WEEKLY CALENDAR

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

Sunday, May 29.—St. Cyril, Martyr, gave his life for the Faith during the persecutions of the third century. While still a boy, he was cast out of doors by his heathen father who lived at Cæsarea in Cappadocia, but the saint said that he had lost little and would receive a great recompense instead. When brought before the magistrate, he showed no sign of fear. When he was led out to die, he hurried on the executioners, gazed unmoved at the flames which were kindled for him, and expired hastening, as he said, to his home.

Monday, May 30.—St. Felix I., Pope and Martyr, was a Roman by birth and succeeded St. Dionysius in the government of the Church in 269. When Paul of Samosata, the proud Bishop of Antioch, refused to vacate his episcopal house after he had been convicted of heresy and excommunicated and deposed, Felix asked and received the aid of the Emperor Aurelian who was still a pagan. He manifested his courage and devotion to the Faith during the Aurelian persecution, and obtained the crown of martyrdom in 274.

Tuesday, May 31.—St. Petronilla, Virgin, is said to have been a daughter of the apostle St. Peter, who, as we learn from the Gospel, was married before his vocation to the apostleship. She lived at Rome and was buried on the way to Ardea where in ancient times a cemetery and church bore her name.

Wednesday, June 1.—St. Justin, Martyr, was born of heathen parents at Neapolis in Samaria about the year 103. He sought the knowledge of God among the contending schools of philosophy, but always in vain until God Himself appeased the thirst which He had created. The Scriptures and the constancy of the Christian martyrs led Justin from the darkness of human reason to the light of faith. At Rome he sealed his testimony with his blood.

Thursday, June 2.—St. Pothinus, bishop, was bishop of Lyons during the persecution that broke out in that city in the year 177. Many of the principal Christians of the city were brought before the Roman governor and put to death, among others: Sts. Sanctus, Attalus and Blandina.

Friday, June 3.—St. Clotilda, queen, was the wife of Clovis the Great, King of the Franks. Through her prayers and virtue, she brought about the conversion of her husband and with him, his whole nation. She died June 3, 545.

Saturday, June 4.—St. Francis Caracciolo was born in the kingdom of Naples of the princely family of Caracciolo. An attack of leprosy taught him the vileness of the human body and the vanity of the world and when he was almost miraculously cured, he renounced his home to study for the priesthood in Naples. He founded an Order of Clerks Regular whose rule was that each day one father fasted on bread and water, another took the discipline, a third wore a hairshirt, while they always watched by turns in perpetual adoration before the Blessed Sacrament. He died on the eve of Corpus Christi, 1608.

DIOCESANEUCHARISTIC CONGRESS

The ninth Eucharistic Congress of the Diocese of London was held Thursday, May 26th, the Feast of Corpus Christi, at Mount Carmel, Ontario.

The Congress opened at 10 a. m. with a Pontifical High Mass sung by the Rt. Rev. Bishop Fallon, D.D. The following were the assisting officers:—Assistant priest, Rev. J. F. Stanley; Deacons of Honor, Rev. E. L. Tierney and Rev. J. Young; Deacon of the Mass, Rev. W. T. Flannery; Subdeacon, Rev. J. B. Foulkes; Masters of ceremonies, Rev. E. A. O'Donnell and Rev. J. J. White.

A magnificent altar was erected for the occasion on the church grounds and the stretch of green lawn between the presbytery and the church made fitting sanctuary in which the seventy priests present were assembled. The Rt. Rev. Monsignor O'Connor, Vicar General, Monsignor West of St. Thomas, Monsignor Parent of Tilbury, and Monsignor McKeon, Rector of St. Peter's Cathedral, London, occupied seats to the right of the Bishop's throne. The Rev. F. J. Brennan of St. Peter's Seminary, London, preached an inspiring sermon on the Blessed Eucharist.

Immediately after the Mass the procession of the Most Blessed Sacrament under the direction of the Rev. L. M. Forristal wended its way through the church grounds to the street. The Holy Name Societies of Mount Carmel and the surrounding parishes, the school children and the regular and secular clergy taking part. Under the canopy walked the Bishop carrying the Sacred Host. The Monsignori walked just behind the canopy, followed by a vast throng of people. During the time of the procession Benediction was given twice and returning to the Church the Blessed Sacrament was placed on the Altar throne and remained exposed all day.

An interesting feature of the Congress was the very large number of people who attended the early Masses between the hours of six and ten o'clock. The eight o'clock Mass was for the children, at which the little children of the parish made their first Holy Communion. Rev. I. Ducharme preached a very practical sermon at this Mass. At the early Masses Holy Communion was given to all those assisting and hundreds approached the Holy Table on Congress Day.

