

THE STORY OF CHRIST

BY GIOVANNI PAPINI
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THE PARUSA
The end of the god-killing people, the partial and local ending, had taken place. According to the sentence of Christ, the statues of the Temple were scattered among the ruined walls and the faithful of the Temple had met their death by torture or were scattered among other nations.

The second prophecy is left. When shall the S. of Man come on the clouds of Heaven, preceded by darkness, announced by angels' trumpets? Jesus says that no one can be sure of the day of His coming. The Son of Man is likened to lightning which flashes suddenly in the east, to a thief who comes by stealth in the night, to a master who has gone far away and returns suddenly to take his servants by surprise. We must be vigilant and ready. Purify your hearts, because you do not know when He may come; and woe to him who is not ready to appear before Him. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life; and so that day come upon you unawares, for as a snare shall it come upon all that dwell on the face of the whole earth.

But if Jesus does not announce the day, He tells us what things must be fulfilled before that day. These things are two: the Gospel of the Kingdom shall be preached to all the nations and the Gentiles shall no longer tread down Jerusalem. These two conditions are fulfilled in our own time and, perhaps the great day approaches. There are no longer in the world any civilized nations or barbarous tribes where the descendants of the Apostles had not preached the Gospel: since 1918 the Moslems have no longer trodden down Jerusalem and there is talk of a reestablishment of the Jewish State. According to the words of Hosea, the end of the time shall be near when the sons of Israel, left so long without altar and without King, shall be converted to the Son of David and shall turn, trembling, towards God's goodness.

If the words of the second prophecy are true, as the words of the first prophecy were shown to be true, the Second Coming may be far distant. Once again in these years nations have risen against nations, the earth has quaked, destroying many lives, and pestilences, famines and seditions have decimated nations. For more than a century the words of Christ have been translated and preached in all languages. Soldiers who believe in Christ, although they are not all faithful to the heirs of Peter, are in command over that city, which after its downfall was in the power of the Romans, the Persians, the Egyptians and the Turks. And still men do not think of Jesus and His promise. They live as if the world were always going to continue as it has been, and they work and mortify themselves only for their earthly and carnal interests.

"For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

The same thing happens in our day in spite of the wars and the pestilences which have cut down millions of lives in a few years. People eat and drink, marry and have children, buy and sell, write and play. And no one thinks of the Divine Thief who will come suddenly in the night, no one waits for the Real Master, who will return unexpectedly, no one looks at the sky to see if lightning is flashing from the east. The apparent life of the living is like the delirious dream of a fatal fever. They seem awake because they hurry about without rest, occupied by those possessions which are clay and poison. They never look up to Heaven; they fear only their brothers. Perhaps they are waiting to be awakened in the last hour by those dead of old, who will rise up at the approach of the Resurrected Christ.

UNWELCOME

While Jesus was condemning the Temple and Jerusalem, those maintained by the Temple and the lords of Jerusalem were preparing His condemnation. All those who possessed, taught and commanded were waiting only for the right moment to assassinate Him, without danger to themselves. Every man who had a name, dignity, a school, a shop, a sacred office, a little authority was against Him. He came to oppose them and they opposed Him. With the idiotic natural to those in power they believed that they would save themselves by putting Him to death, and they did not know it was exactly His death which was needed as the beginning of their punishment. To have an idea of the hatred

which the upper classes of Jerusalem felt towards Jesus, priestly hatred, scholastic hatred and commercial hatred, we must remember that the Holy City apparently lived by faith, but in reality on the Faithful. Only in the Jewish metropolis could valid and acceptable offerings be made to the Old God, and therefore every year, especially on great feast days, streams of Israelites poured in there from the Tetrarchates of Palestine and from all the provinces of the Empire. The Temple was not only the one legitimate sanctuary of the Jews, but for those who were attached to it and for all the others who lived at its feet, it was the great nourishing breast which fed the Capital with the products of the victims, the offerings, the tithes and, above all, with the profits accompanying the continual influx of visitors. Josephus says that at Jerusalem on special occasions there were gathered together as many as three million pilgrims. The stationary population depended all the year round on the Temple: business for the animal-sellers, dealers in victuals, money-changers, inn-keepers, and even artisans depended on the fortunes of the Temple. The priestly caste, which without the Levites (and there were a great crowd of them) numbered in a Christ's lifetime twenty thousand descendants of Aaron—got their living from the tithes in kind, from the taxes of the Temple, from the payments for the first-born—even the first-born of men paid five shekels a head!—and got their food from the flesh of the sacrificial animals, of which only the fat was burned. They were the ones who had the pick of herds and crops; even their bread was given them by the people, for the head of every Jewish family was obliged to hand over to the priests the twenty-fourth part of the bread which was baked in his house. Many of them, as we have seen, made money on the raising of the animals which the Faithful were obliged to buy for their offerings; or they were associated with money-changers and it is impossible that some of them were really bankers, because people readily deposited their savings in the strong boxes of the Temple. A network of self-interest thus bound to the Herodian edifice all the inhabitants of Jerusalem, down to the vendors at fairs and the sandal-makers. The priests lived on the Temple and many of them were merchants and rich men; the rich needed the Temple to increase their profits and keep the common people respectful; the merchants did business with the rich people who had money to spend, with the priests who were their associates and with the pilgrims from every part of the world drawn towards the Temple: the working men and the poor lived from the scraps and leavings which fell from the tables of the rich, the priests, the merchants and the pilgrims.

Religion was thus the greatest and perhaps the only business in Jerusalem: any one who attacked religion, its representatives, its visible monument (which was the most famous and fruitful seat of religion), was necessarily considered an enemy of the people of Jerusalem, and especially of the prosperous and well-to-do. Jesus with His Gospel threatened directly the positions and fees of these classes. If all the prescriptions of the Law were to be reduced to the practice of love, there would be no more place for the Scribes and Doctors of the Law who made their living out of their teachings. If God did not wish animal sacrifices and asked only for purity of soul and secret prayer, the priests might as well shut the doors of the Sanctuary and learn a new profession: those who did business in oxen and calves and sheep and lambs and kids and doves and sparrows would have seen their business slacken and perhaps disappear. If to be loved by God you needed to transform your life, if it were not enough to wash your drinking cups and punctually pay your tithes, and doctrine and the authority of the Pharisees would be reduced to nothing. If in short the Messiah had come and had declared the Primacy of the Temple fallen and sacrifices useless, the capital of the cult would, from one day to the next, have lost its prestige and with the passage of time would have become an obscure settlement of impoverished men.

