

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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POPE PIUS BESTOWS RED HATS

SCENE OF SPLENDOR MARKS FINAL CEREMONIES FOR ARCHBISHOPS HAYES AND MUNDELEIN

CONGREGATION OF 10,000, COMPRISED MAINLY OF AMERICANS, WITNESSED SYMBOLIC RITES

Rome, March 27.—(Associated Press).—The final ceremonies of elevating Archbishop Mundelein of Chicago and Archbishop Hayes of New York to membership in the highest council of the Catholic Church took place this morning in the bright transept of the Basilica of St. Peter's when Pope Pius gave them their broad-brimmed red silk hats, symbolic of their new rank of Cardinals.

The ceremonies were resplendent with medieval pageantry. Fully 10,000 persons attended the function, Americans forming a great majority of the throng. Many persons, unable to obtain admission to the actual scene of the ceremonies, jammed the spacious aisle of the main nave of the edifice endeavoring to obtain at least a fleeting glimpse of the Pontiff as he was borne in the sedia gestatoria to and from the specially erected throne.

This morning's solemn investiture of the red hat was merely a time-honored custom, the same symbolic headpiece being used for both the American prelates. The red hats which they actually will take back across the seas with them were given to them late this afternoon by special papal emissaries during semi-public ceremonies. Those for Cardinal Mundelein were held at the College of the Propaganda and those for Cardinal Hayes at the American College. The red hats never are actually worn, but will be taken back by the prelates and suspended by golden wires over the high altars in their respective cathedrals, there to remain until the deaths of the Cardinals, when they will be ceremoniously taken down and placed over their tombs.

BESTOWS CARDINALS' RINGS

The public consistory of this morning was followed by a secret consistory of which Pope Pius placed on the fingers of the new American members of the Sacred College their large sapphire rings and performed the centuries old ceremony known as the closing and opening of the mouths of the Cardinals, and also formally assigned to them their titular churches, since each member of the College of Cardinals must be also a pastor of some Roman Church.

Cardinal Mundelein titular church will be Santa Maria del Popolo, and that of Cardinal Hayes the Church of Santa Maria in Via Lata, both of which are rich in medieval traditions. Henceforth Cardinal Mundelein's full title will be "George William of Title of Santa Maria del Popolo, Cardinal Mundelein, Archbishop of Chicago," and that of Cardinal Hayes will be "Patrick Joseph of Title of Santa Maria in Via Lata, Cardinal Hayes, Archbishop of New York."

Shortly after the ceremonies of today had ended, Pope Pius gave to the Associated Press, through Cardinal Gasparri, Papal Secretary of State, the following statement:

"The Holy Father, in praising two eminent members of the American hierarchy to the dignity of the cardinalate, has had in mind not only the personal merits of the new Cardinals, but also the generous activities of the great American people on behalf of the suffering peoples of the world, thus promoting a spirit of peace and fraternal good will among the nations."

The ceremonies of the public consistory were carried out with precision, owing to the efficiency of the directing heads, to whom the carrying out of such functions is no novelty. Punctually at 9:30 o'clock, every inch of space in the transept having been occupied for hours previously, the two new Cardinals, with the Archbishop of Chicago in front, marched slowly through the right nave toward a specially prepared antechamber in front of the altar of St. Petronilla, where later they took the solemn oath of office. Each prelate was followed by a priest bearing the train of his scarlet robes, which spread out like the tail of a peacock.

OATH OF OFFICE ADMINISTERED

As the American prelates passed the vacant papal throne the Sistine Choir sent its ringing tones throughout the massive edifice. All eyes were upon the passing prelates, whose great lamb's wool capes fell gracefully from their shoulders.

Having arrived in the quadrangular chapel, the new Cardinals sat for a few moments in prayer. At their feet sat their sombre purple-clad train bearers. Shortly afterward there appeared five Cardinals, especially assigned to administer the oath of office. The oath then was taken by the American prelates, who stood, heads bowed, before the altar. Each solemnly promised to support the Catholic creed with his blood, if need be.

Meanwhile preparations were going forward in the main consistorial transept for the appearance of the Pontiff, who was to descend from the pontifical apartments through a series of historic halls and down historic staircases. Geometrically dressed guards, in uniforms of various hues, representing several branches of the quasi-military service, were everywhere in evidence. Their well-polished weapons, which never are used except for show, glistened in the soft glowing light.

All the honored guests with specially reserved places had taken their seats. Marshal Foch, at the invitation of Pope Pius, sat at the tribune erected for the members of the Pontiff's family. The tribunes reserved on either side of the throne for the Roman nobles and members of the Papal Diplomatic corps were filled to capacity.

Finally the Pontiff, seated in the sedia gestatoria and wearing the precious triple crown made his appearance and was slowly borne toward the throne. Having mounted the throne, flanked on either side by the Major Domo and the Master of Ceremonies. The new Cardinals were escorted into the presence of the Pontiff, each by two Cardinal Deacons—the Archbishop of Chicago by Cardinals Bisleti and Lega, and the Archbishop of New York by Cardinals Gasquet and Billot.

CONFERRING OF THE RED HAT

Cardinal Mundelein first approached the throne, thrice doing obeisance as he came up the aisle. Then mounting the seven steps to the Pontiff's feet he bowed to the floor and kissed the cross on the Pontiff's slipper and then the Pontiff's ring. The Cardinal remained in a kneeling posture with the hood of his lamb's wool cape pulled up over his head.

Then an attendant held the symbolic red hat over Cardinal Mundelein's head, while Pope Pius read the ancient formula, in which appeared the time-honored phrase, "Accipe galenum rubrum" (accept the red hat.) As the Pontiff read, an attendant held at his left shoulder a lighted candle. This custom has been kept alive through the ages. Although it has lost its practicality, it still holds its quaintness.

When Cardinal Mundelein had been fully invested, the same ceremonial was gone through with Cardinal Hayes, the recipient.

A more impressive spectacle than the investiture would be difficult to imagine. It was filled with solemnity, yet rich in its setting, with all the trappings reminiscent of middle-aged heraldry. The ensemble—the Pontiff wearing his golden mitre and his flowing cope of cloth of gold; the noble guards, with their tall plumed helmets; the Swiss guards, clad in their multi-colored uniforms, designed by the masterful hand of Michel Angelo, and the Palatine guards, with their combined religious-military bearing—formed a scene of the greatest brilliance.

When the ceremonies ended the procession passed slowly out of the transept amid handclappings and rapturous acclamations, while the Sistine Choir sang "Oremus Pro Pontifice Nostro, Pio"—"Let Us Pray for Our Pontiff, Pius."

Immediately afterward all the Cardinals gathered in the antechamber, where Cardinals Hayes and Mundelein had taken the oath, to sing a special "Te Deum." During this service both the new Cardinals prostrated themselves before the altar, with their long scarlet robes spread out behind them. This was an act of extreme humility and unworthiness for the exalted honors just bestowed on them.

CROWDS EARLY ON THE SCENE

Today's was the first public consistory ever held in the huge Basilica of St. Peter's and it was witnessed by a congregation which in numbers exceeded three or four times over those attending similar functions in the past. It was truly an American day, both from the fact that the only Cardinals raised were American citizens and that the great majority of the spectators were also.

The crowd began assembling at an early hour. A steady stream of people poured into the vast edifices, the men wearing the required full dress and the women the high-necked gowns and veils over the head prescribed by all Papal functions.

Besides filling the transept, the populace also occupied the spacious main aisle through which the Papal procession passed from the Vatican. Tribunes had been erected on the opposite sides of the transept. On the left sat the entire diplomatic representation to the Holy See, and on the right the Princes of the Roman aristocracy. The space between was occupied by the public, Americans appearing in every part of the huge assemblage, the members of which spoke in hushed tones while awaiting the beginning of the ceremony.

On the occasion of the elevation of Archbishops Mundelein and Hayes to the new Cardinals, Pope Pius today created the Rev. B. J. Shell of

Chicago, Cardinal Mundelein's Secretary, a Monsignor. The youthful Monsignor, dressed in his new robes, took part in today's procession.

CARDINAL BOURNE INTERVIEWED

INDICATES OBSTACLES IN WAY OF REUNION EN MASSE

By Mr. Enrico Paoli (Rome Correspondent, N. C. W. C.)

The press of the whole world is greatly interested in the conferences held at Malines between leaders of the Anglican Church and Cardinal Mercier about the possibility of a reunion of the two churches. I have taken advantage of the arrival in Rome of His Eminence Cardinal Bourne, Archbishop of Westminster, to interview him on a question which so profoundly affects public opinion, among Catholics as well as among Protestants.

His Eminence courteously consented to grant me an interview on this subject. His views are certain to prove interesting to both Episcopalians and Catholics.

The Cardinal said it was a very notable act of charity to have initiated the meeting of high personages of the Catholic Church with those of the Anglican Church in order to discuss the reunion of the Churches and in time one would be able to appreciate the value of this conference. But he also hastened to tell me that he did not believe that the reunion of the Anglican Church to the Catholic would be effected immediately, nor within a short time.

ANGLICANS HAVE NO CREED

"Before speaking of the return of the Anglican Church to the Catholic faith," His Eminence said, "it is necessary to establish what is the faith of the Anglican Church at present. Now I do not hesitate to say that the Anglican Church has no faith, in the Catholic sense. There is in the 'creed' of every person who belongs to it, but itself it has no 'creed.'"

"The condition is what happens a little everywhere among Protestants, but in no place so profoundly as in the Anglican Church. It is a little difficult for people who do not live in England to understand, but the creedless condition of the Anglican Church which I have described is the reality. The Anglican Church has all the external appearances of a perfectly organized church. It has its hierarchy, archdeacons, canons, parish priests, its clergy everywhere, and these are regulated according to the canonical law prior to the Council of Trent. But underneath this appearance, in the interior of this edifice, the facade of which seems perfect, there is only emptiness. The Anglican Church, no matter what is contained in its formulae, in reality is indifferent to the most contradictory affirmation of religious truth. The case of Doctor Gorham in 1847 is still celebrated. This minister had been nominated by the Crown as pastor of a parish in the diocese of Exeter, but his Bishop, Doctor Phillpotts, refused to accept this nomination because the new pastor had publicly asserted the doctrine of baptism was not necessary, a declaration radically opposed to the creed of the Anglican Church. Well, the Council of the Crown, which is the supreme authority on which that church depends, refused the request of the Bishop and confirmed the appointment. It was an enormous scandal, but the decision of the Council was maintained and Doctor Gorham obtained the parish, notwithstanding all the protests. This fact was really the last cause that determined the passing of Manning from Anglicanism to Catholicism."

CURATES' APPOINTMENTS INFLUENCED

"Many years have passed since then," continued the Cardinal, "but the situation today is the same as it was at that time. The greater number of the nominations of the clergymen to the Anglican parishes depends on big landowners who have the right of patronage. In most cases they nominate clergymen who have the same personal convictions as themselves. It happens, therefore, that the same parish can pass indifferently into the hands of a clergyman who believes in the Real Presence, in confession, in the Primacy, at least of honor, of the Pope, and then into those of another who denies all these things, without the Anglican Church wishing, or being able, to take any measures to remedy this 'latitudinarianism' of opinion, which is nothing else than the destruction of any profession of faith."

"You will understand well," concluded His Eminence, "that things being so, it is impossible to speak of a collective return of the Anglican Church to the unity of the Catholic Church. For this to be possible, it would be necessary that the Anglican Church should above all reunite herself in a single collectivity, not only in her exterior organism, but also in her religious profession."

"I understand perfectly what Your Eminence has so kindly ex-

plained to me with such clearness," I said, "but in your opinion what should be done?"

"On our part," replied His Eminence, "we can only remove the obstacles and multiply our charity in such a way that the Protestants may see each day with ever greater evidence, that in the Catholic Church there is nothing repugnant to an upright heart and to a soul which sincerely desires to arrive at the truth. It is above all from this point of view that the Conference of Malines must be looked at with sympathy. It is as Cardinal Mercier said when he declared he believed he should not let pass the occasion which was given to him to exercise such an act of charity."

MUST PRAY FOR CONVERSIONS

"But above all," added the Cardinal, "we must pray. We cannot forget that faith is a gift of God. Now, men may find the right way towards the religious opinions nearest to our Catholic Faith, may even see its beauty and feel the desire of it, but faith can only be born in the souls through the grace which is exclusively a gift of God. It is for this end, it is in order that such a gift be given liberally by the Sovereign Lord to our brothers, who although separated, are always our brothers and are always loved, that we must pray and pray with insistence. I have no doubt, and the exercise of my pastoral ministry gives me continual proof of it, that the majority of Anglicans are in good faith, and I do not doubt at all the rectitude of their souls. But they have not the faith—the gift of God—and this is why they do not enter the Catholic Church."

"Moreover it must not be believed," said His Eminence in conclusion, "that there is not an always more sensible approach of the English Protestants to the Catholic Church. There are not conversions en masse, but the conversions of individuals are always increasing. Within the last seven years there have not been less than 70,000 conversions, and during the past year there were 2,000 in my diocese alone. Here is the effective path which leads towards the unity of Catholicism in the English world. We must hope that such a path becomes always broader. Here is the end to which we must turn with all our strength and prayers."

With these words of exhortation and hope His Eminence the Cardinal Archbishop ended the interview. I expressed my gratitude and also thanked him in the name of the Catholic press of the United States of America.

ANTON LANG DENIES REPORT OF HIS LOSS OF FAITH

Anton Lang, who has thrice played the part of Christus in the Oberammergau Passion Play, while in Washington to pay his respects to President Coolidge, asked the N. C. W. C. News Service to correct recent news stories to the effect that his faith had been weakened by the events of the War and post-War period. The reports, Mr. Lang said, were based upon a misinterpretation of his remarks.

"What I said," Mr. Lang declared, "was that sometimes when I was playing the part of Christ Who means all love and gentleness and I would think of all the hate and bitterness and suffering engendered by the War I was unable to restrain my feelings. On some occasions I actually shed tears. But I never said that I was losing my faith and such is not the case. No one knows me would believe that."

NOTABLE DEVOTION OF FRENCH GENERAL

Paris, March 14.—One of the youngest chiefs of the French Army, General Poeymirau, has just died in Paris as the result of a surgical operation. He was one of the bravest of the pacifiers of Morocco, and so great was his love for the country where he ended his career, that he left his staff officers a note asking that in case he should be mortally wounded in a skirmish with the pillaging troops, he wished to be buried on the spot where he died. He was not killed but was seriously wounded last year by the bullet of a Moroccan bandit whom he was pursuing, and an operation was imperative. As it could not be performed on the spot, General Poeymirau, despite his suffering, allowed himself to be carried by airplane to a surgeon several hundred miles away. It was in order to undergo a second operation that he came to Paris, where he died.

One of his compatriots relates in La Croix the following trait of the valiant officer when he was still a colonel.

"During an expedition when one of his officers was accompanying him, Colonel Poeymirau, whenever he passed through a village, would stop at the church, enter, kneel for a few minutes and then start again on his way. These frequent 'pauses' visibly annoyed his com-

panion, and the colonel finally said to him:

"If you happened to pass the house of your dearest friend, would you not stop to knock at the door and speak a word of affection?"

"No doubt, yes; I love better than anything in the world to be there, in each of these sacred houses. And you understand that I cannot refrain from paying Him a little visit, in passing . . ."

