Then, in turn, replying to a socialist writer who returned to the charge, Abbe Desgranges declared: "You allege the 'healing breath of crowds.' Well, then, why do you not cause it to breathe over the secular crowds? You attempt to explain miracles by what you call unknown forces. Well, either one thing or the other; either these forces are conscious or they are unconscious. If they are unconscious you must admit that the clergy and faithful whom you represent as being credulous and weak-minded, are stronger and cleverer than you, since they know how to use them. And if they are conscious, you must admit that they are on the side of the clergy and faithful."

The debate ended there. There could be no other conclusion. But the anti-clerical, habitues of the Faubourg meetings, were forced to admit to themselves that the argument of Canon Desgranges was irrefutable.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AND STILL THE LEAKAGE GOES ON (By G. Daly C. S.S. R.)

Many times, in the columns of this paper, in the pulpit and on the platform, "in season and out of season," have we written and spoken of the great leakage in the ranks of the Church out West. We were so thoroughly convinced of this fact and of the deplorable consequences it entails for the Church and the country, that for the last ten years we never missed an occasion to bring this issue of tremendous import before the Catholic public. The idea of responsibility that this fact necessarily involves, inspired our book on "The Catholic Problems in Western Canada."

We were fully persuaded that "Problems are only solved by those who know them, who understand their full meaning and grasp their vital importance." Everyone knew vaguely that a leakage of our spiritual forces was going on in the Church in our Western Provinces, although at times certain optimists were inclined to tax our general statements as exaggerated. Yet, we had no official figures to offer and had to content ourselves with "glimmering generalities." For, at the time of the census of 1911, the country was in the very midst of a period of intense immigration. The tide was running high and strong, and one could not reckon with any accuracy the elements that it was bringing to our shores.

The new Dominion census for 1921 brings new light on the subject and offers figures which can now serve as a substantial basis of argument. At a recent gathering of Bishops and priests, a prominent member of the Western Hierarchy made this startling statement: "The last official religious census of Canada gives my diocese twice the number of Catholics as that accounted for in the returns made by priests to the Chancellor's office."

This statement of one of our most eminent Churchmen of Western Canada led us to investigate and compare the figures of the Religious census for 1921 with those given by Kennedy's official Catholic Directory for 1923 for our four Western Provinces.

In Manitoba the Directory gives to the Archdiocese of St. Boniface, 36,000 Catholics; to the Archdiocese of Winnipeg, 40,000; to the Vicariate of Keewatin, 5,300; total, 81,300 Catholics in Manitoba. The Census report on the other hand gives to that Province 165,394. There is here a discrepancy of 24,094 not accounted for in the ecclesiastical reports.

In Saskatchewan, the Archdiocese of Regina counts 70,000 Catholics, the Diocese of Prince Albert 40,500, the Abbazia Nullius of St. Peter, 9,000; a total of 119,500 Catholics. The Dominion census for that Province has 147,292 Catholics, a difference of 27,792 from the figures in the Catholic Directory.

In Alberta the Archdiocese of Edmonton has 55,000; the Diocese of Calgary 55,000; a total of 90,000 Catholics. The Census gives to Alberta 97,178; a difference of 7,178.

The fact that the Dioceses of Prince Albert and Edmonton do not take in the extreme north of Saskatchewan and Alberta, which belongs ecclesiastically to the Vicariates of the Northwest Territory, would not modify substantially the figures of our compared statistics of these Provinces.

In British Columbia, the Archdiocese of Vancouver counts 38,000 Catholics; the Diocese of Victoria 13,600; the Vicariate of Prince Rupert, which takes in the Yukon district, 7,100; a total of 58,700 Catholics for the Province. The Census gives to British Columbia and Yukon District, 64,679; a difference of 7,079.

This comparison shows that in the four Western Provinces there are 66,148 Catholics, who are listed as such in the Dominion Census, and not accounted for in our ecclesiastical reports. This figure, 66,148, represents about one-sixth of the whole Catholic population of the Western Provinces. We are fully aware that it is an easy matter to juggle with figures and to make statistics say whatever we wish them to say. Yet, we are firmly convinced that under examination these compared statistics do not tell all the tale. We are sure that they only reveal partly the spiritual tragedy that is being enacted west of our Great Lakes.

When we know that on the one hand we are always inclined to inflate our own statistics by rounding out the numbers, and that on the other our census officials in many cases make no scruple not to give the Church her full quota; when we are certain that many should-be Catholics and their offspring are listed on the Official Dominion Census as belonging to non-Catholic denominations (this being particularly true in the cases of mixed marriages), are we not entitled to claim that the figures, 66,148, falls short of the reality and that other thousands more are not

accounted for in our own reports. Some may claim that the Ruthenians, who do not come under the jurisdiction of the Latin Hierarchy, are accountable for this discrepancy in our religious statistics. In answer to this we would say that it is very probable that a small percentage of Ruthenians are listed in the official census as Roman Catholics. But the vast majority come under the heading of "Greek Church." The census makes no distinction between Greek Catholics and Greek Orthodox, and according to Bishop Budka, the Greek Orthodox in Canada do not exceed 80,000.

The fact therefore stands. A leakage is draining the spiritual forces of the church in Western Canada. Who is to blame? The clergy? No, absolutely no. The circumstances with which the church is confronted on our Western front are beyond the control of our religious leaders. There is no clergy in Canada living under more trying conditions than our devoted clergy of the West. The present life of our missionaries is strained to the breaking point. With all the zeal of a Francis Xavier, they could not reach these scattered sheep of Christ's flock. No wonder that our Western Bishops are sending constantly from their far flung line of battle the cry of: "Men, more men—and still more men." The call of the West is a call of distress. If indeed in the near future these 66,148 Catholics and more do not come into contact with the Church by their baptism, with its divinely constituted authority, with the vivifying influence of the sacraments, they will be soon a total loss to the Church. Reckon what that means in another generation when that number will have become more than doubled.

To the Catholics of Eastern Canada who enjoy so peacefully the benefits of Mother Church do not these statistics remain as a challenge to their Catholicism and to all it stands for in this life and in the next. Are we going to leave these sixty-six thousand Catholics to go adrift. The Catholic Church Extension Society is established to reach out to those of our Faith who are destitute of Churches and priests. But to accomplish its divine task it needs more and more the support of all Catholics throughout Canada.