As a matter of course, Jesus, who preferred fishermen, if they were pure and loving, to members of the Sanhedrin; who took the part of the poor against the rich, who valued ignorant children more than Scribes, bear-eyed over the mysteries of the Scriptures, drew down on His head the hatred of the Levites, the merchants and the Doctors. The Temple, the Academy and the Bank were against Him: when the victim was ready they would call the somewhat reluctant, but nevertheless acquiescent Roman sword, to sacrifice Him to their peace of mind. For some time the life of Jesus had not been safe. The Pharisees said that Herod had sought to kill Him from the days of His last sojourn in Galilee. Perhaps it was the knowledge of this that sent Him into Caesarea Philippi, outside Galilee, where He predicted His passion.

When He came back to Jerusalem the High Priests, the Pharisees and the Scribes gathered about Him to

lay traps for Him and take down His words. The uneasy and ambitious crowd set on His track spies, destined to become false witnesses in a few days. If we are to believe John, the order was given to certain guards to capture Him, but they were afraid to lay their hands upon Him. The attack with the whips on the animal-sellers and money-changers, the loud invectives against the Scribes and Pharisees, the allusion to the ruin of the Temple, made the cup run over. Time pressed; Jerusalem was full of foreigners and many were listening to Him. Some disorder, some confusion might easily spring up, perhaps an uprising of the provincial crowds who were less attached to the privileges and interests of the metropolis. The contagion must be stopped at the beginning and there seemed to be no better way than to make away with the blasphemer. The wolves of the Altar and of business arranged a meeting of the Sanhedrin to reconcile law with assassination.

THE HIGH PRIEST CAIAPHAS

The Sanhedrin was the assembly of the chiefs, the supreme council of the aristocracy which ruled the capital. It was composed of the priests jealous of the clientele of the Temple which gave them their power and their stipend; of the Scribes responsible for preserving the purity of the law and of tradition; of the Elders who represented the interests of the moderate, moneyed middle-class.

They were all in accord that it was essential to take Jesus on false pretenses and to have Him killed as a blasphemer against the Sabbath and the Lord. Only Nicodemus attempted a defense, but they were able quickly to silence him. "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." It is the Reason of State, the Salvation of the Fatherland which political cliques always bring out to screen with legality and idealism the defense of their particular profit.

Caiaphas, who that year was High Priest, settled their doubts with the maxim which has always justified in the eyes of the world the immolation of the innocent. "Ye know nothing at all nor consider that it is expedient that one man should die for the people and that the whole nation perish not." This maxim in Caiaphas' mouth, and on this occasion, and for what it meant, was infamous, and hypocritical. Like all the speeches made by the Sanhedrin. But translated into a higher meaning and transferred into the Absolute, changing nation into humanity, the President of the circumcised patrie was expounding a principle which Jesus Himself had accepted and which has become under another form the crucial mystery of Christianity. Caiaphas did not know, he who had to enter alone into the Holy of Holies to offer up to Jehovah the sins of the people—how much his words, coarse in expression and cynical in sentiment as they were in accord with his victim's thought.

The thought that only the righteous can pay for injustice, that only the perfect can discount the crimes of the brute, that only the pure can cancel the debts of the ignoble, that only God in His infinite magnificence can expiate the sins which man has committed against Him; this thought, which seems to man the height of madness exactly because it is the height of divine wisdom, certainly did not flash out in the corrupt soul of the Sadducee when he threw to his sixty accomplices the sophism destined to silence their last remorse. Caiaphas, who together with the crown of thorns and the sponge of vinegar was to be one of the instruments of Passion, did not imagine in that moment that he was bearing witness solemnly, though involuntarily, to the divine tragedy about to begin.

And yet the principle that the innocent can pay for the guilty, that the death of one man can be salvation for all, was not foreign to the consciousness of ancient peoples. The heroic myths of the pagans recognize and celebrate voluntary sacrifices of the innocent. They record the example of Pilades, who offered himself to be punished in place of the guilty Orestes; Macaria of the blood of Hercules, who saved her brother's life with her own; Alcestris, who died that she might avert from her Admetus the vengeance of Artemis; the daughters of Erechtheus, who sacrificed themselves that their father might escape Neptune's blows. The old King Codrus, who threw himself into the Ilihus, in order that his Athenians might be victorious; and Decius Mus and his sons, who consecrated themselves to the Manes that the Romans might triumph over the Samnites; and Curtius, who, fully armed, cast himself into the gulf for the salvation of his country; and Iphigenia, who offered her throat to the knife that Agamemnon's fleet might sail safely towards Troy. At Athens during the Thargelian feast two men were killed to save the city from divine wrath; Epimenides of Wise, to purify Athens, profaned by the assassination of the followers of Cylon, had recourse to human sacrifice over the tomb at Curtium, in Cyprus, at Terracina, at Marselles, every year a man threw himself into the sea as payment for the crimes of the community, a man regarded as the Saviour of the people.

But these sacrifices, when they were spontaneous, were for the salvation of one being alone, or of a restricted group of men; when they were enforced they added a new crime to those they were intended to expiate; they were examples of individual affection or of superstitious crimes.

No man had yet appeared who would take upon his head all the sins of men, a God who would imprison Himself in the abject wretchedness of flesh to save all the human race and to give it the power to ascend from bestiality to sanctity, from earthly humiliation to the Kingdom of Heaven. The perfect man, who takes upon himself all imperfections, the pure man who burdens himself with all infamies, the righteous man who shoulders the unrighteousness of all men, had appeared under the aspect of the poor fugitive from justice in the day of Caiaphas. He who was to die for all, the Galilean workman who was disquieting the rich and the priests of Jerusalem, was there on the Mount of Olives only a short distance from the Sanhedrin. The Seventy, who knew not what they did, who did not know that they were obeying the will of the very man they were persecuting, decided to have Him captured before the Passover; but because they were cowardly, like all men of possessions, one thing restrained them: the fear of the people who loved Jesus. They consulted that they might take Jesus by subtlety and kill Him. But they said, "Not on the feast day lest there be an uproar among the people." To solve their difficulty, by good fortune, there came to them the day after one of the Twelve, he who held the purse, Judas Iscariot.

IRISH IMMIGRANTS

Dublin, Ireland.—Considerable notice has been taken in Ireland of facts supplied to the Cork Branch of the International Girls' Protection Society by Bruce M. Mohler, Director of the N. C. W. C. Bureau of Immigration. Mr. Mohler has described the plight of European immigrants who have tried to gain entry into the United States by way of Mexico. He mentions that as a rule the immigrants themselves have not wilfully tried to circumvent the American immigration laws, but they have been deceived by members of smuggling rings and unscrupulous steamship agents into the belief that admission by way of Mexico is an easy matter.

As far as can be ascertained on this side, Irish persons have not adopted such a method of seeking entrance, and after Mr. Mohler's warning it is less probable than ever that any attempt of the kind will be made by intending Irish voyagers.

It appears that Canada is at the moment trying to attract Irish Catholic settlers. A Canadian priest, Father Quilty, has for some time been inquiring here as to suitable settlers for fruit farming in the Dominion. He states that experience has shown that the Irish after one generation become the best colonists in Canada. So far from being afflicted with prejudices, their progeny are, he observes, preeminent for their judgment, which explains their prominence in law and politics. Contrary to what is sometimes believed, they show aptitude for high commerce also.