IRELAND'S LABOR CONDITIONS

UNJUSTIFIABLY HIGH WAGES SAID TO BE CRIPPLING INDUSTRY

Dublin, Ireland.—A new phase in the relations between capital and labor has arisen in Ireland. For about six years, from 1914 onwards, employers were confronted frequently with demands for war bonuses or increases in wages. Profits being exceptionally large in those years employers found themselves in a position to give substantial increases. Today trade is not so good; and employers are complaining that the high wages are a handicap upon their industries and business.

For instance, the railways of the country pay but poor dividends to stockholders and at the same time freights and fares are so high as to cause great dissatisfaction to the public. The railway directors make the case that these high charges are due mainly to the unduly high scale of wages.

As compared with pre-War times wages on the Irish railways have risen by about 250%. The increase in the cost of living is 85%.

It is admitted that the pre-War rate of wages was too low. The railway boards intimate, however, that there must be some reduction in present wages.

The farmers have announced their determination to lower the wages of agricultural laborers. Other classes of employers are adopting a similar course. The public authorities are cutting down the remuneration of officials. The axe has been applied to police and teachers and soldiers. Disputes threatening a deadlock have occurred.

RIGHTS OF THE PROPERTYLESS

Speaking in Dublin on "Laborer's Place in the Nation" Rev. J. Kelleher, of Waterford, said:

"Despite our Christianity in Ireland the rights of the propertyless are not adequately vindicated and the conditions under which they exist are most demoralizing. Our great misfortune is our selfish outlook as individuals and even as classes. Individual and sectional interests are pushed solely for their own sakes, irrespective of the superior claims of the public interest. Laboring men, disinherited in their native land, have come to regard themselves as a class apart from the organized community and have organized as a class outside the commonwealth. If labor persists in conducting its movement on rigid class lines it cannot hope to maintain even such qualified success as has attended it hitherto, which was largely due to the outrageous conditions that formerly prevailed. In addition it will intensify the existing hardships of life for all, especially for its own members and by courting the hostility of other elements prolong its present inferior status."

He pleaded for a peaceful solution of the problem of labor. Father Kelleher is regarded as a very well-informed and practical economist.

IRISH CARDINAL ON STRIKES

Cardinal Logue in his Lenten Pastoral observes:

"There is another cause of suffering, strikes and lockouts. By these labor disputes the resources of the country are oozing out insensibly like life in a consumptive patient. I should be very sorry to see workmen underpaid, if they work honestly and take an interest in their work, giving a fair day's work for a fair day's wages which sometimes they do not. This is against justice. It is equally against justice to extort, by a strike, payment which the business of employers does not warrant. Whenever a dispute about wages arises a strike is declared, often without much warning, sometimes without any warning whatever, thousands are left idle, even those who have no grievance and are not involved in the dispute; the wives and children of the strikers are obliged to live in semistarvation on scanty strike pay; those not involved in the dispute are in a more desperate state still. The business of the country is held up for months; and to crown the evil, profiteers step in and raise the prices of the necessities of life."

"This is not a rational method of settling a dispute about wages. Instead of commencing with a strike, the strike should be a last desperate remedy, to take effect, when there is no possibility of settlement otherwise. Leo XIII., in his Encyclical 'Rerum Novarum' emphasizes this. He even says that

it is the duty of the State, by wise legislation, to supply a remedy which would render a strike impossible, or very rare. At present the State merely keeps the ring, and lets the parties fight it out. I wonder did it ever occur to anyone to strike a balance between the addition gained by a particular strike and the loss of wages during the strike. Take the late dock strike in Dublin. Even if the men got all they asked, I don't believe that, during their whole working lives, the increase would make up what they lost in wages while the strike lasted. I think of all strikes the most lamentable is that of farm laborers, which has become so common in late years. In the first place farm laborers have no resources to fall back on. Then farmers, with the greatest economy, are not able to bring ends to meet. A strike of farm laborers raises the prices of food, and reacts on the laborers themselves. If they strike in Spring, there will be no crops; if in Autumn the crops will not be saved. I believe the farm laborers realize this themselves and are prepared to work, if they can get work; but men, who love strife and live by it, go about among them and force them into unreasonable strikes. I have dwelt on this matter because we all wish to see the country uplifted from the ruin of the past into some measure of reasonable prosperity; but there will be no freedom, no prosperity, no recovery from the depression of the past, if this mania for strikes goes on, strikes often for unreasonable wages, strikes for short hours, strikes to enforce political opinions. No country struggling into new life can survive, if this drain of her strength continues."

SUGGESTIONS TO GOVERNMENT

Cardinal Logue considers that there should be no unemployment in Ireland. Idle hands should be engaged in building up the ruins. He goes on to say:

"The Free State Dail is engaged in interminable discussions on speculative questions, or such as could wait. Let it provide the people with the means of gaining an honest livelihood by supplying them not with unemployment doles but with remunerative work."

The Archbishop of Tuam makes similar observations and states that "it is the duty of a paternal government to provide remunerative work."

MIXED MARRIAGES SUBJECT OF NEW RULE IN ENGLAND

London, Eng.—A drastic ruling regarding mixed marriages has been made by Bishop Dunn of Nottingham, with a view to their discouragement. He says that in future no mixed marriages shall take place in the Cathedral, except those of its own parishioners. In any event such marriages are banned so far as the chancel is concerned. The organ may be played whilst the guests are assembling, or whilst the bridal procession is leaving, but on no account during the service itself. The officiating priest may wear nothing over his cassock except the stole.

THESE WEDDINGS

There were 315 mixed marriages last year and only 228 Catholic weddings.

"Carried away by the ardor of passion," says Bishop Dunn in his Lenten pastoral, "inexperienced youths and maidens are apt to be impatient of anything that may come to stand between them and the object of their mutual desire; but if only they would pause and consider they would see that nothing is more sure to breed discord than disagreement, upon so vital a matter as religion."

The regulations governing mixed marriages in the United States are, of course, even more stringent than the Bishop of Nottingham's new ruling. In England mixed marriages are usually celebrated in church, though nuptial Mass is never allowed.

STRASBOURG DEGREES GIVEN ECCLESIASTIC VALUE BY VATICAN

Paris, France.—Announcement has been made of an agreement reached between the French Republic and the Holy See on the subject of the Institute of Canon Law at Strasbourg.

This Institute was founded in 1920 at the official University of Strasbourg to permit students to become familiar with the discipline and history of the Church. It granted diplomas which were accepted by the university but which had no ecclesiastical value.

The Dean of the Faculty of Catholic Theology at Strasbourg went to Rome to ask the Holy See to grant ecclesiastical value to the degrees granted by the Institute of Canon Law. The Supreme Pontiff took the matter under consideration and the Congregation in charge of such matters has now decided that clerics who pass their examinations successfully will be able to have their university degrees confirmed as ecclesiastical degrees of Bachelor, Licentiate and Doctor of Canon Law.

CATHOLIC NOTES

Astoria, L. I., March 18.—The parishioners of the Church of the Precious Blood, Seventh Avenue, near Broadway, here, have have set a record in clearing the full debt on the rectory one year after ground was broken and two months after its occupancy by the Rev. Edward A. Holran, rector, and his assistants.

London, March 14.—"In the very act of subduing circumstances adverse to his bodily comfort, man has himself become the slave of his bodily comfort," says the Archbishop of Liverpool, the Most Rev. Dr. Keating, in his Lenten message. He makes a plea that fasting be given a "fair trial." Fasting is a spiritual medicine, he says, and is not unlikely to prove beneficial to most people.

Rome, March 7.—Pope Pius will listen in over radio tomorrow, when a receiving set presented by a British wireless firm and installed in the Vatican will be put into use for the first time. The Holy Father will hear the first call from London. Cardinal Gasparri and several other ecclesiastical dignitaries have been invited to be present. The Pope expressed great pleasure over the installation of the receiving set. A slender pole atop the Vatican indicated the introduction into it of radio.

The "foot and mouth disease" epidemic has reached such proportions among cattle in parts of England that the Bishop of Northampton has ordered prayers for its cessation. The Bishop points out that the plague is causing the wholesale destruction of cattle, including dairy herds, and that the threatened shortage of milk would cause distress to rich and poor alike. He orders the prayer "Pro peste animalium" to be said after Mass, and urges the use of suitable prayers in the vernacular at other times.

New York, March 22.—One hundred American Catholic pilgrims on their way to the Holy Land and Rome, under the auspices of the Commissariat of the Holy Land, Washington, D. C., sailed on the S. S. "Patria," Wednesday. This little band of pilgrims will visit all the places that played a great part in Christ's earthly life and His supreme sacrifice. The pilgrims are led by His Grace, the Most Rev. Albert T. Daeget, D. D., O. F. M., Archbishop of Santa Fe, who is spiritual director.

Brooklyn, March 22.—Helen B. Wocher of St. John the Baptist School, a seventh-grade girl, has been judged first prize winner out of approximately 10,000 contestants in the essay contest on Immigration, held in Brooklyn Schools of the Tenth Congressional District, February 26. Seventh and eighth year pupils of the Public and Catholic elementary schools and first year High school pupils were enrolled in the contest, which was held under the auspices of the Board of Education and Diocese of Brooklyn.

New York, March 12.—Customs agents here yesterday arrested seven men and seized 9,000 obscene books and pictures and fourteen cases of liquor. Two speed boats used in the attempts to land the confiscated material were also captured and held by the government agents. John L. Sumner, secretary of the Society for the Suppression of Vice, said later that the books and pictures are "typical of the obscene literature being smuggled into this country for surreptitious purchase by school children."

New York, March 19.—Dr. James J. Walsh, the prominent Catholic layman and lecturer, who began last week a series of lectures at Cathedral College Hall, on "The Church as the Greatest Factor for the Happiness of Mankind" has just received a letter from Cardinal Gasparri, Papal Secretary of State, conveying the Papal Blessing. The special favor was extended after the Holy Father had read Dr. Walsh's book, "What Civilization Owe to Italy." "What the Italians have done in the past for art, education, science and philosophy constitutes, according to Dr. Walsh's book, a large part of what the Church in many ways has contributed to the happiness of mankind."

London, March 14.—Sir Richard Runciman Terry, who has been organist and choirmaster at Westminster Cathedral for twenty-three years, has resigned. He has built up at the Metropolitan Cathedral a choir which is regarded in musical circles as being second to none in England. Sir Richard is the composer of several Masses, motets and other Church music in common use throughout the United States. His knighthood by the King in 1922 might be said to be a reward for purely Catholic work, and as such is unique in modern times; for Sir Richard's chief contribution to art has been his revival of the forgotten works of sixteenth century English composers, and these works are almost exclusively Catholic in inspiration.

GERTRUDE MANNERING

A TALE OF SACRIFICE

BY FRANCES NOBLE

CHAPTER VI.—CONTINUED

Gertrude paused a moment, and then, fixing her eyes very earnestly on her cousin's face, she answered: "Julia, if God were like what you think, He would not be just; and He is both just and merciful. There would be no difference between good and bad, if He took no notice, but treated both the same. Why did He come on earth to redeem us, if there was no hell to be redeemed from? why did He preach and teach so much, if it was to make so little matter in the end how we lived—if the good were not to be rewarded and the wicked punished? We must believe that He hates sin, that it cannot come near Him; and how could He have sinners for ever in heaven with Him—persons who have despised and disobeyed Him on earth all their lives? And don't you see that our idea of God is higher than yours, because we believe that whatever He teaches and ordains must be good and for the best, however little we can understand it, or however little we may like the idea of it? We do not judge God by our human rules, but believe that whatever He wills is the wisest and best thing that can be, because He has willed it, and He is all good and just. Hell even, terrible as it seems, is no harder to believe in than heaven, when once you are convinced that God created both, and that it is presumption to judge or find fault with His actions as if we could know what was best—we whom He created and who are less than worms compared to Him!" And the color mounted to Gertrude's face in her earnestness.

Lady Hunter looked at her in admiration for a minute. "What a good little preacher you'd make, Gertrude! And you do really believe it all, I think, too, or you could not tell it so well and earnestly." Gertrude blushed deeper still. "I wish I could tell you better, Julia. Any Catholic could tell you as much as I have done. We grow up with the knowledge, you see; and we feel, or we should do, more strongly on the subject than on any other; and it would be strange if we did not speak about it, too, a little warmly, wouldn't it, Julia?" "But, Gertrude, you must be dreadfully shocked at me, and Sir Robert too, and every one you meet here, for that matter dear. You see, I've always been so content with my own wide views on these subjects. It never struck me before to think of God in that way, or to feel that there was any presumption in my idea of Him. But your view is a very beautiful one, very sublime; there must be such a feeling of rest and certainty in it, as well as in your religion altogether. I could almost wish I had been born a Catholic, Gertrude." And Lady Hunter sighed, while a troubled, puzzled, look came over her face.

Gertrude said no more, but took her cousin's hand, and smiled as she caressed it, breathing a silent, inward prayer that if her poor words should be the means of bringing any whisper of grace to Lady Hunter's heart she might not be prevented from listening to it by any worldliness or self-deception. But she did not weary her now by speaking any more on the subject, as she saw that Lady Hunter seemed to wish to change the conversation; for she soon banished the anxious look from her face, and began smilingly to talk on some less serious and, alas! to her, more congenial topic.

And when the Sunday had come round—Gertrude's first Sunday away from all her old accustomed Catholic surroundings—Lady Hunter was quite surprised to hear that she could not miss going to Mass because she had been up very late the night before and was very tired after rather an exciting day. Gertrude wanted to go to Mass at the Jesuits' church in Farm Street, because she had heard Rupert speak so often of it; and as she was ready long before the time, though the carriage was ordered to take her, she stood talking a few minutes with her cousin and Sir Robert as she waited for it. They were only commencing breakfast, Gertrude having had hers early by herself.

"You are sure, dear, you do not mind going alone?" Lady Hunter asked. Gertrude laughed merrily at the idea. "I shall be quite at home when I get into the church, you know, Julia." "Yes, I know Catholics always seem to feel that. I remember your poor mamma once saying to me, but I had forgotten that you never could miss going on any account on Sundays. I had a vague idea that the Mass on Sundays was a kind of obligation; but it never came home to me before, because on the two Sundays I stayed at the Grange, in your mamma's lifetime, the going to church only seemed part and parcel of their religious way of going on altogether, and I did not trouble to think or ask anything about it; besides as I told you, Gertrude, I always laughed so in those days at anything of the kind that my poor cousin gave up speaking at all on the subject."

"I am afraid my wife shocks you very much, Gertrude," said Sir

Robert, with his courteous smile; "but she is not so irreligious as she appears, I assure you." "You think me an angel, dear, of course; and I am afraid I return the compliment, for you are certainly the chief article in my religion." And her ladyship smiled fondly at her husband. "But here is the carriage, love," she added to Gertrude, "and I don't want to make you late with listening to my heresy, you know." And she rose for a moment to kiss Gertrude as she left the room.