At one o'clock dinner was served in the Parish Auditorium by the Ladies of Mt. Carmel after which the Bishop expressed in his own name and in the name of those present his sincere thanks to Rev. Father Corcoran, Pastor of Mt. Carmel and to the Ladies for their unexcelled hospitality. He said a word of commendation complimenting Father Corcoran on the excellent manner in which he had organized the Congress which would bring upon him and his parish the blessings of God. The Bishop also referred to the absence of the Diocesan Director of the Eucharistic League, the Rev. Father Valentin, who is confined to St. Joseph's Hospital on account of illness. He said that Father Valentin's work for many years in connection with the Eucharistic League merits the highest praise and that it was almost entirely due to his persistent effort that for nine successive years our Diocesan Congress had been a success.

At 3 p. m, a Conference was held in the School Hall, Bishop Fallon presided and in the absence of Rev. Father Valentin a few remarks bearing upon the work of the League in London Diocese were made by Rev. Father Forristal. Three excellent papers were read. The subject of the first paper was the People's Eucharistic League. It was written by Rev. Wilfred Langlois and read by Rev. Albert McNabb. The second paper, on Daily Communion, was read by Rev. Father Costello. The last paper, Assistance at daily Mass, was the work of Rev. Father Blonde. The discussion on the papers presented was led by Very Rev. Father Doyle, C. SS. R., Very Rev. Father Muckle, C. S. B., and Monsignor West.

The closing exercises of the Congress took place at 7 p. m. The celebrant at the Solemn Benediction of the Blessed Sacrament was Rev. A Stroeder, assisted by Rev. M. D. O'Neil and Rev. J. Quigley as Deacon and Subdeacon respectively. The sermon in the evening was delivered by the Right Rev. M. F. Fallon, D. D. Amongst the clergy present were the twelve young men recently ordained from St. Peter's Seminary and many favourable comments were heard on every side upon the excellent work the Seminary is doing for the Church in Canada.

The ninth Congress was a success. The day was perfect, the crowd large and the organization excellent. Although the Congress was held in a parish a considerable distance from railroad accommodation nevertheless the people from every part found transportation easy by the generous use of the automobile. The place of the next Congress was not announced.

ASSUMPTION COLLEGE PLAYS "HAMLET"

London Advertiser Editorial, May 27

The performance of "Hamlet" by Assumption College sophomores at St. Peter's Parish Hall this week is an event in college dramatics. Such work as this by young, untried actors is literally astonishing, and reflects great credit on Rev. Professor Coughlin, who conducts the "Little Theatre" at Assumption. He is assisted by a considerable number of the students in various executive and technical capacities.

Perfect finish in the action and lines cannot be expected of young players especially in so colossal a drama as "Hamlet." But a good general conception of the stage movement has been imparted by the instructor to his people, and they show a wealth of serious zeal, natural abandon, and a sense of Shakespeare's dignity, beauty and worth. A certain naivete of manner and utterance is not un-Elizabethan, it may be. These students are learning Shakespeare and are educating the public.

Drama is a form of literature, but a very peculiar form. Perhaps it is better to say that literature enters into the play as one of its factors. Properly the drama is an art in itself, highly complex, perhaps the greatest of all arts in comprehensiveness and general value. Children are now trained at school in drawing, painting, music, dancing and prose composition. Time was, thirty years ago, when drawing was looked at askance and dancing as diabolical; music was simply ignored by the public school. Now these arts have made their way in, like the stray cat that gradually ensconces itself in a home. The composition of verse is still felt to be unneedful in our school system, while drama is knocking at the door. Colleges are taking it up step by step and schools hear its knock. Will there be a good, up-to-date theatre in the new Collegiate Institute, where the boys and girls can learn "The Merchant of Venice" by playing it, by making scenery and lighting for it, providing an orchestra for it, performing the mimic action and speaking in trained phrase and accent its rhythmic lines?

Assumption men did all this last night. Their scenery was mostly drapery and lights, exquisitely and simply managed. They brought their own curtain, purple with a white design, and the letters "A. C." in purple on the white bands. Their own orchestra provided the music and knew how to do it in the best interest of the play. The enunciation was good, and in general the rhythm of Shakespeare was given, though there were some slips in this respect. Mr. Joseph O'Donnell was remarkable as Hamlet; the Queen and Ophelia were well done by the young men; Horatio had a fine voice and elocution; all excelled, because they had the artist's mood of "high seriousness."