Father Quilty is not advising Irish people to leave their homes. He declares, however, that economic conditions as far as he has seen will for many years make a degree of emigration indispensable, and he recommends the rural parts of Canada as best for such emigrants and best for the interests of the Church, which is trying to foster a Catholic stock in those regions.

PRESIDENT MASARYK AND THE CHURCH

By V. Myslivec (Prague Correspondent, N. C. W. C.)

Prague, March 20.—The Slovak, a daily, issued this week a sensational article in which Mr. J. K. Matejov described an interview with President Masaryk.

It said that old age and the death of his consort wrought a great change in the great revolutionary and especially in his conception of religion and regard for the Catholic Church. The interviewer found the President meditating upon religion. The religious question, said Masaryk, should be handled very carefully. "I am now busy studying Catholicism," he said.

"I realize," continued the President, "that the development of the whole world declines from Protestantism and inclines to Catholicism. It is no use hiding that from one's self. All my studies have revealed it." These statements of President Masaryk, who is a Protestant, are causing much surprise and admiration amongst the Catholics, since he left the Church when still a young man. His activity when a professor in the University of Prague was marked with strong antagonism toward the Catholic Church, and also his conception of the Czech history was utterly Protestant. Mr. Matejov writes in the Slovak that he admires Masaryk for his courage in announcing what he found out to be the truth. He wrote with scathing sarcasm about

those who call themselves Masaryk's followers and preach the ideals which he himself had already discarded.

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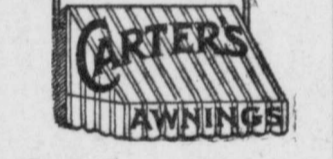
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HERRIOT'S BROKEN REED

Of interest to all the world and of especial interest to Catholics is the present situation in France.

We recall this incident because it is illuminating. Our papers persistently describe French anticlericals as "liberals."

When the turn of the political tide placed Herriot at the head of the Government in France the anticlerical program was blatantly

announced. In the "Left bloc" which by the way polled over a million fewer votes than did the "National bloc"—anticlericalism was strong enough to demand such an announcement, and Herriot was weak enough to accede to the demand.

The important conservative organ, the Paris Journal des Debats, tells us—we quote from the Literary Digest—that Premier Herriot never wishes to cause any trouble, but with "a disquieting regularity" he always lets trouble come.

It is difficult for outsiders to get a satisfactory grasp of the situation in France. Doubly difficult when our sources of information regard French anticlericals as "liberals."

The scholarly Abbe Dimnet, whose reputation as a publicist is international, criticising in The Commonwealth a previous article by Denis Gwynn in the same review, writes: "Let me say, as a conclusion, in the joy of realizing that nothing succeeds like success—that the resistance of the French Catholics is entirely successful."

"And the resistance of the French Catholics is manifested in a perfectly legal manner—demonstrations which only anti-Catholic organs like L'Oeuvre or Le Quotidien,

which I hope Mr. Gwynn does not trust, ever dream of calling 'threats of civil strife.'"

Herriot leaned heavily on anticlericalism, he has learned that it is a broken reed.

"YOU ARE NOT THE MAN" Fighting for his political life and that of his ministry M. Herriot pleaded with the Senate for a united France behind its Government in this time of great national and international difficulty.

M. Poincare delivered this exclamation in ringing tones, with his index finger extended toward M. Herriot. This brought the Opposition senators to their feet cheering. There and then the fate of the Cabinet was sealed.

Thus the cable describes the fall of the Herriot ministry which ten months ago at anticlerical dictation shamelessly and arrogantly proclaimed war on loyal Catholic French men and women while facing a critical international situation.

The weakness of the man, his lack of capacity for leadership was never more in evidence than in the crisis under which he went down.

The whole affair appears to be an outgrowth of Premier Herriot's ministerial declaration when he took power, in which he said he would suppress the Embassy at the Vatican and would see that all laws governing religious orders in France were fully executed.

The movement toward revolt began to crystallize when the Government announced that the law for separation of the Church and State would soon be applied to Alsace-Lorraine, although Catholics recalled the promise of Marshal Joffre when the French entered the recovered provinces, that all their customs and observances would be respected.

Herriot while disrupting the sacred union did nothing to solve or save the financial situation until everyone could hear the roar of the breakers ahead. Then he agreed that there must be an increase by some billions of the note circulation. Inflation! With the experience of Germany many saw the French franc start on the disastrous course of the German mark.

But the astonishing thing is that unauthorized inflation to the extent of 2,000,000,000 francs had already surreptitiously taken place. And the new financial proposal of a forced loan had to carry also the provision for a further issue of 4,000,000,000 francs!

Some journals are now demanding that both the Governor of the Bank of France and ex-Premier Herriot be prosecuted. La Liberté says: "Mr. Herriot has committed an act punishable by hard labor. He committed that act for the purpose of holding his job." And all the time this illegal inflation was going on to accommodate the Herriot Government Mr. Herriot was proclaiming no inflation!

Caillaux, the defeatist, the suspected traitor, the anticlerical, would be preferable to Herriot. For Caillaux is a strong man who knows his own mind.

But, though the financial question was the immediate issue on which the Herriot ministry foundered, the real reason for Herriot's fall was that he was the wrecker of the sacred union of all Frenchmen for the salvation of France. Well could Poincare say to this floundering and anticlerical tool: "You are not the man to come before us and ask for a sacred union."

The press of this country carried the news of the magnificent and impressive protest of the Catholics of France against the menace of anticlerical persecution. It could not do otherwise. Nothing more arresting in the line of news occurred in the wide world. But the press, it seems to us, did not give any adequate explanation for the great Catholic movement. And this is all the more inexplicable in that the Associated Press—which numbers all daily newspapers amongst its clients—did supply that obvious news requirement, did meet the demand of natural curiosity on the part of readers. In the New York Times of March 14th last, under date of March 13th, the Associated Press had a despatch from Paris which, so far as we were able to learn, did not appear in any of our newspapers:

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At the end of October the movement took an organized character. General de Castelnau and other leaders of the Catholic Church organizing the "National Catholic Federation," which arranged meetings of protest all over France. These manifestations have been held in 360 cities and towns and attended in no case, say federation leaders, by less than 3,000, and in some cases by more than 60,000 persons.

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But readers, Catholic or Protestant, Jew or Gentile, agnostic or pagan, desired to know, needed to know, in order that the successive news items of the Catholic protest might be intelligently perused. It is a fair and temperate presentation of the Catholics' case. Is that a sufficient reason to omit it?