That afternoon Gertrude found at last a spare hour or two and devoted them to writing to her father and to her dear Sister Teresa at the convent. "You cannot think," she wrote to the latter, "how glad I was to be at Mass again after these few days in London, which have seemed more like a month; I have seen so much, and am getting quite used to all this dressing and visiting and gayety alone here without papa, if I had any time to think of it, but I have not; and Lady Hunter is so kind, quite a 'duck,' as we used to say at school. I did so pray for this morning at Mass, because I think she sometimes puts away the thought of religion out of her head just because it frightens her; and she would be a grand Catholic, if such a thing could happen as her conversion. You will pray for her, I know, if only for my sake, won't you? And don't forget me either, your poor giddy child, for I really do like the world, I am afraid, after all. If you saw how I dance and how I enjoy it, and how I delight in looking nice to go out, how I catch myself gazing in the glass so often at my finery, O sister! you would scold your silly Gertrude. But still I shall not be a bit sorry to leave it all to go back to papa and the dear old Grange; I shall even be good enough to be quite anxious by then to get to Mass ever day again and see all my poor people again; for, after all, it is a queer sort of life this for a Catholic, isn't it? I shall not get to Benediction tonight, of course, though it is Sunday; for two or three gentlemen are coming to dinner, and I shall have to stay and eat my dinner and flirt (don't be horrified, sister dear!) with the gentlemen. I will promise not to do much at the last accomplishment; indeed, I would rather flirt with dear old Sir Robert himself than any gentleman I have seen yet; so, you see, you need not be afraid. By the bye, I met Agnes White at church this morning, and have promised to call on her. We hardly knew each other at first. She has grown taller and is very elegant-looking now, and she said she would never have known that the fashionable young lady who tapped her on the shoulder was her old friend Gertrude Manning. I am going to write to papa now such a long letter. You know he is with Rupert at the college, and is going into retreat on Wednesday, the very evening that I am going to a terribly grand ball at the Duchess of N—'s, the grandest, most likely, that I shall go to during my stay in London."

"Give my love to Rev. Mother and every one—the girls too, though I have not time to name them specially. Tell them all how I am enjoying my visit, and how worldly I am getting; and don't forget, sister dear, to pray for "Your ever-loving child, "GERTRUDE MANNERING, "Enfant de Marie."

CHAPTER VII

The ball at the Duchess of N—'s, of which Gertrude wrote in her letter to the convent, was to be one of the largest and most magnificent affairs of the season, and was to be her grace's farewell entertainment, as she was leaving London a few days later. Later Hunter told Gertrude she must consider herself specially fortunate to be in town for it. "And," she added, "Sir Robert and I shall enjoy it twice as much as we should have done without you, you know, love, in watching you enjoy it. Poor Sir Robert! I know he only goes out half the time to please me; but it really makes him feel young again to have a girl like you under his protection, especially such a famous little dancer as you are Gertrude."

And Gertrude herself looked forward with great pleasure and excitement to the evening, though she was getting used, as she had told Sister Teresa, to gayety and visiting. She was quite unconscious of the interest and admiration she herself excited, being so delighted and amused with the novelty of her new existence that, save for a little girlish passing vanity, it seldom occurred to her to think of herself or the impression she was likely to make on society. Perhaps, in her sweet, genuine unconsciousness, she would have laughed if she had been told that she had made any impression at all in her cousin's fashionable circle; but it was so. Already she was spoken of everywhere as "that sweet little Miss Manning," and her artless, engaging manners and beautiful brown eyes had gained her no small number of admirers, of whom however, she thought very little beyond the passing moment.

Unconscious and heart-free, she set out with her cousin and Sir Robert to the Duchess of N—'s on the appointed evening, laughing merrily in girlish glee at the anticipation of the grandest entertainment she had yet been present at,

and at Lady Hunter's enthusiastic admiration of her appearance. "Don't make me vain, Julia, please," she laughed. "It really is this lovely dress that does it all, don't you see?" And she talked on gaily, as the carriage drove on, leaving her to her fate, dreaming not that the knell was sounding of her careless girlish happiness, of her simple desires and freedom of heart; little dreaming that, after tonight, all these would be hers as they had been, never—never more!

Two or three dances were over, and Gertrude was sitting down during an interval next to a lady friend of her cousin's, talking to her now and then, but more occupied in admiring the brilliant room afresh, now that she had time to take breath and notice more particularly its splendid decorations and appointments. Her eyes wandered over the dazzling scene for some minutes, until they were arrested suddenly and lingered almost unconsciously, fascinated by a face which attracted them. It was that of a gentleman who was leaning against one of the pillars of the room, a complete stranger to Gertrude, for she knew at once that she had never seen that pale, proud face anywhere before, and she gazed at it as she might have done at a beautiful picture or statue.

"What a splendid face!" she thought. "I never saw one like it before! It would do for the picture of a Crusader, or some chivalrous knight in armor; it shone so calm and scornful, perhaps hardly fiery enough; but—I don't know, it looks as if it could look fiery, too, sometimes." And Gertrude went on dreaming away quite a string of romantic fancies about the face of the hero on whom she had suddenly lighted, forgetting herself entirely in her innocent admiration. She was recalled to consciousness by her companion, who turned to her with some question about the music, which was just commencing again for the next dance. Gertrude started, blushing violently, and replied to the question as well as she could, her companion wondering for a minute what ailed her.

"Oh! what ever have I been doing?" she asked herself, quite in an agony of confusion. "Surely he cannot have noticed me looking at him so long! Oh no! he never looked this way at all; what a blessing! If I could only get out of my habit of dreaming and romancing so! It didn't matter much to be so often in scrapes for it at school, but here in the world what would people think of me!" And poor Gertrude resolutely kept her eyes away from the part of the room where they had been led into the offence for which she was blushing still.

She had danced again, and was again sitting down, talking to her recent partner and trying to forget the impression which had been made upon her and its consequent annoyance, when, looking up, she saw Lady Hunter advancing towards her, and with her the very gentleman whose face had so attracted Gertrude—"Crusader," her "knight in armor," as her romantic fancy had suggested. Almost before she was aware of it, Lady Hunter came close up to her, and was introducing the gentleman to her, Gertrude blushing again the while, partly with the natural school-girl shyness and modesty which clung to her still, and partly with the recollection of her own "foolishness," as she called it. She would have been still more confused could she have known that the gentleman had, unseen, been watching her intently all through the last dance and for the last few minutes, and that on discovering she was a protegee of Lady Hunter's he had sought out her ladyship and specially requested an introduction to her cousin.

"Gertrude," began her ladyship, with a bright smile, "I want to introduce you to a particular friend of ours, Mr. Graham. My cousin, Miss Manning, she added to the gentleman, "There no doubt, Stanley, you are acquainted. It is quite a treat to get you back again, you truant. I thought you had sworn love to Italy for the next three months at least, and here we meet you, like a ghost, in London. You had not the heart, Stanley, I see, to let a whole season pass quite without your presence." And she tapped his arm playfully with her fan. "I must plead guilty to the weakness, if it is one, Lady Hunter," and Stanley Graham smiled as he spoke, his smile enhancing the beauty of his countenance, relieving it from the somewhat haughty, scornful expression it wore generally in repose. "It is hardly a week since I discovered that I was tired of it, even though I was at the very time enjoying the beauty of Lake Como, and I resolved that before many days were over I should be once more in the great Babylon." And he smiled again. "There is no place like home, after all; don't you think so, Miss Manning?" he added, turning to Gertrude. A vision of her own dear home, the old Grange, deserted just now by the two who loved it so, rose to Gertrude's mind as she answered very earnestly, though somewhat shyly: "Indeed I do," looking up at the same time with such a world of expression in her soft eyes, that if Stanley Graham had regarded her with interest before, he did so doubly now, and took a seat by her side.

"Well, Stanley," said Lady Hunter, "I won't stay now to hear

all your news, for you will have to reward us for doing so long without you by giving us a great deal of your society for the next fortnight, remember." And with her bright, sweet smile, she moved slowly away.

Gertrude was engaged for the ensuing dance to the young man with whom she had also danced the previous one; but he, having seen the introduction between her and Stanley Graham, and guessing it was a specially requested one, though Gertrude did not, hardly liked to claim her just then, but went off to console himself, if he could with some other young lady in less requisition. So Gertrude was left there with Stanley Graham, a strange new feeling of contentment, which she did not stop to analyze, pervading her heart in spite of the nervousness which she could not wholly drive away as she found herself powerless to escape from such a complete *tele-a-tele* with this stranger, whose grand-seigneur-like air somewhat frightened Gertrude, even while it attracted her romantic admiration.

"This is your first visit to London, is it not, Miss Manning?" he began; and the rich, low voice was so very kind and gentle that Gertrude's shy alarm vanished entirely, and she looked up again with her own engaging smile into her companion's face. "Oh, yes!" she answered; "I only left home last Christmas; and my own school is in B—shire, quite in the country. I should not have come up to London at all this year, only that Lady Hunter was so very kind and insisted on it."

TO BE CONTINUED

"KEEP SMILING"

"How's Mrs. Aspel?" asked old Mr. Williams of his nephew, Jack Aspel. "Oh," the young man answered, while a dissatisfied look overspread his countenance, "she's not at all well of late. I'm worried to bits over her." "I'm very sorry to hear that. Have you had Dr. Murphy up?" "Yes. Many times, but all to no use. She gets depressed, and very often breaks into fits of crying."

"Tell me," Mr. Williams remarked, suddenly breaking the trend of conversation, "how is your business during these times?" Jack Aspel paused and flushed up a bit before answering. "I work as hard as a nailer all day, and every day, and yet I must confess—here a troubled look became visible on his young face—"that I do not make much progress. Others outstep me at every turn."

"Man alive! Don't take notice of those things. Don't you know that no one gets along in this world as well as he desires?" expostulated Mr. Williams. "Quite right, sir," answered Jack, "but I would like to see an adequate return for my labor."

"You have a decent account at the bank, good health, a good home, and a beautiful young wife. Are those not sufficient remunerations?" Mr. Williams ventured to ask.

Then, with that curious non-plus-ing habit he had of suddenly switching to affairs outside the scope of the moment, he blurted out: "Are you looking as well now as when you left your wife this morning?" "No, indeed! Far worse. I've been worried no end all day. The only chance of looking any way pleasant I have is, when I leave home every morning. And then, in truth, I believe, I look glum enough."

"Well, then, Jack"—Mr. Williams laid stress on each word as he spoke—"I don't wonder your wife is beyond the aid of doctor's medicines." "I really don't understand you, Uncle," said Jack. "I am—" "Let me explain," interrupted the old man. "Don't you know that worry killed the cat. It is eating the soul out of you, and the health and happiness out of your wife. One glance at it, when you arrive after business is over, tells her how you have been doing all day. You say your face looks its worst in the evening after the cares of the day. Mrs. Aspel sees the unpleasant, harsh look, where once happiness dwelt, and she becomes morose, mind-sick, and down-hearted. That is because she is a true woman. If she were one of the other kind, she would get out to theatres or other places of amusement, and let you and your glum looks go hang. Here is my advice to you: Life is not everlasting. Place your trust in God. Tell Him your worries and troubles, and be a smiler, man. Leave business and its profit and loss behind you every evening. Remember, try a pleasant, smiling face for your wife."

As he finished speaking, the old man turned and walked away. "Tell poor worries to God, and be a smiler." Yes, he would try and carry out his uncle's advice. He would do anything to bring happiness to the young wife he loved devotedly. It would be easy to confide his worries to the Saviour of men, who had asked that such things should be confided to Him; but to smile when he felt depressed and weary in spirit—that was easier said than done. However, he remembered the advice, as he placed his latchkey in the door of his pretty residence in the suburbs.

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"I will give it a try, anyway," he said to himself, and forced a smile on his face as he entered the home.

He met his wife in the entrance hall. The look of surprise as she observed the unaccustomed smile, changed in a moment to a light of gladness in her eyes, and a wonderful happy smile broke over her face.

"Thank God!" he thought to himself. Aloud he said: "Hello, Eileen, how are you this evening? You look fine."

"Yes! Jack, dearest, I feel ever so much better, though a while ago I was as bad as ever."

There was a sweetness in the answering smile on his wife's face, which brought back to Jack Aspel memories of his courting days. In that moment he forgot his make-believe. A real smile played upon his features, and he clasped his wife to him and kissed her lips. This loving act, to which he had become a stranger of late, acted like magic on his wife. As they sat at tea he could observe the remarkable change in her. Mr. Williams' remedy was a potent one after all.

Later in the evening, a lady, a neighbor of theirs, who called, was surprised at the change in Mrs. Aspel.

"I am so glad," she said, "to see how much better you are than at my last visit."

When the women were engaged in talk, Jack let his mind wander for a moment to the cares of business. How could he keep smiling when those Langtry people were causing him so much worry over that unexpired contract? It might mean a big loss of money to him. But uncle's advice soon recurred to him: "Tell your worries to God."

He would. He had been in the habit of forgetting God of late. Even at Mass and devotions he had allowed business worries to keep the thought of God out of his mind. It would not occur again. "I am acting honestly and doing my best, dear Father in Heaven," he muttered; "give me grace to bear my troubles in union with Thy Divine Son's suffering on the Cross. Thy holy will be done!" He felt better after his short invocation to the Father of the afflicted, and surprised his wife by her friend by the pleasant manner in which he entered into their conversation and small talk. The evening was one of the happiest they had spent together for ever so long.

Jack left his wife in the best of spirits the following morning, and as he made his way to business, happiness seemed to radiate from him. Near his store he met old Mr. Williams. The old man gave him a pleasant salute.

"How goes it this morning, Jack? I could call you smiler."

"Yes, sir, I feel very happy."

"How is Mrs. Aspel? Have you tried my remedy?"

"Yes, and found it a great success. At first, I needn't say, the smiling was make-believe, but when I discovered what pleasure it gave my wife, the smiles and laughter came spontaneously. But will it last?"

A worried look broke out again on his face, as he observed that detested Langtry on the opposite pavement.

"But I don't see how I am to keep on smiling, when my mind is burdened with care. It is a big proposition."

"Now, now. You have done a big amount of worrying lately. Has it helped you in any way? Has it pulled you out of the holes you have been in? It seems to me that you are fond of this worrying mood. Remember, trust in God; the future is in His keeping. No amount of worrying today will alter the events of tomorrow. God's will must be done. Remember that, when you feel like going wild and tearing your hair."

Soon our young friend was a different man from a healthy, wealthy, and religious point of view. On the anniversary of their wedding, Mr. Williams, Jack, and his wife were enjoying a pleasant evening together, when the old man said: "Jack, I am a good doctor, after all. The change my cure-all has caused in this house is wonderful."

Here he took out a delicately painted picture of the Sacred Heart. "After Communion this morning, Father Whelan enrolled me as a humble apostle of the Sacred Heart, the only shield in the world that is impenetrable. Tomorrow, Eileen, your name must be signed there with mine. Then we can laugh together at care and worry." —Messenger of Sacred Heart.

BIG CEMENT WORKS PLANNED AT SKERRIES

For many years past most of the cement used in Ireland has been imported, although the raw material for its manufacture exists in abundance in many districts. The one big factory which existed in County Wexford, controlled by an English combine, was closed down a short time ago. Now when both the Belfast Government and the Free State Government are being forced to grapple with the housing problem, the country feels the need for supplies of home-made cement.

During a debate on the Housing Bill in the Free State Dail, Deputy Good, himself an extensive building contractor, referred to the possibilities of having cement works started at Skerries town in Dublin County. Since he mentioned the matter a large English cement concern has been so well impressed by the natural material in the locality

that it has acquired a site near Skerries. The erection of a factory will entail an outlay of about \$1,125,000, but the company favors an early start if conditions generally, and particularly the labor outlook, prove satisfactory. The clergy at Skerries believe that sufficient workers are locally obtainable.

