

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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OUR JESUIT MARTYRS

LIVES OF SACRIFICE AND SERVICE THAT INSPIRE AND CHALLENGE

St. Louis, June 4.—The feature of the Commencement exercises of the School of Commerce and Finance of St. Louis University, which were held this morning in the Missouri Theater was the address of the Regent, the Rev. Joseph L. Davis, S. J., on the virtues of service and sacrifice as exemplified in the careers of the North American martyrs whose beatification has been set for June 21.

"A ceremony of unusual impressiveness will take place at Rome, in the Vatican, within a short time," he said. "It will mark the elevation of a group of heroic men to a position of high honor and reverence. Following a protracted and searching process of inquiry, they will be acclaimed men of blessed memory, witnesses to the Faith, soldiers of the Cross who made the supreme sacrifice."

"As central figures in that group, stand out six Jesuit Fathers—Jogues, Brebeuf, Lalemant, Daniel, Garnier, Chabanel. Three centuries ago these men labored with extraordinary zeal to Christianize and civilize the savage redman who dwelt in the wild regions adjoining the Great Lakes. They struggled with a patience, a perseverance, an utter disregard for personal safety that must command the respect of every fair-minded student of history. Men of superior education, accustomed to the fine culture of their native France, then rising on the full tide of prosperity; men who might have filled with distinction, high posts of honor, they bade adieu to friend and kin and every comfort, and cast their lot in the western wilderness. Into the depths of the redman's haunts they penetrated, quickly adapted themselves to his barbarous manner of living, accompanied him on his ceaseless wanderings—across treacherous lakes, up and down the courses of swift rivers, into the dismal shadows of the forests that stretched endlessly back from the sea.

INSPIRED BY A GREAT FAITH

"Their purpose in all this was not the thrill of adventure nor commercial gain. Their purpose was simple, single, uniformly unswerving. They saw in the savage a man in the making, a being with the same right to happiness, the same claim for enlightenment, the same high destiny as the most cultured in the great centers of civilization. They endured the privation of pitiless winters; they suffered cruel persecution at the hands of the brutal Indians, but they carried on with a courage almost incredible. They broke the stubborn soil into extensive fields with an energy little short of superhuman. Few men have encountered greater obstacles, few have hoped as they hoped, few rallied from so many reverses.

"The spiritual harvest which they gathered may seem inadequate, but the astounding thought is that they gathered any at all. In the course of a quarter of a century this group of modern crusaders were stricken at their posts, one by one, beaten to the earth, tortured, disfigured, mutilated. They passed on and ministering spirits bore them to a blessed immortality.

"It is a far cry to the tragic drama enacted in the forests of the north, centuries ago, yet the inspiration of its heroic characters cannot be forgotten. It breathes of that unselfish service and sacrifice to our brother man that cannot perish from the earth. It speaks to all the world like a voice from the wilderness. It speaks to every man no matter where his lot in life is cast. It speaks today, as it spoke when the story of the labor and the death of these apostles swept like a challenge through the capitals of Europe and awakened a magnificent response. It calls in trumpet tones to you trained young men and women about to enter upon the finest phase of your career. It appeals with almost a personal touch to the graduates of this venerable university which is allied by holy ties with the martyred dead and which, following their example from afar, has extended wholehearted service to all, without distinction of race or creed or station in life.

SERVICE AND SACRIFICE

"Service looks to a side of life other than that of selfish gain—it looks to humanity—to the hope that comes up from every heart for just a little more than rigid justice. For a recognition of those aspirations which if stifled, make this world a forbidding place—all flint and steel. "Sacrifice fills a wider horizon—it reaches from the little things of earth up to the very heavens. It means self-denial maybe self-immolation. It takes a thing of value out of our possession and lays it on the altar of love or patriotism, religion or any worthy cause. It

destroys and rebuilds, it lives through dying—as the grain of wheat sown in the fertile soil, as the seed of the flower that blossoms into a thing of beauty and reproduces itself a hundred fold.

"The lesson of all this to the man of education is not difficult to apply. Education if it be anything at all is a developing process—an expanding process, indeed an emancipating process, leading a man out of his own personal isolation into a world crowded with endless and quickening opportunities. What does knowledge, training, energy, mean to him if they drive him only deeper into a solitude of his own creation? Of what avail the call of all things fair and beautiful, if a bias set up deep within him has cast a mold of stoniness about his soul? There are few things that so retard a man's full growth in education as his cherished prejudices.

"The mind open to the truth that comes from above or radiates from a thousand objects all about us, must feel that there is something expanding and vivifying in every tinge of service bestowed upon our fellow man. Mental power and scholarship mean much but not all. They need the crowning glory of a master hand, the breath and warmth and soul of Godlike charity."

IRELAND AND THE LITTLE FLOWER

In Ireland, where devotion to the "Little Flower," is very general, her canonization was celebrated as a day of joy, and coincidental with the ceremonies at Rome special services were held at St. Catherine's Church, Meath Street, Dublin, which were attended by vast crowds.

"The spirit of the event in the Irish press, Mr. P. MacSweeney says that the new Saint links this prosaic age with the Arcadian days of old, when faith was a living and ever-present reality.

"Indeed, what most astonishes the reader of the life of 'The Little Flower' is that she could live at all in the chilling atmosphere of present-day life, shedding from the cloisters of Lisieux the perfume of her virtues, over this materialistic world of ours," he writes.

"The story of her young, but intensive life has cleared away many misconceptions regarding heroic virtue. It has shown that the 'man in the street,' if he wish, may become a Saint. Her 'Little Way' has killed the last lingering remnants of jansenistic rigorism, while, if it has not popularized sanctity, it has at least made it attractive, so that it is not to be wondered at if in the name of the Virgin of Lisieux is a household word in every part of the wide world.

"But her mission is much more than this. Living out her young life in her quiet provincial home, and in the still more retired calm of the Carmel, she seems to touch modern life at all points.

"In the world today there is evident a wistful desire to avoid old age, and a yearning after the elixir of perennial youth. The cult of Peter Pan, the boy who never grew up, shows how prevalent that desire is. In our own days this ideal has been realized in 'The Little Flower' of Lisieux."

The Governor-General of the Irish Free State, with members of his family, occupied a special place in St. Peter's at Rome during the canonization.

WHERE FORTY KINGS WERE CROWNED

By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.)

Cologne, May 18.—When Aix-la-Chapelle opens its picturesque and ancient pilgrim fete in the next few weeks, there will be shown to the thousands who always flock to that festival some exquisite alterations and restorations in the magnificent Aix Carolingian cathedral.

Catholics of the city are now busy with the final preparations for the fete opens July 9. Not since 1909 has Aix invited the pilgrims, and there is great anticipation.

Of its type, the cathedral is unsurpassed for beauty, and it certainly has no peer for historic interest. In its ancient walls forty German kings have been crowned. Within it lie the remains of Charlemagne and Otto III., and no edifice in Germany has relics so valued or numerous.

For the great fete, the choir has been repaired in such a manner that a wonderful frame is made for the many relics. Already the choir was famous. It has the highest windows in the world, and the effect of the light shining in on the octagon, with its Moresque paintings and mosaics, is surprisingly lovely.

Other repairs also have been made, and on the initial day of the festival, the opening of the St. Mary Shrine will take place. Here

will be on view the greatest of the relics. Bishops and other prelates from July 10 to 26 will display these relics from the gallery, and the sick and infirm will troop in to touch them in the hope of being cured. A gorgeous procession through the streets of the city will close the fete July 26.

MEMORIAL TO ENGLISH POPE

London, Eng.—A memorial tablet to the only English Pope, Adrian IV, (Nicholas Breakspear) will be unveiled in the parish church at Abbot's Langley, Hertfordshire, on Saturday, June 13. The ceremony was arranged originally for last fall, but at the last moment it was decided to defer the event in order to permit the preparation of a more elaborate program.

It is curious that the only memorial to England's only Pope will be in a church which is now Protestant, and that it will be unveiled at a Protestant service. When the unveiling was first arranged for last year it was hoped to get a well known Catholic layman to officiate. But this arrangement did not materialize. The new program does not mention any Catholic name among those taking part.

The idea of erecting a memorial to Pope Adrian IV, originated with the Hertfordshire Historical Association, the president of which society, Mr. F. S. Marvin, will give an address to the unveiling.

The Association states, in explaining its desire to commemorate Pope Adrian:

"It seemed fitting that this should be done, as no memorial is in existence to the one Englishman—an able and remarkable man—who has ever attained that unique position.

"There is an unbroken tradition—which may well be accepted—that he was born on a farm belonging to the Abbey of St. Albans, and the name is enshrined in the name of Breakspear Farm at Bedmond.

"He is one of the best examples of a type, not uncommon in the Middle Ages of a man of humble origin rising by a force of character to what was, at any rate at that time the highest spiritual office in Christendom."

At the unveiling a short service will be conducted by the (Anglican) Archdeacon of St. Albans.

In the afternoon a procession will go from Abbot's Langley to Bedmond, where a play pagant depicting the chief events in the life of Pope Adrian IV, will be performed in the grounds of Breakspear Farm, the Pope's traditional birthplace.

In the first scene young Breakspear, a boy of eighteen, will be seen seeking entrance to St. Albans Abbey. Being refused admission he goes abroad. The next scene shows him, as Pops Adrian, receiving the Abbot of St. Albans; who is an Ambassador from King Henry II.

Other scenes show the attacks made on the Pope's temporal power and record the Interdict he placed on the rebellious Romans. The final scene shows the coronation of Barbarossa by the Pope after the German emperor had made his submission.

The church at Abbot's Langley was built about the time of the English Pope's pontificate, A. D. 1154-1159.

STUDENTS' MISSION CRUSADE

Cincinnati, May 27.—The Catholic Students' Mission Crusade will be established as a pontifical society, with Cardinal Van Rossum, according to a cable dispatch, received today at the Crusade Castle, national headquarters of the organization.

The elevation of the Crusade to the new rank is the first result accomplished by the mission of two of the national officers, Bishop Francis J. Beckman, president, and the Rev. Frank A. Thill, secretary-treasurer, who have been in Rome since May 5 in the interests of the American student organization.

Representation of the Crusade has been sponsored by His Eminence William Cardinal Van Rossum, Prefect of the Sacred Congregation for the Propagation of the Faith, who will act as Cardinal Protector of the Crusade. Cardinal Van Rossum also will protect the petition for indulgences and spiritual favors which will be addressed to Pope Pius.

A relic of the True Cross was presented to Bishop Beckman by the Cardinal for enclosure in the shrine which will be erected at the Crusade Castle, and for which a campaign was recently launched by Crusaders in Cincinnati.

Other projects which will be submitted to Pope Pius for final approval include a new plan for mission study known as the Paladins Plan, and the school for Crusade leadership which will be opened at the Crusade Castle in July.

In an earlier interview with Cardinal Van Rossum, His Eminence

praised the educational work of the Crusade and congratulated the Crusaders for their activities on behalf of the missions, calling the Paladins Plan a "wonderful idea of America."

FIELD MASS FOR THE AMERICAN NAVY

IMPRESSIVE CEREMONY AMID COLORFUL SURROUNDINGS
By a Staff Officer of the U. S. S. Beaver

Lahaina, Maui, T. H., May 10.—At the bow of his head and the clap of his hand, Father J. Earl McMeany, Chaplain of the U. S. S. Beaver and Division 8, U. S. Submarine, put into motion the greatest religious celebration the Hawaiian Islands have ever witnessed.

Away out here in Lahaina on the Island of Maui, not far from the Island of Molokai, made famous by the heroic virtues of Father Damien, ten thousand stalwart sons of loving mothers fell on their knees to assist at a solemn military Field Mass in commemoration of Mother's Day.

In the Bay, where it is said the waters are the bluest of all in the world, hundreds of ships of all types and sizes lay at anchor. Submarine came up from the bowels of the sea and stood by. Aeroplanes, like birds, moving at the will of men, zoomed and swooped above.

Out in the open field surrounded by sugar cane and pineapple plantations, ten thousand men had gathered together to honor their God. Two hundred of these were Marines; they were the riflesquad. They stood at attention with their rifles on their shoulders. One hundred sailors, members of the K. C. stood on either side of the altar as a guard of honor.