Let these figures awaken us to the stern reality of the present and prompt us to a greater zeal in the support of the truly apostolic work of Church Extension.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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Frankness consists not in blurring out everything but in saying always that which is true.—Pere Darlin, S. J.

DISCOVER RARE SACRED PORTRAITS

EMINENT CRITIC CONFIDENT THAT WORKS OF ART ARE AUTHENTIC MASTERPIECES

Liverpool.—Several canvases, each of which represents the Blessed Virgin and Child, at Clerkenwell, are in the opinion of Signor Pozzi, a great critic, authentic works of Botticelli, Lorenzo Credi, and Perugino, the teacher of Raphael.

"I set about restoring the pictures about a month ago," Signor Pozzi said. "I was first attracted by their beautiful frames more than anything else, for one could hardly see the painting.

"These frames, I may say, are themselves almost an indication of the age of the pictures. They are circular, between two and three feet in diameter, and, in my opinion, undoubtedly of the fifteenth century.

"As soon as I had set to work on the canvases themselves I was astonished at the beauty of the paintings. The colors were rich, and put on in the manner peculiar to the Botticelli period.

RESTORATION "I was naturally very excited, but did not form any definite opinion until I had completed the first picture. Then it was no longer in any doubt that it was a Perugino.

"Next I restored the Lorenzo Credi, leaving till the end the Botticelli, which was rather badly damaged and required careful handling.

"The Blessed Virgin in the Credi, I discovered, had apparently been drawn from the same model as the work by the same master in the National Gallery. This will be an important point in proving the authenticity of the picture.



Exterior and Interior views of Misericordia Hospital, Edmonton; Interior showing Chapel with Dominion Battleship Linoleum Floor.

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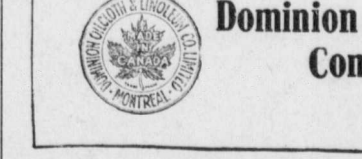
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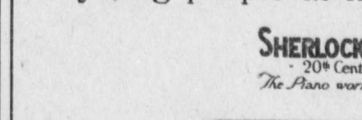


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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIRST SUNDAY IN LENT

THE LAW OF FASTING

"At that time Jesus was led by the spirit into the desert to be tempted by the devil and when He had fasted forty days and forty nights, afterwards He was hungry." (Matt. iv. 1-2)

Abstemiousness is one of the means of man's salvation. This would not have been so had he in the beginning remained faithful to God—though even then it was to some extent necessary, for the command God gave our first parents contained a negative as well as a positive element. Since man sinned however, and now suffers the consequences of his sin, he must abstain from certain things, as one of the principal ways of attaining his end. The commandments clearly express many of the things he must not do: he must not steal; he must not kill and so forth—a series of prohibitions that are familiar to every Christian. Conscience itself dictates to man that he must not indulge in anything for which his nature temporarily or habitually yearns. When he disobeys the commandments and the voice of his conscience, he sins, however strongly his inclinations may urge him on. To obey is not always pleasant to us, for often it requires sacrifices that nature rebels against making. Experience teaches us that we often fall because it is more pleasant, humanly speaking, to do a certain thing than to abstain from doing it. In like manner, it often is easier to do something that God commands than to abstain from something He commands us not to do. The things we are commanded to do often give nature satisfaction, and we would do them even were we not under the command. But since doing certain other things forbidden by God pleases us more in our lower nature, we find it difficult to abstain from them. While all this is true, naturally speaking, God's grace aids us; and, on the other hand, it makes us feel the sweetness of obedience to God in the denial of our illicit natural inclinations.

This is said of things that we should not do because the committing of them would be sinful. The Gospel suggests to us today the abstaining from things, not because they would be sinful in themselves, but because to do so would help us in our fight against our unlawful desires, and bring great blessings upon us. One of these mortifications, practised extensively among Christians, is fasting or abstaining from certain amounts of food—generally from the quantity that ordinarily would satisfy the hunger of a normal person. It is sin for a person to eat until his hunger is appeased. It is a duty for him to eat at least enough to enable him physically to perform his daily tasks; but it is meritorious for him to abstain from a part of it without injury to himself. His hunger may not be satisfied and he may not have been given the things that best suited his taste. But as long as it does not affect his health, or deprive him of the strength he needs for his labors, it is good for his spirit. The Church no doubt also had in mind, when forming her laws of fast and abstinence, the fact that if a person learns to deny himself lawful things that he easily could have or that he is accustomed to have, the more readily will he forego the satisfaction he would get from certain unlawful things. To fast and abstain helps to strengthen the will; it curbs the desires of nature, and is a form of penance, as well as an antidote to sin. Because it is usually a little difficult, makes it become more meritorious. Nevertheless, it is also meritorious to those who find its practice easy, because it is done in obedience to the command of the Church; and, even though it be not felt, it is a restraint on liberty, for a high cause.

The laws of fasting were more stringent in days gone by, because life then was not as strenuous as it is today, and because the faithful were more inclined toward such practices. Today these laws bind as ordered by the bishop of the diocese, and the obligations upon Christians to observe them is serious. No one should presume to dispense himself from these laws. There are reasons why some should be dispensed, but they must apply to their pastors or confessors for this dispensation. And he who really can not fast should feel that it is only this reason that prevents him from doing it; and he should make up for it in some other way. After the sacraments there is scarcely any help that enables man to do God's will more willingly, more generously, and to abstain more joyfully from things forbidden, as fasting. There is a wisdom far above that of earth, in this law of the Church. Having before her eyes the example of Christ, the apostles, and the saints, the Church, with a complete knowledge of the needs and of the welfare of man's soul, imposes upon us the obligation of fasting. True, it is that sorrows, disappointments, trials, and even want, are part of our lot in this vale of tears, yet these are not voluntary offerings to God. We can gain merit by resigning ourselves willingly to them, but ordinarily we would not suffer them if we could avoid it. And how few are really fully resigned under their weight! Although the voluntary offerings of the soul, heart, and body bring greater blessings to the Christian, let us thank God that we

can show our love of Him by turning even unavoidable sufferings into merit.