CATHOLIC SCHOOLS

THRIVING IN TURKEY BEFORE THE WORLD WAR ARE NOW MENACED BY ATTITUDE OF ANGORA GOVERNMENT

By Mr. Beaupin Secretary of the Catholic Union of International Study

The existence of the Catholic schools in Turkey is being seriously compromised by the brutal exercise of the powers which the Angora Government claims to derive from the Treaty of Lausanne. The information received by the French Government, agrees only too well with that which has come to the Mother Houses of the religious congregations established in the Near East. The crucifix has been banished from the school rooms; Turkish professors have been installed by force; crushing financial charges have been imposed upon the religious, and some establishments already have been closed.

As the Treaty of Lausanne has not yet been ratified by the French Parliament, it is expected that this situation will be the subject of a serious discussion in both of the French Chambers.

There is no need to tell of the prosperity and extensive influence of the Catholic schools, the majority of which are French, throughout the Near East, before the War of 1914. The world conflict surprised them in full development; and no one who visited them at that time failed to praise their excellent organization and applaud their successes.

Although intended, above all, for the non-Mussulman population, Islam was penetrated, either directly or indirectly, through these schools, by a better spirit. While their influence was not such as to bring about numerous conversions, either among the Mohammedans or among the young Christians of the separated churches, they contributed greatly to the intellectual and moral uplift of both, and in this way they had begun a work of rapprochement, between them and the Catholics, a task which is the necessary prelude to the work of evangelization.

The same beneficent results were also promoted by the many charitable or hospital establishments which, each in its own way, widened the sphere of influence of the schools.

Thanks to the regime of the Capitulations, the foundation of all such establishments, until 1914, was attended by no great difficulty. When it was desired to open a school, all that was necessary was to request the permission of the Turkish Government, which generally granted it after a more or less lengthy delay. Once created, the work was carried on by its own resources, under its own rules, and was not submitted to any official inspection. Supplies could be bought and brought in duty free, and the institution was exempt from taxation. The diplomas awarded to the students were accepted and recognized by the Turkish authorities.

Immediately after the armistice the warmest reception was given to the religious by the population. At Smyrna, for instance, they received a regular ovation upon their return, and at Constantinople the Brothers of the Christian Schools received so many applications that they were unable to accept all the students who came to them. It was a period of short duration, when there seemed to be justification for the hope that once they were raised from their ruins, the Catholic schools in Turkey would receive new development and exceed the degree of prosperity and influence they had previously enjoyed.

Just before the War the Turkish Government had striven to apply to all foreign schools the laws governing the Turkish schools. This claim was never admitted by the Powers; and it is sufficient to examine some of the provisions of the law to understand the reasons for such opposition.

In the first place, the school law demands that the Turkish tongue be taught in all classes, four hours a week in the primary school and two hours a week in secondary schools. This demand is not exorbitant, and the religious always declared themselves ready to accept it in principle. But there is another provision which complicates the situation. The directors of the schools are denied the right to choose the professors of Turkish, the law stipulating that the teaching of Turkish shall be reserved exclusively to Mussulman professors, designated by the Minister of Public Instruction.

The same applies to the teaching of Turkish History and Geography, which is to be given in Turkish and by other professors than those who teach the language, two hours a week to be devoted to each subject. Furthermore, the pay of these professors is fixed by the law at forty Turkish pounds a month, that is to

say, four hundred francs for twelve hours a week.

In addition to this, the schools are to be subject to inspection by the official Turkish delegates; and a Ministerial Commission will hold the final examination at the end of the year in each subject of the curriculum.

The choice of text books remains free, but upon one condition—that such books contain nothing which might offend the national susceptibilities of the Turks. Any book, which the Turkish censorship objects to, must therefore be suppressed or expurgated. This clause provides a further source of debate and chicanery.

In the course of the long and difficult negotiations, which preceded the elaboration of the Treaty of Lausanne between Turkey and the Allies, the question of the status of the Christian schools was taken up several times. The Allies demanded that the situation of the Christians be made the subject of a special agreement attached to the treaty and forming an integral part thereof. One article of this agreement stipulated expressly that no difficulties would be placed in the way of the free operation of the religious, educational or charitable institutions. Sir Horace Rumbold, British delegate, and General Pelle, the French delegate, pointed out the difficulties which the schools had already had to endure from Turkish legislation, and insisted on the adoption of guarantees.

The Turks resisted for a long time, alleging reasons of national pride, and proposed to substitute for the agreement demanded by the Allies a spontaneous declaration to be handed by their delegation to the British, French and Italian Governments. The purporters dragged on for months, and a renewal of hostilities in the Near East seemed imminent. To safeguard peace the Allies gave in on this point as on so many others, and accepted a letter sent by Ismet Pasha, under date of July 24, 1923, to the Government of France, England and Italy. This letter reads as follows:

"I have the honor to declare, in the name of my Government, that it will recognize the existence of religious works, schools and hospitals as well as the charitable institutions recognized as existing in Turkey prior to October 30, 1914, and coming under the jurisdiction of France; it will examine with benevolence the case of other, similar institutions existing 'de facto' in Turkey on the date of the treaty of peace signed today with a view to regularizing their situation. The above-mentioned works and institutions will be treated, from the point of view of taxation, on the same footing as the similar Turkish works and institutions and will be subject to the dispositions of public order as well as to the laws and regulations which govern these latter. It is understood, however, that the Turkish Government will take into account the conditions of operation of these establishments and, as far as the schools are concerned, the practical organization of their instruction."

The letter of Ismet Pasha had barely been signed when the Angora Government hastened to use its powers with regard to the schools in the most uncompromising manner. Shortly before August 15, the Turkish papers announced that Turkish legislation would be applied to 300 establishments, 101 of which belonged to Western nations, 195 to Eastern Christians. The one other was a Persian school. It was necessary to provide 600 professors to meet these new requirements; and 700 candidates had already offered themselves.

The salaries of these professors, at the existing rate of exchange, amounted to 600 French francs a month. As far as the Brothers were concerned, the question arose as to how they would maintain their free schools, already jeopardized, in the face of such heavy added expense. If these measures are maintained, these schools must be closed, just as so many other foreign schools, notably the Greek and Armenian schools, have already been closed.

One of these schools having had the "effrontery" to declare that the condition of its budget did not permit it to pay more than 100 Turkish pounds a year to the three Turkish professors appointed to it, the Director of Public Instruction replied that the decisions of the Government were irrevocable and must be accepted. In short, foreign schools refusing Turkish professors must disappear.

The new financial burdens are the harder to bear for the Christian schools, as the suppression of the regime of the Capitulations deprives the French schools of the duty and tax exemptions. On the other hand, the Allies having renounced all claim to war damages, the foreign establishments which were ruined, pillaged or damaged will receive no compensation. For this reason the French religious asked General Pelle, at the time of the Lausanne negotiations, to obtain for them duty and tax exemptions for a certain number of years in lieu of the repayment of such war damages. This request, just and legitimate though it was, was not admitted by the Turks. And now the majority of these establishments are heavily indebted to the Turkish Government at the very time when

they are under such heavy expense in order to re-organise and re-open their schools.

Turkish interference in the Catholic schools was again manifested last October in Smyrna under particularly deplorable circumstances. The Brothers of the Christian Schools in that city where they had had five before the terrible conflagration of 1922. The Director suddenly received a notice from the local authorities that he was immediately to remove all Crucifixes from the class rooms. As he refused to do so, the classes were closed and remained closed for several weeks. Extensive negotiations undertaken by the delegate of the Holy See and the protests of the French embassy were required to permit them to re-open only recently, and this opening was authorized only on condition that the Brothers would accept the Turkish professors imposed by the Vilayet.

The directors of the schools have never refused to teach the Turkish language. Since their return to Turkey, the Brothers have even led the others in this respect, but they make it to be able to appoint their own professors and that the number of such professors be not determined arbitrarily but with regard to financial possibilities. These claims are surely in accord with the most elementary good sense and justice.

Catholic opinion has not allowed the interference of the Turkish Government to go unreported. The Treaty of Lausanne has not yet been ratified by the French Parliament. When the Chamber and the Senate are called upon to examine it, the situation of the schools will form the subject of a serious discussion. The fact that the Turks are the masters in their own country should not imply that the Brothers must be submitted to a regime of exception which would make life in New Turkey impossible for them.

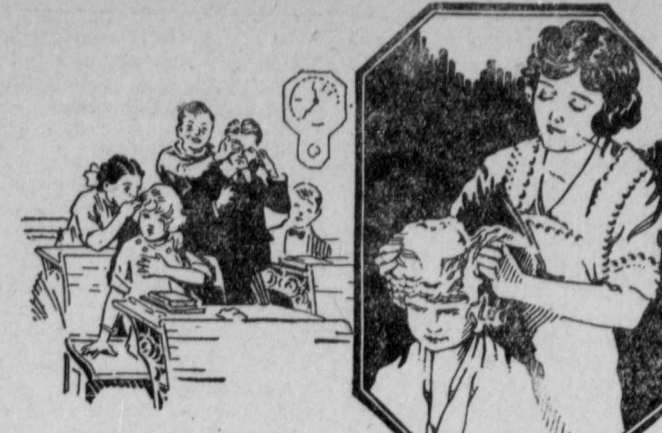
No doubt, as a result of the exodus of Christians from the Near East, the clientele of the foreign schools has diminished very much and it is to be foreseen that it will diminish still more. Normally, however, these schools are not called upon to disappear. They meet and will continue to meet a very real need for there will always remain a sufficient number of Christians, at least in Constantinople, who will want to send their children to these schools. The intention of the religious is not to abandon their work nor to evade any reasonable demands made by the Turks. What they are morally and materially unable to accept is the imposition of financial burdens which exceed their resources and a school regime which suppresses their legitimate liberty.

France is not the only nation interested in this matter. Great Britain and Italy are interested also. A concerted action by the French, British and Italian Catholics is therefore possible. It is very necessary. Action should be taken of the parliamentary discussions which will take place on the occasion of the ratification of the treaty, to protest against the spirit in which it is being applied by the Turks. If serious protests were made to them, it is possible that they would modify their course, for the most far-seeing of the Turks, those who are not blinded by xenophobia, know what they owe to the foreign schools and the services which they are capable of rendering at a time when the aid of educated and cultured men is more necessary to Turkey than ever.

GREAT BRITAIN AND ITALY INTERESTED

MEXICAN ARCHBISHOP DENIES THAT PRIESTS HELPED REBELLION

Mexico City, March 8.—Archbishop Francisco Orozco y Jimenez of Guadalajara has written to President Obregon emphatically denying the charge that priests assisted the rebellion in the west. He says: "I beg to state that as a bishop I am an apostle of peace. My whole mission, as it is of all priests, deals only with spiritual affairs affecting the conscience; and anything beyond that orbit is contrary to it. I am and must be respectful of the laws of the church. These remove the clergy from all dissensions and rebellions, and they oblige respect and submission to the authorities. These are the rudiments of Catholicism prescribed very clearly in the sacred scriptures and especially in the epistles of St. Paul the apostle. "Should I be a bishop if I trampled them under foot with impunity? All citizens of any age or condition can certify that the accusations against the church and against me are false, and that I have occupied myself solely in activities related to my ministry, thereby contributing to peace and tranquillity. "This is perfectly apparent to everybody. I present it to your attention. "I ignore the fable that I have given a large sum of money to the rebels. Everybody knows the church is poor, all her properties having been taken away from her, and that we are barely able to pay our way from day to day. "I invoke the name of God, and swear by this Holy Name that these imputations and accusations are absolutely false."



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he had never seen them nor did he know of their existence," declared the Prime Minister amid Liberal applause.

Mr. Robb made the statement that the former private secretary of Sir Thomas White, now an employee of his department, on hearing of the Home Bank failure, had "called up Sir Henry Drayton, who told him that he had better send them to Sir Thomas White." (Prolonged Liberal applause.)

"How is any Judge going to say now what any Minister of Finance should have done, six or seven years ago?" asked the Opposition Leader. "This Government is in a far better position to judge than any former of any Court in Canada." The present Finance Minister, he continued, should be a more capable judge of culpability or otherwise than any member of any judicial Bench in Canada. The resolution of the member for Calgary (Mr. Irvine) aimed at "going very far." It could secure facts beyond the power of any judicial inquiry to secure, whereas the amendment of the member for Pontiac (Mr. Cahill) meant nothing but delay, of at least a year. He was disinclined to believe, he said, that any inquiry would reveal any material period of neglect or error that would justify indemnification of depositors, but he was bound to protest regardless of that belief, against the continuance of the Government's policy of evasion of responsibility. (Conservative applause.) Abruptly he then moved adjournment of the debate. The Prime Minister objected to adjournment and was upheld by House.

MR. MEIGHEN WARMLY REBUKED Rising shortly before 11 the Prime Minister took up the veiled insinuation? Meighen had there were no considerations behind the memorial presented by W. T. J. Lee on behalf of the Home Bank depositors. That insinuation, Mr. King described as "unprofessional, unparliamentary and entirely unworthy of him." (Liberal applause.)

Mr. Lee, he went on, had been accompanied by many other gentlemen, against whom no breath of aspersion as to partisanship could be cast. (Applause.) Were all these prominent Canadians to be included in the slight cast upon Mr. Lee? If so, did that slight extend to the two Conservative members of the House (Messrs. McKillop and Stewart) who had appeared as delegates, with that deputation? (Renewed applause.)

Reviewing the allegations contained in the depositors' memorial respecting relations between Sir Thomas White and the Home Bank management during the period of War, the Prime Minister said that he could read into the terms of the memorial nothing else than charges of (at least) neglect of duty on the part of the former Minister of Finance. On that charge, the depositors, he said, were seeking indemnification.

JUSTICE TO ALL CONCERNED IS AIM

Were the Government, he went on, to accept these allegations as proved—to regard Sir Thomas White as blameworthy—it would be branded from end to end of Canada as making political capital out of the plight of thousands of stricken people. (Liberal applause.) It preferred to do that—(Cheers)—it preferred to stand by the principles of British justice—justice not only for the sufferers from the failure of the bank, but justice as well to Sir Thomas White. (Liberal applause.) It would not proceed to indemnify the depositors, charging its disbursements thereon to the misdoing of a former political opponent. (Renewed applause.) It proposed to conduct a judicial inquiry, and when the report of that Commissioner should come to hand, the Government will be ready to deal with the matter in the light of his findings.

Had the Government chosen the agency of a special Parliamentary committee, went on Mr. King, the Leader of the Opposition would have been the first to charge that the inquiry was in the hands of a packed jury. Instead of that—and in spite of its decision to hold a judicial inquiry—it was accepting the amendment of the member for Pontiac (Mr. Cahill). What was the course of the Leader of the Opposition? Where did he stand? What had he to recommend? (Applause.)

Here for the second time the Prime Minister repeated the message of his Minister of Finance (Mr. Fielding), sent, he said, from the sickbed, to the explicit effect that he (Mr. Fielding) had never known that there were in his department certain documents left with the private secretary of Sir Thomas White, that he had never seen such papers, and that he had not ordered them returned to the former Minister.

"FLYING PRIEST" LOST IN AIR ON WAY TO BOSTON

The flight of Rev. Father John Sullivan, "the original flying priest," from New York to Boston to attend the annual banquet of the Massachusetts Air Service Association, was attended with considerable excitement.

Father Sullivan made the flight for the sole purpose of being present at the banquet. He is honorary chaplain of the Air Service Association and left Mitchell Field in New York at about 11.15 a. m. The air men lost their bearings, however,

and the trip which should have been made in an hour and a half was not completed until 1.30. The plane landed in the East Boston Airport after nearly two and a half hours in the air.