The background of the altar was decorated with the American flag, in the centre of which hung the cross of Christ, the standard of a Christian people. The altar was one mass of candles, native flowers and plants. The candles burned like Kulruai torches casting a flood of orange light about. The spider lily seemed to weave a web of silvery lace around the wax bogonias and the spiny cactus seemed to vie with the water hyacinths for admiration, the tinted jessamine entwined herself around the others. Here and there the tall poinsettia plant towered in majesty and beauty. The liquid sunshine, peculiar to these Islands fell upon us, making a myriad colored rainbow over the altar.

Then as Robert Service would say: In a silence we could almost hear, the voice of Captain Broadmann uttered the words: "Introibo ad altare Dei" and the solemn Mass had begun. Commander Maguire, Chaplain of the U. S. S. Arcostoke was Deacon, Commander McFadden, Chaplain of the U. S. S. Nevada was Subdeacon, Father J. Earl McMeany, Chaplain of 10th Division Submarine, was Master of Ceremonies, Admirals and lowly blue jackets sent up prayers to the King of Kings, the soft sweet melodious voices of the Hawaiian choir wafted an atmosphere of soothing piety.

After the gospel was chanted by Father Maguire, Father Otto, the benevolent pastor of this little village by the sea, gave us a hearty welcome—a real Aloha, followed by a very inspiring sermon.

The Mass progressed until the consecration, when the firing squad simultaneously touched the triggers of their rifles and sent high into the air and far and wide the announcement that, at that moment, by the words of a priest, God had come down from heaven, really, truly and substantially, to rest among the children for whom He died, eager and ready to offer all things needed for eternal life.

After the last prayers, Father McMeany announced that the day would be incomplete and the storehouse of memory would lack very much if Father Broadmann did not speak to all present.

So, with all his many powers as an orator brought into play he dug down deep into our hearts and told us all just what we really felt; that mothers are God's best gift to men.

PRIEST DEFEATS BIRTH CONTROL MEASURE

Sacramento, Calif., May 29.—A signal victory against the birth control movement was won here this week by Catholic social service forces.

At the annual meeting a year ago of the California Conference of Social Work, the powerful central body in its field in the State, resolutions were introduced endorsing the Cummins-Vaile birth control bill and advocating the establishment of birth control clinics.

After a warm fight, consideration was put off until the 1925 meeting. This week, the two forces clashed, after a year of preparation. Dr. Rudolph I. Coffey, a member of the State Board of Charities and Corrections, urged the adoption of the resolutions, and Father Robert E. Lucey, Director of the Bureau of

Catholic Charities of Los Angeles and also a member of the State Board of Charities, opposed them.

At the conclusion of the debate, so convincingly had Father Lucey presented the case against birth control that the resolutions were withdrawn by their proponent. A day later a resolution from the floor to bring about a vote on the resolutions, after the committee had failed to report them out, was tabled by the overwhelming vote of 209 to 48.

THANKS SAINT TERESA FOR RECOVERY

New York, May 27.—Roberta Wagner, aged thirteen, whose serious illness and miraculous recovery have caused unusual comment among the people of Bensonhurst, Brooklyn, told the N. C. W. C. correspondent yesterday that she ascribed her recovery to the intercession of St. Teresa of the Child Jesus.

In August, 1923, Roberta was stricken with appendicitis, and rushed to the operating table in a private hospital in Brooklyn. Shortly after the operation was performed serious complications set in, which were pronounced as impaemia, or tuberculosis of the bones. Two of her ribs had to be removed, and her spine became tubercular. Four physicians who had attended her said that her entire system was poisoned and that there was no hope for her recovery.

For two years she remained in bed, in the hospitals, for she had been under observation in two Brooklyn hospitals, during her illness, and after many medical consultations it was finally agreed to make Roberta as happy as possible at home because she had only a few months, possibly a few days, to live.

Roberta had been educated in St. Mary Mother of Jesus Parochial school in Bensonhurst, and the parish priest and the nuns in the school have been praying fervently, day in and day out, for her recovery. About ten days before the canonization of St. Teresa a novena was started by her mother and members of the family, together with the nuns of the school, and while making the novena Roberta, who had been unable to talk distinctly for almost two years, shouted to her mother that she was better.

"Mother, I know that I am better now. I feel that St. Teresa has obtained a cure for me," Roberta exclaimed.

Mrs. Wagner called in the physicians who had been in attendance, and they declared a wonderful improvement had been made in the child, the change being simply miraculous.

Yesterday Roberta was out of bed for the first time in two years, in her home 1739 West Eleventh Street, Bensonhurst, and she greeted the N. C. W. C. representative with a hearty hand-shake, and told all about her appeal to St. Teresa. She had a relic of the Little Flower pinned to her dress, and a beautiful rosary, the gift of one of the priests.

In the fall, Roberta said, she expects to enter St. Brendon's High school, as she had graduated from the Parochial school a few weeks prior to her illness.

COURSE IN PSYCHOANALYSIS FOR PRIESTS AND TEACHERS

Milan.—Great interest was awakened here by the course of lectures given at the Catholic University of the Sacred Heart by Professor Allers, noted professor of physiology at the University of Vienna. The subject of the course was "Psychoanalysis and its Applications to Education and Religion."

The course was reserved for priests, teachers, physicians and educators, and was held in order to illustrate the application of psychology to education, to the cure of nervous disorders and to the direction of souls.

Much work has been done in Vienna in the field of psychoanalytical research, but on an absolutely non-Christian basis. Professor Allers has sought to apply the very real progress made in this branch of science to Catholic doctrine.

THE FAITH OF PRESIDENT COOLIDGE

Columbus, Ohio.—A message from President Coolidge pointing out the important role of religious organizations in the life of the nation was read at the General Assembly of the Presbyterian Church here. The President's message read in part: "I doubt not that there are times when those who have the responsibility for directing the activities of the churches feel that their efforts are not so fully appreciated as they should be, and that a larger measure of cooperation might well be extended by the community at large."

"Doubtless there are justifications for such feelings. But I feel

strongly that the great American public is deeply devoted to the best religious purposes and ideals and that the work of the churches is profoundly appreciated and generously appraised. I do not say this as a judgment merely of the attitude of church members and church-goers, but rather as my belief regarding the attitude of substantially the entire people. If there were even a remote danger of the withdrawal or the decadence of the religious influence, I think we may be sure that the realization of the danger would cause a more acute and widespread concern than any other menace to the national well-being."

GEORGETOWN HONORS SOLDIER CONVERT

Washington, June 8.—Col. William N. Haskell, former active head of the American Relief Administration in Russia, a convert to Catholicism, Doctor of Laws at the 124th Commencement exercises of Georgetown University here today.

A member of an old and distinguished family, Col. Haskell has had a varied career as a soldier and as an agent of the various relief organizations in out of the way corners of the earth. He is a descendant of William Haskell, an immigrant from England in the Seventeenth century. Col. Haskell was born at Albany, N. Y., in 1878 and was graduated from the United States Military Academy at West Point with the class of 1901. He saw active service in the Philippines with the 9th and 4th Cavalry and was promoted through the various military grades until he attained the rank of Lieutenant Colonel in 1920.

In 1918 the Federal Government loaned Col. Haskell to the New York National Guard and he served as Colonel of the famous 69th Regiment during its time on the Mexican border. Later, in France, Col. Haskell saw service in the St. Mihiel offensive and finally became Deputy Chief of Staff and Chief of Operations of the 2nd American Army under General Bullard.

After the Armistice he was sent into Rumania as Chief of the Allied Mission to alleviate famine conditions there. After handling this mission successfully he was designated by the Allied Supreme Council as High Commissioner for Armenia where he was charged with the duty of coordinating all foreign relief measures.

In 1920, Col. Haskell, then on duty in Washington, was selected to be the active head of the American Relief Administration in Russia where he directed the expenditure of nearly seventy million dollars and set up an organization comprising 120,000 workers and 20,000 feeding stations for the relief of the 25,000,000 Russians in the Volga famine district.

His successes in Russia caused Col. Haskell to be sent to supervise the work of the American Red Cross in 1922 when that organization was endeavoring to ameliorate the condition of the 1,200,000 Greek refugees in Thrace and Anatolia. Here again he was remarkably successful. In 1923 he returned to the United States and resumed his regular military duties.

Among the decorations which Col. Haskell has received for his relief work and military services are the following: Commander of the Crown of Rumania, Commander of Polonia Restituta, Officer of the Legion of Honor of France; the United States Distinguished Service Medal, and the Conspicuous Service Medal from the State of New York.

HINDENBURG A STAUNCH BELIEVER

By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.)

Cologne, June 6.—However Catholics may have been disappointed at the defeat of the Center leader Marx for the Presidency of the German Republic, there is gratification for them in the truly Christian spirit Hindenburg, the new President, has shown thus far.

This fact is the more notable since the reproach was often made that the new German Constitution made no mention of the Name of God, and that the first President Ebert, took his oath of office without calling upon God to witness it.

It already has been widely commented upon that President Hindenburg, when he took over the government, used a formula beginning with the words, "I swear before God the Omnipotent and Omniscient," and concluding with the words "so help me God."

Now the new President has issued his first proclamation, and it, too, breathes a Christian and religious spirit. It contains the following words:

"I confide in the assistance of the eternal God, Who will lead us through the difficult times of the days of our need."

CATHOLIC NOTES

Quebec.—The French Government has presented six paintings by prominent French artists to the Parish of Notre Dame de Quebec to replace the six masterpieces which were lost when the Basilica here was destroyed by fire.

Portland, Ore., May 27.—The Rev. Charles M. Smith, executive secretary of the Oregon Catholic Truth Society, has announced that the society is having plans made for a motor chapel car to be used in the smaller towns of the archdiocese of Oregon city.

London, May 22.—A reliquary belonging to the Church at Peronne, France, taken by an English soldier during the War as a souvenir, has just been restored to its owners, after it had been the subject of negotiations by the police and diplomats.

St. Paul.—The third National Catholic Relief Life Conference will be held in this city October 12 to 15. Although social and economic problems of rural life will be discussed, special emphasis will be laid on the religious problems in rural parishes.

West De Pere, Wis., May 27.—The Right Rev. B. H. Penning, O. Praem., first Abbot of the Abbey of the Premonstratensian Order in the United States, was solemnly invested with his new ecclesiastical dignity here today. His promotion to the dignity of Abbot followed the elevation of St. Norbert's Priory to Abbatial rank.

South Bend, Ind.—Mary Coddens, an eighth-grade pupil in Sacred Heart Convent, conducted by the Dominican Sisters here, has won the St. Joseph County Spelling Contest, in competition with pupils of all the public, private and parochial schools of the county. They will represent the county in the National Spelling Contest to be held at Washington the week of June 15.

Maryknoll, N. Y.—On Pentecost, in the Chapel of the Foreign Mission Seminary here fourteen young men were raised to the priesthood by His Eminence Cardinal Hayes. The ceremony was witnessed by several hundred relatives and friends of the new priests, all of whom are looking forward to their assignment to the mission field where already 33 priests, 7 brothers and 23 sisters from Maryknoll are laboring for souls in China and Korea.

Portland, Oregon.—Frank Davey of this city was chosen State Deputy of the Oregon Knights of Columbus at their sixteenth annual convention here. Mr. Davey, who is seventy-four years of age and still active, has been connected with the public life of the State for many years. He was formerly editor of the Daily Statesman at the State capital and has served as speaker of the Oregon House of Representatives.

Ridge, Md., May 30.—The Cardinal Gibbons Institute, for the education of colored youth held its first graduation exercises here yesterday, distinguished guests attending the event. Applicants for enrollment next year, thus far represent fourteen States, showing a remarkably broad popularity attained in one year. These States are: Alabama, District of Columbia, Illinois, Maine, Maryland, Massachusetts, Missouri, New Jersey, New York, North Carolina, Ohio, Oklahoma, Pennsylvania and Virginia.

