

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname) St. Pacien, 4th Century

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## SOVIET TRIAL OF THE RUSSIAN PRIESTS

### SUMMARY OF THE TESTIMONY ILLUMINATES CONDITIONS

FIRST DAY

Witness Kolesnikov reported the incidents which occurred during the removal of articles of value from the Church of St. Catherine, on the Nevsky Prospect. He stated that the priest Chodniewicz refused to permit the inspection of the chalice, and declared that to do so he would have to pass over his dead body.

Chodniewicz explained to the judges what the little cupboards in Latin "tabernaculum," in which the Holy Eucharist is kept, means to the faithful, and that no one but the priest can touch it. The chief judge, with astonishment, asked:

"But this is distributed, and you give it to the faithful?"

Chodniewicz—"Yes, distributed, but I give it myself and only to those who accept it."

Judge—"Why did you prevent the police from looking at the Host?"

Chodniewicz—"It was a ciborium with consecrated hosts."

Judge—"But it was in the lists of articles to be taken."

Chodniewicz—"I would not permit profanation." Judge did not seem to understand what was meant.

Judge—"Are you sure there was nothing else hidden in the vessel?"

Chodniewicz—"Nothing. I was willing to show it after Communion."

Judge—"What do you mean by that?"

Chodniewicz—"After the distribution of the consecrated hosts to the people."

Judge (with knowing look at audience)—"Oh, after the distribution, eh?" (This brought a laugh from the Jews and Communists—the insinuation being that the priest might have hidden jewelry or other precious objects in the ciborium and given them secretly to some of the communicants.)

Chodniewicz explained the obligation on Catholic priests to prevent profanation of the Host, and what a horrible thing it would be to permit such profanation.

Chief Judge Galkin—"We do not care how you sin against religion—we only care whether you offend the law of the Soviet."

When it was brought out that even after the closing of the Churches the accused celebrated Mass at home and in private apartments, the judges at some length questioned the accused as to where the articles used for divine service came from since all the objects in the church had been listed in the inventory. The accused explained that almost every priest received as a present from his parishioners vessels and vestments which he uses in the Mass. These are property of the priest.

AN ALLEGED INSULT

Witness Guedix testified that the priest Eismont had insulted him because of his conduct and that he obstinately refused to call a meeting of the parishioners to sign the release or contract. Eismont explained that he did not want to speak to the witness because he wished to do business with the higher representatives of the Government and not with the said witness who had so far forgotten himself as to call him, Eismont, "a bad subject," before the Commissariat. In reply to the question of the procurator as to why Eismont persisted in not signing the release or contract, Eismont explained that he had never been able to place them to show him the release or get them in his hands. They had merely read it to him twice from a distance without showing it to him; he could not sign it since he did not know exactly what he was supposed to sign.

Questioning Guedix, the procurator, Krilenko, pointed out and emphasized the fact that Guedix wanted several times to organize a meeting of the parishioners, but that he could not succeed; but that one Sunday Eismont assembled the parishioners and declared to them that it was not permitted to sign the contract. Krilenko laid special stress on the fact that the parishioners could be assembled to proclaim a refusal to sign the contract, but that when it was a question of assembling them to sign the contract and obey the law, Eismont said that he had nothing to do with it.

The interrogation proved that practically all of the accused had received a higher education and studied theology in the Ecclesiastical Academy. In reply to the question of the procurator, practically all answered that they refused to sign the contract on the order of the Pope and of the Archbishop.

The priest Janushkiewicz studied in the seminary but did not complete the course in the Academy. He replied to the questions of the procurator on the subject of the testimony of the witness Davidenko. When it was brought out that Janushkiewicz had signed the contract, procurator Krilenko re-

marked with satisfaction: "Yes, you did not study in this 'higher school'."

Krilenko—"And you taught children?"

Janushkiewicz—"I have prepared children for confession."

Krilenko—"It was your right."

A witness from the Vassiliostrov district of Petrograd (a woman) testified that she had been unable to close the church because of the great excitement of the Catholic parishioners who cried: "We shall not sign the contract because the Pope of Rome has not permitted and will not permit it." The said witness was led away to cries of "Freedom of conscience! The Communist!"

KRILENKO CROSS-EXAMINES ACCUSED

To all the accused Procurator Krilenko put the same question: "Have you read the decree on the Separation of Church and State?"

Some answered that they had read it and knew it—others that they were not interested in it as it was the affair of the Dean. By questioning, the procurator then brought out the fact that instruction had been given at home to two, three and as many as fifteen children, a fact which they did not dissimulate, affirming that they found it legal and compulsory for them, as priests, to do this. The procurator read the declaration and the release of Shvetsko, attached to the records of the trial, in which it is stated that according to his duty as a priest he would continue to teach religion to children in the future.

Procurator—"You know that the decree forbids you to teach children?"

Shvetsko—"Yes, in school."

Procurator—"And how many children have you taught at home?"

Shvetsko—"One, two, sometimes more."

Procurator—"And the maximum?"

Shvetsko—"The number has been as high as ten."

Procurator—"And it wasn't a school?"

Shvetsko—"No."

Procurator—"Then what is it?"

Shvetsko—"As a priest, it is my duty to teach children, for instance, at the request of the parents; I have no right not to teach."

Procurator—"I place the question directly in such teaching of a group of children a school, or not?"

Shvetsko—"No, it is not a school in the sense of the decree."

Procurator—(Shrugging his shoulders and with a gesture of the hands): "You persist in your point of view which is directly opposed to the law?"

Shvetsko—"As a Catholic priest, when I teach religion to children I am directly fulfilling my duty."

Procurator—"And you declare that you will do it in the future?"

Shvetsko—"Yes, I shall do so."

FATHER FEDOROFF EXPLAINS ATTITUDE

Procurator—(Fingering his papers)—"Let us go on further. Now the churches of the Petrograd district. Accused Fedoroff, you refused to sign the contract."

Fedoroff—"Yes."

Procurator—"Your Church is that of St. Boniface?"

Fedoroff—"No—that of the Pentecost."

Procurator—"You confirm the protocol of the statements?"

Fedoroff—"As far as I am concerned I affirm it."

Procurator—"You refused to attend because your ecclesiastical authority does not admit the civil law on the subject of church property?"

Fedoroff—"Yes, for that very reason."

Procurator—"You refused to attend the meeting, is that true?"

Fedoroff—"Yes it is true."

President—"Priest Budkiewicz, what can you say on the subject of the accusation?"

Budkiewicz—"I have done everything possible to help the Government in the capacity of mediator."

Procurator—"Showing his documents." "We shall see later how you have helped." (He read aloud fragments of the minutes of the meetings of the Petrograd clergy on the subject of the decree of Separation of Church and State.) "These resolutions were adopted in the meetings of all the clergy attending these meetings?"

Budkiewicz—"Almost all those who are here present." (Indicating the bench of the accused.)

The procurator questioned them separately and found that the meetings had been held in the residence of Archbishop Cepliak. Some had not attended, others had attended several times.

Fedoroff—"I attended only three meetings in 1919."

Procurator—"What was done at the meetings?"

Fedoroff—"At one of the code of Pius X. was analyzed; at the two others there was drawn up a form of contract acceptable to us after negotiations of the Soviet Procurator with the Holy See."

authorization of our ecclesiastical authority."

Procurator—"You still maintain this opinion?"

Fedoroff—"I affirm it now until an understanding by both parties."

Procurator—"You consider us as one party?"

Fedoroff—"Yes, as a party."

Procurator—"You consider the Soviet Government only as a party?"

Fedoroff—"When it proclaims laws affecting church property, then it is a party. According to my convictions."

President—"That does not interest us."

Procurator—"Then you act in thorough accord with your chief, the accused Cepliak?"

Fedoroff—"I am not subordinate to Archbishop Cepliak."

Procurator—"To whom are you subordinate, then?"

Fedoroff—"I am subordinate to the Archbishop of Galicia, Andrew Sheplitsky."

Procurator—"Where is he?"

Fedoroff—"At Lvoff."

Procurator—"Astonished." "What variety is this again? Explain it to us."

Fedoroff—"We are Catholics also, but of another rite, it is the variety of rite."

Procurator—"There is no other difference?"

Fedoroff—"No."

Procurator—(Reading the Memorandum of Fedoroff.) "It was you who composed this?"

Fedoroff—"Yes, it was I. For five years I strove to make the Government understand our point of view, but I received no answer."

Procurator—"That is right." (A pause.) "Did you refuse to sign the contract?"

Fedoroff—"Yes."

Procurator—"Therefore, you find that you are not obliged to obey the law?"

Fedoroff—"I obey every Soviet law insofar as it is not against my religious conscience."

Procurator—"Let your religious conscience be. I ask concretely, without motives, do you obey the Soviet power or not?"

Fedoroff—"If the Soviet power forces me to act against my conscience I do not obey it."

Procurator—"Ah."

TEACHING IN HOMES

Next the priest Matulianis was questioned. It was brought out that there had been no incidents in connection with the removal. There had been teaching at home. The utensils for service were the property of the priest.

The priest Maletzky declared the same thing except for the teaching of children. Procurator Krilenko returned to Fedoroff.

Procurator—"You officiated after the closing of the churches?"

Fedoroff—"Yes."

Procurator—"Where?"

Fedoroff—"In a lodging in the house where I live."

Procurator—"How many persons attended?"

Fedoroff—"About twenty."

President—"The Tribunal—'Where did you study?'"

Fedoroff—"Abroad. I spent five years in the Papal College, in Rome, the sixth year at R. . . ; the seventh at Fribourg, in Switzerland."

President—"When did you become a priest?"

Fedoroff—"I have been a priest since the year 1911."

President—"You are Orthodox?"

Fedoroff—"I am Catholic, not Orthodox."

President—"And what does 'Greek Catholic' signify?"

shall have taken or given away Church property (except for restitution or indemnity for what has been taken or given without the permission of the Church) is excommunicated, even without trial."

Krilenko—"Then you affirm that in the sense of the document you could not order not to offer the valuables for the starving?"

Cepliak—"Yes, and I beg you to take into consideration that likewise I could not order them to be given."

Krilenko—"I note that, but we shall see (fingering his papers). Was this decision spread by you?"

Cepliak—"No, it was not, but the faithful knew all the circumstances quite well."

Krilenko—(Reading the instructions of Cepliak concerning the perpetual teaching of religion to children) "Was this document distributed?"

Cepliak—"No, it was merely communicated to the administrative section, I always held to the canonical point of view and this document explains that view."

Krilenko—(Reading the paper with the instructions to priests to read it in the churches. He shows the document to the accused.) "This is yours?"

Cepliak—"Yes, mine. I am not only the administrator of my diocese, but the preceptor also, my duty."

Krilenko—"That is all right. I understand your intimate motives, but another thing interests me just now. The law decrees that the school is separate from the Church, consequently . . ."

Cepliak—"But the church is not only the building, the house of prayer, but also the house of study, of religious study."

Krilenko—"It is the fight against the exigency of the law. The fight to evade such and such a law is a political act."

Cepliak—"No, religious in this case. We are fighting for our religious right: We see what is now becoming of our children. We are asking to be allowed to influence children legally."

Krilenko—"We shall not enter into discussion. . . And so you look upon churches as a place monopolized for the teaching of the Catholic Church. Therefore, if I go to the church on Sunday and start to answer the preacher, it would, according to you, be a sacrilegious interference?"

Cepliak—"Yes, yes."

The question of the editing of the "Chronicle of the Mohileff Diocese," litograph, by the priest Tebeavsky is next discussed. An article from this paper is read.

Krilenko—"I observe a contradiction between the circulars of April 2 and January 12."

KRILENKO PROVOKES LAUGH

Krilenko then reads aloud the letter of the Metropolitan Ropp to Budkiewicz on the subject of a loan from the Polish Government, with the remark that the latter's supposition concerning the short duration of the Soviet Government had not been realized (Laughter.)

Next are read: the letter concerning John Vassilevsky: ("there is an opportunity for Moscow,") the letter of Budkiewicz concerning a report on the trunks and effects found in the attic of the house in which Budkiewicz lived.

The latter explains that some of his parishioners had begged him to keep their trunks in his attic when they left Petrograd, and that he had allowed them to do so.

In connection with the testimony of the accused, the painful situation of the Catholic Church in Russia under the monarchy was brought up. Krilenko was interested in knowing who appointed and confirmed the Catholic and Orthodox bishops. Cepliak gave the information for the Catholic Church. As regards the Orthodox, Krilenko questioned Fedoroff—(Perhaps citizen Fedoroff will tell us who appointed the Orthodox bishops, for the Synod, for instance?)"

Fedoroff—"The Procurator General appointed whoever he liked and the superior authorities confirmed the choice."

Krilenko—"Accused Cepliak, what is your opinion concerning the October revolution and the Soviet Government?"

Cepliak—"We were glad of the revolution—it liberated us; under the old regime we were confined and limited in our ecclesiastical rights."

Krilenko—"And in other countries, how does the government treat you?"

Cepliak—"The treatment of the government in all free countries (for instance in America), is benevolent."

Krilenko—"What is it that affirms the ideological influence of the Catholic clergy on the conscience of the faithful? Is it not the school which is your principal instrument?"

Cepliak—"No, not only the school, but above all our teaching of the truth, the ethics of Christ, the influence, of faith and of grace."

Krilenko—"Let us speak of things which are intelligible to

every one. We see clearly that by your teaching on the torments of the other life you terrify and mystify the ignorant and children. The terrorization of the ignorant is a political fight."

Cepliak—"We terrorize no one, our concern is the concern of faith and free will, and if anyone heitates in his faith, I must strengthen him. It is not a political struggle but a religious one. Even if a part of the White Guard were against the faith I should excommunicate them also."

Krilenko—"How do you treat a power that forbids you to teach children?"

Cepliak—"If this right is taken from us by force, we submit only to iron necessity."

Krilenko—"This is your personal opinion?"

Cepliak—"I speak in the name of all of us, Catholic believers."

Krilenko—"But the faithful are the people, therefore why fight when ecclesiastical property was declared the property of the people?"

Cepliak—"The 'twenty' were not selected among the faithful only, and ecclesiastical property, according to the canons of the Church, can be placed at the disposal of the Dean only."

Krilenko—"What real obstacle was there in this 'twenty'?"

Cepliak—"The 'twenty' violated the rights of the Catholic faithful and the dean of the parish by preventing them from being the religious executors of the canons of their church."

Krilenko—"In a word, the 'twenty' shook the unity of the organization of the church?"

Cepliak—"Yes, and in the Orthodox Church unity has been broken, as we now see."

Krilenko—"Then these 'twenty' destroy the absolute power of the churches over the faithful which has existed until now?"

Cepliak—"No, not absolute."

Krilenko—"Thanks to this position occupied by the Church a hostile state of mind was maintained among the faithful against the government orders."

Cepliak—"No, not hostile, rather saddened."

Krilenko—"Hm . . . saddened. . . this saddened opinion is a political fact or not?"

Cepliak—"No, not political."

Krilenko—"In the letter from your chief Ropp there is a question of the early fall of the Soviet Power. What is your position, whether it lasts a long time or not?"

Cepliak—"I was always of the opinion that it would last a long time. It is my constant personal opinion."

Krilenko then quotes the minutes of the parochial meetings and the lists of members present. Addressing himself to Budkiewicz: "You do not deny that these persons attended the meetings?"

Budkiewicz—"If it is written I do not deny it."

Krilenko then accuses the priest Eismont for his words and his intention of delivering to the Government only a copy of the parochial registers.

Krilenko—"You confirm these words?"

Eismont—"Yes, I confirm them."

Krilenko—"Then you consider as non-compulsory the formal demand of the law with regard to the baptismal registers?"

Eismont—"I believed it necessary to protest against the complete removal of the registers."

As regards the priest Shvedko, Krilenko is of the opinion that his parochial committee is an illegal organization. When Shvedko, surprised by the documents attached to the acts of the trial proved that the parochial committee was in conformity with the law in every respect, Krilenko remarked: "because the parochial committee was registered, it does not follow that it was legal." Budkiewicz is accused for the words found in the documents of Krilenko on the subject of the fight with the "bolshévist pest" and the necessity of teaching children and parishioners from the pulpit.

RIGHT TO INTERRUPT PRIEST

Krilenko—"And this fight from the pulpit—do you consider it a political fight?"

Budkiewicz—"No, I do not find it that, it is a matter of religion."

President—"Can the faithful answer the priest in the church?"

Cepliak—"No, we do not conduct polemics."

Krilenko then speaks of inciting hatred against the Soviet power.

Cepliak—"Our religion forbids us to hate; we should like to draw the whole world to us."

The accused distinguish between the question of fighting atheism and the question of a political struggle against the Soviet Power which is held against them as a crime: it is their duty to fight atheism but they have no right to conduct a political struggle.

The priest Shodniewicz, in reply to the question of the president, gave some explanations of the decision to exclude communists from the members of the Church.

Krilenko—"Can your sermon in the church be criticized?"

Shodniewicz—"The sermon admits of no discussion. After the sermon, whoever wants to can come to me, question me and criticize me as much as he likes."

Krilenko—"That is of no importance to us, what happens in your house. You find that a monopolized propaganda can be organized in the pulpit, an ideological struggle, by acting on an ignorant and irresponsible crowd, this is what is of importance to us."

Krilenko continues to read the papers found in the house of Budkiewicz and letters addressed to him by the Metropolitan Ropp, for instance on the subject of "passage from the defensive to the offensive."

"The existence of Bolshevism is dragging, and no one knows when it will end." (Movement and laughter in the room.)

Budkiewicz—"I did not find that all the opinions of the Metropolitan Ropp were strictly canonical, precisely his opinion on the conclusion of the contract before receiving the permission of the Pope. I called this step fictitious because an unauthorized signature, in my opinion, was fictitious."

Krilenko—"What did your words 'defence by resistance rather than by obedience mean?'"

Budkiewicz—"I had the contract in view."

