

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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CARDINAL'S WORK FOR TORNADO VICTIMS

Chicago, March 26.—Abandoning a planned week of vacation and visits among his old associates in Brooklyn, His Eminence George Cardinal Mundelein, who arrived in New York from Rome Friday, hurried home and at once interested himself in the work of relief for the storm victims of Southern Illinois.

Although His Eminence brought back many plans for the International Eucharistic Congress which is to be held in Chicago in June, 1926, he declared these could wait, and at once upon his arrival plunged into the task of mobilizing all of the relief forces at his command.

His first announcement was that a general collection for relief funds would be taken up in all the churches of the archdiocese next Sunday. Then he called a conference of the officers and directors of the Associated Catholic Charities to meet at his house within an hour after his arrival to consider relief plans pending the collection of the larger fund.

He communicated with Right Rev. Bishop Henry Althoff, of Belleville, whose diocese covers the greater portion of the area of Southern Illinois, stricken by last Wednesday's tornado, and asked information as to conditions.

"I want to learn first hand just what is needed in Southern Illinois," the Cardinal said. "I am particularly distressed because so many children met death in such a manner. I realize there is now grave danger of disease, and great need of rehabilitation.

"In this disaster Catholics and non-Catholics should act in unison to aid our fellow beings. Chicago has always been ready to come to the relief of those afflicted. Catholics of the archdiocese too have always been ready with their money and services in any such emergency.

"I have from the Holy Father, Pope Pius XI., a cablegram of sympathy for the stricken sufferers.

Catholic Churches in the cyclone-swept district of Southern Illinois all escaped damage, according to reports received here, but several Catholic schools suffered. In response to the inquiries made by Cardinal Mundelein, Bishop Althoff of Belleville replied by telegram describing the results of his personal visit to the devastated area. The Bishop said there were over 800 dead, thousands wounded, and immense property damage suffered. He made special mention of conditions in Murphysboro, De Soto, and West Frankfort. The Bishop's message praised the manner in which the Red Cross took charge and rendered relief to the sufferers and also declared that the "Sisters in hospitals are doing heroic work while people seek solace from their pastors."

Cardinal Mundelein's letter to all pastors in the Archdiocese of Chicago, quoted Bishop Althoff's telegram, and pointed out the necessity for aid for the Belleville diocese. He directed that the money raised by the collections taken up in each church of the Archdiocese be sent into the Chicago office as soon as possible so that it might be made available for relief work. The Cardinal also directed that a High Mass be celebrated in every Church of the Archdiocese for the souls of those killed and the recovery of those injured, and that pastors urge their parishioners to pray for the victims of the disaster.

K. OF C. PROFFER AID

The Catholic Home Finding Association of Illinois, a Knights of Columbus organization, had also placed the machinery of its organization at the services of the stricken communities. At the annual meeting of the organization Sunday, State Deputy and Supreme Director Edward Houlihan reported to the home finding body that two representatives of the Supreme Council had been dispatched by him to the storm area, to assist in whatever manner possible.

The services of these field men, Mr. Houlihan stated, were at the disposal of the Home Finding Association, in cooperation with the district deputies and grand knights of the K. of C. Councils in the district.

State Deputy Houlihan also sent out over every radio broadcasting station in the State a plea to the members of the order to contribute as generously as they could to the relief fund through the collecting group with which they were in closest contact.

EUCCHARISTIC CONGRESS OF 1926 IN CHICAGO

Chicago, Ill., March 28.—Bringing back with him from Rome the expressed wishes of the Holy Father for the carrying out of the Twenty-sixth International Eucharistic Congress to be held in Chicago in June, 1926, His Eminence George Cardinal Mundelein is making preparations to make this Congress,

the first held in the United States, the greatest in history.

More than 1,000,000 visitors are expected to attend from all parts of the world, including a personal representative of the Holy Father, cardinals, archbishops and other high church dignitaries from every country of the globe.

As soon as he has put under way his plans for the relief of the storm sufferers of Southern Illinois, the Cardinal will turn his whole attention to the work of preparing for the Eucharistic gathering.

In his preliminary announcement of the Congress plans, made on the day of his arrival home, and before he took up the work of storm relief, His Eminence said:

"I have had assurances from leading prelates at home and abroad of their intention to attend the Eucharistic Congress, and to urge those of their people who can to attend. I have been informed that committees are being formed in Chile and other countries.

"His Eminence, Cardinal Hayes told me in New York that there are committees there already at work arranging for the trip to Chicago. Cardinal Hayes gave me the gracious assurance that New York is open for call at any time, and that New Yorkers are as enthusiastic as are Chicagoans, because the Congress is to be held in the United States."

BRITISH AMBASSADOR VISITS SHRINE

Washington, March 27.—Among the visitors at the National Shrine of the Immaculate Conception in the course of the last week was Sir Esme Howard, Ambassador of Great Britain to the United States. Sir Esme, who visited the Shrine several months ago and expressed deep interest in the project, declared himself astonished at the rapidity with which the work had gone on since his last visit. He returned this week to observe the progress made and to show a guest the beauties of the Shrine.

Tuesday of this week the entire completed portion of the Crypt was thrown open in one great expanse for the first time. Hitherto, it had been partitioned off, while the work went on, by a great canvas wall. There now extends before the visitor a clear sweep of 204 feet with an east-to-west open width of 102 feet, wholly unobstructed by pillars or other supports, one of the most remarkable architectural feats in existence. This vast auditorium lies entirely under the level of the church proper.

One of the first to view the Crypt in its entire expanse was Colonel Locke, a full-blooded Choctaw Indian chief from Oklahoma. He had returned to admire the beautiful pillar of Our Lady of the Indians, which was given its name on the occasion of a former visit he paid to the Shrine.

EXTENSION SOCIETY'S PRESIDENT

Chicago, Ill., March 25.—Announcement was made today by Cardinal Mundelein of the appointment by the Holy Father of the Right Rev. Monsignor William D. O'Brien, as president of the Catholic Church Extension Society. Monsignor O'Brien, formerly vice president and general secretary of the Society, succeeded to the vacancy left by the resignation of Right Rev. Francis Clement Kelley, founder of the Society, when the latter was made Bishop of Oklahoma.

This is the first announcement of the several honors brought back for the Chicago clergy from the Holy Father by the Cardinal.

Several months ago, in addition to his duties as acting president of the Extension Society, Monsignor O'Brien was given the pastorate of Old St. John's church, Chicago, which he is building up to its former status, as "Church of the Stranger and the Toiler." In this work he is assisted by the Fathers of the Extension Society.

Recently Rev. E. J. McGuinness, LL.D., a priest of the Philadelphia See, assigned to extension work, was elected general secretary of the Society by the executive committee. The naming of the president, however, is done by the Pope.

HE PAYS FOR HIS LESSON

Paris, France.—On the day when the ashes of Jaures were transferred to the Pantheon, the civil bell-ringer of Dancovois, in Haute-Marne, took the liberty of ringing the bells of the church upon the pretext that the Law of Separation had made the church a municipal building.

The pastor of the parish brought suit against the ringer, who admitted the facts but maintained that he had the right to ring the bells since he had caused no injury or detriment to the priest.

The counsel for the pastor maintained that the ringing of the church bells was illegal and against

the principle of the freedom of worship.

The judge decided the case in favor of the priest and sentenced the ringer to pay all costs of the trial.

FRENCH CATHOLICS

DETERMINED NOT TO BE DEPRIVED OF CITIZEN'S RIGHTS

Paris.—Members of the anti-clerical groups are beginning to express anxiety in view of the spread of manifestations held on Sundays by the Catholics who have united to protest against their anti-religious political plans. They are using every means in their power to prevent or restrict these manifestations.

The voters of Maine-et-Loire were recently called together at Angers by the National Catholic Federation. The anti-clericals spread rumors that there would be disorders and published threats against those who would march in procession, hoping in this way to intimidate the peasants. On the other hand, the railway company, which in this district is the State Line, refused the special trains which had been asked for. All these efforts were in vain.

Despite a heavy rainfall, which had begun early in the morning, nearly 60,000 citizens assembled at Angers, grouped according to canton, at the foot of a platform where the bishop was seated with the Senators and deputies from the district. They acclaimed the president of their departmental federation when he declared that during the War, in the Angers divisions there were no less than 208 priests and religious. "Of these 208 died in the field of honor," he said, "and 88 returned covered with wounds. The survivors wear on their cassocks today the symbol of their valor. There could be no question of depriving these good sons of France of their legitimate liberties. Until we are given this guarantee, we shall pursue our effort of vindication, and if an attempt is made to deprive us of it, the most obstinate resistance will be encountered."

M. Dominique Delahaye, senator from the department, terminated his speech with the following proclamation: "Let us arise, and say: 'they shall not pass! Now and always, make way in our country for Jesus Christ, king of the nations!'"