We live in an age of comforts. The eye can gaze upon wonders at little expense; the ear can be entertained as easily. We are brought to the beauties of other lands by stepping but a few yards from our doors. We are transported rapidly from street to street, city to city, country to country, without the least physical exertion on our part. In our houses, even when the night has set in, we live almost as by the light of day. We need not move from our home to converse with our relatives and friends—machinery, electricity, does it all. What is there we yet desire? Almost every comfort and facility that man could desire even in an age so enlightened in things material, he has within his reach. The forces of nature gradually are being more and more brought to light, and made to serve some purpose—for man. And he uses them all, as he delights in saying, "for the good of humanity."

In the midst of our plenty, we must not forget the way of the cross, for in it alone is salvation. While earth offers us all we reasonably can desire, let us not fail to remember that God is asking us for something in return. We must not ever and anon indulge in the luxuries of a day of plenty; but in a spirit of penance we must now and then deny ourselves, and compel some craving to remain unsatisfied. The promised land is not here, though it may seem to be; and we have a long journey yet to make through a desert. The Church gives us many opportunities of practicing self-denial; one is now at hand—the mortification of our appetites. Surely, in some way, we can take advantage of it; nay, generously embrace it.

A BLENDED TEA IS BETTER

Tea from one garden, no matter how fine it is, possesses certain desirable qualities but may lack others, because all characteristics are not developed under the same conditions. If the tea has a perfect flavor it may lack body; if it has body it is perhaps without the same perfection of flavor. To combine all desirable characteristics in one blend has been the work of the "Salada" Experts for over a quarter of a century and "Salada" is the fruit of their labors. The flavor is more delicious than any unblended tea grown.

THE LITTLE FLOWER OF JESUS

By the Right Rev. Thomas J. Shahan

The public and solemn veneration of our saints, their authorized invocation and their power of intercession with God do not rest on great external works, however wide and far-reaching their service and their fame. These are often, it is true, results, consequences of sanctity, which may, or not, come about, as it pleases that Divine Providence which orders the course of human events.

Christian sanctity is a highly personal matter. It argues the conformity of the soul with the Divine Will and is as full and genuine in the cloistered soul as in the founders of orders or the benefactors of humanity. When the Holy Father formally inscribes a person's name on the calendar of saints and assigns a day for the celebration of the feast, he deems it sufficient to know that the said person has practiced the virtues of faith, hope, and charity; of justice, prudence, fortitude and temperance, and that these virtues have been practiced in a heroic degree; that is, with extraordinary courage and resolution.

GOD CONFIRMS HER SANCTITY

All this is eminently true of the holy Carmelite of Lisieux, and in the long canonical process of her cause has been established according to strictest judicial rules. God, Himself, has confirmed abundantly, and confirms daily, the decision of His Vicegerent on earth by the numberless spiritual and temporal favors which he grants at the intercession of His faithful servant and by the miracles accomplished through her petition.

The life of a Carmelite nun, her daily round of duties, is itself a rugged way of holiness along which many souls have travelled with perfect loyalty to Jesus Christ, have mortified every inclination and impulse of nature and have reached the highest levels of the spiritual life. It is a life of perfect love of Jesus Christ, attained by prayer, meditation and contemplation by silence and fasting and self-denial, by the Divine Praises chanted in common, by penitential reparation of the world's sin and scandal and by prayerful devotion to the priestly office and to the salvation of souls.

The Carmelite life is saturated with the highest learning of sanctity, with the teachings of St. Thomas Aquinas and such great scholastic doctors as St. Bonaventura, with the profound spiritual psychology of St. Teresa, St. John of the Cross, and many holy and wise writers, not to speak of the unshuffled tradition and spirit of an order that for over three centuries has cultivated in a high degree the mystical life, or intimate union of the soul with God. In the Carmel of Lisieux Sister Therese found the perfect atmosphere, the most favorable conditions for the resolute will to sanctity that distinguished

this fair child of grace from the tender budding of reason. If she is in heaven today, it is because she fulfilled, with heroic fidelity, letter and spirit, the holy rule of Carmel, and so justified before the world the loving choice which her Divine Spouse has made of her from earliest childhood.

CHIEF ASSET OF HER LIFE

In his eloquent summary of the Little Flower's life, Benedict XV, notes as the chief secret of the sanctity of Blessed Therese her devotion to the virtues of spiritual childhood, by which she means an absolute trust in God and a complete surrender of self to Him. Like the little child, shielded in its mothers arms, she faces the duties and labors of each day, fearless, because confiding in the goodness and mercy of God, in His infinite love, which so attracts her that she would spend eternal life in making others love Him. "I will spend my heaven in doing good upon earth," "After my death I will let fall a shower of roses," she writes, unconsciously perhaps of the perfect moral and humane beauty of her purpose, of its immense sympathy with all mankind, and of its conformity with the readiness of St. Paul to spend and be spent for His beloved flock. (II Cor. xii., 15).

HAD LITTLE GIRLISH WAYS

This complete trustfulness in the goodness and mercy of God; this absolute surrender of self to His love; this readiness to accept all suffering, she was wont to call her "little way." That is, with a certain girlish archness and playful humor, peculiar to her, and that lend a very human interest to her narrative, she hides beneath this humble formula profound truths of Christian spiritual discipline. From this angle her sacrifices, her sufferings, her trials seem to her little and ordinary. Her humility, in this respect, is so great that she seems dominated by a sense of her littleness, her insignificance before God. She is the Little Flower of Jesus, which blossoms for Him only, borrowing a lovely word from the letters of the blessed martyr, Theophane Venard; she is the plaything of Jesus, the little brush of Jesus to paint His virtues on the souls of her novices; the little child who strews flowers in the way of Jesus; she is a little grain of sand, a little victim of Divine Love.

All her services are little trifles; all her merits tiny ones. Her prophetic soul, however, beholds the uses of all this holy littleness, this total submission of self in the flood of Divine Love: "Of what avail to Thee, my Jesus, are my flowers and my songs? I know it well. This fragrant shower, these delicate petals of little price, these songs of love from a poor little heart like mine, will, nevertheless, be pleasing unto Thee. Trifles they are, but Thou wilt smile on them. The Church triumphant, stooping towards her child, will gather up these scattered rose leaves, and placing them in Thy Divine Hands, there to acquire an infinite value, will shower them on the Church suffering to extinguish its flames, and on the Church militant to obtain its victory."