Father Sullivan said that O'Connor proved his ability as a capable pilot and that outside of being lost for a while, the trip was uneventful. It was made in the face of head winds and proved to be a rather cold one.

SHEPHERDS OF THE HOME

RECIPROCAL DUTIES OF HUSBAND AND WIFE

THEIR DUTIES TOWARDS CHILDREN

(Rev. Arthur O'Leary, D. D., Toronto)

No likeness of Christ has been treasured since His time like that of the Good Shepherd. The Roman Catacombs portray it distinctly after all these years. But St. John's tenth chapter loses much of its beauty out of its Eastern setting. Pastoral habits in the Orient differ so much from those of Canada that the Western mind cannot grasp the full meaning of the parable. The flocks of Palestine know their shepherd and follow behind. His voice directs them into suitable pastures, and his arm protects them against wolves and marauders, even to the giving of his life for his sheep.

God entrusts to Parents the Shepherding of the Home. Their mission is fulfilled in begetting and rearing children. The Sacrament of Matrimony unites man and woman and dowers them with grace to love each other, to increase and multiply, and to train their children through time toward eternity. Human marriage is not the evolution of the animal family, highly developed through intermediate stages. Genesis gives us the divine origin of marriage, the insufficiency of the need of woman as his complement, and the fruitful union of Adam and Eve. The Mosaic account proclaims the Unity and Indissolubility of the contract and its divine guarantee. There was no evolution but a decadence down the centuries. The law of marriage became modified under the pressure of necessity, and vice soiled its primitive purity. Jesus condemned the Mosaic divorce bill as something not intended from the beginning. He restored marriage to its pristine glory and raised it to the dignity of a Sacrament. Three laws govern Christian Matrimony—the law of Stability, the law of Authority and the law of Love. These are emphasized, strengthened and sanctioned by the Sacrament. The evils that arose under the law of Nature, and of Man, have been remedied by the Christian Sacrament. The final end of Matrimony is the giving back to the Creator the souls He had created. This end demands a life-long union founded upon mutual respect. Christianity has raised the wife to the companionship of her husband, Queen of the fireside, but he remains King. St. Paul exhorts wives to "be subject to their husbands" as the latter is the head of the home. But he adds that husbands should love their wives, and this demands that he respect his wife's judgment, defer his strength to her sweetness, and rule with prudence. Confidence is the natural result of respect. Infidelity on the part of man undermines the foundations of family life, on the part of woman it breaks up the most sacred of family relationships. Violation of the marriage bond is a violation of justice as well as of chastity, each has a right to unswerving fidelity. The Scripture says "Thou shalt not covet thy neighbor's wife."

Adulterers shall not possess the Kingdom of God. Conjugal love must be exclusive, affectionate, practical and mutually devoted. Jealousy and mistrust must be kept from the home, each must place abiding confidence in the other. The Sacrament justifies this lifelong trust when followed by prayer and other duties of religion.

God's primary motive in establishing Marriage was the propagation of offspring and their proper education. That of nation is also riches which nourishes the greatest number of happy children. The Catholic man in his conjugal relations, must be governed by reason and revelation. Should he culpably frustrate the ordinances of God, he will merit condign punishment. And the woman who gives away to unnatural fears or wicked counsels degrades marriage. Motherhood is woman's crown of glory, birth control her prostitution. The Catholic scorns all forms of race suicide as grossly immoral.

Parents have a threefold mission towards their children. They are deputed to care for their material, spiritual, and supernatural life. The first needs no comment as home and school combine laudable solicitude. Mental education is also widely diffused. Common sense and Provincial law impel parents to give children an elementary education. Promising boys and girls should be directed higher. Church and State need leaders in every walk of life. Aptitudes should be tactfully encouraged, but misfits kept out of the professions. Parents must never sacrifice the interests of

the soul for the training of the mind. The Catholic child must attend only a Catholic school, elementary, high, or university. The Home Training precedes and later cooperates. The Shepherds of the hearth are necessarily the first teachers, and must never abdicate to school or church the portion God has given them. A special intuition, prayer and the Sacraments, aid the Christian Mother in developing the budding conscience of her children. Putting aside undue emotion, guided by reason and the dictates of religion, she exercises unceasing vigilance that at times must be fortified by physical as well as by moral suasion. The Father's duties are not to be minimized. He must share responsibilities from the very beginning, and add to his share as children develop. Passive good example is not sufficient. Want of supervision today on the part of parents is responsible for many of the evils of children. Some are little concerned with the spiritual welfare of their own flesh and blood. They do not lead them to respect the Commandments, they do not cooperate with the school and Church, they are indifferent to their children's amusements and companions. Sane Christians stand appalled at the liberties within and without the home, in parlors, dance-halls, theatres, and parks, and do seem to go where they like and do what they like, eat, drink and gamble without the solicitude of fathers. Girls dress indecently, go to questionable places, keep dissolute company, without much concern or knowledge of mother. Good reading has been replaced by filth and obscenity. Good music has been repudiated for jazz. Modest dances have been superseded by sensual contortions. Why do Catholic parents permit such conditions? Could they not be remedied by parental correction, kind yet firm, calm but effective? Would to God they retained the ministry of reprimand, admonishing in accord with the time and place, correcting asage and each temperament should dictate.

MODERNISM

REV. DR. J. J. O'GORMAN SAYS IT IS A DULL AND STALE HERESY

Ottawa Journal, March 17

In a pungent and powerfully argumentative address delivered at the Franklin Theatre last night in connection with the series of lectures conducted by the Catholic Truth Society of Ottawa, Rev. Dr. J. J. O'Gorman, chaplain of the Question Box, strongly assailed the theories of advocates of Modernism. Dr. O'Gorman's address was in the nature of a reply to the recent lecture of Rev. Charles Francis Potter, of the New York Unitarian Church which was responsible for the question: "What does the Catholic Church mean by modernism?" There was nothing essentially new in Modernism, Dr. O'Gorman declared. It was already an antiquated heresy in the time of St. Paul. It was but a transient phase of century old rationalism, which religious error consisted in picking and choosing one's own religion instead of accepting what was taught by God. As far as the Catholic Church was concerned, even the latest edition of Modernism was but a dull and stale heresy.

There was a certain type of mind, the speaker stated, which delighted in novelty for novelty's sake, and it was to this type of people, of little or no supernatural, that Modernism appealed to owing to its claim to give the latest thing in religion. The religious system prior to the establishment of Christianity, and in its long history, though it is forever assuming a new phase, it had failed to evolve any new fundamental argument.

St. Paul was perfectly familiar with the modernist rationalism of his day and warned Christian teachers in the person of Timothy to avoid it. "Keep the deposit of truth revealed by God, avoiding profane modernism and the opposition of falsely named gnosis (i. e. knowledge)," I. Timothy 6, 20.

MISTAKE IN WORD

Dr. O'Gorman said the word he had ventured to translate Modernism was "kainophonias" in the Greek and "vocum novitatis" in the Latin meant literally "new fangled speech," "novelty of words," and hence "Modernism." Many Greek scribes who failed to see the point in the word "kainophonias" wrote instead "kenophonias," a word which St. Paul used in his second epistle to Timothy to describe the same Modernism and which meant "empty discussion." St. Paul did not merely contrast the profane and empty new-fangled Modernism with the divinely revealed and eternal truth taught by the Church of the living God which was the pillar and ground of truth, but he showed that the most popular form of first century Modernism, namely gnosticism, was a false system of knowledge, was falsely named, for it was not true knowledge.

Proceeding, Dr. O'Gorman said it was extraordinary how antique were the arguments used by Modernists. Dr. Potter objected to the divinity of Christ, to the divine inspiration and consequent inerrancy of the Bible, to the Virgin Birth of the Lord, to the doctrine of the Redemption, to the second coming of Christ and to the alleged indifference of Christians to social reconstruction. He accepted only those passages of the Bible as genuine which expressed his ideal. Every one of those points was raised by either Celsus or Marcion in the second century, and some of them by the Doctae in the first century. Not merely Celsus, a pagan rationalist who wrote 175 A. D., urged the same objections but he employed the same arguments as the newest up-to-date Modernists. For example, he taught that Christ was the son of Joseph, that he did not fulfill nor make any prophecies, that his miracles were fictitious, his resurrection a fable and his doctrine a plagiarism. Celsus did not fail to invoke the century old Greek philosophical theory of evolution against Christianity and taught that the soul of man had evolved from the soul of brute animals. He taunted Christians with their divisions, ridiculed their hope of establishing their religion throughout the world and appealed to them to abandon their life apart and take their place among those who by word and deed and active service contributed to the welfare of the empire. Rationalism then and today realized that its only hope of success was to endeavor to become a national religion and thus provoke national prejudices against the international religion of Christ. Origen answered Celsus triumphantly and the bloody persecutions waged by the Roman Empire in the name of patriotism failed to prevent the successful diffusion of Christianity.

WEEKLY CALENDAR

Sunday, April 6.—St. Celestine, Pope, succeeded Pope Boniface in 422. He excommunicated Nestorius and deposed him and also combated the Pelagian heresy. Many authors of the life of St. Patrick say that the Apostle of Ireland received his commission to preach to the Irish from Pope Celestine in 431. The Pope died in 438.

Monday, April 7.—St. Hagesippus, a Primitive Father, was by birth a Jew and belonged to the Church of Jerusalem. He travelled to Rome and lived there nearly twenty years from the pontificate of Anicetus to that of Eleutherius in 177. He wrote a History of the Church in five volumes all of which have been lost.

Tuesday, April 8.—St. Perpetuus, Bishop of Tours, governed that See for thirty years. He was noted for his veneration of the Saints and he deeply respected their relics and adorned and enriched their shrines. In his last will he declared the poor his heirs and remitted all debts due his estate.

Wednesday, April 9.—St. Mary of Egypt left her father's house in her youth in order that she might sin without restraint. For seventeen years she lived a life of shame in Alexandria and was then miraculously brought to a realization of her wrong doing during the celebration of the Exaltation of the Holy Cross. She retired into the wilderness where she lived for almost fifty years doing penance.

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MODERNISM

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There was a certain type of mind, the speaker stated, which delighted in novelty for novelty's sake, and it was to this type of people, of little or no supernatural, that Modernism appealed to owing to its claim to give the latest thing in religion. The religious system prior to the establishment of Christianity, and in its long history, though it is forever assuming a new phase, it had failed to evolve any new fundamental argument.

St. Paul was perfectly familiar with the modernist rationalism of his day and warned Christian teachers in the person of Timothy to avoid it. "Keep the deposit of truth revealed by God, avoiding profane modernism and the opposition of falsely named gnosis (i. e. knowledge)," I. Timothy 6, 20.

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failed to meet his views. He denied the Virgin Birth of Christ, the resurrection of the body and the second coming of Christ to judge the living and the dead. St. Ireneus, writing in 176 A. D., showed how opposed to this doctrine was the revealed doctrine of Christ taught in Rome by the succession of bishops which led back to Peter with which Christians from everywhere must agree. The denial of the Virgin Birth of Christ which New York Modernists were making a test case was one of the oldest heresies of the Church, having been taught by the Docetae and Ebionites in the first and second centuries. So old was this error that the phrase "Born of the Virgin Mary" was inserted in the Apostles Creed, to combat it.

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The cause of these two great Catholics was introduced five years ago. An informative process was conducted in the dioceses of Lille and Cambrai and the documents were then sent to Rome where the Congregation of Rites now has them under examination.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.
PASSION SUNDAY

THE STRENGTH OF THE CHURCH
Jesus said to them: Amen, Amen, I say to you, before Abraham was made, I am I and I am not, therefore, to cast at Him, but Jesus, who Himself, and went out of the temple. (John VIII, 58, 59)

How much like the fate of Christ on many occasions has been, and is, the fate of the Church. She, like Him, must proceed on her course in the midst of enemies. Her path is one of thorns to the body and often to the soul. She must suffer contradiction, must be misinterpreted in her intentions, and must bear calumny, hatred, and revenge. There have been times when to one who loved her were opposed six who hated her; when one served her, six attempted her destruction.

Her children at times have been forbidden to breathe the free, open air of God's earth, even their existence has been declared a menace to the State. With might and main have whole nations sought her destruction; but her Calvary never has come, nor will it come in future, for she is as permanent as the earth itself. She has been forced many times to travel the road which would have led to a Calvary, were it not for Christ's help promised to Peter, her first head, when He said that the gates of hell should not prevail against her.

Would we wish it to be otherwise? Certainly our desire should be that every human being should enter her fold, and one of our charges is to preach the Gospel to every creature. But, though we have this desire, and we are entering upon the work of evangelization more and more every day, still we realize from Christ's words that, like Him, we ever shall have our enemies and see our doctrines on many occasions ridiculed. But in this is a great part of our glory on earth—"to glory in Christ and Christ crucified." Not that we are glad man's sins forced Our Saviour to so cruel a death, but because we can suffer a little, at least, like unto Him—realizing that His sufferings and death placated God, and that our tribulations and persecutions here will be a great means of bringing us to God, our Father.

No other church has suffered, nor will suffer, like the Catholic Church. The reason for this suffering is that she has the truth as given her by Christ, which her children will die to defend. Those outside the Church, if they have any of the truths of Christ, have them in part only, and not as coming from Him originally, but by adoption. To them is not given the command to resist unto death, and many times they will yield, we will not say to wickedness, but to customs and changes of the times, contrary to the stern, immutable law of God. The prevalence of divorce is a very good example of this spirit of accommodation to the times. Truly, many ministers protest against it, but, in fact, every church existing, except the Catholic Church, will allow divorced persons to remarry. The Catholic Church lost thousands upon thousands of her children, who afterward became her enemies and her persecutors, because she forbade divorce and remarriage, even as God forbids them. A church that can accommodate itself to the changes of the times—changes, of course, that are not in accordance with God's law—and can adapt its doctrines to the wishes of man, never has been and never will be persecuted, in the proper sense of the word. She has suffered, but not because of God's real word and law, which they did not have, but because of doctrines recognized as false by the Church given the custodianship of the word of God. Of course, it must be lamented, as must any similar suffering brought on by man. But in this case persecution is not persecution because of adherence to Christ's teaching, as is always the case when Catholics are tormented.

The propaganda against the Church today is of the vilest kind, but there is one thing principally that keeps it going, and it is mammon. That the fight is unjust, unworthy, is easily seen from the tactics employed and from the ends intended. There is not a positive system opposed to us, nor one that is capable of erecting a worthy institution. There are simply a few hate-bearing individuals and societies of egoistic, ignorant, never-forgiving men and women, who are spreading lies and endeavoring to incite others to persecute us. I speak of this country. Even if they could accomplish their perfidious work, one easily can see that such persons could do no good for the community afterward. Passion does not die with one victory; it seeks other fields to conquer. At any rate, how futile these attacks will be, the records of history pointing to failures of thousands of such attempts in the past, clearly indicate. The arch-enemies of the Church in days gone by have long ago appeared before the judgment seat; but the Church continues to wave the same banner of Christ, and to live a vigorous life.

We do not know what greater persecutions we yet may have to undergo. But let us prepare for them now, for in some shape or form, they are sure to come. Parents now have the responsibility of their children's future. They must be fitting them to be Christ-like sufferers, when the trying days come. How are they to do this?

By setting them good example, by seeing that they scrupulously obey the Church, and by giving them, from their earliest years, a good Catholic education. The Catholic who is armed with God's grace, and whose mind is illuminated with true, Christian knowledge, will form an impregnable barrier to the attacks of any persecutor, no matter how strong. He who grows up without these blessings will, when attacked, faint and die.