General de Castelnau was greeted with enthusiastic applause, as was also Mgr. Rumeau, Bishop of Angers, who said: "We are, above all, peaceful people, we do not seek a conflict. But while we love peace and desire it, it is upon the condition that our rights will not be injured, that our convictions will not be wounded and that our consciences will not be tried beyond the limit. We want the Catholic Faith, which is the faith of the majority of the French people, to at least have the right of citizenship in France and that it be respected there."

The meeting voted to send a telegram to the Apostolic Nuncio, then, headed by the disabled war veterans, the procession moved to the great square in front of the church of Saint Laud, where every one joined in singing the *Credo* and the *Tantum Ergo*. The Bishop of Angers, lifting high a magnificent monstrance, gave to the vast crowd the Benediction of the Most Blessed Sacrament.

The communists had announced a counter-manifestation. They had sent for members of their group from other towns, notably Tours and Nantes, but did not succeed in mustering a thousand men. Therefore the infantry and cavalry forces, which had been mobilized by the authorities to prevent any possible disorder, did not have to be called for service.

THE CZECH GOVERNMENT PUNISHES PRIESTS

Prague, Czechoslovakia.—A pastoral letter issued by the Slovak episcopate here in an effort to curb Communism and extreme Socialism has been seized upon by anti-Catholic leaders as a pretext for a violent political attack on the Catholic Popular party. There has been a storm of denunciation in the anti-Catholic press, but more serious is a government move to punish priests for publishing the pastoral. It amounts to a veritable Kulturkampf.

The Slovak bishops declared that the Sacraments should be withheld from Catholics who are members of the Socialist or Communist organizations, the programs of which are utterly anti-religious here. Immediately there was raised the cry that the bishops had violated freedom of thought as guaranteed by the Czechoslovak constitution.

Parish priests who read the pastoral letter have now received a communication from the Department of the Ministry of Education and Kultus at Bratislava, Slovakia, declaring that they are guilty of suppressing the personal freedom

provided in the Safety of the Republic Act, the Oppression Act and the Constitution.

At the same time, the Department has instituted disciplinary measures against the priests and has directed that the Accounting Division stop the regular additions to their salaries.

"THAT COMMODITY CALLED A MAN"

The great impression which Governor Smith has made this year at Albany can hardly be confined to this State. The eyes of many in other Commonwealths and in distant cities must be turning with a kind of longing toward such an exhibition of administrative capacity. To be able to tear the heart out of hugely complicated questions of public finance, to have the faculty not only of discovering facts but of setting them forth before the people in a way to be comprehended of all, to be popular and appealing, yet at the same time sound and convincing—these are political gifts which any State or municipality might well envy. It would be strange if the plaintive inquiry were not made in many States, "Why can't we have such a Governor?" And if any of our great cities could secure a man like "Al" Smith for Mayor, it would feel that the millennium could not be far away.

What everybody should see, however, is that Governor Smith has at bottom only illustrated the power and glamour of personality. It is the most interesting thing in the world. It is the secret of the most glittering success in public life. After all that party and organization can do; after the division of labor in government has been carried to the utmost extreme; after every kind of agency and artificial aid has been restored to the cry of the people still is "Give us a man!" Politics requires the human touch. Some one individual must be visibly driving the governmental machine. There must be some one to lead, to inspire, to explain, to teach, to bring the essential work and needs of government out of the mists where politicians would hide them and place them on the ground in full sight of all the people. This is a man's job. Committees cannot do it. Traditions cannot be kept alive without personalities. What great corporations ask for, what colleges are seeking, what the very peasants of Russia are demanding, is the same thing. They all know of arduous work which imperatively requires doing. And they are all saying, whether articulately or not, "Find us the man!"—N. Y. Times.

A FINE TRIBUTE TO QUEBEC

New York, March 28.—Clarence Budington Kelland, author of "Miracle," who sailed for Europe last week, is not a Catholic, but before he left America he placed himself on record with regard to Catholicism as he came in contact with it in the Province of Quebec and as he saw it during a long stay at Ste. Anne de Beaupre.

"There is no question," he said, "that Catholicism there is more human than in any of the other religions."

"Nor can there be any question about the miracles. I did not trace anyone's word for them—I traced them and ran them down."

"Of course, the whole country is fine. It is one of the few countries where religion is the first business of life. They work by religion up there, and to my mind, any religion that people work by and live by is real religion. If the Catholic religion can do what it does for those folks, then the Catholic religion must be a fine thing."

"Certainly, Catholicism is the most efficiently applied religion I have ever seen. As a whole, the Catholic clergy is, without doubt, a finely educated body of men. They have educated themselves to a point where they have become simple—they have got themselves where they can meet the simple people they have to meet and comprehend them and satisfy them."

"—'Miracle' Review page five.

GLASGOW CATHOLICS HONOR MARTYR

London, March 20.—Five thousand Scottish Catholics assembled this week at the Mark Cross, Glasgow to commemorate the martyrdom by hanging, of the Ven. John Ogilvie, S. J. As four o'clock struck—the identical hour of the identical day of the hanging in 1615—the men in the crowd which had collected on the site of the martyrdom removed their hats and offered silent prayer.

Passers-by who wondered what the meeting meant, had their attention arrested by newsmen who carried placards bearing the words: "Priest Hanged at Glasgow Cross." The boys sold Catholic Truth Society pamphlets containing an account of the martyr's life and death.

An informal procession afterwards marched to St. Andrew's Cathedral, the participants singing "Faith of Our Fathers" and "Hail, Queen of Heaven."

HERRIOT SCHOOL PLAN EXPOSED

TO BRING ABOUT IRRELIGIOUS SCHOOL GRADUALLY

By M. Masdani (Paris Correspondent, N. C. W. C.)

As stated in a cable to the N. C. W. C. News Service, M. Herriot has authorized some of the municipalities of Alsace to introduce inter-denominational schools. This measure has caused great concern in Catholic circles, and an explanation of what it means to the faithful cannot be amiss.

The public school, in Alsace and Lorraine, was the religious school, despite the attempt made by the German government to abolish this statute. This means that in each community there was a special school, supported by the State, for Catholic children one for Protestant children and, if it was needed, one for the Jews (the population of a great number of cities and villages includes representatives of these three faiths, in Alsace at least, since Lorraine is almost exclusively Catholic.) The public school teachers were therefore trained in three distinct schools, according to their religion. Religious instruction was given in the school.

Certain municipal councils in which men of advanced opinions were in the majority, mainly in Strasbourg and Colmar, have repeatedly asked the national government to authorize them to open inter-denominational schools. This is the request to which M. Herriot has now given satisfaction for the first time.

What will the change imply? The children of the different religious schools will mingle in the same classes. Religious education will still be given and by the same teachers who gave it the religious schools. At the hours at which it is to be given, the children will be divided into separate classes according to the religion to which they belong.

The advocates of the reform claim that no rights of any kind will be injured. And one might be deceived by appearances if the question were not thoroughly investigated. But upon close examination it is found that the merging of the three schools will mean the abolition of prayer and religious emblems. If the children all attend the same schools, the special normal schools will disappear. There are others who declare that if religious instruction is retained in the schools it is only temporarily. Heavy become distrustful as a result of the secularizing tendencies of the municipalities in question, the Catholics say: "They are going to lead us by degrees to the school without religion."

This state of mind explains the very strong protest formulated by the Bishop of Strasbourg, Mgr. Ruch, against the decision of M. Herriot. Mgr. Ruch has advised parents not to send their children to the inter-denominational school and has declared that boys and girls whose families do not follow this advice cannot be admitted to the solemn first Communion.

CITY'S RIGHT TO EMPLOY SISTERS UPHOLD

Charleston, S. C.—Persons making a complaint to the City Orphan Asylum conducted here by the Sisters of Our Lady of Mercy not only lost their case but drew a sharp rebuke from the sitting judge. The judge praised the plan under which both Protestant and Catholic orphans are cared for by the Sisters. A board of commissioners control the institution under the city council.

John Worth Jones made the complaint on which the case was based, obtaining a temporary order restraining the city council of Charleston from paying \$7,000 to the asylum, which it had voted for the maintenance of the institution as a part of the city supply bill for 1925. Jones contended that the asylum was a Catholic sectarian institution, and that the South Carolina constitution made it illegal for the city council to appropriate money for its upkeep.

Judge R. Withers Memminger, of the Ninth Judicial Circuit, after considering argument as to whether the restraining order should be made permanent, dismissed Jones' complaint and dissolved the temporary order. In a long decree he reviewed the entire case, concluding with the following words:

"I regard the organization of the City Orphan Asylum and its subsequent control and administration as an admirable solution of a difficult economic municipal problem; and not only is plaintiff's case herein not made out, but the showing against his position is simply overwhelming."

RELIGIOUS TEST FOR TEACHERS

Wheeling, W. Va.—Impeachment proceedings have been started in the Circuit Court of Taylor County against Guy D. Hammond, C. O. King, H. A. Abbott, C. W. Steel and E. F. Redinger, as the president and members of the Grafton Board of Education, on complaint of Madeline King, who says she was refused a teacher's position in the Grafton Public schools on account of her religion.

