

stood still to listen. Some one was whistling an air which she was not slow to recognize.

"When first I saw thy face."

She made a step forward to be confronted with Lewis Lansing. He looked paler and graver, but he smiled at her in the moonlight.

"I am keeping my usual vigil," he said in a voice that sounded somewhat unnatural. "I come here very often when I am in the town, and I believe all Middleburgh knows it, except you."

She made no reply, and he asked hesitatingly:

"You are not angry, Marian?"

"No, Lewis," she said frankly. "It makes me very happy to know that you are here."

Surprise, pleasure, joy succeeded each other on Lewis' honest face.

"You know I am as sure of myself as ever, Marian," he said.

"And I am very sure now, too." They stood still facing each other.

"May I come to talk things over?" Lewis asked.

"Yes, Lewis," she said, "though there is not so much to say, after all."

It was only after they were married that Lewis saw the two fragments of the letter, and it is quite possible that inquisitive Middleburgh has never seen them at all.—Anna T. Sadlier.

ANCIENT CHRISTIAN HYMN LEADERS OF PARIS SOCIAL AND LITERARY WORLD INTERESTED

By M. Massiani

The most ancient Christian hymn in existence, which has recently been discovered, was recently presented before a select Paris audience, and it was an American woman, Miss Alysne Tone of New York who was chosen to sing it.

Miss Alysne Tone is staying in Paris to study French melodies of the 13th and 14th centuries, and her love of Gregorian music led her to associate herself with the work of the French Society of friends of Liturgical Art.

It was at the invitation of this society that she sang in public, and in Greek, the ancient hymn known as the hymn of Oxyrinchos. The audition was held in the drawing rooms of the magnificent old house of the Baroness de Rochetaille, in the Champs Elysees, in the presence of Cardinal Dubois and several other prelates, M. Rene Bazin of the French Academy, noted writers, musicians, scholars and prominent members of Paris society.

The hymn of Oxyrinchos had only been heard once before, by a small committee of the French Academy of Inscriptions and Belles-Lettres, last spring. A member of the Academy, M. Theodore Reinach, who translated the text, invited a student of the Paris Conservatory to sing it.

WHERE HYMN WAS FOUND Ancient Oxyrinchos was a city about 120 miles from Cairo, on the frontier of the Libyan desert. The ruins are being studied today by two English scholars, Messrs. Greenfell and Hunt. The excavations have brought to light a large quantity of pieces of papyrus dating from the first century, when, among them several on which were inscribed sentences attributed to Our Lord, and which are obviously taken from our Gospels. Recently, Messrs. Greenfell and Hunt found a piece of papyrus which, to all appearances, dates from the end of the Third century. On one side it bears a financial account, and on the other the text, unfortunately mutilated by the breaks in the papyrus, of a Christian hymn. M. Reinach, when presenting this hymn to the Academy of Inscriptions, gave the following translation:

"And that, at the same time, all the illustrious (manifestations) of God... (should be silent neither night) nor morning."

"Nor should these, too, keep silence, the stars, bearers of light (nor the summits of the high mountains, nor the ocean, nor) the sources of the impetuous rivers!"

"And while we celebrate the Father, the Son and the Holy Ghost."

"Let all creation sing this refrain: Amen! Amen! Power, praise (glory eternal to sovereign God) to the unique dispenser of all good things. Amen! Amen!"

The words written in parentheses are those which were hard to decipher on account of the mutilations of the papyrus. The verses are full of Biblical reminiscences.

After the addition, Mgr. Batifol, president of the Friends of Liturgical Art, said: "You can recognize at once an echo of the psalm 'Coeli enarrant,' and also a passage of the Apocalypse (v. 13-14) where 'every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, are all that are in them: I heard saying: To him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory and power, for ever and ever."

IMPORTANT CONCLUSION DRAWN "And the four living creatures said: 'Amen.'"

"The mention of the Father, the Son and the Holy Ghost prove the Christian and orthodox character of the hymn. And it is the hymn of a literary Christianity, for it is written in verse."

