

# 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 SON OF MAN

Art Thou, the friend who walks with me,  
The God who moulds the rose?  
The child who played in Nazareth,  
The weary God of Woes?

Art Thou, the helpless Christ hung high  
In shame till Thou wert dead,  
The God of Might whose power moves  
The stars above my head?

My mother always laid me down  
At eve to sleep with Thee,  
And said 'twas Thou who bade the wind  
Sing lullabies for me.

'Tis not Thy works in rose or star  
That stir to faith this clod;  
I need but learn Thy heart as Man  
To know that Thou art God.

—JOHN B. KELLY

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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SUFFERING IN IRELAND

The pitiable plight in which the poor people of some of the more afflicted counties of Ireland find themselves may be guessed from the following report on the less afflicted counties, issued by the unit of the American members of the Society of Friends, which sailed to carry out relief work among those Irish families whose homes have been burned by the English soldiers, or whose breadwinners have been killed:—"Spicer and Longstroth, of the unit, reporting on Counties Roscommon and Westmeath, estimate the need of \$1,200 weekly for destitute families of workmen and \$12,000 for restoration of farm buildings destroyed. Baker and Furnas, of the unit, recommend \$50,000 to relieve urgent distress of twenty families in County Londonderry in the towns of Longford, Granard and Ballinacree. They state that the village of Ballinacree was virtually razed and presents a picture equalling stories of villages destroyed in France."

### UNLAWFUL ASSEMBLY

It is now ruled by the British Court Martial in Ireland that any one who dares to attend a funeral of one who has been assassinated by the British Crown forces is guilty of unlawful assembly. A young Limerick chemist, a very popular lad named Thomas Blake, was set upon by some of the English soldiers, as he was returning home from his place of business, and assassinated—as reprisal for British soldiers having been killed in an open fight elsewhere. It was not of course suspected that Blake had anything to do with the fight, but he was a well-known Sinn Féiner. That was enough. When the funeral was taking place the Crown forces charged upon the funeral, trampled and beat the people, and arrested eleven young men. The eleven arrested were tried by court martial on charge of unlawful assembly, and sentenced, each to four months' imprisonment.

### DISTRESS IN LISBURN

Of the Orange city of Lisburn, near Belfast, from where, shortly after the great Belfast pogrom of last summer, in which 49 Catholics were killed, the houses of Catholics were burnt in Lisburn, the Society of Friends unit makes the following report:—"Lisburn we found in greater comparative distress than possibly any other Irish city excepting Cork. A British officer who served in Belgium told us he had never seen anything like it."

"In August, 232 families were compelled to leave their homes owing to burnings, wreckings, or intimidations, and 130 families have not dared to return. Several hundred women and children scantily clothed fled from their homes on the night of the general burnings and made their way during the night to Belfast, over twelve miles of hilly roads. Mothers carrying children this distance arrived at Belfast the following noon with bare feet bleeding from the journey, and were sheltered by the local committee headed by Bishop MacRory."

Three American citizens were burned out of their homes at Lisburn. One of them was Thomas Caldwell, formerly Huguenot Street, New Rochelle, who enlisted June, 1917, in Company A, 321st Machine Gun Battalion, 82nd Division, and fought at St. Mihiel, Argonne Forest, and Verdun Front. He told us 5,000 people were in the mob that burned his place."

### TORTURE

The manner in which the Irish press is muzzled is most remarkable to any one reading the Dublin daily papers. When Republican prisoners are tortured by the Crown forces, should the press dare report that such men underwent torture, they dare not state that it was the Crown forces that were the guilty party. Where men of the highest standing in a community are, by the guns and bayonets of the soldiers, forced upon their knees in the public streets,

publicly forced to bless the Crown forces and police, and to curse Sinn Féin, the press is permitted to state that they went on their knees and did so and so, but dare not state that the Crown forces goaded them with gun and bayonet into doing so. Where a man is publicly thrown over a bridge into a river the press may state that the man was in the river but dare not state how he got there. The following is a typical paragraph taken from the Irish Independent of Dublin, descriptive of a party of young men, in County Clare, who were dragged from their homes, brought to the military barracks, brutally beaten, and then turned out because there was no charge against them. After giving the names of the men who were arrested, the report simply states:—"They were brought into the village and placed under an armed guard in the yard of Mr. S. O'Halloran's premises. After a while all, with the exception of J. MacNamara, were discharged and proceeded to provide themselves with refreshments in the village."

"All presented a terrible appearance. There were several marks and discolourations all over their faces and bodies, and in several instances their clothes were torn. Within a short time Tim Clune, sr., Con O'Neill and Martin Fitzgerald were again placed under arrest. The villagers later beheld O'Neill and Clune forced to their knees on the bridge of the river, whilst Fitzgerald was seen in the river. Eventually the men who had been on their knees were allowed to go away and Fitzgerald was taken with McNamara in a lorry to Tulla, the military headquarters for the district."

### A LETTER FROM IRELAND

The only way that the true news, the brutalities and savage murders gets out of Ireland is by smuggled letters. From one such private letter sent by an afflicted one in Ireland to a relative in America, and by the letter brought to the office of the Irish press is taken the following pathetic story. "There were three young men shot in Dualla—two Loobys, Lawrence and Jim, and Will Delaney. Jim Looby and Will Delaney were arrested on Thursday night. They were brought away on Saturday to Tipperary, and they shot them on the road coming back to Cashel between 8 and 9 o'clock. Lawrence Looby was shot within 24 hours afterwards."

"Our Paddy and Lawrence went into Flanagan's on Sunday night, and they were only just inside when men in civilian clothes, masked and armed, came in after them, and gave the order, 'Hands up,' and asked Paddy his name. He said 'Pat Nowlan.'"

"They then asked Lawrence, and when he told his name, they cried, 'Come along, you swine.' They dragged him out on the road and drove two bullets through his head and he died soon after. They then gave orders the body was not to be buried in Cashel. They lay all night, thrown across the top of a lorry and moaning with pain. They died there in the barrack yard. We have only to thank God that the same thing didn't happen to Pat. What put them out was the name 'Nowlan.' They had his name as 'Nolan.'"

### SUFFERERS OF CORK MUST PAY DAMAGES

The Recorder of Cork has just made awards to some of those whose property was destroyed when the heart of the city was, some months ago, burned down in the night by the British military and police. The awards total just a little less than two million pounds (ten million dollars.) One firm alone, Roche's Stores, has been awarded \$450,000. The Cork Examiner, the leading daily newspaper was awarded \$75,000. The thing that will strike the reader as most peculiar is that these awards made for the malicious destruction done by the British Crown forces, are levied not upon the British Government but upon the innocent sufferers in the city as well as their fellows throughout the County Cork.

### EVEN-HANDED JUSTICE

While an Orangeman named William James Smith was, the other week, fined two shillings for being found in possession of a loaded revolver in the disturbed area in Ulster, a young Leinster lad named Thomas Murphy of Baginbally town whose house an air-gun was found, was by court martial last week sentenced to twelve months imprisonment with hard labor.

The favoritism with which the step-child Ireland has always been

reated by the British Imperial Parliament is well exemplified by some figures in the recent estimates passed by Parliament. Here one and one-third million pounds is allotted for the English Teachers' Pension Fund, £184,000 for Scotch teachers and £60,000 for the potted and pampered teachers of Ireland. Until a few years ago the Government rules forbade these Irish teachers to attend fairs, markets or political meetings, to vote or take any part whatsoever in politics—and furthermore forbade them to teach anything of Irish history to the Irish pupils whom they were supposed to educate.

SEUMAS MACMANUS,  
Of Donegal.

## CARDINAL GIBBONS PASSES AWAY

### UNIVERSAL SORROW AT THE CLOSE OF AN ADMIRABLE LIFE

(Associated Press Despatch)

Washington, March 24.—News of the death of Cardinal Gibbons was received in Washington today with universal sadness. Officials from President Harding down expressed sorrow at the death of the Primate of the Catholic hierarchy in the United States and paid tribute to him.

### PASSES QUIETLY AWAY

The Cardinal passed away so quietly at 11:30 o'clock that even his nurse, a Bon Secours nun, could not be sure that it was the end. She had seen the change that betokened it, but it was slight, almost imperceptible, and five minutes passed while she leaned above the slight, still form, watching.

Then from the house where he had lived and worked, in the shadow of the Cathedral of the Assumption of the Blessed Virgin Mary, went forth the news that the Cardinal had died.

### TO BE BURIED UNDER ALTAR

His grave will be a niche in the crypt under the high altar of the cathedral. A slab of marble carved with an inscription in Latin in the north wall of the crypt will mark his resting place.

Above this vault, behind whose south wall lie the six Archbishops of Maryland who preceded him, is the sanctuary of the cathedral to which Cardinal Gibbons' parents brought him as a baby to be baptized, where he was later consecrated an Archbishop, and where on June 30, 1886, he was invested with the robes of the Cardinalate.

There, too, stands the throne of the Cardinal, and above the throne will hang the Cardinal's hat, symbol of Primatehood in the Catholic Hierarchy. There it will hang as long as the cathedral stands.

The President in a message to the Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, said that the death of the Cardinal was "a distinct loss to the country."

Vice-President Coolidge praised the Cardinal's scholarship, patriotism and devout piety.

### HARDING'S TRIBUTE

"In common with all our people I mourn the death of Cardinal Gibbons," President Harding's message said. "His long and notable service to the country and the Church makes us all his debtors. He was ever ready to lend his encouragement to any movement for the betterment of his fellowmen. He was the very finest type of citizen and churchman."

"It was my good fortune to know him personally and I held him in the highest esteem and veneration. His death is a distinct loss to the country, but it brings to fuller appreciation a great and admirable life."

### A DISTINGUISHED CAREER

His Eminence James Cardinal Gibbons was born in Baltimore, July 23, 1834. His parents were natives of Ireland, and during his boyhood he was taken to that country, where he received the elements of a liberal education. On his return to America he entered St. Charles College and graduated with high honors in 1857. From there he went to St. Mary's Seminary, where, after taking the usual courses in theology and philosophy, he was ordained a priest in 1861.

The young priest labored hard and faithfully and soon won recognition from his ecclesiastical superiors. Within a few years he was elevated to the desirable position of private secretary to Archbishop Spaulding. In this position he displayed such unusual ability that he was recommended by the Archbishop for promotion to the episcopate. In due course his appointment came as Vicar Apostolic of North Carolina. Four years later he was transferred to the See of Richmond, Va., following the death of Bishop McGill. His next promotion came in 1877, when he was appointed coadjutor with the right of succession to the Archbishop of Baltimore.

### BECAME CARDINAL IN 1886

At the time of his death Cardinal Gibbons was the oldest member of

the Sacred College in point of service, and one of the oldest in years. For a quarter of a century he was the only prelate in the United States in the College of Cardinals. John Cardinal McCloskey, Archbishop of New York, the first Cardinal in this country, and the only one up to the time Archbishop Gibbons was created a Cardinal, died October 10, 1885. Rome waited less than a year to elevate James Gibbons of Baltimore. He was nominated as Cardinal and invested with the princely insignia June 30, 1886, by Pope Leo XIII. He was one of the few remaining Cardinals created by that Pontiff.

Cardinal Gibbons has frequently been spoken of as a typical American. As a churchman the Catholic clergy had the highest regard for him and looked upon him as a veritable shepherd. The high esteem in which he was held was shared by many not of his own religious denomination. He was one of the most democratic of men—plain, unostentatious and distinguished for good sense in everything he did. His figure was one of the best known on the streets of Baltimore.

### HIS GOLDEN JUBILEE

On the occasion of the Cardinal's Episcopal Golden Jubilee in October, 1918, there was a remarkable demonstration of the high regard in which he was held on two continents. He was the recipient of testimonials and congratulations from Great Britain, France and Italy, as well as from all parts of America. Good wishes were extended to the Cardinal from the French Government and the French Episcopacy by a commission composed of the following: Mgr. Eugene L. Julien, Bishop of Arras; Mgr. Baudrillart, rector of the Catholic University of Paris; M. L'Abbe Flynn and M. L'Abbe Klein, both of Paris.

Cardinal Gibbons took an active interest in public affairs and associated himself with many national movements in the United States. He was for a time Vice President of the National Anti-Vivisection Society. He frequently made public utterances, strongly advocating a closer unity between the Christian Churches.

## PROFANE AND PLUNDER DENVER CHURCH

### SMASH ALTAR AND TEAR CROSS FROM TABERNACLE—STEAL CHALICE AND SACRED ORNAMENTS

(By N. C. W. C. News Service)

Denver, March 18.—Robbery, destruction and desecration were committed by sacrilegious vandals who forced their way into Holy Rosary Church at Forty-seventh avenue and Pearl street, Monday night, by sawing the lock from the rear door. That the crime had for its purpose the outraging of the Church and Catholic feeling, rather than the quest for loot, is clearly shown by the circumstances.

For several months an agitation to restrict the use of sacramental wine in Catholic churches in Colorado has been fomented by hundreds of bigots and fanatics in the State. The promoters of this campaign caused the introduction of a bill in the legislature to limit to twenty gallons a year the allowance of wine for each church. In addition to fixing this limitation of quantity, the bill would also impose a tax of \$1 a gallon on all the wine purchased and used for sacramental purposes.

Anti-Catholic organizations have been active in furthering this proposed legislation, which, if adopted, would make it practically impossible for a parish with two or more priests to obtain an adequate supply of sacramental wine. The Denver Catholic Register and Catholic societies and clergymen have vigorously opposed the Blackwell bill, in which they see the handiwork of bigots.

Many Catholics regard the wrecking of Holy Rosary Church as a manifestation of the hostility and hate that have been inflamed by the crusade in behalf of the Blackwell bill. The damage done to the church is estimated at about \$6,000. An orgy of wreckage reduced the interior fittings and furnishings of the church to debris. The altar was destroyed, the cross on the tabernacle was wrenched off and broken, a gold chalice and many gold and silver candlesticks were taken, along with other valuable ornaments and equipment. To accomplish this systematic work of demolition the vandals used crowbars.

No arrests have been made thus far. Catholics of Denver and throughout Colorado are shocked at this profanation of one of the finest churches in the State.

### SACRAMENTAL WINE LIMITATION BILL ALLOWED TO DIE

Denver, Colo., March 19.—In the immediate wake of the wrecking and sacking of the Church of the Holy Rosary in this city comes the announcement that the Blackwell bill for the limitation of wine for sacramental purposes will be allowed to die in committee.

The Blackwell measure, which provoked outbreaks from bigots and anti-Catholic fanatics, has been pend-

ing in the legislature here for several months and at one time seemed to have a considerable backing. It was referred to a committee and though there was a demand and a prospect for a favorable report for its passage, it is now dead.

## THE FALLACY OF PRUSSIANISM

### OUT-PRUSSIA PRUSSIA WITH DAMNING RECORD OF FOUL PLAY DONE IN IRELAND

Two things about Tuesday's debate on the latest excess of Prussianism in Ireland were certain beforehand. One was that the present majority in the House of Commons were not going to vote themselves into anything which they dread so much as an immediate general election. Better they dimly feel, that England should risk losing Ireland altogether than that. So the Premier and Sir Hamar Greenwood were insured against a positive vote of censure. The other sure thing was that if all members could have voted by ballot on the smaller issue whether Sir Hamar Greenwood and his Irish policy should be promptly dropped, with a guarantee that this could be done without forcing every member to fight for his seat in the next few weeks, the majority for jettisoning this Jonah of the Coalition and of England would be very large. In private it is hard to find anyone who thinks that Sir Hamar Greenwood did not take a wrong turning when he set discipline to fight insurrection. The revelations made by General Crozier have only completed a process which has been going on in most Englishmen's minds for a good many months. All that differentiates the throwing over of General Crozier from many earlier offences by the Irish Government against English rules of discipline and public decency is that in this case the exposure is indisputable.