THE CHURCH OF THE WHOLE WORLD

A learned physician who has recently visited South America has given us some very interesting information about conditions in that country. He tells us of a wonderful medical institute in which 5,000 students are enrolled who take at least a seven year course and in many cases a ten year course, and of which a Spanish American physician, Professor De Castro, is the President. He also relates the wonders performed by another Spanish American scientist, Doctor Gorgas, who accomplished so much in clearing the Canal zone and other areas of pestilential fevers. He speaks of Professor Herrera Vegas, who is Professor of Surgery in Buenos Ayres, who owns a hacienda and 125,000 head of cattle, 200,000 head of sheep, 600 horses, and ostriches, deer and other animals, and who speaks seven languages, and is a benefactor of humanity.

The general attitude in North America towards South America and the South Americans is one of contempt, as a people who are supposedly very superior are likely to feel towards peoples who are supposedly much their inferiors. For the most part we in this country are quite content with a general impression of that sort, and seldom do we make any effort to get a clear view of those countries and their peoples. But Catholics at least ought to feel an interest in countries where the Catholic Church has performed marvels of mission work, and on which the mark of her spiritual guidance is deep and lasting, notwithstanding that she has done her work, and is still doing it, under great and many difficulties.

Take Mexico for instance: There the bulk of the population is still Indian and a large part of it is a mixture of Spanish with Indian. This is a situation which requires for its full development a much longer time than a situation which amounts to a complete replacement of the natives by the dominant and conquering races, as happened in North America. And the case is somewhat the same in relation to a considerable part of South America.

The result of that intermarriage and of that policy of fraternizing with the native population has been to create a condition which is quite dissimilar from the conditions that exist in countries where the native populations were squeezed out of existence, as they were in North America.

It is an absolutely legal form of protest against persecution of Catholics, and we are going to continue. The contention of the political groups that we are inciting the people to rebellion and fomenting civil war is only a pretext to justify the aggressions they themselves have in view.

Of course over the Associated Press wires come every day many times as much news as the newspaper has space for. It must be cut down.

But why should that part of the foregoing despatch which we reprint be cut out? It is precisely

But, as we have pointed out, the conditions are not the same. In strict logic, the visitor from North America ought to regard the advances made by South American civilization as much more wonderful than those made in North America, because the civilization of South America has carried along with it as it has advanced, the great lethargic bulk of the native races; whereas in the case of North America, the native races were forced out of existence.

Of the two procedures, the one followed in South America is the more consistent with Catholic principles and ideals. All souls are of equal value in the eyes of God; and that has always influenced the Church; and wherever the Church has been able to influence the counsels of statesmen she has never failed to impress on them that the Indian was, with them, a brother of Christ, and that they had no right to push him aside as an inferior being and to deny him a part and portion in the rights and possessions which the common Father of all men permits the human race to have in this world.

It has long been a tradition in the Benedictine Order that the body of St. Cuthbert lies in a secret resting-place in Durham Cathedral. To bring the matter to an issue, if possible, the Dean and Chapter of that edifice have made a proposition to the Benedictine authorities to test the truth of the traditions. To this offer the following reply by Dom Cummins, O. S. B., has been addressed to the editor of the London Times: "I am authorized by our Abbot-President to acknowledge the courteous offer of the Dean and Chapter of Durham (The Times, January 28) to test by investigation the truth of the Benedictine tradition as to a hidden resting place of St. Cuthbert's body; and to say that the offer shall be fully considered, and a decision made, at our General Chapter which will be held next summer."

The doctrine of the Roman Catholic Church was exposed by reading decrees of the Councils of Trent and of the Vatican. And these were explained by quotations from the "Providentissimus Deus" of Pope Leo XIII. The Church, said Dr. O'Gorman, has defined some texts explicitly, others indirectly by the definition of doctrine or the condemnation of error. Furthermore, the liturgical use of certain portions of Scripture give an authorized interpretation binding the acceptance of members of the Church. The fathers are qualified interpreters when they write of matters of faith and morals, as witnesses of Catholic tradition, provided they are morally unanimous. In all other passages the rule of the Church is that interpretation must follow the analogy of faith. That is, no explanation of a passage may be at variance with the declared doctrines of the Church.

The result may be the solution of one of the most interesting of historical riddles.

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It has long been a favorite contention with Protestant controversialists of a sort that so far from St. Peter having been the first Pope and first Bishop of Rome, that Apostle never was in Rome at all. The contention is, of course, an absurd one, and has never been approved by conscientious historians. The documentary proof of St. Peter's Primacy and Martyrdom, not to speak of the continuous overwhelming body of tradition, and the witness of archaeology, are such as to satisfy any normal mind. Of late years in particular many non-

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Catholic scholars of name have borne testimony to the cogency of this evidence. Among the latest is Dr. Stuart Jones, Professor of Ancient History at Oxford, who holds that late researches have set forth further cumulative evidence that St. Peter was undoubtedly in Rome. Incidentally, he takes issue with Professor Merrill, whose attempt to dispose of the traditions to this effect as mythical, Professor Jones dismisses as arbitrary.

SPREADING OF recent archaeological discoveries in the vicinity of Rome, Professor Jones drew attention to the investigation of a site on the Appian Way, now occupied by the church of St. Sebastian, which is connected by tradition with both SS. Peter and Paul. The church stands on the site of an earlier edifice, and there was evidence that celebrations were held there from the third century onwards pointing to close connection with the two Apostles. In summing up this evidence the Professor concludes that about the middle of the third century their bodies were transferred to this place for safety, and later re-transferred to their original place of burial. The archaeological evidence, he declares, fits in better with the belief of the residence of St. Peter in Rome than with any other theory. And that the Apostle was martyred in Rome no one with a reputation to lose has ever seriously denied.

Of the two procedures, the one followed in South America is the more consistent with Catholic principles and ideals. All souls are of equal value in the eyes of God; and that has always influenced the Church; and wherever the Church has been able to influence the counsels of statesmen she has never failed to impress on them that the Indian was, with them, a brother of Christ, and that they had no right to push him aside as an inferior being and to deny him a part and portion in the rights and possessions which the common Father of all men permits the human race to have in this world.

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HOLY SCRIPTURE WEEK

Because the genealogy of the patriarchs, like that of our Lord, given by St. Matthew, was selective and did not necessarily contain all the intervening generations, no date could be deduced from the Bible for the creation of man or the deluge, stated Rev. Dr. J. B. O'Gorman, in answer to a question, previous to his lecture on the Interpretation of the Bible at the Franklin Theater last evening.

Needless to say, it was impossible to compute by means of the Bible the length of time which elapsed between the creation of the spiritual and material universe, and the creation of man. As regards the age of man, the Bible taught clearly that God created Adam and Eve, and that we are all descended from them, but it did not give a date for the creation of our first parents. Those systems of Biblical chronology which endeavored to do so, overlooked the fact that in a Hebrew genealogy, it was necessary to prove your descent, but not necessary to recount all the intervening generations.

