

celebrated today for the Institution from which it is pleasing to us to expect so much good. We impart with particular benevolence the Apostolic Benediction to the generous donors as well as to all those who contributed to the foundation of the Oratory or in any way offered their help, and likewise to all those who, in spirit of self-sacrifice, dedicate themselves to the assistance of youth.

From the Vatican, on the Feast of the Annunciation of the Blessed Virgin—in the year 1924, the third of Our Pontificate.

DISCOURSE OF THE POPE

Here is the text of the discourse pronounced by the Pope at the reception offered to the Cardinals and to Commissioner Hearn of the Knights of Columbus following the inauguration ceremonies on the premises:

"We are indeed happy, most eminent Cardinals and very dear sons to see here all those who have returned from the beautiful, joyful and solemn inaugural celebration.

You have seen and enjoyed with your own eyes, the magnificent termination of a magnificent work. We have been constrained to content ourselves with the plans, photographs and designs and most of all with the accounts and descriptions given us frequently regarding the development of this great work, so dear to us—and followed by us with heartfelt interest. This work is doubly dear to us from its intention: that of the moral and physical elevation, that of the Christian Catholic development of this beloved Roman people and of the portion of it so dear to us from being so near us; and of that youthful part of it which is the joyful promise and fair hope of the future, the object of the solicitude of the Divine Heart and, from only too rightful imitation, of that of His unworthy Vicar. Almost instinctively we have cried out and desired it called 'The Oratory of St. Peter.' This name tells us in a way so perfect that we could not desire another, the objects and nobility of the work, viewed from its summit. It is the soul that prays and on the wings of prayer rises to heaven, while the body is tempered and invigorated by appropriate exercises. 'Oratory' name which recalls to us and unites us with traditions dear to Our Rome and to Our Milan, dear as the names of St. Philip Neri and Federico Borromeo. St. Peter: this name of the Prince of the Apostles, of the first Pope, indicates in the most clear and suggestive way all the ties which unite and will always unite the new work and its influence with Our person and the persons of Our successors.

TRIBUTE TO NEW CARDINALS

"We are very happy—again we feel urged to say this—that this beautiful work is enabled to write on the first fair page of its golden book names as illustrious and venerable as yours; doubly happy to see among these the names of Our new Cardinals more especially Ours because new, His Eminence Cardinal Mundelein and His Eminence Cardinal Hayes.

"We believe that we are right in thinking the presence of two American Cardinals in so high a degree representative of their country as are these pastors of the two gigantic cities of New York and Chicago which now rejoice in and are honored by their purple; that their presence, we say, is pleasing at this inauguration of a work so essentially American as this which they will bless in both its sacred centers. For we are happy to proclaim that we owe these buildings not only to the munificence of America but still more to the intelligence, generosity and charity of American hearts and souls and properly speaking to that true honor of the United States, the Knights of Columbus—Knights of honor and affection of this Holy See.

"You have been able to appreciate (and we speak more particularly to you, most eminent American Cardinals) that the area in which the Bishop of Rome is confined is not excessively vast, that it was not possible for Him to be present at a work so intimately connected with the Episcopal ministry. We, in fact, have been unable to go where you went. We could not do this without leaving that so-called ex-territoriality, which, well or ill, definitely or indefinitely—perhaps indefinitely—should protect, guard and sanction the dignity of the Sovereign Pontiff, of the Vicar of Christ.

"You have observed what the beneficent genius of the Knights of Columbus has been able to do on the margin and at the gates of the limited territory remaining to us—and this, rapidly and with magnificence. A truly splendid work, from the artistic constructive point of view, and doubly precious when we consider the noble object, the holy aims aimed at from the beginning and which will certainly be attained in the not distant future, because this beneficent spirit by which it is inspired, not content with placing this fair creature in the daylight, desired to furnish it with life at the same time.

SHOULD MAKE COLUMBUS REJOICE

"A truly grand act; one which (and we are happy to say so) would—or rather does rejoice, your, Our Columbus, in the glory of his immortal spirit. For these not only the spirit of a great and incomparable navigator but rather the navigator. We may say was strengthened by the Crusader, the missionary. It is good to see how

he desired above everything to find in the new world divined by him the treasures and means necessary for the redemption of the Holy Places and the evangelization of the infidel.