There should be in the community, especially in the schools at least, as much play acting as preaching. There can never be too much of Shakespeare, and even parts of the Bible may be reverently played to make them come alive. A certain amount of pupils' time should be taken up with an art which develops their grace and power of movement, their voice and chest, their social and moral sense, their memory, readiness and self-reliance as nothing else can. Assumption has taught a good lesson to those who witnessed this really noble production.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

"CATHOLIC PROBLEMS IN WESTERN CANADA"

A NEW AND MOST TIMELY VOLUME JUST OUT. BY REV. GEORGE THOMAS DALY, C.SS.R.

This is a great book, and one that is bound to do an immense amount of good to our Catholic Missions and to those who are therein laboring.

The Canadian West is the problem of the Canadian Church, for, beyond the Great Lakes, the Church and Canada are still in the making. The extreme importance of this fact, and its necessarily serious consequences have prompted Father Daly's invaluable work. His book is a clear, frank and thought-compelling statement of the weighty problems that now confront the Church in Western Canada.

Their immediate solution involves the Church's future destinies in those newer provinces of our Dominion.

The reading of Father Daly's clear and fearless message should prove to every sincere Catholic, and to every true Canadian, a source of keen interest and deep inspiration.

Father Daly attacks his subject with the zeal of an apostle, and with the courage of a true-born missionary. There is no resisting the strength of his argument or the earnestness of his plea. He makes us feel instinctively that it is the life and death of innumerable souls that are at stake, and his pages enkindle the deepest anxiety lest the heads of the Catholic Church in Canada should forego and miss the golden opportunity that now lies to their hands in the vast countries lying east and west of the Canadian Rockies. Father Daly's book contains forewords by the Archbishop of Regina and by the Archbishop of Toronto.

In Part I. the author gives us the "Call of the West;" and the "Response of the East" through the Catholic Church Extension Society of Canada. He shows the needs of the poor Western Missions and the efforts of Extension to meet these needs and demands. He devotes a whole chapter to the specific objects of the Catholic Extension Society, and shows how necessary it is for all Canadian Catholics to contribute towards the funds of that society, in order that the Western Missions may have adequate support.

Follows a chapter on the inner workings of the Extension Society, its principles and policy. Then the Ruthenian question is examined in all its phases as a national and religious problem.

In Part II. he considers the Educational problems, and has some clever chapters on Separate schools, and on the moral, social, and political reasons for their existence. He examines at length the principle on which should be based the division of company taxes between Public and Separate schools. Higher education for Western Canada, he says, is the duty of the hour for which all should aim. The concerted action of all Catholics in Western Canada can make a Western Catholic University a proud reality!

Part III. contains a lively discussion of the social problems that confront the Western Catholic pioneers. The relation of public opinion towards the Catholic Church is examined, and ways and means are devised for influencing public opinion in a favourable manner.

The importance of the Catholic press is emphasized, and the requisites for its success in the West are recounted.

The great question of Immigration is examined at length, and the question is asked — are we ready for it, or are we making any preparation for the flood of people that are coming over from Central Europe?

An outline of a most effective plan of action is given, and the proper manner of receiving and of dealing with immigrants is portrayed.

Lastly, in Chapter XVIII. the author gives his "Ultima Verba."

The reading Catholic public will appreciate very much this timely and very well written volume. It is a discussion of one of the serious problems connected with the welfare of the Church in Canada. The action we now take will deeply affect the whole position of the Church in the future. It is very true of course that no Province of the Dominion is so well equipped that constant labor on the part of our Catholic people is not a vital necessity but it will not avail them to pay attention only to questions at their own door. Canada is a dominion with vast territories to people and organize. That this country will remain a united whole is, we think, beyond dispute. But it is equally true that one of the greatest influences for unity will be the active and successful work of the Catholic Church. Our Catholic people should read this volume, they will appreciate more than ever the great problems which only united action on their part can solve.

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SASKATCHEWAN

Sinnett, Sask., May 19th, 1921.

Second Annual Retreat for the Teachers of Prince Albert is to begin on Monday, July 4th, 7.30 p. m. in St. Paul's Church, Saskatoon, Sask.

All teachers of this diocese are respectfully invited and urged to be present on that occasion which is to continue for three days.

Lady teachers will please apply to Rev. Mother Superior, Sisters of Sion, Rosary Hall, Spadina Crescent, Saskatoon, Sask. Gentlemen to Rev. A. Jan, O. M. I., Saskatoon, Sask., or Mr. James McDonald, Principal of the Separate School, Saskatoon, Sask., for full information in reference to the above.