Turning to the subject of his lecture, Dr. O'Gorman showed that the Bible is a book that is hard to understand by reason of its ancient and Oriental composition, the obscurity of many passages, and especially because it contains so much matter of supernatural origin and interest. The average man sees at one reading that he needs help to understand it, but because there are so many varying interpretations of identical texts, he also must recognize the need of an Authorized Interpreter.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

LOW SUNDAY

FAITH AND SKEPTICISM

"If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because He has testified of His Son. He that believeth in the Son of God hath the testimony of God in himself." 1 John v. 9, 10.

God made man in such a way that he depends, to a great extent, upon others for his knowledge. He cannot acquire it intuitively; but, by patient labor and listening, it is engrained in him. This in itself would be sufficient proof of how far below Himself has the Maker placed man, the noblest of His earthly creatures.

God is omniscience. No creature can possess this attribute; consequently, even though an individual be capable of acquiring a knowledge of many things, there still remains an infinite amount of which he can know nothing, while dwelling in the flesh.

As regards temporal things, man shows but little skepticism when told of the things of which he hitherto knew little or nothing; but, with many, it is a different question when an attempt is made to impart to them a knowledge of the things of God. It is true that faith is necessary for a proper and sufficient knowledge of God here below, and this faith is infused by God in those who possess this greatest of earthly blessings. Many place their own minds against that of their Creator, and refuse to believe anything they cannot understand, or which human knowledge—either their own or that of others—can not teach them.

They may become learned, to a great extent, in the sciences of earth, and manifest signs of great education. But they are not lifted thereby above the things of this world; and, as long as they remain in this state—no matter how meritorious their lives may be from a natural standpoint—they can not acquire one whit of merit before God.

Belief in God is necessary before all else; and even those who profess no belief in Him, during life, unconsciously reap, ever and anon, the fruits of His beneficent existence and presence even in the world. It is pride—the cause of the fall of both angels and men—that keeps them aloof from their Master. A natural outcome of pride is a feeling of self-sufficiency, and very often Satan aids one to feel, at least, that he can and does exist without the help of God. It is one of his clever ways of deceiving man, and of causing him to walk on an apparently elevated plane, but from which, in the end, he will slip to an abyss of misery. Every mortal is a creature of God, belongs to Him, and, sooner or later, must abandon helplessly into the hands of God that which now appears as sufficiency.

This belief in God also is easy—considering the great blessings God has bestowed upon us, not only by creating us and enabling us to share in His happiness, but also by redeeming us from our bondage by the sufferings and death of His own beloved Son. Herein is contained the greatest exhibition of truth and sincerity that man ever could witness. Ages come, ages go, but man remains ever the same. With the aid and help of the knowledge of past generations, and that of the present great age with its discoveries and inventions adding immeasurably to the conveniences of life, he is not brought one step higher in a spiritual sense, if he refuses belief in God, and neglects the duties he owes to Him. In fact, all these things, wrongly interpreted by many, have been the means of continuously distancing great numbers from God. In the narrowness of their comprehension and the pride of their lives, they have believed, and still believe, that happiness will consist in perfecting these benefits to man, and this to come about with God eliminated from the process.

It is true that since the coming of the Son of God, more believe than did before His advent. Yet, through the wicked schemes and designs and pride of various heresies, the faith in Him has been blighted, and its bright glow, in the case of many, still refuses to shine forth. The unsullied faith of the early Christians has not come down through the centuries to all in its purity. The various influences antagonistic to it have not been without results, and now it is difficult to find the simple faith of the ancient true lovers of Christ. Of course, this is said mainly of people outside of the pale of the Catholic Church, but, even within her most sanctified walls, there are many who stand aloof, pass judgment on her doctrines and practices, and offer her a very unwilling obedience.

But the testimony of centuries stands by her and with her. The impress of God's goodness and help is evident upon her, and her great sanctifying influence attested to by the lives of millions of her children. Yet, in the face of it all, there is but too often to be found a weakling bearing the name of "Catholic." It is sad to think that such should be the condition of some within the Church, yet it is not surprising for, if the good Master Himself had to bear insults and ingratitude, can the Church, His spouse, expect to be free of sorrow?

Will man ever try to master the lesson that he needs God—whether he pretends to realize it or not? His very existence is due to God; his present and his future are in God's hands. His knowledge—no matter how comprehensive—is but a slight spark of God's infinite knowledge; and if he expects happiness beyond this life, it can be only in a share of the very happiness of God.

ALL THINGS MUST PASS AWAY

It is written on the sunshine As it glides the shining dome, It is written on the joyous smile That lights the hearth of home, It is written on all fairest things Beneath the sun's bright ray That all was made for one brief hour But all must pass away.

It is written on the rosebud leaf E'er yet its time appear, It is written on the smiling spring That cheers the coming year, That they may live and flourish Alas but for a day, But soon their beauty, too, must fade, For they must pass away.

It is written on those dreary clouds O'er life's sad ocean cast, When sinks the weak and weary soul 'Neath strong temptation's blast; Even of those shadows darkly spread O'er sweetest Lord did say: Oh blessed art thou mournful one, Thy tears shall pass away.

It is written, oh poor trusting heart, On all you love and prize On those dear friends whose every glance In thy heart's casket lies, That they must not forever bide Beneath this life's dark day Too bright, too glad for this dull earth They must all pass away.

Soon thou must learn to miss that voice Sweet music to thine ear, And lose that dear approving smile That cheered thine exile here, Ah yes too surely must they go, For God on earth did say: My Word alone shall last forever All else must pass away.

Then why repine when all seems lost In this life's narrow span? Why sink beneath the heavy cross The daily load of man? Ah turn aside thy wistful gaze From things that cannot stay, And haste thee on to that fair land That shall not pass away.

NOTE.—The foregoing poem is published at the request of an old subscriber who learned it by heart some fifty years ago and now transcribes it from memory.

LEAGUE OF LITTLE FLOWER

AIDS RELIGIOUS EDUCATION IN RURAL DISTRICTS

The League of the Little Flower of Our Country Schools, an organization unique in its aims and methods so far as is known, has just rounded out its first year with such success that it may become a national model. Operating as an archdiocesan organization, in its one year of life it has raised \$9,000 in memberships for the construction and maintenance of country parish schools where the Catholic communities could support them only in part, or not at all. In addition, it has put special plans of rural religious education into effect with gratifying results.

The Most Rev. Michael J. Curley, Archbishop of Baltimore, is the director and greatest friend of the League. Recently he announced that he would not be content until there was a Catholic school in every parish in his spiritual jurisdiction. Father W. H. Bishop, pastor of the Catholic Church, Clarksville, Md., is spiritual director, and Father Henry D. Collins is assistant spiritual director for Baltimore and Father Francis X. Cavanaugh for Washington.

Members of the League are enlisted from all walks of life by means of letters and pulpit announcements, and gifts to the cause, of varying size, admit their names to the lists. Priests who are members say a Mass a year for the membership, and Sisters and Brothers and many lay members receive Holy Communion periodically for the success of the League.

