people, stop for a minute of recol-lection, to seek consolation in the communion of Saints and in eternal

#### THE STORY OF CHRIST

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TAKE - EAT

These thirteen men had apparently come together to perform the old social rite in memory of the liberation of their people from Egyptian slavery. They seemed to be thirteen devout men of the people, waiting about a white table redelent of reacted lamb and wine redolent of roasted lamb and wine, for the signal to begin an intimate

festal supper.
But this was only in appearance. In reality it was a vigil of leave-taking and separation. Two of these thirteen, He into whom God had entered and he into whom Satan had entered, were to die terrible deaths before the next nightfall. The very next day the others were to be dispersed, like reapers at the first downfall of

But this supper which was the viaticum of an ending, was also a wonderful beginning. In the midst of these thirteen Jews the observ-ance of the Jewish Passover was about to be transfigured into some-thing incomparably higher and more universal, into something un-unequalled and ineffable; into the great Christian mystery. The simple eating of bread was to be-

come actual communion with God.

For the Jews, Easter is only the feast in memory of their flight from Egypt. They never forgot their victorious escape from their slavery, accompanied by so many prodigies, so manifestly under God's protection, although they were to bear on their necks the yokes of other captivities, and to undergo the shame of other deportations. Exodus prescribed an annual festivity which took the name of the Passover; Pasch, the paschal feast. It was a sort of banquet intended to bring to mind the hastily prepared food of the fugitives. A or a goat should be roasted over the fire, that is, cooked in the simplest and quickest way; bread without leaven, because there was no time to let yeast rise. And they were to eat of it with their loins girded, their staves in their hands, seating in haste, like people about to set out upon a journey. The bitter herbs were the poor wild grasses snatched up as they went along by the fugitives, to dull the hunger of their interminable wanderings. The red sauce, where the bread was dipped, was in memory of the bricks which the Jewish slaves were obliged to bake for the Pharaohs. The wine was something added: the joy of escape, the hope of the land of promise, the exaltation of thanksgiving to the Eternal.

Jesus changed nothing in the order of this ancient feast. After the prayer He had them pass from hand to hand the cup of wine, calling on God's name. Then He gave the bitter herbs to each one filled a second time the cup which was to be passed around the

table for each to sip.
What taste did that wine have in the mouth of the traitor, when Jesus in that deep silence pro-nounced those words of longing and the eternal banquet of the Father: Take this and divide it among yourselves, "but I say unto you I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

A sad farewell; but nevertheless the confirming of a solemn promise. Perhaps they felt only the promise, and perhaps there flashed before and perhaps there flashed before their poor men's eyes a vision of the great Heavenly feast. They did not believe that they would have a long time to mourn: after that other vintage-time, after the fruit of the vine had fermented, and the sweet wine had been poured into the flasks, the Master would return, as He had promised, to summon them to the great wedding of Heaven and Earth, to the everlasting banquet. They must have thought, "We are men growing old, elderly men more than metaelderly men, more than mature, within sight of old age; if the

within sight of old age; if the Bridegroom tarries too long He will not find us among the living, and those who have believed Him will be mocked at."

Comforted by the certainty of an early and glorious reunion, they chanted together, as the custom was, the Psalm of the first Thanksgiving a chant of praise the was, the Psalm of the first Thanksgiving, a chant of praise to the Father from Him who served Him. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.—He raiseth up the poor out of the dung-hill; that he may set him with princes, even with the princes of his people." of his people.

These old words, colored at the moment with a new meaning, were sung with a joyful conviction of their truth. They, too, the Disciples, were poor men and they would be rejected out of the dust of reverty be raised out of the dust of poverty by the intercession of the Son of God: they too were poor men and He would soon raise them out of the misery of their beggary, to make them masters of inconsumable

they understood, took the blessed them, broke them

mon table among those who await Him shall be the signal of a new brotherhood. Every time that you break bread, I will not only be present among you, but by that means you will be intimately united with me. Because, as this bread is broken in my hands, my body/will which I will offer in death to all men shall satisfy the hunger of those who believe in me, until the day when the great granaries of the Kingdom shall be open to all, when you shall be angels in the presence of your Father whom you shall have found again. I will leave you therefore not merely a memory; I will be present with a mystic but real presence in every particle of And now there had come a Liberreal presence in every particle of bread consecrated to me and this bread shall be a living necessary food for souls, and my promise to be with you shall be fulfilled till time shall be no more.