Archbishop Cepliak answered the question about the procession. The procession was held because of the arrest of the Metropolitan Ropp, went as far as No. 5 Gorochoff Street and dispersed.

Krilenko reads extracts from the "Chronicle from Mohileff" concerning the procession.

Krilenko—"Accused Cepliak, did you take part in the procession?"

Cepliak—"No, I only celebrated the divine service."

Krilenko—"Did any of the priests take part in the procession?"

Cepliak—"No."

Krilenko—"And who carried the cross?"

Cepliak—"They carried it themselves."

Krilenko then reads a document entitled: "Memorandum on the Separation of the Church and State in Bolshevist Russia." And then the protest against the instruction which appeared after the decree on the separation of the Church and State. Having read the names of Kounzetzoff and Fedoroff, Krilenko asks: "Citizen Fedoroff, is this the same Kounzetzoff who was a judge and who was condemned to be shot for organizing resistance to the Soviet power?"

Fedoroff—"Yes, it is the same Kounzetzoff."

Krilenko—"He was condemned for appeal to devastations?"

Fedoroff—"I do not know why he was condemned. I was merely invited with him to draw up a protest against the instruction on the decree of separation of Church and State."

Krilenko—"This Kounzetzoff was condemned latter?"

Fedoroff—"What happened later does not concern me; I became acquainted with him in 1918 through the protest against the instruction."

Krilenko—"All right. At present we are merely noting the fact of this acquaintance."

ORTHODOX JOINED IN CATHOLIC PROTEST

Passing on to the examination of the questions of the meetings of the Orthodox clergy with the Catholic clergy, Krilenko addresses himself to all the accused:

"Someone can tell us about this, who? anyone?"

Fedoroff—"Since I cooperated more than the others in this meeting, I can recall it. When we received the instruction from which it appeared that henceforth we could neither marry nor baptize before registration at the commissariat, we saw clearly that it was an attempt against our most intimate rights."

Krilenko—"Permit me . . . Where was this circular sent?"

Fedoroff—"It was sent to us."

Krilenko—"But it was not distributed?"

Fedoroff—"No."

Fedoroff—"As for the organization of Orthodox committees jointly with the Catholics, I insisted on it, but without success, I do not know why."

Coming to the end of the examination of the papers of Budkiewicz concerning the meetings held in connection with the decree of the separation of the Church and State, Krilenko asks: "Citizen Budkiewicz, admits that these are organized tactics to oppose the direct requirement of the law?"

CARROLL O'DONOGHUE

Author of "A Mother's Sacrifice," etc. CHAPTER XXII.—CONTINUED

"You have acted well," for an instant there was a distinct softening of the harsh voice; the next, however, it had recovered its repellent tone; "why did you not tell me what you have told me today, on the occasion of our first meeting in Tralee garrison, when you brought yourself to my notice and reverted to our acquaintance twenty-seven years ago?"

"I had not then, your lordship, penetrated the present state of affairs. Lord Heathcote was silent for a moment, looking keenly at Carter the while. At length he said: "You will maintain the same secrecy for the future?"

"Certainly, my lord," and Carter bowed as low as his corpulent form would permit him to do. Lord Heathcote, evidently considering the interview ended, turned aside to summon an attendant for the purpose of conducting Mr. Carter out; but the latter had another, and to him, a most important item of business.

"Will your lordship kindly reassure me about the reward for my information? Captain Dennier referred me to you for conference about it, though he told me of your promise to attend to it on the conclusion of the trials."

"Well,"—there was an accent of impatience in his lordship's tone—"what assurance do you wish?" "That you will use your influence to secure for me the amount of money which I named when I had the honor of a previous interview with your lordship."

"Your price is high," said Lord Heathcote; "what do you propose doing with such a sum?" Carter replied: "To purchase the encumbered estate of the O'Donoghue family."

His lordship, without answering, resumed his seat, covering his face with his hand, and gave himself up to thought; Carter patiently waited, a complacent smile half curling the corners of his mouth. The O'Donoghue family repeated his lordship at length, looking up; "the family, I presume, from whom comes this young Australian convict who was recaptured on information furnished, I believe, indirectly by you."

Carter bowed, and the nobleman continued: "The estate became encumbered by debt." Again Carter bowed; Lord Heathcote still continued: "And you would install yourself on this estate? Well, Carter, if this last information, which you say is so valuable and the most important you have yet given, proves to be all that you claim for it, I have little doubt of your getting the reward you have stipulated."

Carter appeared to be satisfied; he was profuse in his thanks and bows, and when he left the nobleman's presence it was with a mind considerably relieved, and with courage entirely renewed for his nefarious plans.

CHAPTER XXIII. TIGHE A VOHR'S PROPOSAL TO HIS MOTHER With a comparatively light heart, having accomplished much of his self-imposed mission more successfully than he had dared to hope, Tighe a Vohr trudged on to his mother's house; he did not rebuke Shaun's gambols, and if it was not for the weight upon his heart caused by the thought of his imprisonment, he could have broken into the merriest of glees; as it was, the strain died in his throat, and a prayer for poor, unhappy Carroll found its way to his lips instead.

"Wish, welcome, Tighe ashore!" And Tighe a Vohr, to his agreeable surprise, found himself, instead of being scolded and reproached, as he had half expected, heartily embraced by his fond, simple old mother. Curious to know what could have made her conduct so different from that which he had anticipated, he said slyly, when released from her loving clasp: "Why thin, what has happened to you, mother, that you're not angry with me for shtayin' away so long?"

"Because I know all about it, Tighe, darlin', an' didn't it give Father Meagher, an' didn't it give me riverine tell me himsel' that he was plazed wid you, an' that he had great hopes intirely o' you?" "Oh, that's it!" said Tighe, slowly, as if he was taking time to understand his mother's explanation; the same while he was thinking how changed would be Father Meagher's notes of praise could the worthy priest know the number of falsehoods recently told by Tighe, and wondering also, if the old lady knew of his late visit to Dhrummacol when he and Moira employed Shaun to such effectual purpose. If she did, it was still more surprising that the vials of her wrath were not poured upon his devoted head, for upon that occasion he had departed without paying her the semblance of a visit. But it was evident that she did not know, for she made no allusion to it; Moira, probably suspecting that Tighe did not call upon his mother, had prudently refrained from mentioning the visit. His mother seemed, however, to have particular

Meagher and the young ladies in Tralee, and to know about his fortunate recovery of Shaun; and at last she turned to bestow a little of her affectionate attention upon the dog. The animal never responded demonstratively to any attentions, however affectionate, but Tighe's, and now he received all Mrs. Carmody's pats on the head, and stroking down of his long straggling hair, and all her phrases of welcome, such as: "I'm rale glad to see you, Shaun—an' it's a foine dog you are!" with a gravity quite befitting his canine dignity. With pride and delight the old woman learned that her son would remain until morning; and she hastened to put fresh touches to the room which she always kept prepared for him, and to set out the remains of her own frugal supper. Tighe ate and drank, and took so much pains to be his own old bright, witty self, that the simple soul was lost between admiration and affection. Tighe read it all in her face, and he was well pleased, for in that happy state of mind, she would better receive the communication he was about to make; a communication that was costing him more apprehension than his visit to old Ned Maloney had done.

"Mother," he said, taking one of her hands affectionately in his own, "it's very lonely for you here wid me away so much."

"It is, Tighe," replied the innocent old soul; "but I'm content so long as no harrum comes to you, an' that I can see you once in a while."

Tighe shook his head. "It's many an anxious thought I have of you, mother, when I'm away from you, an' somehow I can't help feelin', that is—"glancing furtively into her eyes, and experiencing a sudden dread of coming to the point—"that is, thinkin', havin' a thought—a sort o' an idea—jist a somethin' that—"disconcerted by his fast-growing fears, he paused outright.

"That what? say it out, Tighe," entreated the old lady. But Tighe still found it difficult to bring himself to an accurate expression; he continued to beat about the bush. "A sort o' a feelin', that somehow comes round me heart—squeezein' loike that makes me think o' I don't know what—a sination—"

"Why, thin, Tim Carmody, what are you drivin' at?" broke in the old lady, too impatient and too angry to hear further; "what do you mane be speakin' in such riddles to yer poor old mother?"

"Aisy, mother, awhile," coaxed Tighe, "an' I'll tell you; only give me time, for it's a delicate subject. Then straightenin' in his chair, as if he was desperately nervous himself, he continued: "I was often thinkin' that if you had a husband to take care o' you when I'd be away—"

He was cut short by a half shriek from his mother, accompanied by the noise of the falling stool which, in her sudden rising from it, she had upset. She stood before him, her arms akimbo, her face as red as the handkerchief about her neck, and the frilled borders of her cap shaking threateningly with every indignant word she uttered.

"Timothy Carmody, if you have no better word for yer old mother than an insult loike that, j'd be fitter for you to shtay in the barracks you kem from. It was wid no intentions o' matrimony a second toime that I buried yer father, God rest his soul, an' it's wid no sich disrespect o' the good man in his grave that I've been a widdy all these years. On, that I should live to hear me own son axin' me to marry!"—sudden emotion was overcome here—"me, a respectable single, forlorn widdy, nineteen years come nixt Candlemas!" Quite broken down, she threw her apron over her head and began to sob.

Tighe was sorely puzzled; he could cozen Corny O'Toole, he could manage old Maloney, he could deceive the love-sick Garfield, he could impose on Captain Dennier, and he had little apprehension of being able to make Joe Canty swallow one of his plausible inventions, but how to win his mother was entirely beyond him. He looked ruefully at Shaun, who seemed to understand the situation and to sympathize with his master, saying to the dog in a whispered aside which the loudness of his mother's grief prevented her from hearing: "She's a woman, Shaun, an' that explains it; if she was a man there'd be rayson in her; but the women are always unmanageable. Mother,"—after a pause during which Mrs. Carmody's sobs had become less frequent—"I'm sorry for insultin' you, but it was out o' the kindness o' me heart that I spoke; I was thinkin' o' the poor fellow that's heart-broken wid love o' you."

The apron suddenly dropped, and the sobbing ceased. "Yes," said Tighe, growing hopeful as he saw the sudden change produced by his last remark, "it was for his sake that I ventured on me unloiky spache to you."

"Who is he?" interrupted his mother. "No less than Corny O'Toole," blurted Tighe, rising from his chair, and standing with folded arms as if he had nerved himself for the worst. There was a pause, during which Tighe was the object of a look of withering scorn; then there burst upon him in accents of trembling indignation: "Corny O'Toole, is it? Bad luck to yer impudence, Tim Carmody, for wantin' to throw the loike o' him at me! he hasn't a soul above the

letters he writes, an' he's as ugly an' musty as the one little dirty room that he cooks, ates, an' sleeps in. You can tell him from me that if it's mairryin' a second toime I was thinkin' av, it's a decent husband I'd look for, an' not the loike o' yellow, wizened, Corny O'Toole."

And with the borders of her cap still indignantly shaking, and her whole form responding by its tremor to her outraged feelings, she flounced into Tighe's chamber and slammed the door hard behind her.

Tighe remained in his erect position, too astonished and too discomfited to do more than look after his mother, and then turn his eyes with a crestfallen air to the dog.

"That's bad for Corny," he muttered. Then with a sigh as if he had heroically resigned himself to circumstances, he resumed his seat, and patting Shaun, relieved himself by one of his wonted addresses to the animal. "It was no lie, Shaun, when I told Garfield that women wor quare; faith, from one to the other o' them, from Moira Moynahan down to me own mother, they have as many tricks as a wild cat. Yellow, wizened, Corny O'Toole—thin's the words she used; so it's a fair face she wants; I don't know if I could Corny to powder would it help matters."

He shook his head dolefully, as if the idea met with little favor, and at length, unable to make affairs look more hopeful, he threw himself on the settle and was soon sound asleep.

His mother, her indignation spent, and her affection for her scape-grace son back in all its wonted ardor, stole softly to his side; having fondly contemplated his round, rosy face, and soft brown hair clustering in curling profusion round his forehead, she called softly: "Tighe, darlin'!"

The sound of the voice partially disturbing Tighe's slumbering senses, gave a livelier turn to his dreams; in another moment he was talking in his sleep: "Whisht! Corny! it's too yellow you are—the cull woman has an eye for beauty; you won't do at all, ma bouchal."

"Tim Carmody!" and the old woman, again rendered irate by the disjointed phrases which she knew had reference to herself, gave her son a vigorous shake. Tighe started up, his slumber-bound faculties not yet in a condition to remember that he was in his own home with his mother beside him, instead of in Corny O'Toole's little bachelor apartment.

"Don't be so obstreperous, man," he said, striking at his mother under the impression that it was Corny's bald head that glistened before him; "I popped the question mesel' for you, but it was no use."

By this time he was quite awake and realizing, by his mother's face and his own consciousness of having talked in his sleep, that he had hindered more than ever the result he wished to effect.

"Timothy Carmody!"—whenever she called him by his full Christian name, Tighe knew that his mother was hurt in her most tender spot. "Niver agin, as you respect me gray hairs, an' the bones o' yer father in his lonely grave, talk the way you did tonight. Yer father, may the heavens be his bed, was a foine, big man, six feet in his shoes, wid a clane, straight face that hadn't one crooked feature. It's enough to have him turn in his coffin, to minton the loike o' Corny O'Toole in the same bierth."

"Very well, ma'am," answered Tighe meekly; "an' I humbly ax yer pardon for all I said." His penitent air quite mollified the old woman, and restored him to her favor; he was conducted with affectionate ecclat to his own room, and soon peaceful slumber bound the eyelids of all within the little cabin, including Shaun, who slept at the foot of his master's bed.

out-houses adjoining. The groom's full consciousness returned, and with it the suspicions which were peculiar to him.

TO BE CONTINUED

ANTONIA'S CROSS By M. G. Martin in Southern Cross She sat in the bright flood of sunshine that swept across the sands of Muizenberg, a somewhat solitary figure, with an indefinable air of aloofness and despondency, in spite of her ultra-fashionable garb. There was a hard look on the handsome face, a contemptuous droop to the full red lips, a world of despair in the big brown eyes that watched without interest the groups of bathers and the people who passed to and fro over the sands. It was evident she knew none of the motley crowd, and her disdainful glance forbade any friendly overtures from the comfortable-looking matrons seated here and there in her neighbourhood. It was a glorious day in February, and the season at Muizenberg was at its height. Friends and acquaintances greeted each other hilariously. The air was buoyant as it swept in across False Bay. The sunlight glinting on the green, translucent waters near the shore, the league-long rollers breaking in foamy spray on the sands, the blue of the summer sky, the dream-like hills running south and fading into the deeper blue of the ocean beyond—none of these things stirred the heart of the woman whose stormy eyes were full of trouble.

As the morning wore on and luncheon hour drew near, the beach slowly emptied and the crowds passed up to the long road running above the sea, and higher still to the homesteads dotted, one behind the other, in irregular lines on the mountain-side overlooking the bay. The beach was almost deserted now, and the sudden sound of a childish treble voice near her somewhat startled Alexia Barnett.

"Oh, dear St. Anthony! You just must find the cross what daddy gave me. It can't be lost for ever and ever. Please St. Anthony! you're my patron saint and you've always found lost things for Mummy and me. Please do find my cross!" The little childish voice ended in a sob. "It can't be helped, Tonia, if the cross is really lost. Daddy will understand it wasn't your fault. The catch on the chain, always was a bit weak. We've looked everywhere possible, dear, and even St. Anthony, the darling, would find it hard to recover a tiny cross and chain from these sands. An older voice was speaking, soothingly and gently—a refined voice, full of a lilted quality, that made it pleasant to the ear.

"Oh but, Mums, he just find must it. It's hard, but St. Anthony likes finding hard things. There's the keys what you losted, and daddy's silver pencil, and the money papers, and heaps and heaps of things he's found when we asked him. And I don't want to be without my daddy's cross what he gave me before he went to the big War."

Alexia Barnett never knew why her interest was aroused in this everyday incident, but she rose and came round the big rock on which she had been seated, with a quick eager step.

"Can I help?" she said with a charming graciousness, at variance with her mood of the last few hours. She looked down on a slight young woman with a delicate face, and a child of about five years who were both grubbing earnestly in the sand.

The mother rose quickly to her feet, with a smile. "Thank you," she said, "but I think our search is hopeless. My little daughter, Antonia, lost a cross and chain while playing near this rock this morning, and she lacer it because it was her father's last gift to her. I fear we shall never find it. So many people pass and repass on the beach, and it may have been picked up by someone who did not know the owner."

"But I have been sitting here alone for hours, and no one could have picked it up without my seeing them. It may be in the sands on the other side where I was sitting." Alexia spoke eagerly. Somehow it seemed as if an unseen destiny hung on the fate of the cross and chain.

"Oh, do you think so. It means so much to Tonia! And I'm afraid her faith in St. Anthony will be completely shattered if she doesn't find the cross!" The young mother laughed half-apolgetically, as if craving indulgence for the child's credulity.

Alexia Barnett smiled with sympathetic understanding. It was refreshing to find someone who still believed in the saints. It brought back her own childhood spent in a convent school in England. The two women walked round the big rock, searching carefully as they went, and Tonia was eagerly delving with both hands in the loose, white sand, and faintly crying on her dear Saint Anthony to give her back daddy's cross.

"I don't even want the chain," she added, as if conceding a great deal, "it's just the cross I must find it please, St. Anthony, or I won't ever love you any more."

"Why! is this it?" asked Alexia, holding up a gold chain and a tiny gold cross which she had picked up. A wave of real relief ran strangely through her being, and she listened

to the child's words with a new interest. "Oh, dear St. Anthony! You just must find the cross what daddy gave me. It can't be lost for ever and ever. Please St. Anthony! you're my patron saint and you've always found lost things for Mummy and me. Please do find my cross!"

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happily to the thanks poured out by the mother and child.

"Oh, but I just knew my Saint Anthony would not ever be lost for ever and ever," cried Tonia, jumping up and down in ecstasy, as she kissed the plain little cross.

"That is quite wonderful," the mother said, "but really Saint Anthony has done some wonderful things for that child. He never refuses her what she asks."

