

the stage there was no applause to greet him, for the name was strange. But when the bow rippled carelessly across the strings a great hush fell upon the house, which lasted through two selections, and then the Violinist's head sank upon his instrument, and a low, yearning cry floated out, then changed and rose into a passionate entreaty which carried the audience on breathless to the last sobbing note.

With the first pleading cry there had come a smothered exclamation from the back part of the house, and now as the last note sobbed away into silence there was a joyous "Bernardot! Oh, Bernardot!" and oblivious of the faces staring on either side, a girl was hurrying toward the stage, her eyes shining, her arms outstretched, to meet the man who had already leaped down among the audience and was coming toward her.—F. H. Sweet in The Antidote.

**ROUMANIA SHOWS RELIGIOUS BIAS**

**PROMISE OF EQUALITY IS DISREGARDED—BISHOP THREATENED WITH COURT-MARTIAL**

By Dr. Frederick Funder

Vienna, April 16.—Promises that religious equality would be guaranteed by the new constitution of Roumania have been entirely disregarded in framing that document which has been ratified by both houses of the Roumanian Parliament and signed by the King. Under its terms the Greek-Orthodox Church is recognized as the "ruling church," the United Greek Catholic Church is given a secondary position as the "favorite church," while all other churches are placed in a third class ranking below the other two.

**ANTI-CATHOLIC FEELING INFLUENCED ACTION**

Anti-Catholic feeling played a strong part in determining the provisions of the new constitution relating to religion. This was indicated by the passionate attack made in the Roumanian Senate by the Greek Orthodox Archbishop Nikolaus Balan against the Papi Nuncio, Archbishop Marmaggi. Declaring that Roumania is a Greek Orthodox state and hence should not permit the dissemination of "Catholic propaganda" by the Nuncio, the Roumanian prelate demanded that Archbishop Marmaggi be dismissed from the country.

The experience of the Catholic Bishop, Dr. Glattfelder of the diocese of Szand is another example of the official Roumanian attitude toward the Catholic Church. He originally incurred the displeasure of the ruling authorities by issuing a pastoral letter in which he defined his attitude toward the seizure of church property under the guise of "agrarian reform." Recently he issued another pastoral in which he declared that the elementary laws of morality are widely disregarded in Roumania and urged his followers to endure all persecutions bravely and remain faithful to their religious beliefs.

Part of the diocese of Szand lies across the Roumanian frontier, in Hungary, and shortly after the second pastoral was issued the bishop wished to cross the frontier to minister to the Hungarian part of his diocese. Just before his departure he was arrested. The Minister of Home Affairs, Banu, declared in a Cabinet meeting that Bishop Glattfelder would be court-martialed on the charge of having spread unlawful propaganda in his pastoral letter.

Article 23 of the new constitution promises in general "an equal freedom and protection" to the various denominations. However, it does not distinctly grant equal rights. Quite on the contrary, it distinctly proclaims the Greek-Orthodox to be the "ruling Church," with the United Greek Catholic Church in a secondary place and all of the other churches grouped together in a third class whose rights are decidedly inferior to those of the ruling church.

**EXPLANATION OF DISCRIMINATION**

The motive back of this discrimination is to grant privileges to Roumanians of which those of other religions than the Greek-Orthodox, not being Roumanians, are to be deprived. Out of the 16,000,000 inhabitants of present day Roumania about 5,000,000 are not members of either of the two Greek Churches. About 1,500,000 of this 5,000,000 are Roman Catholics.

In the old Roumanian state where the population was practically homogeneous from a racial and denominational viewpoint, it is easy to understand how a close relationship between Church and State could come about. Such a relationship has been common in the Balkans since the time of the Byzantine Empire. The States have granted to the Orthodox Church special privileges which the adherents of other denominations, who were almost entirely of alien nationalities, were not allowed to enjoy. Thus in Roumania before the War Catholics and Protestants were of alien nationality largely and as such did not enjoy the same rights as the native Orthodox Greek Roumanians.

**NEW POPULATION FEELS OUTRAGED**

New Roumania, however, with a population increased by 8,000,000 souls cannot afford to overlook the

fact that this increased population is not to be dealt with as aliens. By virtue of her treaty obligations, Roumania is bound to grant absolute equality of rights to the denationalized minorities in her new territories. Roumania's new possessions, chiefly the provinces of Transylvania, Bukovina, Marmaros, and the Banat, are considerably superior to Roumania itself in matters of national education and cultural institutions. In the schools of the "Transylvanian Saxons" and of the "Swabians" of the Banat, education has progressed to a standard equal to that of the most cultured countries of Europe. These achievements are due chiefly to the efforts made by the various Christian denominations in that territory where the Roman Catholic, the Greek United, and the Protestant Churches were allowed to develop freely side by side under the old regime and where public instruction was encouraged. The highly cultured population of these provinces are deeply resentful because of the religious discrimination against them in the new constitution.