"NEW" HERESIES QUITE OLD

The discipline of the Church, her constant vigilance against heresy within and her repudiation of heresy without, and her insistence upon the orthodoxy of the principles committed to her by Christ, were treated in a lecture delivered in the Cathedral, Philadelphia, recently, by the Rev. Thomas M. Schwertner, O. P., editor of "The Rosary Magazine."

The Rev. lecturer said in part: "From half a dozen different sources it is as plain as daylight that the rapid spread of Christianity caused much concern to the pagan emperors, and more still to the pagan priesthood whose rights and prerogatives were challenged in more than one way by the teaching of the Christ. But even the cruel and bloody methods employed by decadent Rome could not block the onward sweep of Christ's chariot. Tertullian's words became truer every day that 'the blood of martyrs is the seed of Christians.' Since, therefore, exterior pressure was of no avail against Christianity, we need not be surprised that the Roman emperors chuckled to themselves when they saw extravagant Oriental superstitions taking firm root in Roman soil. They favored these new importations from the Orient, not only because the Roman municipality was favorable to the cults of all those peoples which had been subjugated, but also because these new religions challenged the progress of Christianity. After the victory at the Milvian Bridge, when many Romans embraced Christianity with Constantine not so much for supernatural as rather for natural reasons of personal advancement, superstition seemed to have everything its way. Those who had failed to ground themselves solidly in a knowledge of the Christian truths, hankered in their souls for religious systems which were vague, and, therefore allowed them the broadest moral liberties. And heresy had a quick eye to see and follow up these advantages.

STOOD FIRMLY BY PRINCIPLES
"During all these troublous times the Church stood firmly by the teaching of her Founder. She could not forget how insistent her Christ had been upon absolute faith in His followers. In the desert He had allowed several of His disciples to part company with Him because they would not believe the promise of 'the living bread that came down from heaven.' And the early Church boldly maintained that without faith it is impossible to please God, and that the man who refused to believe and hear the Church should be looked upon 'as a publican and a sinner.' From the beginning the Church ejected from her midst all who refused to accept her teaching. We see for instance how St. Peter undid the unholy scheming of Simon the Magician; we see the care with which St. Paul by his Epistles instructed those congregations which were in danger of being misled by false teachings; we see how every advance of heresy by Cerinthus was scotched by St. John. From the first the Church realized that her mission in this world was none other than to transmit the identical teaching of Christ. It was for this that she had received on the Paraclete, Who recalled to her mind those many things which, as St. John says, would fill so many books 'that the world could not contain them.'

"The earliest opponent of the Church was Gnosticism, which was an amalgam of Oriental and Platonic thought. It appealed especially to the pride of man's intellect. It rejected the divinity of Christ, making of the Master merely a human leader. It taught that the God of the Old Testament was not the true God, but infinitely below the God of the New Testament. Nothing was known of the true God until the coming of Christ, Who was but an ambassador of the Father. Since a matter was essentially evil there could be no real Incarnation, because God could not unite Himself with anything which by its very nature was defiled. The Incarnation was but a kind of moral union of the divine with the human nature. Christ did not, therefore, have a real body. Consequently, there could not have been a Resurrection of Christ, nor would there be a resurrection of the bodies of His followers. These doctrines were put forth with an array of much learning and that vague mysticism which has not spent itself even in our own day. Gnosticism, revamped and redecored, stalks through our midst today in some of the teachings of the Christian Scientists. In the Middle Ages it appeared under the name of Albigensianism, or Catharism, which St. Dominic challenged with might and main.

ARIUS AND HIS COHORTS
" In the fourth century a priest, who had been deeply disappointed over his failure to attain high

ecclesiastical preferment, taught a heresy which, as St. Augustine tells us, turned the world Arian overnight. Arius, by means of popular songs and ditties which were sung and whistled by everyone in that day, taught that Christ only acted as an agent of redemption. He was only a creature subject to the Father and knew Him imperfectly. Christ was able to commit sin, but served God so faithfully as to merit the right of being called the adopted son of God. It is for this reason that He lays claim to the veneration of the ages. This blasphemous teaching was condemned in 325 by the Father of the Council of Nicea, but continued its long life throughout the ages even down to our own day. It did call forth some of the greatest defenders of the truth, chief among whom was St. Athanasius, who went gladly into exile five times for his valiant defense of the orthodox teaching of the Church.

"Most of the heresies of the Oriental church were speculative in character and bearing, or rather had reference to the mysteries of the faith. But in the fourth century Donatism arose, which challenged the claims that the Church put forth as the true inheritor of the mind and spirit of Christ. Many of the objections which are today urged against the Church and her prerogatives were defended by these heretics of Northern Africa. Because St. Augustine answered them so adequately, showing forth the rich beauty and inexpressible claims of Christianity, no theologian today can pass over the teaching of this great Father of the Church.

"In the high Middle Ages another practical heresy arose in Britain, where the monk Pelagius taught that there was no such thing as original sin. Adam was created as other men, subject to all the miseries of life, and this was not owing to his fall, but solely to the condition of his nature. Adam's sin was something personal for which he alone suffered. It was not transmitted to other men. All men are born in Adam's condition and hence there is no need of baptism. Besides, man needed no supernatural help to avoid sin, to overcome temptation, to merit heaven. Pelagianism and its younger brother, Semi-Pelagianism, spread over the northern part of Europe and caused much havoc in the Church. It still survives in some of the teachings of the sixteenth century reformers, and is boldly, and almost entirely, taught by the Anabaptists of our day. Other practical heresies were Nestorianism, which taught that Mary was not the real Mother of God, and Iconoclasm which saw in respect for images a form of idolatry. Like fertile roots these major heresies put forth many minor shoots which thrived in one locality or other, never, however, without separating many from the centre of unity.

THE SIXTEENTH CENTURY REVOLT
" Now, many of the errors put forth throughout the ages were restated in new and bolder terms by the sixteenth century reformers. Perhaps, the most baneful of all these teachings was Luther's doctrine of private interpretation of the Bible. Even in his lifetime Luther saw what mad dogs he had let loose when he put forth his claim that each man might find in the Scriptures precisely what he cared to find. In his Commentary on St. Paul's Epistle to the Romans he corrupted the genuine idea of faith, making of it nothing more than a vague confidence or trust in God's goodness and mercy, by which all sins would be forgiven without regard to good works or a purpose of amendment.

"The Catholic Church in all these assaults within and without has withstood every advance of error. Rather than harbor the traitor in her bosom she has resigned herself to see severed from her unity whole peoples and kingdoms. She never advanced any new doctrines to suit the pretentious claims of so-called science. She maintains today, as she has done consistently throughout the ages, that since truth comes from God there can be no such thing as a conflict between true science and religion. Just because she has the ear of the Heavenly Father, and has within her the spirit of truth, she marches at the head of the world's procession. Behind her—to the right and left also—lie the exploded theories and hypotheses of men who in their day, with loud acclaim, heralded forth new doctrines which were meant to cut the ground from under the feet of Christ's Spouse."—Catholic Standard and Times.

THE RELIGION OF IMMIGRANTS

Professional anti-Catholic agitators, and papers serving the same purpose, are wont to contend that a greater part of the immigrants coming to our country are Catholics, that, in fact, the Catholic Church is flooding our country with such immigrants in order to obtain to power.

An article, recently sent to the papers of our country by The World Alliance for International Friendship through the Churches, whose headquarters are in New York City, tells a different story.

Having emphasized that "the service to migrating peoples" is one of the best means to promote international friendship and strengthen church ties, the article continues:

"At present, it is said, Protestant churches are not keeping up with the Catholics and Jews in work along this line, notwithstanding the fact that recent religious analysis estimates that more than 65% of current immigration to the United States is non-Roman Catholic." Thus the bugaboo that Rome is colonizing for the purpose of capturing America is pierced and deflated. The same article suggests a plan whereby Protestant churches in other countries "may co-operate with American churches in helping members of their congregation to come to this country." Were some Catholic association to announce this to be its intention, a certain type of Protestant ministers and papers would immediately protest, claiming that Catholics were planning to circumvent our immigration laws. Catholics will assume what the Protestant churches in other countries are expected to do, is not "to help members of their congregation to come to this country," but that they will merely assist those, who have resolved to come, to establish contact with their co-religionists in America. Because the article goes on to say: "This plan includes a letter of introduction, addressed to some particular church in the city or town where the emigrant intends to locate."

Such a proceeding is entirely proper and most desirable, both from the standpoint of the immigrant and of the welfare of our country. When transplanting a tree great care is taken at every step to safeguard it. The soil into which it is planted is carefully prepared and all necessary precautions are taken to make it possible for the tree to preserve its vitality and take root as quickly as possible. Too little attention has been paid to the welfare of the newcomers to our country. They were permitted to shift for themselves in every regard, and, in consequence, many fell by the wayside. Left to themselves, they found it so difficult to adjust themselves to the new conditions of life in greater

America, that they either succumbed in the struggle, or at least lost the true perception of the greater things of life. It is well, therefore, that the Protestant churches contemplate taking such steps as those suggested by the World Alliance. America loses whenever immigrants who, in their native land, attended church and practiced their religion, join that vast body of the unchurched, at present constituting the majority of our population.—C. B. of C. V.



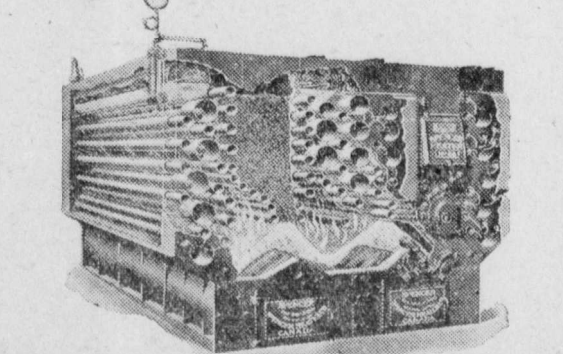
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CHATS WITH YOUNG MEN

FORGET AND REMEMBER

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite each sneer
Whenever you may meet it.

Remember every kindness done
To you, whatever its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

A DAY OF LONELINESS

It may be there comes a day when
The forms that walk by our side are
Strange; that, lacking the old
Familiar faces in the midst of multi-
tudes, we are alone. Then, indeed,
We are in sorry plight if, turning to
our knapsack for the aid it might
afford us in this our time of need,
we find it empty.

But if in it we packed faith, hope,
love and humor, and have through-
out the journey guarded these well,
we are not so badly off after all.

The appreciation and encourage-
ment of those who know us best are
sweet; but faith—in ourselves, in
ideals, in our fellowmen—is a sturdy
staff to lean upon when all else
fails. With faith in our knapsack
we may walk unflinching and
assured.

Love is the most important thing
in the universe, the strongest force
of flesh and of spirit, the quality
that makes life not only worth
living, but affords the real reason
for living at all! Like the milk in
the miraculous pitcher, the more
we pour out love the more love we
have in store. With love in our
knapsack we have understanding and
contentment.—The Pilot.

THE PASSION OF OUR LORD

The world today in its agony and
despair feels deeper kinship with
the mystery of the Cross which
symbolizes the sufferings and death
of its Divine Saviour. The innocent
people, like their Holy Redeemer,
are the victims of the sins of the
world and realize more vividly the
meaning of the religion of the
Crucifix.

In Holy Week which begins on
Palm Sunday the Church concentra-
tes the attention of her chil-
dren on the Passion and Death
of the Divine Saviour. The most
tragic events in the last few days
of the mortal life of Our Lord on
earth pass in panorama before the
contemplation of the faithful that
they may meditate deeply on the
eternal significance of the divine
drama of Calvary. The Death and
the preceding Passion of our Saviour
occupy a large amount of space in
the Gospels and it is fitting that
the followers of the Crucified Christ
should think deeply and devoutly
on the meaning of these solemn and
sacred events in our Lord's life.

The value of the Passion for the
Christian soul arises from the fact
that by His death man was redeemed
through sacrificial love. Our Lord
was the Good Shepherd who came
to seek and save the lost. He came
for our redemption and salvation.
We are redeemed not by silver or
gold but by the precious blood of
Christ shed upon the Cross. He
sacrificed Himself to save us. We
are indeed bought at a great price.

The Gospels relate with divine
pathos the story of the Passion of
Christ. Who was it that was so
cruelly treated? It was the Son of
God, the second Person of the
Blessed Trinity. Who took human
nature and suffered in it for the
sins of man. Christ being in the
form of God, took the form of a
servant and died even the death of
the Cross.

What motive did our Blessed
Lord have to suffer so much pain
and anguish of spirit? It was love.
God so loved the world as to give
His only Son. And what greater
love than to die for one's friend?
We are not worthy of such great
love, yet by the Precious Blood that
poured from His Sacred Heart are
the sins of the world washed away.
He was bruised for our iniquities,
He was wounded for our sins; by
His stripes we are healed, and by
His redeeming death our sins are
blotted out.

The sacred events of Holy Week,
therefore, should inspire the Chris-
tian soul with deeper love for the
Crucified Saviour Who loved us
sinners even unto the cruel death
of the Cross. Especially on Good
Friday during the Three Hours'
Devotion or the Stations of the
Cross, the memory and message of
the Passion of Christ are freshened
in our minds and hearts as we
behold the Lamb of God crucified
for the sins of mankind. Those
feet, which so faint and weary
sought the sinner, we behold pierced
and fixed to the Cross. Those hands
never lifted save to bless and feed
the hungry and to give sight to the
blind are now nailed to the Cross.
That Sacred Face that shone as the
sun upon the mount of Transfigura-
tion is now spat upon, buffeted and
covered with blood, and His Head
crowned with cruel thorns. In the
prophetic words of the Old Testa-
ment; They have dug His hands
and feet; from the crown of His
head to the soles of His feet there is
no soundness in Him, but soreness
and wounds.

O who can contemplate the sin-
less and holy Saviour thus cruelly

treated without compassion with
Him and resolving to answer to this
great love and make some little
sacrifice for Him Who loved us and
suffered so much for us. He asks
His children to love Him more and
to show it by giving up their sins
and faults and by devoting a little
time to prayer. Mass and other
good works which will prove our
love for our Holy Redeemer Who
loved us even unto the death of the
Cross that He might save us from
iniquity and bring us safely home
to His Father's house.—The Monitor.

OUR BOYS AND GIRLS

IN PRAYER

Lord, when in quiet prayer I go
apart
To speak to Thee, my busy thoughts
begin
To gossip of the world; and
hurry in
On every side, hopes, fears most
strangely win
A hushed repose from all this
worldly din.
A silent talk with Thee, from heart
to heart.
O God, Thou wilt be kind, divinely
mild;
For while my spirit thus confusedly
wanders, Thou art its goal and
Thou alone.
So, like a mother with her toddling
child,
Catch up the heart that stumbles
toward Thee
And take in it both hands unto
Thine own.

—REV. F. P. DONNELLY, S. J.

WITH OUR SORROWFUL MOTHER

Truly our mother loves us sincerely,
watches over us with tender
solicitude in childhood, and con-
cerns herself deeply in all our
struggles through life. And if,
perchance, misfortune or disgrace
befalls us, she not only does not
forsake us, but rallies to our assist-
ance with increased loyalty and
devotion.

But great as is a mother's love for
her child, no earthly mother was
ever so profoundly attached as was
Mary, the Mother of Christ, to her
beloved Son. In all His trials and
sufferings Jesus' Mother shared
fully, being close to Him through-
out the agonizing period of His
ignominious and cruel persecution.