"Mums, may I give the lady a big love?" asked Tonia, lifting a joyous face to both women. Alexia Barnett dropped her sunshade on the sand and held out her arms with a delightful smile, as she bent down towards the child.

"Come," she said softly, her eyes shining, her lips parted eagerly. Tonia leaped into those outstretched arms and clung round the fashionably-dressed lady's neck and kissed the ivory-pale cheeks several times.

"Tonia!" warned her mother, "your shoes are soiling the lady's dress."

"Oh, please!" cried Alexia, holding the child closer, "it does not matter. She is a darling, this girlie of yours! See, Tonia, I have lost something too. Lost it long ago, so it's very hard to find it. But will you ask your Saint to get it back for me if he can?"

"Oh, but he will!" cried Tonia, with undoubting faith. "He can find nearly everything what's losted."

"Well, ask him, will you? Tell him," she laughed half-reefily, "tell him you won't love him any more if he does not give me back what I've lost."

"You will tire yourself holding such a great girl, the mother said gently and Alexia put the child down with a sigh. Her face was lovely in its softened mood.

"I have been lonely," she said quite simply. "Will you talk to me a little while?"

"With pleasure. I have just about half-an-hour still to stay. I am accountant at the Crescent Hotel and this is my free time. They eat down and there followed for Alexia the pleasantest half-hour she had known for years. The gentle, intelligent listener beside her heard the story of a life outwardly prosperous and with every worldly inducement for happiness, yet full of remorse and bitterness and unsatisfied desire.

"Why do I tell you these things, Mrs. Devenish?" Alexia asked in self-wonder at the end of their talk. "You must think me an egotistical bore. But meeting you has been a real good-thing to me. Do you know, I sat looking at the sea and wondering if drowning were really a painful death, so that I might put an end to—well, to everything. Then came Tonia—and you! It is all rather wonderful. I am not usually expansive to stray acquaintances." She looked at the quiet strong face of the other woman.

"What magic do you use?" she queried with a smile.

Mrs. Devenish shook her head and laughed. "I don't use any—no consciously—but I have suffered much and that makes one understand and sympathize," she said.

"But does it? It has made me hard and—horrible. I have lost faith in everything. God is cruel, if there is a God. He took my husband whom I adored, and then my boy, just when he was old enough to be a companion to me. Only sixteen Alex was when he left me to join up for the War. He died in East Africa. After that, well, I just went 'so pieces' physically and morally. I married a wealthy man for his money, and after two years of unutterable misery with him, I left him. He came after me and we lived together another year in more amicable relations. Then he died leaving me wealthy and alone. I do not make friends easily, and my life is empty and miserable. I have no faith in God or man. Why do I tell you these things? You must forgive me for boring you, but you have a magnetic sympathy which broke down the barrier of my reserve. I know you will respect my confidence."

Doreen Devenish pressed the elder woman's hand. "As I would confession," she said. "You are a Catholic of course?"

Alexia shrugged her shoulders and gave a whimsical smile. "If I am anything! But I have lost all faith I tell you. If only I could get back my early faith. But my heart is unforgiving towards God. He took from me all that made life worth having."

Doreen rose, after looking at her wrist watch. "I must go back now," she said, "but may we not meet again? Where are you staying?"

"At the Park—but I shall move at once to the Crescent. You are staying there?"

"I have a room," Doreen smiled. "You—you won't be ashamed to be friendly with a woman who has to work to support herself and her child?"

"I only admire you the more for bravely doing so. You will tell me about yourself when next we meet?"

"There is nothing out of the common in my story," Doreen said. "There are hundreds of women placed as I am, since the War."

"Look," cried Alexia pointing to the child. Tonia was kneeling on the sand with her hands joined. Her hat had fallen off and the sunlight fell on her red-brown curls turning them to golden bronze. She made a delightful picture against the deep blue of the sea.

"She has the quaintest ways," her mother said, "and quite a marvellous faith in her saint."

Meanwhile Antonia was saying half-audibly with her eyes shut tight. "You see it's real hard this time, but you've just got to find what the lady's losted."

Alexia sighed and smiled as the mother called the child who sprang up with a happy face. "We must go now, Antonia. Say good-bye to Mrs. Barnett."

"Good-bye," she said in her joyous treble. "Thank you for finding my cross and chain. I'm going to worry St. Anthony hard till he finds what you've losted."

"She will say losted, always," laughed the mother, "though she has often been told to say lost."

The two turned away and walked rapidly over the beach towards the road. Antonia turned to wave to Mrs. Barnett before they disappeared. Alexia walked slowly to her hotel, with a strangely lightened heart.

The little incident of the morning was, she felt, destined to bring some happiness into her life—just how she could not tell, but the pleasant conviction remained. That afternoon she succeeded in getting a room at the Crescent Hotel. That is not its real name but it will serve. As she passed through the vestibule she saw Doreen Devenish in a box like office and she nodded brightly to her as she passed.

"After dinner," she said, "I am in number forty." Doreen smiled. "I know," she said. "I will come."

But Alexia could not wait until after dinner. She ordered the meal to be served in her room for two, and then sent for Doreen.

"Now we can talk comfortably," she said when they were seated at the small round table, together.

"Tell me about yourself."

"There's not much to tell. I married very young, and just before the War. My husband had splendid prospects and life promised to be a long honeymoon for us. Then came the War and Anthony, my husband, joined the Overseas Contingent. He—he never came back. It happened at Verdun. Antonia was six months old. I sold up our home and tried to get work—and that's all. God has been good to me in leaving me my health. I was never very strong, but I have not been ill or absent from my post once. And Antonia is at the Convent where I know she is safely cared for. She comes to me for occasional week-ends and I can see her any day I wish."

The elder woman was looking curiously at Doreen as she spoke.

"But losing your husband—did it not drive you nearly crazy with grief? And did you not feel that God, if there be a God, was brutal to take away your child's natural protector, and cause you to lose your home?"

"He had left me Antonia—and people were kind to me. Of crazy grief I knew enough in those weeks that followed after I got the news. But I felt as if Anthony, my husband, was still near me, and that still he was protecting his child and me. I cannot explain it, but it is so."

There was silence for a few moments. "If only I had your faith," Alexia said. "That is what I want Antonia to bring back to me. There are times when self-destruction seems the easiest way out of every worry—times when thought becomes intolerable, and life seems a worthless boon." The dark handsome face had grown sombre again.

"The doctors tell me that unless I have an operation I shall not live six months. I suffer the agonies of Hades at times and yet I cannot face the surgeon's knife."

Doreen looked with loving sympathy at the older woman. This was the real secret of Alexia's strange manner. She was in pain—her soul racked by fear, her body with suffering.

"I cannot face an angry God," she went on, "with hatred of Him in my soul—so" she ended with a bitter laugh, "I still believe too much or is it too little?"

Doreen Devenish knelt long at her prayers that night. She had looked into the depths of another woman's storm-tossed soul and she felt that prayer was the only help she could give.

In the days that followed she tried to persuade Alexia to go to the nursing home where the Sisters would have charge of her, and at length they both visited the Sanatorium together.

"I think I could face the worst with those women near me," Alexia said on their return. "I shan't get through—that I feel—but—well, the end will be in peace."

And so it proved. That proud, unrestrained, tempest-torn soul found ineffable peace, found courage even to say, when she knew the operation had been too late to save her life: "I am content. It was to be. I have made my peace with God, and I know He will meet me with mercy. It was through your little Tonia and her cross. I leave all I possess to her. She will make better use of it than I would have done." Her face in death bore a smile of ineffable peace.

"Did my St. Anthony find what she losted?" asked Tonia in a hushed voice as her mother lifted her up to kiss the dead face.

"He did, darling, in his own generous way," said the mother as she smiled through her tears.

If your foot slip, you may recover your balance; but if your tongue slip, you cannot recall your word.

STATE MONOPOLY

FREEDOM AS ESSENTIAL TO EDUCATION AS TO RELIGION

The right of religious bodies and other voluntary organizations to engage in education was indirectly affirmed by resolution at the twentieth annual meeting of the Religious Education Association held in Cleveland.

This affirmation was made after prolonged discussion during which a resolution was introduced to the effect that: "The Religious Education Association voices its protest against all legislation tending to limit to the State the right to furnish elementary education."

The terms of this resolution, which could be applied to the situation of the Catholic schools of Oregon, did not meet with the approval of a small group of delegates, headed by Dr. Orlo J. Price of the Rochester Theological Seminary (Baptist), and as a result of this opposition it was decided to change the context and adopt the milder indirect affirmation.

FOR EDUCATIONAL FREEDOM

This resolution, as adopted reads: "Recognizing the right and duty of the State to educate for citizenship in a democracy and to determine and supervise the conditions under which the education of children takes place, we affirm that the time-honored right of religious bodies and other voluntary organizations to engage in education, under these conditions, should not be denied."

Public School Bible reading, the Ku Klux Klan, week-day religious schools, evolution, and motion pictures were among the important topics discussed at the meeting, which attracted more than one thousand prominent ministers and religious teachers from every part of the United States.

The National Catholic Welfare Council was represented by F. M. Crowley and Charles A. Lischka of the Bureau of Education.

A notable address on the subject of the freedom in education was made by Professor L. A. Weigle of Yale Divinity School, who declared that "the principle of freedom of education from State domination is as essential to education as to religion. The time may yet come when in the same way that the Church had to fight for freedom, school teachers may have to fight for freedom to teach the truth."

"We are not concerned," said Professor Weigle, "with the system of religious training in use in the early private school system of this country, but we must come to realize that it is of tremendous consequence if the schools of today leave religion out of their curriculum. Some things that we can expect of the Public school are:

1—That it will provide the fundamentals of education necessary for good and useful living; 2—That it will provide a high and true type of moral education of a social nature; 3—That it will have respect for religion even if it does not teach it—religion, when it must be spoken of, must be spoken of respectfully; 4—That it will grant to the Church a certain portion of school time for religious instruction of children if the Church can justify this request by providing properly trained instructors.

"Secularization has been brought about by two factors: 1—The desire for religious freedom; 2—The necessity for educating for citizenship in a Democracy.

EFFECT OF EXCLUDING RELIGION

"This separation between religion and the Public schools has not been brought about by the Roman Catholic Church, nor is foreign immigration responsible for it. Our children cannot help but note the omission and mark the discrepancy between the elaborate provision which society makes through the Public schools for their education in everything else and the poor provision which it makes for their education in religion. The suggestion is unavoidable that religion is unimportant in human life or else that it is so decisive a factor as not to lend itself to our common educational purpose. Thus the Public school seems to foster irreligion. A school that claims to be a broad-visioned democratic institution has made the State a fosterer of non-religion. We must think our way through what differences can be reconciled. No longer can we afford to have the State put in a position through the Public school of becoming a suggester of non-religion."

Professor Weigle's address, delivered on Friday night, was the first intimation that the convention would take the question of the private school under consideration. On Saturday morning the resolution protesting "against legislation tending to limit to the State the right to furnish elementary education" was introduced by Dr. Luther W. Cope, general secretary of the Association as chairman of a committee composed of himself, Dr. Price, Norman E. Richardson of Northwestern University and George E. Coe of Columbia University.

Dr. Price attacked the resolution in a speech in which it was directly charged that the Catholic Church was trying to monopolize education and which bristled with antipathy against the cause of Catholic education. As a result of this speech, the delegates, to preserve harmony, appointed Dr. Price a member of a committee of four to redraft the

resolution. The result was the mild resolution finally adopted.

The general sentiment of the convention seemed to be opposed to compulsory Bible reading in the Public schools and in favor of week-day periods in which religion can be taught.

"If the children of the present age are to have religious training," said Charles P. Lynch, superintendent of Public schools at Lakewood, Ohio, "the Church is the institution that must provide it. We cannot look to our Public schools to provide religious training. In our American democracy there must be a complete separation of Church and State."

WEEK-DAY RELIGIOUS TEACHING FAVORED

Dr. Cope, the General Secretary of the Convention, also stressed the necessity of the week-day plan.

"Reliable investigations," he said, "show that over one-half of the American school children of the grammar school age are receiving no systematic religious training of any kind. Many people feel that the plan of these week-day schools affords the means to solve the problem of giving religion to all Public school children."

The Ku Klux Klan was denounced as an "un-Christian, unfair, unintelligent, un-American organization of narrowness and violence," by Dr. Theodore G. Soares, president of the Association, in a statement that apparently reflected the sentiments of the delegates. Federal censorship of the film industry was advocated and resolutions were adopted protesting against efforts of legislators to limit teachers of natural science in giving pupils facts relating to the evolution of human life.

RUSSIAN SITUATION

By Rev. Dr. Wilhelm Baron von Capitaine

Although the religious outlook for Russia seems at the present time to be black, there is still hope expressed in some quarters that a reaction will set in and good come from evil.

Ecclesiastical affairs in Russia seem to have reached a climax. It is recalled that after the fall of the Czar, the Bolshevik revolutionists threatened both Orient and Occident and adopted toward the ecclesiastics a policy of violence. This was shortly changed and an effort was made to undermine the authority of the church leaders. Now it is apparent that the Bolsheviks are trying a new plan, as indicated by the proceedings of the all-Russian Synod held recently in Moscow.

The Living Church has now spread through many parts of Russia where formerly the Russian Orthodox Church was in the ascendancy. The parish priests have been supplanted, in cases where they would not follow the will of the government, by those who will obey orders. The columns of the Orthodox Church have been shaken to the ground, and the entire structure, which depended on the State for its support has collapsed.

The new religion of Russia has not yet assumed a definite form—it is trying to find itself. Whether it will be permitted to do so is a question. Unscrupulous leaders however seem to be leading Russian religion into confusion that grows deeper and deeper.

Archbishop Szeptychki, the Greek-Ruthenian prelate of Leopoldis, recently discussed the Russian situation before the Institute Biblique in Rome. He explained that the sympathies of the Russian people for union with Rome are increasing but that they would prefer to retain the Greek rite. Archbishop Ropp, the metropolitan of Moscow, however takes the attitude that the higher classes among the Russians would prefer the Roman ritual. It is considered in some circles that the possibility of a concordat between the Vatican and Russia is not yet precluded, although the recent activities of the Bolshevik government, particularly in view of the execution of Mgr. Budkiewicz has been felt as a severe blow to the Church.

YOUNG REPUBLICANS OF FRANCE

The congress of the party known as "La Jeune Republique" (The Young Republic), the president of which is the deputy Marc Sangnier, has been held in Paris. Much study was devoted to the question of educational reforms. The congress pronounced itself in favor of restoring the right to teach to religious orders under the same conditions as to other citizens. It also went on record as being in favor of granting State appropriations to private schools, the value of which is to be judged solely from the pedagogical point of view.

At one of the public meetings M. Marc Sangnier was warmly applauded when he denounced the danger which will ensue for the country from the constitution of an anti-clerical bloc and a renewal of religious conflicts. From the international standpoint he laid special stress on the magnificent efforts of Pope Benedict XV. and Pope Pius XI. in favor of peace.

In reply to a contradiction raised by a Socialist who reproached him for submitting to the encyclical of Pius X. condemning Le Sillon, Marc Sangnier, in a stirring address, justified his attitude and won applause for his defense of the social and moral force of Catholicism.

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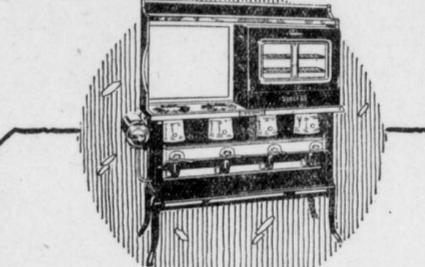


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LONDON, SATURDAY, JUNE 9, 1928

**"THROW THEM UPON THEIR OWN RESOURCES"**

That parents should take a lively interest in the school work of their children is quite natural and wholly desirable. But when, under present conditions, they are consumed with anxiety lest the youngsters overwork themselves it is amusing when not exasperating. In a graded school the usual Public school course is eight years. Eight years to reach the not very exalted standard of High School Entrance! And often, very often, there is no provision at all for those who are capable of doing so of making the course in seven years or six. In the ungraded rural schools the capable and experienced teacher always gives such opportunity. So that the average age for rural pupils completing the course—passing the Entrance examination—is a full year younger than it is for urban pupils. And it is a well known fact that these country pupils do quite as satisfactory High school work, to say the least, as do the older urban pupils. Very often rural pupils begin their High school course at twelve, often at eleven, and not infrequently at ten years. But in the graded school if the child starts at seven years, the eight grades must be taken year by year until the course is completed and the pupil, a child no longer, reaches the somewhat mature age of fifteen or more. That is one reason why our secondary schools in Ontario produce such unsatisfactory results.

The gravest injury is done to the brightest and most industrious who are compelled to keep this absurd pace with the duller and lazier. These capable pupils never do an honest day's work in their whole school life. They are not compelled to work, they are not even allowed to do so. Such pupils can hold a high place in their classes without ever learning what an honest day's work means. When they enter the High school they dawdle along the same way and actually think they are honest and earnest students. If they remain to complete the course, and not 10% of them do so—they are of marriageable age. We have long been convinced that the Public school course—which is of course also the Separate school course—was so attenuated that graded school pupils, especially if endowed by God with those talents that fit them for a student's career, never get half a chance. And our conviction is shared by many professional educators.

Naturally some teachers object to anything that would shake them out of their accustomed ruts. But it is with a great deal of satisfaction we note that the London Public school authorities—presumably and with the consent of the teachers—have decided to reduce the eight grades to seven. They have already made a beginning and in two years time the seven years course will be in full operation. That is a great step in the right direction; if in addition facilities are provided for those capable of doing so to eliminate another year the evils of retardation will be reduced to a minimum. We feel confident that the results will induce others to follow the London example.

These being our views on the Public school course of studies it will be understood why we say that anxiety about overstrain is amusing when not exasperating.

This from a letter to The Globe is an example:

"Many try to master the problems of school work who are not equal to the task, and either make a failure or overdo their strength. The result is a shattered constitution or a premature grave."