MODEL OF CHRISTIAN VIRTUE

Blessed Therese is henceforth held up by Holy Church as a model of Christian virtue, a heroine of Gospel truth and discipline. What lessons, therefore, has her life for Catholic men and women of today? Apart from her "little way" of absolute trust in the goodness and mercy of God and total surrender of self to the action of Divine Grace, she seems to confirm the great Christian law of rigorous fulfillment of the duties of our state of life.

For everyone there is a daily round of little duties, little labors, little sacrifices, little sufferings, the aggregate of which makes up for most of us the fullness of life. In themselves they seem insignificant, monotonous, colorless, but they can take on the highest use and can share a heavenly value, if they are performed in the spirit which moved the Blessed Therese to perform every act as though in the presence of God, under the eyes of her Divine Spouse, and as some small return for the infinite love He bestowed upon her. This would mean, of course, a conscious and persistent pre-occupation with our proper duties and the spirit of their performance, but it would also mean a corresponding withdrawal from purely secular concerns and anxiety and a growing attachment to those religious views of life and conduct which Holy Church never ceases to inculcate.

KNOW HOW TO SUFFER

Suffering, in one form or another, makes up no small portion of the common stock or stuff of life; the manner and spirit in which we bear it, as it falls upon us, affect our lives profoundly and the lives of all who come in contact with us. Few, indeed, are those who can bear suffering with stoic patience or can ignore its cruel impact on the soul. While the saints of God have always been good models of the right Christian attitude toward suffering, we have in the Blessed Therese an admirable example of how even tender youth can meet and conquer it, when sustained by love of Jesus Crucified and the contemplation of His incredible sufferings for love of us.

Her brief life was crowned with suffering; the partings from her father and sisters almost intolerable to a soul of such exquisite refinement of feeling. To St. Therese

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herself such partings seemed like death; the long stretches of spiritual dryness akin to abandonment by God; the cruel night of the soul, when heaven itself, her one abiding passion seemed to fall away from her; her temptations against Faith most painful for a conscience so delicate; the physical sufferings of her long illness. Through all her sufferings she saw ever her Master and Model, the Divine Sufferer on the Cross, and offered herself as a victim of His great love, as one willing to share, as far as she might, the agony of the Passion and to make up in her person, with St. Paul, whatever might be lacking to the sufferings of Jesus Christ.

ALWAYS REMAINED TRANQUIL

Despite her many and constant sufferings we are told by Benedict XV, that there was never the slightest alteration in her tranquillity; nor did the multiplicity of the demands made upon her ever bring to her lips one word of impatience. The small trials of the common life, very severe on occasion in the sequestered existence of the convent, never destroyed her calm self-possession, and furnished often occasions of profound edification to her companions. The Cross of Jesus seemed to shine luminously through the frail tenement of her soul, and to bless and encourage the entire Carmel. Does not the life of this holy child rebuke our modern restlessness and self-seeking, our universal vainglory and our thirst for material pleasures, out of which crop up so often the only true and real sufferings, those of an unsubdued body and a heart that has lost all self-control.

PROTESTANT FAITH AN ANTI-CLIMAX

Mr. Chesterton, on being asked "In what way is your faith different now that you have joined the Catholic Church?"—gave this reply: Long before he became a Catholic, he said, he had believed in the divinity of Our Lord Jesus Christ, because he was more and more coming into His orbit. But if there had been nobody in the world but Non-conformists he did not think he would have come to that faith. "I can never help feeling," he went on, "that the Protestant faith in Our Lord, though a perfectly noble and beautiful sincere thing, does involve something very like an anticlimax. I find it much easier, personally, to believe in transubstantiation than to believe that a particular historical character was divine. If I were going merely by my own reason and instincts, the Protestant would appear to be the more difficult of the two. If I believed that God Almighty did indeed come upon earth in human form, I confess it would always seem to me to approach to pathos and blasphemy to suppose that He should merely appear and disappear. It is much more easy to believe that He left behind Him something almost as mighty and monumental as His own memory."

CATHOLIC AUTHOR OF THE FIRST TREATISE ON ENGLISH LAW

The memory of Henry of Bracton, the famous Catholic jurist, was honored by the inauguration; in his honor, of the Department of Law at the University College (Exeter) of the South West. Bracton was at one time Archdeacon of Barnstaple and Chancellor of Exeter Cathedral in the good old Catholic days, and was the author of the first systematic treatise on English law. When a memorial stone was laid last April on the spot where once stood Bracton's altar in Exeter Cathedral, it was decided to establish a lectureship for students of the legal profession in connection with the University of the South West of Exeter. The suggestion was taken up with enthusiasm and a substantial grant at once promised by the Law Society.

The special point of interest to Catholics is that, after six and a half centuries, a Catholic dignitary of Exeter Cathedral is being honored after this fashion. He was buried in the nave of Exeter Cathedral before an altar dedicated to Our Lady, at which a daily Mass

was said for the benefit of his soul for the space of three centuries after his death. The altar came to be known as Bracton's Altar.—Southern Cross.

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CHATS WITH YOUNG MEN

THE ROAD OF ONLY ONCE

'Tis a solemn thought to ponder Mid our daily joys and cares, Whilst we work, or weep, or wander; At our play or at our prayers; 'Tis a saintly sage's warning, Ever old, yet ever new; I am walking by a pathway I shall never more pursue.

I can tread it once—once only: Tread it well—or tread it ill; Wend my selfish course; or lonely, Join, the many of good will; But, ne'er my steps retracing, Can I Life's mistakes undo, For, I'm walking by a pathway I shall never more pursue.

There are sick ones by the roadside, Weary pilgrims crippled sore; There are the poor ones, there are sad ones, There are sinful ones galore. Shall I bring them help or hindrance? Bless or ban the helpless crew? Life and Death are in this pathway I shall never more pursue!

If the good that there awaits me Be neglected or ill-done; If the evil there that tempts me I have no desire to shun; Woe is me! alas! forever, My lost graces shall I rue, Heav'n or hell must end this pathway I shall never more pursue.