An ancient tradition, confirmed by
the revelations of many Saints,
tells us that Mary followed her Son
after their touching farewell in
Bethany, her heart being full of sad
apprehension of the bloody drama
which was to be enacted. She
followed Him to the Cenacle; was
present at the institution of the
Holy Eucharist—that Blessed
Sacrament of Love—descended with
Him into the Valley of Josaphat,
heard the treacherous "Master,
hail!" of Judas, and saw Him
dragged before the High Priests,
With John, the "beloved Disciple,"
the weary Mother watched through-
out the long, long hours of Maundy
Thursday night, and saw the sun
rise over Calvary on the first Good
Friday morn. And when her Son,
her sweetest of yesterday, was
arraigned before the dread Pilate
and before Herod, she too was
there, that she might comfort Him
with her presence, should His poor,
sweat-bedimmed eyes happen to fall
upon her.

She stood mute in agony, while
that maddened howl: "Away with
Him! Crucify Him!" rang through
her pain-benumbed soul. Then the
holy Mother beheld her Son, with a
crown of thorns pressed into His
forehead and a red robe hanging
loose upon His drooping body,
presented to the clamoring populace
by the Procurator, who cried out
above the din of wild disorder "Ecce
Homo!" "Behold the Man!"

Vainly the martyred Mother had
hoped that the bloodstained sight
of her beloved Son would soften
the madness of the people, and that
they would spare Jesus. But again
there rang forth that fendish cry:
"Crucify Him! Crucify Him!"
Mary's distraught soul was
pierced with woe and anguish, as
the cowardly judge pronounced the
death sentence upon Christ. Rent
with sobs, the sorrowing Mother
saw Him, smarting under the
inhuman buffet of the ruffians,
meekly take up His cross, place it
on His bruised shoulders, and slowly
set forth toward Golgotha.

And then she saw Him fall! No
longer could she restrain herself.
Neither the insolent stare of the
crowd nor the menacing attitude of
the soldiers could deter her now
from rushing to His side. Breaking
through the crowd the Mother fell
beside her agonized Son, and drew
Him to her heart.

In a moment, however, she had
been dragged from that sacred em-
brace, and Jesus goaded on by gibe
and curses, by pikes and javelins,
was once more slowly moving for-
ward.

Crossing the depression which
separated the elevation upon which
stood the Palace of Pilate from the
hill of Calvary, the plodding Victim
began to ascend the rocky way of
Golgotha. He had gone but a few
steps up the incline, however, when
His strength again failed Him, and
He staggered once more to the
ground. The Blessed Mother could
not reach Him now, but her heart
felt some slight consolation when
she beheld the soldiers force Simon
of Cyrene to help bear the cross,
and a few minutes later saw the
gentle Veronica courageously break
through the crowds and wipe the
bleeding face of Christ with her
veil.

Higher and higher up the hill
wended the suffering Saviour until,
exhausted once more, the Divine
Sufferer fell for the third time
beneath the cruel burden. The
sorrowful Mother's eyes beheld His
head bent in the dust, and the
thorns pressing deeper and deeper,
causing fresh streams of blood to
gush forth.

Dragged again to His feet, her
beloved Son was forced to proceed.
The city limits now past, a group of
women who were close to Him lifted
up their voices in wail and lamenta-
tion, and Mary wept afresh, ming-
ling her tears with those of the
women of Jerusalem.

Beneath His strength and
weighed down by the burden of the
cross, Jesus at last reached the
top of Golgotha. His journey was
ended.

Then His poor mother witnessed
the piteous look of shame which
passed across His haggard face as
He was stripped of His garments.
A moment later she saw Him hurled
upon the cross, which now lay prone
upon the ground, and then a sword
of anguish pierced her heart—she
heard the sounds of the hammers
which nailed the hands and the feet
of her Son to the wood of infamy.

The cross was elevated. There
her Son—the God-Man—lingered,
reviled by earth and rejected by
Heaven, His eyes gazing down in
loving forgiveness upon His enemies
who had brought Him to this pass.

And then His eyes, anxiously
searching the throng, met at last
those of His Mother. Oh, how full
of infinite tenderness was that fare-
well look! What eloquence there
was in that gaze, fast growing
glazed in death. In that short
space of time, as He looked down
upon her, what supreme realization
of the other's love did each experi-
ence! What a wondrous moment
of understanding it was, between
Mother and Son.

"It is consummated!" The last
parting words of the Redeemer had
resounded from the cross. Jesus
was dead! Mary gazed terror-
stricken upon the lifeless features
of her beloved Son.

After what must have seemed to
her long years of anxious waiting,
He was taken from the gibbet, and
she received His emaciated, blood-
encrusted form into her trembling
arms.

Finally the faithful souls who
were assisting her in her bereave-
ment gently took Him from her and
prepared the body for burial.
With grief too poignant to imagine
and sorrow too exquisite to de-
scribe, the Mother followed her Son
to the Tomb, where she laid Him
with loving hands and sorrowing
heart. Then was the great stone
rolled in front of the tomb, shut-
ting Him in, away from the world
and from her.

Let us follow the example of the
Mother of Sorrow, and often
mediate upon the Passion of her
beloved Son, our Redeemer, in the
exercise of the Way of the Cross.

SCIENCE DEMANDS UNIFORMITY

Careful research made in recent
years in the study of dietetics has
shown the great importance to the
human system of purity and uniform
quality in foods. It is a great
blessing that today so many deli-
cious foods as well as tea and coffee
can be procured in tins and sealed
metal packages. "Salada" Tea
was one of the first pure food pro-
ducts to become widely popular in
Canada. The flavor-preserving
aluminum package keeps the tea
fresh and delicious. Skillful blend-
ing maintains the quality absolute-
ly uniform.

WHAT YOU READ

Everything we read makes us
better or worse, and by a necessary
consequence, increases or lessens
our happiness.

Often ask yourself what influence
your reading exercises upon your
conduct. If, after having read a
work that pleases you, you then find
yourself more slothful about dis-
charging your duties, more dry and
cross toward your equals, harder
toward your inferiors, with more
dissatisfaction for your state in life, more
greedy for pleasures, enjoyments,
riches—do not hesitate about giving
up such reading; it would poison
your life and endanger your eternal
happiness.

The practice of keeping, especially
before the young, growing mind,
beautiful and uplifting images, and
bright, cheerful, healthy thoughts
from books, is of inestimable value.

Good books are not only our
friends; they are our best teachers.
Bad books are a curse, and do a
world of harm. Nothing spreads
dissolution and evil more surely than
a bad book.

What great precautions are taken
against poisons which can take
away the life of the body! What a
holy, happy world this would be
if the same care was taken against
that which can kill the life of the
soul!

St. Augustine says that when we
pray we speak to God; that when
we read a good book God speaks to us.
Can it be denied that the devil is
speaking to millions of souls in the
world today through bad news-
papers and magazines, bad pictures
and cinemas, bad and suggestive
songs and plays?

Let all, in their own way, do what
they can to counteract these terrible
evils, which were never worse than
at the present time.

St. Alphonsus Ligouri says: "If
we pray we will certainly be saved;
if we do not pray we will certainly
be lost." But do we pray as we
should? There is one means which
will make us more regular in our
daily prayers and deepen our
earnestness in that sacred duty.
This is spiritual reading.

A good book is a perpetual ser-
mon. A true home should contain
food and fuel for the mind as well
as for the body. As a rule, people
are no better than the books they
read. A vacant mind is a play-
ground for the devil. Father
Faber tells us that if we find we are
going to have some idle moments,
we should make it a practice to
have a good book to take in our
hands. The same great writer tells
us that a taste for reading is a gift
of the Holy Ghost. "What effect
will this have on eternity?" a great
saint used to say. "Will this con-
tribute to my eternal happiness, or
will it endanger it?" This is a
rule of conduct that is very safe and
very decisive, and that can be
applied to every circumstance of
life. Let us enjoy it most earnestly
to what we put into our minds
through reading.—The Monitor.

THE CHAIR OF PETER

SYMBOL OF UNITY AND AUTHORITY

The feast of the Chair of St.
Peter, which falls January 18, has a
special significance this year, when,
for lack of unity and authority,
Christian sects are in danger of
being sub-divided even beyond their
present hundreds of divisions. The
Chair of Peter, to which Mother
Church offers her veneration, is the
one actually occupied by St. Peter
in the Catacomb of St. Priscilla
when he first gathered the Chris-
tians of Rome about him. Later,
it was moved to the Church of St.
Prisca at Rome, and from there to
its present home in St. Peter's.

During the Middle Ages and until
the transfer of the papal capital to
Avignon, the chair of St. Peter
was exposed to the public gaze and
venerated every year on the feast
day, and the newly elected pope
was solemnly enthroned on it.
After the return from Avignon, the
Chair, for preservation, was encased
in a solid bronze receptacle, sup-
ported by four Doctors of the
Church, (Sts. Ambrose, Augustine,
Athanasius and Chrysostom) and
placed in the apse of St. Peter's
Cathedral where it still remains.
It was last exhibited to the public in
1867, the eighteenth centenary of
the year when Sts. Peter and Paul
died martyrs during the persecu-
tion of Nero.

The Chair itself is a perfectly
plain oak arm chair, with legs con-
nected with crossbars to strengthen
it. In later times, other supports
were added to strengthen it and one
or two ornaments to embellish its
simple lines. It remains, in form
and substance, the Chair occupied
by St. Peter as he instructed the
Romans, and presided over their
assemblies; the Chair before which
they knelt as he administered to
them the Sacraments of Baptism
and Confirmation.

Justly, then, the Chair of Peter
has been accepted as the symbol
of the Apostolic See, centre of unity
and authority in the Universal
Church; symbol of the infallible
authority conferred on Peter:
"Thou art Peter and upon this
rock I will build My Church, and
the gates of hell shall not prevail
against it." symbol of the unity for
which the Saviour prayed, almost
with his dying breath: "Father,
keep them in Thy Name whom thou
has given Me, that they be one as
We also are one . . . that the
world may know that Thou hast
sent Me;" symbol of the divine
strength prayed for by the Saviour;
"Simon, Simon, I have prayed for
thee that thy faith fail not; and
thou, being converted, confirm thy
brethren."

Here is the divine centre of unity
to which all must turn; else every
movement for Church unity is fruit-
less, for every such movement, is
an invitation to the Catholic Church
to abandon the source of unity estab-
lished by her Divine Founder, and
trust men to build a substitute—
men whose previous efforts at reli-
gious unity have shown the ludicrous
effect of creating wider disunion.
The only reply of the occupant of
the Chair of Peter must ever be
that given by Benedict XV. to the
delegates of the World Move-
ment for Church Unity: "Come
back to the Rock of Peter from
which you have strayed and there
will be one flock and one shepherd.
My arms are extended to receive
and embrace you all."

In many a quarter, there is hope
that this kindly, fatherly invitation
will be accepted. The Russians, be-
trayed by their atheistic govern-
ment, robbed of their own church
and offered a State church as a
substitute, are looking longingly
toward the Chair of Peter. The
Slavs, alarmed at the disintegra-
tion of the Eastern Church, are
studying again the life and teaching
of St. Josaphat who offered his
life to lead his people back to the
Chair of Peter, are turning yearn-
ing eyes to the unity and authority
which remained untouched by the
shock of the World War.

High Church Anglicans, weary of
their internal dissensions, are in
consultation with Cardinal Mercier
about "terms of reunion." Their
leader has urged that the Pope be
accepted as a religious generalis-
simo, somewhat as the allied armies
accepted Foch during the War

against the Central Powers.
It is a safe conjecture that in the
religious war now raging in the
Episcopal Church, many a weary
soul is looking toward Rome, seeing
there what Newman saw—the only
safe anchorage amid the tempests
of warring sects.—The Catholic
Mirror.

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summer furs, sweaters, sport shirts,
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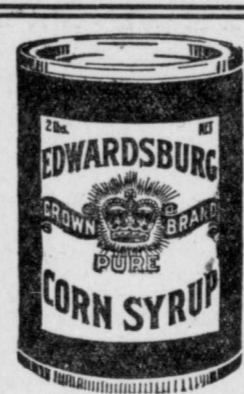
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(in 3 lb. glass jars)

equal in quality and flavour to
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"Lily White" Corn Syrup

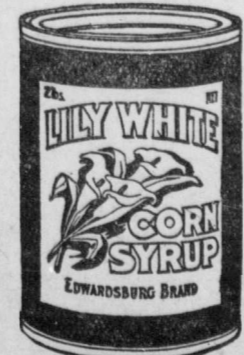
(in 2, 5, 10 lb. tins)

A sweet, light-coloured Table
Syrup like honey. Also valu-
able for preserving, and now
recommended by Physicians
for use in conjunction with milk
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A combination of the highest
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CANADIAN APPEAL

FOR THE RELIEF OF THE CHILDREN IN GERMANY

The people of Canada have never been slow to accept their responsibilities as one among the nations of the world, and they have already on many occasions answered the call for relief from less fortunate lands. We, who enjoy a standard of living higher than that of any country in Europe, are best able to aid its suffering and helpless children. Their utter need is both our opportunity and our duty. The magnitude of the calamity, and the effort which Britain, in her traditional spirit of generosity, is making to alleviate it, are shown by the following appeal:

BRITISH APPEAL FOR RELIEF IN GERMANY

"Cold, hunger, and despair are overwhelming large sections of the German people today, both in the occupied and in the unoccupied territory. The ruin, through the collapse of the mark, of thousands of middle-class families, and especially of the old people living on their savings, is no new story. Their struggle to exist goes on painfully, they are dependent on the precarious charity of friends inside and outside Germany. Large numbers of institutions, hospitals, schools, and asylums have had to close for lack of funds, and thousands of professional people—partly on account of the closing of institutions and partly because so few people are able to pay their fees—find themselves without employment, or with so little that they can scarcely exist.

"Trade union funds, sick insurance benefits, and all such resources are used up. Unemployment has been prevalent throughout the year in the Ruhr and Rhineland, and now, to add to this sum of human misery, has come a general industrial collapse. It has resulted in the partial or complete closing down of factories, with consequent general unemployment all over Germany. The workers, as well as the middle classes, are now faced with hopeless poverty. Strenuous efforts for the relief of distress have been made by the central and local governments. Soup kitchens have been opened in all the towns to keep starvation at bay. Private institutions and individuals are helping generously. But the need is too vast to be covered by a bankrupt government, and the present help is quite inadequate.

"The British organizations working in Germany have first-hand evidence of wholesale suffering and privations so intense that they feel bound to make the facts known. "In such a situation, charitable aid, however generous, cannot reach the roots of the disease or take the place of wise public policy. But it may, and can, save innumerable lives, and by kindling human sympathy here for sufferers, will help towards the revival of a better and safer Europe.

"We do not believe that the British people, whatever their views of the causes of this catastrophe, whatever the need nearer home, will consent to stand by unmoved and watch women and children die. If these starving people were our enemies, we are bidden to feed them. Shall we do less now that they are our stricken neighbors?

"An urgent appeal is more than justified despite the need in this country. Although the statistics are incomplete the percentage of people unemployed or working on very short time (often only eight hours a week) is greater by far in Germany than in England, and the only unemployment pay available in Germany is a government dole worth 5 to 6% a week for a whole family.

"Therefore we make this 'British Appeal for Relief in Germany,' and entreat all who can to help."