"We have the music of the hymn. It is noted after the fashion of ancient music, and the transcription of the ancient notes, as sung by Miss Tone, was prepared by Mr. Stuart Jones."

After studying the reconstruction of the hymn presented to the Friends of Liturgical Art, Mgr. Batifol drew the following two conclusions:

On the papyrus which has preserved the melody for us, all the rhythmic signs are given, a fact which will be of great importance in the controversy among Gregorianists.

Secondly, the conclusion that the Gregorian melody was not a creation of Christian Rome of the Fifth and Sixth centuries, but a legacy inherited by the Church from the ancient Greek world, just as the painters of the catacombs were the supreme flowering of Hellenic art. The Christians of the Third Century rejected suggestions that they repudiate the forms of art in honor in their time. They adopted them and created an art which was new only in spirit.

In the course of the report on the campaign in favor of liturgical art, which he presented to the audience at the same session, Mgr. Batifol spoke with great eloquence of the progress accomplished by the movement in the United States. He made special mention of the Institute of Liturgical Music of New York and of the courses given by Dom Macquereau and Dom des Roquettes. He also praised the "great example given in Washington by Mrs. Ward, in promoting the diffusion of Gregorian music, creating courses, training teachers, and having Gregorian melodies sung by thousands of school children."

M. GEORGES GOYAU FEARLESSLY CATHOLIC BEFORE FRENCH ACADEMY

By M. Massiani

The speech delivered by M. Georges Goyau at the French Academy on the day of his reception, in the presence of the President of the Republic, was an act of faith. The subject lent itself to such an interpretation, since the new member, according to tradition was called upon to deliver a speech in praise of his predecessor, Denis Cochin, who was one of the outstanding figures of Catholic life in France.

A few short quotations from this panegyric will give some idea of its truly spiritual character. First of all a tribute was paid to the parents of Denis Cochin, grand old bourgeois, descendants of the most ancient family of Parisians in Paris.

"Some manuscripts of M. and Mme. Cochin, published since their death," declared the speaker, "prove that their home was a center of spirituality, and that the work of the mind was there considered as a manner of prayer and was crowned by prayer itself. In this family, to which came all the echoes of the city and all the echoes of Christendom, they willingly meditated on the echoes of the beyond."

When he was twenty years old Denis Cochin received from his father letters full of the strongest faith, in which the writer was revealed as an educator of rare energy: "Fortify your will," his father told him, "Take the decided part of battle against the senses, of obscure triumph in the presence of God."

The entire speech of M. Georges Goyau showed Denis Cochin faithful to this teaching and eager to work for the spread of the faith he had received. The assistant of Paster in his laboratory, he found in the experiments of the famous scholar matter for a book: "Evolution and Life" in which he argued against Spencer for the existence of the human soul and of a moral world.

Scholar and Christian, Denis Cochin, who was the disciple of Descartes, saw in God the source of all knowledge. He eagerly affirmed the metaphysical value of knowledge and the metaphysical truth of science.

POPE AND SAINT EXTOL REASON "When the mathematician and philosopher Henri Poincare avenged certain attacks against our powers of knowledge, Denis Cochin rejoiced, and twice from the tribune of the Chamber he gave himself the malicious pleasure of astonishing certain of his colleagues by revealing to them that Pius X., in his so-called reactionary encyclicals, spoke like Henri Poincare, and that the Church esteems reason more than do many philosophers."

M. Cochin asked the new philosophers: "What is this you tell me about my intelligence, about my mind? I desire that it remain a light to me: I value it, it is my greatness and my dignity. And from the royal summit on which the Twentieth century has once again installed him, Saint Thomas Aquinas replied: 'You are right, man is like unto God in that he thinks.'"

M. Goyau praised the political work of Denis Cochin who, as a member of the Ribot and Briand cabinets during the War strove to renew, personally, relations with the Holy See which would serve to maintain religious peace and prepare the reconciliation. He quoted, in this connection, the following sentence of the great Catholic statesman: "To turn our backs on order is not to see the Pope is not an evidence of free thought, it is merely another way of prostrating ourselves."