It was possible for some time to cling to the hope that many published accounts of the official patronage or condonation of murder, arson, and robbery were distorted. For wherever people issue to themselves a licence to say that "a state of war" exists, those who call themselves belligerents usually take a licence also to lie freely. But the facts of the Trim scandal do not rest in any particular on the evidence of any Sinn Féiner, or even of any Irishman. The witnesses are British officers who endured the Government's disloyalty to themselves and to British traditions of discipline and soldierly conduct until they could endure no longer, and resigned sooner than work in such an atmosphere of moral poison gas. Sir Hamar Greenwood's alterations of shuffle and bluster utterly fail to obscure the facts. It was useless for him to put forward again swindling insinuations that the trial of the dismissed Cadets was a faulty one and that three hours and a half was not a long enough time in which to decide whether a lorryful of men coming back laden with stolen goods were accessory to theft. No objection of the sort would ever have occurred to him if this regular military judgment had not been overruled by the more political General Tudor because the doing of strict justice would have looked "panicky" and might have caused "bother" to Sir Hamar Greenwood. Sir Hamar Greenwood took the precaution on Tuesday of throwing all possible responsibility for the condonation of the looting on his would-be preserver from "bother." He boasts now that he said to General Tudor: "This is a matter of discipline. Do what you think best for the discipline of the forces." We simply do not believe General Tudor to be so poor a soldier as "panicky" and "bother" suggest.

General Tudor was not acting under direct political pressure in throwing over General Crozier. He was assuredly acting under a pretty thorough understanding that the slackening in military discipline and justice of which he was guilty was what the politicians above him wanted. He may not have had their express orders. But he knew their spirit.

The last argument left to the remaining apologists of Prussianism in Ireland is that it makes head against the Sinn Féin rebels. This is the argument of the Morning Post, almost the only vehement supporter of Prussianism left in the press, and a paper which at other times has expressed so strong a regard for the army that its present backing of bad soldiers against good ones is remarkable. It was the argument with which some German generals defended the wholesale executions and burnings in occupied Belgium. It did at least, they said, paralyse the Belgian civilian resistance. But it did not. It immensely

animated the Belgians to keep up every form of hostilities possible for them. It made them a nation of spies for our Intelligence and guides and harbourers for escaping British prisoners. One of the most deplorable immediate effects of all the chartered crimes of the Black-and-Tans and Auxiliary Cadets is that they give the rebels a largely disreputable, demoralized force to fight against, instead of a steady and disciplined one. When the Germans bombed London their theory was that, even if they did only kill chance civilians, still it would have a grand moral effect. And it did. Nothing stiffened Londoners more to hold out against the Germans than the sight of the civilians killed in the streets by bombs. The Germans know it now. But Sir Hamar Greenwood, more Prussian than the Prussians, clings to the belief that more murderous blackguards break the spirit of a whole population. What he is doing is to confer on the organizers of the detestable warfare of the so-called I.R.A. the inestimable advantage, enjoyed by us during the War, of having an opponent of notoriously bad character. He and the black sheep of his irregular militia have deprived us of the advantage of being a lawful and honorable Government contending against a league of assassins. Perhaps he would, like the Morning Post, insist at the idea that to preserve the contrast would be any advantage at all. They cannot realize, even now, how immense a boon the sinking of the Lusitania was to our cause in the War. They cannot understand that the acts recorded in the Report of the Bryce Commission on German misdoings in Belgium were one of the forces which have brought German Ministers to London this week as broken debtors suing for some remission, and that British Ministers who fill the mind of the world with an equally damning record of foul play done in Ireland in our name are architects of humiliation for their country too. Were there no other reason for condemning the officially licensed ruffianism in Ireland, it would have to be condemned because it disables us against the Irish rebels. A demoralized force is a feeble force, a plume to the cause for which it is supposed to stand, and a magnet for recruits to its enemies.—Manchester Guardian, March 4.

### MANNIX ON MANNING

On his way to Scotland Archbishop Mannix broke his journey at Bury, Lancashire, to attend a luncheon given there in his honor by Lancashire priests. In the course of his speech at the luncheon Dr. Mannix, having dealt with the position in Ireland, went on to say: "I have been reading in some papers reference to Cardinal Manning. Cardinal Manning has been invoked in certain quarters in order to condemn the Irish people and their representatives."

"Cardinal Manning was a friend of Ireland and a friend of the people. Were he alive today his voice would be on the side of Ireland. And if anybody wants to throw stones at Ireland, he had better throw from his own sling, and borrow nothing from Cardinal Manning."

"Had he lived long enough Cardinal Manning would have travelled further along the same road towards the complete freedom of Ireland. I am calmly convinced that if the Bishops of England side with any political party they will forfeit the confidence of the people, both in Ireland and England."

Dr. Mannix denied that he was a hater of England. His work had been in the best interests of England as well as Ireland.—Catholic Herald.

### CATHOLIC FERVOR AMAZES PROTESTANT DIVINES

(N. C. W. C. News Service)

New York.—The success of the noonday Mass held during Lent at St. Andrew's Church, Duane street and City Hall Place, has prompted two Protestant ministers, who attended the Ash Wednesday services, to write Monsignor Luke Evers, asking how it is possible to pack people to the curbs of the sidewalk for week-day services. Monsignor Evers has replied that the truth and beauty of the faith was the impelling motive that aroused the devotion.

At least one conversion has been recorded as a result of the noon-day services. Recently a fashionably dressed woman sought Father Evers after the noon day Mass and told him that as a result of having attended the service that day and heard the congregational singing, she had determined upon a step over which she had been debating for more than two years. She was ready to enter the Church. Although she had been under a course of instruction for some time, she had never definitely decided to take the step, but the fervor and devotion of the noon day service had finally ended her doubts.

## CATHOLIC NOTES

Among the appropriations announced recently by the General Education Board founded by John D. Rockefeller, was one of \$250,000 for the University of Notre Dame. This is the first Catholic institution to receive a grant from the Rockefeller Foundation.

Pope Benedict, in giving his special blessing to Catholic Press Month in the United States during March, expresses the hope that the campaign will result in a great increase in the influence and the prosperity of the Catholic Press.

London, March 4.—An interesting ceremony took place at the Convent of Sion in Bayswater, London, when an ex-officer of the British Army was baptized and received into the Church. The ex-officer is a Jew, who was converted to the Faith in Palestine, where he received his inspiration from the devotion and fidelity of the Irish Catholic troops with whom he was serving.

Rome, March 10.—The Benedictine Commission, headed by Cardinal Gasquet and including Fathers John Chapman, Henri Quentin and Abbot Emelli, which has been entrusted with the revision of the Vulgate (the old Latin version of the Bible), has presented to the Pope a specimen page of the forthcoming publication of the books of the "Pentateuch." This is the result of the collation of forty ancient manuscripts as well as some prefaces, comments, etc., taken from old manuscripts of the Bible. The Pope warmly congratulated the commission and expressed his approval of the scientific methods followed.

London, March 17.—Considerable attention has been directed of late in England to a remarkable picture of Cardinal Manning saying his first Mass. The Westminster Cathedral Chronicle gave in a recent number a reproduction of the interesting pencil drawing of this subject, which is preserved at Archbishop's House. The sketch is of Cardinal Manning, whose face is drawn with remarkable delicacy, and behind him, the famous French Jesuit, Pere Ravignani, who assisted him on that famous occasion, the Mass was celebrated at Farm Street on June 16, 1851.

New Nunciatures have been instituted by the Vatican in Czechoslovakia, Switzerland, Hungary, Serbia, and Rumania. In the Diplomatic Corps at the Vatican the British Legation is no longer indicated as a Special Mission but as a definite representation. The Legations of Peru, Chile, Brazil, and Prussia have been raised to the status of Embassies. Austria's representation no longer figures as an Embassy, but simply as a Legation. A new ecclesiastical province has been created in Brazil, and seven new Apostolic Vicariates have been established in Finland, French Guinea, Dutch New Guinea, China and Southern Nigeria.

Archbishop Andrew D. Szepczycki of Lvov, Metropolitan of the Greek Ruthenian Rite, has just had a conference with the Holy Father on the subject of the utility of monasticism for bringing about the return of the Russian Church to Catholic unity. To this end Monsignor Szepczycki proposed the establishment of ecclesiastical provinces of oriental rite. This, he declared, will be a most useful step in the direction of bringing back the various schismatic churches to unity with the Holy See. The Metropolitan will return to his See about the first of March bearing an important letter from His Holiness to the Ruthenian Catholics.

Government experts have instituted a searching inquiry into the cause of the destruction of the Holy House of Loreto, Italy, but the matter remains a mystery. Immense quantities of gold and silver mingled with the scorched precious gems appear to be among the ashes. The jewels that have fallen prey to the flames are estimated at about \$2,500,000. They comprise a wonderful collection of big pearl necklaces and many others in gold, set with diamonds, rubies, and sapphires, crosses composed of great emeralds and amethysts, rings, cameos and balls of purest silver. Some of the offerings contain as many as 500 or 600 stones, gifts of kings and queens, princes and princesses.

Philadelphia, March 7.—To the strains of a small organ in the hall where they had been attending Sunday school, six hundred children were quietly marched out of St. John Catholic Orphanage, 49th and Wyalusing Avenue, when a fire alarm was sounded following the explosion of a boiler in the south wing of the building. The fire, the second in two months, caused damage to \$10,000. Several children who were in the south wing notified the superintress of the blaze, and she calmly marshalled the children and marched them out. When the fireman were summoned they found Vincent Karaskal, a seventeen year old boy, maintaining a losing fight against the flames with a hand extinguisher.

HONOUR WITHOUT RENOWN

BY MRS. INNES-BROWN

Author of "Three Daughters of the United Kingdom"

CHAPTER II—CONTINUED

Stirling with difficulty a mysterious sensation of alarm, he was turning to quit the room when his attention was attracted by a certain recess, which had previously escaped his notice. With a few rapid strides he reached the tiny alcove and roughly drew the curtains aside. They disclosed a small space exquisitely fitted up as an oratory. But he noted not any of the pious surroundings, nor yet a beautiful violin which reclined carelessly against the wall; his distracted gaze was riveted upon a portrait of a handsome young man—not altogether like what he might expect to have seen in a little below the crucifix. With a stifled exclamation of horror, Harold Manfred dropped the curtains and nearly fell to the floor. His knees shook, and the perspiration started from his skin. Still he glared with a wild fascination at the picture, whilst the gentle eyes of him in the portrait met those of the intruder with a frank, steady gaze that seemed to scorch with shame the very soul within him.

Summoning all his strength, he drew the curtains together and staggered to the door, not forgetting, however, to pick up the remains of the cigar which in his agitation he had dropped.

He had just regained the kitchen when Ryder entered it by the other door. The old man's hearing was still acute, and he detected even the slight noise made by the cautious closing of the parlor door.

"Well, sir," he questioned, in a tone of voice which from any other man in his position would have been termed impertinent, "and how have you been occupying of yourself the last ten minutes?"

"I—I—am not well, Ryder," returned Mr. Manfred, sinking into a chair. "I have been seized with one of my bad turns—weak heart, you know."

"And did you think for to strengthen it by prowling about another person's house, sir?" Ryder felt convinced that Mrs. Manfred had intruded into the man's private apartments.

"No, no! What do you mean? I tell you I felt ill and went in search of water."

"Oh, well, if that's all, sir," answered Ryder, somewhat mollified, "I'll soon get ye that; for Heaven knows, ye look bad enough. Quite scared like," he muttered to himself, as he trudged off in quest of the water.

"I am, indeed, feeling bad. Get me the water and let me be gone at once!" He rose as he spoke, for the dread of meeting the inhabitant of the lodge gave renewed strength to his limbs; and he longed to be out in the free air once more, far from that strange house and all its might contain.

When Ryder returned with a glass of water Mr. Manfred had already passed the group of gentlemen and was standing in the garden path, leaning with a wild light in his eyes, the road leading to the lodge.

"Why, Manfred," exclaimed Sir Hugh, with some concern, "how ill you look. Come back, do! The rain has not yet ceased."

"I have had one of my bad heart attacks, and when they seize me I must have air at any cost. Thanks," he continued, handing the empty glass to Ryder. "I shall soon be all right; don't trouble about me. I will stroll quietly back to the Court under the shelter of the trees; since there is no lightning to fear, I do not mind the rain."

"Where did you pick up Manfred?" inquired one of the gentlemen. He seems to be a strange sort of fish! See how scared he was about the lightning; and I declare, he looks even more terrified now. What a nervous fellow he must be."

"You think so because you don't know him," answered the kind-hearted baronet. "I tell you that at times of real danger Manfred is reckless—doesn't know the meaning of fear. The fact is I met the man abroad, where he did a kind action for me; he is only young, though at times he does look so beggared and careworn; so, in return for his kindness, I have taken him about with me a little. Of course, I knew that my cousin wouldn't mind an extra guest, and Manfred is a good shot. He comes of an old North Country family—has an estate in Yorkshire, I believe; though for some private reason, he seldom resides there."

"Doubtless the old tale: house occupied by the family ghost," observed another gentleman.

"Well, Lonsdale," laughed a military-looking man, good humoredly, "he is your friend, and in consequence we will be merciful. Only I shouldn't care to command a regiment of his calibre."

"Under fire he wouldn't turn out so badly as you think, take my word for it," said the baronet warmly.

They had left the lodge now and were sauntering slowly down a foot path towards the gamekeepers and beaters, who, having relieved themselves of their various burdens, came out to meet them.

"Can he," asked the military man aside to the gentleman who had last spoken—"Can he be the Manfred of Abbey Towers, do you think?"

"Possibly," returned his friend, with an expressive look and a meaningful shrug of his shoulders.

No sooner had the visitors departed than Ryder returned to the lodge, and endeavored to replace the chairs and generally to restore order. He felt constrained to examine the parlor just to see if Mr. Manfred had really entered it, and whether he had left any trace of his intrusion. No sooner had he opened the door than the odor of a cigar was wafted towards him. Seeking for water, were you, my fine gentleman!" he said aloud. "Oh dear, dear! but this is bad, and me left in charge too! I'm blessed if he hasn't dropped a lot of cigar ash here!" he exclaimed. "My eyes! I must clean it up quick or it will put the poor lady in a strange fright. The man must be more fool than knave," he muttered, as he seized the shovel he stooped down, and with the aid of his red pocket handkerchief swept the ash on to it. This done, he carried and locked the door as before and returned to the kitchen.

"No need to frighten her, poor thing; and as far as I can see, the man's done no great harm. Maybe I'd best say nothing unless I'm asked; but I'll keep my eye on the gentleman, and if I see aught suspicious like, I'll give me master a hint—that's all." He waited until Mrs. MacDermot's return, when he quietly informed her how the gentleman had been overtaken by the rain, and had sought shelter in her house. She looked a little disconcerted at first, but seemed to forget the matter almost immediately in the assurance that all would be quite safe under Ryder's care.

Ryder was not called upon to act as spy upon Mr. Manfred, for at an early hour the next morning that gentleman had adjured to Sir Hugh and his friends and left for town, alleging that it was imperative for him to see his medical adviser at once. "I'll drive him to the station myself, and see him safely off the premises," thought John Ryder, as he drove round to the big entrance. "Maybe I may find out something more about him too."

Mr. Manfred seated himself silently by the coachman's side in the dog-cartful salute.

"I hope you're feeling better today, sir," observed Ryder, casting a side look down at his companion as they drove away.

"Oh, yes, decidedly; but I don't think this place can suit me. It was oppressive yesterday."

"It's mostly considered healthy, sir; but when our minds is oppressed everything feels heavy and dull like around us."