The British appeal has been signed by fifty-seven English men and women, including: The Marquess of Aberdeen; Right Hon. H. H. Asquith, M. P.; Sir Thomas Barlow, Bart.; Rev. Canon E. W. Barnes; Right Hon. the Earl Beauchamp; Arnold Bennett; Lord Henry Bentinck; Rev. Principal D. S. Cairns; the Chief Rabbi; Sir Arthur Conan Doyle; Admiral S. R. Drury-Lowe; Right Rev. Hensley Henson, Bishop

of Durham; Right Rev. Lord R. E. W. Gascoyne-Cecil, Bishop of Exeter; Rev. Principal A. E. Garvie; Right Hon. David Lloyd George, M. P.; Right Rev. Bishop Charles Gore; General Sir Hubert Gough; Right Hon. Arthur Henderson, M. P.; General Sir R. Hutton; John Maynard Keynes; Right Hon. J. Ramsay MacDonald, M. P.; Right Rev. William Temple, Bishop of Manchester; Professor Gilbert Murray; Right Rev. H. M. Burge, Bishop of Oxford; Right Hon. Lord Parmoor; Joseph Rowntree; Miss Maude Royden; Right Hon. Sir John Simon, M. P.; General the Right Hon. J. C. Smuts; H. G. Wells.

"We are confident that, as Canadians stood with Britain in the War, so they will desire to stand with Britain in this work of humanity,—a work which, more than any other, makes for the reconciliation, and so the reconstruction, of the world.

"The British 'Save the Children' Fund has undertaken to handle all Canadian money that is sent in, precluding any Canadian identity and charging nothing for expense of administration.

"Our contributions will be used primarily to maintain kitchens for feeding starving children in the British area of occupation. It has been estimated that already 150,000 persons in that area need public feeding. A Canadian kitchen in Cologne is now feeding 180 children. We should feed at least 10,000.

"Subscriptions may be sent to, and will be acknowledged by Mr. G. C. T. Pemberton, Hon. Treasurer of the Canadian Committee, Canadian Bank of Commerce, Yonge and College Branch, Toronto.

Signed by: Rev. W. R. Armitage, M. C. Rabbi Barnett R. Brickner. Rev. S. D. Chown, D. D. Ernest H. Clarke, Esq. Rev. Trevor H. Davies, D. D. Sir Robert Falconer, K. C. M. G. Rev. Principal A. Gandier, D. D. Rev. J. L. Gilmour, D. D. Professor R. M. MacIver.

Most Rev. Archbishop Neil McNeil. Most Rev. Archbishop S. P. Matheson. Albert Matthews, Esq. Professor James Mavor. Rev. G. C. Pidgeon, D. D. Rev. Canon H. P. Plumtree. Hon. N. W. Rowell, K. C. Rev. Canon Alan P. Shatford, O. B. E.

Rev. Canon Lawrence Skeay. Sir Edmund Walker, C. V. O. E. H. Wilkinson, Esq. Professor George M. Wrong. Room 209, 2 College St., Toronto.

"AS WE SEW SO SHALL WE REAP"

QUESTIONS OF DAY DISCUSSED BY BISHOP SCHREMBES

In an interview given to a Cleveland newspaper recently Bishop Joseph Schrembs gave his opinion on several topics of general interest. These included the investigation into the Teapot Dome lease; conditions in Europe and the relations of capital and labor.

The interview was based on the question by the interviewer: "What does Cleveland need most today?"

The Bishop's reply was: "Common sense government." Enlarging upon the brief reply to the question, the Bishop added: "Government reaching out merely for the accomplishment of personal ideals no matter how much we may cherish these, will never accomplish the general welfare of the people as a whole.

"We ought to cut loose from all personal and selfish motives and strive after the welfare of the entire community. That may sound like a platitude, but truth is truth. We need to get away from the idea that we are a city of 250,000 and wake up to the fact that we are a city of a million inhabitants.

"You can't govern a city of a million as you do a city of 250,000. The trouble is that we have grown materially by leaps and bounds but in spiritual and moral and governmental ways we haven't kept up with the material growth.

"Now, no matter what department of government you look at you'll see at once, the truth of this statement. In the question of religion, for instance, we talk of the whole unchurched masses, yet all the while we are not providing an opportunity for a large part of these masses to attend church even if they so desire.

"The same is true of education. Our educational facilities are short of the needs." A lack of moral principles was declared by the Bishop to be the reason for prevalence of the so-called "flapper" and "sheik."

"Every generation has had its excesses and our generation of course is no exception to the rule," he said. "The sad feature of our present day society at large is the lack of moral principles which find their teacher in religion.

"I am neither an optimist, blinded to the defects of our social system, nor a pessimist, gazing everlastingly at the sore spots of our present day conditions. Many of these things will be gradually healed by the chastening influences of bitter experience, but it's too bad that we should wait until bitter experience has taught us such a costly lesson.

"The extravagances of the elder element of society and I mean the

extravagances of the entire gamut of moral deficiencies and loose living are the school which produce the youthful excesses and depravities referred to."

Speaking of the investigation into the Teapot Dome leases the Bishop said: "It is largely political fencing before the elections. It is, however, true that there is an amount of graft and dishonesty in the country at large and in the language of former President Schurman of Cornell University, this condition is bound to prevail so long as we fail to give a solid religious and moral background to our system of education.

"The school is the mold in which the character of the future citizen is cast. And since religion is an essential part of real character and without it patriotism, public honesty, service and like qualities are empty names, religion must be one of the elements in the mold in which the character is cast which produces these splendid qualities."

Speaking of the rehabilitation of Europe the Bishop said: "In my opinion no one can put Europe on its feet except Europe. The proper way to help a wasteful spender is not to supply him with money, but to bring him to his senses and make him realize that the curbing of his passions whatever their name may be, is the first element of the reconstruction of his life.

"The Europe of today is more militaristic than it ever was. It is fairly bristling with soldiers' bayonets and spirit of national hate and vengeance has grown to an alarming extent.

"Europe needs to learn the lesson taught at the end of the Civil War, when the North extended the hand of fellowship to the South and General Grant magnanimously bade the erstwhile enemies of the Republic, one and undivided, take back their arms and turn them into plowshares."

Well begun is not completely done. There are one hundred thousand Students in Canada who must be enrolled before the Crusade can be of its strength. Yet were these Students to realize just what the Crusade is—the part it is playing in assisting the glorious cause of the Missions at home and abroad we are sure the Crusade banner would float triumphantly over every school, college and seminary in Canada.

How to obtain the necessary information? Just drop a line to C. S. M. C., St. Augustine's Seminary, Kingston Road, Toronto, Ont.

LESSONS FOR CAPITAL AND LABOR On the relations of capital and labor the Bishop said: "Industrial conditions within the past few years have served to bring capital and labor closer. I believe that both capital and labor are learning the lesson that only by mutual cooperation and an honest respect for each other's rights and recognition of their mutual responsibilities are they going to advance their interests in the best sense of the word—namely in peace, progress, prosperity and happiness."

"As we sew so shall we reap" was the Bishop's prophecy to the future. "If we keep on at the present rate we shall probably think in about twenty years what fools we were to expect a harvest of peace from the sowing of national and international hatreds, and a harvest of happy homes from the sowing of sensual indulgence and broken truth, a harvest of patriotism and unselfish service from the sowing of selfishness and greed, a harvest of godliness from the sowing of agnosticism and infidelity."

CHURCHES HAVE NOT DONE FULL DUTY

RABBI SAYS CATHOLICS ALONE TEACHING RELIGION

The Rev. Dr. Nathan Krass, rabbi of Temple Emanu-El, in an address before the National Republican Club, New York, declared that with the exception of the Catholic Church the churches of the United States have not done their duty in the matter of providing religious education for children.

"The one great church in America that has done its duty in giving religious instruction to the children is the Catholic Church," he said. "We who are not Catholics may not approve parochial schools, yet by this method the Catholics have taught their children religion. They have done their best. The Protestants and Jews have not done their duty."

Rabbi Krass opposed any project for the teaching of general principles of religion which would be mutually satisfactory to Catholic, Jew, and Protestant, in the Public Schools.

"We can't have a denatured religion," he said. "We may have nearer but we can't have near-religion. Religion must have a certain percentage of spirit in it. This movement to cut religion so that it will be satisfactory to Protestants, Catholics and Jews will not work out. Each group should develop itself."

"Children should receive religious instruction under the auspices of the church to which the child belongs. That's where the Catholic Church has set the example. Let us induce the Government to arrange the schedules of the Public Schools so that each student may have an hour or an hour and a half daily for religious instruction and let the Protestant and Jewish churches provide this instruction. Then we have done our duty."

The speaker urged less ill feeling and opposition to each other on the part of the various churches, saying: "It has been said that the religions of the world seem to have enough religion in them to hate one another and not enough religion in them to love one another. There is hatred, hostility and prejudice between the great religions of the world. This is why many thinking people outside the Church—using

Church in the sense of organized religion—justify their absence from the Church because, they say, the Church does not practice what it stands for. They cannot understand why religion which should stand for peace, encourages war.

"We could the young men and women for falling to support religion. Youth comes back to us and says: 'What did you accomplish in the last generation, you church members, you representatives of the conservative faith? You were responsible for the most terrific war in history. You were responsible for the hatred of Poland and Russia, Germany and France, Italy and Greece. What answer have we for the youth?'"

The Rev. Dr. Ernest Stires, Rector of St. Thomas Protestant Episcopal Church, spoke in approval of the ideas expressed by Rabbi Krass. Dr. Stires added that, in his opinion, opponents of Catholic parochial schools should at least withhold their criticism until their own churches had done as much for the religious education of the young.

Justice Thomas C. T. Crain of the New York Supreme Court and Martin Conboy, President of the Catholic Club of New York, were other speakers at the meeting.

CANADIAN STUDENTS TWO THOUSAND ENROLL IN MISSION CRUSADE

If the old proverb "Well begun is half done" proves true in the case of the Canadian Catholic Students' Mission Crusade—then that organization promises to be one of the most successful institutions in the life of our Canadian youth. Although the idea was launched only recently—today the Crusade reports an enrollment of over 2,000 Students representative of forty-six Canadian Colleges and Schools of Higher Learning.

Well begun is not completely done. There are one hundred thousand Students in Canada who must be enrolled before the Crusade can be of its strength. Yet were these Students to realize just what the Crusade is—the part it is playing in assisting the glorious cause of the Missions at home and abroad we are sure the Crusade banner would float triumphantly over every school, college and seminary in Canada.

How to obtain the necessary information? Just drop a line to C. S. M. C., St. Augustine's Seminary, Kingston Road, Toronto, Ont.

MASS ON BOARD SHIP

Bishop's Palace, St. John, N. B. 20th March, 1924. The Editor: Sir—All C. P. R. transatlantic steamships carry portable altars to enable Priests, who have the faculty for celebrating at sea, to say Mass on board. The altar supplies are replenished at the Canadian Ports, so that the altar breads are quite fresh on the outward voyage, but on the return journey they may be found somewhat old, because ships are occasionally held up for some weeks on the other side to be overhauled or for some other reason and the altar breads thus become time-expired.

NEW BOOK

"Letters on Marriage."

This book is the result of perhaps the most distinctive and valuable experiment in Catholic-American journalism—the department of Letters on Marriage appearing in "Queen's Work" for the past three years.

Each letter is a document from life, the honest outpouring of the hopes and disappointments, the joys of victory and the bitterness of defeat—the whole trying emotional conflict of boys and girls on the threshold of maturity.

Grade school and college graduates, bookkeepers and housekeepers compare their varying experiences and reactions under the mutual inspiration of Catholic ideals. Here, for the first time, they discuss their own problem, from their own viewpoint, and from all angles—dress and dancing, old maids and mixed marriages, courtship and Catholic social activities.

Parents will find here the intimate confidences that, too often their sons and daughters cannot or will not give them directly.

Pastors are offered sincere and practical suggestions in promoting parish socials.

Young men and women will receive the sympathetic counsel that comes from a common experience.

For Sale at the CATHOLIC RECORD, London, Ont.

C. W. L. ELECT NEW OFFICERS

The regular monthly meeting of the Catholic Women's League of Arranport sub-division, was held this week. After the regular business of the meeting, the following officers were elected by acclamation: Hon. President—Mrs. J. P. Heney. President—Miss Annie Murphy. 1st Vice-President—Mrs. F. A. Parent. 2nd Vice-President—Miss Emma McConigal. 3rd Vice-President—Mrs. Thos. Secretary—Mrs. W. J. Sharpin. Treasurer—Mrs. Jessie Patterson.

OBITUARY

MRS. ALLAN MCGILLIS

On March 13th, there occurred at St. Andrew's West the death of Mrs. Allan McGillis. The deceased was born at Fort Augustus, Scotland, eighty-three years ago. The funeral services were held at St. Andrew's Church where Rev. Father Albert McKee sang the Requiem Mass.

The deceased is survived by five children, Alexander at home, Mother M. Bernard and Mother M. Isabel of Chatham, Jane, Mrs. A. J. McDonald of New Cumberland, W. Va., and Isabel, who attended her during her illness.

DIED

McMANUS.—At the family residence Watford, Ont., on February 25th, 1924, James McManus, aged sixty-five years. May his soul rest in peace.

Let your commands be prompted, never by impulse or anger, but by love.—Archbishop Keane.

The latter part of a wise man's life is taken up in curing the follies, prejudices and false opinions he has contracted in the former.—Swift.

Life at the greatest and best is but a forward child, that must be humored and waxed a little till it falls asleep, and then all the care is over.—Goldsmith.

WANTED housekeeper about fifty years or more for widower. Chicago in Canada. Address Box 454, CATHOLIC RECORD, London, Ont. 237-3

WANTED a competent housekeeper in a country parish in Western Ontario where an assistant in connection with wages must be expected. State references, experience and salary. Address Box 454, CATHOLIC RECORD, London, Ont. 237-3

FOR SALE 150 ACRE farm, 40 cleared, good house, barn and outbuildings, well main road, 1 1/2 miles from town; \$500 cash and time on balance, \$200. Cheap buy, act quickly. General sale of stock and implements, etc., on April 13th. Also two more farms, not far from here, can be bought very reasonably. Also a launch in good condition, size 20x25. Address Box 27, Kearney P. O. 237-2

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Concentrated Fruit Juices Give Astonishing Results

Anyone who has suffered with Weak or Irritated Kidneys—with the accompanying miseries of pain in the back, splitting headaches, swollen hands and feet, rheumatism and constipation—ought to try the Fruit Treatment for their trouble. To those who use intensified fruit juices—"Fruit-a-tives"—for the first time, it seems almost impossible that the juices of apples, oranges, figs and prunes combined with tonics, could relieve Kidney Trouble. But a short treatment of "Fruit-a-tives" gives quick relief and the regular use of these intensified fruit juices or "Fruit Liver Tablets" prove their marvelous virtues. Get "Fruit-a-tives" today and begin the Fruit Treatment. At all dealers; 25c and 50c. A box; or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

POSITION WANTED CATHOLIC music teacher desires position as choir director or church organist in any part of Ontario. For full particulars kindly write Box 448, CATHOLIC RECORD, London, Ont. 237-4

ST. CATHERINE'S HOSPITAL OFFERS a two and one half year course in nursing. 300 bed general hospital. Registered School. Classes enter in September and January. For further information apply to Directress of Training School, N. Y. Road, St. Catharines, Ont. 236-25

WANTED pro-act housekeeper. Twenty dollars. References and experience. Address Edin. J. Sammon, P. O., North Osnow, Ont. 237-2

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