amongst you-and which my love has changed into my flesh so that it contained in a piece of bread; how the great oxen cultivated the earth, The blood of oxen, the impure were bound, and carried to the cup is the new testament in my threshing floor and beaten so that blood, which is shed for you." threshing floor and beaten. The the ears let fall the grain. The workers must wait for a little wind, Twelve who were there; they represent in His eyes all of humanity that time and all those to with warm water, heat the oven with dry grass or twigs. All this must be done with love and patience before the father may break a piece with his children, the friend with his friends, the host with strangers. Plowers, sowers, reapers, winnowers, millers and bakers sweat in the heat of the sun, in the

Truly it is sweet to eat good wholesome bread with friends Jesus in that deep silence pronounced those words of longing and hope which were not for Judas, but only for those who could ascend to the sternal hopeword of the Fether. people which they have let fall upon people which they have let fall upon the hearth. But you know want, and nights of fasting and the pale face of poverty. But you are strong; you have the powerful jaws of those who eat hard bread. You will not lose courage, if no place is made for you at the tables I drink for the last time.

of the well-to-do But verily it is infinitely sweeter for Him who loves you to trans-form the bread which comes from the hard earth and from hard labor into the Body which will be eternal-ly offered for you, into the Body which every day will come down from Heaven as the visible means

of grace.

Remember the prayer which I taught you: "Give us this day our daily bread—" For today and for always your bread is this bread, my Body. He shall never know hunger who shall eat my Body, which every morning throughout endless centuries shall be changed into end-less morsels of transubstantiated bread. But whosoever shall refuse it, shall be anhungered to all

eternity.

WINE AND BLOOD As soon as they had eaten the lamb with the bread and the bitter herb, Jesus filled the common cup for the third time and gave it to the Apostle nearest Him, "Drink the Apostle nearest Him, "Drink ye all of it; for this is my blood of the new testament, which is shed

His blood, mixed with sweat, had not yet fallen on the ground, under the clives, and had not yet dropped from the nails upon Golgotha. But His desire to give life with His life, to redeem with His suffering all the sorrows of the world, to transmit at least a part of His substance to His immediate heirs; this desire to give Himself up wholly for those whom He loves is so great that that from this moment on, He feels the immolation complete and the gift possible. If bread is the body, blood is in a certain sense the soul.

Judas also ate that bread and swallowed that wine, partook of that body, in which he had not that blood which he was to help shed, but he had not the courage to confess his infamy, to throw himself down weeping at assembly is to be called once a year.

Activities already undertaken by the separate units include clearing the streets, the news stands, the realized stations and other places of all pictures and printed matter injurious to the eyes and souls of children. Action is taken through appeals to merchants, libraries and His blood, mixed with sweat, had

Then Jesus, who saw how insuffi- The Lord said to Noah: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." and, as He gave them each a piece, set the dreadful truth before their eyes. "Take, eat; This is my body which is given for you: this do in remembrance of me."

So He was not to return as quickly at they they give the street they are the street that they give the street the So He was not to return as quickly as they thought! After His brief stay during the Resurrection, His second coming was to be delayed, so long that it might be possible to forget Him and His death.

"This do in remembrance of me."
The breaking of bread at the common table among those who await these words."

The breaking of bread at the common table among those who await these words."

But after a trial of many centuries, God had announced by the voice of the prophets that the Old Covenant was obliterated and abrogated, and that another was henceforth necessary. The blood of animals sprinkled upon stubborn heads and upon bleaphorning for the description. be broken by my enemies. As this bread eaten tonight will be your food until tomorrow, my body which I will offer in death to all

And now there had come a Liberator at once more divine and more human than the old Captain of Exodus. Moses also saved a people. spoke upon a mountain, announced a promised land. But Jesus saves In the meantime, this evening, eat this unleavened bread, this bread made by the hand of man, made of water and grain, these loaves which have felt the heat of the oven and which my hands, not yet cold in death, have divided more and which my hands are clusters of grapes, but a kingdom of holiness and eternal monography ways and which my hands are and with the oven and which my hands, not yet cold in death, have divided more and which my hands are clusters of grapes, but a kingdom of holiness and eternal upon human hearts; and His promised land is not a country of rich grazing-land and vineyards, with great clusters of grapes, but a Kingdom of holiness and eternal joy. Moses had killed a man, and Lewis brought the dead to life. joy. Moses had killed a man, and Jesus brought the dead to life may be your everlasting food. It Moses changed water into blood and is sweet to the heart of a friend to Jesus, after having changed water see his friends eating bread at his into wine at the wedding banquet, table, bread born of the earth, changed wine into blood, into His bread which was green blades with own blood, at the melancholy last flowering lilies among them, and then the ripe ear bending down the tall stalk with its golden weight.