Manfred turned a sharp upward glance at his companion, but the placid countenance of the old man seemed to beam with innocence.

"Not that way!" cried the gentleman, clutching suddenly at the reins; "I—I much prefer this side of the park; it is shorter, and we shall reach the station sooner."

"Oh, as you will, sir. I did but think that as the day was early and we had plenty of time, we might as well lengthen our drive by going by way of the Western Lodge." "He's soon learnt his bearings anyhow," mused the old man, "and him only here for a couple of days."

"Who lives at this lodge, Ryder? It must be a sweet little corner in the summer time."

"The head gardener and his family, sir."

"Ah! how much prettier it is than the other one—not so lonely, you know."

"That may be the reason why some folks prefer it, ye see, sir. We ain't all made alike."

The rest of the drive was conducted almost in silence, though each man longed to put a leading question to the other. It was with a sigh of relief that Ryder at last deposited his charge at the railway station. He hoped sincerely that the gentleman was not "going away with more than he brought."

"We are well rid of him; I don't like him, well I don't trust him, that I don't," he repeated to himself as he jogged leisurely home.

Manfred booked for London and thence made for Paris. It was a strange place to choose, seeing that the city was every day being more and more straitly besieged. But Manfred was a strange man; he felt he needed change, excitement of some sort—the more dangerous, the better would it suit his present frame of mind. The old longing to do something desperate and great seized him—something that would raise him for ever in the eyes of his fellow creatures, and stamp him as a man of unimpeachable honor and renowned courage. He had also been playing much of late—had plunged deeply and lost heavily; his knowledge of which ought to have been of vital importance to him and detained him well outside the walls of a starving city. But desperate men do desperate deeds; or it is not, rather, that at times a Higher Power overtakes them and forces them hither or thither they know not why or wherefore?

CHAPTER III

A month later and it was Christmas time. Paris—that home of the gay and festive, of the frivolous, the high-minded, the saint and the sinner—were a very different aspect now from what it had done some six or seven weeks before. Its light-hearted inhabitants were for once serious. No noise was heard of their empty boasting of the speed with which the Prussians were to be trusted and dispersed, and how inconspicuously they would retire, cringing like

craven dogs, to the borders of their Fatherland. The theatres and places of amusement had long since been closed; even the cafes were no longer crowded since given out, and the shops and streets were lit only by dim oil lamps. The churches were crowded, and ladies were seen clad only in dark and sombre attire, many of them devoting themselves to nursing the sick and wounded. The sortie made by General Trochu to Champigny had been productive of little good, but it had filled the hospitals to overflowing; and many a brave young French soldier lay breathing his last amidst want and cold far from his father's well-filled granaries. Previously, towards St. Denis, there had been severe fighting, and the troops in that quarter had had a hot time of it. Almost all the houses in that locality bore marks of the strife. Here and there shells from the Prussian guns had straggled off the roofs, or left gaping holes in the walls, whilst the streets and gardens were strewn with debris. The defending troops having broken up the furniture and torn up the flooring of many a stately building for firewood.

One cold day, about Christmas time, down one of these desolate, cheerless streets came a young English Sister of Charity. Some few yards behind her trudged a middle-aged, motherly-looking peasant woman, who was following the Sister's steps in the capacity of a guard. They had not very much farther to go, nor had the Sister much to fear; for though the roughs of Belleville and Montmartre were known to collect in small numbers about this quarter and search amidst the ruins for plunder, still at that time scarce the worst amongst them would insult a Sister of Charity.

The wind was strong and piercing, and little Sister Marguerite shivered as she hid her hands further in her sleeves and walked more briskly forward. Her sweet face was pale, and its expression was serious. Meat was at famine prices, and like many another Sister Marguerite was feeling the want of good wholesome food. She was hungry. Was she thinking with regret of the wealth, or the hoards of plenty in her old father's home, or of the bright Yuletide fires which even now glowed in his merry halls? No! no such thoughts as these filled her mind or caused that an instant, her lips trembled with pity, as her quick eye detected, in passing, the hungry half-starved form of a large dog, which slunk away at their approach, as though desirous of hiding from men. Then a sudden feeling of gratitude rose to her heart as she thought of the comfortable bed and board provided for her dear old Leo at home.

A faithful attendant on the sick and wounded after the terrible carnage at Sedan, she had followed them with her gentle ministry, even to the heart of the capital itself.

Her kind heart had been almost overwhelmed with the sorrow and suffering she had witnessed. It was in no half-hearted manner that she had given herself to God, and devoted herself to His cause. The poor, the sick, the suffering, were His; and she tended and loved them with almost a mother's love; for being His, were they not her special charge also? Many a sick man and careworn woman, many a dying youth and sorrowful maiden upon her knees with reverent hands, had gazed and poured into her ears their complaints, certain of inebbing from her courage and strength to shoulder their cross, or to lay down the burden of this life with calm and sweet resignation. It might be said that when she was near—

"Sad hearts forgot their sorrow, rough hearts grew soft and mild, and weary little children turned in their sleep and smiled."

Sister Marguerite was always cheerful. Does not Heaven deal ever thus with the generous giver, and fill the heart with a secret joy which none can take from them? Why, then, this present little cloud upon her face? She had a troublesome case on hand, and she longed for help from able hands. Under her special charge was a stubborn old French officer, who neither by word nor look could be prevailed upon even to acknowledge his God—much less to make his peace with Him ere it was too late.

"And he is dying," thought little Sister Marguerite; "I knew that there is no hope for him, my poor, brave old soldier! I must do something for him!" And in her old impulsive way she hastened her steps almost to a run; then she slackened her speed as a heavy thought seemed to strike her. Her eyes brightened with a gleam of hope, and the old merry smile parted her lips, as she whispered joyfully to herself in her own native tongue: "But wherefore should I so fret and worry about my poor old patient? Have I not changed the inmates of old St. Benedict's to beseech Heaven in behalf of all my suffering poor, and this old man in particular. Their prayers will obtain for him all the graces he needs. After all, is it not such as they who do the real work? Whilst I am tending the body they are pleading for the poor neglected soul; together we will cheer him, and my poor old patient, who has been so brave in battle, shall turn in penitence to his God ere he goes forth to meet Him as a judge." A few steps more and they paused in front of a poorly-built

thetic heart all the while: "Poor old soul, she has indeed cause for her anger and irritability. It is terrible to be afflicted like this."

The old woman was a well-known character. Her temper had driven all her friends from her; and when the siege commenced no one could prevail upon her to leave her cottage. It was her own, she protested, and she would live and die in it in spite of Bismarck and all his Prussian rogues.

So gradually every house in the neighborhood save this little cottage was vacated, and the Sisters of Charity were requested to visit her daily as no one else could be depended upon to do so. Merry little Sister Marguerite was generally selected for the task, and she was wont to laugh as she related to the Sisters the amount of courage it sometimes needed to bear the lioness in her den.

Having poured out some coffee, and made the meal appear as tempting and appetizing as possible, Sister Marguerite drew the table within easy reach of her patient, and said coaxingly: "Now enjoy your food. I will remain longer with you and assist you to your couch in case Jeanne should not come tonight."

"Had you not better go in search of wood, or how do you think the fire is to be kept in or relit in the morning?"

"Ah, yes, I had forgotten that. Where does Pierre generally find the logs?"

"Outside, of course. Those who seek can generally find if they wish."

Sister Marguerite made no reply, but turned humbly to obey. Leaving the kitchen she went towards a low door which she knew led into a neglected back garden. The short December evening was closing in: a dark cloud obscuring the pale sun made it appear even later than it really was. Large snowflakes were gracefully falling; the wind had suddenly ceased, and the leaden clouds threatened a heavy snowfall. The scene was one of utter desolation. The boundary line of the old garden wall was to be distinguished only by the heaps of ruined stones which lay around; whilst tall roofless houses seemed to stare with vacant gaze through their shattered and paneless window-frames upon the scanty grass of ruthless destruction below.

"How are you today, Madame Corbette?" she asked.

"Much you care how I suffer, or whether I live or die," responded the old woman wearily. "Here have I sat since early morning, having only once broken my fast, no one to bring me food or attend to any of my wants! Yet you can find time to stand and gossip outside my door while you know I am starving!"

"Nay, nay; do not be too hard upon me. I thought Jeanne would have been here as usual and given you your dinner. I am so sorry I could not come sooner," said Sister Marguerite soothingly, as she raised the old woman in her chair and endeavored to make her more comfortable. "Why did not Jeanne come today?"

"Why said she didn't come?" inquired the old woman tartly. "She did come. But she said I was unreasonable, and flew into a passion and left me to do for myself; and my legs have been more painful than ever today." Sister Marguerite took out the contents of her bag and placed them upon the table: a bottle of light wine, one small pie—the meat of which was, perhaps purposefully, disguised with strong seasoning—two eggs, a small bag of freshly ground coffee, two rolls of bread, and a small tablet of chocolate. Hurriedly pouring out some wine into a chipped cup which stood near, and breaking off a portion of the bread, Sister Marguerite took it to the old dame, saying sweetly:

"There, poor old mother; I am so sorry that you have suffered. Drink this, and I will make you some nice warm coffee before attending to your wounds."

"You'll have to make the fire up first, and then there are no dry logs left, and bad management when folks don't get the wood in overnight."

"Why? How can I tell you why I suddenly threw down the saw in the garden at the back and fled. I suppose, like every one else, he has gone mad with fear of a few Prussian dogs. If I had but the use of my limbs once more, I would show some of these cowards how to go out and meet an enemy. Is not every house around here being deserted? or even to such it. We want the Reds to the fore; they know the meaning of courage!"

Sister Marguerite was now upon her knees, sweeping up the ashes and endeavoring to revive the dying embers. She was feeling tired, and a sensation of giddiness creeps over her, caused by the stooping position when the sharp voice of Madame Corbette again roused her.

"I should like to know where you were brought up!" she snarled impatiently. "Your mother ought to be ashamed of herself for not having taught you to clean up a fire-side better than that. Way you are wasting all the best of the ash!"

"Am I really? I am grieved to be so stupid, but—with a merry laugh—"you see my education was so dreadfully neglected; you must excuse me; and I will try to do my work better and be more careful in future."

"I hope you will," granted the old woman, as she drank her wine and ate her bread greedily. "You don't look too old yet to learn; but Ma Sœur, as you call her, intermeddled that you come from England; and one cannot expect much from an Englishwoman."

With the aid of an old pile of bellows and some dry wood which she discovered hidden beneath the rubbish in another apartment, Sister Marguerite succeeded in making a glowing fire; and having placed a kettle of water upon it, turned towards the frail-looking woman in order to dress her helpless limbs. In her legs were large ulcerated wounds, whilst similar ones had broken out in her neck and side. With infinite pity the Sister skillfully dressed and bound them, thinking in her sympa-

thetic heart all the while: "Poor old soul, she has indeed cause for her anger and irritability. It is terrible to be afflicted like this."

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thetic heart all the while: "Poor old soul, she has indeed cause for her anger and irritability. It is terrible to be afflicted like this."

passant mother, when looking into flames: "Lord, save us from the fire of hell."

Then he passed out into the sunshine of that glorious day, mild for the season, but the pleasant coolness of which was grateful after the stifling atmosphere within. Dan took off his cap and wiped his heated face and let the breeze from the mountains blow down through his thick hair.

He observed the scene before him with the keen appreciation of a Celt for the beautiful. He saw the two streams still unchecked by the frost, flowing liquid silver, just touched with the mid-day gold, between the hills, frowning and majestic, with their trees bereft of foliage, but rising in graceful outlines against the skyline, and catching marvelous effects of sunlight on the brownness of their trunks.

"Glory be to God! but 'tis the fine country all out," the Irishman murmured, as he proceeded at a brisk pace to a neighboring lunch room, where an enterprising woman undertook to give their mid-day meal to the mill hands.

When it was gradually borne in upon his fellow workmen that McGrath meant no joke at all by the frank confession that he went regularly to the "Romanist Church" and that he allowed that church going to influence his conduct there was general astonishment. Even the better sort were disposed to look distrustfully at the "Romanist" for their experience with that class of the population had been small.

The worse sort of men, on the other hand, whose Saturday night and other orgies had brutalized them, began to entertain a truly diabolical hatred for their simple and unoffending comrade. Also they were disposed to count upon that hitherto imperturbable good temper, which had been proof against jests and taunts of all kinds.

On one occasion, however, when a certain little clique, led by a particularly low and aggressive fellow who had been the leading spirit in the antagonism that began to prevail against poor Dan, went a little further than usual, the weakness in the foundry became overclouded, not to say stormy. This like Whitley passed from the usual sneers and jests, directed against the Irishman himself, all of which were taken in good part, to vulgar ridicule of religion and its holiest mysteries.

Dan's face changed at once, and his voice became stern and peremptory, as he cried:

"Hold on there, like. I don't allow any man to talk like that in my presence."

But the fellow, conscious of the grinning approval of his own party, went still further, winding up his ribald talk with a remark concerning the Blessed Virgin.

Instantly Dan's brawny arm was raised and with the single exclamation of "You dirty blackguard!" he dealt the offender a resounding slap on the cheek, that could be heard above the roar of the machinery.

Like eyes blazed with fury, though, being a slinking coward at heart he dared not retaliate. Instantly there was an uproar among the men. A certain number were in sympathy with the sentiments the ruffian had expressed. Some others could scarcely make out, at first, what the tumult was about, and still another few stood abashed and uncertain. These latter were Catholics, a small and weak minority. For even those among them who practised their religion had hitherto said little about it in that atmosphere which they knew to be hostile, and they were not known to belong to the despised religion.

There was a confusion of sounds, through which could be distinguished the lowest epithets applied to the "Papist," varied by expressions uncomplimentary to the Pope.

Dan, standing at bay, his eyes gleaming out from his blackened face and his powerful fists clenched defiantly, cried out:

"Come on, then, every mother's son of you! I'm ready for ye."

Though many sprang towards him threatening with cries of "knock out the bloody Romanist," there was a certain proportion of the more decent men who felt a thrill of admiration for that sturdy upholder of the faith that was in him.

Of course, in the majority of cases it was simply admiration of his courage, his strength and, as it were, the mere look of him; yet there were a few who could go deeper and catch some glimpses of the vital principle that had been the mainspring of his action, his reverence and the loyalty that had uplifted the poor toiler to a high spiritual plane.

The Catholics, too, felt some stirrings of shame and an awakening of that faith which had burned so brightly in their forefathers. Admiration for Dan was mingled with indignation and disgust for his opponent. Many of them were glad to remember afterwards that they had rallied to his side before the next act in that insipid little drama.

In the uproar and the buzz of talk that had followed upon McGrath's action the men had not noticed that the superintendent with two of the directors and large shareholders in the iron works had stepped unnoticed into the room. They had, too, been standing outside the corridor for a few moments, and so had been witnesses of all that had occurred.

"Who is that man?" inquired the oldest of the visitors, a leading capitalist of the State and director not only in that company but in several others.

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The superintendent, to whom the inquiry had been addressed, promptly answered:

"An Irishman named McGrath."

"By George!" exclaimed the younger of the two visitors, "he would make an ideal Hercules or a statue of some avenging god."

"Can you put a stop to this tumult?" asked the man who had spoken first of the superintendent.

The latter, who was not a little mortified that such an occurrence should have disturbed at such an inopportune moment that perfect order which he boasted of being able to keep in the foundry, sharply rang a bell.

The effect was magical. There was an almost instantaneous silence. The men who had been scrambling over one another, shouting and gesticulating, turned their eyes from the still militant Dan to the three men who were standing in the center of the room.

"What does this all mean?" cried the angry voice of the superintendent.

Immediately Ike Whitley broke three or four of his friends into a more or less coherent explanation of what had taken place. Dan uttered no word in defense nor in accusation.