The idea of an Annual Retreat—few days recollection—immediately after the close of their arduous year's teaching, owes its origin, last year, to the zeal of Rev. A. Jan, O. M. I., Pastor of St. Paul's Church Saskatoon, for the spiritual benefit of the teachers of this diocese, who are doing noble work in their chosen profession of teaching the youth of our land—and he is putting forth all efforts possible to make this second annual retreat even a greater success than last year.

All Catholic teachers in the diocese of Prince Albert, are then invited and respectfully requested to be present on the above occasion. We expect all.

So much has been written—and well—on the important work of the teacher in the school room that there is no need to dwell upon it here. Even young teachers, about to begin their high profession, ought to be present.

We expect all teachers of this diocese.

I beg to remain,
Yours faithfully,
J. C. SINNETT, P. P.

Father Sinnett wishes to thank all who helped swell the Convent fund by the purchase of tickets, and to announce that in the recent drawing the wrist watch was won by Mr. H. J. Lennon of Humboldt; ticket 313.

NOT ORTHODOX SERBS

RELIGIOUS TROUBLE IN YUGOSLAVIA DUE TO RENEGADE CROATS AND SLOVENES

By Miss Anne Christitch

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

New York, May 23.—The young State of Yugoslavia—or as it is officially called the Kingdom of the Serbs, Croats, and Slovenes—like most European countries has many grave problems. In Yugoslavia, however, it is not merely post-war conditions that present difficulties, but the fact that three branches of a people, forcibly separated for centuries past have now come together to organize and consolidate themselves into a single, united country. Their long-time dream and ambition has thus been realized but it does not follow that there is an entire absence of friction or misunderstanding between the elements that have so recently been brought together.

ORIGIN OF ATTACKS ON FAITH

For Catholics the present process of formation in Yugoslavia is of particular interest. Actually the Catholic religion together with the Orthodox religion is officially recognized by the State, and although there are obvious advantages in Catholics having the same privileges as the Orthodox there are manifest drawbacks to the Catholic Church due to the fact that the Catholic Church within the Hapsburg dominions was an established church. The danger of slackness and apathy is, however, already being obviated by an incipient but ever increasing persecution of the Faith, not by the Orthodox Serbs of Serbia, but by lapsed Catholics in Croatia and Slovenia and certain Serbs born in Croatia and reared in the destructive atmosphere of Viennese and Budapest "Liberalism" which was synonymous with detestation of the Catholic Church. It is these types that have unfortunately secured mandates from Croatia and Slovenia and who are now insidiously waging a campaign against the Church.

They and not the Orthodox Serbs of Serbia proper, have introduced such abominable measures as the "pulpit statute," which is an attempt to muzzle the freedom of speech of the clergy, making any of them liable to fine or imprisonment should he say anything in his sermon which "might be constructed as detrimental to the welfare of the State." A wholesale attack against Christian education has also been made by a ruling of the Ministry of Education that the principles of "Sokolstvo" as taught in Czecho-Slovakia should be compulsory in Yugoslav schools.

("Sokolstvo" is a species of Slav national scoutism combining patriotic ideals with physical culture and athletic exercises. Unfortunately during the last few decades "Sokolstvo" in Czechoslovakia deviated from its original lofty aim and the teaching has become distinctly atheistic.)

These and other signs of an approaching "Kulturkampf" while being vigorously opposed are nevertheless destined to have a beneficial influence on the entire Catholic population which has suddenly awakened to its responsibilities and to a just appreciation of what the Catholic Faith means to them. Unfortunately they had committed the initial mistake of splitting into diverse political factions instead of presenting one solid block of Catholic opinion and their opponents have not been slow to take advantage of the fact. Because of the imminent danger to their churches and their schools Catholics are now rallying under Father Koroshets, zealous priest and patriot, and leader of the Yugoslav Catholic party. For them there is no question of separation from Serbia, for the enemies of the Church do not hail from there but from Croatia and Slovenia.

RENEWAL OF CATHOLIC ACTIVITY

In the midst of all this turmoil there is a renewal of Catholic zeal and activity among the educated classes of Croatia. The slackness, the tepidity and the "matter of course" Catholicism of Croatians who had troubled neither to renounce nor to cherish their faith has vanished under present persecutions and also under the inspiration of a group of Catholic young men and women who are leavening Catholic life in their country. Their various organizations of Catholic university graduates, university students, and secondary schools, which had been called into existence by the late and much lamented Bishop Mahnitch, promoter of Catholic lay activity in Croatia and Slovenia, are making their presence felt throughout the length and breadth of the country. The Catholic Croatian Women's League especially is doing much to educate and enlighten the peasant women and also to awaken the townswomen to a sense of their new duties—doubly hard for them because they have not yet been granted woman suffrage.