"The present work is truly one of redemption and of the missionary; the redemption of so much youth, a mission in a corner of home which stood so much in need of those who would care for its spiritual interests. To speak to you, Mr. Hearn, who so worthily represent here the Knights of Columbus, to you, who have so meritoriously represented them during the whole development of this work, is to tell you with what gratitude, with what feeling of real paternal gratitude (truly that of a father blessed in his sons) we rejoice in the work accomplished by you. We know well that this is not the only work nor the only act, at once munificent, of the missionary and crusader, performed by you under the fair Roman sky, and this but increases Our gratitude to you—and this for another reason, one, not welcome but nevertheless real, which renders your American intervention all the more valuable.

You know, and all know, of the propaganda of error, being continually spread in this Our Rome. This is certainly not the least of the evils nor the least and result of the events which so profoundly shook and overturned the destinies of this city, truly the Holy City of the Catholic World.

CHALLENGES TO THE PAPACY

"We had, alas, to see convened here, where flowed the blood of so many martyrs for the purity and unity of the faith, the apostle of heresy and of schism. You felt the profound pity of this situation, you understood all the sadness caused to Our Heart by the multiplication, on the sacred soil of Rome, of so many edifices and monuments which are signs and signals of what may be called so many challenges to the Redeemer and to His Vicar. You understood all Our sorrow on seeing so many snares laid for souls, profiting by their simplicity and ignorance and very often by their need and hunger. You quickly brought help and that, in the largest and most efficacious measure. Be blessed, you who come with such sentiments, with such holy and generous designs. We formally charge you to carry to all the Knights of Columbus, and first to the Supreme Knight of that great Association, the expression of Our intimate sentiments which you have divined by Our words, but which we find difficult of adequate expression. You understand the very special part reserved in these thanks to your personal assistance as to those who together with you and under your personal direction gave bountifully of the intelligence; study and daily help, which this new and beautiful work demanded.

"You have been able to see, most Eminent Cardinals of New York and Chicago, that the Lord, in the midst of so many tribulations and so much sorrow, has reserved for us many special joys as well. You were able to note that at your places of arrival and departure not a few of the most beautiful and exquisite of these joys come to us from your great country, from your faithful, from your clergy. Bear to all of them Our renewed word of thanks and blessing.

THE ROMAN QUESTION

"While recalling today's inauguration and this evening's meeting, you may also tell and attest, if necessary, that contrary to what is sometimes declared by some individuals, who desire it, in spite of the treasures of the hand, mind and heart so largely given by the Knights of Columbus, the Roman question remains unsolved."

This discourse of the Pope touches on the incident of the non-attendance of the Pope at the ceremony which he had thought to render more solemn and which, at the last moment, he had been unable to attend. Although the Italian papers had kept silence on the subject, American papers had announced that the Pope would leave the Vatican on the occasion of the inauguration of the work of the Knights of Columbus, and that the intervention of America would thus obtain what Europe up to the present was incapable of achieving, that is the solution of the Roman Question.

This statement in the American press was entirely inaccurate, in as much as the Pope would not have needed to leave the Vatican in order to go to the 'Oratory of St. Peter' as he would have been able to reach there by the internal means of communication with the Sacred Apostolic Palaces, nor would it have been in any way possible to construe his presence at the ceremonies as signifying the solution of the Roman Question. But such having been the comments of the American press, in order to avoid every possible misconception and erroneous interpretation, the Pope preferred to remain absent from the function at which he had expected to preside.

An added reason for this renunciation was the fact that on the morning of April 9, after comparing the topographical map of the Oratory of St. Peter with that annexed to the Law of Guarantee which defines the limits within which the ex-territoriality of the Seat of the Sovereign Pontiff is fixed, it was apparent that in reality the land on which the Oratory stands lies partly outside of this ex-territoriality. For this reason, the Pope was confirmed

in his decision of omitting the intention of personally assisting at the ceremony, which might have caused equivocations and confusion.

In all fairness it must be stated that the Italian press, at least that part of it which most faithfully reflects the ideas of the Government of Signor Mussolini preserved a perfectly correct attitude on the question. This press reported the words of the Pope with the most profound respect, including those words which indicated most sharply the abnormal situation of the Holy See.

Pius XI. could not speak otherwise but this did not signify hostile intentions toward Italy.

This conduct of the Italian press has deep significance and clearly indicates that the reciprocal dispositions are benevolent, even although the positions of the Holy See and of Italy have not materially changed. On each side there is good will and the desire not to accentuate the differences but rather to face the situation without bitterness.