The same correspondent had been objecting to home work. Others from time to time voice the same objection. Sometimes the question becomes rather acute, judging from the letters and editorials on the subject.

In The Globe, recently, Mr. Chas. Taylor, of Brantford, out of his experience as a teacher gave this reasoned and reasonable, helpful and suggestive presentation of the case for home work:

"Being a teacher, I have heard many criticisms of home work, and as I, at one time, opposed it, but now believe in it, I shall state my experiences and reasons. Invariably, I have observed that the parents who protest most strongly are parents of backward children. Pupils who do a reasonable amount of home work always stand higher in class than those who do none. Personally, I use home studies as a connecting link between one day's lesson and the next. Pupils who dismiss all thoughts of their lessons at 4 o'clock and forget them till the next day's lesson period do no thinking of their own. They must learn to think for themselves. Home studies throw them upon their own resources."

"Pupils do no thinking of their own" without independent work at home. That, unfortunately, is the great defect of the graded school. Each grade has its teacher who is constantly during the whole school day, teaching, teaching, teaching; helping, helping, helping; spoon-feeding the sturdy young athletes so that they get no chance to do any thinking of their own during class hours. In the rural school where one teacher must do all the teaching for all the grades the pupils are compelled to do a great deal for themselves that they are not even allowed to do in the graded school. In the rural school the pupils are necessarily "thrown upon their own resources" and hence develop resourcefulness, initiative, self-reliance and habits of independent study.

That is one of the reasons that in all walks of life, on the North American continent, the vast majority of the leaders are from the country.

Another great educational advantage that they have is the work they have to do on the farms. This through technical schools is now being provided at great expense for a certain proportion of urban pupils.

These, we submit, are important considerations that are by no means too technical to be taken into consideration by parents and others who, while making no claim to technical training or professional experience, are yet vitally interested in school matters.

Advocates of Consolidated rural schools freely and frequently assert that Consolidation provides a better school because it permits having a graded school. That is sheer assumption without a shred of proof offered to support it. The facts all point to the contrary conclusion. And if the time before nine in the morning and after four in the afternoon is largely taken up in "transportation" the parents are not only deprived of their children's help but the children themselves are deprived of an educational influence and discipline of unquestionable value.

**AUSTRIA SHOWS EUROPE THE WAY**

A year ago Austria was moribund; many pronounced her politically dead. Vienna, the once great capital, not only the centre of culture but the centre of industry, commerce and finance for a large part of Central Europe, found itself the capital of a little country of one-sixth the population of the former empire.

"After the War every frontier was a barrier to travel and trade. The crossroads city of Central Europe found its currents of commerce gone. It is said of Vienna that it has a bank on every corner, but a great stagnation settled down upon them. The new Austria did not grow the food with which to feed itself, did not produce the coal with which to warm itself. One

inheritance came to it, the officials of the entire empire."

A socialist government for three years had used up every available national resource, and credit there was none. In these straits the various non-socialist parties or groups came together, and the only acceptable leader was the priest-deputy, Mgr. Seipel. Sick man though he was, he set to work with incredible energy to convince Europe that the political decomposition of Austria was a menace to European peace; and that Austrian government monopolies, forests and customs were ample guarantee for the necessary loan. He went to Italy, to Czechoslovakia, to France, to England. At his final appeal to the Council of Ambassadors then sitting in London, Lloyd George suggested that perhaps the League of Nations could work out a scheme for Austria's financial rehabilitation.

At this time the greatest element of insecurity, the one that was absolutely fatal in the financial world, was that the national guarantees were those of a nation that might have ceased to exist when the debt fell due. And when the financial section of the League of Nations had worked out the scheme the first condition was that the continued existence of Austria as a nation must be assured.

And this assurance was given by the surrounding nations signing a covenant that they would respect the political and commercial integrity of Austria, that Austria should retain her political and national existence.

Then it was stipulated that Austria should balance her budget; the securities offered would then be sufficient, otherwise not. Austria must dismiss 100,000 civil servants; must in two years reduce the budget nearly 50%; must in the same time increase the revenue so that receipts would meet the expenditure, that is to say she must set resolutely out to balance her budget within two years. The printing of new paper money had to cease. A new bank had to be created. This bank alone should have the authority to issue money, and this only when there was gold or collateral back of it. This bank was created; it has become rich, secure. It has twice the required reserve back of its currency. Already the revenue from the tobacco monopoly and customs, which will be available in two years to pay off the loan, is three times as much as will be needed for that purpose.

The elaboration of this plan was in itself a considerable task. What was more difficult was the job of securing agreements and ratifications of the Governments. The guarantee of the integrity of Austria, the guarantee of the debt by the Governments, the enactment of complete new sets of laws by the Austrian Parliament, the creation of a new banking system—these were tasks that ordinarily take years, but all were accomplished between October and December of last year.

Under the title "The Austrian Lesson for Germany" the New York Times says editorially:

"Austria's reconstruction brings satisfaction to all who, like Mr. Hoover, have held that before the European nations could expect material assistance from the United States they would have to do all in their power to set their own houses in order. This view was never kindly received in Europe. In fact, it was generally resented bitterly, especially by those who hoped, in the elegant language of the Republican National Committee, to 'play America for a sucker.' But the contention was that any nation which expected assistance from the United States must by self-help show that it was worthy. Among the fundamentals were that it should stop inflation of the currency; that it should begin to balance its budget by cutting expenditures, and that it should reduce its military appropriations and excessive expenditures for civil employees.

"All of these things Austria has done. It is true that the League of Nations made it easier for her to do them, but the fact remains that she has done them, and that they are a token of her good faith. Her currency had become so worthless that foreign money had largely replaced it, and prices were quoted in dollars, francs and pounds sterling. Instead of trying the futile experiment of stabilizing the paper krone while pouring fresh billions upon the market, Austria

shut off the printing presses. At the same time she dropped thousands of superfluous employees from the Government pay-roll and drastically cut all expenditures. This was no easy task and met with much domestic opposition. But the Government persisted and thus restored confidence abroad. Europe saw that Austria was helping herself and forthwith went to her assistance. America is about to do likewise, not as a Government, but as private investors.

"It is the evidence of good faith which has done so much for Austria. As a matter of fact, Austria was hit much harder by the aftermath of the War than Germany. Her empire was dismembered. Vienna, a city of industries and of Government employees, was cut off from its supplies of raw materials and food. Rich and poor were subject to privations such as are still unknown in Germany. There was apparently no hope for the future. And yet Austria neither whined nor pretended that she had not lost the War. Instead, she swallowed her medicine—and it was much more bitter than any which Germany has taken—and is now recovering.

"What Austria has done Germany can do. When Germany shows evidences of good faith as pronounced as Austria's other nations will be more ready to extend the financial aid which she craves."

The revival, the resurrection of Austria, gratifying as it is in itself, is above all significant as pointing a lesson not for Germany alone, but for all Europe.

The important point to bear in mind is that every single dollar advanced to Austria will be repaid. There is no pauperization, not one cent of charity.

An American writer thus points the moral:

"The nations have performed an act of co-operative helpfulness toward one of their fellows [Austria] with a bit of samaritanism and a lot of good business policy in it. It seems to have worked. It hasn't cost anybody anything. It has been a big step toward that rehabilitation of Europe, which is the most needed thing in the world, the thing that will help everybody. Why not apply the same scheme elsewhere? 'Even to Germany? you ask. 'Why not?'"

**WHAT IS WRONG WITH THE WORLD**

By THE OBSERVER

The first pastoral letter of Bishop Rouleau, the new Bishop of Valleyfield, Quebec, touches on the chief things that are wrong with the world; the love of comfort; the spirit of independence; the horror of making sacrifices; neglect of difficult duties; weakening of the Christian sense. Are not these, he asks, the signs which sadly reveal how the spirit of the age which has created a storm elsewhere has also affected our country. And he sums up the remedy in the admonition of Holy Writ, to seek first the kingdom of God.

That, of course, is the only remedy; but it is the last one that men are likely to try. Of course, many men do not admit to themselves that they are not seeking the kingdom of God. The popular delusion of the times in which we live is, that we can give our hearts to the kingdom of this world and still seek the kingdom of God sufficiently. Most of us cherish the idea that somehow, before we die, we shall make sure of the kingdom of Heaven; but we don't see the necessity of attending to that just now. We are like a man I knew who went to a meeting of the Salvation Army when it first came to town. The captain came over to him and asked him: "Do you want to go to Heaven?" "I do," said he, "but not for twenty years yet." Many of us, perhaps most of us, are like that. We want to go to Heaven but we regard that as a matter that can wait. We look upon it as something that may be postponed and which will be as good twenty years from now as it is now; and it never seems to occur to us that we may not be allowed to wait for twenty years but that we may be faced with a decision long before that.

There has never been a time in man's history when such a large proportion of the inhabitants of the world were so thoroughly in love with the world we live in; in love with it for its own sake; as is the

case now. From the beginning of her only ministry the Church of God has always warned men against the danger of falling in love too deeply with the world we live in. Logically, the more a man appreciates the beauty and the wonders and the pleasures of the world, the more devoted and the more obedient and the more grateful he ought to be to God who made this world for man's use and gave it to him, with free will to do as he pleases with it. But in practice and in actual experience that is not what happens. On the contrary, man thinks less of God as he grows used to and falls in love with the beauty and the pleasure and the comfort and the gratifications that are to be found in this world.

Catholics are accustomed from childhood to hear from the pulpit warnings against the "Spirit of the World;" they have heard the phrase so often that it has in some cases ceased to convey any definite meaning to them; for that is an infirmity of the human mind that a phrase that is used continuously for a very long time ceases to convey its full meaning to us unless we stop to think over it. There are two occasions when we find it necessary to pause and ponder on the full meaning of a phrase; the first is when we first hear it; and the second is after we have heard it a thousand times.

Now what does it mean, this spirit of the world? It does not, in the degree to which the average Catholic is affected by it, mean any deliberate choice of the world in preference to God; no, but it means an unconscious coolness towards God and religious things which is caused by our being too intent on, too completely occupied with matters of worldly concern. It is a remarkable thing that the races of men have been generally better disposed to listen to God when they were the worst off in worldly possessions and pleasures. This is not because worldly pleasures and possessions are in themselves necessarily bad; not at all; but the weakness of man is such that seldom does he pass through prosperity without becoming cool in the things that are of spiritual importance. In the long warfare of the devil against God there is nothing which has been so powerful a lever for prying away from God men and women who would have successfully resisted other temptations, as the appeal to their appreciation of the pleasures and profits of the world.

Dislike of restraint comes naturally to the man who is too much attached to this world. And without self-restraint it is hard to be saved. Indifference towards God is natural to those who think too much about the paltry and perishable things of the world, because to meditate on the great facts of life and death and on the fact of eternity, would necessarily cause a man to be dissatisfied with himself for having given so much time and thought to things that he must leave behind him when he dies; and when a man has taken much time and thought to getting himself a lot of things in the world, he does not like to have thrust upon his mind the uncomfortable thought that after all his work and planning and perhaps sharp cutting of corners, he is not much ahead in any true sense, and that the things that really matter, and matter eternally, are yet to be attended to. And so, men are less and less disposed to meditate on God and His laws and on eternity, the more they get taken up with the perishable things of earth. Carried to extremes this feeling of dislike for facing the facts of life and death sends some men into a denial that there is any God; but many thousands of men are affected by the spirit of the world without going that far, yet go far enough to do themselves very great damage and to prejudice their chances of salvation.

**NOTES AND COMMENTS**

THE ANNOUNCEMENT that the Department of Railways and Canals has authorized the erection on the grounds of the ship canal at Sault Ste Marie of a monument to the memory of Etienne Brule, and his companion, Grenolle, the first white men to view the waters of Lake Superior, will be good news to historical students and to all, for that matter, interested in the past history of their country.

It is remarkable, however, and not without reproach to the older sections of the Province that the first memorial to these intrepid explorers should overlook Lake Superior and not Lake Ontario. Brule was the first white man to enter the latter and to set foot in what are now the busiest centres of the Province, and as a people it speaks but ill for our sense of the fitness of things that while memorials have been erected of many lesser men Etienne Brule has heretofore been ignored. The citizens of Sault Ste Marie are to be congratulated on their enterprise in being the first to remove this reproach.

RECENT REVELATIONS as to popular knowledge of the Bible in the United States come as a curious commentary upon the anxiety of sectarian bodies in that country, as in this, to foist their emasculated versions upon Catholic populations as upon the unlettered heathen. Their feverish activity in this respect might in the natural processes of deduction lead to the conclusion that their own people were impregnably fortified in the matter of Biblical instruction. That the reverse is the case becomes every day increasingly apparent, and the revelations referred to were scarcely necessary to exemplify this. But since they have to do not with the unlettered multitude but with a body of university students they are of special significance.

IN THE UNIVERSITY of North Dakota, we are told, eight quotations from the Bible were asked of 139 students, and only 8% passed an average of 75%, the average for the whole body being less than 40%. As analyzed by the Watchman-Examiner (Baptist) from an article in the Journal of Education by Professor Vernon P. Squires, the examination figures show that: "Seven per cent could not name a book of the Old Testament, and less than 50% could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as 'Deuteromy,' 'Deuteromy,' 'Deuteromy,' 'Deuteromy,' 'Goshua,' 'Salm's,' 'Nehemiah,' 'Job,' 'Jobe,' 'Fourteen named 'Hzeekiah' as one of the 'Books of Moses.'"

FURTHER, as stated in the public press, "among original ideas were the mentioning of Old Testament books, 'Paul,' 'Timothy,' 'Titus,' '1 and 2 Roman,' 'Phillistines' and 'Xerxes.' The answers in regard to the New Testament were still more unsatisfactory. Twelve-eight and one-half per cent—were unable to mention a single book; only forty-six—thirty-three and one-third per cent—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth and two Esther. One mentioned '1 and 2 Judges,' seventeen mentioned 'Paul,' or 'St. Paul,' or 'Paul's,' three suggested 'Simon,' two 'Jacob.' There was the mention of 'Thelesians,' 'Phillipi,' 'Thomas,' 'Lazarus,' and 'Samson Agonites.'" In face of such indubitable facts, what becomes of the customary boast that all liberty and all enlightenment come from the Protestant idea of the Scriptures?

WE COMMENTED a week or two ago on the Catholic Theatre movement in the United States. In England it has reached an even more advanced stage. Under the auspices of the Catholic Stage Guild, as late exchanges inform us, a genuine company of Catholic Players is about to make its appearance. With Miss Raby, a well-known Catholic actress, as the directing force, these Players propose to produce plays having a distinctly Catholic atmosphere, beginning with "The Higher Court" by Miss E. N. Young. This is a practical and intelligible way of bringing about theatrical reform as contrasted with the process of senseless and indiscriminate denunciation characteristic of a school of frenzied "evangelists."

WE HAVE from time to time remarked upon the admirable showing of our Separate schools in Canada in the matter of competitive examinations. In India, as published statistics indicate, Catholic schools are doing equally well. Comparative results of the Cambridge examinations for boys in Bengal show that to the Seniors of

five Catholic schools, with no endowments, went two first-class honours, seven, third-class, ten distinctions and thirty-one passes, whereas an equal number (5) of non-Catholic schools, having heavy endowments, won no honours whatever, and scored by twelve passes.

SIMILARLY, to the Juniors of four Catholic schools went one first-class, seven third-class, one distinction, and thirty-nine passes, as against one second-class honours and forty passes to five non-Catholic schools. It is to be noted, too, that the school showing the best results in all Bengal was St. Joseph's, Naini Tal, presided over by the Irish Christian Brothers.

**SOVIET TRIAL OF THE RUSSIAN PRIESTS**

CONTINUED FROM PAGE ONE

Budkiewicz—"There is no Polish Church; the Catholic Church is international, it contains German subjects and subjects of other nations. At that time the question of citizenship was undecided for many persons."  
 Krilenko finishes reading the documents, quoting the following sentences: "It is now that they esteem the opinion of Europe."  
 "The Bolshevik will think more of Catholics who protest than of those who consent."

Krilenko—"What does all this diplomacy and strategy signify?"  
 Budkiewicz—"It seems to me that everything is explained very clearly, and it all comes from the fact that we were considering the legal understanding which we were awaiting and everything that follows has the same legal and legitimate meaning."

Krilenko then examines the documents pertaining to the opening of the Polish Embassy near the Church of St. Peter and Paul: the banquet, the speeches, the telegram addressed to the Polish Government, the signatures of Ropp, Lednitsky, Budkiewicz.

**BITTER AGAINST BUDKIEWICZ**

It was evident that the prosecution had a particular animosity against Budkiewicz as being one of the leaders of the clergy. He was accused of having advocated open hostility to the Soviet Government. Monsignor Budkiewicz pointed out that much of the evidence adduced was against Archbishop Ropp who was not in Russia. But they replied it made no difference. One of the charges was that a change has been ordered by Archbishop Ropp from "passive" to "active" resistance, but Monsignor Budkiewicz pointed out that the "active resistance" was further explained in the Polish document as meaning the presentation of petitions to the Soviet authorities, the protesting in legal form, etc. This was in the text, and the Prosecutor had to admit that he had mistranslated that Polish text. On this and the next two days attempts were made of a feeble nature to show that Monsignor Budkiewicz had showed Polish tendencies and supported the Polish Government.

Thus a telegram was read, sent by a certain group when the Polish Legation was opened in Moscow after the War. It was a perfectly harmless congratulation to the Polish Government expressing satisfaction on the opening of a Polish Mission in Moscow. It was signed by Ropp, Budkiewicz and Zieliński. After a meeting at Polish Legation, Mgr. Budkiewicz pointed out that this simple telegram of congratulation on the peaceful foundation of a Mission on the cessation of war meant absolutely nothing in a political sense. Moreover, it was sent during that uncertain period when the Poles in Russia were not sure whether they were Russian or Polish citizens, as they still had the option and evidently he had not yet chosen. He finally chose to remain Russian.