New York, May 28.—Among those who sailed on the steamship Andania on Saturday was Miss Dorothy J. Willman of Brooklyn, executive secretary of the Catholic Hospital Association of the United States and Canada. After making the Holy Year visits in Rome and spending some time at the great Missionary Exhibit there, Miss Willman will proceed to Paris, Milan, Munich, Munster and Wurzburg to make a study of the organization of various Catholic institutions in these places.

Greensburg, Pa., May 29.—The Rev. Dr. Sullivan has been elected President of Seton Hill College, Greensburg, Pa. According to announcement made following the recent meeting of the College trustees, He is Master of Arts, Doctor of Letters, Fellow of the Royal Society of Arts, and member of various learned societies for the advancement of science, physical, political and social. For the past eight years he has been professor of Social Science and Dean of the Faculty at Seton Hill, being closely identified with the growth of the College.

Cincinnati, May 29.—Walter T. Johnson, of Kenton, Ohio, president of the Archdiocesan Council of Catholic Men, will sail for Rome June 13 on the Leviathan to make the Holy Year Pilgrimage. Later Mr. Johnston will go to Paris, where he will meet General de Castelnau, president of the French Catholic Federation, and other officials of that organization. Later he will visit Switzerland, Austria, Spain and England, where he will observe Catholic men's organizations and their work.

During the story Desmond's face had registered many emotions, and had finally set in one of frozen anger. "Is this Lord Ashley still alive?" he asked.

The girl nodded. "He lives in Claggan Manor," she replied. "Did he ever marry?" Desmond pursued.

"He married when young, but his wife had to leave him on account of the violent fits of temper to which he was subject. They had one child, a girl, which the mother took with her when she left; but neither mother nor child have ever been heard of since. But, by the way, Mr. Walsh, whereabouts are you staying during your visit?"

"Since you remind me of it, I have no fixed residence yet. But you mentioned that you had been adopted by the O'Neills. Miss McVeigh, I hope you don't think I wished to intrude in your private affairs when I asked you for the story. I had no idea you were so intimately—"

Maureen waved aside his embarrassment. "Make yourself perfectly at ease, Mr. Walsh. A friend of the O'Neills cannot intrude in my affairs. But I forgot to tell you that when George went to America he made provision for me to be raised at a Sisters' school. I have been there ever since, but I come to this valley every year for my vacation. And now, Mr. Walsh, since you have no definite place to stay—perhaps I was going to suggest that you board with us till you find some place. I stay with an old couple down by the cross-roads."

Desmond caught her hand. "Why, Maureen—" And Desmond stayed with the old couple at the cross-roads. Desmond could scarcely have found a better guide than Maureen to the places of interest, and the hearts of the people. He found that she was highly educated, but her accomplishments were far different from those of an American girl of the same standing in education; she knew no more about stenography or business than did Erasmus himself, but Desmond found out that she knew the classics from Ovid to Homer.

As they went or came on their long rambles and fishing trips, Desmond and Maureen often saw Lord Ashley. He was generally pottering around some part of his demesne. He was a gray-haired, broken man, though still in his forties. People said he had changed greatly during the last ten years. Once he had spent only his summers in Ireland, and the rest of the time in England or on the Continent. But about the time the O'Neills sold their farm, people said he had changed. Much though he had gloated over their holding while they were there, it was noticed that never once had he visited it since they had gone. The park seemed to be a dream of the past. Soon the English visitors dropped off, and Lord Ashley became better known to his tenants. People said he was repenting for his treatment of his young wife, and his cruelty towards his people. His household knew that he was a broken old man, addicted to morphine.

Once or twice Maureen and Desmond had come upon him suddenly, and a short conversation had generally ensued. Desmond was reticent but the landlord did not seem to notice it, and kept up a conversation with Maureen. He seemed to like her.

"You are fond of fishing, I see," he had said on one occasion. "I have noticed you almost every summer, but your friend here is a stranger to me."

Desmond bowed: "Just an acquaintance from America," he replied.

"Indeed. Well, any time you are passing you are welcome to my grounds either to see the place or fish in the pond here; I think you will find it good for trout."

The head gamekeeper on the Ashley estate remarked to his wife one night that of late his lordship had taken to rambling a lot around the old farmsteads at the head of the valley, and that he seemed to spend a lot of time at the O'Neill place.

"Perhaps he may be thinking of starting the park at last," she ventured. "It will mean a lot more work for you, Sandy."

"I hardly think so, Kate; I don't believe it's that he's thinking about. He seems to wander up the river-side and through the old farmsteads, and when he gets as far as the Pool of the Shadows he just sits down and mopes by the hour. Others, besides the gamekeeper, were beginning to notice Lord Ashley's behavior."

The summer had winged its way across the mountains and woodland. The heather on the hill-side had shed its purple bloom. The trees had long since taken on a self-sufficient look, as dowager-looking they stood in their hoop-dress through the park. The wild flowers were beginning to look a trifle dusty and tired. All the larger trout were gone to the deeper pools. Maureen and Desmond were going back home on the morrow. Desmond had made some very definite plans, and he was waiting for a favorable opportunity to submit them for consideration.

"For our last trip we shall go up through the Fairies' Glen, cross over the Crooked Bridge that leads into Lord Ashley's demesne, take the path that leads through the Raparee's Hollow, and return over the mountain by the Pool of the Shadows," Maureen announced on

the morning of their last day.

Desmond merely nodded his head. Somehow he felt in the way every time he had come near Maureen that morning. To make matters worse for him, Maureen seemed absolutely unconscious of his attempts to be super-serious. She laughed and chatted gaily with the old couple.

"It's the lonesome house it will be with the pair of ye gone from us," the old woman said as she handed Maureen the sandwiches; Desmond having gone to the shop for something.

"The pair of us," Maureen echoed. "Why join us up that way, Mrs. Curran?"

"Sure, the pair of ye. And whisper, Acushla, I'm thinking it will be the last summer you'll be spending with us; sure, its to Boshton he'll be takin' ye. There now, Alanna." And the old woman's wet cheek was pressed against Maureen's flushed face.

"Don't you be getting dotin' in your old age, Mary," and Maureen shook a warning finger at the old woman, "or I'll tell John about it."

As Maureen and Desmond crossed the old moss-grown foot-bridge that led out of the Fairies' Glen into Lord Ashley's demesne, they met the old landlord. He was carrying a small bag slung on his shoulders, and seemed to be setting out for a tramp through the mountains. There was a tired, harassed look on his face.

"They stopped to say good-bye to him. During the summer Desmond had thawed out somewhat towards him. The old lord had seemed interested in the young American."

Maureen held out her hand: "I must be saying good-bye to you, Lord Ashley. I return to town tomorrow."

The old man's face fell, and a shadow of pain seemed to cross it. A wave of pity for him swept over Desmond's soul.

"Well, I suppose," he said, "we must all attend to our duties in life, Maureen," he continued after a moment's silence. "I will miss you. You always reminded me of—of—well, it doesn't matter. See that you have a good day, Maureen, and you, too, Sir."

And the old man—for he was old, though his long years were not so heavy—passed across the old broken bridge and turned up the stream.

Psychologists tell us that the mind can occupy itself with only one idea at a time. That would be a philosophic reason why Desmond Walsh was so unresponsive to the charm of the wild beauties through which he passed. He had marked off eight different places—the next one always after he had passed the last—where he would put his hopes to the test, and ask her.

Never had Maureen appeared so beautiful. She wore the very dress in which he had first seen her. All that was good and pure and true seemed to be embodied in the figure by his side that plucked the wild-flowers growing by the path up which they climbed. Oh, for someone like this to understand when all the rest of the world would be unfeeling and cold! There was just one place left where the stage would match the drama—he would have to ask her at the Pool of the Shadows.

"Desmond, shall you ever forget it? Shall you ever forget this view? This country, our beautiful hill-country of sunlight and shadow! Our poor Ireland! No wonder the poets sang about her, and that heroes died for her. She is our land of smiles and tears, of pathos and humor and beauty!"

They were standing on the summit of the mountain overlooking the Braid Valley. Like emerald patches joined together with threads of silver, the fields and streams lay below under the evening haze. Desmond looked from the scenery to the queen standing beside him—no, he would never forget it.

"Maureen," he began, but evidently she did not hear.

"Come, Desmond, let us go to the Pool of the Shadows."

And so they came to the Pool of the Shadows, down the old, old trail.

The sun was sinking behind the ridge when they reached the floor of the valley. Long shadows were creeping out from the peaks and laying their fingers on the little fields and cottages, as they had crept out and caught them in their lady hands, for nobody knows how long. The birds were sending out their sleepy "good-nights" across the glades of the woodland. The trail ended at the old Cherry Tree near the head of the Pool. They were at the edge of the stream before they noticed him. He lay on his back beside the willow bush. A small jeweled revolver lay beside him. Desmond sprang from Maureen's side and bent over the motionless form of Lord Ashley.

"Quick, Maureen, give me a handkerchief; the wound is in the neck. He is bleeding slowly. Perhaps if we can staunch the blood he may return to consciousness long enough to tell us something about himself. Though Desmond succeeded in stopping the flow of blood somewhat, it soon became clear that the man was dying."

Maureen, Desmond asked, "could you go to the Manor and warn them? Tell them to get a doctor, though I don't think human aid can save him. I shall stay here, and if by chance he does return to consciousness I'll try to make him realize that death is upon him."

Neither had noticed another shadow that had suddenly been thrown on the pool. The stranger had crossed the stream; he stood for a few minutes gazing on the young man and on the girl, and on the other figure lying beside the willow bush. Then he spoke.

THE STORY OF CHRIST

BY GIOVANNI PAPINI
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BARABBAS
"I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover. Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"

Taken by surprise, the people did not know what to answer. Until then there had been but one name, one victim, one punishment asked for; everything was as clear as the sky on that mid-April morning. But now, in order, to save that scandal-maker, this impertinent pagan brought into question another name which confused the whole matter. Pilate wanted to free him; instead of crucifying him; and now he wanted to crucify another delinquent in His place. By good fortune the Elders, Scribes and Priests were still there and they had no intention of letting Jesus escape. In a flash they suggested the right reply. So that when Pilate asked them a second time which of the two they wished him to free, they answered with one voice, "Away with this man, and release unto us Barabbas!"

He was an ordinary delinquent, the man whom the Procurator offered as blood-ransom to those men with such a morbid relish for crucifixions. The common tradition has preserved his memory as a street ruffian, a criminal by profession. But his surname Barabbas, which means Son of Rab, or rather disciple of the Master, since the scholars of the Rabbis were called their sons—shows us that through birth or through study he belonged to the caste of Doctors of Law. Mark and Luke say expressly that he was accused of having committed murder during a sedition, hence a political assassin.

Jesus Barabbas, a student in the school of the Scribes, lamenting over the loss of the Jewish Kingdom, and hating Judaea's pagan masters, was probably a Zealot and had been captured in one of the unsuccessful revolts, so common at that time. Was it likely that such an absurd bargain would satisfy the Sadducee and Pharisee assembly which shared the sentiments of the Zealots even if for reasons of state they hid them, or out of weakness of soul forgot them?

Barabbas, although an assassin, and indeed precisely because he was an assassin—was a patriot, a martyr, persecuted by the foreigners. Jesus, on the other hand, although He had never killed any one, had wished to overturn the law of Moses, and to ruin the Temple. The first, in short, was a sort of national hero, the other an enemy of the nation; there could be no doubt about their choice. "Free Barabbas! Let this man die!" Once more Pontius Pilate had failed to save Christ or himself. He ought to have realized before this, that the leaders of the Jews would not loose their hold on the flesh into which they had already set their teeth, the only flesh which could stay their hunger. Their need for it that day was like their need for bread and air. They would not have left that spot, not even to eat, until they had seen that Bastard Messiah fastened with four nails upon two beams.

Pontius Pilate was cowardly. He was afraid that he was committing an injustice; he was afraid of displeasing his wife; he was afraid of giving satisfaction to his enemies; but at the same time he was afraid to put Jesus in a place of safety; he was afraid to have his soldiers disperse that sullen, arrogant crowd; he was afraid to decide with a clear-cut act of authority that Jesus, the innocent man, should be released, and not Barabbas, the assassin. A real Roman, a Roman of antiquity, of the true Roman stock, would either at once have satisfied the demands of that turbulent crowd and would not have wavered a moment in defending an obscure visionary; or would at once have decreed, from the beginning, that this man was innocent and was under the august protection of the Empire.