The superintendent, catching at the explanation offered and taking no account of the provocation that McGrath had received, was only anxious to show the visitors how rigorous was the discipline he maintained. He announced in a voice that was heard through all the room that McGrath was dismissed; that he would be paid what was due him at the office and might take his hat and go.

In that instant, while confused murmurs arose among the various groups, Dan realized all that such an announcement meant to him. He had been married but a few years before leaving Ireland, whence he had emigrated with the hope of bettering his fortunes. Only the other day he had been able to send the passage money which would bring out his wife and two little ones. He had even taken a tiny house, nestling in the shadow of the hill and over looking the Lehigh.

"And I don't think," the superintendent went on, still virtuously indignant and eager to show his zeal for good order, "that there is a single employer of labor in the whole of the Lehigh Valley who will engage a man that has behaved as you have done and shown himself a quarrelsome bully."

Dan, who had been at first dazed, had by this time rallied his forces. He told himself that he would have been less than a man if he had acted other than he had done, and he spoke out now with a courage and resolution that were only equal to that which he had displayed a moment before.

"Mr. Randall, sir," he said, addressing the superintendent, in a tone that though respectful, was firm, "you're meddling in your rights to discharge me if you think I've done what's wrong, but I can't let you blacken my character. Of what led to this fight I'll not say a word. Let every man speak for himself, if he will say, and every man here, if he wants to speak the truth, can bear me out, that in the months I have been in your employ I have been neither a bully nor quarrelsome."

There was a murmur from several voices.

"That's right, Dan. That's true, anyhow."

When the superintendent rang the bell again for silence, and as a sign that the subject was closed, the younger of the two directors, inquired:

"What has been his record?"

The superintendent hesitated, yet after all he was fair enough as man go, and he spoke the exact truth:

"His record has been good. I believe this is his first offense."

"Perhaps suggested the younger director, 'If you were to say that you are sorry for what has occurred—'

"I'll never say that, sir," exclaimed Dan glancing for a moment towards that quarter, where he seemed to discover a lurking sympathy.

"Then dismissed you are from this employment," repeated the elder director.

His bushy white eyebrows worked themselves up and down as he stood glowering at the Irishman, who met his gaze firmly, while his fellow working man regarded the scene with mingled feelings.

The few Catholics who had shamefacedly gathered around Dan and who on account of the coming of the visitors had been unable to show their sympathy, were full of sorrow and indignation at the unjust treatment to which McGrath had been subjected. Many others were moved to blundering regret and admiration, while the friar and supporters of Ike Whitley, who were the lowest and most degraded of the lot, were triumphant and only restrained by the presence of the superintendent and the visitors from breaking into laughter and jibes.

"And now that you are dismissed from these works, McGrath," repeated the old man who had constituted himself chief spokesman, "there are a few remarks that I would like to make to this assembly."

He turned his menacing glance from one to the other of the groups before him and his voice had the same angry tone:

"In the first place, I would suggest to the superintendent that the fellow who was really responsible for this scene, the unspeskable, foul-mouthed ruffian, to whom I listened with disgust, should be dismissed as well as his opponent. In the second place, I should like to shake hands with you, McGrath."

Dan, amazed and bewildered by this turn of affairs, involuntarily wiped his grimy hand before placing it in that which was outstretched.

But the director said: "No, no! Never mind about the grime, McGrath. That comes from honest work. It's the other sort of dirt that I'm afraid of. In the third place, McGrath, since you are dismissed from here, I want to offer you a position as foreman in the L. V. and D. Milling Company which has just become vacant by death. I think you will find the work easier and the wages higher."

The superintendent, mortified and confused, stood sheepishly near, while Ike Whitley, from whose side his partisans began to slink away, was the very picture of shame, humiliation and baffled malice.

The little knot of Catholics were jubilant, and incidentally had got a lesson which would last them their lives, and a considerable number of others, it must be said to the credit of human nature, were pleased at Dan's good fortune.

But the big voices began to speak again, asking Dan if he were willing to accept the offer.

"Am, sir, and with my best thanks to you. And," he hesitated, and then went on awkwardly, "if I had a word to say at all, it would be to ask the Whitley here might be kept on. He wasn't scared to know the malice of what he was sayin', and maybe he's been punished enough."

After some demur on the part of the director, this request was granted, but the man of many millions, who had certain theories of his own, had still a few words to say.

"You workers here present may take it from me," he said, "that if I had a word to say at all, it would be to ask the Whitley here might be kept on. He wasn't scared to know the malice of what he was sayin', and maybe he's been punished enough."

turn new objects of distraction to others. Any one who has noticed the wandering eyes, the bored look, the inclination to play and talk at the children's Mass, will realize that the remedy is to be found in those little prayer books provided with pictures, so that a child may easily follow the priest. Such books contain simple prayers, which the child may read and which will never be forgotten. These prayer books are inexpensive and would mean so much to the children now, and indeed later when they are adults. To impress upon a child the use of the rosary beads may also be a help, but as it requires unusual concentration for a child, it is not so apt to be helpful as the prayer book.

Catholic parents should take it to heart to see that the child, to whom they will earnestly impart lessons of worldly thrift, be not allowed to grow up wasteful of the beautiful gifts and graces offered to the soul during Holy Mass.—Catholic Standard and Times.

GENERAL INTENTION FOR APRIL RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

REACTION AGAINST MODERN PAGANISM Paganism, in its original sense, means the worship of false divinities, such as was practised in ancient times or is practised in lands where Christianity has not yet been introduced. In a modified sense the term may still be used in Christian countries. It is needed not precisely to express the worship of false gods, but rather to describe a system of living very much in vogue nowadays among Christians, a system more or less similar to that indulged in by the ancient pagans. The term neatly defines the state of those who, although surrounded by Christian influences and claiming to be followers of Christ, disregard the teachings of His Gospel, make little of Christian practices, and, after the fashion of the pagans of old, allow their lives to be ruled by avarice, pride and sensuality.

This new form of paganism takes its rise in the vicious instincts of the human race, for it had no place in the programme outlined by the Divine Founder of Christianity. God in His goodness endowed man with gifts of nature and grace; He promulgated laws to guide them in the paths of virtue; He instituted sacraments to strengthen them in their struggles; He proclaimed the Beatitudes to encourage them; He gave them the example of His poverty, His humility and abnegation to guide them; He told them that the way of the cross is the surest way to Him, and He promised heaven as a reward of their perseverance. God was truly generous, but He resolved not to force His gifts on men, nor did He deprive men of their liberty. And still He impressed upon them what the misuse of His gifts and their liberty would entail, giving them plainly to understand that while He created them without their co-operation, He would not save them without it.

Unhappily, men fail to appreciate the gifts of God; and they abuse their liberty. Prone as they are to follow the line of least resistance, the allurements of vice and sin have too often a greater attraction for them than the call to practise virtue. The outcome is that millions drift into a mental and moral attitude which differs little from actual paganism.

It will suffice to look over the world to see that there is a spirit abroad which has little of Christianity about it. Judging from conditions in society today, it would seem that God is getting further away from us. But it is not God who is receding; it is we ourselves who are forgetting His laws and our obligations to Him, and are consequently drifting into fatal indifference towards the only things that matter. In proportion to the heavenly soul loses a taste for the things of God, His inspirations and graces rapidly diminish in the human soul, while worldliness, with its greed for wealth and honors and pleasures, takes their place.

The worship of wealth is one form of modern paganism which is rife in our age. And yet the Scripture tells us that "there is not a more wicked thing than to love money; for such a one setteth his own soul to sale." Our Lord warns men that they cannot serve God and Mammon, while His life on earth, with its lessons of poverty and abnegation, was given to turn them from the love of money and to teach them to be content with enough. And yet we see multitudes of His followers, trying to pay homage to God and Mammon. What are thousands of our own people doing, but loving money and working hard to hoard it for its own sake? Money-getting would seem to be the only topic that occupies their minds, the one central thought that holds their attention. Think of the superhuman energy expended by them in vast corporations, syndicates, monopolies, etc., organized solely for the purpose of acquiring wealth. Witness the countless numbers toiling year after year in order to augment their dividends; to do, in other words, precisely what the inspired writer tells them is a wicked thing. Are not those people putting their pagan ideals against the positive will of God? And what answer will they make when they stand before Him to give an account of their short but ill spent lives?

The quest for honors is another form of paganism which, strange to say, is rampant among our own people in this age. Oblivious of their own nothingness and moved by a spirit of pride, they are looking for honors and distinctions. There are thousands in this world who imagine that their end in life has been attained when they have succeeded in reaching a pedestal where they may be seen above the heads of their neighbors; and they plan and scheme, often in an unworthy way, to attain this end. And yet they also are losing precious time, for their efforts are denounced as vanity in the Sacred Scriptures. "When I turn myself to all the work which my hands have wrought," writes Ecclesiastes, "and to the labors wherein I have labored in vain, I saw in all things vanity and vexation of mind and that nothing was lasting under the sun." The words and the examples of the lowly Saviour is lost on those neo-pagan seekers after honors. He who was meek and humble of heart, who came to serve, not to be served, is refused a hearing by those whom Lucifer has saturated with pride. Humility is a virtue they ignore, a word that is not found in their dictionary; and thus they strut through life, parasitically like the Pharisees of old, that they are better than their fellow men. Surely they are not imbued with the spirit of the Founder of Christianity.

The craving for pleasure is another form of paganism which has secured a firm grip on our age. How many millions of our own people—dare we call them Catholics?—are pleasure-seeking however, not the loftier intellectual pleasures which raise men's souls to higher things and ultimately to God, but rather the vile pleasures which appeal to the senses and lower those who enjoy them to the level of the brute. "Let us eat and drink and be merry, for tomorrow we die," is the principle which rules the lives of those millions who, regardless of any supernatural element in their makeup or of any responsibility to a Higher Power, rush madly into pleasure and wallow at will in the mire of passion and sin. The pagans of old had their amusements, their arenas, their gladiators; our modern pagans must also have their amusements, and in order to meet the appeal of their sensual instincts, theatres and shows and dance halls and other dens of vice must be provided for them, where souls, even Catholic souls, are contaminated as well by the actual spectacle of sin as by the law suggestion of it.

This last form of paganism, the vilest of all, must have a strong hold on society when its members give themselves over so completely to pleasure that at last they fail to respond to the stings of conscience. Where has the human conscience any chance of fair play amid the luxury of the masses, as we know it today, or amid the sinful refinements openly indulged in, the degradations of married life, the immodest fashions in dress, the frequentation of shameful and demoralizing theatres and moving picture shows, the reading of immoral books and magazines, and the hundred other occasions of corruption and sin?

The divorce evil is another form of paganism which is working havoc throughout the world, and which if the legislation with which we are threatened lets down the barriers. Happily, the Catholic Church will have nothing to do with this nasty thing. Her stern laws are too well known, and her children, even the most indifferent, know that they must submit to them. But were it otherwise, and were divorce permitted amongst us, one may well ask, are there not many Catholics who would look to this method to settle their family troubles? This, at least, should be an unwholesome tendency and demonstrated that the yoke of the Gospel rests heavily on many a neck.

Paganism is not dead; it lives and thrives openly amongst us, and, sad to say, many Catholics are not immune. We may perceive this in watching the lives and in studying the ideals cultivated by those around us. Virtue for its own sake is little understood and rarely practised in many a modern home. Outside the privileged souls who have not lost their grip on things eternal, where do we find our people nowadays cultivating humility, patience, meekness, charity, justice, and the other Christian virtues? Catholics should remember that they have obligations to their souls. Those who claim membership in God's true Church should have higher ideals and should give examples of holy living to their less fortunate neighbors. Instead of being satisfied with no virtue, or even with mediocrity in virtue, they should, by the eloquence of their words and by the power of their example, be the leaders of others.

Nothing less is expected from them; otherwise the gift of the true faith was made to them in vain. They are fully aware that God had given them ways and means for carrying out His work and that some day He will ask them how they used them.

From these reflections we now know why the Church insists so strongly on religious instruction. It does not satisfy to cram one's mind with knowledge, the heart must also be moved to practise virtue. It was not learning alone, but the practice of Christian virtues that undermined ancient paganism; it is the practice of Christian virtues that will undermine the modern imitation.

E. J. DEVINE, S. J.

Virtue vanishes when one wishes to parade it.—E. Cornilhe.

In all lands, good hearts are true brothers.—Florin.

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RELIGIOUS INFLUENCE OVER LABOR UNIONS

Side by side in the newspapers last Thursday were two stories which must be read together in order to appreciate their full significance.

One of them is this cable report of a speech by Premier Lloyd George:

London, March 29.—A bitter attack on Socialism was made by the Prime Minister in a speech at a luncheon today of the new members of the Coalition group.

It calls itself 'Labor'. It is really Socialist. It is tearing the parties to pieces on its way to tearing society to pieces.

Those still inclined to regard the Labor party as a bogey should look at the bye elections of 1920 and 1921. The addition of four per cent. would put the Socialists in the majority.

It is not necessary to acquit Lloyd George of partisan bias, of exaggeration dictated by self-interest and party interest; bias and exaggeration doubtless there are.

Not alone in England but everywhere throughout the industrial world the same struggle is being waged between red radicalism and the restraining influences of conservatism.

The terrible fiasco made by Socialism—or in its name—in Russia has, for a time at least, pretty effectually stemmed the dangerous tide in other countries.

Now turn to the other story. It is a report from Ottawa of an outspoken warning by the Minister of Labor to

a deputation from the Catholic Labor Unions of Quebec that racial and religious strife may be the possible outcome of the Catholic labor movement in Quebec.

"If it once gets in the mind of the people that in your Province for a man to get along in his work he must accept a certain religious guidance," he told Abbe Fortin.

"You have charged discrimination by the department against your union, yet you make it necessary for a member of your organization to be of a certain faith. What would be the result if the Methodists, say, in Ontario should band together and ask the employers to employ only Methodists?"

Abbe Fortin charged the department with recognizing only the international trade unions, despite the fact that the Catholic federated unions in Quebec numbered between 40,000 and 50,000 members.

Now on the face of it there seems to be a very real difficulty here if things are as Senator Robertson intimates. And, so far as the report shows, the spokesman for the Catholic Unions said nothing to clear up that difficulty.

On the one hand we have the recognized fact that dangerous tendencies, subversive of organized society, are striving for the control of Labor Unions. To counteract these tendencies, the Catholic Labor movement in Quebec has sought the most effective of all influences—the influence of the Catholic religion on Catholic workmen.

No one, on the other hand, can find fault with Senator Robertson's stand on the question if, as he evidently implies, the Catholic Labor movement works injustice to non-Catholic workers of Quebec.

CAPITAL PUNISHMENT

Petitions for the commutation to imprisonment of the death sentence of Norman Garfield for killing Ben Johnston, proprietor of a Woodstock restaurant, will be placed in circulation in London this week.

"Garfield's crime was accidental," said Mr. Westland. "We do not attempt to condone his intended crime of robbery, but the crime of murder was not deliberate on his part."

The news item quoted above, together with the facts and assertions contained therein, calls for consideration.

The wisdom of capital punishment may be called in question, and as a matter of fact there are those, sane and well-balanced, who advocate its entire abolition.

mutation of sentence and canvas for signatures on such grounds is mischievous. The influence that such individuals may have over the immature, the ignorant, the half-educated, is the measure of the harm done.

"Garfield's crime was accidental," said Mr. Westland. "We do not attempt to condone his intended crime of robbery, but the crime of murder was not deliberate on his part."

The abnormally developed egotism of the officious gentleman gives him a wonderful self-assurance. What he believes becomes a demonstrated fact or an incontrovertible doctrine; what he disbelieves has no existence.

For, be it remembered, the State, as such, has precisely the same authority, precisely the same right to be "supreme" in the matter of marriage, in Turkey as in Ontario.