—ELANOR C. DONNELLY

DO YOUR DUTY DURING LENT

The following reflections are not intended for uncanonized saints, but for young men in the heyday of their youth, with vitality to burn and hopes unbounded. The season of Lent has begun. Now, my young man, don't have visions of sack cloth and ashes, for this discussion is not to be a pen picture of a skull and crossbones.

Supposing it were the month of May and we should be giving you some practical hints on how to spend your vacation in a most enjoyable way in the summer time. By that time you would be consulting friends and acquaintances concerning the most desirable place for spending your vacation. You would be interesting yourself in catalogue and time tables. You would count the weeks that still intervene before your vacation time. You would calculate how much money you will have to lay aside each week in order to have the amount required for your vacation trip. In order to save this sum, you would make up your mind to curtail some of your pleasures, be they smoking, billiards, bowling or an inclination to dress well. You have wonderful foresight. You don't mind making a few sacrifices because you know that they are the necessary means for greater enjoyment of life eventually.

All that you are here counseled to do is to use your common sense in the same commendable way with reference to another matter. You are a Catholic young man. As such you have certain views concerning this life and the life beyond. If you are a light-headed chap, you will try to squirm out of any attempt to pin you down to serious thought of this nature, but write and wriggle as you may, you can't stifle your inner convictions. So be a man, and don't try to run away from yourself.

So you are quite willing to do some thinking beforehand concerning a two-weeks' vacation trip? You are quite prepared to make sacrifices? How about your journey into eternity? "Oh, that's a long way off; plenty of time to think about that when I grow older."

See here, young man! Hell is filled with grey-headed old men who were just as "smart" in their day as you think you are now. That was the kind of talk that they used to indulge in when they were at your age. O put the soft pedal on such claptrap. Should you perchance visit the G. R. C. Orphan Asylum, the solemn tick of a large clock in the main corridor will attract your attention. Underneath this clock you will read the inscription: "Every Moment Nearer Eternity." Weigh those words well.

Young man, what have you done by way of preparing for your journey into eternity? Answer the question! So here you have been, each year, making a fuss over a two-weeks' vacation trip, consulting catalogues and time tables, and stinting your pleasures in order to save money, but you have studiously avoided consulting the Church calendar with a view of knowing in advance the Holy Days of Obligation or the Feast and Abstinence Days! You don't even know when Lent commences.

If some one asks you what sacrifices you intend to make during the Lenten season, you crack that old chestnut: "Well, I'm going to cut out eating strawberries and water-melons." Spare us from such poor comedy. Come down to brass tacks.

If you will heed the following advice, you will be the gainer, physically, pecuniarily and morally. You have forty days to deal with. You are asked to make the best of them. In the first place, the Church prescribes certain regulations concern-

ing fasting and the observance of days of abstinence. These regulations are printed in every Catholic paper. Cut them out and paste them in your hat. The Lenten schedule is the time table for the railroad to eternity.

Don't say that it is too irksome to follow the regulations prescribed. When you were saving money in the early summer for your vacation, you curtailed your noon-day lunch. You have learned too fast. Your family at home is keeping Lent in the proper way. Don't read the riot act at home when they expect you to live as they do. Don't think that a special banquet must be set each day for you.

Then there is the question of amusements. The old Roman orator and philosopher Cicero once declared that no sober man danced unless he was a lunatic. Cicero was a bit prejudiced and old-fashioned. While dancing may be a legitimate form of amusement at other times of the year, every Catholic young man should deny himself this pleasure during Lent. In the first place, such sacrifice tends to cause a wholesome reaction against practices that easily degenerate into dissipations harmful to soul and body. Keep respectable hours during Lent and a full night's rest, and the days will be brighter.

Perhaps you are addicted to some bad habit, too much smoking or drinking, for instance. Lent is the time to curb such habits. The forty days of Lent, properly spent, will succeed where sanitariums and Kekeley cures will fail.

You are known to be a liberal spender. You were never known to be tight-fisted. Have you have made any money? No, you ever put spent your wages week after week. You know that you are a chump, but you have been unwilling to cut down your expenditures. Here's a tip—try it during Lent.

In addition to these disciplinary measures, moral conduct deserves special attention. Each one knows his own failings; each one knows for himself where the shoe pinches. Forty days are before you. Will you make up your mind to carry on a determined fight against your particular moral failing, or will you continue to show the white feather?

Now, in order not to overburden you, young man, let these suggestions suffice. Forty Days of Lent! How are you going to spend them?

If you follow the instructions laid down here, Easter Sunday will see you a new man. Your chest expansion will have increased wonderfully. Your voice will sound more cheerful. Your gait will be more manful. You will have something that you perhaps never had before—a bank account.

Life will have a new meaning to you. You may receive inspiration which will successfully shape your whole course of life.

You will have developed character and strength of will. Above all, you will be traveling on the right road on your journey to eternity.

All this can be accomplished by properly deporting yourself for forty days. Don't you think it is worth while? Well then, do your duty during Lent!—Buffalo Echo.

OUR BOYS AND GIRLS

TRIFLES

It was only a helping hand, And it seemed of little availing, But its clasp was warm, And it saved from harm, A friend whose strength was failing.

It's touch was tender as angel's wings, But it rolled the stone from the hidden springs, And pointed the way to higher things, Though it seemed of little availing.

A smile, a word, or a touch, And each is easily given; Yet either may win A soul from sin, Or smooth the way to heaven.

A smile may lighten the falling heart, A word may soften pain's keenest smart, A touch may lead us from sin apart How easily either is given.

SMILE

Everybody in this world has a cross of some kind to bear. It may be one thing unseen in the silence of the heart's profoundest depths; or it may be one that is painfully visible to all. To some God gives but one great loss to bear on their lives. He showers what seems like a multitude of smaller ones. But, great or small, or one or many, the cross is there, and must be carried. Some bearers breathe their crosses with the sharp thorns of repining and discontent; others with the soft blossoms of patience and hope. It is largely a matter of choice, resting with the bearers; but it is the revelation of our experience that he finds his cross lightest who has learned—bitter though the lesson is—to smile with others at his own miseries.

IN THE CHURCH REMEMBER To genuflect reverently on entering and leaving your seat. To make the sign of the cross reverently at all times.