Religious vacation schools and correspondence schools are promoted, in addition to contributing to the Archbishop's budget for rural school work. Correspondence schools have attained marked success, and the second class the League has prepared for First Communion in this manner is now ready for the Sacrament. The plan is to hold a three day retreat at the close of the courses, and here the children to whom the emergency training has been applied have compared favorably in their religious knowledge with those prepared at regular schools.

Courses of study prepared by the Right Rev. Mgr. Victor Day, of Helena, Mont., for use by the Catholic Rural Life Bureau, a unit of the N. C. W. C. Department of Social Action, are used in the

correspondence courses. In fact, the League works in close cooperation with the Rural Life Bureau. Father Bishop, who has active charge of the promotion of the League and its work, launched the project shortly after he had attended the St. Louis convention of the Catholic Rural Life Conference, where he was sent by Archbishop Curley as the archdiocesan representative.

"There is special necessity to establish good Catholic Schools in the country districts, because the country people are the feeders of the cities," says Father Bishop. "Industrialism is crushing the home in the city, but in the country, a man's work and his home are not two separate units, as they are in the cities.

"These rural homes must be protected. In the country there are fewer obstacles to morality than in the industrial centers. The solid advantages here must be retained and assisted and spiritualized by religion. Religious centers are necessary, and for this purpose the parish school is best. From these schools the correspondence courses and vacation school instructors may be sent out, covering the rest of the field.

"If we can establish a great system of religious education in the country, we can bring a Christian civilization. Here people are closer to the essentials of life. Children are taught to be responsible, from an early age. The discipline of the farm home is superior to that of the city home. These are ideal elements for the promotion of a religious life.

"The farm home is the great natural novitiate of life. Hence it must be permeated by religion. Religious schools will spiritualize and elevate it to a still higher plane."

STATE RELIGION

IS REPORTED AIM OF TURKEY'S RULER

By Dr. Frederick Funder (Vienna Correspondent, N. C. W. C.)

Turkey, long the protagonist and chief defender of Mohammedanism, is making a deliberate effort under Kemal Pasha to wipe out the Islamic religion of the Prophet and substitute therefore a State controlled religion, the chief characteristic of which is to be an intense nationalism. Such, in substance, is the startling report of the meaning brought back by a distinguished diplomat who has held important posts in Turkey and other parts of the Levant for more than twenty years. This diplomat, whose name, could it be mentioned, would be recognized as a famous Orientalist, in a recent interview with the N. C. W. C. News Service representative said:

"The opinion of the present reformers of Turkey is that the Mohammedan religion is to be blamed for all the misfortunes and posts in Turkey and other parts of the Levant for more than twenty years. This diplomat, whose name, could it be mentioned, would be recognized as a famous Orientalist, in a recent interview with the N. C. W. C. News Service representative said:

"As a matter of fact, the actions of the government correspond with these views. Prince Metternich, one of the greatest statesmen of the first half of the last century, once said in a memorandum to Czar Nicholas I.: 'Religious spirit is the main foundation of Turkey's social organization. This fundamental is now being turned upside down. It seems that no stone will be left standing of the old structure of Islam. It is gratifying that polygamy has been abolished but this is of little real consequence because, in practice, the great masses of the Turkish people have long been monogamous, the keeping of harems with more than one wife being the social privilege of the rich.

"It is of much more significance, however, that the new Turkish State is trying to establish what might be called a Turkish National Church. An alteration of religion and religious exercises is being attempted. The daily ablutions now prescribed for Mohammedans are to be done away with, church-going restricted, the Koran schools, formerly maintained by the larger mosques for the training of the lower Islamic clergy, have been suppressed and the students of theology are now assembled in a General Seminary at Constantinople in which doctrines dictated by the State are taught. A revision and reform of the Koran and the teachings of Mohammed compiled by Abu Bekr, first Caliph of the seventh century, is now in progress. The 'Vakuf' or Mohammedan church property has been confiscated and the income diverted to the civil authority. Mosques and priests formerly supported by this property are now dependent upon the mercy of the State. Methods identical with those employed by the absolutist rulers of Europe in their efforts to control the Church in the eighteenth century are being employed in Turkey today."

CATHOLIC SITUATION ALLEVIATED

After pointing out that the reformers are making considerable progress in the cities but very little headway in rural districts, the diplomat went on to say:

"The sharp measures taken by the government in the beginning against Catholic mission schools have been fortunately alleviated through the efforts of Monsignor Dolci, the Papal Delegate. As is well known, all Christian schools were closed last year because the government ordered the removal of crosses from the class rooms. However, most of the schools were reopened last fall. In those institutions where there are only Catholic pupils the crosses are retained in all rooms. In schools attended by children of various denominations the class rooms to which children of all sects are admitted do not have the crosses. The schools, however, allowed to retain the crosses above the entrance doors, in the rooms of the school officials and in the class rooms where Catholic religious instruction is given."

SLOVAKIANS PLEDGE LOYALTY TO POPE

The third anniversary of the coronation of Pope Pius XI. was made the occasion for an elaborate demonstration manifesting the loyalty of Czecho-Slovakian Catholics to the Holy See. Representatives of the principal Catholic organizations as well as prominent members of the Hierarchy called upon the Papal Nuncio, Monsignor Marzaggi, to present their message of loyalty and felicitation to him as the representative of the Pope. The Nuncio responded as follows:

"As the Holy Father's representative in Czecho-Slovakia, I bring to the Catholic people here three messages: First, the message of Prayer. Let the Catholics here be assured that the Holy Father does not forget them, and that he thinks of them in his prayers, and that he follows with interest their brave struggle for a holy cause.

"Then, the message of Love. When I was sent to this country, the Holy Father expressed his love for your beautiful country and his desire that the entire nation might benefit by the Catholic religion.

"Third, I bring you the message of Hope. Do not lose courage. Remember the words: 'Thou art Peter...' and the saying 'Petrus non moritur.'"

Archbishop Kordatch, Metropolitan of Prague, expressed the sentiments of the Czecho-Slovakian Catholics and referred to the situation in France as follows: "In the name of all the faithful Catholics of Czecho-Slovakia we declare that we join the whole Catholic world in filial love and attachment to the Successor of St. Peter. Therefore, our sympathies follow the French Catholics and not the French Lodge. We sympathize with the 'Elder' Daughter of the Catholic Church and not with the daughter of the French Revolution. 'Today's manifestation pays homage to the Holy Father's protection of international rights and of true liberty against both tyranny and anarchy, to his unremitting labor for reunion of all Christians from East and West that there may be one fold and one shepherd and also that there may be the Peace of Christ in the Reign of Christ.'"