Another charge which was twisted into a political crime was the fact that he had received money from Poland. Monsignor Budkiewicz did not deny this, showing that he had received money from Poland, for the orphans and other charitable and religious purposes in Petrograd. He pointed out that he had added to these funds much of his own personal fortune to carry on certain schools and similar religious work in Petrograd.

**THIRD DAY**

The third day of the court trial was begun with the announcement of Archbishop Cepiak that a formula for an understanding with the Soviet power had been drawn up and had been approved by the ecclesiastical authority. This announcement was followed by a colloquy between Archbishop Cepiak and Bobrishtch-Pushkin, chief lawyer for the defence, with respect to the attitude of Rome towards Russian relief and what had actually been done by Rome in aiding the starving in Russia. Full details of this colloquy are given elsewhere in connection with the Vatican telegrams to the Soviet Government.

**EFFORTS AT UNDERSTANDING**

At the conclusion of this colloquy, Prosecutor Krilenko resumed the cross-examination of Archbishop Cepiak.

Krilenko—"What happened after the closing of the churches?"

Cepliak—"We sent a deputation to Moscow. At the Smilny we were met with refusal."

Krilenko—"Were there priests in this deputation?"

Cepliak—"No, they were the faithful."

Krilenko—"Consequently it was not the request of the clergy? It was a private request by the faithful. Is there an assembly? What was the role of the clergy?"

Cepliak—"Two laymen were chosen."

Krilenko—"Where did these private individuals go?"

Cepliak—"To the head of the section."

Krilenko—"What did they ask for?"

Cepliak—"The opening of the churches."

Krilenko—"Of all the churches?"

Cepliak—"Of all, for all time."

Krilenko—"What answer was given them?"

Cepliak—"They will be opened if you sign the release. This reply was sent to the Holy Father."

Krilenko—"How?"

Cepliak—"Through the Papal Mission."

Krilenko—"And you communicated the fact that you received an answer?"

Cepliak—"No, because I knew that the Government was already informed of the answer."

Krilenko—"I request the tribunal to present official information from the 5th Section of the Narkomjuz on the subject of these relations."

Krilenko—"Then you were acting in accord with the faithful and the clergy?"

Cepliak—"Yes, in accord. We are always in accord. We have a common misfortune."

Cepliak—"The opening of the churches?"

Cepliak—"Yes, in accord. We are always in accord. We have a common misfortune."

Cepliak—"The opening of the churches?"

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release. I naturally protested against the removal because I have no right to dispose of the objects, but as far as I am concerned, I am in favor of giving up the valuables. But at the same time, no outrage against the sanctuary can be permitted."

President—"When did you go over to Catholicism?"

Fedoroff—"In 1902."

President—"In Italy?"

Fedoroff—"No, in Switzerland."

President—"Where were you born?"

Fedoroff—"I was born in Petrograd."

President—"You are the son of an artisan?"

Fedoroff—"Son of an artisan—My father was a chef. After his death my mother had 15,000 roubles. She gave me as my share 1,500 roubles, and with this sum I pursued my studies for several years."

President—"You belong to the corporation?"

Fedoroff—"Yes, according to the passport."

President—"But the cooks in Moscow had automobiles, houses, etc.?"

Fedoroff—"Perhaps. I only say that we didn't have any. I might perhaps have liked to have automobiles and houses, but there were none (laughter in the room)."

President—"You went over to Catholicism by conviction?"

Fedoroff—"That goes without saying."

Fedoroff ASKS NATURE OF CHARGE

Fedoroff then turns to the Procurator: "May I ask the procurator to tell me what is in the act of accusation against me? For I shall defend myself, I have no lawyer, I therefore beg you to tell me what there is in the act of accusation that has to do with me."

President—"The first 13 accused, and you are among this number, are accused of having created, by common accord, a counter-revolutionary organization to resist the application of the decree on the separation of Church and State; to take advantage of religious prejudices in order to oppose the application of the decree on the nationalization of ecclesiastical property and on the drawing up of civil acts and records; for maintaining a hostile opinion against the Soviet government; for resisting its orders, Articles 62, 119 and 121 of the Penal Code."

Fedoroff—"May I ask that the document in which my considerations and those of Kouznetzoff concerning the reason why the instruction could not be accepted by us in its entirety be published, as also my memorandum. In these statements it is shown why we opposed a contradiction of duties."

Krilenko—"I am against the publication of the court's request."

Fedoroff—"Article 24 of the Penal Code deals with the importance of the psychological moment for the appreciation of the personality of the accused. It has been said here, when we referred to our priestly duties, 'your priestly duties do not concern us' . . . I ask whether that is in harmony with article 24 of the Penal Code or not?"

As his only answer, Krilenko quotes article 25 of the Penal Code.

Fedoroff—"I beg the citizen procurator to explain to me what they have in view when it is question of teaching children in church and, on the other hand, teaching children in schools near the church?"

There was no reply.

In reply to Krilenko's request for explanation of the motives for sending a telegram to the Polish Government, Vicar-General Budkiewicz said: "When the telegram was sent I had not read it; I considered it as a compliment and at that time I considered myself a Polish citizen, but after the treaty of Riga I no longer found it possible to do so."

ADDRESS THE COURT

BISHOP AND PRIESTS MAKE POSITION CLEAR

In their addresses to the Court the accused clergymen make abundantly clear that they were willing and eager to give to Caesar what belongs to Caesar, but that in defence of sacred rights and in the exercise of sacred duties they must obey God rather than man.

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

Before sentence was passed upon the accused they were all given an opportunity to address the court. Particularly remarkable were the addresses of Archbishop Cepliak and Father Fedoroff, the Exarch of the Catholic Church in Russia. Archbishop Cepliak spoke as follows:

"After all that has been said by our honorable lawyers, I, a man on the eve of death, I assure you, on my word as a priest, as a bishop, and on my word of honor, that we created no secret organization, that we pursued no political aim and that we had no intention of doing so."

"We were far from dreaming of a counter-revolutionary activity. We were always loyal citizens of the Russian Soviet Federated Socialist Republic. We rejoiced over the proclamation of the great principles of liberty of conscience because we had obtained the right to live according to our laws, in which we, the Catholics, had always been hindered and persecuted under the old regime. Every Catholic must act in accordance with the instructions

of his religious center; I had to do so all the more as I had to give an example and had been given the guard of the faith and the truth. We were causing no damage to the State, but, according to my deepest convictions, we were procuring its welfare. Our principal occupation was ever to proclaim and to realize that divine truth which for 1000 years has lightened the whole world and which is recognized as the truth by the greatest geniuses of humanity. And after all this, behold us on the bench of the accused; we are accused of counter-revolution."

"My companions and myself refute this accusation with the greatest indignation."

"At this moment I am before an earthly tribunal and soon, perhaps, I shall appear before the one on high. I have but one desire: that the earthly tribunal be just toward me and that the heavenly tribunal be equally merciful."

FATHER FEDOROFF'S ADDRESS TO COURT

When Exarch Fedoroff was speaking he was frequently interrupted by the President of the court. The interruptions of the President clearly indicate his prejudice. Father Fedoroff said:

"My whole life has been based on two elements: love of the Church to which I have united myself, and love of the country which I adore. If it is all the same to me whether I am condemned to ten years in prison or whether I am shot, it is not because I am a fanatic. Frequently an innocent person must be executed in order not to release a guilty one. Since I have gone over to the Catholic Church my sole object has been to bring my country closer to this church which I esteem to be the only true one. Under the old regime I was in prison two and a half years at Tobolsk. One of my priests spent three years in the prison at Soudalsk. . . ."

President—"Do not digress. What do we care what the Catholic priests suffered?"

Fedoroff—"I wish to say that the Government did not understand us. I made great efforts to prove that the Russian Catholics resembled the others in every way, and yet we continually had to endure the threat of deportation to Siberia. This is why not only the Metropolitan Ropp and all the Latin Catholics breathed freely at the time of the events of October, but above all we Russian Catholics were very happy. I was still happier in 1918 when the Metropolitan Ropp received from Bontch-Brounevitsh an invitation for our participation in the committee for the further examination of the instruction on the separation of Church and State. If consideration had been given to the considerations expressed by us in the course of those deliberations, we should not be present here in the capacity of men accused of having created a secret organization; that idea would have no foundation. . . ."

(The President interrupts him asking him not to digress.)

Fedoroff—"There is no secret organization—our meetings were known perfectly well to the 5th Section of Narkomjuz and Bontch-Brounevitsh, then we should have been summoned to a secret organization. What thing can the Procurator have observed in our actions that is contrary to law? We were working in accord with the government, and when we were near a solution of the question, suddenly and unexpectedly this unreflected instruction appeared. It was a visible denial of the decree. I do not wish to criticize the actions of the government. But the citizen Procurator has considered as a crime my meeting with Kouznetzoff. It is true that I was the initiator of the joint petition on the subject of the examination of the instruction, but what did it matter to me why Kouznetzoff was a judge? For me Kouznetzoff was not an elected officer or any kind of inspirer, he merely took part with me in drawing up the considerations in connection with the instruction."

Fedoroff then mentions his memorandum on the instruction and points out the contradictions in the latter: "According to the decree again we see in the instruction that religious societies are authorized. Then, on January 4, 1920, the contract was signed in my church. I beg the High Tribunal to give attention to the fact that the instruction designated at random any 20 citizens of the Russian Soviet Federated Socialist Republic to administer the property of the church, without consideration for their religious conscience. If we opposed these orders concerning property, it was not with the design of profit but solely on account of the laws of our church. Canon law is, for us, an absolutely sacred thing. The existence of the Roman Pontiff is a dogma of our Catholic faith. Submission to him as to the Vicar of Christ on earth is, for us, a formal obligation. That is why for us it was a matter of principle and not of opposition because of material goods. My poor sheep of whom only 80 persons remain were constantly suffering material embarrassments; what, then, were these treasures which were to leave my hands as a priest? Everything cannot be reduced to a fight for valuables. Consideration must, then, be given to the fact that I was obliged to defend myself when there was a contradiction of duties. . . ."

President—"How did the temporary government treat you?"

REJOICED OVER SOVIETS' TRIUMPH

Fedoroff—"Under the Temporary Government it was easier to defend oneself against the intervention of the State in the sphere of our purely religious rights. The Temporary Government recognized us, but it constantly attacked us to the department of foreign confessions and demanded service from us. It was only under the Soviet power, when the Church was separated from the State, that we could breathe freely. As a man of good faith, I considered this deliverance as an act of Providence. To you, who do not believe, this is altogether incomprehensible. You have gone farther in permitting all sorts of infamies by the Komsozol (Alliance of Communist Young Men)."

President—"Interrupting him"—"What is that?"

Fedoroff—"The procession."

The President urges him not to criticize the Government and not to digress.

Fedoroff—"Then came this contradictory and ambiguous instruction. We could not understand why it was forbidden to marry and baptize people before registration. What does it matter to the State whether or not people are married in the Church? Then we again had a meeting with the representatives of the Orthodox Church, asking that the why and wherefore be explained to us. No explanation was given us. At present the affair has turned in such a way that it is a question not of 'discussion but of execution.' The representative of the 5th Section of the Narkomjuz, citizen Krassikoff declared to me that this contract was temporary, that the country was passing through a crisis and that we must submit. I admitted this and I calmed my parishioners at the affirmation of the Holy Scriptures that all authority comes from God, then, as a Catholic priest I must admit that this power also comes from God; perhaps it is given us for our sins. . . ."

(laughter and movements in the room.)

President—"You are of the opinion that the Workman's and Peasants' Government is sent you as a punishment for your sins?"

Fedoroff—"Yes, that is within the domain of our Christian opinions. Power is one thing and the propaganda of atheism is another. I have always fought atheism by showing its powerlessness. I often spoke at the meetings in Petrograd; politics was excluded and there is no man who could accuse me of even the shadow of politics in my speeches. As for the teaching of children—the idea of teaching is an integral part of Catholic dogma. We should cease, if we are to fulfill our duties as a priest if we did not teach. I shall always celebrate Mass, in the same way we must always teach religion to children. The Soviet power forbids teaching religion to children. This contradiction is a frightful thing for us, citizen judges. . . ."

I leave to the conscience of the citizen Procurator the idea that we wanted to drive something into the heads of the children."

Krilenko—"Enough. This is a comedy."

Fedoroff—"As you like; certainly, if you consider us as charlatans, offerers of sacrifices, if you say that I am playing a comedy, it is impossible for me to defend myself, and there remains for me nothing but the role of victim. . . . Bontch-Brounevitsh told me personally that 'teaching religion to children is your right,' and Krassikoff said 'then you will be seized.' . . ."

President—"Do not say anything which cannot be proved; you should have said this during the investigation, then we should have summoned these witnesses; now I ask you to remain within the limits of the right which is granted you."

A PERTINENT QUESTION

Fedoroff—"All right. What is a church without teaching? For instance, if some young people between sixteen and eighteen years of age come to me to marry them, how can I do it without giving them some notion of religion? You say yourselves do you not teach children anything before the age of eighteen years? What sort of a child would be he who had learned nothing before he was eighteen?" (Laughter.)

President—"You are criticizing the laws of the Soviet Power."

Fedoroff—"I am explaining our religious psychology. According to the constitution I may spread my religious ideas. Why can I not impart them to children?"

President—"The law forbids it, but you are not giving psychology but reasons."

Fedoroff—"I am obliged to reason in spite of myself. I cannot take my heart and show it to you."

President—"Abbakume cursed his heart."

Fedoroff—"Thank God you have not the tests of Abbakume, for if we are given freedom of conscience we shall not be burned at the stake."

The President stops the accused.

Fedoroff—"Then permit me to explain our state of soul otherwise. Our faith is the sole motor of our religious life, and urges us to have others participate in it. If a communist were forbidden to teach communistic ideas to his children before the age of eighteen years, would he consent? Then why this law which deprives us of the possibility of transmitting our religion to our children? . . . All editions

treating of these questions are expelled and forbidden in Russia. . . ."

President—"Have you tried to have any sent from abroad?"

Fedoroff—"Yes, I have ordered some. The philosophical works arrived but the theological works were confiscated at the frontier."

President—"You should have stated that during the investigation also, and you could have made a complaint. Now it is too late. . . ."

REMINDED OF POPE'S AID

Fedoroff—"I am coming to the end. Our protests to the Government had nothing counter-revolutionary about them. The removal of valuables, I repeat, took place at my place without incidents. In reply to the accusations that we did not wish to give church property for the great cause of saving the starving, we remind you of the 40 car-loads sent by Pope Benedict XV. and the 130,000 children who are now being fed by Pope Pius XI."

President—"What of that? The Pope can aid the starving and there can be resistance among the Catholics. Go straight to the point."

Fedoroff—"I am coming to the point."

President—"It is certainly time."

Fedoroff—"I had nothing in secret. The Government knew everything and I cannot be accused of having taken part in secret organizations. All the misunderstandings can be explained by the vicious circles of ideas in which we found ourselves placed as the result of contradictory instructions and from which we could find no way out. We are guilty neither of counter-revolution nor of secret organization, still less of having the intention to resist the Soviet power or to abolish the Soviet power. I have nothing more to say. Our hearts are full, not of hatred, but of sorrow—we cannot be understood. Freedom of conscience does not exist for us—this is the conclusion drawn from all that we have heard here."

President—"That is your conclusion?"

Fedoroff—"Yes, my conclusion, and a painful impression. There remains nothing for my last words."

VICAR-GENERAL BUDKIEWICZ SPEAKS

When given permission to address the court, Vicar-General Budkiewicz spoke as follows:

"With regard to the reproach of hatred . . . on the part of the representatives of the struggle for proletarian interests. They cannot understand that their adversaries have not this hatred. Our activity is not based on sentiment but on a certain ideology. I understand this hatred, but hate and anger do not exist among us. We are brought up to drive them out, according to the Latin expression 'inimi cordis' (from the very depths of the heart). We cannot nourish hatred. According to the teaching of our Church, if I do not dominate this sentiment of hate, I shall not receive absolution. This is how serious a matter it is for us. . . ."

"Then, the idea of a struggle. My companions, a few among them, accepted that word. But I say no, not a struggle, but defense. We cannot and we have not the right to conduct a political struggle. We are forbidden to deliver political speeches. To engage in politics would be to weaken our Christian ideas. We defend ourselves only when our Christian teaching is attacked. We distinguish parties from the government. We discern very strictly the social idea of communism from all the rest. . . ."

What is the social order to us (the form of government) our affair is religion only. I must say that the citizen Procurator was right if one looks at things from his point of view. He asked me where my head was. I should consider myself as having no head if I proposed to fight against the Soviet power. A man who wanted to fight would look for means to fight, while my only means is religion. I say that I planned no fight against the Government. What did I do? I am accused of having instigated the closing of the churches. The Catholic Church is obliged to accept the laws of the country and concern itself only with the propagation of Christianity. My superiors would have excluded me from their representatives if I had planned to oppose the laws of the country in which I live. The word 'contract' was a temptation to me. No punishment was indicated for failure to sign the contract. Personally, I should find it much more convenient to sign this understanding. When the words are quoted from the letter from Metropolitan Ropp to me in which it is said that 'the present government will not last long' and on the subject of the contract, then in this case, I criticize my Metropolitan, I am always the partisan of legal action."

ORGANIZED PROLETARIAN SCHOOLS

"I love a quiet life, that is why I thought that an arrangement such as that proposed by the Metropolitan Ropp would cause anxiety, and something undecided and wavering in the future. And I was right, for only very clear conditions win benevolence. 'clara facta amicos faciunt,' although comparison is not reason. The citizen Procurator has made a leader of me. I have done nothing but point out all our efforts for a peaceful arrangement of religious interests with conditions of life. I do not speak calmly at present because I am excited; ordinarily I speak much more

calmly. We cannot sign any contract without permission from the Holy See, that is the main idea. The privation of Communism is not a threat. My plan for the conclusion of a contract was not realized. The organization of which we are accused is the organization of the Catholic Church, as has been demonstrated. I wrote all this principally for myself, in order to remember and not to return to what had already been said. In my papers it is easy to follow the thread of affairs and of ecclesiastical questions, ecclesiastical, purely ecclesiastical, there was nothing political. I was so convinced that my actions were in no way illegal that I did not even take the trouble to read over all those papers which I had written so long ago. It was not my fault that the project for a peaceful solution of the question of the decree did not succeed. I have done nothing contrary to law. I am not the author of propaganda nor any kind of a director—that would be too much honor for me. I organized all the schools near the Church of St. Catherine for the proletarians. I do not say this to please you but to show that my activity had nothing counter-revolutionary."