RUSSIAN MARTYR

New York, May 5.—In an address which he made before the Catholic Converts League Father Edmund A. Walsh, director of Papal Relief in Russia, gave details of the execution of Mr. Budkiewicz not heretofore published. He said:

"After his unjust trial was over, Mr. Budkiewicz asked to be allowed to see a priest before his death. A priest connected with the Papal mission sat up all night in his rooms in Moscow hoping that a call would come to him from the Bolsheviks to attend the condemned man during his last moments. But no such call came. In the meantime the martyr had been stripped naked, dragged from his cell along a long, dark corridor, and then suddenly thrust into a room blazing with electric light. Before his dazzled eyes could take in anything, he was shot through the back of the head by a Mongolian executioner so that the bullet, penetrating through his face, made his features unrecognizable. His body was then spirited away, and no one saw a Bolshevik or two knows where it lies."

Father Walsh told another pathetic story of how, in his wanderings to bring aid to the scattered Catholics in Russia, he came to a village where he had heard a Catholic priest still survived. Finding the rectory, he was shown into a room where on a bed lay the broken body of a man, the Catholic priest of the village. He had been cast into prison by the Bolsheviks, for no other reason than that he was a Catholic priest, and there tortured until, no longer able to perform his priestly functions, he was allowed to return to his home. Broken, paralyzed, there seemed no life in his body save in the eyes which gazed fixedly at Father Walsh.

Walsh did the director of the Papal Relief Mission endeavor to make the unfortunate man realize who he was. The priest could not understand him. Only when Father Walsh made the sign of the cross over him did a smile for a brief moment flicker over the tortured face as the priest realized that at last a brother priest had come to his aid. Father Walsh explained many of the anti-Christian methods of the Soviet Government which was resolutely doing its utmost to stamp out Christianity in Russia. But this, said Father Walsh, would be a difficult thing to do, as even in the midst of persecution for their religious beliefs the Russian people still flocked to their churches, and a year ago Easter he had himself seen in Moscow the crowds which poured into them to do honor to their Risen Lord.

NEW FOREIGN MISSION SEMINARY

A new Catholic Foreign Mission Seminary is now being erected in Washington to be the permanent headquarters of the Bengalese and the training school for those theological students of the Congregation of the Holy Cross who volunteer for work for the foreign missions. It is expected that the building will be far enough advanced for occupancy by September. The Rev. Michael Mathis, C. S. C., who recently completed a tour of the world in the interests of the foreign missions of the Holy Cross Fathers, will be the head of the new institution. The immediate purpose of the new seminary is to train missionaries for the Holy Cross missions in Bengal, India, and, in due time, for other mission fields.

The new foreign mission plant shares with several other religious orders and the National Soldiers' Home a plateau which is one of the three commanding heights of Washington, the American city of world horizons. This is a peculiarly fitting atmosphere in which to train modern apostles for world conquest.

The site is also in sufficient proximity to both the Catholic University of America and to Holy Cross College, to permit the foreign mission students of the new Seminary to profit by the theological lectures which the two institutions offer. Only those classes which are strictly missionary will be taught in the new seminary where other theological students will also reside.

The High school and collegiate training of recruits who desire to go on the foreign missions, as religious of Holy Cross, will be given at the University of Notre Dame, the Holy Cross center in the middle west.

"COPEC"

CATHOLICS WITHDRAW FROM ENGLISH ASSOCIATION

London, April 24.—The "Copec" movement held its conference at Birmingham last week, and the deliberations showed that it was a very good thing the Catholic members resigned in advance.

"Copec" stands for "Conference on Politics, Economics and Citizenship," and was designed to be a joint Christian movement for the discussion of everyday problems. The Archbishop and Bishops of the Province of Birmingham decided, however, that it was too definitely a religious affair to make the inclusion of Catholics desirable.

So the Catholic members left, and the conference went on without official Catholic participation. One reason for the Catholic withdrawal was a statement, made on behalf of "Copec" to the effect that Christianity had failed. The Anglican Bishop Gore, in a published statement, said he could not understand the Catholic position in withdrawing on that account.

Canon Villiers, in a letter to the local press, explains it to him. "Individual members of the Church may fail, and no doubt have failed," he said. "But the Church as a whole, as an organization, as a Divine Society set up by Christ to teach men, and guided all days by the Holy Spirit can never fail, either in her dogmatic or moral message; she cannot whittle it away or alter it, nor fail to deliver it down the ages. If she has done so, then the promise of Christ has failed, and there is no such organization as the Church founded by Christ; we are thrown back on to mere human organizations and mere human interpretations of the Gospel; in a word, into that welter of contradictions which goes by the name of 'our common Christianity,' and is only modernism thinly veiled."

Another Catholic observer on the side lines has told the Birmingham papers that "Copec" is wasting valuable time discussing questions which were settled long ago by the Catholic Church, and the answers to which were unalterable, no matter what "Copec" might decide.