By his stratagems, half-measures, indolent questionings, hesitations and partially executed maneuvers Pilate found himself slowly pushed towards a decision he did not wish to make. The fact that he had not at once decided the question with a yes or no had increased the insolence of the High Priests and the excitement of the people. Now there were only two alternatives: either to give in shamefully after resisting so long, or to risk starting a tumult which one those days, when Jerusalem included almost a third of the population of Judaea, might become a perilous uprising.

Undone by his cowardly wavering, deafened by the yells, the only thing that came into his mind was to ask once more the advice of men to whom he should have issued orders.

What shall I do then with Jesus which is called Christ? "Crucify him, let him be crucified!"

"Why, what evil hath he done?" "Crucify him! Crucify him!" "What affair is it of this odious foreigner if Jesus had done evil or

not? According to our faith He is an impostor, a blasphemer, an enemy of the people and deserves death. Even if He has done no evil He deserves death because His words are more dangerous than any wicked actions. "Crucify him! Crucify him!" "Take ye him and crucify him," cried Pilate, "for I find no fault in him."

"We have a law, and by our law he ought to die, because he made himself the Son of God."

The silence of Jesus was more potent than this bestial outcry. They were fighting for the possession of His body, and He seemed scarcely to be aware of it. He knew that from the beginning of time His destiny was sealed and that this was His day. The battle was so uneven! On one side a Gentile, who knew nothing and understood nothing of Him, who did not defend Him through love but through hate, who did not defend Him openly but with tricks and quibbles, who was more afraid of a revolt than of an injustice, who was stubborn through punctilio and not because of his certainty of Christ's innocence. On the other hand, a threatened clergy, a vindictive bourgeoisie, a crowd, like all crowds, easily incited to evil deeds. It was easy enough to foresee the outcome.

But Pontius Pilate would not yield the point. He would restore Barabbas to his accomplices, but he would not give up Jesus. His first idea came into his head again: to have Him scourged; perhaps when they saw the bruises and the blood dripping from His back they would be satisfied with that punishment and would leave in peace the innocent man who looked with equal pity on the cowardly shepherd and the unruly wolves.

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The Procurator had said that he found no fault with Him, and yet he was to have Him scourged with rods. This contradiction, this half-injustice, this compromise, is characteristic of Pilate. But it was to be of no avail; like his other efforts, it was merely to add one more shame to his final defeat. The Jews were still shrieking, "Let him be crucified!" But Pilate went back into his house and gave Jesus over to the Roman soldiers to be flogged.

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LONDON, SATURDAY, JUNE 20, 1925

THE REIMBURSEMENT OF THE HOME BANK DEPOSITORS

That the depositors of the Home Bank should be reimbursed, at least to a substantial extent, is the emphatic verdict of the House of Commons—the vote standing 100 to 20.

The majority favoring the reimbursement were divided merely as to the grounds for such action by Parliament; some holding that it is a measure of relief based solely on compassionate grounds, others that the Government was simply discharging a moral obligation. Parliamentary action was preceded by a most careful inquiry by a Royal Commission whose findings were submitted to the standing Committee on Commerce and Banking and this Committee after full deliberation reported to the House that the depositors had a "moral claim in equity for compensation by the country." This report was adopted by the House of Commons without a dissenting voice.

Therefore the Hon. Mr. Robb in moving the resolution said quite the expected thing when in the course of his speech he declared:

"This resolution, and the bill to be introduced, is to implement what many people regard as a unanimous order from the members of this House, under date of the 17th of July, 1924. It is presented to Parliament in this form, so that this House, which in July, 1924, unanimously approved the report of the Banking and Commerce Committee, may now have an opportunity of sharing the responsibility of the measure proposed to discharge what the Banking and Commerce Committee regard as a moral claim."

To readers not fully conversant with the way affairs of government and legislation are conducted it may not be out of place to explain that much of the really important work is done by committees such as the Public Accounts Committee, Private Bills Committee, and so on. On these committees all parties are represented. Sometimes after full discussion and deliberation, often after taking evidence and hearing experts the committee appoints a sub-committee of its most competent members to go exhaustively into all the information available and report to the whole committee. The whole committee discusses this report in detail, modifies it where necessary, adopts it in some final form and then reports to the House of Commons.

The Banking and Commerce Committee consists of seventy-two members. They went fully into the whole matter considering it from every angle.

But this was not all. It had been contended that if the Minister of Finance in 1916 or 1918, when the unsound condition of the Bank had been brought to his attention, had exercised the powers entrusted to him precisely to safeguard bank depositors the Home Bank depositors would have lost nothing. Sir Thomas White (Conservative) was then Finance Minister, and in certain public statements he had given the tremendous crisis of the War and the certain danger to Canada's financial credit as a reason for his inaction.

Here was a delicate situation. A Liberal government was now in power. To pass upon the action or inaction of a political opponent when in office was likely to arouse partisan prejudice and preclude the treatment of the question in issue on its merits.

Wisely, then, the Government decided to submit the questions of fact to Mr. Justice McKeown who was appointed a Royal Commission for an impartial, judicial inquiry.

One of the Members of Parliament speaking to the resolution

last week said: "I believe it was pointed out by the report of Chief Justice McKeown that if Sir Thomas White had taken action in 1916 the depositors would not have lost one cent. *I may be wrong about that but I believe I am right.*"

We have italicized the last sentence. If a Member of Parliament and one who was taking part in the debate on this question has only a doubtful recollection of the Commissioner's report, the general reader may be excused for being a bit hazy on the whole Home Bank question. So that it may be well to recall that one of the questions submitted to Chief Justice McKeown was this:

"What effect would an audit under section 56A of the Bank Act, if made in 1915, 1916 and 1918, have had upon the conduct of affairs of the said bank and upon the position of the present depositors?"

In answer to this question, his finding was:

"For the reasons above set out, I think an effective audit under section 56A of the Bank Act made in 1916 or 1918, would have resulted, as far as concerns the conduct of the bank's affairs, in either,

(a) liquidation immediately following such audit, or,

(b) amalgamation with another bank.

"And the effect of such audit upon the position of the present depositors:

"If made in 1916, the present depositors would have suffered no loss.

"If made in 1918, I do not think any loss would have fallen upon them."

Now not only this finding of the Royal Commission but the voluminous evidence on which it was based was before the Banking and Commerce Committee.

Following is a short extract from this Committee's report to the House:

"Your committee have sat from time to time, and have studied the interim report on the Home Bank submitted by Mr. Chief Justice McKeown and the evidence therein referred to.

"Your committee consider that the facts therein brought out and the evidence therein referred to, clearly establish that the depositors of the Home Bank have no claim under the law of the land for compensation by the country on account of any loss they may suffer by reason of the failure of the Home Bank.

"But your committee are also of the opinion that, in view of the representations made to the Department of Finance in the years 1916 and 1918, the government of the time could have made in 1916 and in 1918 an effective audit under section 56A of the Bank Act, and if such an effective audit or thorough investigation into the bank's affairs had been made it would have resulted:

"1. In the immediate liquidation of the bank, or

"2. Its amalgamation with another bank, and that the effect would have been, no loss to the depositors in 1916 or 1918.

"Your committee have studied the evidence given before the royal commission by Sir Thomas White, who was then Minister of Finance, and particularly his statements:

"I would never think of putting in a special auditor in a bank and taking chances, especially at a time like that, of closing the bank."

(Page 345.)

And further quoting from Sir Thomas White's evidence:

"Under no circumstances would I have allowed a bank to fail during the period in question. I had many difficult and dangerous financial situations to deal with during the War. At its outbreak, in view of the panic which prevailed, the government, at my instance, placed itself behind the banks of Canada and gave public assurance that it would loan them such sums as they might require to meet the conditions of the War, and would take all further steps necessary to safeguard the financial situation during its continuance." (Page 359.)

And further:

"The action I took was in my discretion: in exercising his discretion, a minister must have regard to conditions, because conditions have a direct bearing upon the consequences attendant on his action to the bank and the general situation. If you make a mistake in putting in an auditor, in peace time the consequences may be a ruin producing little effect upon the bank; in war time, you may bring down

the bank and, in addition, you may cause an unspeakable calamity to the country." (Page 743.)

After quoting this evidence of Sir Thomas White, the report continues:

"Your committee is not called upon to question the manner in which Sir Thomas White made use of the powers given to him, or whether he exercised his discretion correctly or otherwise.

"Your committee consider that the facts brought out in the Interim Report submitted by Mr. Chief Justice McKeown, and the evidence therein referred to, establish that the depositors of the Home Bank have a moral claim in equity for compensation by the country on account of any loss they may suffer by reason of the failure of the Home Bank."

There are other phases of the Home Bank question that are worth considering; but we have thought that the foregoing facts should be recalled to our readers. In their light it is difficult to see how it can be disputed that the claim of the Home Bank depositors is "a moral claim in equity to be compensated by the country" in whose interest their financial interests were—at least passively—sacrificed.

A TITLED DEFAMER APOLOGIZES

The spirit and methods of the bad old Protestant Ascendancy still flourish in the Six-County enclave of Northeast Ulster. But there are hopeful signs of the gradual decay of that once vigorous growth of this particular form of barbarism. Of these we may speak at another time. Here we shall give but a significant incident.

Lord Ernest Hamilton, uncle of the Duke of Abercorn, Governor-General as with peculiar inappropriateness he is called—of Northern Ireland, recently published a book of reminiscences of that characteristic Protestant Ascendancy flavor in which Catholics were represented as little better than the bushmen of Australia and Protestants as the cream of civilization that leavened the uncouth and barbarous Catholic mass.

In this book, "Forty Years On," the lordly bearer of false witness grossly libelled three highly respected priests. And here the titled defamer made a serious slip—one of the priests about whom he so generally lied for the sake of the good cause was still in the land of the living; the other two were dead and could be maligned with impunity.

In this delectable book of reminiscences the noble lord was purporting to give an account of an election in North Tyrone when the author's noble brother was contesting the constituency against James B. (now Sir James) Dogherty.

Follows an extract from the book which is illustrative of the genial way in which the civilized and civilizing race create the sources from which the history of Ireland may be written. Lord Frederick Hamilton had won the election. His illustrious brother thus describes the aftermath:

"When it was all over and Colonel King-Edwards had announced the result from the balcony of the Town Hall, we all repaired in great glee to Sim's Hotel, where, on the first floor, a table had been prepared on which stood twelve bottles of champagne with the cork invitations drawn. Mr. Dogherty had a more or less similar table prepared on the floor above for—win or lose—the rule in Ireland is to celebrate the event in the wine that cheereth, or, at any rate, in the whiskey that cheereth.

"As we stood outside the door of our room, waiting for the expected guests to assemble, Father M'Conologue, Mr. Dogherty's election agent, mounted the stairs on his way to the refreshment provided on the upper floor. As he passed us, his eyes rested approvingly on the spectacle of the twelve gold-necked bottles standing in hospitable array on the table within. Now Father M'Conologue was the bitterest Nationalist in all North Tyrone. *He would invariably cross himself and spit when he passed any member of my family on the road, and black scowls were the only greeting any of us had ever been able to extract from him.* My brother, however, in the bonhomie inspired by a victory which, half an hour earlier, had seemed out of reach, called out to him as he passed:—

"Won't you join us in a glass, Father M'Conologue?"

"To our unbounded amazement, the priest first paused and then—after a moment's hesitation—replied:—

"Well, I don't mind if I do."

"It is possible that Mr. Dogherty's table above may have boasted nothing more sparkling than the wares of Kinahan or John Jamieson, and that the good priest knew that this was so, but—be that as it may—he readily joined us; the doors were closed, and the juice of the grape passed with astonishing rapidity from the gold-necked bottles into glasses and thence to its time-honored destination. At the end of half an hour spent in this pleasant relaxation, Father M'Conologue rose slowly to his feet and, in solemn but emotional tones, announced his intention of delivering himself of a speech. Loud applause greeted this announcement, for the twelve bottles were by now empty, and ten people only sat round the board.