In her petition filed in the Taylor County Circuit Court, Miss King charges she was required to fill out a printed application blank when she applied to teach in the Grafton schools. The blank contained the questions: "Church Denomination?" "Are You a Member?" which she answered. Under date of June 27, 1924, she received a letter from H. A. Rice, Superintendent of the Grafton schools, as follows:

My Dear Miss King: Your application blank has been received. For your benefit I feel that I must be frank in telling you that it has been the policy of the Board of Education for years not to employ teachers of Catholic Faith in the Grafton Public schools. For this reason, we shall not be able to consider favorably your application.

Thanking you for your interest, I am very truly yours,
H. A. Rice.

Miss King alleges that her application was turned down because of her religion, and that the protests of citizens and taxpayers of Grafton against such religious discrimination were entirely ignored by the Board of Education.

Petitioner further charges that other Public school teachers have been refused positions in the Grafton schools because they professed the Catholic Faith; that Superintendent of Schools, H. A. Rice, wrote them letters similar to the one received by her, and that no Catholic has been employed to teach in the Grafton Public schools for years past solely because of the unlawful religious discrimination and policy of the Board of Education. For these reasons she charges that the president and members of the Board are guilty of official misconduct and violation of the Constitution of West Virginia which they are sworn to support, the Constitution providing that no religious test shall be required as a qualification to pursue any profession or employment. The case is made returnable at the May Term of Court.

EIGHTY THOUSAND CATHOLICS PROTEST

By M. Masdani (Paris Correspondent, N. C. W. C.)

Paris, France.—Of all the protest manifestations organized by Catholics against that anti-religious policy of the new majority, the largest and most impressive was that which occurred last Sunday at Nantes, Mgr. Le Fer de la Motte, Bishop of Nantes had asked the men of his diocese to march in procession in the episcopal city. He expected 50,000 Catholics from that department to answer his appeal. This expectation was greatly surpassed. Beginning early in the morning the special trains which had been asked for on all lines, unloaded more than 80,000 men and youths. Within memory of man never had such a crowd been seen in this old Breton city.

Assembled in the gardens of the great Seminary, the manifestants acclaimed the speech of General de Castelnau and those of M. Grossouau, Deputy from the Department of Nord, and M. Oberkirch, deputy from Alsace. A telegram expressing filial devotion was sent to the Supreme Pontiff and a message of faithful affection to the Bishops of Alsace-Lorraine and a telegram of protest to M. Herriot.

The Bishop and General de Castelnau marched at the head of the procession, and followed by the long lines of men, marching eight abreast, proceeded to the Cathedral. It took more than an hour for the procession to pass. The great crowd was naturally unable to enter the Cathedral of Saint-Pierre and massed on the square outside, where Mgr. Le Fer de la Motte gave the Benediction of the Blessed Sacrament.

On the same day, despite the rain, 25,000 voters from the department of Mayenne, grouped according to municipality and canton, held a manifestation in the streets of Laval. Priests and laymen, former service men wore their crosses of the Legion of Honor and the Croix de Guerre. These 25,000 men stopped on one of the largest squares of the city to applaud the address made by their Bishop, Mgr. Grellier, and that of Abbe Bergey, deputy from Gironde, who wore his deputy's tri-color scarf over his cassock. They voted to send a message to the Apostolic Nuncio and another to M. Herriot. The manifestation closed with the singing of the *Credo* and the hymn "Nous Vouons Dieu"

—We Want God.

CATHOLIC NOTES

The Rev. John P. Donaghy Ph.D., professor of physics at Marquette University, Milwaukee, Wis., by special assignment of Archbishop Sebastian G. Messmer, of Milwaukee, is to lead a group of Marquette University students and others who are interested on a 72 day jubilee tour of Europe during the summer months.

New York, March 27.—Approximately \$50,000 is left to the Archdiocese of New York for the purpose of erecting a Catholic Church, under the terms of the will of the late Mrs. Mary Ellen McCabe, filed in the Surrogate's Court here this week. The sum mentioned is her residuary estate which includes valuable real estate holdings.

London, Eng.—The site of the church of the Grey Friars at Cardiff is being excavated by the Marquis of Bute, who intends to lay it out so that it may be viewed by the public as a reminder of Catholic history. Many noted ecclesiastics and laymen were buried in the church, which fell into the hands of the despoilers at the Reformation.

London, March 17.—The Pius X. memorial church which is to be erected at Alfreton, Derbyshire, has received a gift of \$100 from Cardinal Merry del Val. Father Joseph Heald, pastor of the church, just returned from Rome, announced that when he mentioned the project to the Cardinal, his Eminence blessed the venture and gave the priest a check.

Shanghai, China, March 15.—The first Chinese priest to be appointed Prefect Apostolic—the Right Rev. Mgr. Tchong and the Right Rev. Mgr. Sou—are leaving for Rome where they will be invested with the dignity of Prefects. They will be accompanied by 600 Chinese—men and women—pilgrims to Rome for the Jubilee Year, who will remain for the ceremonies of investiture.

Dayton, Ohio, March 27.—Dayton University this week installed a new \$15,000 pipe organ in the university chapel, as the first of a series of events celebrating its diamond jubilee. Other events to follow in the jubilee celebration are the completion of a new stadium and a start on a further program of construction. Dayton, formerly operated as St. Mary's College, is seventy-five years old, and now has three separate departments.

South Bend, Ind.—The Holy Cross Brothers are taking up definite plans for building operations on a magnificent site they have acquired near here for a Notre Dame preparatory school for boys. The school will be the fourth institution in charge of the Brothers in Indiana. With an area of 595 acres, including a 45 acre lake situated on the Lincoln Highway twenty miles from here, the site is considered ideal.

New York.—Word has just reached the executive office of the Medical Mission Board of the Catholic Hospital Association of the United States and Canada that the Medical Mission screen is at last standing in its assigned place with the other medical exhibits at the Holy Year Exposition. Although the screen was sent to Rome in due time for the opening of the Exposition, on December 24 it was delayed in transit, and did not reach there until about a month ago.

Raleigh, N. C., March 19.—The Diocese of Raleigh was formally erected here last Thursday, replacing the old Vicariate Apostolic of North Carolina. The Most Rev. Michael J. Curley, Archbishop of Baltimore, read the Apostolic letters at the ceremony. At the same time, he raised the Church of the Sacred Heart here to the rank of a cathedral. The archbishop is Apostolic Administrator of the new diocese pending the naming of its first bishop.

Cleveland, March 19.—The new St. Aloysius church in this city was dedicated and consecrated at a single service today. It is said to be the first time such a service has been held in this city. The edifice cost between \$400,000 and \$500,000. The new church is said to be one of the most beautiful in the country. The altars are of imported marble. More than forty imported stained glass windows and reproductions of famous works of art on the walls and ceiling, adorn the interior.

London, March 24.—Mrs. Bessie Rayner Belloc, mother of Hilaire Belloc and herself a writer of note, died here yesterday at the age of ninety-five. Mrs. Belloc was the great-granddaughter of the chemist Priestly, discoverer of oxygen. She had the distinction of being one of the five persons who signed the first petition ever presented to the English Parliament asking for woman suffrage. Two of the other four signatories to this petition were Florence Nightingale and Harriet Martineau. Mrs. Belloc was an intimate friend of George Eliot and Elizabeth Barrett Browning.

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WOLF MOON

A ROMANCE OF THE GREAT
SOUTHWEST

BY JOSEPH J. QUINN

CHAPTER XII.—CONTINUED

Singing-in-the-Rain was a wanderer from the Dakota reservation. He did not return there for the simple reason that law is eternally vigilant and unforgetful. Thus he relinquished all rights to partake of tribal money. After much adventure he went to live in the Panhandle of Oklahoma. In Teriton he built his abode when his arms were strong and his eyes far-seeing. From here he watched the white men herd the cattle and till the soil, and later saw wire fences stretched across ranges where once the buffalo trod upon their mysterious migrations. Age did not stoop his shoulders but it grayed his hair and impounded him in a smaller horizon. On bitter days when northers swept down the mesa and through the hardy sage the cowboys gathered around Tupper's stove would say, "Wal, I reckon this heap spell all git ole' Singin'-in-the-Rain." But when the Gulf wind tempered the biting air he would come to the village, a living refutation of the assertion that he was frozen stiff in his shack near the blackjacks. A hermit, if you will, but ever willing to lend his shaking hands in aid.

"Singing-in-the-Rain, I've come for your help. I'm Jack Corcoran, one of the Christian riders. At Tupper's about a month ago you told Buster Christian and me that you had been in the Belle Starr cave. Is that so?"

"Sure. I been there before the Arapahoes come west. There be five, six big places there, big as cabin here."

"Didn't you say there was another way out of the cave, a secret passage?"

"Yes, on other side, near spring."