As a father, Denis Cochin was cruelly tried by the War. His two sons, Augustin and Jacques, fell on the field of honor. At times the burden seemed too heavy and an unconscious revolt seized him against the frightfulness of war. Immediately he accused himself of weakness: "God has granted me a grace, that of coming between two Augustins: my father, who was a saint, and my son who was another."

COCHIN'S LAST ARTICLE HAILED PIUS XI. At seventy, having lost the power of speech, and confined to his room by illness, he wrote a last article a few days before his death to hail the advent of Pius XI, closing with a stirring passage which was cited by M. Goyau, in which he brought to the feet of Pius XI, all those for whom he wept:

"I see your noble features, Augustin, hero and sage, in the ruined inn of Maricourt; I see your ever laughing lips, Jacques, at Bont-a-Mousson, where you died at your post like the Chevalier d'Assas. You two, with your grandfather and myself, would be kneeling today to thank God for having inspired the heads of His Church with ideas which will insure peace between Italy and France, the return of the Orient, the freedom of the noble nation of Poland. Most Holy Father, you who are now Pius XI, transmit to an obedient and devoted family a little of your fides in-trepida."

These were his last lines. His strength ebbed rapidly, and life gradually withdrew from him. His mind, always master of itself, paid homage to God for his sufferings as if he had paid homage for his energy.

M. Goyau brought his speech to an end with these words: "A good Christian, he had to cease to think in order to pray, without ceasing."

M. Goyau was to have been received into the Academy by M. Alexandre Ribot, whose death occurred a few days before. The speech which he was to have delivered was found, and read by another member of the Academy. Devoted, according to custom, to a double tribute to the new member and his predecessor, the speech prepared by M. Ribot contained some extremely laudatory remarks concerning the Catholic Church which are of interest primarily on account of the personality of their author, one of the politicians of the Third Republic, of which he was several times Premier.

ALEXANDRE RIBOT'S TESTIMONY

"The Catholic Church," he said, "has courageously accepted the trial of liberty. Reduced to its own resources, and having deprived itself of the patrimony which the parishes and dioceses received from the generosity of the faithful because it did not find sufficient guarantees in the institution of cultural associations, the Church has found in liberty new resources and also new clientele in the great cities where each parish which it has succeeded in organizing calls forth a host of faithful who formerly ignored it. Whatever may be the future of religious beliefs in France, a Church which has counted so much glory in the past, which has inspired so much devotion, which enables so many consciences to live in peace, which comforts and consoles so much suffering, cannot but hold a great place in our society."

UNREST AND DIVORCE

Cleveland, March 30.—Loss of interest in home, inability to provide amusement, separation from church activities and lack of preparation on the part of both the man and the woman are given as the causes for much domestic unrest and final divorce by Bradley Hull, head of the Bureau of Domestic Relations in this city.

This bureau was organized in 1920 and through Mr. Hull's efforts has had a considerable effect in decreasing the number of couples who seek relief from their dissatisfied state in divorce. Prior to the establishment of the Bureau the divorce record in this county had increased 150%. Getting at the foundation for the state of affairs Mr. Hull said:

"A generation ago there began to develop a certain movement of discontent and protest which found its expression to a great extent in literature,—that is, in current literature. A challenge to existing customs commenced to take form."

"During the last ten years the spirit of discontent and protest has gained momentum, a momentum which has been accelerated by the extreme feminist movement. Today it is a significant thing that people no longer take the stability of marriage for granted, but rather look upon it as one of the experiences of life."

"It is my experience that the practice of collusion between husband and wife to secure a divorce is becoming a prevalent custom. They agree to disagree. After they decide to end their marital difficulties in the divorce court they make a pact to tell the court just enough to secure the divorce and withhold many other facts so that neither party will suffer embarrassment."

"Men and women are equally responsible for the growing increase in American divorces. I am unwilling to accept the idea that there is any distinction between men and women when it is a question of their legal separation by divorce. Neither the man nor the woman has

a monopoly of the virtues or the vices; both are about on the same level regarding faults and temptations.