"If the time of the conference could have been spent in discussing the application of Christian principles, long since well known, to present day conditions," he said, "then the week's work would double value to our country, and possibly to the world."

Here is a sample of the sort of thing that "Copec" did. It struck out from a resolution the phrase "the State is a Divine ordinance," and yet insisted that it is a Christian duty to obey the State.

"To ask me to obey where there is no authority to command," says Canon Villiers in a comment published in the Birmingham Post, "is to submit me to a tyranny. Where does the State get its authority which I must obey if it does not get it from God, the Supreme Authority? Does it get it from itself? Self-appointed authority is usurpation and tyranny. Does it get it from the people? The people is subject, not ruler; and the subject cannot give authority. Authority comes from above, it does not ascend from below."

And so, all things considered, "Copec" did not get very far. As one critic observed, if it produced something of equal value to the penny catechism it would have done uncommonly well.

FINLAND'S SUCCESS IN PROHIBITION

If any Americans are discouraged by the failure of prohibition to bring the immediate millennium which they expected a few years ago, perhaps they will take heart from the experience of our sister republic, Finland. If, in the two countries, certain unpleasant results are recorded, why should these be regarded as permanent? Why may they not be inevitable, but temporary, processes in the evolution of the word may be used without offense to Mr. Bryan's friends of prohibition? Changes in habit must come slowly. By-products of new habit may naturally arise. The injurious modifications and resistances will perhaps give way when they are found not to be for the general, or even the individual, advantage.

Finland is a little older, if not better, soldier of dryness than the United States, but has been regrettably liberal in its concession to alcohol. The Finnish permitted maximum is two per cent. In 1907 and 1909 the Diet prohibited all liquor of a higher alcoholic content. The Russian Provisional Government did in 1917; but it was not put into effect until June 1, 1919, by Finland, which in the meantime had become independent. In the first two years of its operation the consumption of alcohol was diminished by fifty per cent. Even opponents of the law admitted this; but conditions soon grew worse. As the enforcement of the law grew more difficult, the legislators, quite in the American fashion, passed in 1922 a law full of severe pains and penalties. For that year the consumption was estimated at somewhat less than a quarter of the amount formerly used. Now even prohibitionists are said to concede

that the present consumption is nearly as large as before 1919.

In 1920 there were 21,000 convictions for drunkenness; more than 30,000 in 1921; nearly 86,000 in 1922; in 1923 more than 50,000. Smuggling is a great and prosperous industry. Estonia was the first principal supply station. Later the Germans took a hand in so lucrative a commerce. Drink is said to abound in the Helsingfors restaurants. When smuggling and bootlegging were still comparatively in their infancy, a Deputy from Eastern Nyland made some interesting sociological observations in the Chamber. The farmers and fishermen in his district had largely given up their occupations to practice the new profession. Some toilers of the sea got rich, built handsome houses, even settled in Helsingfors, members of the new plutocracy. Highway robberies grew common; homicide and murder, common. At fairs and other village merry makings not only young men but girls were drunk in public. The growth of smuggling has checked, to some extent, domestic moonshining, which still thrives, however, in isolated communities. Physicians and druggists are charged with contributing to the forbidden flood. Public morality and respect for law have suffered. Finally, we are told that the Finns are notoriously pig-headed; and that great numbers of the population are bound to break the prohibition laws.

These things are not necessarily just causes of dejection. They are mentioned here solely to show that Finland and the United States are sisters under their skins—their wine skins. Prohibition seems to be working about in the same way in the two countries. No doubt this is an intermediate stage in the evolution of prohibition; a stage destined to disappear, as our own prohibitionists tell us.—New York Times.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MEN! MORE MEN! AND STILL MORE MEN

By Rev. Geo. Daly, C. S. S. R.

During the great European War, when the line of battle was bending under the tremendous pressure of the massed German armies, the call for "men—more men," rang out persistently from the weakening ranks of the Allies.

Not many months indeed had passed after that fatal day of August, 1914, before we all realized the stern reality of the inevitability of a long, drawn-out conflict. The Great War soon became an international contest in man-power. During these years of agony, cannons, machine-guns, aeroplanes, stocks of supplies and munitions were rushed to the front. But above the booming of the cannons, the crackling of the machine-guns, the din of high explosives and the ominous hum of the aeroplane, was always heard the cry, "Men—more men!" The world soon became a huge military training camp. The travelling lanes of the ocean were crowded with ships freighted with human cargoes. And yet the cry of "Men—more men—still more men," went out with an accent of frenzy and despair. The Great War was to be won by the sheer weight of man-power. The human factor was what counted; it conquered the schemes and calculations of strategy and won the day.