Monsignor Podlaha, Auxiliary Bishop of Prague, paid tribute to the benefits conferred upon the Czech Kingdom in ancient times by the Catholic Church beginning with the arrival of the first missionaries, Sts. Cyril and Methodius. He also recalled the efforts of the Catholic clergy, chiefly members of the Jesuit Order, in resisting attempts by the Hapsburg Emperors to suppress the Czech language and literature.

"We are unaware what is going to happen to us," the Bishop concluded. "We do not know whether we shall suffer persecution from the State or not. But we know one thing very well; whatever happens we shall remain faithful to the faith of our fathers."

At the conclusion of the demonstration the Papal Nuncio imparted the Apostolic Blessing and all present joined in singing the Papal Hymn.

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Make your home attractive to the young people.

The Sherlock-Manning is a home piano so invitingly beautiful both in tone and finish that it is easily Canada's biggest piano value."

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Finest Importations always in stock at lowest market prices. Samples and quotations sent promptly upon application. Special attention given to requirements of institutions.

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5-Room ALADDIN 763 advertisement with illustration of a house.

6-Room ALADDIN 879 advertisement with illustration of a house.

12-Room ALADDIN 2317 advertisement with illustration of a house.

The Canadian Aladdin Co., Limited 208 King St. W., Toronto, Ont.

Asthma Vapo-Cresolene advertisement with illustration of a person using the product.

ASTHMA PRESCRIPTION 2898

TESTED and tried for many years, our prescription for Asthma Relief has helped thousands of sufferers from this distressing complaint. It gives immediate relief, stops the cough, eases the tired, irritated membranes, restores natural breathing and promotes restful sleep.

F. A. Lemon Drug Co. ST. THOMAS, ONT.

Europe! Holy Year in Rome advertisement featuring an illustration of a steamship and text about travel to Rome.

Holy Year Pilgrimage To ROME

Including the principal Cities and Shrines of Europe.

- PARIS LOURDES FLORENCE STRASSBURG BRUSSELS BRUSSELS ANTWERP MARSEILLES MILAN LUCERNE AMSTERDAM GENOA LILLARNEY LONDON DUBLIN CORK

Under the auspices of the Ecclesiastical Provinces of Kingston and Toronto. The Rt. Rev. M. F. Fallon, D.D., Bishop of London, will lead the party as Spiritual Director.

Ten days in Rome to participate in the Holy Year Ceremonies including presentation to the Holy Father and the Feast of Saints Peter and Paul. Special interviews with six of Europe's famous Cardinals.

LEAVING MONTREAL, WEDNESDAY JUNE 3 By the C.P.R. Steamer "MINNEDOSA" Fully illustrated programme on request.

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Young Girls Clear Away Pimples With Cuticura

Gently smear the pimples with Cuticura Ointment on the end of the finger. Wash off Cuticura Ointment in five minutes with Cuticura Soap and hot water and continue bathing for some minutes. This treatment is best on rising and retiring. Sample Each Free by Mail. Address Canadian Import: Cuticura, P. O. Box 1618, Montreal, P. Q., Canada. Write for Cuticura Soap, Cuticura Ointment, and Cuticura Shaving Stick. Try our new Shaving Stick.

CHATS WITH YOUNG MEN

ROOFS

The road is wide and the stars are out and the breath of the night is sweet. And this is the time when Wanderlust should seize upon my feet.

I never have known a vagabond who really liked to roam. All up and down the streets of the world and never have a home.

GENTLENESS

You will catch more flies, St. Francis used to say, with a spoonful of honey than with a hundred barrels of vinegar.

Where there anything better or fairer on earth than gentleness, Jesus Christ would have taught it us; and yet He has given us only two lessons to learn of Him—meekness and humility of heart.

KEEP STUDYING

People who keep thinking are usually happy. It is when a man becomes a drifter and a floater down the stream that he becomes dissatisfied and discouraged.

Keep studying about the things you are most interested in and then keep adding new interests outside your present work or occupation.

Every time a new set of muscles is developed in your body every other part of the body is benefited.

FAITH IN GOD

We often look upon the life of one who has accomplished great and good things. Conditions that seemed as inexorable as steel gradually gave way before this man or woman.

Where lay the source of that strength, that courage, that endurance, that almost superhuman patience and loyalty? where but in the belief that good would triumph in the conflict with evil.

And the right will always prevail if you will stick to your post and maintain your fight for it. But do not look for angels to descend from Heaven to make that fight for you.

OUR BOYS AND GIRLS ONLY TODAY Only from day to day The life of a wise man runs;

THE MERCIFUL KNIGHT It was in one of the noblest of the great families of Florence that the two little brothers, Giovanni and Hugo Gualberto, were brought up.

PEACE FROM JUSTICE NUNCIO TELLS PRESIDENT HOW PEACE MAY BE ATTAINED Paris, France.—As announced in previous dispatches, it was the Apostolic Nuncio who, on New Year's Day, presented the greetings of the diplomatic corps to President Doumergue at the Elysee Palace.

Canadian Guests at The Waldorf-Astoria Patrons of The Windsor, and Canadian visitors, are finding a delightful "at home and among friends" feeling at the Waldorf-Astoria in New York.

Sunlight Soap Many women, I've found, choose their laundry soap merely because it is extra hard or because the bar is big and bulky—regardless of the soap's quality.

Wonderful Egyptian Remedy "Samaris" Prescription science has proved is a disease and not a habit and must be treated as such.

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'SALADA'

of a great long continued struggle. Its existence may in itself be regarded as a sign of an impending change if it is true, as Frederic Corneilus asserts, that communistic movements are the symptoms of the beginning of each new era.

VIENNA CATHOLICS TO DEFEND FAITH By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.) An elaborate celebration here to commemorate the third anniversary of the coronation of Pope Pius XI.

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As for myself, I always insist on Sunlight Soap, because I learned many years ago that it is more economical to use only pure laundry soap, and I believe that Sunlight is the only pure laundry bar soap made in Canada.

Sunlight Soap

Wonderful Egyptian Remedy "Samaris" Prescription science has proved is a disease and not a habit and must be treated as such.

OBITUARY

MR. JEREMIAH O'NEILL

Mr. Jeremiah O'Neill, one of the oldest residents of these parts and a man who is widely known throughout the district, passed away at his home in Wilberforce township on Wednesday morning, March 26th, at the great age of ninety-seven years and ten months.

The funeral cortege was one of the largest ever seen in the district and was fully a mile long. Friends from far and near gathered to show their respect for one who was held in such high esteem in the community.

Mr. James St. Charles, a highly respected resident of Belleville, passed to his eternal reward on March 4th, in the person of Mr. James St. Charles, at his home. His death was deeply regretted by his numerous friends in the city.

After being in failing health for some time, Mr. James St. Charles last evening entered into rest. He was one of the oldest residents of this city, being in his ninetieth year. No person in Belleville and the district was better known than Mr. St. Charles, and no person held in greater respect. He was born at

Madoc, Hastings County, and since fourteen years of age has resided in this city, where he had a host of friends. For many years, the late Mr. St. Charles was head of the St. Charles Omnibus Company, whose reputation for building buses and delivery wagons is Dominion wide.