"Lack of home training of children for the married state also enters into the problem. While the girl is going to school the mother will say 'Well she will be young only once and there is no use trying her down with housework.' After school days are over the girl goes out to work and pays her board at home.

"When she gets married, she frequently suggests that she continue her outside employment and it is rarely that she can fit in as both wage-earner and home-maker. The trouble today is that all the old inhibitions are being questioned and their power of control is being shaken. We carry the theory of individualism to the extreme. We must get back to the theories of the past generations and then marriage will regain its stability."

OUR LORD'S MOTHER

No one has access to the Almighty as His Mother has; none has merit such as hers. Her Son will deny her nothing that she asks; and herein lies her power. While she defends the Church, neither height nor depth, neither men nor evil spirits, neither great monarchs, nor craft of man, nor popular violence, can avail to harm us; for human life is short, but Mary reigns above, Queen for ever.—Cardinal Newman.

CALVERT ASSOCIATES

WILL PUBLISH REVIEW AND CELEBRATE LANDING OF PILGRIMS

Announcement has just been made of the names of the Directors of The Calvert Associates, Inc., an association comprising prominent Catholic laymen of the United States and many members of other religious denominations. The Association was formed for the express purpose of carrying into American secular life a wider understanding of social and economic subjects and all the modern developments of art, science, philosophy, music and drama as seen from the vantage ground of a robust Christianity.

DIRECTORS MEN OF PROMINENCE

The Directors are: James Bryne, Fellow of Harvard University, Regent of the University of the State of New York, and President of the New York City Bar Association; Ralph Adams Cram, distinguished architect and author; Dr. T. D. J. Gallagher, of the Musical Arts Club, Philadelphia; William V. Griffin, 80 Broadway, New York, Director of The Cuba Co.; The Cuba Railroad, etc.; Carlton J. H. Hayes, Professor of History at Columbia University; Robert H. Lord, Professor of History at Harvard University and formerly President of the American Catholic Historical Association; Rev. T. Lawrason Riggs, Chaplain of the Catholic Club at Yale University; Dr. James J. Walsh, eminent authority on the philosophy and social institutions of the Thirteenth Century, nationally known author and lecturer; Mr. Thomas F. Woodlark, of the American International Corporation, nationally known authority on railroad finance and a distinguished writer on many current subjects.

The Association has taken its name from George Calvert (Lord Baltimore), founder of Maryland where the Catholic pilgrims first landed from the ships "The Ark" and "The Dove" on March 25th, 1634. It will be one of the objects of the Association to commemorate this founding of the Maryland colony and the fact that it was the first of the colonies to establish the American principle of complete religious liberty.

The Directors have also announced that they will have a celebration of the 289th anniversary of the landing of the Maryland pilgrims on March 25th in the Town Hall. On this occasion Mr. Hilaire Belloc, who has just been elected the first honorary member of The Calvert Associates, will be the principal speaker, his subject being "The Press of the Modern World." Professor Lord, of Harvard University, will give an address on the founding of Maryland and there will be a special programme of very early and little known types of religious music under the auspices of the Pius X. Liturgical Institute.

The Calvert Association is a membership organization and from its membership fund will publish a new review of literature and social objects as the organ through which it will make its views felt in American life. The project of the review has received the definite and hearty approval of a wide range of people, including ecclesiastical authorities, business men of wide experience, scientists and men of international literary achievement.

PURPOSES OF REVIEW A statement issued by Ralph Adams Cram, one of the Directors, says: "I feel increasingly that this review may be and in fact will be one of the most significant events of recent times and will prove a factor of distinct power for good. As an enterprise it is all enormously significant. The spiritual redemptive process, of which so many had despaired, has now begun once more and a civilization may be saved yet—though hardly. The point has been, how were we going

to put into active and working form the ideas which we all shared and how were we going to bring them to bear on the public at large? One of the answers has been the formation of The Calvert Associates and the review which they plan to make their organ."

Many Catholic writers of reputation, both here and abroad, have promised to become regular contributors to the review. Trust the past to the mercy of God, the present to His love, the future to His providence.

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