"The reverend gentleman's address consisted mainly of a passionate panegyric of the Hamilton family, and concluded with the following startling announcement, coming as it did from Mr. Dogherty's election agent:

"And I declare to you, gentlemen, that there's no man on God's earth that I'd so soon see representing North Tyrone as Lord Frederick Hamilton." Great indeed are the powers of Moet and Chandon!

The sentence telling of the priest's spitting and crossing himself we have put in italics.

Now is there any one on top of this green earth, Protestant or Catholic, Celt or Saxon—at least outside of those steeped in the "Ulster" tradition—who would believe that a gentle, cultured and highly esteemed Irish priest would be guilty of "scowling, spitting, and crossing himself" whenever he met a member of the Hamilton family? Feeling ran high at Irish elections at times, and at other elections, too, we may as well admit; but of all our readers of Irish birth or descent did any single one ever know or hear of any Irishman, priest or layman, boor or gentleman, who "spat and scowled and crossed himself" when meeting someone he disliked never so much?

No, the lordly liar, unfortunately for himself and his role, here dropped the mask of genial bonhomie and exposed, for a moment at least, the scowling visage of ugly hate, hate for the victims of his own or his family's injustice. That is proverbially a hard thing to forgive and, as Lord Ernest finds, an extremely difficult thing to justify by means of vilification of the victims. As an author Lord Ernest revealed himself as he laid would have Father M'Conologue appear—as, figuratively, scowling, and spitting and double-crossing himself in the assumed pose of a cultured country squire amid a boorish and ignorant native peasantry.

Well, Father Conologue is still alive and well; and though so far as he was concerned personally, feeling secure in the esteem of every one who knew him, he was disposed to treat his titled defamer with silent contempt. However, he felt bound to vindicate the honor of the priesthood, and caused proceedings to be taken against Lord Ernest Hamilton, making the publishers, Hodder and Stoughton, parties to the suit.

At first there seemed to be a disposition on the part of the author to brzen out the falsehood attributing disgraceful conduct to a priest whose record in the Temperance movement and whose work for the emancipation of the people is an open book. But when the writ was issued and the statement of claim served, Lord Ernest Hamilton promptly took steps to effect a settlement. He communicated with the plaintiff's solicitors, and offered to publish an apology and pay substantial damages with costs.

Follows Lord Ernest Hamilton's published apology in part:

"I unreservedly accept the Very Reverend Father M'Conologue's word that he was not present on the occasion in question, and that he did not drink champagne or make the speech referred to, and offer to him my sincere apology for attributing this conduct to him, and I withdraw every suggestion that he was lacking in sincerity in the advocacy of his Political and Temperance views.

"I have stopped the issue of further copies of the Book, and in

the event of any further Edition being issued, I undertake that the whole of Chapter 14, which records the incidents complained of, shall be eliminated."

Signed: (LORD) ERNEST HAMILTON.

THE MERITS OF POLITICIANS

By THE OBSERVER

It has become a thoughtless custom to sneer at politics. This is no less foolish than to sneer at finance or merchandising or shipping or mining or any other human occupation. Indeed the occupation of politics is of the highest respectability and responsibility. What people mean when they sneer at politics is really a sneer at some—not all—politicians. Because the people are too indolent to find out who are worthy of their confidence, and who are unworthy, and find from time to time that they have been deceived, they too readily conclude that the business of politics is in itself affected with dishonesty and that a man cannot live honorably as a public representative.

Now, what is politics? It is the business of conducting and managing the public affairs of a nation. Surely that is, on the very face of it, a business which in its nature, so far from being small or mean or lacking in respectability, a matter of the highest dignity, and demanding, imperatively, the highest honor and the highest talents. Why sneer at politics, then? If it meant that politicians, those who manage, or mismanage, that great trust of the public business, are sometimes found unworthy, that is at once granted.

A German writer, before the War, startled the world into indignant protest by saying that most people in this world acted through selfish motives. The assertion received universal repudiation, as indeed it could not fail to do, being so obviously unfair to humanity; poor and weak as humanity is. The truth is, that the worst of men do more good acts than had ones in his lifetime.

And not even the worst of politicians commits more bad acts than good ones. Politicians in general get full credit for what they do that is wrong; but they do not always get full credit for what they do that is right and good. All men are in that case more or less. The papers have nothing to say about the good and faithful ninety-nine deeds of the good-living man. But if he makes one serious error in his whole life, then, though his picture may never have been seen before, the public will be made acquainted with his physiognomy.

Politicians commonly do most of their work faithfully and well. Ministers of government are commonly very hard-working men. Few men are more to be pitied than those who assume the burdens of administering a great department of government with its unending toil, and its crushing responsibilities. It is no more than fair that those who take up the burdens of office in the service of the people, should receive fair play; and it is one of the reasons why politics is so much despised by many people, that instead of receiving fair play they commonly receive the most disgustingly unfair treatment.

Nothing is doing more, and has done more in the past, to make the general public despise that business which is their business, the management of their affairs, than to see and hear the outbursts of oratorical and journalistic "rough-house," which mark every election. When once a man or a group of men have been entrusted with the conduct of the public business, the people who chose them owe it to themselves, to their own self respect, to insist that criticism of them shall be fair and reasonable.

The man who appeals to the people against men whom they have chosen to rule them, with a farrago of mere abuse, of unproven assertions, of plainly exaggerated attacks, with obviously prejudiced views, and obviously interested motives should receive short hearing and sudden dismissal.

No rulers are ever so bad as their interested and prejudiced opponents make them out to be. All rulers are better than their opponents will admit them to be. The desire and the intention of serving the country well and faithfully is much more common amongst public representatives than in the heat of political battle they get credit for. And all rulers are entitled to have something sup-

posed in their favor. We do ourselves no credit when we assail without measure men whom we have ourselves chosen to rule us, without knowing or much caring whether they have served well or ill. That is not the way to get good rulers, and indeed it discourages the best men from even offering their services.

NOTES AND COMMENTS

IF ONE may judge by the space given in the daily papers to the schism in the Presbyterian body, and the Union of a part of it with the Methodist and Congregational denominations, the consummation of the latter act last week in Toronto was one of the greatest events in the history of Christianity. We would be the last to treat this momentous event lightly, yet a few reflections may be permitted to us as impartial bystanders.

THE LIKEING of the convention to the Great Council of Nicea to which one chronicler committed himself could, of course, have provoked only a smile from the serious student of history. In that historic event the thep whole Christian world was represented, and it had to deal with doctrinal questions which settled once for all the essentials of the Faith. It was convoked especially to deal with the Arian heresy which, putting doctrinal and philosophical subtleties aside, impugned the divinity of Christ and sapped the very foundation of the dogma of the incarnation. Compared with this epoch-making event the gathering in Toronto, notable as it was in itself, was but "an act done in a corner," and it is difficult to conceive how any serious minded men could view it otherwise.

That, having regard to the past history of the denominations concerned, it was startling in its departures, was manifest to all. The order of exercises as described in the press must have set in motion a long train of reflections even on the part of those directly concerned. Who that has read the history of Presbyterianism in Scotland could have been prepared for the liturgical plunge which characterized the gathering. The intoning of the Te Deum, the recital in common of the General Confession from the Anglican Book of Common Prayer, and the consecration in liturgical form of the new denomination was certainly so definite a break with the Westminster Confession and the whole body of Calvinistic tradition, as to make one rub his eyes when reading it. A Presbyterian Liturgy!—Shades of John Knox, of Jenny Geddes and the Signers of the Solemn League and Covenant! Whither are we drifting?

A DEGREE of sympathy with the non-concurrent body of Presbyterians has more than once been expressed in these columns. We have recognized that being called upon to abandon many tenets, erroneous as they may be, for a something tending toward dissolution, they have offered sturdy resistance. Better far, it may be repeated, to cling to such convictions as they possess than to embark upon the uncharted sea which was opening before them. The greater the pity, therefore, that some of the advocates for continuance of the Presbyterian body should have found it necessary or becoming to go out of their way to resurrect the old Knoxian policy of calumny and abuse of their real mother, the Holy Catholic Church. One veteran foreign missionary could find no better way of disowning the self-confessed mental reservation of many subscribers to the Westminster Confession than by stigmatizing it, amid applause, as Jesuitical. The remark was gratuitous, un-called for, and indecent, and indicated a degree of intellectual dishonesty which promises ill for the future.

COMPULSORY TEACHING OF RELIGION? New York.—Plans for "a united movement" to bring about general compulsory religious education were discussed at the meeting here of the Universal Christian Conference on Life and work, a non-Catholic organization. This body has recently completed a survey of the country's school system which, it is said, indicates that the State is a "fosterer of non-religion or atheism."

When the Public schools concerned themselves with but a frac-

tion of life, as they did a generation ago," the report of the survey says, "it was of little consequence that religion was omitted from their program. But today when the Public schools are taking on the dimensions of life itself, and when they undertake to furnish to children an environment simplified, balanced and rightly proportioned, the omission of religion conveys a powerful condemnatory suggestion."

VICTORY FOR LIBERTY

THE LEADING NEWSPAPERS WELCOME OREGON LAW DECISION

Washington, June 6.—The Supreme Court's decision holding the Oregon anti-private school law unconstitutional and invalid, has been hailed by the representative newspapers of the nation as a notable victory for the cause of constitutional liberty. No important paper, so far as can be ascertained here, has expressed dissatisfaction with the ruling of the high court.

There is a disposition in some of the editorial expressions to regard the decision as a rebuff which may check the onslaughts of the fanatical reformist elements which have been seeking to convert constitutions and statutes into stimulants to revive their waning moral influence.

In other words this nation is not Sparta, is the way the Chicago Tribune editorially summed up its reaction to the Supreme Court decision. "It is not a socialist experiment. In spite of our tendency to turn to government for the regulation of all conduct that is not approved by a majority of us or by a well organized minority when the majority is indifferent; there are still principles of individual liberty which our legislators are bound to respect."

The New York World devoted two editorials on successive days to expressions of its approval of the defeat of the Oregon Law.

"Bigotry in its post-war revival has met a crushing defeat," the World declared, and then gave the following explanation of the enactment of such a law in the first place:

THE GENESIS OF THE HATE CAMPAIGN "The Ku Klux Fundamentalist campaign to set up a sectarian dictatorship and an established church has gone through several phases. At first it consisted simply in a disreputable and underhanded appeal to the prejudices of the morons. Meeting with success in its effort to make men suspect and hate their neighbors, the campaign passed from the stage of talk to the stage of action. In the backward places of America an illegal, informal and secret terror was organized. At this point in the movement's history patriotism and Christianity were instilled into the heretics by the use of whips and tar and feathers. The American people did not approve of this proceeding and the Ku Klux movement threatened to degenerate into an organization of thugs. At this critical moment there appeared on the scene the Great Reformer of Miami, destined to be known in the future as the apostle of the morons. He led the Ku Klux Fundamentalists to the State Legislatures and showed them how by skillful appeals to ignorance and to fear they could conquer the machinery of State Government and use it to establish a Fundamentalist State Church.

"Like all movements of the kind, the first objective was to control education. Sectarian politicians have always worked on the theory that if you could close the minds of children and implant the seeds of bigotry in them, then the battle was won. They went to work systematically and achieved two astounding victories. In Oregon they obtained a law which would have given the State a virtual monopoly of the education of all children between the ages of eight and sixteen. In Tennessee they obtained a law which ordained that in State schools the Fundamentalist religion should be taught. If both laws were enacted, any State which combined the two principles would have ordered every child to be brought up as a Fundamentalist. The Oregon principle would have created a State monopoly of education and the Tennessee principle would give the Ku Klux Fundamentalist the absolute control of that monopoly."

IMPRESSIVE AND ADMIRABLE WARNING The Baltimore Sun's reaction to the decision is that: "As a solemn warning against the grave menace of certain political, moral and religious epidemics that have been spreading through various parts of the country in recent years it is in the highest degree impressive and admirable. Any other decision would have been revolutionary. No other decision could have been rendered without dealing a deadly blow to the principles on which our Government is based, without adding a final nail to the coffin of freedom which fanatical tyranny has been fashioning since the close of the World War."