That this discrimination is not only theoretical but practical is shown by the law dealing with the observance of Sunday and holidays which is now before the Roumanian legislature. It is proposed to compel observance of the holidays of the Greek-Orthodox church even by members of other denominations, but no recognition is to be given to their respective holidays.

**PAPAL RELIEF WORK TO BE CONTINUED**

Washington, April 30.—That there will be no decrease in the offerings for the Papal Russian Relief Fund is shown by the publication in the Osservatore Romano of the thirty-fifth list, in which are included donations from every part of the world.

"Although the Holy Father and the faithful are overcome with grief," says the Roman paper, "over the disregard for these principles of loving charity which has been made evident in these last days, Catholics will not let the voice of indignation drown the voice of pity. But realizing that their contributions go directly to the most miserable and afflicted—especially to the children and the sick—and feeling no regret for the contributions already sent, they will intensify their generous and unanimous response, in memory of the noble Christian motto which is our greatest strength: 'Repay evil with good.'"

The thirty-fifth list has the following two offerings from American dioceses: Boston Archdiocese (\$7d offering), \$1,000; Diocese of Grand Rapids, \$1,500.

**\$1,000,000 SEMINARY IN BALTIMORE**

**WILL REPLACE HISTORIC BUILDING**

St. Mary's Seminary in Baltimore, one of the most historic Catholic edifices in the United States and the scene of the sessions of the Third Plenary Council of Baltimore, is to be replaced by a modern \$1,000,000 structure according to an announcement in all the churches of this archdiocese. Actual construction will begin next spring.

With the possible exception of the Cathedral in this city, no spot in the United States is fraught with Catholic recollections more varied than the spot on which the present St. Mary's Seminary stands, and which was the site of the first Catholic seminary established in the United States in 1791. In that year, at the invitation of Bishop Carroll, four Sulpician priests, landed from France, purchased the One Mile Tavern at the end of the city, dedicated the house to the Blessed Virgin and in October opened classes with five students whom they had brought from France.

The first Superior was Francis Charles Nagot. The original band of four Sulpicians was followed a year later by six other priests, among them Father Richard, founder of the first Catholic newspaper in the United States. These ten or eleven new priests were a great accession to the small body of the American clergy, then only about thirty-five, who were endeavoring to serve a diocese extending from the Atlantic to the Mississippi Valley. The Church was in its infancy, there was no organized body of priests since the suppression of the Jesuits, no teaching sisterhood, no Catholic schools. Non-Catholic education in Maryland was almost as backward as Catholic. In these conditions Bishop Carroll's greatest need and most difficult task was to recruit a sufficiently numerous and fit clergy, if possible native, which he could hope for only through a seminary.

After a trial of ten or eleven years the Seminary had no prospects of success and seemed doomed. It was saved by Pius VII, whom Father Emery, the superior of the Sulpician Order, consulted in Rome.

"My son," said the Pope, "let it stand, let that seminary stand. It will bear fruit in its own time."

Progress at first was very slow, but aided by many factors, including the Irish immigration and the spread of Catholicity, the foundation of St. Charles College at Elliott City in 1881, the seminary

gradually waxed in influence and prestige.

The central portion of the present seminary edifice was built by Father Dubreul in 1874 and the building was completed by Father Magnien.

**NATIONAL IN SCOPE**

St. Mary's is the largest American seminary and national in scope, drawing its students from every part of the United States. Among its most distinguished graduates was Cardinal Gibbons. Thirty bishops have come from its classic halls and more than two thousand priests, of whom about sixteen hundred are now living. Of late years the seminary has been greatly overcrowded and more than four hundred and fifty students have been accommodated in Baltimore and at the Sulpician Seminary at the Catholic University in Washington. The plans for the new seminary, it is known, have been under discussion by priests of this archdiocese, and have been received most cordially.

**PRAYER**

Too high a value cannot be attached to the formation of the habit of constant prayer. Prayer can obtain all things that are good for our spiritual welfare, and for our greater happiness. Prayer is the key to the treasury of God's graces. God has placed this key within the reach of every one. It therefore depends upon ourselves to become rich with all the treasures we have untold spiritual wealth within our reach, we live and die spiritually starved, miserable and poverty-stricken, because we care not to use the power which is absolutely ours, the power of prayer. Hell is filled by souls who did not pray: Heaven is filled by those who did.