Support of His marriage with death. Moses died full of years and honors on a solitary mountain top, glori-You know how many efforts, how fied by his people; and Jesus was muchanaiety, how much trouble, are to die among the insults of those

how the countrymen threw great blood of earthly animals, involun-handfuls of the grain into the tary and inferior victims, is no handfuls of the grain into the fallow land in winter, how the first blade softly penetrated the damp darkness of the earth, how the reapers all day long cut down the ripened stalks, and then the sheaves own blood and His own soul: "This own sou

to winnow out the good grain from alive at that time and all those to the chaff. Then they grind it, sift be born thereafter. The blood out the bran from it, make a dough which was to be shed the next day. on Golgotha, was real blood, actual, warm blood congealing on the cross in clots which all the tears shed by Christians can never wash away. But the blood of the Last Supper symbolizes a soul which gave itself up to make over into His own likeness, the souls shut up in the bodies of men: which was given to those who asked for it and to those who wheat can be transformed into well-baked golden bread for our fered for the sake of those who had received it and for those who had blasphemed it. This baptism of blood which came after the baptism of water by John, after the baptism soft white crumb, covered with the crisp crust. So many times with of tears by the women of Bethany, which dogs refuse, the dry bits left at the bottom of the dish, the crusts gnawed by children and old crusts gnawed by children and old body, this is the greatest sacrabody, this is the greatest sacra-ment, revealed to His betrayers, by

I have broken bread for you, daily bread for which you pray every day to the Father, as my body will be broken tomorrow, and I offer you now my blood in this wine which I drink for the last time on earth. If you always do this in memory of me, you will feel no hunger, no thirst. There is no food better than wheat-bread, and no drink better than wine, but the bread and wine which I have given you tonight will feed you and quench your thirst for all your lives, by virtue of my sacrifice and of that love which makes me seek for death and which reigns beyond death.

Ulysses advised Achilles to give the Achaians, before they went into battle, "bread and wine that they should have strength and courage For the Greek the strength of his members came from bread and homicidal courage from wine. Wine was to intoxicate men so that they should destroy each other and bread was to strengthen their arms so that they could battle without weakness, The bread given by Christ does not strengthen the flesh, but the soul, and His wine gives that divine intoxication which is Love, that Love which the Apostle. scandalizing the descendants of Ulysses, was to call in his Epistle to the Corinthians, "the foolishness of

Judas also ate that bread and

could have brought themselves to bookstores to remove the objec-

Even Judas, hiding his increasing confusion under the appearance of offended astonishment, was able to force his voice to say, "Lord is it !" But Jesus, who the next day would not defend Himself, would not even bring an accusation and only repeated the sad articles in the press are used to create a public opinion condemning immorality.

In some instances, resolutions have been sent to municipal councils to obtain their intervention in stubborn cases.

A notable victory has been won in peated the sad prophecy in more definite words, "He that dippeth his hand with me in the dish, the same shall betray me." And while they all still gazed at Him in painful doubt, for the third time He insisted, ... "The hand of him that betray the control of the state of the sta insisted, ... 'The hand of him that betrayeth me is with me on the table.' He added no more, but to follow the old customs up to the last, He filled the cup for the fourth time and gave it to them to drink. And once more the thirteen voices rang out in the old hymn, the "great hallel," which ended the liturgy of the Passover, Jesus repeated the vigorous words of the Psalmist which were like a prophetic funeral oration for Him, pronounced before His death. "The Lord is on my side; I will not fear; what can man do unto me?

They compassed me about like hear; they are guerated.

like bees: they are quenched as the will go into them, and I will praise the Lord: . . The stone which the builders refused is become the headstone of the corner. . . Bind the sacrifice with cords, even unto the horns of the altar."