Marriage is a civil contract with civil consequences, and as such comes, and must of necessity come, under the provisions of the civil law.

But Christian marriage is also a Sacrament instituted by Christ, and as such, is exclusively under the jurisdiction of the Catholic Church.

Neither in the Tremblay-Despaties case, nor in any other case, has the Catholic Church ever annulled a valid marriage. After investigation if the marriage is found to be null and void from the beginning a declaration of nullity is judicially pronounced.

Instead of Tremblay-Despaties let us substitute Jones Smith. John Jones married Mary Smith say in 1900. After they have lived together for twenty years it is found that John Smith was previously married to Jane Brown by whom he had three children.

Interference in such a case should be based on some ground better than the assumption of mid-reading and heart-searching faculties on the part of officious meddlers with no knowledge of law, peculiar ideas of justice and perverted notions of the rights and duties of society.

Society has the right and the duty to protect itself. It is concerned not so much with inflicting condign punishment on the criminal for his particular crime; it is chiefly concerned with the deterrent effect of such punishment on others.

In the circumstances interference with the course of justice is particularly ill-advised and we trust that our readers will not be misled into signing petitions asking for such interference.

THE SUPREMACY OF THE STATE IN SPIRITUAL MATTERS

The following extract from a letter to the Globe shows how persistent is Protestant misconception of the Catholic position with regard to marriage:

To the Editor of the Globe:—The amazing statement made by Mr. J. McFortune, the Roman Catholic Church did not "annul" the Tremblay-Despatie marriage because "there was no marriage to annul," proves my main contention.

If marriage be considered as purely and merely a civil contract, then, of course, the writer's contention is well founded. The validity of the contract would depend on the conditions laid down by the civil law.

For, be it remembered, the State, as such, has precisely the same authority, precisely the same right to be "supreme" in the matter of marriage, in Turkey as in Ontario.

Protestants may refuse allegiance to the Catholic Church. That is their right. But before criticizing adversely the position of the Church on marriage or on any other question, reason and common sense, as well as the amenities of civilized life, demand that they should inform themselves of that position.

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THE WORSHIP OF THE STATE

In a recent issue of The Farmers' Sun, I find the following letter:

To my mind the duty of educating the race should devolve upon the State; in other words, our aim should be a State-educated race.

For, he has the German idea; the idea which gave us the War with all its horrors; the idea that men and women exist for the State; and not to carry out their individual and personal obligations and duties to God.

What is the State? It is the whole people living in a nation or a dominion. Obviously the whole people can act only through chosen agents or representatives; and if the State is to take over the whole matter of education and to exclude the parents, let us recognize at least the fact that the work will be done by a government department, and by a few men, and not by the whole people.

In other words, Mr. Gordon's idea is, to put the supreme power and authority for a whole nation in the hands of a Bureau. He has got hold of the German State Bureau System, and imagines, no doubt, that he has found something new.

The State has now a good deal of control of common-school education; but our common school system has not, up to the present, involved the wholesale repudiation of parental and family rights which Mr. Gordon desires to bring about.

But Mr. Gordon is not content with compulsory attendance: he wants State dictation of occupations. This goes Germany one better; but even here he is not altogether an innovator; for the Soviets of Russia have tried that; and it is a basic principle of Socialism as taught by its founders and writers, that the child belongs to the State, and not to the family.

The Bolsheviks, who are merely practical Socialists logically carrying talk into action, have acted in this matter; they have proceeded, in some places, to take the child away from the parents and to educate and train him as a ward of the State.

These are a few little preliminaries which may seem important to him if he will reflect upon them. Has he considered the gravity of a shift from Canadian ideas of freedom to German ideas? "Everyone would, or could," he says, "be required to follow the trade or profession for which he could best qualify."

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For, he has the German idea; the idea which gave us the War with all its horrors; the idea that men and women exist for the State; and not to carry out their individual and personal obligations and duties to God.

NOTES AND COMMENTS

THE UPPER CANADA BIBLE SOCIETY is appealing to the public for increased funds to carry on its work. "The distressed people of the world," says the appeal, "are crying to us for Bibles in unprecedented numbers."

THIS INDISCRIMINATE Bible-distributing mania is one of the psychological puzzles of the age. It certainly does not tend to give it sense or consistency to find some of its most ardent advocates undermining the Book's authority at home.

SO THIS Methodist minister (and he by no means stands alone) in regard to Prohibition—if the rational and legitimate use of fermented liquor is sanctioned by Scripture "So much the worse for the Bible." It is, on this principle, with the frail mind of man, not the written or spoken Word of the great Lawgiver, that is the ultimate appeal.

LIKELIKE, IN not one of the newspaper notices of the late Librarian of Parliament that we have seen there any allusion to the fact that Mr. Griffin was a Catholic.

Each year beholds an increase in the number of cities and towns where the three hours, from noon to three p. m., or Good Friday, are observed as a period of sacred quiet.

THE Christian, still possessed of a true faith, will do his part on that Day of days to revive and to renovate his own spirit by pausing during those solemn hours and turning his thoughts towards the most tremendous tragedy ever enacted in human annals.

While the marts of trade and the public forums may not see fit to stop the wheels of material activity for that brief space of time, every Christian should intern himself within the sanctuary of his own soul and there contemplate the world's most colossal crime; he should at the same time view the love of a God which permitted mortal man to hurl his burden on the shoulders of Divinity.

CLOSING ON GOOD FRIDAY

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If the proprietors of business houses were properly apprised by strong public sentiment, there is little doubt but that they would accede to a request for the observance of these three hours. In the meantime, the individual Christian may revert at least in thought to the drama that once crowned Calvary's heights.—Catholic Bulletin.

SACRIFICES OF IRISH FOR THE FAITH

THE PENAL LAWS INVENTED BY DEMONS, WRITTEN IN HUMAN BLOOD AND REGISTERED IN HELL

By Seumas MacManus

St. Patrick's Confession shows that his heart was often saddened. But how unbearable would have been his load of woe could he have foreseen the fearful sufferings which his children would yet have to endure, in order to retain the faith that he gave them.

Irish sufferings for the faith began in the time of Henry the Eighth, increased in the days of Elizabeth, and almost reached their climax under Cromwell. But terrible as were the woes of priests and people in Ireland in those bloody days, the suffering of the nation as a whole certainly did not assume its intensest aspect until the persecutions were cold bloodedly systematized in later centuries, and England placed upon her statute book that savage code of penal laws which the great Protestant, Edmund Burke, described as being "as well fitted for the degradation of a nation and the debasement of humanity as ever proceeded from the perverted ingenuity of man."

These laws were reduced to such pitiable plight in his own country that, as Edmund Burke says, "There is not a single right of nature or benefit of a society which has not been either totally taken away from him, or considerably impaired."

The Protestant Lecky says that these laws were intended "to make them poor and to keep them poor, to crush in them every germ of enterprise and degrade them into a servile race who could never hope to rise to the level of their oppressors."

The British traveler, Arthur Young, in Ireland in the eighteenth century, tells how he found the Anglo-Irish gentry, for little or no cause, lash with horsewhip or crane, or break the bones of the people, "and kill, without apprehension of judge or jury."

Under these penal laws the Irish Catholic was forbidden to engage in trade or commerce. He was forbidden to hold any public office. He was forbidden to enter any profession. He was forbidden to live in a corporate town or within five miles thereof.

It is scarce a century since Papists were for the first time permitted to reside in some of the cities such as Derry in the North and London in the South. On the gates of London was written the legend: "Enter here, Turk, Jew or schismatic, Any man except a Papist."

Underneath which a sarcastic Papist trying his hand at some "poetry" of his own, wrote: "The man who wrote this wrote it well. For the same is writ on the gates of hell."

But the mills of the gods were in motion. Today London is an overwhelmingly Catholic town. And Derry, the very Mecca of Orangemen, has a Catholic majority, a nationalist corporation, and is represented by a nationalist member in Dail Eireann.

A Catholic was forbidden to own a horse of greater value than five pounds. Arthur O'Leary, an uncle of Daniel O'Connell, was shot dead by a British soldier for refusing to give up his beautiful blood horse to a Protestant who had offered him the legal tender therefor. St. John O'Grady tells a story of a Catholic gentleman of the county Meath who, having driven four beautiful blood-horses into the assize town, was there held up by a Protestant and tendered twenty pounds for his four valuable horses—whereupon he drew a pistol and shot the animals dead. Ever after, he drove into town behind six oxen—his mute protest against "law."

NO CATHOLIC COULD HOLD LAND The Irish Catholic was forbidden to purchase land. He was forbidden to lease land. (From this clause in the penal law arose the Irish saying that a man dead and buried to give up his beautiful blood horse to a Protestant lease of the soil.) He was forbidden to take or to give a mortgage on land. He was forbidden to buy land, receive a gift of land, or inherit land from a Protestant. He was forbidden to inherit anything from a Protestant. He was forbidden to rent land that was worth more than thirty shillings a year. He was forbidden to reap from his land any profit exceeding a third of the rent.

If he was discovered owning more land than the law allowed a Papist—or reaping more profit from it than a Papist should—all his possessions were confiscated to the first Protestant who discovered on him. There was in County Roscommon in the eighteenth century a noted character named Myers, who turned Protestant to save his estate from confiscation. The Protestant Archbishop of Dublin gave a dinner in honor of his conversion, and to edify the dinner called upon the new convert to the faith to tell the company the grounds upon which he had embraced Protestantism. "Twenty-five hundred acres of the best grounds in Roscommon," was the white neophyte's stunning reply.

A Catholic was forbidden to vote. He was forbidden to keep any arms for his protection. He was forbidden to hold a life annuity. He was forbidden to receive an education. He was forbidden to ex-

ercise his religion. He could not attend Catholic worship. He was compelled by the law to attend Protestant worship.

He could not be guardian to a child. He could not when dying leave his infant children under Catholic guardianship. He was forbidden to educate his child, at home or abroad. If he was discovered in the act of having his son educated at home, a ruinous fine and a dungeon awaited him. If he sent his son to be educated abroad, all his property was to be confiscated—and the child so educated was thereby debarred from all rights and properties in the country, and debarred from inheriting anything.

PIRIST HUNTING

The priest was hunted and hunted with bloodhounds—and a price of five pounds put upon his head. The schoolmaster was hunted and hunted with bloodhounds—and a price of five pounds put upon his head.

He was compelled to pay double for the support of the militia. And he was compelled to make good all damages done to the State by the privations of any Catholic power in which the State was at war.

In fact, the law soon came to recognize an Irishman in Ireland only for the purpose of repressing him. Till in the reign of George I. Lord Chancellor Bowes and also Chief Justice Robinson, in official capacity pronounced: "The law does not suppose any such person to exist as an Irish Roman Catholic."

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ter, had many escapes in his unending peregrinations, traveling at risk in hand and homespun clad, among his flock—sleeping, sometimes in human habitation, sometimes in a hole in the bank, and frequently among the basins of the field. Once when he had the good fortune to be sheltered under a poor roof in Donegal, he was aroused in the middle of the night by the alarm that the priest-hunters were close upon him. Half clad, he escaped, but the poor man who had been guilty of housing him was taken out and cruelly done to death. After this bishop was translated to the midlands, the palace of the learned and truly noble man was a botch built against a bank in the Bog of Allen!

Thus in their miserable lairs in the bogs and barren mountains, whether they were trailed by wolf-hounds and bloodhounds were sheltered all that was noble, high, and holy in Ireland, while rascals and rascals, silk and fine-linen clad, fattening on the fat of an anguished land, languished in the country's high state of honor!

O'CONNELL FORCED REPEAL The late date down to which these persecutions were carried may be judged from the fact that the present Irish Primate's predecessor, Archbishop McGeigan, used to tell how, as a lad, at the Mass Rock in the mountain, he acted as squire, as acolyte, and as candlestick (one of the two boys who at either side of the altar-rock held the lighted candle and shielded it from the wind).

It was only in 1829 that Daniel O'Connell, after a long and a fierce struggle, in which he rocked Ireland and rocked England, succeeded in forcing the English premier, Peel, to revoke the penal laws.

THE RESURRECTION IS THE BEST ESTABLISHED FACT IN ALL HISTORY

By Martin J. Scott, S. J. (By N. C. W. C. News Service)

The Resurrection of Jesus Christ from the dead is the most important fact of history. If the Resurrection is a fact, we must live by that fact or abide by the eternal consequences. It is not a fact it is the greatest fraud ever perpetrated in the world, and Christians are the most deplorable dupes conceivably possible to demonstrate that the Resurrection is the best established fact in all history. In presenting the proofs I shall proceed in a judicial manner, dealing only with authenticated facts and appealing solely to reason and fairness. In an article like this the demonstration must necessarily be brief. I shall first set down the outstanding facts of the Resurrection. Let me preface my procedure by stating that the Gospel narrative which records the Resurrection is the best authenticated document of history. The ripest scholarship, after the severest scrutiny, has pronounced the Gospels genuine history. Even the enemies of Christianity, who set out to invalidate the Gospel narrative, have ended by declaring that it is absolutely genuine and authentic. (Harnack, "Nature of Christianity," p. 11) Those who wish a demonstration of the Gospel's historic value may consult the writer's chapter on the subject in his recently published book, ("The Credentials of Christianity," Martin J. Scott, S. J.)

Taking for granted, therefore, the truth of the Gospel record, the main facts of the Resurrection are the following:

I. The Resurrection was foretold by Christ.

II. The Jews knew He foretold it.

III. They took every precaution in regard to it.

IV. Christ's death was officially certified to by the Roman Governor.

V. A guard of Roman soldiers were on duty at the tomb.

VI. The Roman guard testified to the Resurrection.

VII. The Jewish leaders paid hush money to the Roman guard, thus silencing them.

VIII. The Resurrection was proclaimed in the very city where Christ was crucified and to the people who put Him to death.

IX. On the first proclamation, 3,000 joined the Standard of the Crucified and Risen Christ.

X. The Apostles were transformed by the Resurrection and its consequences.

XI. They made the Resurrection the basis of their Christian mission.

XII. The Jews never denied the Resurrection, but forbade its proclamation.

XIII. Paul, the bitterest opponent of the Resurrection, became its greatest champion.

XIV. The Risen Christ became the dominant factor in the history of civilization, the world beginning a new era dating from Him.

XV. The conversion of the Roman Empire was due fundamentally to the fact of the Resurrection.

These are the great outstanding facts of the Resurrection. No cause in all history has such a convincing array of evidence.

I shall now take up some of these facts in detail. In a brief article like this, I can consider only a few matters and those concisely.

I take up the first fact, that the Resurrection was foretold by Christ (Mat. 20, 19). This is a wonderful thing if we realize its significance. It shows that the Resurrection was not only a stupendous fact, but also a prophecy fulfilled. It thus becomes a two-fold argument for the

truth of Christianity. Only divine knowledge is capable of knowing beforehand the actions of free agents. We can forecast and foretell physical events which depend on fixed laws. But the free actions of men are beyond human power to foretell.

THE PROPHECY FULFILLED The Resurrection, therefore, as a fact beyond human power to effect, and as a prophecy fulfilled, proves that Christ is what He declared Himself to be. He appealed to the Resurrection as a sign of the truth of His mission (Mat. 12, 38). The fulfillment of His prophecy stamps His mission as divine, since God Almighty could not lend divine power to a false mission.

For us Christians the Resurrection is, therefore, beyond the pale of doubt. This is why our faith is so dear to us, and why we are prepared to live up to our religion, no matter what it costs.

To pass to another point, that the Jews knew the Resurrection was foretold and that they took precautions accordingly. They went to Pilate after the crucifixion and informed him that Christ had declared He was to rise from the dead (Mat. 27, 63) and asked him for a guard to prevent the taking away of the body. Pilate is no mythical figure, but a historic Roman governor (Tacitus, An. 15, 44).