Again, our life is a failure before God, and our salvation doubtful, because we are slothful in prayer, where we ought to be diligent; fitful and uncertain, where perseverance is required; doubtful and unbelieving, where hope and confidence in the Divine promises are essential; and, worst of all, proud and self-sufficient, where a contrite and humble heart is the first condition of effective prayer.

Pride and self-love form a wall separating the soul from God. How shall we destroy it? It is the principal hindrance to the flow of Divine grace. Where pride fills the soul, there is no place for God. Empty the soul of pride, and God will fill it, as water flows into a reservoir. He created the human soul that He might abide within it.

The Spirit also helpeth our infirmity, and "asketh for us with unspeakable groanings." It is He Who teaches us to groan and lament over our sins. It is He Who dictated the *Miserere* to be to us a guide and form of prayer and devotion. We may use it at all times, particularly when we spend an hour before God.

Put yourself, then, in the place of the royal Prophet, and cry out before your God: "Have mercy on me, O Lord, according to Thy great mercy. And tender mercies, blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is always before me. To Thee only have I sinned, and have done evil in Thy sight."

Now, strange to say, this humble confession becomes, by grace full of sweetness. It throws the soul upon God's infinite and tender mercies, and nothing is sweeter. "Thou shalt wash me and I shall be made whiter than snow," yes whiter than the snow. "To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice;" so that our "sorrow shall be turned into joy." This is the work of the Lord.

God's mercy and love are infinite. He seeks not the death of the sinner but that he may be converted and live. He desires "all men to come to the knowledge of the truth and to be saved." It is not God, it is we who set up hindrances to the action of grace. We close our eyes, we shut our ears, we turn our backs, we harden our hearts. We are lost through our own fault. We refuse to pray or to pray aright; hence Divine light and strength fail us, and we are lost.

"On this account," says Teresa, "the devil labors so hard to withdraw souls from prayer, because he knows that they who preserve in prayer escape his power. He who perseveres in prayer, sooner or later arrives at sanctity." Yes, Jesus Christ desires to make you a saint. He asks your co-operation by the practice of humble, loving prayer. Yes, "I can do all things in Him that strengtheneth me."

If you have not acquired a habit of constant prayer, you ought to pray to acquire it. If you are well practised in humility, you ought, even so, to pray that your humility and contrition may ever increase. But, above all things pray to obtain the love of Our Lord Jesus Christ, and study His Gospel and His Passion. He has described Himself as "Love Crucified." Christ is your life, says the Holy Ghost, through the mouth of St. Paul (Col. 3. 4). "With Christ I am nailed to the cross, and I live, now not I, but Christ liveth in me" (Gal. 2, 19). And, therefore, St. Augustine said wisely: "My life will be full of life when wholly full of Thee." All this is the work and the fruit of prayer.

May St. Joseph, Patron of Prayer, and Mary, our Mother and our Queen, intercede for us all with Jesus Christ Our Lord. May you learn in the Holy Family the art of constant prayer.—Cardinal Vaughan.

**A WORTHY EXAMPLE**

In the last will of the late Cardinal Dubourg, Archbishop of Rennes, we read the following words, which are not only a monument to his piety, but also one of the most powerful pleas for the Rosary that we have come across. He says:

"One of the graces which most excites my gratitude to God is that since my entrance into the Great Seminary up to the present day—that is to say, for more than sixty years—He has never sent me a sickness or extreme fatigue which has prevented me for one day—one single day—from saying my Rosary, which I have always considered an obligation. All that I have been, all that I have done in the course of my life, all that I have received from God for my body, my soul, for my priestly and episcopal ministry, I attribute solely to this daily and faithful recitation of my Rosary."

Perhaps a more consistent imitation of the great Cardinal's example might bring us the graces from heaven to do something more worthy of God and something calculated to make sure the salvation of our own souls.

The Rosary has proved its worth as a preserver of the true Catholic spirit of piety. The saints have used it as a powerful means of making their religion vivid and galvanic. The Church never tires of recommending it to the faithful as an ever ready weapon to drive off the enemy of our salvation.

The example of men like Cardinal Dubourg should go a great way in giving us a proper appreciation of the Rosary. It will help us to weave a lovely pattern into the fabric of our every-day lives. Try it!—Rosary Magazine.

**"Metallic" Ceilings**  
Never crack or fall off  
Send for our Free Booklet "C"  
The Metallic Roofing Co.  
Limited  
1194 King St. W., Toronto

**"I Now Feel Fine"**  
Mrs. P. G. Murdoch, Box 433, Portage la Prairie, Man., writes:  
"I was troubled for years with biliousness, constipation, kidney and liver troubles. I tried many different kinds of medicine, but nothing did me much good until I tried Dr. Chase's Kidney-Liver Pills. I now feel fine, but am never without these pills in the house. Dr. Chase's Ointment has relieved my husband of piles, from which he used to suffer badly."  
**DR. CHASE'S KIDNEY-LIVER PILLS**  
One pill a dose, 25 Cents a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto.