In the Tea Cup

"SALADA" GREEN TEA

is revealed. The flavor is pure, fresh and fragrant. Try it today.

To keep your eyes fixed upon the altar while saying your Rosary. To be in your seat when Mass begins and to remain until the priest leaves the altar.

To have a prayer-book and use it during Mass. To listen carefully to the words of the priest while he reads the epistle and gospel, makes announcements and gives instructions or preaches a sermon.

To rest your eyes, upon the "Stations of the Cross," the statues of the Saints or their pictures, rather than on the fashions of those present.

To receive Holy Communion to approach the altar rail very quietly and to spend at least a few minutes after the Mass in thanksgiving.

That the church is God's house, that Jesus is present upon the altar and that you owe Him reverence and devotion which you can only show by a quiet, respectful manner.—The Pilot.

THINGS TO BE AVOIDED DURING MASS TIME Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of opening your soul to many graces.

Don't go to Mass without either a prayer book or rosary, unless you wish distraction, and not devotion, to occupy your mind.

Don't talk in church without necessity. Talk with God, whom you may not have visited, in His temple, since last Sunday; you will have plenty of time to talk with your neighbor after Mass.

Don't leave the church until the priest has left the sanctuary. Take a moment in which to thank God for the graces of the Holy Mass.

Don't talk in the aisles going out. Remember you are in the presence of God in His Holy Sacrament. Your gossip will keep until you reach the street.

Don't forget to bend the knee to the floor as you enter and leave your seat. This is an act of adoration paid to the Real Presence. Do it with faith and reverence, facing the altar.

THE BOY EVERYBODY WANTS "I like that little boy." This certainly is a great compliment for any boy and when they hear it, they feel proud. Some boys have a natural pleasant disposition, others acquire it by constant practice and watchfulness. But before anyone says "I like that boy" he usually recognizes something in the boy's character and behavior which makes him utter that statement. Everybody likes certain characteristics which we like to see in boys.

Everybody is pleased to see a boy who stands straight, sits straight, acts straight and talks straight. Everybody likes boys who are clean, whose fingernails are not in mourning, whose ears are clean, whose shoes are polished, whose clothes are clean and neat, whose hair is well combed, and whose teeth are well cared for. A boy who listens carefully when spoken to, who asks questions when he does not understand, and does not ask questions about things that are none of his business is welcome everywhere.

Everybody likes to see a boy who moves quickly and makes a little noise as possible, who whistles in the street, but does not whistle where he ought to keep still, who looks cheerful and always has a ready smile for everybody and never sulks.

A polite boy is the pride of his parents and a welcome companion of all. There is something attractive about the boy who can look you right in the eye and tells the truth every time, even if he has made a mistake. Good boys will be eager to read good books, and rather put in their spare time playing baseball than to gamble in the back room.

A boy who tries to be "smart" and attract attention, and who is forever thinking and talking about himself is not welcome anywhere. But everybody is eager to see the boy who would rather lose his job or a lie. A boy who is not goody-goody, a prig, or a little Pharisee, but just healthy, happy and full of life. This is the boy that is wanted everywhere. The family wants him, the boys want him, all creation wants him.—Catholic Universe.

There is a toll-gate along every road which leads to success, and no one can get through without paying. And the toll is concentration, hard work, singleness of purpose.

Remember you are immortal; realize your own immortality. Remember it all day long, in all places. Live as men whose every act is ineffaceably recorded, whose every change may be recorded forever.—Cardinal Manning.

TELLS HOW HE RETURNED TO THE CHURCH

Hermann Bahr, former leader of the "liberal" or non-Christian men of letters in Central Europe, whose conversion to the Catholic faith several years ago excited widespread attention, has recently celebrated his sixtieth birthday by publishing an autobiography entitled "Self-portrait" in which he discusses how he returned to the Church. Bahr is recognized as one of the great men of modern German literature. He has won honors as a dramatist and still more as a writer of philosophic works and essays.

Twenty years ago was the demigod of an enthusiastic group of Liberal and Jewish men of letters who delighted in proclaiming his glory. Just as Richard Wagner had created a school of music so Bahr created a new school of literature. As the manager of the Imperial Burgtheater of Vienna he occupied for a time the most prominent place on the German dramatic stage. Even today he enjoys a prestige so great that the most powerful Liberal newspapers of Austria and Germany deem it an honor to publish his essays even though, in the meantime, he has left the spiritual camp of this school of journalists and now very frankly professes the Catholicity in which he was baptized but to which for many years he adhered only by virtue of his baptismal certificate.—The Antidote.

Magnesia Best for Your Indigestion

Warns Against Doping Stomach With Artificial Digestants Most people who suffer, either occasionally or chronically from gas, sourness and indigestion have now discontinued disagreeable diets, patent foods and the use of harmful drugs, stomach tonics, medicinal and artificial digestants, and instead, following the advice so often given in these columns, take a teaspoonful or two of Bismarck's Magnesia in a little water after meals with the result that their stomach no longer troubles them, they are able to eat as they please, they enjoy much better health. Those who use Bismarck's Magnesia especially prepared for stomach use.

STOP that cough before it begins. TAKE SCOTT'S EMULSION

right now to nourish the system and to build up strength and resistance. Scott & Bowne, Toronto, Ont. 25-55

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Room for professional men of every profession. Room for tradesmen of every trade. Room for workers—real WORKERS—in every line. Room for farmers on the best land on the prairies. One hour's drive from Regina. Sister's School for the children. Now is the time and this is opportunity knocking at your door. Get busy and write immediately, or better still, come and pay a visit to The Parish Priest of Wilcox, Saskatchewan

Protection as an Investment

In 1903, when Hugh Clifton took out a North American Life Endowment Policy for \$10,000 he did so with the clear-sighted knowledge that here was the ideal way to save money and provide for an independent old age for his wife and himself.

In September, 1923, this policy matured. Reviewing the entire transaction, Hugh Clifton finds:

- (1) That the cheque which he received from us at the maturity of his Endowment Policy was for \$3,250 more than he had deposited during the twenty years.
- (2) That not only did the \$10,000 protection which he provided for his wife during those years cost him nothing, but that he actually made money while providing it.