"Well, I want you to come and show it to me."

"Now?"

"Yes, right away."

"Where is White Robe?"

"Who?"

"White Robe, my pinto."

"Don't see him. Get on behind here." Jack helped the Indian mount. "Now what's the shortest way to Roundtop?"

"Go to town and out sandy road to big cottonwood."

The pair crossed the railway tracks, plunged across the arroyo and mounted the opposite slope. One mile beyond the tableland and to the South lay Roundtop, like the discolored tusk of a giant.

"Rain come soon. Rain in air, big storm mebbe."

"Well, it won't come too soon," answered Jack. "Everything's as dry as pine cone. Does rain follow this dust and sand?"

"Sometimes mebbe. When did they come in? Hiding themselves on the North side of old Roundtop."

"Guadalajara's tribe, mebbe. He comes here every few years. Guadalajara big thief. He steal Indian's horses. Me have big fight with Guadalajara long time ago. Me no want to meet Guadalajara now. Make me lose other eye."

"Don't worry about Guadalajara. He won't harm you if I have room to draw. All I want you to do is show me that secret outlet to the cave. I have a hunch something's wrong. By the way do those gypsies know there is a cave at the top of Roundtop?"

"Guadalajara, he knows. He hold big meeting with gypsies there. Want Indians to smoke with him. But Indians no go. Guadalajara keel many people and Indians afraid he keel them."

A few minutes later Jack and Singing-in-the-Rain dismounted near the camp. A large yellow tent surrounded by smaller ones was thrown in the centre of the grove. A fat gypsy woman sat upon a trunk playing a violin. She seemed utterly unconcerned over the approach of the men but she was watching them from the corner of her eye. Two other gypsy women dressed less fantastically ambled near the edge of the clearing. They were pointing to the sky.

"Where are the men?" Jack addressed his question to the woman sitting on the trunk.

She humped her shoulders and let them drop. It was even more emphatic than a Spanish shrug.

"Don't you know?" Jack insisted.

"Where is the chief?"

"Pemella in town. I no know more." She turned with mocking disconcert her full attention to the instrument.

Seeing that nothing was to be gained by questioning, Jack and the Indian turned toward the trail.

"Me hear of Pemella lots," commented Singing-in-the-Rain. "He big man of Guadalajara's band. Had big bear father named Pemella. Two sons as big as you—bigger."

"Let's go slowly here," whispered Jack as they came to the brush at the foot of the trail. "Let me see these tracks a moment. The sand seems to have covered up all but—"

Jack stopped. There in the sand were the fresh imprints of two sets of tracks—one of a man and the other the unmistakable small boot of a woman. It could not have been a gypsy woman's step. Gypsy women in summer wear soft, comfortable slippers or moccasins.

Jack was conscious at a glance that the footprints were Louise's. He followed them until they swerved sharply off into the underbrush. The trail ahead was filled with soft unmarked sand.

"This sure is queer," exclaimed Jack. "It looks as if she was followed into the brush by these large tracks. But perhaps we will see them further on." They advanced up the slope.

Now there's only one, and it comes in from the plain. A cry of wonder escaped him. Just one track and I bet that belongs to Pemella."

While Jack stood in amazement a loud crash was heard in the brush to the right. Jack's hand slipped to his gun. Singing-in-the-Rain crouched in the trail behind him. They remained silent a moment but as no other sound followed Jack stepped back and whispered to the Indian.

"That must have been Pemella. Too much noise for a girl. Sounded like we surprised him. 'We'll just wait here a minute and then go on up to the cave.'"

A little further on they perceived a man's footprints going up and coming down the trail. Both looked fresh. Whoever it was, Jack surmised, had gone up to look around and then had come down to the foot of the trail to watch for intruders or searchers. Jack plunged upward, the Indian at his heels. He reckoned that the man he had met at the Gulch the evening before was Pemella. A fight with him would mean trouble.

The stifling hot air beat down against the rocks and reflected in the face of the pair slowly tolling up the slope. Jack's body felt on fire as if stung by a hundred vipers. The intense heat was oppressive, something unusual for Oklahoma.

"Whew! It's hot. Singing-in-the-Rain, you're right about that storm. Look back there. A black cloud under the moon that was telling on him. A huge shadow drifted over the horizon. A sharp cannonade of thunder growled out of the west, while another rumble, deep-chested, hoarse, broke out.

They kept on under the barrage of heat for moments that spent themselves into seeming hours. Jack helped the Indian when he slipped back through the powdery sand covering the rocks.

"Years ago me go up trail but not on hot day like this. Me keel robber here; wait three days until he come back." Singing-in-the-Rain puffed out suspended gasps.

"Save your wind," Jack cautioned. "We've fifty feet more, mostly rock."

Jack turned back to the trail and bent under the strain that was telling on him. A huge shadow drifted over like a cool sheet. It was the sun disappearing under an onrushing cloud.

"Look at those clouds scudding along. Aren't they moving fast?" Singing-in-the-Rain turned to watch the clouds, black and gray and green, blanket the sky.

"Thunderbirdy moon. It come soon. Thunderbirdy moon."

Jack gazed down toward the ranch. A group of riders was hesitating and pointing to the coming storm. Fissures of pearly fire whirled madly across the heavens. A terrific stillness stood over all. Now and then it was broken by a roar that increased in volume and then rolled down toward the Texas border.

"Well, here we are," gasped Jack. "Some pull. Now I suppose we had better be a bit careful here. Do you remember the place?"

"Sure, me know well." The sentence came from the Indian bending over to peer into the cave. Only a slither of backness pasted itself before his eye.

Over Jack's shoulder the sky was rent in two with a blazing artery of fire. A crash that shook the hills broke near him. Down on the hillside a tree snapped with a responding report. A glitter of electricity zigzagged back toward the sky. Rolling, curling, with mad heads bending under the blazing ropes, the storm clouds swallowed the sun and swept on. The blackness of night settled down. Out of the west came an area of rain that flew like a silver phalanx driven by a cyclone.

Jack turned toward the cave; Singing-in-the-Rain had disappeared inside. Through the crash and warfare of the elements he thought he heard a shrill feminine cry. It might have been only the first wild shrieks of the storm. The crash and boom of the sky surfer smothered whosever's voice it was. Jack turned to the cave and knelt at the entrance. The first raindrops splashed across the rocks in front of him and soaked into the sand. Whether it was the human note of a wild peal of thunder or of some terror seizing him, Jack recoiled and sprang back. There, glowering

with the storm and crouching at the head of the trail, was Pemella. His bulging form was outlined against the black of the sky, a panther against the night. A livid streak of electricity from the forked tongues of the sky serpents coiled in the clouds lighted his face, lived in his black eyes and displayed the raging beast within. With a short sweep of his hand he brushed back his heavy hair to the rocks below. His dark hair blended with the sky, his eyes matched the thundering clouds. A dash of rain came down over them touseling Pemella's hair until it appeared shaggy.

Jack's muscles grew as taut as cowhide, his throat blistered, his fingers grew tense. Like two animals in combat they faced each other high in the air as cliff-dwellers of old had fought. This was to be a battle to the end for the hunter held a death glint in his eye. Jack summoned all his strength to his arm and waited for the outbreak of this fanatic. Pent-up passion was lunging for an outlet to destruction, tearing at its fetters like the rolling waters of a damned river.

Forced out of the sky by the tenacity of the elements came a long thin finger of fire that split into a nest of white twitching veins. Just as it broke, Pemella, seemingly on top of the screaming, screeching fire, sprang.

Jack rose half way to meet him.

TO BE CONTINUED

BIRDIE LANE'S EASTER

The sun shone brightly that Holy Saturday afternoon and upon the air there was a touch of the balm of spring. The season was late because winter had held on with numerous snow furries, and then with cold and driving rains. Only yesterday there had been the usual Good Friday storm. But this day was warm and the sky clear, which argued well for fair weather for Easter.

Bridget McLain, with an armful of pussy-willows, stepped from the crowded car, and hastily made her way towards Mercy Hospital. There was upon her cheeks youth's fair bloom, heightened by her recent exercise and walk in the fresh country air. She best knew how to use the hours in which she was "off duty" at the hospital.

"Paper, Miss M'Klain?" asked the neway from the corner. In her haste she had not noticed him.

"Oh, it's you, Bobbie! Yes, sure. Why, Bobbie, what's the matter? You haven't sold any of your papers yet." She scanned his dejected countenance, seeking the solution. "And you've got all your Easter decorations yet?"

Bobbie swallowed the lump in his throat as he replied: "Taint no use tryin' today, Miss M'Klain. They just won't sell."

"Why, what could have happened, Bobbie? Tell me as we walk along, so I won't be late."

She put her arm about his shoulder as they turned toward the hospital. Bridget McLain had a peculiar weakness when newboys were concerned, and in all that section, she was recognized as their special friend and confidante.