This lesson of the successful pursuance of a gigantic struggle has its perfect application in the spiritual warfare of the Faith. Today from the far-flung line of the militant Church comes the cry of "Missionaries—more missionaries—still more missionaries." From the depths of Africa and the distant shores of Oceania, from the mysterious haunts of India and China, from the "Land of the rising sun," this call of the Church, like "the voice of many waters," breaks in upon the placidity of our selfish life and invites the Catholic world to missionary action. In many countries to-day the line of battle is stretched to a breaking point and bending under the pressure of adverse forces.

In our own mission-field of Canada the same conditions prevail. From the hinterland of our great West where the enemy has thrown the whole weight of its proselytizing powers, comes to-day the same cry, "Missionaries—more missionaries—still more missionaries." In vain will we have rushed to the firing line supplies of all kinds if our man-power is wanting. It is the eternal conflict for the mastery of souls and for the propagation of the Faith nothing can take the place of the missionary. In the economy of the Catholic Church no one can fully take the place of the priest. This we would fully explain to show the absolute necessity of missionaries in the sublime endeavour of Church Extension.

The authoritative teaching and the sacramental life are the two poles on which revolves the divinely constituted society of Christ's Church. These two essential features are contingent upon the presence of the priest. Is he not indeed by mandate the authoritative teacher of the Gospel and by ordination the official minister of the Sacraments? The character of his sublime powers lies in the words of the Master, "All power is given to Me in heaven and on earth. Going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (Matt. xxviii, 19-20.)

This divine commission of the Master to His apostles has been passed on by ordination and delegated jurisdiction to His priests, their successors. They are thereby empowered to be in the Church of God the official exponents of divine Revelation and the ordained ministers of the Sacraments. Through this Levitical lineage of the New Testament the life of the Church is to spread throughout the world until the consummation of time.

The religion of Christ is first and foremost one of faith in this Divine message. This message is not given to man to be taken or left at option or to be interpreted according to the fancies of the individual mind. By the Saviour's explicit mandate its acceptance is obligatory and its explanation left to the authoritative and infallible teaching of His Church, through the Bishops and priests, under the supreme direction of Peter's successor. The priest, therefore, stands in his community as the very embodiment and official exponent of Catholic Faith. The radiance and expansion of the Gospel are in his hands.

"How shall they believe him," says St. Paul, "of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent, as it is written: How beautiful are the feet of them that preach the gospel of them that bring glad tidings of good things! Faith, then, cometh by hearing and hearing by the word of Christ." (Rom. x, 14-17.)

Such is the glorious genesis of Faith. Its message is in the hands of God's anointed. No wonder, then, that from the mission-field comes the constant cry: "Missionaries—more missionaries—still more missionaries."

Contributions through this office should be addressed to:

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IRISH CATHOLICS CAMPAIGN AGAINST BAD BOOKS

A representative meeting of Catholics, held in Dublin, has decided to take energetic steps to put a stop to the evils of immoral literature and also objectionable shows in theaters and moving picture houses.

Efforts are to be made to interest the Catholic youth in the vigilance movement. It is proposed to hold a large demonstration to arouse the public conscience. Among the bodies represented at the Dublin meeting were the Priests' Social Guild, Society of St. Vincent de Paul, Central Council of Confraternities, Catholic Truth Society, Order of St. Francis, University College, Castleknock College Union, Catholic Boys' Brigade, Pioneers, Christian Brothers' Past Pupils' Union, Father Mathew Total Abstinence Society, Catholic Irishwomen's Union.

Speaking in Galway, Bishop O'Doherty said there was in circulation in their city literature that was a disgrace to the low beings who wrote and read it and a scandal and source of temptation to everybody who laid hands upon it.

In their recent Pastoral the Bishops warned their flocks against the dangers of evil literature. It was computed by the Bishop of Clogher that some thirty tons of literature, consisting chiefly of the

scandals of the world, are dumped on the shores of Ireland weekly. This widely distributed stuff found its way, said the Bishop, into every hamlet and corner of the land. Its sale was powerfully organized by its alien producers.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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It is easy to love our neighbor if he tickles our vanity.—Charles J. O'Malley.

For May Investment

To those with funds now in hand for investment, or with funds which will be shortly available, our new investment list, which is now ready for distribution, will be found of interest.

This list contains a wide selection of securities of Canada's provinces, cities, towns and industrial corporations together with an attractive list of odd amounts. Yields range from 5% to 7.20%.