Could any contract have been more liberal and satisfying than this? You should acquaint yourself with the many unique advantages of insuring under the North American Life Endowment Plan. The attached coupon will bring full information.

I would like to read "Twenty Years Ahead" Name Address Age Occupation NORTH AMERICAN LIFE ASSURANCE COMPANY "Solid as the Continent" Head Office, Toronto, Can.

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All such disorders as scanty or too frequent urination, brick dust deposits in the urine, or a burning sensation when voiding urine, are entirely due to disordered kidneys. To right such symptoms you must first restore your kidneys to their normal condition. Gin Pills go right to the kidneys relieving them of congestion and so quickly rid you of all bladder trouble. Before a more serious condition arises get the one specific remedy—Gin Pills—50c a box everywhere.

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Wonderful Egyptian Remedy "Samarra" Prescription

for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samarra" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

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The Irish Free State now has its own direct sailings to Canada. Splendid White Star-Dominion Ships—Doric, Celtic and Cedric—are now maintaining a regular service for Irish people. These are three of the most favorably known ships on the Atlantic.

If any of your friends in Ireland contemplate coming to Canada you will be especially interested in White Star-Dominion Line prepaid passages. Further information, rates and sailing dates from

211 McGill St., Montreal 286 Main St., Winnipeg 93 Hollis St., Halifax 41 King St. E., Toronto Land Bldg., Calgary 108 Prince Wm. St., St. John, N.B. or Local Railway or S. S. Agents WHITE STAR - DOMINION LINE

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SULLIVAN'S REMEDY FOR FITS PRICE \$2.00 BOTTLE OF BEST MEDIC. MANUFACTURED BY T. C. SULLIVAN, CHATHAM, ONT.

Despair from Eczema In your face or body disfigured by blemishes? Are you suffering the itching torment of eczema? Here is a treatment—quick, sure, permanent—a powerful, yet mild and soothing liquid. The formula is published—your physician will recognize the healing agents—above all the rare iodine—T.D.D.M.H.C. To have the skin cooled and refreshed—to have the eruptions disappear. This agent, beautiful in color, soft, of a pleasant odor, smooths and clears the most stubborn skin.

D.D.D. Your druggist will guarantee D.D.D. prescription. \$1.00 a bottle. He also has D.D.D. soap. Do you wish to try before you buy? Free Trial Bottle Send today for the generous test of D. D. D. Enclose ten cents to cover postage. D. D. D. Co., 697 Lyall Ave., Toronto

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Solve this puzzle and win a C.A.S.H. PRIZE. There are 6 faces in the picture besides the two Campers. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words: "I have found all the faces and marked them," and mail same to us with your name and address. In case of ties, handwriting and neatness will be considered factors. If correct we will advise you by return mail of a simple condition to fulfill. Don't send any money. You can be a prize winner without spending one cent of your money. Send your reply direct to: GOOD HOPE MANUFACTURING COMPANY 375 CRAIG STREET WEST, MONTREAL, CANADA

NOVENA OF PRAYER

It is announced that a Solemn Novena of Prayer, commencing March 10, and closing March 19, will be made by the Sisters of the Congregation of St. Joseph, Toronto, in all their Convents and institutions throughout Canada, in honor of their glorious Patron, St. Joseph. Special solemnity will be attached to the making of the Novena at the Mother-house, St. Alban St., Toronto, where Holy Mass will be offered each morning for the intention of the Novena, and each evening at 6 o'clock, during Exposition of the Blessed Sacrament, a Holy Hour of Adoration will be made, with a short instruction, followed by Benediction.

MASONIC TRIBUTE TO CATHOLICISM

A remarkable tribute to Catholicism, coming as it does from a Masonic source, is printed in the Bulletin of the Los Angeles Consistory of the Scottish Rite. The writer says: "In certain circles it is popular to denounce bitterly the Roman Catholic Church, and in the condemnation forget her splendid achievements and the consecrated service she has rendered to humanity. The long roll of patriots, heroes and saintly souls who have drawn their spiritual inspiration from her communion is sufficient proof of the real greatness of her religious teachings. Among her priests are those whose names have become synonymous with purity of life and unselfish effort for the betterment of humanity—Father Damien, Father Mathew, Father Junipero Serra, St. Francis of Assisi, Savonarola. Her countless institutions of learning, her manifold charities, the universality of her spiritual appeal, must awaken the admiration of all men. It must not be forgotten that at her altars the common people received their first training in democracy. Prince and pauper, peasant and merchant, knelt together, equal before God. Tolerance knows that there are two sides to every question, and that a picture which shows only shadows is essentially false."

TRULY CATHOLIC ACTION IN AN ACCIDENT

When the bodies of five victims of a recent tragic automobile accident were recovered from the tracks of the Pennsylvania Railway Company, a number of young women assembled in the vicinity knelt and recited the Rosary. The ill-fated machine had crashed into an embankment fence and plunged below to the tracks. A milk train passing later was unable to stop in time. Five of the six occupants of the car were killed immediately and the sixth died in a hospital. The brakeman told his story simply. "As one of the first on the scene," he said, "I shall never forget its tragic, yet consoling aspects. Above me on the side-walk were a number of young women reciting the Rosary. It was an unforgettable sight to behold. The broken bodies of the victims below—the calm prayers of the kneeling women above—detached, grave, and prayerful in the midst of bustle, confusion and excitement, with no thought save the spiritual welfare of the deceased. It made me reflect that no matter what denomination the victims had professed, whether they were Catholic, Jew or Protestant, black or white, it was the charity of the Catholic young women which recognized no distinction where prayer was needed. It was consoling to me to think that Catholics love prayer and remember the departed. I admire them for performing their duties publicly. I am not a Catholic."—Southern Cross.

DO YOU FORGET?

Do you forget that out West the Church and the Country are in the making? Do you forget that in those immense Provinces over one-sixth of the Catholics are out of touch with the Church of their baptism? Do you forget that in another generation—if help does not come, these scattered sheep of Christ's flock will be lost to the true Fold? Do you forget that we are in conscience bound by the laws of Christian charity to come to their help? Do you forget that the "Sisters of Service" are dedicating their lives to the rescue of these souls who live out of touch with the Church in the home-mission field? Should not this work appeal to every true Catholic Canadian. Many women will find for their life that lofty ideal, the vision of which visited them in the hours of prayer, in the dreams of a generous and unselfish youth. Teachers and nurses are now particularly wanted. Who will come to Jesus Christ and His Church call you to their service in the mission field of your own country. "SISTERS OF SERVICE," 2 Wellesley Place, Toronto, Ont. Correspondence is invited.