In this matter of the Resurrection, we are concerned not with nebulous fancies of prehistoric ages, but with a great event which transpired in the golden age of literature, a period when there were great writers, statesmen and soldiers and when a spirit of inquiry and scepticism was abroad, keener and more searching than exists today.

That should give us Christians great assurance, seeing that we are engaged in a cause which in its origin and progress has always withstood the sharpest and most hostile scrutiny.

In regard to the next fact, the witness of the Roman guard to the Resurrection, and the attempt of the Jewish leaders to silence them (Mat. 28, 11), we do not doubt wonder why the authorities should have acted in such a bad faith. But we must remember that these were the same men who endeavored to procure the murder of Lazarus because his existence after his known death was an unanswerable proof of Christ's claims. (John 12, 10)

When evil men are committed to a design, they are not looking for evidence which will thwart their purpose, but rather seek to destroy that evidence. They become blind to facts and deaf to arguments. We see this every day when men set out on a noble undertaking and refuse to be turned aside by any argument of logic or any appeal of humanity.

But to proceed. Perhaps the greatest confirmation of the Resurrection is the next fact which we shall touch on.

THE WAVE OF CONVERSIONS In the very city where Christ was crucified and from among the very people who were instrumental in His crucifixion, 3,000 converts to the Resurrection were made on the first day of its proclamation. (Acts 2) That the people who cried out "crucify Him" should a few days afterward adore Him as their Risen Lord and God is one of the most convincing arguments for the fact of the Resurrection that may be advanced. This is so evident that it needs no further comment.

A fact almost as significant as the Resurrection itself is the transformation of the Apostles. No matter what sceptics may say of the Resurrection, they cannot deny that Christianity took its rise from the preaching of twelve ordinary men of peasant type. (St. Paul was the exception.)

Either the Resurrection was a fact or it was not. If it was a fact, it stands true. If not, how account for the acknowledged fact that Peter and James and the rest of the companions of Jesus who were plain and timid men, became the most heroic figures in the world? How account for the fact that they were able to convince the Roman world of the truth of the Resurrection. (Pliny, Epist. 10, 97; Justin, Dial. Contr. Tryph. n. 117.)

There were "Men from Missouri" then, as now, even more so. To become a Christian at that time meant infinitely more than does a change of religion today. To worship the Crucified signified that proof positive of His Resurrection was given. It was sufficient to satisfy the hostile and pagan mind and to make it adopt a worship which was directly antagonistic to its sentiments, traditions and worldly interests. (Justin Ap. II, 18; Tertullian Ap. C. 37.) This fact made Augustine exclaim: "Either Christ has risen from the dead or we have a greater miracle than the Resurrection in the conversion of the world without the Resurrection."

The Jews never denied the Resurrection. They could not. It had too many witnesses. They forbade its proclamation, imprisoned, scourged, exiled and killed the Apostles for preaching it, but they never denied it. (Acts 5, 6, 7.) You may say that such an attitude was strange inconsistency. It was. All men committed to an evil course are inconsistent. Read history. If known evil were doing, we should all be saints. Passion distorts and misleads.

THE CASE OF PAUL THE APOSTLE Finally, as my space is limited, I come to what I consider the greatest proof of the fact of the Resurrection.

I refer to the Conversion of Saul the persecutor into Paul the Apostle.

There is no transformation in the annals of mankind comparable to his. From a raging lion he became a gentle lamb. From being the arch-enemy of Christianity he became its greatest champion. His conversion is a fact; no one questions it. Unless the Resurrection is a fact, his conversion is a greater mystery than the Resurrection. The Resurrection is the basis of the Christian religion. It demonstrates, moreover, the life hereafter, and removes forever all doubt about the future existence of man. It signifies to us that although we are living in this world, we are not living for it. That makes all the difference in the world to us. If all ends here, we need not concern ourselves with principles of morality, but may live in the way it suits us. Each man may be a law to himself if there is no hereafter. His only code in morals may be expediency, which means that he will do what he pleases and is to his advantage, avoiding only what may compromise him here and now.

If there is no future life, a man need only concern himself with consequences in this life. That leaves him all broad paths for it means to him to go through life having regard mainly to appearances only.

To appear respectable regardless of what one may be in reality, to be successful regardless of how one succeeds, to avoid only present consequences of wrongdoing, such may be the program of one who does not base one's life on existence beyond the grave.

THE CODE OF CHRISTIANITY But the Christian has another code. He may not always consistently live up to it, but if he does not, he knows that his will be the accountability, and that code is that his life must be based on the eternal truths taught by Jesus Christ the Son of God.

It makes a vast difference to a man whether he lives for time or eternity. If he lives for time, he has to concern himself only with the judgments of man. But if he lives for eternity, his main concern must be the judgments of God. We may deceive man, God we cannot deceive.

That is why the Resurrection is the most vital fact in the history of the world.

The Resurrection is not an isolated fact of history. It concerns us personally. The conquests of Alexander may or may not be a fact. It matters not to us. The assassination of Caesar may or may not be a fact. It does not affect us. But the Resurrection is a fact which intimately concerns you and me. Christ did not come into this world for Himself but for us. He left Heaven and became man in order to enable mankind to partake of divinity. The Resurrection is Christ's pledge that we may become sharers of His eternal and divine blessedness. It is His pledge that we may be incorporated into the family divine. "To as many as receive Him, He gives the power to become the children of God." (John 1, 12.)

The Resurrection, therefore, has a vital bearing on our life. It is the guarantee of our Resurrection. The Christian man has it in his power to make a success out of life, no matter what its eventualities may be here. For if life, no matter how great a failure, terminates in a glorious immortality, it becomes an eternal success. On the other hand, if we have all success in this life and lose everlasting life, the greatest worldly success is an eternal failure. The Resurrection is, therefore, the most important fact of all history.

THE TERM "CATHOLIC" The Ottawa Journal, March 19

Sir:—Rev. Mr. Bonfield has misunderstood the purpose of my letter. It was not intended to be controversial. I did not discuss the right of the Orthodox Church to the term "Catholic." I was concerned solely with the terminology actually in use. The Journal said "Greek Catholic" when it meant "Greek Orthodox."

I pointed out (1) that the members of the Orthodox Church never call themselves "Greek Catholics," or never at all events without the addition of the word "Orthodox;" and (2) that the term "Greek Catholic" is never used excepting as applied to spiritual subjects of His Holiness the Pope, who follow the Greek or Byzantine rite, or some modification of it. There can be no doubt whatever as to the correctness of either of these assertions. They are not open to controversy. No one familiar with the names of religious denominations in Eastern Europe would think of controverting them. The case is not analogous to the claim by members of the Church of England to the designation "Catholic." Permit me to amplify these two statements.

1. A member of the Orthodox Church would never apply to himself any designation which did not include the word "Orthodox." In popular language, they are most usually called "Greek Orthodox." They are sometimes called "Greek Church," but this term is incorrect, excepting when applied to the division of the Orthodox Church, which is the National Church of the Kingdom of Greece. The official name of the Church is usually given as "The Orthodox Eastern Church." Rev. Professor Headlam, in an article on the subject in the Quarterly Review for January, 1919, gives the official title of the church as the "Holy Orthodox Eastern Church." The official designation as given in the Encyclopedia Britannica, is the

"Holy Orthodox Catholic Apostolic Eastern Church." The Encyclopedia, however, goes on to point out that "Orthodox" is the designation upon which particular stress is always laid. The inscription on the corner stone of the Orthodox Church on Pine Street reads "Austrian Bukowinan Orthodox Greek Holy Trinity Church." It may be explained that the Church of Bukovina, a former province of Austria, is one of the divisions of the Orthodox Church. Five Orthodox religious congregations have been incorporated in Canada, one by an Act of the Quebec Legislature, and four by letters patent under the Alberta Companies' Act. The respective titles chosen by the applicants in these five instances are as follows:

"Greek Orthodox Church Evangelismos of Montreal."

"Orthodox Greek Catholic Church, St. Woznesnia Hopsoda Naz. In. Chrysta, Congregation of the Orthodox Greek Catholic Church."

"Greek Orthodox Romani Biserica Inaltareal Sfintii Cruci de Shepentez, Alberta."

"Greek Orthodox Congregation Sviatohor Ilja, of Duvurny, Alberta."

"Orthodox Greek Oriental Church of Saints Peter and Paul, of Nowa Bukowina, Alberta."

Doubtless the use of the words "Greek Catholic" in conjunction with "Orthodox" in the second of the above titles indicates that the congregation were Greek Catholics who had abandoned their allegiance to Rome and joined the Orthodox communion.

2. The term "Greek Catholic" is used in standard works of reference to designate spiritual subjects of His Holiness the Pope who follow the Greek or Byzantine rite and it is nowhere used in any other sense. I refer in particular to the Encyclopedia Britannica and the Encyclopedia Americana. When the Orthodox Church (the only other "Greek Church") is meant it is called the "Orthodox Eastern Church," and similar use is made of these terms in such books as "Whitaker's Almanac" and "The Statesman's Year Book." Religious statistics are there given under the heads of "Greek Catholic" and "Greek Orthodox," used in the sense that I have indicated. I have made a careful search in both the Public Library and the Parliamentary Library of all available works of reference and of any other works in which I thought the terms likely to occur and I have not found one single instance of the use of the words "Greek Catholic" in any sense other than that I have indicated. Finally by Chapter 191 of the Statutes of 1913 the Dominion Parliament incorporated His Lordship Bishop Enders, and his successors in office of the same faith and rite and persevering in communion with the Roman Pontiff a corporation under the name of "The Ruthenian Greek Catholic Episcopical Corporation of Canada." W. L. SCOTT

Metcalfe street, Ottawa, March 17, 1921.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BUILDING CENTRES FOR GOD Do our readers ever try to realize what Extension means to the prelates and their missionary hands who are often confronted by difficulties which with their slender resources it is almost impossible to overcome. But there is every hope that assistance will come, and come it certainly does to them when you aid Extension. But the report of what they are doing with such help as we can give will speak more clearly and add more friends to our list than anything we can write. Let us therefore turn to the two following interesting letters.

"MAY GOD BLESS THE CATHOLIC CHURCH EXTENSION Society, Toronto.

Edmonton, Alta., March 8, 1921.

Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: I received the cheques which you so kindly forwarded, viz., \$200.00 towards a chapel of St. Anne from the Estate of P. Boyle, \$800.00 donated by Rosary Hamilton, for a chapel to be named Our Lady of the Rosary and \$500.00 donated for a chapel. Accept my heartfelt thanks. These donations are a great source of encouragement and a very valuable assistance to me in the immense task which I have undertaken here. Before distributing these amounts, I shall take a little time to consider the needs of the eight missions whose applications for help he before me. As soon as the amounts are allotted, I shall inform you. In the meantime, kindly accept this acknowledgment with my deepest gratitude to the donors. I have also received your cheque for \$28.00 for Mass Intentions. Enclosed you will find an official receipt for same. May God bless The Catholic Church Extension Society.

Yours faithfully in J. O., HENRY J. O'LEARY, Archbishop of Edmonton.

A PLEASANT DUTY Winnipeg, March 10, 1921.

Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: It is my very pleasant duty to acknowledge receipt of your letter, enclosing two cheques for \$500.00

each, one from "Ottawa" for a chapel in honor of the Sacred Heart of Jesus, and the other from a Member of the Women's Auxiliary of the Catholic Church Extension Society, Montreal Branch, for a chapel to be named St. Anthony. My prayer for two chapels for two poor missions, is thus speedily answered.

The gifts are anonymous. It is not, therefore, in my power to thank the donors. You, dear Father, must discharge that duty for me. All I can do is to pray that God may bestow a special blessing on those whose generosity make it possible to open new sanctuaries in His honor and thus create new centres of Catholic life. No one can estimate the good accomplished, and the reward must be exceeding great.

With deep thankfulness to Extension for its many helps and with kind personal regards, I remain, Dear Father O'Donnell, faithfully yours in Xto.

ALFRED A. SINNOTT, Archbishop of Winnipeg.

If you are not aiding Extension, why not begin now even in a small way. God ever blesses the spirit of generosity which aids and promotes such work. Write Extension today. Donations may be addressed to:

REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

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

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of these are daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,972 80 In honor of St. Anthony 1 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,145 20 M. McNeil, Gardiner Mines 4 00 Mrs. M. Getzner, Merritton, 1 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,321 28 A Friend, Canco, 5 00 A Friend, Hamilton, 20 00

COMFORTER OF THE AFFLICTED BURSE

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CHATS WITH YOUNG MEN

SYMPATHY

It wouldn't be much of a world down here if nobody cared when we shed a tear; With all of its roses and dimpled cheeks, And its mountains high and its rippling creeks, With all of its sunshine and skies of blue, And the laughter of children that cheers us through, A sorrowful place would this old world be if it wasn't for the haven of sympathy. Life would grow barren and cold and drear, Though the roses blossomed year after year, And the sun came out with the birth of day, And the children romped in the yard at play, If we in times of trial and hurt and woe We could get no help from the friends we know; We should hate the world and the joys we own If we had to stand to our griefs alone. The rose grows lovely because it lends Its tender charms to the love of friends; The precious jewel of great or wise Is the power they have to sympathize, To feel the sorrows that others bear, To sense the touch of another's care; For there's never a man whose's he, Who could get along without sympathy. It's the balm we need when our hearts are sore, It's the one sweet touch that we hunger for; Without it life is a struggle vain And few would master their hours of pain, For we're all mastered in our times of care By the gentle hands of the friends who care; It's the kindly word and the tender smile And the hearts that feel that make life worth while.

OUR BOYS AND GIRLS

LET'S COUNT OUR BLESSINGS

How often do we keep wishing For the things we cannot secure, Instead of the grace and blessings That forever and aye endure. If we really wish to be happy, Let's put foolish wishes away; And begin scattering seeds of kindness Adown our pathway today. Let us banish each selfish motive, Let our thoughts be clean and high, Making home a little Eden In the sphere we occupy. Learning to live, living to learn By the strength of our Father's Hand, While treading life's thorny highway To the shore of the Golden Land. Until we see in the gloaming, The print of His wounded feet, Faithfully following His Master, Till the journey of life is complete.