FATHER MALETZKY SPEAKS

When Father Maletzky was called upon he said:

"I concur in the words of my chief. The help of the unfortunate is our object. . . . to collect not for ourselves but for the poor."

"The origin of my companions has been mentioned. But of me alone, nothing has been said as to who I am. I shall therefore permit myself to supply this lack of information because a certain fact in my life can enlighten the tribunal concerning my religious point of view. I come from an ancient, rich and noble family. My father had taught me love and respect for all men. At the age of twelve I was a proud boy. My father was an army engineer under the Emperor Nicholas I. The event of which I wish to tell consists in the fact that once I offended the doorman by calling him a fool. My father learned of this and sent for me to come to him. When I entered his office, the old man was seated in front of him. My father said to me: 'Get down on your knees, kiss his hand, and beg his pardon.'"

"That had a great influence on my life. If I had only Christians here before me, I should say that God (because of that) called me to the priesthood, but I am speaking before citizens in general, and everyone can understand that my father implanted in my soul the idea of the equality of all men. This is what our Catholic faith teaches. I completed my studies at the 'Annenschule' and the Professor Sergeoff taught us always to listen to the truth and preach the truth. The truth, the tribunal will understand why I effaced my signature on the contract which was not really that of the priest Budkiewicz. My love of the truth forced me to do it. I could not have done it if I had not felt I was right. If a man possesses and serves an idea, he will never judge severely those who have other ideas. The Christian idea is love and respect of all men. I beg you to give attention to this fact, for in accordance with this Christian idea, I accept all laws when they are not in contradiction to my religious conscience."

Father Stanislaus Eismont addressed the court as follows:

"The witness exaggerated the affair of his deposition, explaining the decree to the people I endeavored to do so without incidents. I was convinced that as a Catholic priest I had no right to sign any contract pertaining to the property of the Church. No demonstration took place having for its object an attack upon the government of the State, simply there was a collision between our canon law and the decrees of the government. But progress was being made toward a definite solution. The Soviet government itself recognized this and gave the guarantee that is known. I do not admit any act of counter-revolution nor am I in any way responsible for the article that brought about the shooting. I organized nothing against the Soviet government. I sought solely to conform to the exactions of authority and all my activities were to that end. There was no crowd in the church, only a few persons. . . . According to the Constitution the Soviet government grants liberty of conscience and the right of religious propaganda and activities, and the representatives of that government should permit the Catholic Church to exist on the territory of the Russian Soviet in order that she may exercise her functions in the interior of Russia according to her laws and the exigencies of life. Otherwise we are deprived of liberty of conscience and of propaganda. We exercise our influence without the use of force. We only teach and fortify the human soul with grace. First and foremost the love of God and of our neighbor—that is our aim. I would that you might become impressed with our high ideal of Catholic Christianity and would find a way to permit the freedom of Catholics in the Soviet Republic."

NOTHING COUNTER-REVOLUTIONARY NOTHING POLITICAL

Father Chetzkow answered briefly, saying:

"I have but a few words to say. I have never assisted at a court nor interrogated the procurator. I said that I would teach religion. But I had no idea of being a counter-revolutionist nor that in taking the signatures of the parishioners I was committing, an act against article 119 of the law. He says that here was intent to abolish the Soviet government. And I say that I never had any intention of abolishing the Soviet government."

Father Paul Chaudnevitch addressed the court as follows:

"My last word is to say that my conscience is at peace. I never took part in politics. In my whole life I have never come in conflict with the law and I never had any intention of doing so. The crime is imputed to me of having assisted at the meetings of my ecclesiastical superiors. The papers upon which this accusation is based I have seen for the first time in the presence of the tribunal. What are my counter-revolutionary acts? They accuse me of having taught religion to some children in their homes. Yet the citizen procurator said to the priest Maletzky that: 'It is your duty to prepare for confession and Communism.' I did nothing more than this."

"When the commissary wanted to see the Sacred Species—a thing not subject to inspection and for us the most sacred—if I said 'you will walk over my dead body first'—well, yes, I would have sought death rather than take part in sacrifice. I was actuated solely by my religious convictions. Moreover the priest's chalice which contains the Blessed Eucharist, this chalice is indispensable for divine service and such things are not subject to removal. I hardly think the High Tribunal will punish an act that proceeded from my religious convictions and was exclusively religious in its purpose."

Father Pronkietis spoke as follows:

"I am accused of kneeling and of having induced my assistants to kneel and chant the psalms. I was not the first but the last to kneel when everyone else had knelt down. I did not fall on my knees because I was short-sighted as M. the Procurator understood. With us it is customary to kneel before leaving the church. I remained kneeling to avoid an embarrassing situation—to avoid knocking against anyone. Thanks to my short-sightedness I have frequently pushed over someone kneeling beside me praying. For this reason I asked the cure Chedko to escort me. Prayer is not politics. According to our teaching prayer is union with God and that is not punishable by law."

The other accused priests spoke in like manner. Their pleas availed nothing. They were all sentenced from three to ten years in the penitentiary."

COURSE FOR CATHOLICS IN SCOUT LEADERSHIP

Notre Dame, Ind., May 27.—Notre Dame's third annual scout-leaders' course, which will be given from July 5 to 15 in cooperation with the National Catholic Welfare Council and the Boy Scouts of America will mark the end of the experimental stage as far as practical training for Catholic scout leaders is concerned.

Special provision is being made to accommodate priests and religious at the camp which will be under the direction of J. P. Freeman, assistant director of the National Council of Boy Scouts, and there is every indication that the quota of students, limited this year to forty, will be filled.

Practical work will be emphasized at the camp. Men will actually tie the knots, apply the bandages, identify the trees, plants and birds, pitch tents, cook food, practice signalling, play games and do all the other things that successful scout leaders must know how to do if they would successfully lead troops.

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FIVE MINUTE SERMON

THE REV. F. P. HICKEY, O. S. B.

THIRD SUNDAY AFTER PENTECOST

HOLY COMMUNION

"This man receiveth sinners and eateth with them." (Luke xv. 2)

Last Sunday the Holy Mass was the subject of our thoughts. Today let us devote ourselves to study that which is the perfecting and the complement of attending the Holy Sacrifice, the receiving Holy Communion. It is a moment that the very angels regard with awe, when we poor, sinful creatures kneel before the altar, and the priest communicates us with the solemn words "May the Body of our Lord Jesus Christ preserve your soul to life everlasting."

Oh! the infinite mercy of God in devising such a means of satisfying the love of His Sacred Heart for each of us. Love yearns for union. The ineffable, loving mercy of the Holy Eucharist itself proves the truth of our belief, that God gives Himself to man for the food and life of his soul. For what intellect of man could have risen to such a height of hope, to have expected such a favor, and have dared to declare such a doctrine? A doctrine that teaches us that the infinitely pure and holy God made Man has given His own sacred Body and Blood in the Holy Eucharist to poor, unworthy, sinful creatures.

And why did God in His love do so? To save souls? Even the Almighty's love could no farther go in His longing and yearning to save our souls. The Son of God died for them on the Cross. Yes, that was once and long ago; and by that Death He obtained "eternal Redemption." But love could go farther than even to die for us. Our dear Lord wished to bring that Redemption home to the souls of each one of us, time after time, if we sought it and desired it. Daily bread is required for our daily life. And our souls require daily nourishment to strengthen our frailty and weakness, to enable us to toil towards heaven. So the Holy Eucharist is "the food of the wayfarer."

Our souls may regard with envy the saints of God daily receiving, with burning love, the blessed Bread of life. But we who know our negligences and imperfections, and self-love and cowardliness in the service of God, are not worthy of such a favor. We are not worthy, granted; but worthiness is not required. What our good Lord is content with is a desire and a confiding trust. Frequent—yes, daily—Communion is for those who desire to obey the Will of God for those who desire to be more closely united to our Blessed Lord; for those who desire to use the divine medicine of the Holy Eucharist as a remedy for passion and frailty. This constitutes the right and proper disposition of soul required by the decree of our Holy Father, Pope Pius X., the apostle of frequent Communion. Custom, or because others go frequently, is not sufficient. We must beware of receiving, as some seem to do, with a little thought, preparation, or reverence as if they were taking holy water. We must learn to desire and long for Holy Communion. This holy desire will grow in our hearts by praying for it and by every devout Communion. It should be our first thought on awakening, Jesus is coming to me! My soul hath desired Thee in the night, and my spirit within me in the morning, early will I watch to Thee" (Isa. xxvii. 9). And why should we desire Him? To render Him adoration, praise, and glory; to rejoice His Sacred Heart, so lonely in the tabernacle; to grow to love Him, constantly to remember Him; to be brave and generous to do all for His sake.

If we desire, how much more does our Lord desire to give Himself to us! Why did He institute the Holy Eucharist? Why is daily Mass offered? Why is He always in the tabernacle? Because of His desire to be with the children of men. Nothing can please, honor, delight the Sacred Heart more than Holy Mass and Holy Communion. This desire need not be tested just by feeling, it can be proved by fidelity. But because we do not feel the desire, we fall back again on the excuse, we are not worthy, we are full of imperfections and little failures. This excuse again is answered by that second disposition that our Lord loves to find in our hearts. Trust, loving, confiding trust in His goodness. The greatest pleasure one can give Me," said our Blessed Lord to a devout servant of His, Sister Benigna of Como, "is to believe in My goodness. There should be no limit to this faith in My love. Trust in Me is the key that opens the treasures of mercy. The best preparation for Communion that you can make is to trust in Me."

And why does our Saviour love so to give Himself to us? "He comes," says the same holy virgin, "this God of love comes to seek in our miseries to do away with them, in our imperfections to correct them, to strengthen our weak wills, to give our good resolves power to accomplish." Our failings, our weaknesses, are no drawback to our Communion, if we only desire to become better, and trust for that to the power and love of our Lord.

Though we fear our unworthiness, our coldness of desire, our timidity

in abandoning ourselves completely to trust and confide in our Lord's goodness, though we fear all this, we can pray, pray day after day, and "He will do the will of them that fear Him, He will hear their prayers and save them" (Ps. cxlv. 19). Each pious reception of Holy Communion will impart to us desire, and fervor increasing each morning, until our thoughts, our impulses, our will, our activity, through constant union with Christ, our Lord, will be directed by a holy desire, and carried up to God by the strength of our trust and confidence in Him.

JUDGE TALLY'S REPLY

New York, May 7.—The League of Nations is a political question and not a religious issue, according to Judge Alfred F. Tally of this city in a letter he has sent ex-Judge John H. Clarke of the United States Supreme Court replying to the assertion that the failure of the Catholic Church in the United States to participate in any movement to induce this country to enter the League has done the Church an "immeasurable injury."

The assertion made by Justice Clarke was contained in a letter to the Diamond Jubilee Campaign Committee of St. Francis Xavier College. "I think," wrote Justice Clarke, "that the Roman Catholic Church of the United States is doing itself and its membership very great harm in what amounts to withholding its influence from promoting the entrance of the United States into the League of Nations. This is more surprising to me because the Pope is so cordial a supporter of the whole movement. I may say he is regarded as such a supporter of it that the falsehood has been widely circulated that I resigned to accept a salary of \$5,000 a month to speak for the League of Nations."

The failure to take an active part in this movement is doing your branch of the Church of Christ no immeasurable injury."

JUDGE TALLY'S REPLY In his reply, written as Chairman of the Alumni Committee of St. Francis Xavier College, Judge Tally points out that the Church in this country has not withheld its influence, nor has it proffered its aid in any manner upon a matter which is solely one of political and Governmental policy and has nothing to do with religion with which the Church alone concerns itself."

Judge Tally's letter to Judge Clarke is as follows: "In the press of this day appears a letter from you to Mr. G. Selmer Fougner, which appears to have been your response to an appeal for funds in aid of the educational work which for seventy-five years has been carried on by the College of St. Francis Xavier in the city of New York."

"My name appears upon the list of the committee to which your statement is directed. This fact, and the further reason that I am chairman of the Alumni Committee of the college, prompts me to address this reply to you. "In the first place, what was sought by the communication sent to you was financial aid in a worthy cause, not advice, even though it emanate from so distinguished a gentleman as yourself. In the second place, if it were a fact as you suggest that the Catholic Church in the United States is withholding its influence from promoting the entrance of the United States into the League of Nations, it apparently is in accord with a vast majority of the American people who are of similar mind. "This was demonstrated in the last Presidential election in which was registered an overwhelming vote against the League and all it stood for then and now. But your assumption of tact is baseless. The Church in this country has not withheld its influence, nor has it proffered its aid in any manner upon a matter which is solely one of political and governmental policy and has nothing to do with religion, with which the Catholic Church alone concerns itself."

"You express surprise at what you erroneously assume to be the Church's attitude because you say Pope Pius XI. is a supporter of the League. Perhaps your belief in that respect has the same foundation as the rumor as to your employment by the Church at a substantial sum to promote the League. That rumor, of which I have never heard, and I doubt if anyone else did, is false. But not more false than the intimations in your letter that the Catholic Church has taken a position one way or the other on a strictly non-religious matter or that the attitude of the Holy Father in such a matter could have the slightest bearing upon the attitude of Catholics in America, upon any subject which did not involve a question of faith and morals. I do not share your apprehension that the failure of the Catholic Church to take an active part in the League of Nations is doing it, as you say, 'immeasurable harm.' "As a member of the Church, speaking for myself, I am quite content to believe with the vast majority of my countrymen that the United States can best work out her glorious destiny free from any covenants, agreements, or promises from any foreign power and I hope that it will continue to stand firm upon that principle despite the

blandishments of persuasive foreign visitors or the specious arguments of some of our impassioned orators."

Justice Clarke, who is President of the League of Nations Non-Partisan Association, has been devoting his time, since resigning from the Supreme Bench to the advocacy of American participation in the League.

150TH ANNIVERSARY RECALLS EVENTS OF GREAT HISTORIC INTEREST

London, May 15.—The Bermondsey district of the Southwark diocese is celebrating an anniversary at the end of May that has a wide Catholic interest, and also a close Irish interest.

The celebration is the 150th anniversary of the establishment of the Catholic mission of Dockhead, a humble district where the Irish workers of that time, who were a very poor community indeed, made great sacrifices to insure the maintenance of their religion.

It was in the year 1778 that this mission was started for the Irish workers and sedan chair bearers, and it was not altogether a propitious time. For the penal laws were still un repealed, and to celebrate Mass was as much a felony as was highway robbery.

The Catholic chapel had only been in existence about seven years when the Gordon Riots broke out. These Riots are described by Dickens in his novel "Barnaby Rudge." The gathering place of the rioters was known as St. George's fields, and on the very spot where these devastating raids were carried into effect, there now stands the Catholic cathedral of Southwark dedicated to St. George.

The present church at Dockhead dates from 1835, though the mission had already passed its 60th anniversary when Catholic Emancipation gave to the Catholics the civil rights of which they had been deprived for centuries. Adjoining the church is a convent of the Sisters of Mercy. This was the first convent of these Sisters established in England, the original Sisters coming from Dublin more than eighty years ago. The Dockhead parish is still very largely Irish, and its Rector, Canon Murnane, is one of the most popular men with all classes of the community on the south side of London.

STATE COMMISSIONER PRAISES K. OF C. WORK

New York, May 7.—The Knights of Columbus have never performed a greater educational work than in the foundation of evening High schools such as that being conducted in this city, according to Dr. Frank P. Grave, State Commissioner of Education, who addressed students of the institution in admitting it to membership in the University of the State of New York.

"In this work," said Dr. Graves, "the Knights have seen the importance of training young people at the impressionable period of adolescence in the same far-looked vision as did the Society of Jesus, which was the great order to point the way in education, and in the hall of whose colleges we have most appropriately met this evening."

"The Knights of Columbus have furthered the foundation of colleges and universities, established professorships in colleges and provided generously for scholarships. More than that, they have undertaken the broader educational task of acquainting those of us who are non-Catholic in faith, with the doctrines of the Catholic Church. They have done this in such a fair and sympathetic fashion, through providing lecturers of repute, that while we may not agree with their belief they have earned and maintained our friendship, admiration and respect."

"In this way they have not only served the Mother Church they love and honor, but they have performed a generous service for the State."

LARGE CHINESE FIELD TAKEN OVER BY SOCIETY (U. S.) OF THE DIVINE WORD

Sinyangchow, Honan, China, April 26.—Rev. George Froewis, S. V. D., and Rev. Robert B. Clark, S. V. D., and Rev. Clifford J. King, S. V. D., have arrived in Sinyangchow and officially taken over, from the Milan Foreign Mission Society, the southeastern section of the Province of Honan, thus establishing a new and separate mission.

The heathen population in this new mission district is estimated at between five and six millions. The number of native Catholics is in the neighborhood of three thousand—a proportion of one Catholic to two thousand pagans. The mission comprises thirteen hsien. (The hsien in China corresponds somewhat to the county in America.) Every hsien is governed from a more or less centrally-located city, where the district mandarin and other officials reside.