"I don't know what's the matter, Miss M'Klain," Bobbie began to explain, "unless it's because Birdie is sick. I suppose I feel so blue, I just can't spruce up enough to make a sale, and people always like chirpy newboys."

"But who is Birdie?" asked the nurse.

"Don't you know? Birdie makes the Easter decorations, so we can buy a heathen baby."

"Oh yes—you did tell me."

"But I guess it's all off now, unless Birdie gets better. I would have had enough by tonight, if I'd have had good luck today."

"Well, that's too bad, Bobbie. Tell me, just how is Birdie sick?"—the professional in her character was again coming to the fore.

"I don't know, but I think she doesn't get enough to eat."

"But doesn't your mother look after her?"

"She does sometimes, but Birdie's mother doesn't like it."

"Oh, isn't Birdie your sister?"

"Oh, I wish she was. We're just good friends and—maybe some day I'll be her beau. Then I'll take care of her myself, like she ought to be."

"Well, Bobbie, that's fine! You just come in, and we'll see what we can do for her. I'll ask Sister Paulina."

"Oh, will you? I just knew the Little Flower was going to help us."

"And who is the Little Flower. Is she little Birdie's sister?"

Bobbie stared at her in wide-eyed amazement.

"Don't you really know?" he asked.

"No," she laughed, a little embarrassed. "But, here we are. You tell me about her tomorrow."

She held the door open for Bobbie to enter, and then she seated him in the waiting room, pausing long enough to arrange the big, budding pussy-willows in the vase, and to fill the latter with fresh water.

When she returned she was dressed in the immaculate linen of the nurses, with the dainty, white cap setting off her mass of brown hair. She was conversing in low tones with the Sister Superior, and thus they stood some moments in the doorway.

"Now, Bobbie," Miss McLain turned to the newboy, "if we give you something for Birdie, do you

think you can get it to her, without her mother finding out?"

"Sure thing. She doesn't care what I do, Birdie and I are always together."

"All right then, Bobbie. Now hurry and bring her this warm broth. I think it will help her."

"I know it will. But gee—I wish she had such a nice bed, as the people have in here."

"Well, you just let us know how she is tomorrow," now spoke up Sister Paulina, "and we'll see what we can do for her."

Bobbie took up his cap and the bundle of papers. Then he reached for the glass jar containing the warm, strengthening food for little Birdie.

"Here, Bobbie," called the nurse, "give me those papers. You can't hurry home if you have to stop and sell papers on the way. Give me the Easter decorations too. I'll pay you tomorrow. Now run along. And be sure to come back tomorrow for your money, and tell us how Birdie is."

"Thanks, Miss M'Klain. You're a brick so. Thanks, Sister!" There were tears in the little fellow's eyes.

Sister and nurse paused another moment as they watched him quickly hurry up the street, until he was lost in the crowd of Saturday afternoon shoppers and belated office girls returning from work.

"Whoopee!" yelled Bobbie, as soon as he was outside the hospital door. "I just knew the Little Flower would help us again. I only hope Birdie gets better now."

"Oh, Bobbie, how good this is!" exclaimed the suffering little girl after she had tasted of the rich broth which he had smuggled in to her. "Now I'll feel like sleeping. It's the first real warm stuff I had all day."

"I'm so glad, Birdie. Now try and get better, for tomorrow is Easter."

"I'll be all right tomorrow, Bobbie," she called cheerfully.

But Bobbie was not so sure, and after attending the first Mass at which he received Holy Communion, he ran over to Birdie's home with a plate of beautiful colored Easter eggs which his mother had given him for her.

"Happy Easter, Birdie!" he called, and he laughed to see the pale, thin cheeks take on a brighter hue in her joy.

"How pretty they are, Bobbie," she said, taking them in her hands. They are pretty," admitted Bobbie. "And how are you, Birdie. Much better, I hope."

"Oh, yes, I feel better, Bobbie—only I wish I could go to church."

"Well, you just say your prayers to yourself, and then play with your eggs, because I'm going to High Mass too, and that will count for you. I'll come back after dinner."

He left the house, little thinking that he would find her worse upon his return. But such was the case, and he was not slow to realize it. Birdie lay too listless and quiet to suit him. He knew he had an important message to convey to her, but how was he to do it while her mother was in the room. He fidgeted about in his chair, hoping and praying to the Little Flower that she would cause something to happen to take Birdie's mother from the room.

At last he had his chance. He hastily bent over the sick girl and whispered something in her ear. She nodded in assent. Then followed more explanations, and she nodded again.

Finally, Bobbie snatched his cap, bounded from the room, and ran to the hospital.

"Oh, Miss M'Klain," he burst forth, as soon as he saw the nurse in the corridor, "could you come down and see Birdie? I believe she's getting worse."

"Sure, Bobbie, I'll go right now. I was just going out." She glanced into the waiting room, then added: "There are people in the parlor, Bobbie. You just come down to the nurses' room and wait till I get ready. Besides, I want to have a talk with you. First, tell me who is Birdie? Why do you call her Birdie?"

"Bridget is her right name. That's because I always called her 'Birdie' when I was little, because I couldn't say 'Bridget.' And Lane in her last name—Bridget Lane."

"Bridget Lane? Sounds like my name, doesn't it? And how long has Birdie been living in your neighborhood?"

"Oh, a long while—longer than I can remember; at least, when she came with her first mother. You see, her right mother is dead, and then Mrs. Apple took her."

"Why, this is interesting, Bobbie. What else?"

"Birdie was real little then, and Mrs. Apple told her that her name was Lane. But I don't think it is, because my mother said that was her mother's name."

"What's that, Bobbie? Say that again." The nurse was even more intent now.

"Well, that's what my mother says. Lane isn't her name at all, at least not her father's name. And what's more I heard my mother whisper to daddy that she thought Mrs. Apple was just keeping Birdie so she could get lots of money when Birdie's folks came. But I guess none of them knows about it, because they never came."

"Now, that's strange, isn't it? Let's go, Bobbie, and see what we can do. Oh, I wonder," she added to herself, "surely it cannot be."

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THE STORY OF CHRIST

BY GIOVANNI PAPINI

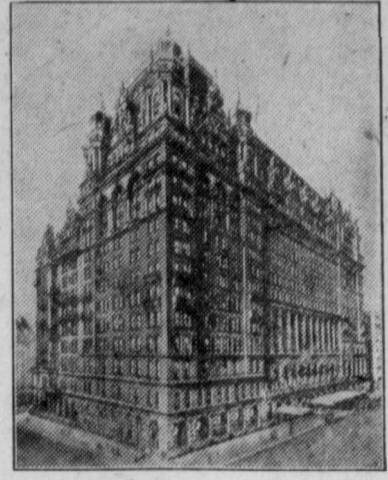
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WORDS WHICH SHALL NOT PASS AWAY

She arose and was putting on hat and coat. "Why, Miss M'Klain, where did you get Birdie's picture?" asked Bobbie, jumping to his feet. "Birdie's picture? Where?" "Right there, on the wall!" "That isn't Birdie's picture. That's my sister, when she was a little girl." The nurse had turned pale at these words, and her lips trembled as she spoke. "Why, it looks all the world like Birdie—curis, and all." "Oh, Bobbie, are you sure? Is Birdie's mother really dead?" "Yes, sure. She died a long while ago."

30th of December, 69. In the meanwhile insurrection breaks out in the north, with the Batavians, with Claudius Civilis, and the insurrection of the Jews is not stamped out in the east. In less than two years Italy is invaded twice, Rome taken twice, two Emperors kill themselves; two are killed, and there are wars and rumors of wars on the Rhine and on the Danube, on the Po and on the Tiber, on the banks of the North Sea, at the feet of Atlas and of Tabor. The other afflictions announced by Jesus accompany in these years the upheaval of the Empire. Calligula the Mad complained because in his reign nothing horrible happened; he desired families, pestilences and earthquakes. The degenerate and incestuous epileptic did not have his wish, but in the time of Claudius a series of poor crops brought famine even to Rome. Under Nero pestilence was added to the famine, and at Rome alone in one autumn the treasury of Venus Libitina registered thirty thousand deaths. In 61 and 62 earthquakes shook Asia, Achaia, and Macedonia; especially the cities of Hierapolis, Laodicea and Colossae were greatly damaged. In 63 it was Italy's turn: at Naples, Noceræ and Pompeii the earth shook. All the Campana was a prey to terror. And if this were not enough, three years later, in 66, the Campagna was devastated by cloudbursts, which destroyed the crops and rendered more threatening the prospects of famine. And while Galba was entering Rome in the earth shook under his feet with a terrible roar. All the signs were fulfilled; now had come the fullness of time for the punishment of Judea.

among themselves, and split up into factions, who fought for the control of the city. John of Gischala occupied the Temple, Simon Bar Giora the city, and their partisans cut the throats of those whom the Romans had not yet killed. In the meantime Titus had taken possession of two lines of wall and of a part of the city: on the fifth of July the Tower of Antonia fell into his power. To the horror of fratricidal massacre and of the siege was added that of hunger. The famine was so great that mothers were seen, so says Josephus, to kill their children and eat them. On the 10th of August the Temple was taken and burned, the Zealots succeeding in shutting themselves up into the upper city, but conquered by hunger they were obliged to surrender on the 7th of September. The prophecies of Jesus had been fulfilled: the city by Titus' order was laid waste; and of the Temple already swept by fire, there remained not one stone upon another. The Jews who had survived hunger and the swords of the Sicarii were massacred by the victorious soldiery. Those who still remained were deported into Egypt to work in mines, and many were killed for the amusement of the crowd in the Amphitheaters of Cosarea and Berytus. Some hundreds of the Romans were taken prisoners to Rome to figure in the triumphal procession of Vespasian and Titus, and there Simon Bar Giora and other heads of the Zealots were executed before the idols which they hated. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." It was the seventh year of the Christian era and His generation had not yet gone down into the tomb when these things happened. One at least of those who heard Him on the Mount of Olives, John, was witness of the destruction of Jerusalem and of the ruin of the Temple. Within the destined time the words of Jesus were fulfilled, syllable by syllable, with atrocious exactness, by a story of blood and fire.