PARENTS' RIGHTS Arthur Brisbane, in his daily column of comment in the Hearst papers says the decision will meet with general approval and adds: "Fathers and mothers should have something to say about their own children, the mothers especially. And the 'something' should include children's schooling, the right to

include in it as much religion, and any kind of religion, as they choose.

The Pittsburgh Gazette declares: "The Oregon school law which the Supreme Court yesterday struck down as unconstitutional would, had it been affirmed, have proved a long step in the direction of State tyranny subversive of the popular liberty which our form of government was designed to secure.

BY-PRODUCT OF KLAN ACTIVITY

"Yesterday's decision by the Supreme Court holding invalid the Oregon School law is none the less welcome for being expected," the New York Times comments.

"The decision goes to the heart of the issue with the simple declaration that the law is invalid because it does not comport with the written and implied principles of American liberty," the Minnesota paper says.

"The school has asserted itself magnificently," said the Bishop.

"More and more people are coming to realize its practical as well as its spiritual value.

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City and Sioux Falls; the Paulist Fathers and the Xavarian Brothers of Baltimore.

A recent statement by the Rev. Thomas F. Burke, C.S.P., former-leader of the Paulist Order, calls attention to the fact that the Mission House has trained 880 students in the last ten years.

NATIONAL CATHOLIC SERVICE SCHOOL

Washington, June 5.—A class of fourteen in the four years of history of the National Catholic Service School for Women, was graduated at the commencement exercises here Wednesday.

UNIVERSITY HEADS APPROVE

The heads of the two great Catholic universities in the Capital, the Right Rev. Bishop Thomas J. Shahan, Rector of the Catholic University, and the Rev. Charles W. Lyons, S. J., President of Georgetown, joined in felicitating the school on its thriving condition and encouraging it to further strides.

Bishop Shahan presided at the exercises, offered the prayer, gave out diplomas and certificates and spoke briefly on "The Catholic University and the National Catholic Service School."

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the Hierarchy of the country; faith in the Church, and faith in humanity."

Her message to the graduates was to go back and live the lesson of the Service School. Already, she said, graduates are living that lesson in Belgium, Porto Rico, the Philippine Islands, France and Poland, besides many States.

TOLERANT VIEWS OF MARSHALL

Washington, June 6.—The late Thomas Riley Marshall, former Vice President of the United States and former Governor of Indiana, who died here this week, was a man whose utterances and writings on many occasions gained him the respect of American Catholics and of others who deplore religious bigotry and prejudice.

FOREIGN MISSION NEWS LETTER

History was made on June 6th when the Rev. Paul Kam was ordained to the priesthood in St. Michael's Cathedral, Toronto.

Monday, June 29.—St. Peter, Apostle, was a fisherman of Galilee before he was called by Jesus Christ, the Prince of the Apostles and the first Supreme Pontiff of the Catholic Church.

Tuesday, June 30.—St. Paul, was born at Tarsus of Jewish parents and studied at Jerusalem.

Wednesday, July 1.—St. Gal, Bishop, was born at Clermont in Auvergne about the year 489.

Thursday, July 2.—The Visitation of the Blessed Virgin. This feast recalls how the Blessed Virgin, through motives of Christian charity went to visit her cousin St. Elizabeth who, recognizing Mary as the Mother of God, burst into raptures at the mystery of the Incarnation and pronounced Mary blessed above all other women.

Friday, July 3.—St. Heliodorus, Bishop, was born in Dalmatia. He sought out St. Jerome in order not only to follow the latter's advice in matters relating to Christian perfection but also to profit by his deep learning.

Saturday, July 4.—St. Bertha, Widow, Abbess, had five daughters, two of whom are numbered among the Saints. After the death of her husband she entered the nunnery which she had built at Blangy in Artois.

Sunday, July 5.—St. Thelmodorus, Bishop, was born in Dalmatia. He sought out St. Jerome in order not only to follow the latter's advice in matters relating to Christian perfection but also to profit by his deep learning.

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the Ohio State Teachers' Association that: "If all of the people took as much pains to teach their children the faith in God which was handed down to them by their forefathers as the Roman Catholics do, the dangers to the Republic would disappear."

In this same address Mr. Marshall held up the Ku Klux Klan to ridicule. Two Catholic institutions, the University of Notre Dame and Villanova, conferred honorary degrees upon the former Vice President.

WEEKLY CALENDAR

Monday, June 28.—St. Ireneus, Bishop, Martyr, was a Grecoan, born about the year 120.

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and sent to Jerusalem to procure an oil supply, so that the lamp might always burn in token of the Irish people's love for their Redeemer.

The European War changed everything, and a lady who aided Father Eberrecht in making the lamp offering, recently made inquiries to see how the Irish lamp had fared in the vicissitudes. She has ascertained that it was safe, but that it no longer hung in its accustomed place.

RELIGION AN ESSENTIAL ELEMENT OF EDUCATION

Washington.—Religion is an essential element in education. William S. Culbertson, vice chairman of the United States Tariff Commission, told the students of Blais Electrical School in an address to the graduates of that institution here.

CHINESE MISSION BURSSES

How many excellent young men have you known who were debarred from the priesthood because they were unable to meet the expenses of a college and seminary education? The Chinese Mission Bursesse provide a way to the priesthood for such young men.

WOMAN CAN TRIUMPH IN HER OWN SPHERE

Washington, June 5.—The Catholic Church has ever preserved the equality of man and woman, but has steadily combatted the fallacy that would make them identical in their missions.

IRELAND'S GIFT LAMP AT HOLY SEPULCHRE

Dublin, Ireland.—In the Church of the Holy Sepulchre on Mount Calvary an Irish lamp was lighted twenty years ago, to burn amid the many lamps of other nations in front of one of the altars.

INFLUENCE OF SCHOOL SPREADING

Miss Agnes Regan, executive secretary of the National Council of Catholic Women, declared that the Council had taken over the Service School with "faith in their leaders,

Safety and Profit for Savings

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Table with columns for Bursesse names and amounts. Includes: QUEEN OF APOSTLES BURSE, ST. ANTHONY'S BURSE, IMMACULATE CONCEPTION BURSE, COMFORTER OF THE AFFLICTED BURSE, ST. JOSEPH, PATRON OF CHINA BURSE, BLESSED SACRAMENT BURSE, ST. FRANCIS XAVIER BURSE, HOLY NAME OF JESUS BURSE, HOLY SOULS BURSE, LITTLE FLOWER BURSE.

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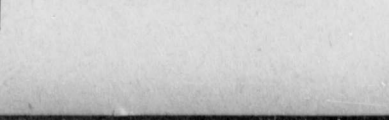
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Time and Interest

Compound Interest has built many a fortune in the past and will build more fortunes in the future. Given time to do its work, compound interest produces astonishing results. Only \$50 per month saved and invested at 6%, with interest re-invested at the same rate, will amount in 15 years to nearly \$15,000.



F.R. Graham & Co. Members Toronto Stock Exchange. 293 Bay Street - Toronto

FIVE MINUTE SERMON

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

**THIRD SUNDAY AFTER
PENTECOST**

THE CHURCH AND THE SINNER

"So I say to you, there shall be joy before the angels of God upon one sinner doing penance." (Luke xv, 10)

Man's weakness is well known to God; and it is recognized by Him in His great mercy. He made us and knows better than any one else how far we are from perfection, how untrained are our passions, and how terrible is the fight we are forced to make against the enemies of our salvation. It is not His fault that it is so, nor is it altogether our own; but we must take much of the responsibility, if we neglect to enter the struggle for betterment. God does not wish us to go into this fight unarmed and as weaklings, such as we are by nature, but He supplies us with weapons and strengthens us. This is all done by His divine grace and by its power when we do our utmost, victory will be certain.

We should always bear in mind, however, that man, especially in his youth when he is without experience and when the battle is hardest to wage, is liable to forget God's aid or not to place the proper reliance upon it. This is especially true of those whose religious training has been neglected. It is useless to tell the young that they must fight, unless we also tell them how to arm themselves and where to obtain assistance. Merely to keep away from harm is not enough, for besides the enemies about us in the world, there is also one within us. The system proposed to treacherous youth outside of the Catholic Church is simply a negative one. The results achieved amount to nothing, in the majority of instances, because the young are not supplied with the proper weapons with which to withstand the enemy.

So it happens that much of the wickedness on the part of many is not so wilful as it may first appear. Nature untrained, unconquered, led them to excesses and the formation of a habit; and then, as a habit becomes so strong in nature, they find it too difficult to rid themselves of it. We do not say that these poor sinners are to be excused, for conscience tells them of their wrongdoing—at least after they are well aware of the danger in which they stand—but we should have patience with them. We should exert every effort to bring them back to God, and help them to be fortified with His all-powerful aid. In some cases they may seem to degenerate, or beyond a possibility of being brought to a duty they never before performed. However, there is always hope. They may be even as a Paul or an Augustine in their sinful life, but, like them, they can become children of God after a sincere conversion.

There can be no one who is not deserving of consideration in regard to his spiritual life. The world we live in, after all, was created in order to save sinful man. This earth is not now as it was when our first parents were yet in their innocence. God placed man in another sphere, as it were, as we are today, but solely in order that he might be saved. Christ came among us and suffered and died for sinners—the greatest as well as the smallest. God gives to sinful man as many material blessings as He gives to saints. He allows him to live on even though man is continually defying Him. Why does He do all this? To give man an opportunity of saving himself. Only when hope is lost, is man made answer to God, with no further chance to save himself. God's mercy is in truth above the clouds, and with it He hears to save the sinner.

The attitude of very many people toward sinners, is vastly different from the attitude of God toward His erring children. Many are slow to show mercy, and unwilling to forgive if another has injured them. How little do they rejoice when one who has deserted the paths of wickedness, returns to righteousness. Often his sincerity is doubted and his conduct regarded with suspicion. It is a truth no one can well deny that we always expect God to act mercifully with us, yet we often act quite differently with our neighbor. How easily do we forget that such is not the spirit of Christ! His sacred body often rests upon our tongues when His spirit is not mirrored in our souls. Above all the qualities of Christ His mercy and love for the sinner was most conspicuous. His words seem to have been sweetest and His thoughts kindest—if we may compare His qualities—when He dealt with sinners.

Through God's mercy alone can any of us be saved? We know He will not deny mercy to us if we struggle perseveringly for justice. Desperation would ever stare us in the face, could we not raise our eyes upward and behold the merciful countenance of our Heavenly Father. Why should we assume an attitude different from that of the Almighty, when we consider the sins and faults of our neighbors? Perhaps they are not—in truth they cannot be—worthy of praise, but they always deserve consideration and mercy. They were weak. Perhaps they fell in soul, and would have fallen in body had it been weakened. They are not to be encouraged by being excused, but a gentle warning should be given

them, and a helping hand offered to assist them to the confines of God's territory. Greater love than this no one can show for his neighbor.

Because the world and former friends have manifested no interest in a prodigal's return and have shown no mercy to him, many a sinner in despair has plunged himself into eternity. When adverse winds are about to shipwreck our neighbor, then above all we must offer him safety. His sins may have brought him to the brink of perdition; let us bring him to the solid earth of hope. Have you ever met one in sin plunged to the lowest depths of despair, whom you could not have helped a little way on his journey toward God's forgiveness? Kindness and compassion lead to liberty; the whip drives to prison and bondage. Beauty of mind, heart, and body always will attract, whereas uncompromising and exacting severity will repel. The poor sinner yearns for the good, the pure, and the noble. If you can help him toward them, do not refuse to aid him. Your generosity and sacrifice will be rewarded.

Real mercy, true compassion, and love for the sinner are shown most perfectly in this world by the Catholic Church in the tribunal of penance. Day after day the gentle voice of the Saviour, reached through His priests, reaches the ear of the poor sinner, "Go in peace and sin no more; thy sins are forgiven thee." The erring foot is placed on the right path, the poisoned tongue cured, and the stained soul purified. Not only does our kind mother, the Church, not cast the sinner away, but she even takes him to her breast, and allows him to hear the loving words of her encouraging, forgiving heart. "Come and be forgiven," is her cry; not "Go and be lost." Is our attitude as individuals in any wise similar? If not, where is our mercy? Show it in future, that God every day, but especially on judgment day, may show it to you.