The organizing secretary, Mrs. Danica Badekovich, who is one of the most prominent women in Croatia, is well known to the American Relief units who withdrew last year from that country leaving her in charge of the soup kitchens and clothing depots which they had organized at Zagreb.

BISHOP'S DYING PLEA

The Catholic Press of Croatia is today almost entirely in the hands of a group of young Catholic university men, and as funds are considerably low, in their devotion to the cause a number of them have taken up uncongenial employment which secures them a meagre salary but leaves them a few spare hours daily which they can devote to the Catholic publications, giving their services entirely free. Thus the "Narodna Politika," the only Catholic daily in Croatia, is published at great personal sacrifice and in the face of some dozen other non-Catholic Croatian dailies it is able to hold its own. The "Hrvateska Prosvieta" (Croatian Culture) is a new bi-monthly review profoundly Catholic in tone and on a high level of literary finish and modelled somewhat on the Catholic World of New York. The promoters and editors are two brothers, Nikola and Liubomir Marakovitch, both singularly gifted but above all both of them fashioned in the rigid yet sunlit school of the saintly Bishop Mahnitch whose deathbed words last December to the Catholic youth he loved so well were: "Now that you are nationally re-united to our beloved but non-Catholic kinsmen, you must work with all your might for a religious reunion. Show the strength and power of your Catholic Faith and never swerve for a moment from the Church's teachings. You have a glorious mission and apostolate but if you are to achieve it you must cling firmly to the Rock of Peter, the source of all truth and the principle of unity."

RELIGIOUS TRAINING

New York, May 19.—Revelations made by Harry E. Lewis, district attorney of Kings county, regarding the ignorance of religion which, he declares, he discovered among pupils of a certain Public school in this city, are believed to have given an impetus to the movement to supply moral and religious instruction to the children of the Public schools of Greater New York.

Only three-fifths of the pupils of the school in which District Attorney Lewis made a test, he says, showed any knowledge of the Ten Commandments. Taking this disclosure as a text, District Attorney Lewis says that at least one day in each week the children should be in some religious school where they could obtain the benefit of moral and religious training.

Sixty-six per cent. of the violators of the criminal or penal laws of the State are youths between the ages of sixteen and twenty-one years, Mr. Lewis said. "Their downfall is due to lack of moral and religious training. School training and religious training undoubtedly develop the character," he declared.

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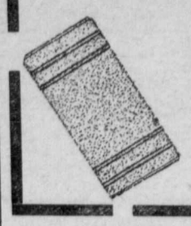

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MARRIAGE

SKELTON-McBRIDE.—On Tuesday, May 17, at St. Mary's Church, Barrie, Ont., by Rev. Dean O'Malley, Miss Evelyn McBride, daughter of Mr. and Mrs. Chas. McBride, Vespra, to Mr. Andrew Skelton of Sunnidale.

DIED

CAIN.—At her late residence, 60 Le Breton Street, Ottawa, Mary Ann Conway, beloved wife of John Cain, in her sixtieth year. May her soul in peace.

HOGAN.—At Goderich, Ont., on May 5, 1921, Mrs. Mary Louisa Hogan, widow of the late Nicholas Hogan, aged seventy-four years. May her soul rest in place.

O'GRADY.—At the Hotel Dieu, Kingston, on May 10, Etta Grimshaw, beloved wife of J. L. O'Grady of Sudbury, in her twenty ninth year. May her soul rest in peace.

NASH. — Accidentally killed in Pittsburg, on Wednesday, May 11, 1921, Victor B. Nash, son of Mr. and Mrs. John B. Nash, 43 Primrose Avenue, Ottawa, Ont. May his soul rest in peace.

IN MEMORIAM

KILBRIDE.—First Anniversary. In loving memory of our dear wife and mother, Catharine (Hanratty) Kilbride, who departed this life May 29, 1920, at St. Paul's Hospital, Vancouver, B. C. Eternal rest grant her, O Lord, and let perpetual light shine upon her.

—Husband, Sons and Daughters.

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C. W. L. TEACHERS' EXCHANGE

CATHOLIC teachers desiring schools in Northern Alberta should apply to the Catholic Women's League Teachers' Exchange of Edmonton. Applications to be sent to The Secretary, Mrs. Leo Trimble, 25 Arlington Apartments, Edmonton, Alberta. 2217-tf

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