The area of the South-east Honan Mission is about the same as that of Massachusetts. Thus, for the time being, each Father in this mission will have to care for a "parish" including four or five cities and several thousand villages; scattered over a territory of about five thousand miles. His congregation will consist of about one thousand native

"I Can Now Do My Work Without Feeling Tired" Mrs. A. Moffatt, Roxton Falls, Que., writes: "I suffered from a run-down system and nervous debility. I could not sleep or rest at night, and felt so weak I could not walk any distance. I took several tonics, but they only helped me while I was taking them. Mother advised me to take Dr. Chase's Nerve Food, and I felt great benefit from the first box, and continued taking several boxes. Today I feel like a new woman, and am able to do my work without that dreadful tired feeling." DR. CHASE'S NERVE FOOD 50 Cents a box, all dealers, or Edmansson, Bates & Co., Ltd., Toronto

Catholics and two million "potential Christians." The Protestants have been active in this neighborhood for nearly half a century. They are well entrenched in all the principal centers. In the city of Sinyangchow alone, where the new mission has its headquarters, they conduct six schools of various grades, and are in charge of the new union hospital. They have thus succeeded in winning favor and influence with officials and the higher class of citizens.

RELIGIOUS ANARCHY New York, May 6.—"The temporary disturbance in theological circles is good for the progress of the Christian Church; they are more embarrassing than they are serious," said Dr. S. Parkes Cadman in an address before 600 ministers at the Marble Collegiate Church on Monday.

"The three great problems confronting the Church," he said, "are industrialism, militarism and secularism. Our great necessity in dealing with these problems is unity of strength. The present condition of the Protestant Church is not a desirable one when we consider that there are as many as 150 different sects trying to operate alone. Such a condition in the State would be considered anarchy. Out of these we must create a great world Protestant Church. The whole problem of Protestantism must be approached in a scientific way."

W. B. Miller, secretary of the Federation of Churches also addressed the ministers. He also spoke on unity saying that unity among local churches had increased church memberships.

KLAN RULERS PATCH UP QUARREL

The squabble between William Joseph Simmons, Emperor, and H. W. Evans, Imperial Wizard of the Ku Klux Klan, has been adjusted and the administration of the Klan returned to its officers without further court supervision, according to an announcement made at Atlanta, Ga. Judge E. D. Thomas of the Fulton Superior Court has signed an order dismissing all litigation in the controversy and restoring the "administration of the Klan as provided by its constitution." Counsel for both sides agreed to end the legal battle which has landed the administration of the organization in the hands of a commission appointed by the court for the past few weeks.

As to the charges of pilfering from the imperial treasury which were voiced by the Simmons action against several imperial officials of the Evans group, nothing is said. Nor has it been announced whether Simmons or Evans will have supreme control of the Klan in the future. The Klan's version of how it fared in its affairs, Thomas was dragged before courts "alien" to the Invisible Empire, will be given to members in communications to be sent out soon, it was announced.

AMERICAN QUAKERS IN RUHR DISTRICT

American Quakers have resumed their relief work in Germany and plan an extension of their activities, particularly for the relief of children. Representatives of their organization arrived in Berlin recently and were received by Chancellor Cuno with whom they discussed plans for their work. They had just investigated the situation in the Ruhr and, it is said, were convinced that conditions there are worse than they have been at any time since the War. Particularly alarming, they said, was the spread of tuberculosis among German children in the occupied areas. One member of the Quaker relief organization in Europe has returned to the United States to collect money for work among these German children.

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**CHATS WITH YOUNG MEN**

**INVOCATION TO THE SACRED HEART**

Written in prison by Edmond de Valera

O Sacred Heart! our hearts are wholly Thine, Although we come not now before Thy shrine; Here under heaven's blue vault we kneel and pray, From kindred, home, and friendship far away.

Thou, Sacred Heart, hast known the prison cell, The pangs of hunger Thou hast felt as well; The soldier's rude assault has torn Thy frame, Their ribald speech blasphemed Thy holy Name.

The judge's sentence has been Thine, like ours, The wanton exercise of brutal powers; The doom of death has passed upon Thy Heart; A mother's tears were shed as ye did part.

O, Mother, for the love of Thy dear Son, Be with us till our daily life is done; Bring us in love and mercy to His feet, To sing His praise and Thine in accents sweet.

O, Sacred Heart, grant us Thy pains to share, By penance for our sins to make repair; Help us in patience to embrace Thy will, And follow in Thy footsteps to the hill. Amen.

**"WORK"**

What potentiality of good, of comfort, pleasure, and satisfaction lies stored away in this little word. More work, less poverty, less discontent; less crime, less war, less graft.

One of the world's ailments today is fear of work—practical, useful, result getting work.

This terrified shrinking from applied energy is at the bottom of fake oil wells, watered stocks, inflated values, and radical agitation.

But let us calmly, and at a correct perspective distance, cast an analyzing glance at the object of our discourse.

Without work we would, to a large extent, be obliged to stop living.

The things we eat and drink; our buildings; transportation; arts, fine and useful—even amusements—are all the result of work—somebody's work.

And let not mankind presume to be the sole occupant of this universal shop.

Long ago, God has personally set an example with the stupendous task of creation.

Everywhere our puny arrogance is challenged by the gigantic achievements recorded.

Into the clouds we find them raising the bulk of mountains, and with soft fingers coloring the little flowers to bloom in the meadows at their feet. Engineer, sculptor, artist, composer—we find evidence in laws and principles and proportion; color schemes and the song of birds. A mathematician—He sets the course of uncounted suns and stars. As author of science, his formulas are the only fundamentals we possess. As an architect, a plan is drawn for every individual and all nations. Nor does activity cease with six memorable days.

Down to the very present precise attention to the minutest detail marks the divine solicitude for human welfare. Our wants are anticipated, even; prayers and petitions heard; graces diffused; the intercession of the saints heard, as well as the angelic messengers and guardians dispatched; while continuously judgment is passed, reward and punishment bestowed, and homage and adoration received.

The brain of a professional stenographer would reel in contemplating this manifold routine.

How, then, in the face of all this, can any poor, deluded mortal claim exemption from or discount the value of work—recoil from this honorable, praiseworthy, and meritorious means of using time to advantage!

Let us, therefore, work—in reason, with zeal and honesty at healthy, good interesting work.—George J. Becker.

**HOME**

No word in the English language approaches, in sweetness, the sound of this group of letters. Out of it is grand syllable rush memories and emotions always chaste and noble. Certain men are almost invincible against the onslaughts of the many base allurement which cause misery on all sides of us; why are they so firm? It is because the influence of home has aided their endeavors; its glorious example has stood before their minds, teaching them the wisdom of virtue and industry.

The strongest fortification which the human heart can throw up against temptation is, aside from the grace of God, home. It is a common saying that "Manners makes the man," and there is a second, that "Home makes the man."

Home is the first and most important school of character. It is mainly in the home that the heart is opened, the habits are formed, the intellect is awakened, and the character moulded for good or evil.

Where the spirit of love and duty pervades the home, when head and heart rule wisely there, we may expect from such homes healthy, dutiful and happy children, capable, as they gain the requisite strength of following the footsteps of their parents, of walking uprightly, governing themselves wisely and contributing to the welfare of those about them.—The Pilot.

**TODAY**

We have only once to live, therefore, let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischiefs. The wheels of time's chariot have rackets to them, as they move only forward.

Close up. In a ten-minute's walk you can see a score of people worse off than you. And here you are, digging your own grave and playing pall-bearer into the bargain. Smile, even though it be through your tears, which speedily dry—and cheer up.

Remember day by day that He Who gives thee the morning does not promise thee the evening, nor yet the morrow. Spend, therefore, every moment of every hour according to God's Will as if it were thy last, and so much the more, for of each moment thou wilt have to give strict account.—Father Laurence Scupp.

**A MATTER OF LIFE AND DEATH**

A minister who guarded his morning study hour very carefully told the new maid that in no circumstances were callers to be admitted—except, of course, he added, in case of life and death.

Half an hour later the maid knocked at his door.

"A gentleman to see you, sir."

"Why, I thought I told you—"

"Yes, I told him," she replied; "but he says it's a question of life and death."

So he went downstairs—and found an insurance agent.

**OUR BOYS AND GIRLS**

**BLEST SACRAMENT**

Blest Sacrament, sweet comfort on life's journey, Sweet Sacrament, sole solace on life's way, We turn to Thee, Thou pure life-giving fountain, For Thou canst all our burning thirst allay.

O Lord! our Creator and God Whose blest voice through nature is sounding, And Whose love in all is abounding, We would sing in Thy praise, All our hearts' sweetest lays, For Thy priceless gift of Thine, O Pelican Divine.

Thou hast the words, the words of life eternal, Then must we turn all hopeful unto Thee, Thou art the Way, the Truth, and the Life eternal, And all do live, move, and being have in Thee.

O Lord, hear the prayer that we pray For Thy people in every station, Thy children of every nation, May they worship Thee, O Lord, In fulfilling Thy word, And their heritage may save, By the Gospel You gave.

Children of earth, humbly we adore Thee, Our hearts laid low, before Thy lowly throne, We offer up our contrite souls before Thee, For Thou canst heal and save, and Thou alone, We children of Thy own creation, Place our hope in Thy blest mediation

To pardon and save every nation, For the Heart opened wide, In Thy dear riven side, Is our refuge safe from sin, May Thy love keep us in. —C. N. D.

**DON'T SAY SHARP THINGS**

Simply don't allow yourself to say sharp things about people. To be sure, your tart criticisms may be quite warranted by the facts, but just remember that your remarks are much more likely to influence your audience's opinion of you than their opinion of those about whom you say them. Don't be cynical, bitter, pessimistic in your point of view. Don't seem down on young people. Keep sweet. Of course, it isn't easy but stick to it for a while, and presently you will have turned your mind in the right direction, and to say the pleasant, quite friendly, optimistic thing will be a settled habit. And, if you need something to keep you at it, just look around you and observe the women whose faces and manner betray that middle-aged habit of acidity and crankiness. Their fate will probably be all you need to warn you to detour and avoid the dangerous spots in the road.—The Pilot.

**"HAPPINESS"**

What must we do to be happy? asks Bossuet. The thing is not hard. Much knowledge is not necessary for this, nor much talent, but only a real good will to do one's duty. Happiness as far as it can exist here below, consists in peace, in the joy of a good conscience. Our conscience will be joyful and peaceful if it knows

no remorse; it will not know remorse if we are careful not to offend God. To fly from sin is, therefore, the chief source of happiness on earth. If our conscience is pure, our life will be happy. There are none happier than saints, for there are none more innocent.—Catholic Universe.

**FORGET AND REMEMBER**

Forget as many disagreeable things as you can. Forget all gossip as soon as you hear it, or before. Forget doubts and fears and remember hopes and faith. Forget your failures and remember your successes. Forget to do any one an injury, but remember to do everyone a kindness.

Forget all the evil people of history and remember the good ones who have made the world better. Forget your own gloomy moods and remember your brightest hours and your noblest visions.

**PUZZLING PLURALS**

When the school inspector walked in, the class pulled itself together and determined not to make any mistakes this time.

All went well until the inspector picked on Jimmie.

"Now, my lad," he said, "What's the plural of mouse?"

"Mice," said Jimmie.

"Right," said the inspector. "And now, what is the plural of baby?"

"Twins!" said Jimmie and that did it.

**TOUCHING STORY OF CONVERSION**

New York, May 7.—A touching story of the conversion of a little New York girl and her father was told by the Most Rev. Patrick J. Hayes, Archbishop of New York in speaking before the Catholic Converts' League here following an address by Dom Bede Jarrett, the Provincial of the English Dominicans. Archbishop Hayes recently confirmed the girl and her father.

"You might be interested in hearing of her conversion," said the Archbishop. "Her parents were not Catholics and she was living in surroundings not acquainted with Catholic belief. But she had formed a habit of going into the Catholic Church. No one invited her but the Lord Himself.

"The little girl used to go in and kneel down and pray. There her father discovered her. He warned her that he would punish her if he found her going into the church again. He found that she returned and he then commenced abusing the Catholic pastor. He also abused the Sisters in the parochial school. He tried to find out some Catholic people in the neighborhood who knew the little girl. But he could find none. The little girl continued to go to church.

"Then her father punished her, but the little one said:

"I shall continue to go into that church because I know God is there. I have been talking to Him and He has been talking to me, and that church is not like your church."

"The father gazed at the little one and then went away. On the morning I am speaking of, I confirmed the little girl and her father. For he had left the child after punishing her and gone away by himself and prayed. God had given him light."

Archbishop Hayes said he did not believe the difficulty of non-Catholic Americans in accepting the Church was an intellectual one. The real obstacles, he said, were pride of mind, unclean living, and indifference.

**"EVANS OF SHORE-DITCH"**

London, May 4.—One of the most remarkable members of the Catholic priesthood has just died. This is Father Evans, who to a past generation was better known as "Evans of Shoreditch," for it was as rector of the Anglican parish of St. Michael, Shoreditch, that he first came into prominence.

The special feature of this parish seemed to be its guerilla warfare between the clergy and the Anglican Bishop of London. Actually the position was absurd, for while to all outward appearances both clergy and people were Papists without the Pope, they were under the ban of their Bishop, who refused to have anything whatever to do with the Church.

At last this hopeless position came to an end. Something happened, and then Mr. Evans saw the absurdity of the whole position, and he found his way into the Catholic Church, followed it must be added, by a very considerable portion of his congregation.

Mr. Evans went on the Continent, where he made his submission at Florence. His old congregation faced things out on the spot, so that on a certain day in 1903 the Catholic Bishop administered confirmation to a class unprecedented in numbers at the nearby Catholic church of St. Mary, Moorfields.

The convert then studied for the priesthood in Rome, where he had the late Mgr. Benson as his fellow student at San Silvestro. The former Anglican rector was by no means a youth when he became a Catholic. His appearance was both distinguished and impressive, and it is said that the guard on duty at the Vatican presented arms when he entered the gateway, under

the impression that so distinguished a personage could be nothing less than a prelate. As a matter of fact he was just an ecclesiastical student.

After his ordination Father Evans returned to London, where he worked in a slum district. But his health gave out, and he was transferred to the sea coast town of Brighton, after which he became rector of Tunbridge Wells.

**ST. MARY'S TO HONOR HERO STUDENT**

St. Mary's, Kansas, May 7.—A victory march to the memory of Lieut. Williams Fitzsimmons, the first American officer to die in the World War, will be erected on the campus of St. Mary's College during the three-day diamond jubilee celebration which will be held here next month. Lieut. Fitzsimmons received his education at St. Mary's.

The celebration, which will mark the seventy-fifth anniversary of St. Mary's will bring to an end the campaign for \$1,500,000 for the college extension fund, which is now being conducted under alumni auspices.

An elaborate masque, with more than four hundred participants, has been arranged as one of the features of the jubilee. The masque will be allegorical in character and will serve to emphasize the part that St. Mary's has played in building up the distinctive civilization and contributing to the material and spiritual growth of this section of the United States.

St. Mary's, for three-quarters of a century, has been a well-spring of Catholic life in this prairie region and stands today as one of the most effective bulwarks against the rising tide of bigotry, Ku Klux Klanism and other evils that threaten the fundamentals of American life. The Victory Arch will be in a sense, a protest against this un-American spirit. Governor Davis, of Kansas, and men distinguished in public life, as well as hundreds of alumni from many parts of the country, will be present at the jubilee exercises.

**CHURCHES "CONVERTED"**

Richmond, Va., April 23.—Four Protestant churches in Richmond and the vicinity have been "converted" into Catholic churches during the past few years and are now being used by congregations that are growing rapidly.

St. Paul's Church, so called by the Right Rev. Denis J. O'Connell, in honor of the first great convert to Christianity, was formerly the Barton Heights Methodist Church. Established less than a year ago, St. Paul's parish, in addition to a thriving congregation, has already a parochial school with six grades and a kindergarten, and has an attendance of seventy-five children.

The Rev. Dr. E. P. Shaughnessy is pastor of St. Paul's.

St. Francis Church at Claremont, St. Anthony's Church and St. Peter Claver's, the last for colored Catholics, were all formerly used by Protestant congregations.

**ON LOVING ONE'S ENEMIES**

We judge from certain queries that have been submitted to us that there is considerable misunderstanding here and there, even among Catholics, with regard to the divine command (Matt. v. 44): "Love your enemies," and, "Do good to them that hate you."

The sense of this scriptural injunction is thus explained by St. Thomas Aquinas in the second part of his great "Summa Theologica" (Secunda Secundae, qu. xxv., art. 5):

"Love of one's enemies may be understood in three ways. First, as though we were to love our enemies as such; this is perverse and contrary to charity, since it implies love of that which is evil in another. Secondly, love of one's enemies may mean that we love them as to their nature, but in general; and in this sense charity requires that we should love our enemies, namely, that in loving God and our neighbor, we should not exclude our enemies from the love given to our neighbors in general. Third, love of one's enemies may be considered as specially directed to them, namely, that we should have a special movement of love towards our enemies. Charity does not require this absolutely, because it does not require that we should have a special movement of love to every individual man, since this would be impossible. Nevertheless, charity does require this, in respect of our being prepared in mind, namely, that we should be ready to love our enemies individually if the necessity were to occur. That man should actually do so, and love his enemy for God's sake, without it being necessary for him to do so, belongs to the perfection of charity. For since man loves his neighbor out of charity, for God's sake, the more he loves God, the more does he put enemies aside and show love towards his neighbor."

There is no need of adding anything to this lucid explanation, except perhaps to call attention to the fact that the Saints of the Church have practiced this virtue in a heroic manner for the reason that it "belongs to the perfection

of charity" which they incessantly strove to attain.

In A. de Margerie's Life of St. Francis of Sales, who has been set up anew by the present Holy Father as a model for all Catholics, and especially for Catholic writers and journalists, we find the following beautiful passage: "Forgiveness of injuries was a virtue the Bishop [St. Francis de Sales] possessed in such a heroic degree that he became something like a proverb in Savoy that the way to make him bestow favors was to do him a bad turn. But this proverb did not go to the root of the matter. It was not merely external favors that he bestowed on his enemies; he gave them his heart as well. 'Monsieur,' he said to a lawyer who had insulted and calumniated him wherever he could, 'I should like you to know that if you tear out one of my eyes, I shall look affectionately at you with the other.'—The Echo.