**THE "DOWER FUND" BUYS
FREEDOM FOR CONGO GIRLS**

Paris, France.—Despite the influence of European civilization Africa is not advancing very rapidly toward intellectual and moral perfection. Mgr. Boucher, Director of the "Oeuvre Apostolique," an organization which collects funds to supply the needs of the missionaries has just finished an inspection tour through the Congo district. Upon his return to Paris he has told of his impressions and reported, in particular, that alcoholism, gambling and debauchery are too often the only things which the black man copies from the white man.

Mgr. Boucher has also told of an interesting initiative destined to save girls from polygamy. This is the "dower fund" which is operating in several districts, notably at Brazzaville, the object of which is to advance to young girls a dowry which will restore them to freedom. This institution, maintained by contributions raised by the blacks themselves, functions as an honor loan fund, and so far it has been a complete success. In 1924 more than three hundred marriages were made possible by this fund, which Mgr. Boucher declares is effecting a veritable transformation in the status of women in the Congo.

**NEED OF PRIESTS IN
PHILIPPINES**

**SAD SPIRITUAL SITUATION OF
THE ISLANDS**

The great need for priests to minister to the millions of Catholics in the Philippine Islands is typically illustrated by an event that happened in Tuguegarao, province of Batangas, P. I., on New Year's Day, 1925. Mr. Earl J. Carpenter, S. J., of Buffalo, and Mr. George J. Willmann, S. J., of Brooklyn, now stationed at the Jesuit College in Manila, visited the town on that day, and although not yet ordained were mistaken for priests by the townspeople. The latter, having no priest for their town of 8,000 at once extended to the young Americans a cordial invitation to remain and become their pastors. When a favorable reply was not forthcoming they pleaded and begged tearfully, and finally almost used force to hold their visitors, that there might be someone to give them the Sacraments. "We have not even anyone to bury our dead," they wept.

**STORY OF THE REMARKABLE
EXPERIENCE**

Mr. Willmann related their experience as follows: "Mr. Carpenter and I, while visiting in Batangas during the vacation just passed, were invited by Mr. Martinez, the father of an Ateneo student, to visit the neighboring town of Tuguegarao. (pronounced Tweel) had no priest, he told us, but the old church was of historical value, and a small new chapel had recently been built. So we gladly accepted the invitation."

The ten kilometers intervening were quickly covered by the brand new Buick lent us by our kind host. Wending our way slowly through the steep hills of the town, we reached the church plaza and there parked our car. The ruins stood out impressively at the top of a slight elevation, and as we climbed near, the effects of the Revolution were conspicuously evident. The 'convento' was completely demol-

ished, and of the church only the lower part of the front and side walls remained. Almost countless packmarks marred the front wall, on both sides of the entrance, clear signs of the fierce fighting there twenty-five years ago. Ugly memory!

"Passing by a horse that was grazing just inside the ruined doorway, we turned to examine the small wooden chapel that had been built at the sanctuary end of the ruins by the late pastor of the town. Occupied with the inspection, I scarcely noticed that a number of townspeople had trickled through the doorway until Mr. Martinez interrupted me:

"Father, the people want to know if the Bishop has sent you here to be their 'parroco.'" "I shook my head. Looking at them their deep disappointment was manifest.

"But won't you stay, please?" they asked through my interpreter. "I replied that I was a Jesuit and not at all free in the matter. A Jesuit is a soldier, and may go only where his superiors assign. I told them:

"A middle-aged woman became the spokeswoman of the group, the men listening in respectful silence:

"Won't you ask your superiors, then, to assign you here?" "It would be of no use," I answered, all the Jesuits we can get are badly needed in Manila and the vast island of Mindanao."

"She seemed to yield on this point, though reluctantly, and continued: 'But won't you ask our Bishop to send us someone to give us the Sacraments?' "I replied that if I met the Bishop, I would do my best, but warned her that His Grace was very short-handed and had forty or fifty other vacant parishes, similar to Tuguegarao, for which it was almost impossible to find pastors.

"Mr. M. translated what I said, but overpowered by her feelings the spokeswoman seemed scarcely to notice him and went on: 'Send us anyone. It makes no difference whether he be American or Filipino. Send us anyone who can help us. We have no Holy Mass. We have no Confession, no Communion. We have not even anyone to bless our dead before we bury them. Please help us.'

"I was deeply moved. There was an added compliment in that these people were sacrificing their deep love of their own race to ask for a foreigner I could hardly speak. Finally I turned to them:

"You must pray earnestly to God. The Bishop has very many difficulties. Priests do not spring up as easily as the grass in the fields. You must ask God to give vocations to many good Filipino boys, and give them the strength and courage to persevere in their calling."

"We passed into the little chapel. Everything was quite neat, though unfinished. In the center, near the altar, stood a bier, and the townspeople began to criticize Padre Julian, pastor of the neighboring town, for not having come over to bury the person who had died several days before. I answered them rather sharply reminding them that Padre Julian was seventy-five years old and fully occupied in his present position where he, singlehanded, had to care for 14,000 souls. Padre Julian ought to be resting, instead of working, I told them.

"They seemed to yield on that point, but as we proceeded on our little tour of inspection, continued to plead with us to try to help them. Mr. Carpenter now met the force of their attack, and he too commended them to pray, pray to the Lord of the harvest to send laborers.

"But our time was short, and we felt it necessary to leave. Silently and thoughtfully we went down the hill, the people trailing closely after us, unwilling to let us go and keeping up an animated conversation with Mr. M. We reached the machine. Of course they laid not a finger upon us, but so evident were the deep desires of their Catholic hearts that we were blasting, that we were hardly able to enter the machine. We got in. And then came the climax of our little visit.

"An old woman, bent with years, white-haired, poorly dressed, struggled over to us, and with her hand on the rear door of the car, addressed us in slow quavering tones:

"Won't you stay with us here in our town? And then she repeated the lament: 'We have no one to give us the Sacraments. We want Confession and Communion, and we have no one to give them to us.'

"I earnestly thanked her for her kind invitation but repeated our inability to accept it.

"She continued, almost regardless of my words, her voice fading and low but intensely sincere and compelling:

"Stay with us here in our town, I beg you. We will take care of you and supply you with all you need. If you can find no other place to stay, come, come even to my home, and I will give you food and lodging."

"We shook our heads sadly and told the old lady that we were not free to stay. Then we ordered the chauffeur to drive home. It seemed a heartless, almost brutal command. We drove away silently, and dared not look around at the group standing in the road, eloquent representatives of Tuguegarao's 8,000 Catholics, living in almost total spiritual destitution."

INCIDENT SAID TO BE TYPICAL

Commenting on the sad spiritual conditions he and Mr. Carpenter, S. J., found in Batangas, Mr. Willmann, S. J., said:

"This incident is not an unusual one, but faithfully typical of the terrible situation in the Catholic Philippines. With nine million Catholics and only one thousand priests, there is on the average only one priest for every nine thousand souls. In the diocese of Manila alone there are forty parishes without priests. Thus thousands, hundreds of thousands, of Catholics, are growing up, marrying, living and dying without the Holy Sacraments of Christ's love. They are not hostile or stony-hearted pagans, but warm-hearted, loyal Catholics, who beg for priests to come and break for them the Bread of Life and instruct them in the Truth of Life. Will Americans continue to remain almost completely deaf to this, the call of our great Catholic colony?"

**MARQUETTE EXHIBIT
AT ROME**

By Right Rev. P. J. Muenbaum

Marquette, Mich.—The placing of a replica of Trenchove's statue of Father Marquette among the exhibits at the Vatican Missionary Exposition this year has awakened a wide interest in this part of the country. Our own city is named for the saintly missionary and while it cannot be established with any certainty that he ever labored in the immediate vicinity it is without doubt that he has camped some where around the Presque Isle, the present city park, when on his way with his followers from La Pointe, Wis., to St. Ignace, Mich. This was in the Fall of 1670. Three years later he explored the Mississippi.

Fagged out by the strenuous efforts he desired to return to St. Ignace by the eastern shore of Lake Michigan. Death overtook him May 18, 1675, at the mouth of the river, now also named for him, in the neighborhood of Ludington. His remains were exhumed by the Indians in the following year, the bones cleaned of flesh, dried and bleached Indian fashion and solemnly brought to St. Ignace. Enclosed in birchbark box, they were deposited in the ground under the chapel floor. Giving up the Mission (1699) under adverse conditions the chapel was burned and the remains left buried there.

Two hundred years passed over the silent little grave. All traces of the mission and chapel were obliterated but the memory of the great missionary clung to the folk-lore. Father Jucker, pastor of St. Ignace parish, concentrated all his energy on trying to locate the ancient place of the chapel. Finally, by actually computing mathematically, according to the existing maps in La Hontan's Voyages, the distance from different objects still existing, he struck upon the foundations and found the burial place of the little birch-box with what there was still left of the bones which once were Father Marquette. Temporarily they were placed in custody of the Marquette University of Milwaukee.

The Very Rev. A. Rezek, LL.D., who prepared the Marquette Diocesan Exhibit for the Vatican Missionary Exposition, had made a beautiful relief map showing the sharp outline of the rugged shores, the hills and the planes, the innumerable lakes, dotted with the churches of the diocese, which comprise the whole of Upper Peninsula. St. Ignace is singled out in a special manner by designating the burial place of Marquette, and in an inlet is shown the monument erected by the citizens of St. Ignace to his memory.

Of special interest to the people of this section is the prospective beatification, during this Holy Year, of the Jesuit Fathers Raymbault and Jogues who started the Catholic Church at Sault Ste. Marie (1641) and opened the way to glorious achievements. The Sault and the Mackinac became the gateway to the Jesuit Fathers. Their labors are inseparably linked with the history of the United States.

While we shall welcome the beatification of these first victims of Christian charity within the territory of our own diocese we shall also look forward to the time when Marquette and Baraga shall be raised to the altars. This latter secular missionary took up the work of Christianizing the Indians of this region where the Jesuits left off two centuries before. To his indefatigable zeal is due the first Indian Grammar and Dictionary ever written, and it forms a part of the Indian literature from his illustrious pen sent to the Vatican by the Diocese of Sault Ste. Marie and Marquette.

One must ever judge and correct himself before undertaking to reform others.

Bitter-sweet are the uses of past sinfulness; keen feelings and piercing thoughts of sorrow and shame, of compunction and gratitude, of love of God and tender affection, all steeped in the horror and anguish of penitential humility. This was the Saviour's humility—His sympathetic pain on our account: whilst ours is actual pain and for ourselves in His sight. What a true friend is He, Who shares with us that we may share with Him.



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"YE HAVE DONE IT UNTO ME"

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It was only a smile in passing, But it flooded a gloomy heart With the sunshine of hope for the future...

It was only a cup of cold water Held aloft that were parched with pain, But by means of that Christlike service...

"It was only" we say, forgetting, That high in the courts above The friendly word and the cooling draft...

Ye have done it unto Me." Catholic Telegraph

A MAN'S EXAMPLE

"Father," said a convert, "do you know that I and my family are Catholic because once I met a manly Catholic?"

"He smiled at me good-naturedly and that was all. I heard him slip quietly to Mass, and instead of enjoying an hour and a half of extra sleep, I lay there thinking that this man's religion must mean something to him."

CONQUER YOUR FAULTS IF YOU WOULD SUCCEED IN LIFE

The greater part of our success and happiness in life depends upon our ability to deal with others in such a way as to eliminate friction and promote good feeling...

Unless you conquer your weaknesses and put will above desire you are not living, you are not achieving. You are but taking the path of least resistance.

To be happy you should identify yourself with some worthy cause, but in making it your mission in life cultivate a spirit of tolerance.

You should be alone for a period every day and study yourself closely. You are apt to have great upheavals in life, entirely overthrowing the old order of things for the new.

Remember that the principles of life and can realize that whatever happens comes as a building influence, developing your weaker traits, even though it may seem unbearable at the time.