HIS THANKSGIVING

Toughy was a Cincinnati newsboy, and an honor to his profession. His very presence declared that the well-poised head, with its tightly curling rings of reddish brown hair beneath the rugged cap; the honest brown eyes which looked out upon the world with a clear, steady gaze; the firm set of his chin and the brisk air with which he carried himself, all bespoke the manly qualities of the boy. Nothing ever daunted Toughy. He could whistle cheerfully through a long, busy day; or, with business at a standstill, he could face the grim certainty of going supperless to bed and whistle still. Indeed, it is strongly suspected that the name Toughy (which by the way, was not his real one) had been given him in recognition of his ability to withstand hard knocks. Billy was a little lame bootblack, much younger than Toughy, whom the latter had adopted. For three years they had shared the same bed and fare, and had found in the sweets of companionship a solace for every adversity. One evening Billy stood at the fountain waiting for his friend. The hurrying throngs jostled him rudely but Billy did not mind much. His eyes were shining like stars in the direction whence he heard above the city's roar a clear, shrill whistle. It was Toughy's whistle; and oh, the difference that whistle made in Billy's little life! Presently Toughy, himself, emerged from the crowd, and slackening his pace to suit the halting footsteps of his little lame comrade, together they trudged away to their lodgings. It was while they were devouring the meat pie which Toughy had provided for their supper that Billy was electrified by the most wonderful piece of news to which he had ever listened. "Say, you know what's goin' to happen tomorrow," Toughy demanded, in the interval between two of his biggest bites. Billy looked at him expectantly. "Why you see, it's Thanksgiving Day," continued Toughy, "an' a lot of the rich folks has put up a big dinner for the newsboys and bootblacks. It's goin' to be a swell affair, with tablecloths, an' napkins, an' roast turkey, an' mince pie, an' cranberry sauce, an'—he paused to note the effect of his words before he added, "they calculates to feed five hundred boys, an' an' an' me's goin' to be in it, Billy. Look here!" And he proudly displayed two tickets, on each of which was printed, "Admit One."

that feed in sight? Not much! This chap ain't made out o' that kind of stuff! Here, take this!" and he slipped his own ticket into Billy's grimy fist. "Now, g'long in and fill up for once. No, don't worry me, I ain't hankerin' after turkey today, an' mince pie, I won't suffer. There's a place down on Sixth Avenue where they give first-rate hash for a nickel, an' a good measure. These, g'long with you now." He lingered until he had seen Billy seated before a heaped-up plate of smoking viands. Then replacing the ragged cap, which he had snatched off while the blessing was being asked, he struck out in the direction of Sixth Avenue, whistling bravely as he went. That night as they lay closely snuggled together for warmth, Billy rehearsed the wonderful incidents of the day. "An' they was a lovely young lady with a rose in her hair that waited on me, an' she kept plin' my plate till I couldn't hold another bite. An' I had a silver fork! An' the turkey!—seems as if I'd taste that turkey long's I live! An'—an'—oh! Toughy!" and he broke down with a little sob, "it's been such a beautiful Thanksgiving—an' only to think—you wasn't in it at all!" "Don't you say that, Billy," answered Toughy, very earnestly. "Don't you say I wasn't in it. Nothin' can't ever taste better than that hash did."

Next day the papers contained a list of the "Nob Hill folks" who had distinguished themselves by their Thanksgiving benefactions. Toughy's name was not mentioned. But I am sure that somewhere in the shining records above it is written—his new name—and over against it the angels have written in letters of gold these words: "I know thy works, and thy charity, and service, and faith, and thy patience, and thy works, and thy last to be more than the first."—The Catholic Telegraph.

THE GIFT

Love brought to me her rarest gift; I took it, knowing I must pay;— For who has Fortune's gifts to hold, Beyond her power to take away? Love came again, and with a tender smile, Frankincense offered unto me; I took it, knowing all the while, It held the dust of memory. Love came, with pity in her eyes, And taught with myth my coming years My heart she took as sacrifice;— But on my cheek I felt her tears.

THE CHILD AND THE HOME

A boy of seventeen walks out of a Chicago bank with more than seven hundred thousand dollars in negotiable securities. A few weeks previously a youth of the same name had been convicted of a similar theft also from a bank. The first boy simply "wanted to have a good time," and proceeded to invest in an auto mobile. The second youth had come claiming that since his employers were paying him far less than he was worth, he was entitled to a large amount by way of occult compensation. In this view he seems to have been sustained by a sensation-mongering Federal judge, lately rebuked by a House sub-committee on the judiciary, who held him on suspended sentence. Conditions typified by these two young criminals are by no means confined to Chicago. Comparative statistics of youthful criminality in the last two decades are not available. At best such data are frequently misleading, but since in recent years the education of the young in love of pleasure and ease has increased and their education in self-denial and devotion to duty has greatly decreased, an increase in juvenile delinquency would seem inevitable. For this result the schools, which persistently refuse to train our boys and girls in religion, are greatly to blame. To intensify the evils of a non-religious education the startling prevalence of the silly doctrine that the child must never be urged, much less forced, to do what he does not choose to do, has made anything like genuine training even in natural virtues a practical impossibility. Not all schools have yielded to this studied cruelty to the child, but many have failed to exercise a strong influence; and, in too many instances, what the schools have left undone in teaching the child to regard inclination rather than duty as the rule of life, foolish parents have completed. Happily discipline as usually furnished in our Catholic schools, although many a Catholic teacher is forced to see his work utterly spoiled by criminally careless or indignant fathers and mothers. The need of the hour is obedience to all lawful authority. If the child is allowed to flout parental authority, the training which the school endeavors to give will be hampered and, in most instances, utterly spoiled. "I don't see why my boy doesn't improve," a foolish mother once complained to a Catholic teacher. "It's been with you for three months, and he's just as lazy and impertinent as ever." "Madame," replied the harassed pedagogue, "if you will pardon me, I will observe that while he has been

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under my charge for three months, he has been under your charge for sixteen years and nine months." The school that can fully neutralize improper home conditions never did exist and never can.—America.

CARDINAL LOGUE APPEALS FOR TRUCE

ST. PATRICK'S BIRTHDAY OPPORTUNITY TIME TO BRAY FOR PEACE (By The Associated Press)

Cardinal Logue, primate of all Ireland, in a letter to the priests of the Armagh diocese, makes another powerful appeal for a truce in Ireland and suggests the forthcoming birthday of the first national apostle offers an opportune occasion for an appeal to the Almighty for the return of peace to Ireland, pointing out that St. Patrick brought peace to the country, Cardinal Logue says: "What a reproach it would be should we dim by crime the luster of this glorious inheritance. It is a excuse that crimes even greater and more numerous have been committed by others, for crime does not justify crime. . . . We shall not before the judgment seat be called upon to account for the crimes of the Black and Tans, or the auxiliary cadets, or the military, who have sacrificed so many innocent lives on the most futile pretense in their wild raids through the country. We shall not even be called to account for the blindness, obstinacy and partiality of our present Government. . . . Deplored the disregard for human life and property shown by both sides, which he declares threatens to reduce the country to a state of desolation and ruin, Cardinal Logue especially denounces the ambushing and attacking of soldiers and police in crowded thoroughfares. "They who commit such acts know well these armed forces will blaze away indiscriminately, killing or wounding poor innocent victims, often women, girls and children engaged in lawful occupation." The Cardinal continues, "Lawyers, I think, say such acts, endangering the general public, involve malice against all mankind. Certainly all mankind should join in putting an end to them."

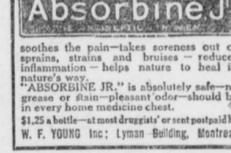
TURKS' TRIBUTE TO POPE BENEDICT XV.

Constantinople, Feb. 28.—An unusual tribute of love has been paid to His Holiness, Pope Benedict XV, by non-Catholics here, which testifies to the great gratitude felt by them for the splendid work done by the Head of the Catholic Church during the War. This honor takes the form of a statue of Benedict XV. This is exceptionally remarkable in view of the fact that, owing to the teachings of the Koran, no statues are seen in Constantinople. The gratitude which has been felt by all classes on the Bosphorus for the humanitarian work accomplished in the East by the Holy Father during the War is to bring about an exception to this rule. It has been planned to erect on the square in front of the Catholic Cathedral a bronze statue of Pope Benedict XV, vested in full pontifical. The expense of this tribute has been borne exclusively by non-Catholics of Constantinople—Moslems, Hindus and Christians. At the opening of the subscription list the Catholics of the city discreetly stood aside in order to permit the feeling of their non-Catholic neighbors toward the Pope to show itself in this way. It is worthy of note in this connection that among the leading subscribers toward the monument have been the Sultan of Turkey and the Grand Rabbi of Constantinople.

WHEN CATHOLICS GIVE UP CONFESSION

When Catholics give up confession the beginning of the end has come. There is only one reason; they will not give up sin. They may call this negligence by some other names; they may give this and that excuse; but deep down in their hearts they know well that there is something which God or His Church demands which they are unwilling to do. We know well that there are some fallen away Catholics who will resent the imputation that they are leading sinful lives. Let us tear off the mask. There is undoubtedly something wrong. If they have come to a stage where they do not believe there is anything wrong, their case is sad. Indeed, it is a sign that they have already made a creed to their conduct, and that according to the tenets of the new error they stand acquitted before the tribunal set up in their own conscience.—Catholic Transcript.

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CATHOLIC WOMEN'S UNION

MRS. SCHEPPGREGG KEPPLER TELLS OF GROWTH AND WORK IN GERMANY

(By N. C. W. C. News Service)

Washington, D. C., March 14.—Mrs. Scheppgregg Keppler, vice president of the Catholic Women's Union of Germany, who has come to the United States to obtain funds for the continuance of the hundreds of social, charitable and educational institutions operated by that organization, says that Herbert Hoover, Secretary of Commerce, and head of the American Society for Central European Relief, has recommended that the Society of Friends (Quakers) co-operate with her association in the distribution of food and clothing among the suffering in Germany.

This method of dispensing the supplies which are purchased in part with the contributions of American Catholics, Mrs. Scheppgregg Keppler says, was urged upon Mr. Hoover to insure assistance to German Catholics who otherwise would remain in want rather than accept what they considered Protestant charity. Certain Protestant organizations of Germany, Mrs. Scheppgregg Keppler declares, have faulted the Catholics with having been forsaken by their religious brethren of the world and asserted that they are being supported by "Protestant philanthropy."

VISITS WELFARE COUNCIL

Mrs. Scheppgregg Keppler visited the headquarters of the National Catholic Welfare Council during her stay in Washington and outlined to Rev. John J. Burke, C. S. F., general secretary of the Council, and to Miss Agnes G. Ryan, executive secretary of the National Council of Catholic Women, the organization, methods, aims and accomplishments of the German Catholic Women's Union, which sent her to this country as its representative and delegate.

Mrs. Scheppgregg Keppler is the widow of Professor Johannes Keppler, former Exchange Professor at the Military Academy at Charleston, South Carolina. Professor Keppler was a brother of Right Rev. Paul William von Keppler, Bishop of Rotterdam, Wuerzburg, and direct descendant of the famous German astronomer of the same name. Mrs. Scheppgregg Keppler was born and reared in Charleston, and for years was head of the Kindergarten Association of South Carolina. She went to Germany with her husband in 1901 and was there all during the War. Professor Keppler died in 1918 as the result of undernourishment. Mrs. Scheppgregg Keppler's brother, Dr. William Scheppgregg, of New Orleans, is president of the Federation of Catholic Societies of Louisiana.

The organization of German Catholic women, Mrs. Scheppgregg Keppler says, has come to be the most powerful political and social group in Germany. Its members are two-thirds of the Catholic vote. It has nearly two millions of members, and local unions in 730 cities, towns and villages. Miss Hedwig Dransfeld, of Berlin, president of the union, is first Vice-president of the Centrist (Catholic) party and a member of the Reichstag. Five other members of the Union are in the Reichstag. In every legislative body in Germany—from the Reichstag down to the municipal councils—women of the Catholic Union are sitting as members.

ORGANIZATION'S WONDERFUL GROWTH  
"Come back when you have 50,000 members; we can't talk to infants," said a leader of the Reichstag to Miss Dransfeld several years ago when she appeared to press the demands of Catholic women.

Miss Dransfeld returned to her organization, began a campaign and went back to Parliament—this time with 200,000 members. Before long the Union had more than a million women in its roster of active workers. That number has grown to nearly 2,000,000 and is waxing larger. Now every bill affecting the rights and the welfare of women and children is automatically referred, both in the National Parliament and the Provincial Legislatures, to committees of women members, of whom Catholic women are numerous and important units.

The Catholic Women's Union of Germany began its career in 1908. It was the inspiration of Miss Dransfeld. Shortly after its inauguration she contracted a tubercular disease which left her an invalid for ten years and obliged the amputation of her left arm and right foot. In the ten years of her invalidism Miss Dransfeld worked and studied. She directed the growth of the Union and, although she was a graduate of a university, continued to tutor herself. She is now recognized as a good theologian and an authority on economics, sociology and social legislation.

This organization has enforced a fine democracy among the women of Germany. Mrs. Scheppgregg Keppler says. In its membership are to be found women of noble rank and great wealth, but they work side by side with the wives of toilers and girls of the factories. Every social element is represented in its directorate and on its committees.

ADVICE TO AMERICAN CATHOLIC WOMEN

"Don't fall to interest and enlist the wives and daughters of the workers; don't put dependence on money," is Mrs. Scheppgregg Keppler's advice to American Catholic women who would attempt a national organization.

"We found our most earnest and effective workers in the ranks of housewives—the women of the middle and working classes," she said. "Wealthy women did nothing proportionate to their wealth and social position."

"By bringing into our organization the wives and daughters of the workers we have won thousands of Catholic men from the Socialistic groups. More than that, we have insured the children for orderly government and the Catholic Church. The women have established a wonderful unity in the Catholic body. The Protestants are more numerous than Catholics in Germany, but the former are so torn and shattered by sectarianism that they are unable to make their numbers count."

"That is why at this moment Germany is under a Catholic government. The chancellor and various members of the cabinet are Catholics. We Catholics have a large and influential representation—men and women—in Parliament and in every other legislative body, including that of Prussia, the stronghold of Protestantism."

The Catholic women have become the wonder and despair of the political parties of Germany, Mrs. Scheppgregg Keppler said. By a perfection of organization to which no other group has attained, these Catholic women are able to give marvelous exhibitions of their solidarity and potency. Let there be need of a meeting, a demonstration before Parliament, or a rally of strength for elections, and the response is quick and convincing.

EXAMPLE OF MOBILIZATION

One example of this promptness of mobilization was given by Mrs. Scheppgregg Keppler. Parliament was slow to take heed of demand by the Catholic women. A call was sent out late in the afternoon and within two hours some four or five thousand women were in the lobbies and corridors of the Parliament house and the adjacent streets. This is the way it is done. The chief and subordinate officers have the names of various members whom they can reach by telephone. The call is issued to ten of these. By these ten the word is telephoned forth to ten others on their respective lists. Thus the message goes along till within a few minutes hundreds have it. There is no duplication, since every woman uses a separate and distinct list.

Since coming to the United States last December, Mrs. Scheppgregg Keppler has visited the principal cities in eleven States. She sails for Germany on March 17.

OBITUARY

PHILIP COOK PIONEER OF LONDON

One of the pioneer businessmen of London passed away this morning in the person of Philip Cook, 879 Queen's avenue, who had reached his eighty-ninth year.

The late Mr. Cook was born in Knockbridge, County Cavan, Ireland, on May 5, 1832, both his parents being members of the well known O'Reilly family of that county. Mr. Cook emigrated to America with his family and landed at New York City on Easter Sunday, 1835, and lived there for some years.

Mr. Cook's father, and his brother-in-law, Mr. Joseph Pocock, who had married Mr. Cook's only sister, being blind, there was a demand for shoes among the men engaged in the construction of the Welland Canal, removed to the Niagara district, and here Mr. Cook went to school.

He was very fond of recalling those school days. His teacher was a Scotman named McLeod, who had seen service as an officer in the Napoleonic wars, but who got mixed up in the Mecklenburg rebellion in Canada in 1837, and had to flee for refuge to the United States, thereby saving his life. McLeod returned to Canada when a general amnesty was granted. From this man Mr. Cook imbibed much useful knowledge including a familiarity with the early political history of Canada.

On February 4, 1861, he married Mary O'Byrne, and three years later he established the shoe store of the J. P. Cook Company, and soon became prominently identified with the welfare and growth of the city. Those early days were replete with interesting experiences. For example, Mr. Cook witnessed the arrival of the first train in London, run on the Great Western Railway, and on one occasion with some companions, he participated in a bear hunt on Dundas street. He was a veritable encyclopaedia of information regarding the establishment and progress of the city, and on the families identified with its early history and up to the last was in possession of all its facilities including an exceptionally keen memory.

Mr. Cook always took a lively interest in local affairs, and was one of the earliest members of the Separate school board, in the establishment of which in London he took a prominent part. A Roman Catholic in religion, he witnessed the growth of St. Peter's Church from a struggling mission supported by donations from the Society for the Propagation of the Faith, till it became the centre of a bishopric.