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CATHOLIC UNIVERSITY LIBRARY

Washington.—The corner-stone of the Catholic University's new million-dollar library will be laid April 22, the university authorities have announced Cardinal Hayes of New York will speak at the ceremonies. The new structure will be known as the John K. Mullen Memorial Library, in honor of its donor, prominent Catholic philanthropist of Denver. Mr. Mullen, who has given generously to Catholic educational and charitable institutions and whose aid was largely instrumental in the completion of the Denver cathedral, has made the gift to the Catholic University in memory of his family.

Excavations are now completed for the library, and the first story will be completed. It is expected, when the laying of the stone takes place. Trustees of the university, here to attend the meeting of the Board, also will be present at the ceremony. Formal opening of the new wing of the chemical laboratory will be held in the Fall, university authorities said.

EASTER

Jesus, the Lord of Glory, Springs from the tomb with Life immortal won; Darkness and Death before Him Flew like the clouds before the Sun! No more He'll languish In grief and anguish, His charms shall ravish Eternity! Released from sadness, Our flesh chastising, In radiant gladness, He is free!

PASCHAL HYMN

Roll back, ye heavens, your clouds of gloom! Rejoice, oh, ransomed world, rejoice! Fortunate the Victor from His tomb, Greet Him and cry, with gladsome voice, Alleluia! Where once was darkness, now is light! Where death before, now throbbing life! What fainting then, now filled with might, And soothing peace where all was strife, Alleluia! Oh! soul of mine, how canst thou sin And woo the deadly shade of guilt? The Light is thine, oh! enter in And be with joy unceasing filled, Alleluia!

—REV. ALBERT REINHART, O. P.

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LONDON, SATURDAY, APRIL 11, 1925

HOLY WEEK

The whole Lenten season of self-denial and penance culminates in the Great Week as it is called in the liturgy; in the language of the faithful, Holy Week. Sin is the one great and only real evil that afflicts mankind. Christ came to convince the world of sin and of judgment. Christ's Church sets apart the holy Lenten season that we may dispose our hearts and souls to realize the great lesson that Jesus desires to teach. God alone is the searcher of hearts; but there is not one of God's priests who has not reason to believe that countless thousands of souls are now nearer to God, and that, convinced of sin and of judgment, they realize more fully and feel more deeply the stupendous mysteries commemorated in Holy Week.

Palm Sunday recalls the triumphal entry of our Divine Lord into Jerusalem. "Filled with heavenly enlightenment" the populace went out to meet the Redeemer and strewed under His feet branches of olive and palm, crying: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! O King of Israel! Hosanna in the highest!"

The sacred liturgy for the whole Great Week does more than commemorate the great events of the Passion, Death and Resurrection of the Saviour; with much of the directness, force and wisdom, with something of the same deep knowledge of the human mind and heart that characterized the teaching of the Divine Master, the Church teaches afresh the old and ever-new lessons of Holy Week.

The shadow of the Cross is felt even amid the Palm Sunday acclamations of joyous faith and love. It deepens. The machinations of His enemies, their apparent triumph, the awful mockery of the crown of thorns and the purple robe, the agony in Gethsemane, the weariness unto death, the faintness and falling under the burden of the Cross, the darkness over the earth as the God-man dies on the hill of Calvary.

It is overwhelming in its awfulness even to us who have the key to this dread mystery: "Greater love than this no man hath that he lay down his life for his friends." And shining through the darkness of Holy Week is the transcendent mystery of Love, the miracle of Holy Thursday, the institution of the Blessed Eucharist.

The darkness of the mystery of Christ's suffering and death is like the darkness of night that reveals the glory of the star-lit heavens; and we look forward to the certain dawn of another day when the darkness flees before the rising sun. So without the heart-breaking fears and doubts of the Apostles and disciples, with untroubled faith we see that the darkness of Holy Week, of Christ's suffering and death and seeming defeat, ends in the glory of His Resurrection and complete triumph over death and sin.

The Great Week, Holy Week, should be for us Catholics—and thank God is for millions—a time when we learn anew the sublime lesson of the Redemption.

And as through the grace of the Sacrament of Penance we rise again from the death of sin we cannot do better than take to heart the admonition of St. Paul: "If ye be risen with Christ, seek the things that are above where Christ sitteth at the right hand of God."

THE PARLIAMENTARY POPE

Whether the Anglo-Catholic movement within the Church of England paves the way for the full acceptance of the Catholic faith or rather hinders it is a matter on which opinions differ. One thing seems beyond question: a large proportion of Church-going Anglicans are being familiarized with Catholic beliefs and Catholic practices from which they or their forbears were long estranged. It would seem to the outsider that this must do much to soften traditional Protestant prejudice even though it leads some to accept the shadow for the substance.

However this may be the World's Evangelical Alliance which met last week in London (England) seems to have no doubt as to whether the movement is tending, nor of its magnitude and significance. The object of this meeting, indeed the object of the World's Evangelical Alliance, the cable informs us, is to uphold the doctrines of the Reformation and to protest against an attempt by Anglo-Catholics to undo its work.

Sir William Joynson-Hicks, Home Secretary, who presided, appealed openly, directly—and no doubt honestly—to anti-Catholic prejudice: "We want no priestly interference, we ask for no purgatory, and we will submit to no compulsory confession."

"Priestly interference" with what? With politics? On this side of the ocean politics is bedevilled not by the priestly interference Sir William repudiates, but by the interference of evangelical Protestant ministers. It will hardly be denied that the blame—or credit—for prohibition is largely due to them. Is it priestly interference with the liberty of the individual? We should like anyone to point out wherein the Catholic, either in England or America, is less free from "priestly interference" than his Protestant fellow-countryman.

Sir Joynson-Hicks may "ask for no Purgatory;" but there is abundant evidence that many of his fellow-countrymen, especially during the War, found the Catholic doctrine of Purgatory both consolatory and reasonable: that the souls of our dear ones departed, while undergoing the purifying and cleansing influences of Purgatory, still share in the Communion of Saints and can be helped by our prayers and good works. But why all the fuss about Purgatory while Evangelicals still "want" hell? The Home Secretary wants "no compulsory confession." It would be interesting to know just what befuddled notion he has of Confession. Catholics must confess their sins at least once a year or cease to be Catholics in good standing. That is the only "compulsion" there is about the confessional.

"The desire for reunion with Rome is still in existence," the Home Secretary added. "Men who do not represent the Church of England, and who have no right to speak for the Church of England or for England itself, are once more seeking a reunion, while Rome smiles and sits still, knowing that the only way is by submission to itself. We stand for the Scriptures as the highest and final authority, and there is a danger that the spiritual freedom of the laity will be taken away."

Now that is clear and understandable. As to who has the right to speak for the Church of England is a matter on which, at first sight, Sir William seems a little mixed, for the despatch goes on:

"Sir William appealed to the Non-conformists to come forward and join in the protest, and declared that people who attempted to tamper with the power of the Prayer Book would have to reckon, not only with the nation, but with the Parliament of this country."

It does seem a bit funny to deny the right of the Anglo-Catholic wing of the Church of England not only to speak for their Church but to work for what they deem its highest and best interests, and in the same breath to invite Nonconformists to join in the protest against Anglo-Catholic activity and thus help preserve "the spiritual freedom of the laity!"

Then it seems that there is a limit to private judgment. If it lead Romeward it is a dangerous thing; if toward modernism, rationalism or infidelity it is a

privat affair of no consequence to the nation or interest to Parliament.

But when he sternly warns those who would tamper with the Prayer Book that they will have to reckon with the Parliament of the country that very "comprehensive" church. A queer sort of spiritual freedom this that the Home Secretary champions!