**Louis Sandy**  
HABIT MATERIALS and VELVINGS  
Specially Produced for the Use of Religious Communities  
Black, White, and Coloured Serges and Cloths, Velvings, Cashmeres, Etc.  
Stocked in a large variety of widths and qualities. Samples forwarded on application.  
**LOUIS SANDY**  
Gorton Mills  
STAFFORD, ENGLAND  
Telegrams—Louisand, Stafford  
PHONE No. 104

**WOOL WANTED**  
Sell your wool direct to the manufacturer. Highest Cash price paid or  
If you wish to secure a supply of woolsens for your wool, we will exchange our manufactured product for it or  
If you prefer having your own wool manufactured into goods, we will be able to accommodate a limited number of our customers, if their lots are large enough to keep separate.  
We make blankets, flannel sheetings, yarns, mackinaw cloth, Norfolk jackets, overcoats, tweed pants, auto rugs, mantle and blanket cloths.  
Write in and tell us what you have and what you want, and we will have pleasure in answering you. Large wool bags and shipping tags sent if you need them.  
THE HORN BROS. WOOLLEN CO. LTD  
LINDSAY, ONTARIO.

If you have  
**WEAK LUNGS**  
we will send you a regular size bottle of  
**BAL-SA-MEA**  
FREE  
Balsamea contains no harmful drugs, being a purely vegetable preparation. It clears the lungs and bronchial tubes, relieves the pain and strengthens the respiratory system.  
If you suffer from weak lungs write us immediately. State your case and we will forward, free of cost, one regular bottle of Balsamea, value \$1.00. Take advantage of this wonderful offer to-day. Address—  
BALSAMEA PRODUCTS LIMITED  
363 Wellington St. E. TORONTO

**TIRES**  
30 x 3 1/2 Non-Skid  
**\$7.25**  
Tubes \$1.45  
ALL SIZES AT REDUCED PRICES  
TERMS—Cash with order or C. O. D. subject to examination. Express charges prepaid on orders of \$25 or more.  
**RIVERDALE TIRE CORPORATION LIMITED**  
Toronto Sherbrooke Peterboro London  
Montreal Ottawa Hamilton Windsor  
**SERVICE**

**1000 Rooms**  
Each With Bath  
**Rates**  
44 rooms at \$2.50  
174 rooms at \$3.00  
292 rooms at \$3.50  
295 rooms at \$4.00  
249 rooms at \$5.00 and up  
Enjoy Your Stay in  
**CHICAGO**  
in the Heart of the Loop  
Convenient to all theaters, railway stations, the retail and wholesale districts, by living at the  
**MORRISON HOTEL**  
THE HOTEL OF PERFECT SERVICE  
Clark and Madison Sts.  
The Home of the  
**Terrace Garden**  
CHICAGO'S WONDER RESTAURANT

**Cuticura Beautifies Skin Hair and Hands**  
Make Cuticura Soap, Ointment and Talcum your every-day toilet preparations and watch your skin, hair and hands improve. The Soap to cleanse and purify, the Ointment to soothe and heal and the Talcum to powder and perfume.  
Soap 25c, Ointment 55c and 95c, Talcum 25c. Sold throughout the Dominion, Canadian Depot: London, Limited, 344 St. Paul St., W., Montreal.  
Cuticura Soap shaves without mug.

**The London Life**  
Once More Leads the Way!

**SOME Canadian Life Insurance Company had to put into action its realization of the need by certain classes of business and professional people, of adequate insurance at rates which would not entail too great a tax upon their resources at a time when all possible funds are required for the development of business. The need of such classes in the past has been partially met by policies of non-participating insurance, with stationary premiums, paid in over a stated period, producing set results.**

**Now comes a plan providing insurance with annual dividends at non-profit rates.**

The London Life Insurance Company, by reason of its strong financial position and enviable dividend record, is peculiarly able to meet the genuine need of the classes referred to, and has devised a plan whereby they will be enabled to carry adequate policies at low rates, and yet share in profits.

At age 35 your rate for participating insurance under this special policy would be \$214.00—only \$1.49 per \$1,000 more than for non-participating insurance.

This new policy of The London Life is meeting with popular approval to a remarkable degree, and millions of dollars of insurance will be effected on this special plan by those who should benefit by its provisions. In your own interest, call up The London Life agent and find out whether you can qualify and so enjoy the exceptional benefits this most modern of policies offers you.

**The London Life Insurance Company**  
Policies "Good as Gold"  
HEAD OFFICES - LONDON, CANADA  
Agencies in All Principal Cities