AN INNOVATION ON C. N. R.

LUNCH COUNTER SERVICE BETWEEN TORONTO AND WINNIPEG For the convenience of its patrons, the Canadian National Railways are now operating Colonist Cars equipped with lunch counters on "The National" between Toronto and Winnipeg, leaving Toronto 10.45 p.m. daily, arriving Winnipeg 4.10 p.m. the third day, and from Winnipeg to Toronto leaving Winnipeg 12.30 p.m. daily, arriving Toronto 7.20 a.m. the third day. Hot tea, coffee and buns, sandwiches, pies, jam, milk, bread, butter, baked beans, etc., may be purchased at the lunch counter at any time during the day. This service is of course in addition to the regular dining car service operated on the above-mentioned trains.

NEW BOOKS

"Mary Rose At Boarding School." By Mary Mabel Wirries. 12 mo. with frontispiece. \$1.25 Postpaid. As lovable as she can be, wide awake and full-of-fun, Mary Rose will surely win her way right into the heart of every reader of this lively little tale. And just as surely will this story of her boarding school days be one to delight every book-loving little Miss. For when Father and Mother left for far-off California and even took darling baby-brother with them, it was to leave behind, at St. Angela's, a pretty lonesome and homesick Mary Rose. She knew she was going to "hate St. Angela's." And more than one little heartache sent tears trickling down those rosy cheeks. . . . But it was not long before Mary Rose had made many friends all as full of life, though few as mischievous, as herself. And—well, we could not begin to tell of those happy times which followed: that never-to-be-forgotten Christmas Day; that Washington's Birthday party; that exciting night when "thieves" broke into the school; that time when

And so it goes, from beginning to end, each chapter better than the other, all brimming over with good fun—those glorious days at school. "Sodality Conferences." Talks on the Sodality Rules. By the Rev. Edward F. Garesché, S. J. Cloth. Postpaid \$3.00. A book that fills a want long felt by Directors and others within whose province it falls to impart instruction to Sodality members. However, the scope of its usefulness is not confined to Directors of Sodality alone, but extends to officers and persons especially interested in this line of work. The volume will also be found very serviceable for reading during meetings, and will meet the requirements of Sodality members on a diversity of occasions. All priests and Sisters Superior who have anything to do with religious societies will be interested in this book. For sale at THE CATHOLIC RECORD, London, Ont.

IN MEMORIAM

McSLOY.—In sad and loving memory of Leo McSloy who died four years ago, Feb. 6, 1920, and Thomas McSloy who died March 11, 1921. Eternal rest grant them O Lord and let perpetual light shine upon them.—Mrs. McSloy.

DIED

MEAGHER.—At his late residence 47 Cunard Street, Halifax, N. S., on August 29, 1923, Mr. Laurence Meagher, aged eighty-nine years. May his soul rest in peace.

BERRIGAN.—At his late residence, 114 Agricola St., Halifax, N. S., on Wednesday, February 20th, Mr. Laurence Berrigan. May his soul rest in peace.

MCCARTHY.—On Sunday, February 24, at her late residence, 1034 College St., Toronto, Johanna, widow of the late Timothy McCarthy. Funeral Wednesday at 8.30 a. m., to St. Helen's Church. Interment at Mount Hope Cemetery. May her soul rest in peace.

HALLORAN.—A well known former resident of Hamilton, Ontario, Patrick J. Halloran, died at his late residence, 2025 N. 18th Street, Terre Haute, Indiana, on Tuesday, January 1st, 1924. Surviving are his wife Frances, two sons and one daughter, John of Muskegon, Mich., and Benedict and Monica of Terre Haute. Funeral took place to Sacred Heart Church, Interment at St. Joseph's cemetery, Terre Haute, Indiana. May his soul rest in peace.

MULHOLLIN'S—MONTREAL BUY your Photos and Photographs from this reliable Catholic firm. High grade. Low price. Shipped to all parts of Canada. Special terms to clergy and institutions. Write for particulars. 788 St. Catherine West, Montreal, Que. Phone 947.

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TEACHERS WANTED

QUALIFIED teacher wanted for R. S. No. 15, Emily County Victoria. Duties to commence Feb. 1st. Salary \$1,000. Apply to Joseph Campbell, Sec. Treas., Downsville, Ont. Phone 221-10.

TEACHER wanted holding 2nd or 3rd class certificate for R. S. No. 3, South Huronworth, 2 1/2 miles from town of Trout Creek. Duties to commence April 1st, 1924. Salary \$850 per annum. Apply to Chas. Grasser, Sec. Treas., Box 13, Trout Creek, Ont. 239-3.

MOUNT St. Mary's Hospital Training School for Nurses, registered and approved by the Regents at Albany, offers exceptional advantages to young women who wish to enter the nursing profession. Several vacancies are offered at present to applicants having one year High school. Address: Sister Superior, Mount St. Mary's Hospital, Niagara Falls, N. Y. 239-15.

ST. CATHERINE'S HOSPITAL OFFERS a two and one half year course in nursing. 300 bed general hospital. Registered School. Classes enter in September and January. For further information apply to Director of Training School, N. Y. 132-22.

POSITION WANTED CATHOLIC music teacher desires position as choir director or church organist in any part of Canada. References available. Write to Box 48, CATHOLIC RECORD, London, Ont. 239-47.

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AGENTS WANTED WANTED industrious and capable men to sell Rawleigh's Food, Health Foods, Medicines, Spices, Flavors, Toilet Preparations, etc. Experience unnecessary. Products sold on time; lowest wholesale prices; largest and most substantial company. Practical Sales Help and best terms furnished to manage your own permanent business. Write The W. T. Rawleigh Co. Ltd., Dept. C-9, London, Ont. 239-2.

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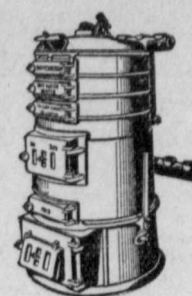
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