Mr. Cook retired some years ago, and his business was continued by his sons, one of whom, J. P. Cook, who died a few years since, founded the Cook Fitzgerald Shoe Company. The business has since been carried on by Philip Cook, Jun.

He is survived by two sons, Philip Cook, Jun., and Edward of New York City, and four daughters, Mrs. C. J. Fitzgerald of Riverside, Connecticut; Mrs. R. H. Dignan and Mrs. William McPhillips of this city and Miss Ella Cook at home.

The funeral took place from St. Peter's Cathedral on Wednesday morning at 9 o'clock, when Requiem Mass was sung by his grandson, Rev. Father R. H. Dignan of St. Mary's Church. His Lordship, Bishop Fallon, sang the Libera.—The Advertiser, March 21.

50TH WEDDING ANNIVERSARY CELEBRATED BY ALBERTA PIONEERS

Surrounded by their children and grandchildren, a very happy event was celebrated at the home of Mr. and Mrs. Thomas J. Barrett, 10730 92nd street, Edmonton, on Monday, March 14th, the occasion being their 50th wedding anniversary. In honor of the occasion a special Mass was sung in the Sacred Heart church, conducted by Monsignor Pilon, with the full choir in attendance, while among the first to call and offer felicitations were His Grace Archbishop O'Leary and Monsignor Pilon. Fifty years ago the first marriage ceremony which united the happy couple was performed at Montreal, province of Quebec. Mrs. Barrett, who was born in Galway, Ireland, was a daughter of Capt. William Smith, of the 100th Regiment, and spent ten years of her life with her parents on the Mediterranean coast, 5 years at Malta, and 5 years at Gibraltar, coming to Montreal in 1866 where her father was stationed. Here she met Mr. Thomas Barrett, and five years later, in 1871, she became his bride. Mr. Barrett was the son of Mr. and Mrs. William Barrett of Williamstown, Glengarry County, Ont., and is a graduate of Regiopolis College, Kingston, commercial class. After their marriage, Mr. Barrett engaged in business in Tilsonburg, Ontario, where they resided for 20 years, later moving to Wallaceburg, from thence to Detroit, Michigan, coming to Wetaskiwin, Alberta, some 18 years ago. After spending 10 years there they came to Edmonton, having resided here since the year 1913. The family circle consists of five daughters, Mrs. P. J. Maher, of Edmonton, Mrs. T. L. Ryan, wife of Dr. Ryan, of Saginaw, Michigan, and ten grandchildren, eight of whom are living in Edmonton. One, a son, William Barrett, a great war veteran, passed away at Rochester, Minn., hospital in June last year. Letters and telegrams from friends far and near were received by Mr. and Mrs. Barrett congratulating them and wishing them long years of life and happiness, while throngs of callers wended their way to the family home throughout the afternoon and evening to extend personal good wishes and congratulations to the bride and groom of fifty years.

The happy couple were remembered with many beautiful gifts. Mr. and Mrs. Barrett wish to take this opportunity of expressing their heartfelt appreciation to their many friends for their kind remembrances and good wishes on this memorable occasion.—Edmonton Bulletin.

100 Best Investments Write for a Copy WATT & WATT Members Toronto and Montreal Stock Exchanges Dept. A. 6 Jordan St. TORONTO

TEACHERS WANTED

WANTED school teacher for Separate S. S. No. 7, Osgoode, Ont. Salary \$800 per annum. Duties to commence April 4, 1921. Apply to Mr. L. Kennedy, Sec. Treas., Osgoode, Ont. 2215-2

TEACHER, qualified, wanted for S. S. No. 7, Huntley, Ontario. Salary \$800 per annum. Duties to commence April 4, 1921. Apply to Mr. L. Kennedy, Sec. Treas., Osgoode, Ont. 2215-2

SECOND class professional teacher wanted for separate schools. Apply to contact on Easter holidays. Weyl stating salary and experience to J. E. Murphy, Sec., Rainville, Ont. 2215-3

GOOD plain cook wanted. Highest wages. Must have references. Apply Box 243, CATHOLIC RECORD, London, Ont. 2215-4

COOK WANTED

WANTED by a young Catholic couple a boy or girl between the age of eight and sixteen years. Can furnish the best of references from our parish priest or any neighbor. Applications will be received by Rev. Father O'Toole, Kirk's Ferry, Que. 2215-2

A CATHOLIC lady would like to rent two unfurnished rooms for her mother and herself, would like them with an elderly lady, her mother being an invalid. Would help with sewing or housework in return for company for mother sometimes. Could give references and other information required. Would like in the country and we town. In reply state terms to Box 23, CATHOLIC RECORD, London, Ont. 2215-2

BECOME A PROFESSIONAL NURSE

A dignified, enviable, profitable calling. Intelligent ambitious women over eighteen are invited to attend the course of instruction in Nursing, Brooklyn, N.Y., in thorough standard diploma courses qualifying for future advancement. Separate residences, good surroundings. For particulars, address Director of Training School, St. Catharines Hospital, Bushwick Avenue, Brooklyn, N.Y. 213-47

HOMES WANTED FOR CATHOLIC CHILDREN

THE following wards of the Children's Aid Society are available for placement in good Catholic homes. Five girls, eight to eleven years of age. Four boys, five to seven years of age. Three boys, nine to twelve years of age. One baby girl, two and a half years of age. It would be necessary that all the other children should attend school. Make application to William O'Connor, 133 University Ave., Toronto. 2215-4

TRAINING SCHOOL FOR NURSES

MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2110-4

WANTED RESPONSIBLE MEN

To sell Rawleigh's Good Health Products. An opportunity to get into business for yourself, at an occupation that is pleasant, profitable and permanent. Must be able to furnish acceptable contract secured by two securities and to provide team and auto. Inquiries, capable men, secure large returns for their efforts. Largest and best known list of Made in Canada household necessities furnished on terms to meet your business requirements. Address: The W. T. Rawleigh Company, Ltd. Dept. 153 London, Ont.

Missions

We carry all the requisites necessary for supplying Missions given by the Carmelites, Salesians, Oblates, Passionists, Redemptorists, Vincentians, etc. Our terms are generous; our goods specially selected.

W. E. Blake & Son, Ltd. 123 Church St. Toronto, Canada

HAY FEVER, ASTHMA, Catarrh and Chronic Bronchitis

All surrendered their terrible effects upon the human bodies of no less than 10,000 Canadians, by use of Buckley's Balm Treatment. Do not suffer one minute longer. Send today for trial size, 10c.

W. K. BUCKLEY, Mfg. Chemist 142 Mutual Street Toronto, Ont.

DIED

O'NEIL.—At Stratford General Hospital, Sunday, March 13, 1921, Isabella Agnes O'Neil. May her soul rest in peace.

DOLAN.—At Kilmurn, Ont., on Monday, March 21st, 1921, Denis Dolan, aged seventy-six years. May his soul rest in peace.

MATTHEWS.—At Ottawa, Ont., on Monday, March 14, Mr. J. Matthews of 105 Armstrong Street. May his soul rest in peace.

MCSLOY.—At Nipon, on March 11th, 1921, after a lingering illness, Thomas McSloy, aged thirty-four years. Sacred Heart of Jesus have mercy on him.

LASCHELLE.—At her mother's residence, 324 Cathcart Street, Ottawa, on March 15, Miss Hattie Lascelle, aged eighteen years. May her soul rest in peace.

MURPHY.—At Morell, P. E. I., on February 28, J. Aloysius, fifth eldest son of Mrs. Peter Murphy, aged twenty-two years and eight months. May his soul rest in peace.

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DON'T THROW YOUR OLD CARPETS AWAY

No matter how old, how dirty, how dilapidated, tie a rope around them and send us to be made into

The Famous VELVETEX Rugs Reversible—Will wear a lifetime—Prices reasonable. We have hundreds of recommendations from satisfied customers. SEND FOR CATALOG. We pay express both ways on large orders. One way on small orders.

Canada Rug Company 98 CARLING STREET, LONDON, ONT. Phone 2485

WANTED bright, respectable, healthy boy, aged fourteen or fifteen, as helper for rural parish priest. Keep your boy from harm; healthy locality; good clothing, board and education. Avoid delay by sending recent photo only and description to Box 214, CATHOLIC RECORD, London, Ont. 2215-2

Painting and Decorating of Churches, Altars, Statues, etc. JOHN UYEN 2215-2 39 Briscoe St., London, Ont. Phone 4471

Solve These Riddles!

When a bear goes into a drydock, what does he want? Answer: SLIM NU. What is it that every living person has seen but will never see again? Answer: DRY E YEAST. What is that which you break by just naming it? Answer: ICE LENS. What is the difference between a 1920 dime and an 1899 cent? Answer: NICE NETS N.

WIN This Car! 1921 Model Here are four riddles for boys and girls with wise heads. We told the artist to draw the pictures to represent the riddles, but he guessed the right answers—and put them in too! So we barred him from the contest and told him to keep it a secret. Luckily, he got the answers all jumbled up, so you won't be any the wiser. If you can unscramble the jumbled letters beneath each riddle picture and put them in their right order to spell the right words, you will have the right answers. It isn't an easy task. Good thinking, patience and perseverance may find you the answers. Try it.

THE PRIZES

FIRST PRIZE, Genuine Oliver Chummy Racer. Value \$250.00. Second Prize, Real Typewriter. Value \$40.00. Third Prize, Genuine Autographic Kodak Folding Camera. Value \$35.00. Fourth Prize, Manteuffel Gold Watch and Chain. Value \$25.00. Fifth Prize, Girl's Wrist Watch. Value \$25.00. Sixth Prize, French Baby Doll and Wicker Carriage. Value \$15.00. Seventh Prize, Moving Picture Machine with Film. Value \$10.00. Eighth Prize, Tenish Prizes, Self-filling Fountain Pens, each \$5.00.

What Others Have Done YOU Can Do

Here are the names of only a few of the boys and girls to whom we have already awarded big prizes: Earl J. Beattie, Surf Inlet, B.C., Chummy Culver Racer, Value \$250.00. Harry Dwyer, Eight, Ont., Typewriter. Ernest Fisher, Montreal, Ont., Seven Jewelled Watch. Helen Smith, Edmonton, Alta., Shetland Pony and Cart. Beatrice Hughes, Hazelton, Sask., Shetland Pony. Lily Benson, Hamilton, Ont., \$100.00 Cash. Helen Bencher, Junikins, Alta., \$50.00 Cash. Florence Nesbitt, Arnprior, Ont., \$25.00 Cash. Bryden Foster, Leamington, Alta., \$150.00 Cash. Frank Kirby, Three Hills, Alta., \$100.00 Cash. Mary Proctor, Vancouver, B.C., \$100.00 Doll and Carriage. Eva Casson, North Bay, Ont., \$100.00 Doll and Carriage. The contest will close on June 30, 1921, at 5:30 p.m. We will send you the names of many others too. Only boys and girls 17 years of age and under may send answers, and each boy and girl will be required to perform a small service for us. Send your answers this very evening to THE RIDDLERMAN Dept. 606 253-259 Spadina Ave., Toronto, Ont.

Importation Must Cease

By a majority of more than 407,000, the people of Ontario in the Referendum of September 1919 said that the sale of intoxicating liquor for beverage purposes must cease.

Today private cellars are stocked and "booze" is invading the home.

"Bootleggers" and "blind pigs" are able to set the will of the people at naught.

The Law of the Province is Being Evaded

Why? Because there is no law in force against importation. The Federal war-time order-in-council which backed up the Ontario law at first was rescinded at the end of 1919.

There is only one way. We must shut the door. We must forbid importation altogether.

You voted against the sale of liquor. Now vote against the bringing of it in.

VOTE-and vote-YES Ontario Referendum Committee

Clinch your former vote by prohibiting importation.

VOTE STANDS Revolving Top—Burns 20 Candles. \$60.00. Square Corners—Burns 38 Candles. \$60.00. STAND fitted with Colored Lamps \$60.00. VOTING CANDLES 25 and 26, per lb. \$35.00. 10 to 12 lb. Votive Candles for 1921. Burn in the Colored Glasses \$5.00 gross. ROSES (Artificial) Red, Pink, Yellow, etc. 50c. Bunch. National Flowers, per Lb. \$1.00. MISSION GOODS 40¢. Finest Stock on Market—All new designs. ST. BASIL'S HYMNAL, \$1.25. Hymn Book, words only, 50c. each, plus postage. J. J. M. LANDY 405 YONGE ST. TORONTO

Adoremus Adora te in Adoremum Devote

THE KNIGHTS, HANDMAIDS AND PAGES OF THE BLESSED SACRAMENT

Approved and Blessed by His Holiness Pope Pius XV. AN INVITATION! Our Divine Lord calls all to His service. Join the great Crusade of Weekly Communion and give chivalrous service. Apply to the Secretary K. B. S., 60 Pembroke St., Toronto, who supplies Badges, Cards, Letters, and all Crusade information.

Six Heavily Plated Tea Spoons that will wear for years. The famous Rogers make. No home can be complete without them. One-half dozen packed in neat box. This silverware should last for years. GIVEN FOR SELLING \$5 worth of Celebrated Tosted Flower and Vegetable SEEDS at 10c. per package. These seeds are put up by and bear the name of one of the largest Seedsmen in Canada. Everyone knows their reliability, and nearly everyone is endeavoring to reduce the cost of living this year by planting a Home Garden.

Dressed Doll In latest Paris Doll Fashion, including Hat, undergarments and stockings. A pretty doll that you will be delighted with. GIVEN FOR SELLING \$5 worth of Celebrated Tosted Flower and Vegetable SEEDS at 10c. per package. These seeds are put up by and bear the name of one of the largest Seedsmen in Canada. Everyone knows their reliability, and nearly everyone is endeavoring to reduce the cost of living this year by planting a Home Garden.

Guaranteed Silver Nickel Stem-Winding Gents' Watch A Man's Watch that any boy may be justly proud of. Genuine American Movement. Stem-wind. Accurate time keeper. GIVEN FOR SELLING \$10 worth of our Celebrated Tosted Flower and Vegetable SEEDS at 10c. per package. These seeds are put up by and bear the name of one of the largest Seedsmen in Canada. Everyone knows their reliability, and nearly everyone is endeavoring to reduce the cost of living this year by planting a Home Garden.

Handsomely Decorated Silver Toned VIOLIN and adjustable Bow, the exact model of the famous Italian Violins. A full sized violin of excellent work. Rosewood finish, chromed keys. Just the instrument for home use or to play at dances, etc. GIVEN FOR SELLING \$10 worth of Celebrated Tosted Flower and Vegetable SEEDS at 10c. per package. These seeds are put up by and bear the name of one of the largest Seedsmen in Canada. Everyone knows their reliability, and nearly everyone is endeavoring to reduce the cost of living this year by planting a Home Garden.

FREE TYPEWRITER Practical Typewriter; note size, complete in black leatherette case. Just the thing for Boys and Girls to write their letters on. Excellent practice, before using a larger machine. GIVEN FOR SELLING \$10 worth of Celebrated Tosted Flower and Vegetable SEEDS at 10c. per package. These seeds are put up by and bear the name of one of the largest Seedsmen in Canada. Everyone knows their reliability, and nearly everyone is endeavoring to reduce the cost of living this year by planting a Home Garden.

FREE Handsome Ten-Key Accordeon of immense power and sweetness of tone. One that will last for years and give every satisfaction. GIVEN FOR SELLING \$10 worth of Celebrated Tosted Flower and Vegetable SEEDS at 10c. per package. These seeds are put up by and bear the name of one of the largest Seedsmen in Canada. Everyone knows their reliability, and nearly everyone is endeavoring to reduce the cost of living this year by planting a Home Garden. H. B. HOPE Dept. C. R., Cumstock Building Toronto, Canada