Under adversity you are apt to become quite materialistic. Avoid becoming an extremist. Remember

at all times that there are greater things in life than the material.—The Echo.

READ THIS FREQUENTLY

The following paradoxes will serve to reassure those who complain that their prayers are never answered. "If you ask the Father anything in My name," says our Blessed Lord, "He will give it to you."

He asked for a stone and God gave him bread. He asked for health that he might achieve; God made him weak that he might obey.

He asked for riches that he might be happy; God gave him poverty that he might be wise. He asked for strength that he might do greater things; God gave him infirmity that he might do better things.

He asked for power that he might have the praise of men; God sent him weakness that he might feel the need of God. He asked for all things that he might enjoy life; God gave him life eternal that he might enjoy all things.

He received nothing that he asked for. Yet much more than he hoped for. His prayers were answered, he was most blessed.

OUR BOYS AND GIRLS

A MESSAGE FROM THE SACRED HEART

A message from the Sacred Heart. What may its message be? "My child, my child, give Me thy heart. My heart has bled for thee."

The Feast of the Sacred Heart this year will be the two hundred and fiftieth anniversary of what is known as the great apparition of Our Lord to St. Margaret Mary.

"Behold the Heart which so loved men," He said to the saint whom He had chosen as the Apostle of the Devotion to the Sacred Heart.

He directed the holy Visitandine to write the account of her apparition and circulated it through France and England.

Priests, religious, and laymen espoused the cause, and the devotion to the Sacred Heart, which had existed for centuries as an individual or private devotion began to assume world wide proportions.

A feast of the Five Wounds was granted by the Holy See to the Visitandines in 1697, and in 1765 the feast of the Sacred Heart was observed in France, but it was not until 1856 that Pope Pius IX. extended the Feast of the Sacred Heart to the Universal Church.

The anniversary which will be celebrated this year is the two hundred and fiftieth anniversary of the Revelation to St. Margaret Mary, that is, of the last of her great revelations and the one which was to close the cycle of those solemn colloquies between the humble Visitandine and her Divine Lord.

On that occasion Our Lord asked St. Margaret Mary to have established in the Church a special feast in honor of His Sacred Heart. "For this reason," He said, "I ask you that the Friday after the Octave of Corpus Christi be dedicated as a special Feast to honor My Heart, by receiving Holy Communion on that day, and making reparation for the outrages it has received."

And I promised you that My Heart will

take a special delight in spreading abundantly the influence of Its Divine love on all who render this honor or who labor to have it honored.

This is the reason why the Feast of the Sacred Heart is today honored with such fervent devotion throughout the world. A great apostle of the devotion to the Sacred Heart, Blessed John Eudes, said that the Feast of the Sacred Heart is, so to speak, the Feast of Feasts, since the Heart of Jesus is the principle of all mysteries contained in the other feasts of the Church.

The Feast of the Sacred Heart therefore on June 19, will take on added significance and increased fervor from the happy anniversary that it commemorates. The adorable Heart of our Saviour, the burning furnace of Love and charity and the boundless source of infinite graces and favors to the human race deserves to be honored in an especial manner, on the Feast which He has chosen.

Let us make the Feast of the Sacred Heart this year, a time of ardent devotion and reparation, in order that the Heart which so loves men, may be better known and better loved by men.—The Pilot.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments.

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets.

Mr. H. V. Mercer, Druggist of Lindsay, Ont., recommends Dr. Norvall's Stomach and Tonic Tablets because he considers he owes it to the public to recommend what will give the best results.

THE ARAB PROTEST The Arabs of Palestine have been bitterly opposed to this National Home policy saying that it reduces them to the position of mere lodgers in their own home.

THE ARAB PROTEST (Continued) They say bluntly that under the British Commissionariat they have been sold by the Mandatory Power to the Zionists.

THE ARAB PROTEST (Continued) A serious obstacle in the way of the Arab efforts to combat Zionist activities here is the discord which divides their own ranks.

THE ARAB PROTEST (Continued) What effect Zionist dominance will have on the religious life of Palestine is a matter for conjecture.

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Always Buy "SALADA" GREEN TEA

The little leaves and tips from high mountain tea gardens, that are used in SALADA are much finer in flavor than any Gunpowder or Japan. Try it.

I never had a chance to say Mass there again, but it has been repeated every month since. The doctor died years after. I was told the little Mass book was found under his pillow after his death.

ZIONIST MOVEMENT

ITS TROUBLES AND DIFFICULTIES

By Dr. Alexander Mombelli Jerusalem Correspondent, N. C. W. U. News Service

Jerusalem.—The opening of the new Hebrew University on Mount Scopus here; the presence of the Earl of Balfour, author of the famous "Balfour Declaration" and the impending departure of Sir Herbert Samuel, British High Commissioner, have served to focus attention upon the real status of the Zionist movement and organization in Palestine.

It will be recalled that the original "Balfour Declaration" was contained in a letter written by the then Foreign Minister of England to Lord Rothschild in November, 1917, in which it was said that:

"His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

THE ARAB PROTEST (Continued) The Arabs of Palestine have been bitterly opposed to this National Home policy saying that it reduces them to the position of mere lodgers in their own home.

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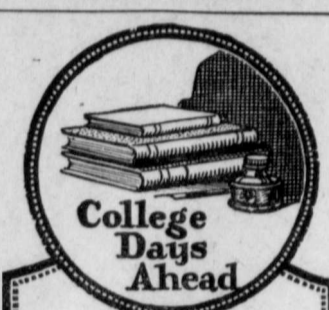
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A GOOD education is becoming more and more necessary to success in life. Provide by will for the education of your children. Then you will be sure that your ambition for them will be realized no matter what happens to you.

THE MUTUAL LIFE OF Canada WATERLOO, ONTARIO 853

ITCHY RASH IN SPOTS ON HANDS Could Not Put Hands In Water, Cuticura Heals. "A red rash broke out in spots on my hands. I did not pay much attention to it at first, but later the eruptions grew larger and caused so much itching and burning that I could not put my hands in water. The irritation caused me to scratch the affected parts."



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IRISH FREE STATE AND PROTESTANTS

By J. H. Cox (Dublin Correspondent, N. C. W. C.) The Protestants of Southern Ireland are manifesting a real appreciation of the tolerance and fellowship which is being shown to them by their Catholic fellow-citizens...

It is gratifying to observe, however, that the sections of the world ready to acknowledge the benefits it enjoys... At the General Synod of the Protestant Church, held in Dublin...

"Our duty," he said, "is to man every gap, to fill every vacancy with men nurtured in the spirit of patriotism, men who will be honest, intelligent, and devoted to the public weal."

Bishop Fogarty recently stated that he saw a desire on the part of all the people to work together. "We are at the beginning of a very happy and prosperous Ireland," he added.

CHINESE PRIEST CELEBRATES FIRST SOLEMN MASS

The chapel of St. Francis Xavier China Mission Seminary was crowded to the doors on the morning of June 7th when Father Paul P. Kam sang his first Solemn High Mass...

An Anglican until he was eight years of age, Father Kam was converted to the Catholic Church by Father Fraser in Taichowfu, China. He came to Canada with Father Fraser in August, 1918...

WHAT IS BEING DONE FOR CATHOLIC YOUTH

Brooklyn, N. Y.—The Redemptorist auditorium at 95th Street, Brooklyn, was the scene of an inspiring ceremony when Capt. Vincent Tubert of Our Lady of Perpetual Help Branch Catholic Boys Brigade was presented with the sash of the Noble Guard...

"Nowadays we hear so much about all-kinds of organizations of young men and boys but very little about Catholic organizations. The reason is because many Catholics who pose as leaders in boy work are ignorant of existing conditions. It is not true that Catholics do little for the young in social matters...

International Catholic Youth movement. There is no doubt that if all the Catholic organizations existing in the countries enumerated would have been listed the numbers would be multiplied several times...

OBITUARY

RICHARD SHEEHY (Peterboro Examiner, June 8) An announcement that came as a distinct shock to the city this morning was that of the death in the early hours of this morning of Richard Sheehy, Senior...

Mr. Sheehy was born in County Tipperary, Ireland. He came out to Canada in 1893, and has resided in Peterboro for practically the entire period since that time...

As founder and head of the Sheehy Construction Company, the late Mr. Sheehy has left behind him enduring monuments of the work of his hands. Of him it might be said that he "built well that which was good" for many handsome churches of the faith of which he was a loyal member...

Among the buildings for which Mr. Sheehy and his sons were contractors were the Sacred Heart Church, the House of Providence, the Peterboro Collegiate Institute, the Henry Hope factory, the Church of St. Martin's at Ennismore...

Survivors are his sorrowing wife, six sons: Dr. Richard Sheehy, Sarsfield, James, Michael, Emmet and Fergus and one daughter, Doreen, all of Peterboro. Three sisters and one brother also survive: Mrs. Margaret Flynn of Boston, Massachusetts, Mrs. Michael O'Brien of Toronto, Mrs. John Corkery, sheehy of Peterboro, and James J. Sheehy of Chicago.

Two nephews the Rev. Michael O'Brien and the Rev. Austin O'Brien were present at the funeral held at St. Peter's Cathedral when His Lordship Bishop O'Brien paid a warm tribute to the worth of the deceased as a citizen and as a Catholic. R. I. P.

On the morning of May 15th there passed to her eternal reward an old and highly respected resident of Hamilton, Mrs. Ellen O'Connor, widow of the late Thomas O'Connor, and daughter of the late William and Bridget Cahill. Deceased was born in Dundas, but had resided in Hamilton all her life.

CATHEDRAL OF WORMS MADE MINOR BASILICA That venerable pile, the Cathedral of Worms, beloved of Germans because there hangs about it the glamour of the earliest Teutonic legends, has received a new honor...

At the same time, the Provost of the Cathedral of Worms, Dr. Schneider, has been appointed Protonotary Apostolic. He will be invested by the Bishop of Mainz.

DIED

McNAMARA.—At his late residence, 606 Walkerfield Ave., Peterborough, Ont., Thomas McNamara, formerly of Madoc, Ont., in his seventy-first year. May his soul rest in peace.

McGOVEY.—At the Civic Hospital, Ottawa, Wednesday, June 10 inst., Mrs. Leo McGovey (born Bessie Plunkett), aged thirty-five years, of Farrelton, Que. Funeral at St. Camillus Church, Farrelton, Friday, June 12...

McLARNAN.—At 209 Wadsworth Ave., New York City, Thursday, June 4, Mrs. Hugh McLarnan, (Sarah Crowe) wife of Hugh E. McLarnan, of London, Ont., mother of John H., Marion G. McLarnan and Mrs. Wm. F. Terrence, all of New York and Joseph V. F., Detroit. Funeral Tuesday, June 8, from 678 Horton St., to St. Mary's Church. Interment at St. Peter's Cemetery. R. I. P.

THE LITTLE FLOWER'S S. O. S.

"MISSIONARIES!—Yes we must have missionaries!" that through them we may inflame the multitude of poor sinners with the love of Jesus, O Jesus! I would fain be a missionary not only for a few years, but to the end of time."

Will our Catholic world today kneels at the foot of the altar of our dear little Missionary Saint. Her cry for Missionaries is heralded throughout the Church. As we know, she had prayed God to be allowed to "spend her Heaven doing good on earth."

For one who loves souls and the Church, the agonizing problem is WILL THEY COME? Ask for information from SISTERS OF SERVICE, 2 Wellesley Place, Toronto.

FEELING THE PINCH OF PARTITION Dublin, Ireland.—Economic disclosures are showing how severely the North East is experiencing the effects of Partition. Trade in Derry City has been badly injured as a result of the City's separation from the County of Donegal...

CATHEDRAL OF WORMS MADE MINOR BASILICA

That venerable pile, the Cathedral of Worms, beloved of Germans because there hangs about it the glamour of the earliest Teutonic legends, has received a new honor. Pope Pius XI. just conferred on the ancient edifice the rank of a Basilica Minor.

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WANTED Experienced Normal trained teacher or Deaf Separate school, Missions Township. Salary \$1,000. Address E. D. O'Connor, Sec., R. R. No. 2, Marmora, Ont. 2553

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