BY WHOM SCANDAL COMETH

BY THE OBSERVER

The first duty of Catholic parents is to keep scandal away from their children. Nothing else that they can do for them will make up for that if it is not done. Parents may flatter themselves that they have done much for their children; but if they do not take care to keep them from being scandalized all the other things they may have done for them will do neither to them nor to their children the smallest good imaginable.

There was a time, in a simpler state of society, when it was not so very hard to perform this duty of protection. But times have changed. The spread of printing matter of all kinds, the extension of the wonders of photography all over the world, the sharpening of the childish mind in schools provoking it to all-embracing curiosity, have made the conditions under which parents have to perform their duty, much more difficult than they formerly were.

The conditions of life have become much more complicated than they used to be. When the Pope recommended to the world the practice of Frequent Communion even for children, he unquestionably had in mind the increased dangers of modern times. These dangers are greater where large numbers of all sorts of people live in a small area called a town or city. In the old days when the bulk of the population of the country lived in rural districts, the problem of preserving the innocence of the young was not so great or so acute as it now is.

Under modern conditions, the responsibility of parents is increased enormously. From the very day when they can understand the meaning of spoken or written words to any extent the devil is after the souls of the young. In the modern city or town the devil is assisted immensely by a hundred agencies, some of which deny vehemently that they are doing the devil's work, while others more or less openly admit that they are in his service. The printing press and the camera have largely been devoted to the work of the devil. The great modern invention of motion picture photography is to a great extent used for the purpose of filling young minds—and not only young minds but old minds as well—with the scenes of lust and with thoughts of lust.

It has been the fashion always for men and women to excuse themselves on one or another pretext when they did not wholly deny responsibility for scandalizing their neighbor. The earliest instance, if we remember correctly, was when one member of the first family asked whether he was his brother's keeper. Men who do not wish to accept responsibility have been asking the same question, with a view to shaking off responsibility for the moral injury they were doing or had done to their neighbor. It is Catholic doctrine that to a great extent we are our brother's keepers. We owe to all persons the charity of a good example. It may seem to us that in our own particular case our example is not likely to be very influential, but we can never be sure about that. It may be, in any given case, that the sight of us doing the forbidden thing is the deciding factor in the fall of our neighbor. Not that that excuses him; but we are nevertheless responsible; for, at the least we ought to count for one more on the side of right and instead of that we count for one more on the side of wrong. In other words, we are doing all we can to scandalize our neighbor, and it is not for us to say that we really did him no harm.

These considerations arise in the case of every human relation even though it be between strangers. For, even in the case of strangers, there is a tendency and inclination to copy the actions of others. But what of the case where the duty of good example is extended and magnified by the special relation of parents and children with all that that implies and involves? How in that case are those who scandalize

the little ones going to answer to the God who gave them the special responsibility and the special duty of preserving those little souls from scandal?

No question that a parent can think about is more important than this: Are you doing your duty to the children God entrusted you with, or are you, on some pretext or other, passing the responsibility to some one else; to a teacher, or to the priest, or to some one else? Are you taking due notice of all the dangers of the day in which your children are being brought up, and of the place in which they are living their lives at the most critical time of their lives? Are you considering what sort of things your children are seeing or reading?

Woe to him by whom scandal cometh—that is the dread warning of God Himself. By whom does that scandal come? That is the question for parents who allow the scandal to reach their children, as well as those who directly give the scandal for money or for power. Woe to the man by whom scandal cometh; but what unspeakable woe will certainly be theirs who, being placed directly by Almighty God in a position of special responsibility, fail to discharge their duty to the very best of their power.

NOTES AND COMMENTS

ACCORDING to a "Commissioner" of the Baptist denomination in Canada, who has recently returned from Europe that entire continent is about to precipitate itself into the Baptist fold. In Russia alone the increase has been tenfold since 1918. Were this so it might be taken as one key to the anarchical conditions now prevailing in that country. Certain it is that the Soviet war against religion has much in common with the Anabaptist war on the Catholic Church in Holland under the "Baker-Bishop" of Haarlem.

FOR EXAMPLE the seventh anniversary of the Bolshevik revolution was celebrated by the burning, in the public square of Moscow, of 2,000 crosses taken from the churches of the country. Just substitute the term Baptist (or Anabaptist, as the sect was then known) for Bolshevik and you have an accurate picture of doings in Holland in the sixteenth century. The thing is precisely the same, in nature at least, if not in degree.

RUSSIA, it may be added, is the only country in the world where conditions have allowed full scope for organized war of this kind. She has a terrible record of ghastly crimes not only against the Orthodox Church and its priesthood, but against intelligible religion in any form. Catholics, though protected to some extent by the influence of the Holy See, have felt the full force of this evil spirit. And the war in that respect is still at its height.

It is but last December that a central authority was established in Moscow under the atrocious name "Permanent Society of Anti-God Workers," and one of its leaders, M. Zinovief, has issued an appeal full of sentiments so blasphemous that no reputable journal outside of Russia could be found to reproduce it. That it should be tolerated even in Russia but accentuates the state of chaos under which the re-bound from the tyranny of Tsardom has plunged a mighty nation.

THE WORDY war in the matter of "Church Union" has brought temporarily into the limelight the Westminster Confession of Faith, and the Calvinistic doctrines of Election and Predestination which that famous document embodies. Many, not excluding Presbyterians, who have never before known just what subscription to the Confession implied have now had some sort of an awakening in regard thereto. And it is interesting to note that many Presbyterian clergy who subscribed at their ordination now declare they did so with mental reservation. We had thought that Catholic casuists, and Jesuits alone countenanced such a practice (at least Protestant controversialists have assured us that they do) but the boot is on the other foot, as, indeed, it has been all along.

IN VIEW of the publicity given to the doctrines in question it may be amiss to set down the Catholic view, which we do in a few excerpts

from Scripture and the Fathers as drawn up by a qualified teacher of theology.

"Calvinists alleged original sin as a sufficient reason for God to single out those He wished to save and those He wished to exclude from salvation, but Scripture and Tradition show plainly enough that such a reason does not hold good.

"Wisdom 11, 24: But Thou hast mercy upon all, because Thou canst do all things, and overlookest the sins of men for the sake of repentance. For Thou lovest all things that are, and hatest none of the things which Thou hast made. Thou sparest all because they are Thine, O Lord, who lovest souls."

"1 Tim. 2: I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men. . . . For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and man, the man Christ Jesus, who gave himself a redemption for all."

"St. Ambrose: He willed all to be His own whom He established and created. . . . He wants even those who flee, and does not will that those in hiding should perish."

"St. Prosper: 'God wills all to be saved and to come to the knowledge of truth, . . . so that those who are saved, are saved because He wills them to be saved, while those who perish, perish because they deserve to perish.'"

"St. Gregory: The law, the prophets, and the sufferings of Christ by which we were redeemed, are common property and admit of no exception; but as all men are participants in the same Adam, deceived by the serpent and subject to death in consequence of sin, so by the heavenly Adam all are restored to salvation and by the wood of ignominy recalled to the wood of life, from which we had fallen."

EARTHQUAKE 300 YEARS AGO

CANADIAN QUAKE 262 YEARS AGO

By Rev. Francis A. Tondorf, S. J., Director, Georgetown University Observatory. Washington.—The severe earthquake felt, on the evening of February 28 last, at about 9.30 o'clock, in the evening, along the entire eastern coast of the United States and towards the interior of the States as far as Michigan and the Carolinas, had its center, as has now been fully established from seismological investigations, in Canada, along the St. Lawrence River.

Of timely interest, therefore, may be found the accounts of a much more severe quake in this same neighborhood on February 5, 1663, and which, according to Morton, Josselyn, and other historians, was noted sensibly not only in New England but also New Netherlands (New York).

One account is by the French missionary, Father Hierosme Lalemont and is chronicled in the Jesuit Relations, 1663, 2. The story reads: "At half past five in the evening of the fifth (February, 1663) a great roaring sound was heard at the same time throughout the whole extent of Canada. This sound, which produced an effect as if the houses were on fire, brought everybody out of doors, but instead of seeing smoke and flame, they were amazed to behold the walls shaking, and all the stones moving as if they would drop from their places. The houses seemed to be bent first to one side and then to the other. Bells sounded of themselves; beams, joists, planks cracked; the ground heaved, making the pickets of the palleades dance in a way that would have seemed incredible had we not seen it in divers places.

"Everybody was in the streets; animals ran wildly about; children cried; men and women, seized with fright, knew not where to take refuge, expecting every moment to be buried under the ruins of the houses, or swallowed up in some abyss, opening under their feet. Some, on their knees in the snow, cried for mercy and others passed the night in prayer; for the earthquake continued without ceasing, with a motion much like that of a ship at sea, inasmuch that sundry persons felt the same qualms of stomach which they would feel on the water.

"In the forests the commotion was far greater. The trees struck one against the other as if there were a battle between them; and you would have said that not only their branches, but even their trunks, started out of their places and leaped on one another with such noise and confusion that the Indians said that the whole forest was drunk."