**DEAN INGE'S ANCIENT CALUMNY**

The well-known Dean Inge has recently recorded in the pages of the Atlantic Monthly his views on "The Catholic Church and the Anglo-Saxon Mind." As a brilliant alternation of truths, half-truths, insinuations, and downright misapprehension of plain facts, the article is interesting, at least to the psychologist. For the Dean is no fool. He is, by common report, an alert, well-read man whose talents have brought him preferment in that branch of the English governmental service commonly known as the Established Church. Yet for all his alertness the Dean, writing for an American public, actually rehearses an ancient calumny, which, in this country, is not repeated by intelligent men.

"Every true Catholic," he writes, "is only conditionally a patriot." One is tempted to exclaim, in the expressive language of the day, "How did the Dean get that way?" Possibly the good Dean, like other English writers and lecturers en tour in America underates the intelligence of his readers and his auditors.

It need hardly be said that the Dean cites no authorities and instances no examples. The facts in the case bother him not a whit. Unless his ignorance of history is nothing less than appalling, the Dean must know that Catholics have always lived in peace under legitimately constituted governments, and that they have always rallied to the common defense in times of national danger. Were there no patriotic Englishmen before bluff Harry caught the light in Boleyn's eyes? To cite great men whose names yet live, does the Dean seriously impeach the patriotism of Carroll, the Signer, of Chief Justice White, of Cardinal Gibbons, or, in his own country, of that sturdy patriot, the Duke of Norfolk? Has he never heard of the patriotic Foch in France, Mercier in Belgium, Schulte in Germany, Benson in America? Or of the patriotic Bishops in Austria, Germany, Italy, France, Belgium, Great Britain, and the United States, who exhorted their Catholic children to fight for their country? A man willing to give his life for his country is not "conditionally" patriotic, and the Dean knows that better Englishmen than he, Catholics though they were, met the last supreme day, not in a comfortable English apannage of St. Paul's Deanery, but on the bloody fields of France. True Catholics "conditionally" patriotic? The Dean insults our intelligence, and from their unmarked and forgotten graves a million Catholic soldiers give the lie to the calumny.

What the Dean may say or write, is not important; only as an example of religious prejudice does he draw attention. So plain is the history of the Catholic Church and of her doctrines that even those who run may read. But none are so blind as they who will not look, and the Dean is an excellent example of that intellectual blindness which afflicts men determined to see nothing that is good in the Catholic Church. They do not criticize the Catholic Church, but a figment compounded of ignorance and malice.—America.

**"SLAY BIGOTRY OR IT WILL KILL AMERICA"**

The Rev. Dr. S. Parkes Cadman of the Central Congregational Church, Brooklyn, strongly advocated participation by the United States as a leader in world affairs, in an address delivered before a gathering at the West Side Y. M. C. A. During his talk he took occasion to say something about the Ku Klux Klan.

"We shall have to kill this growth of bigotry in this country," he said, referring to the Klan "or it will

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"CLEAN BOOKS" BILL

The fight for the "Clean Books" bill which failed to pass at the recent session of the New York Legislature, is to be continued at the next session according to Justice John Ford of the State Supreme Court, organizer of the Clean Books League. Addressing a meeting of the League here, Justice Ford said:

"We are in splendid shape now to push ahead for victory in the next legislature. I am as certain as I am of my own existence that when our people are informed of the shocking immorality of the publications which are put into the hands of their children under sanction of judicial decisions, they will compel their representatives at Albany to abate the evil. This abatement may not come in the form of our mild measure either."

The task which the Clean Books League has mapped out for itself is "to arouse the moral forces in every county of the State," according to Justice Ford. He continued: "We have with us the most powerful religious influences in the State. Our movement is a purely moral one. The church people of right should take the lead and may very properly combat the immoral influences which are operating ceaselessly to defeat the efforts of the Church, the home, and the school to turn the hearts and minds of youth toward virtue and morality. I can conceive of no objection to the religious organizations undertaking an active propaganda against unclean books. Your average Senator or Assemblyman is not powerfully impressed by a delegation from some other district than his own. But let even a little group of church people from his own constituents wait upon him with a plea for a moral measure and immediately he is all attention."

Justice Ford declared that the efforts of the Clean Books League need not be confined to working for the identical bill which the League sponsored at the last session of the Legislature, saying that the organization could give its support to any measure that would accomplish the suppression of obscene literature.

JUDGE DRUMS UP PROTESTANTS

Brooklyn, N. Y., May 26.—In a recent address to the Men's Club of St. Paul's Lutheran Church, Supreme Court Justice James C. Cropper deplored the lack of religion among men stating that a good many of them shirk their religious obligations. He urged the members to form themselves into a committee and canvass the district to ascertain what number of men of the Protestant faith fail to attend church.

"The men, I say, don't do all they should by the church," said the Judge. "But the women are all hustlers. I remember sitting in the church with which I am connected, the Classon Avenue Presbyterian Church, and watching the attendance falling away each Sunday. I realized that I was not giving all that I should to the church. I talked the matter over with some others and we decided to go among the men in the territory and see if they attended church."

"I felt the job was going to be an unpleasant one. But I was surprised to find that it was most pleasing. We visited every man, irrespective of his faith. We were well received and our work was commended. We have increased the attendance. The first call we made was on a member of Father Belford's Church (Roman Catholic). He told us he went to Father Belford's Church, treated us kindly and commended our work. This encouraged us to push ahead."

"While I haven't figures on hand, I dare say that we found that about one-half of the men of the Protestant faith that we called on didn't attend any church. Some of them told us they hadn't been to church in thirty years. To get them to church, we even called for them on Sunday."

THE NEW CATHEDRAL FOR LIVERPOOL

London, May 5.—Pope Pius XI, who knows Liverpool city from personal acquaintance, has been one of the strongest supporters of the scheme to raise a new Catholic cathedral there.

The whole of the required sum of money is nearly in hand, that is, \$400,000 out of the necessary \$600,000. In order to stimulate further donations to the building fund, His Holiness has conceded to every parish that contributes a sum of \$5,000 the privilege of the scarlet cassock for the altar servers. Parishes that contribute a donation of half this amount will receive the Papal privilege of the violet cassock.

The Archbishop of Liverpool states that the new cathedral will be dedicated under the title of The Good Shepherd. The cathedral will no doubt be unique of its kind, for it will be the only post-Reformation Catholic Cathedral to be consecrated shortly after its completion. All the other cathedrals, even that of Westminster, were cumbered with a debt at their opening, and so could not be solemnly consecrated until the debt was cleared off. The Liverpool Cathedral will not be begun until funds for its completion are in hand.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MISSIONARY DOLLAR CLUB FOR 1928

A CLUB FOR OUR CATHOLIC MISSIONARIES

Join this Club which we established in 1927 for the support of our missionaries and their very necessary work. Last year we spent all we got, and we needed twice as much more. In the next few months we again appeal to approximately one hundred thousand Catholics of Canada for the support of our Catholic missionaries. Let no one consider the appeal as one of secondary importance. Catholics are only beginning to awaken to the absolute importance of protecting their missions. It is impossible to think that we can lightly abandon to their own meagre resources the men who are facing, day after day, the hard journeys, the uncertain accommodations on the road, and the shack which frequently has to take the place of a home between trips.

Here are the details from a young and zealous missionary, in British Columbia of a five-weeks' journey:

"Leave headquarters with packed suitcase on Friday morning, before 1st Sunday of month, arrive R. that night, catechism and personal visit to the flock, Mass Saturday 6 a. m., catechism after Mass, walk 4 miles to farm house, catechism; reach D. Saturday at 4 p. m., personal visit to several families and hospital. Mass at 8.30 next morning with several Communions, catechism, a drive of four miles, Mass again at 11 a. m. Catechism in the afternoon with Rosary, Benediction and instruction at 7.30. Mass Monday morning at 7, off to S., arrive at 1.30. Dinner, visit to the faithful with catechism after school. Mass following morning at 7, confessions, pack up, go to E. F. G., etc. I manage to be at the larger centres for Sundays, visiting the stations as I can on the intervening week days. Baptisms, marriages, sick calls and scandals, all come in on the programme and with an occasional hike or ride on horseback, I manage to keep in good health. This work keeps up for about 11 months of each year, when I go on to headquarters for a much-needed rest."

Another missionary, describing the long tedious journeys on foot of his companion, says of his return home: "Here then ends the veracious chronicle of Father —. There is one thing, however, that he didn't tell, and which I am going to add. When he got back at last to the shack in which I am writing these lines, he unharnessed himself to look for the door-key, and fell across the door step in a dead faint of exhaustion."

NEGLECT MEANS RUIN

Even when such hard conditions as these are not the missionary's lot, he has difficulties without number that alone he could never surmount. All around him are evidences of the heretical upheaval of centuries past and the inroads made by indifference, shiftlessness and poverty. Western pioneers striving to make a home find the task of providing the vital needs of religion beyond their means. The rest whose one object is to make a "stake" with the set purpose of moving to a place where opportunity awaits their children are not likely to take much interest in making provision for the needs of religion. Yet the missionary cannot leave his task. He knows that the family going will be replaced soon again by another whose conditions and prospects are but a repetition of the former. Neglect of such men is ruinous to the general interests of religion. Sooner or later these families or their children find their way back to the towns or cities. At first hand and frequently when it is too late we then appreciate the results of our policy.

THE HOLY GHOST CALLS US

The days of Pentecost are now with us. They should not pass without our taking an active interest in the missionaries whom the Holy Ghost has inspired to spend their lives for Christ and His Church. Our missionaries and our missionary works, practically all of which are giving a good account of themselves, are calling for our assistance and active support. Let us be up and doing. God the Holy Ghost speaks to you through Extension, the organization which the Holy See has formed to have us do the missionary works necessary for the salvation of souls and the extension of the Church of God.

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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WEEKLY CALENDAR

Sunday, June 3.—St. Clotilda, Queen, was the wife of Clovis, King of the Franks. By her virtue and wisdom she converted her husband to the Faith and with him the entire nation. She died in 545.

Monday, June 4.—St. Francis Caracciolo, born of a princely family, after being miraculously cured of leprosy left his home to study for the priesthood. He founded an Order of Clerks Regular who maintained one of their number always in perpetual adoration before the Blessed Sacrament. He died in 1668.

Tuesday, June 5.—St. Boniface, Bishop and Martyr, was born in Devonshire in 680. Receiving authority from the Pope he preached the Faith in Bavaria, Thuringia, Hesse, Friesland, and Saxony. While waiting to administer confirmation to some newly-baptized Christians, he and his attendants were attacked by a troop of pagans. The Saint forbade his attendants to offer resistance and he and fifty-one others were slain.

Wednesday, June 6.—St. Norbert, Bishop, after leading a life of dissipation at the Court of the Emperor Henry IV, that was a scandal to his sacred calling, repented and established the Canons Regular or Premonstratensians who were to unite the active work of the country clergy with the obligations of the monastic life. In 1129 he was named Bishop of Magdeburg. Thursday, June 7.—St. Robert of Newminster while a monk of Whitby heard that thirteen religious had been expelled from the Abbey of St. Mary in York, for having proposed to restore the strict Benedictine rule. He joined the expelled religious and later became Abbot of a monastery built for them at Newminster.

Friday, June 8.—St. Medard, Bishop, was one of the most illustrious prelates of the Church in France. He was consecrated by St. Remigius who had baptized King Clovis. After a life noted for devotion to the poor, he died at Noyon in 545.

Saturday, June 9.—Sts. Primus and Felicianus, martyrs, were brothers who lived in Rome toward the latter part of the third century. Because they professed the Faith they were cruelly tortured and finally beheaded.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

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THE EVOLUTION OF A LAMP POST GROUP

San Francisco, May 7.—The story of how a group of young men who gathered at intervals under a lamp post grew into one of the most powerful and influential Catholic organizations in the United States was told at the fortieth anniversary of the foundation of the Young Men's Institute here last week. The lamp post, a relic of the fire that swept San Francisco in 1906, may still be seen on Tenth Street near Howard, where old St. Joseph's Church was once located. Around this haven, after confessions on Saturday night, the little group discussed things Catholic and Catholic organization. The leader of the group was a lad who was destined to become General James F. Smith, Colonel of the First California Volunteers in the Spanish-American War and later Governor General of the Philippine Islands. He was the first president of the Young Men's Institute.

Not alone has the Y. M. I. developed into the largest and most powerful of all Catholic societies of San Francisco, with a membership

of seven thousand, but it has established hundreds of subordinate councils along the Pacific Coast, in Canada, in the Hawaiian Islands and in a few eastern States. Its valuable auxiliary and powerful ally, the Young Ladies' Institute, has kept pace with its progress and has now a membership of six thousand in San Francisco and numerous subordinate councils. The completion of a \$1,000,000 Catholic civic center, which will provide education, social, fraternal and recreational facilities for more than 25,000 men, women and children will mark the fortieth anniversary. The building is expected to be finished in July.

OBITUARY

SISTER MARIE STELLA BRASSEUR

In the death of Sister Marie Stella Brasseur, which occurred at St. Joseph's-on-the-Lake, Scarborough, on Thursday, May 10th, the Community of the Sisters of St. Joseph, Toronto, lost one of the most edifying and lovable of its younger members. Educated from early childhood by the Sisters, both at Lafontaine, Ont., which was her home, and later at the Convent, Toronto, the Novitiate of which she entered on completing Normal school training, Sister Marie Stella endeared herself to all by her sweet and gracious ways as well as by the faithful practice of all those little virtues, which portray so truly the depth of spirituality within the soul. Fifteen years is a comparatively short life for a Religious, but all who knew Sister Marie Stella well must surely agree that like an Aloysius or a Berchmans or a Soeur Therese, she had so lived each day, that when her course was run she had fulfilled a long space in a short time. Her class-room with its friends, or among her Sisters in Community, she was ever the true Religious, kind, courteous and self-forgetful, and during her long illness all the beautiful qualities of her pure sweet soul seemed to shine out in an especial way. As in life, God's Holy Will was ever her peace, as after patient endurance of suffering she met death calmly and peacefully, with the childlike trust and confidence of one, whose life had been hid in God, and for whom to live was Christ and to die was gain. For such a soul, what could be more beautiful or fitting than to die as she did on Ascension Day, so to be born up with her Spouse on that glorious Feast, into Heaven. The late Sister is survived by her mother, Mrs. V. Brasseur, Lafontaine, one sister and nine brothers, to whom sincere sympathy is extended by all. May her soul rest in peace.

MRS. JAMES A. HAGERTY

It is our sad duty to chronicle the death of Mrs. Jas. A. Hagerty, of Bulwark, Alberta. She died on May 21st after an illness of only five days, having received all the rites of our Holy Mother, the Church. She leaves to mourn her loss, besides a sorrowing husband, and an eight month old baby boy, her mother, three brothers, Simon, Cornelius, and Thomas, all of Halkirk, Alta; and two sisters, Johanna, Mother Edmunda of Convent F. C. J., Edmonton, Alta., Irene, Mrs. A. D. Hartman of Vegreville, Alta. The late Mrs. Hagerty was Annie, youngest daughter of the late Thomas and Mrs. Stiles, formerly of St. Joseph's Parish, Kingsbridge, Ontario. She died as she lived, loved by all who knew her. R. I. P.

NEW IRISH COMPANIES PROSPEROUS

The Irish Catholic Church Property Insurance Company has proved to be a great success. Last year there was a surplus of \$80,000, almost exactly the same sum as in 1921 when a record was reached.

The directors were able to recommend a dividend of 5% "free of income tax," which in reality means a dividend of 6 2/3% gross. This result is as good as that exhibited by any of the leading industrial enterprises in the country.

The investment reserve of the company stands at \$102,000 an amount exceeding considerably the difference between the cost of the company's investments and their current value at stock Exchange quotations.

Mr. Thomas Sexton is chairman of the company. He was at one time a leading member of the Irish Parliamentary Party in the British House of Commons ranking next to Charles Dwyer as an orator. He is an acknowledged authority upon public finance.

A successful and encouraging report for the past year was also presented by the Hibernian Fire and General Insurance Company. This company is exclusively Irish and all its directors are Catholics. All the investments of the Company are in Irish Trustee Securities. It is supported by most of the public bodies in the country and it holds some of the largest mercantile insurances including that of Messrs. Henry Ford and Son, Cork. A dividend of 6 1/2% less income tax was paid for 1927. The reserve had been increased by \$50,000 while a substantial increase had taken place in the value of the investments. This latter fact is the best proof that could be given of the soundness of Irish securities. Mr. William

Field, ex-M. P. and an earnest worker in Catholic and charitable organizations in Dublin, is chairman of the company. He delivered an optimistic address to the shareholders reminding them that in the near future they might expect a large expansion in business, and increased dividends. The company hopes soon to enter the life insurance field.

CATHOLIC WOMEN AND EIGHT HOUR DAY

Chicago, Ill.—Aided by Catholic women, working through the numerous Catholic Women's clubs, a bill making it unlawful for an employer to keep a woman or girl at work more than eight hours a day, has been passed by the Illinois House of Representatives. It faces a fight in the Senate.

The bill was introduced by Mrs. Lottie Helman O'Neill, of DuPage county, the only woman member of Illinois assembly, and was fought by the Illinois Manufacturers' Association and allied organizations of employers. Mrs. O'Neill was supported in her fight by Representative Thomas J. O'Grady of Chicago and other Catholics. The bill passed the house by a vote of 89 to 56.

The Illinois Manufacturers' Association, while insisting that in most of the places where women are employed, an eight hour day is in force, objected to the establishing of the day-by-law, on the ground that, if Saturday half holidays were observed it would reduce the week's work and also the wages of women, and would prevent women from working overtime in emergencies.

DIED

REYNOLDS.—In Stratford General Hospital, on May 7, 1928, John Joseph Reynolds, aged sixty-four years. May his soul rest in peace.

QUARRY.—At Mount Carmel, Ont., on Friday, May 25, 1928, John D. Quarry, aged eighty years. May his soul rest in peace.

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