The victim was ready and the next day the inhabitants of Jerusalem were to see a new altar of wood and iron. But perhaps the Disci-ples, sleepy and confused, did not understand the new meaning both melancholy and triumphant of the old canticles

When the hymn was ended they left the room and the house, at once. As soon as they had emerged from the house Judas disappeared into the night. The remaining eleven silently followed Jesus, who, as was His wont, made His way to the Mount of Olives.

TO BE CONTINUED

#### CAMPAIGN AGAINST IMMORALITY

CATHOLIC LEAGUES TO BE ORGANIZED

Washington .- At the instance of Cardinal Mercier of Belgium, inquiry has been made of the National Catholic Welfare Confer-ence here by Andrew Cloquet concerning efforts being made in the Inited States to curb immorality.

Widespread and energetic efforts in this field in Belgium are re-counted in the letter of inquiry, together with the proposal to band numerous local morality groups into a national federation. It is in connection with the forming of this central organization that the letter is written, in the hope that a knowledge of a similar fight in this country and the methods used in waging it may assist in the Belgian

BELGIAN LEAGUES AGAINST

IMMORALITY Many towns in Belgium already have leagues against immorality says the communication. Especially active units have been formed at Mons, Verviers, Brussels and Ghent, and there is a special Beach League for the seashore. These Leagues have tended to constitute themselves regular societies with a civil personality, and the need for centralization in the effort is felt. Accordingly, a tentative constitu-tion for a federation already has been drawn up. This instrument describes the objects of the pro-

posed body as follows:

"The League has for its object to prevent, combat and destroy immorality in institutions and in moral customs, notably :

"a. To supervise the decency of streets and public places and the moral preservation of childhood. To fight birth control propaganda.

To report offenses against morals to the court.
"d, To take all useful measures to assure the suppression of these offenses, notably to take legal

measures to this end. "e. Lastly, to give its aid to organizations having a similar

supplementary aim."

The League is constituted for thirty years, with headquarters at Ghent, and its official name is to be "League Against Public Immorality." There are to be active members and supporting members, and all in the League are to exem-plify its aims in their lives on pain of expulsion. Minimum dues are to be five francs and maximum francs, with a special figure for associations. An administrative council, appointed by the general

sell Him for money, and at this they shuddered. Every one looked in his neighbor's face, almost dreading to see in his companion the livid look of guilt, and all, one after the other, said, "Lord, is it 1?"

bookstores to remove the objectionable material, but if necessary they shuddered. Every one looked the societies take the cases to court. Meantime, studies are made of questions relating to morality, prostitution and kindred subjects, and lectures, tracts, and lectures of the objection of t pamphlets and articles in the press

Parliament, where the Minister of Finance has forbidden the entrance into the country of foreign immoral publications. A reward is offered for discovery of an infraction of the rule.

METHODIST PRAISE FOR BOOKRACK

New York, April 8.—The Catholic bookrack campaign fostered by the N. C. W. C. Department of Publications and pushed in the field by the a singularly high tribute for its effectiveness and fairness, in the effectiveness and fairness, in the current issue of The Christian Advocate, one of the oldest and most powerful Methodist publications in the country.

"The slogan is raised, 'A Bookrack in Every Catholic Parish,' says the Advocate. "If it does for the periphes what the book filed."

enched as the says the Advocate. "If it does for the parishes what the book-filled fire of thorns. . I shall not die, but live. . The Lord hath chastened me sore: but he hath not days of the circuit-rider it will do days of the circuit-rider it will do given me over unto death. Open to me the gates of righteousness: I olic, and it will do it in a way to which no fair-minded Protestant can object. Describing the plan, the Advocate

says:
"These attractive bookracks placed in churches and clubhouses, bring before the eye and within reach of the hand an assortment of pamphlets 'explaining the Catholic viewpoint on present-day problems.'
The distribution of this literature is set forth as 'a simple, definite and helpful piece of work for Catholic

men and women.'
"Admiral Benson, President of
the National Council of Catholic Men, says of the plan : The campaign to make Catho lic Literature more accessible to the

Catholic people through the installation of bookracks in churches, society and club meeting rooms should have the whole-hearted support of the Catholic laity through-out the land."

The Advocate prints a cut of the N. C. W. C. bookrack with the title "A Catholic Book Cafeteria." It concludes its article with the words The Methodists themselves ought to use it (the idea back of the book rack) more than they do nowadays.'

There is but one view of things which is true, and that is God's view of them.

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