Mr. St. Charles was a devout member of St. Michael's Church, being one of its officials for a considerable period. He was not identified with any Society.

A widow, two sons, and three daughters survive. The sons are Dr. W. P. St. Charles of Toronto; and Campbell, of this city. The daughters are Mother M. Ethue, of Loretto Abbey, Toronto; Misses Mary, Margaret and Helene, of Toronto. To the bereaved will be extended the sincere sympathy of citizens generally. R. I. P.

LOW-COST TRIP TO PACIFIC COAST

A captivating four-week tour of Western Canada and the Pacific Coast, with a trip through the United States on the return journey, is being planned for Canadian teachers and their friends this summer.

Those who take advantage of this trip will see the greatest scenery on the continent—the Buffalo herd at Wainwright; Jasper National Park; with its unsurpassed mountain scenery; Mount Robson, the highest peak in the Canadian Rockies; the totem poles of Kitwanga and the mystic beauty of the Skeena River.

The tour leaves Toronto July 10th, and you cannot afford to miss it. Full information, fares, etc., can be secured with illustrated booklet from A. E. Bryson, 44 Silverthorn Ave., Toronto, Martin Kerr, 4 Beulah Ave., Hamilton, or any Canadian National Railway Agent.

WEEKLY CALENDAR

Sunday, April 20.—Sts. Cletus and Marcellinus, Popes, martyrs. St. Cletus reigned as Bishop of Rome from the year 76 to 89, the third of the Roman Pontiffs. Marcellinus became Pope in 296, succeeding St. Caius. His election to the Papacy coincided roughly with the sacrilegious action of the Emperor Diocletian in setting himself up as a deity claiming divine honors.

Monday, April 27.—St. Zita, virgin, was a servant-girl in the city of Lucca. She was noted for her charity and her gentleness overcame the jealousy of her fellow servants. When she died in the year 1272 a bright star was seen to appear over her attic room and this was interpreted as a sign that she had gained her eternal reward.

Tuesday, April 28.—St. Paul of the Cross, enlisted in a Crusade to fight against the Turks but was warned by a voice from the Tabernacle that he was to serve Christ alone, and that he should found a congregation in His honor. When he set out to accomplish this mission his path was beset with many obstacles and it was only after seventeen years that he received Papal approval for his project. The first house of the Passionists was opened on Monte Argentario, the spot which Our Lady had pointed out. The Saint's life was modeled on the Passion of Christ. He died while the Passion was being read to him.

Wednesday, April 29.—St. Hugh, Abbot, was of royal rank and related to the sovereign house of the Dukes of Burgundy. He was professed in religion when only sixteen years old and became the Abbot of the great Abbey of Cluny when only twenty-five. He died in 1109 and after an interval of only twelve years was canonized during the reign of Pope Callistus II.

of virginity and afterwards endured bitter persecution for refusing to marry. She died at the age of thirty-one in Rome in the year 1880.

Friday, May 1.—Sts. Philip and James, Apostles. Philip was one of the first chosen by Christ and St. James (the Less) was the author of an inspired epistle. St. Paul says that James was favored by a special apparition of Christ after the Resurrection.

Saturday, May 2.—St. Athanasius, Bishop, was a native of Egypt. He was a valiant defender of the Faith against the Arian heresy and for forty-six years as Patriarch of Alexandria he bore the brunt, often well-nigh alone, of the assaults of the heretics. He refused to be intimidated by the Roman Emperors and was banished five times. He died in peace in 373 and is honored as one of the greatest of the Doctors of the Church.

NEW BOOK

"Our First Communion." Instructions in Story Form with Colored Drawings accompanying text according to Modern Educational Methods. Based on Essential Requirements, Canon 854 of the New Code of Canon Law. By Rev. William R. Kelly, Paper. Retail 25 cents.

The surprising thing is not that this First Communion Manual is so "excellently good," but that we should have had to wait so long for a book that fully satisfied the needs of young children preparing to receive their Lord. It not only meets, in its presentation of doctrine, the requirements of the New Code, but it is pedagogically perfect in every detail. The type is generously large and easy to read. There are 64 pages and 36 illustrations, half of them in three colors. The cover has a colored illustration and is of extra-heavy paper.

One of the most impressive features is the effective combination of words and pictures explaining the important parts of the Canon of the Mass. Children, reading it, will be enabled to follow the Priest with understanding as he performs each vital act—consecration of the Host, elevation of the Host, consecration of the wine, elevation of the chalice. To the best of our knowledge, no other text gives this eminently desirable instruction effectively.

Obviously, this book not only is an ideal aid to preparation of first communicants but can, in fact should, be used as a supplementary reader throughout the primary grades. Catholic education, particularly in religion, calls for constant reiteration of fundamental truths. Here they are presented with irresistible appeal to the child's mind. And the price is important—a consideration, is more than fair.

For Sale at THE CATHOLIC RECORD, London, Ont.

WELLS IS FIFTY YEARS BEHIND TIMES

Webster Groves, Mo.—H. G. Wells, famous as the writer of the "Outline of History" is fifty years behind the times in what he says in that work of the relation of science and religion, and Hilaire Belloc, English Catholic writer, has "made the greatest fight for good things of all the men of our times," according to Louis G. Wetmore, K. C. S. G., who lectured recently at Webster College here. His subject was "Heretics and Orthodox in Modern Literature," and he discussed the personalities and works of Wells, Belloc, Chesterton and Shaw.

Wells' "Outline" is unscholarly, warped and biased, and because of this fact and the numbers who have read it, is dangerous. Mr. Wetmore said. It is anti-Christian, continued, filled with antiquated ideas about the origin and development of the Catholic Church and lamentably behind the times in insisting that there is an inevitable conflict between religion and science.

Belloc says frankly on every page he writes that he is a Catholic, said the lecturer, yet his popularity as an historical writer with the non-Catholic English public continues to grow.

Shaw was called the personification of the word Belfast. He represents, said Mr. Wetmore, the invasion of the gray, religious and democratic Ireland by the Puritanical, materialistic and anti-democratic Orange occupiers. He has tried but failed to shake off these prejudices. Chesterton was called the "perfect Peterpantheist, now completely Catholicized."

DIED

BOYLE.—On March 24, 1925, at Fredericton, N. B., Mr. Charles Boyle, aged sixty-six years. May her soul rest in peace.

Daily strengthen yourself more and more in the resolution, which you formed with so much affection; of serving God according to His pleasure.

R-a-d-i-o

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This man is sure of his job. He saw the handwriting on the wall. Men around him were being dropped right and left. He might have been the next to go but for a familiar custom which he saw in a magazine. He tore it out and mailed it to Montreal. Then one day his employer called him in.

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