Father Lalemont concludes his narrative adding that it was midsummer before the shocks wholly ceased and the earth resumed her wonted calm.

ANOTHER ACCOUNT

This same earthquake was reported by Father Charles Simon, a Jesuit missionary, whose account Father Francis Ragueneau enclosed in a letter which he sent to the Rev. Gian Oliva, General of the Society of Jesus on December 12, 1663.

The narrative reads in part: "February the fifth, 1663, the day of the quake, broke tranquilly and serene. At five o'clock in the evening a sound was heard seemingly centered at a distance. A frightful crash followed, appearing to come from the lowest of the earth, resembling in sound the battle of waves and the roar of the sea.

"The earth rolled to and fro under foot as a boat is restlessly buffeted about by the waves. The violence of the first shock subsided after about an hour. Towards nine o'clock in the evening the earth again began to shake and that alternation of shocks lasted until the ninth of September. During this period there was a great variety of dissimilar shocks. . . . The River St. Lawrence changed its color, not for a brief space of time but for eight entire days. . . . From various circumstances we are forced to the belief that all America was shaken by the earthquake. . . . Barbarians came to us and reported that eighteen miles from here (Quebec) the earthquake raged much more violently. . . . Enmities extinguished, disputes laid aside, restorations of offended Charity, kneeling supplications, mutual petitions for pardon, and other things of the same kind, sufficiently declare that the Earthquake was rather a scheme of the Divine Mercy than a scourge of Justice, especially since, in so great a confusion of affairs and perturbation of the elements, no one lost life or fortune. Fear came to all, penalty to none."

It is to be noted that both stories agree as to the time of the occurrence of the quake, Parkman, in his "Old Regime in Canada," Volume I, places the time at fifty-three in the morning. We find no authority for this. Strangely enough the quake of February last also took place in the same month, within twenty-three days of the date and four hours of the time of day. In this connection it might be mentioned that Pere Simon states that most of the after shocks took place in the night time. That both the quake of 1663 and of 1925 were of the same character is evident from the fact that in spite of the severity of the earth movement in either instance, there was not a single fatality and the damage done was slight.

A close analysis of the grams obtained at this observatory on our five seismographs warrants the conclusion that the energy liberated in the quake of this year was tremendous. Two factors are held responsible for this energy, the velocity of the movement and the mass of crustal displacement. That the velocity of the initial movement was moderate is unquestionable. The instruments show that it remains then to equate this energy to the mass of shifting rock, necessarily of gigantic dimension, gradually but fully adjusting itself. And here we feel justified in assuming that as Mother Earth saw fit to rearrange her footing so adequately, a recurrence of a like tremor is not to be anticipated within the lifetime of the bulk of the readers of this article.

TEN COMMANDMENTS READING IN SCHOOLS

New York.—The proposal of an interdenominational committee of laymen who seek to have the Ten Commandments read once a week in all the Public schools here will be fought, in the courts if necessary, by the Freethinkers Society of New York. Furthermore, the Society will attempt to bar any type of Bible-reading from the schools, should the issue continue to be pressed.

This announcement was made by Joseph Lewis, president of the Freethinkers, after the laymen's committee had petitioned the Board of Education to adopt a by-law compelling the reading of the Ten Commandments in the schools. The committee, headed by Miss Helen P. McCormick, of the Catholic Big Sisters of Brooklyn, is made up of representatives of the Catholic Protestant and Hebrew faiths.

The Society will contend that the reading of any part of the Bible in the schools would violate both the Federal and State constitutions, said Mr. Lewis. The move is an "entering wedge for the churchification of our schools and State," he declared, adding that it would "abrogate the time-honored tradition of keeping Church and State separate in the United States."

Many prominent men and women will support the position of the Society, Mr. Lewis said. He mentioned particularly Thomas A. Edison and Luther Burbank. In connection with his statement he made public a letter which he said he had received from Mr. Edison and which read:

"I do not believe that any type of religion should ever be allowed to be introduced in the Public schools of the United States."

He also pointed out that in some States Bible-reading in the Public schools is expressly forbidden by law.

"MIRACLE"

A NOVEL OF QUEBEC TO NOBLE CATHOLIC LIVES

From the pen of a Protestant has come a novel of life in the Catholic Province of Quebec which is not only cleverly constructed and truly dramatic, but which reveals a knowledge of the French-Canadian and his habits of thought equal to that displayed by Louis Hémon in his "Maria Chapdelaine."

"Miracle," which is the work of Clarence Budington Kelland, published by Harper & Brothers, New York, is as stirring as "Maria Chapdelaine" was quietly intense, but as the tale unfolds in action and is disclosed in drama, the basic theme of the recovery of a lost soul is developed in a manner so poignantly appealing that the sometimes sensational incidents assume a significance beyond their importance as mere story material.

The novel tells what happened to Donovan Steele and to Nérée Caron when each wandered forth as the victim of a great betrayal; how their paths crossed; how the love of God, which filled the heart of the woman who had been falsely accused, triumphed over the hatred of God and his fellows which came to the man when he realized how he had been tricked and deceived. It was a triumph not easily gained, but faith demanded a miracle and in the end the miracle was granted at the shrine of Ste. Anne de Beaupre and both physical and spiritual vision were restored to Donovan Steele.

The two principal characters are drawn with unerring skill. Behind the tortured and self-torturing man is heard the unshrinking chase, deliberate, sped, majestic instance of the Hound of Heaven, and the Voice, more instant than the feet: "All things betray thee, who betrayest Me."

By contrast the woman: "Deserted as she appeared to be by Heaven, she did not turn against God but rather approached Him more closely. In all the evils which had overtaken her, in all the horrors and hardships, she had not wavered so much as an instant in her simple faith. . . . She knew no bitterness, no hatred. It was as if she had been purged and cleansed and made more lovely of soul."

But if the figures of these chief actors in "Miracle" loom big and impressive, the figures of those introduced to work with and upon the leading man and woman stand out like etched similitudes of the spirit of simple piety which typifies the Province of Quebec. Consider, for example, Leandre Savard, "whose confidence in the benevolence of le bon Dieu was as boundless and unshakable as was his faith in the compassion of the sweet Jesus" and who "spoke of the saints quite in a matter-of-fact way—as he might have spoken of persons who swayed a notable and beneficial influence with his employers."

To this simple soul, the attitude of the scoffing Donovan was a continual surprise. Yet he had his own philosophy and when his highly educated companion found this tied too distinctly with optimism and sought with pessimistic prophecy to undermine his beliefs, Leandre was ready to defend the faith that was in him.

"Wait," said Donovan. "For what should I wait?" "Until you have been sinned against," replied Donovan.

"Ah," said Leandre, thoughtfully. "I have seen that thing, and it makes hearts hard. I have seen father turn against son for such a sin, and husband against wife. But what does it prove, m'sieu? It proves only that we are less than God's creatures. All sins are a great wrong to God, yet He is so much above us He can forgive and let the thing be forgotten. But we—we are but men, and it is too high a matter for us."

Leandre had seen this thing, but he little thought when he made his simple but answerable declaration that the shadow of it was already over him, that his faith was to be tested under the very eyes of the scoffer. The terrible discovery that he made soon after, the manner in which he came face to face with tragedy and yet stood the test, is one of the most moving episodes in the novel, an episode of importance in the development of the main theme of the story. For as the author remarks: "Indeed God is very real to these descendants of the French pioneers and the saints are very near and invaluable. One would as soon forget his paddles when setting out on a journey as his beads, and a medal, blessed by the priests who minister at the shrine of Ste. Anne is more greatly prized than credit at the butcher's can ever be in the city of New York. It is through the compassion of God, and the intercession of the saints that one completes in safety a long journey through the winter woods. The thing is logical."

This feeling of the reality of life among the lowly habitants which impresses the author, gradually forced itself upon Donovan Steele, so that, by the time he came to make the final journey to Ste. Anne de Beaupre in spite of himself, and passed the little town of L'Ange Gardien: "What," he demanded to know, "was this people who could choose such a name for their dwelling place? To live in a hamlet called The Guardian Angel! It is only where God is very real, where saints and angels condescend to

mingle with everyday life, that such things are possible."

"Miracle" is anything but a tract. It is a pulsing, throbbing romance which has all the earmarks of being predestined for slaughter in the motion picture houses. But because it is a faithful story of life in the Province of Quebec it is inevitably religious—it could not be otherwise and still carry the conviction of reality which grows with each successive chapter and reaches its culmination in the scene at the Scala Santa.

The publishers furnish a letter from the Rev. John B. Kelly, spiritual director of the Catholic Writers' Guild, in which he recommends the book as one "about real people who are not ashamed of associating with God."

"Miracle," he says, "is a triangle romance in which the three principals are a man, a woman, and God. The author has drawn characters true to nature, and this naturalness is the foundation of a supernatural structure. It is a relief from the Canadian stories dealing with religion in which the author takes the false theme of the supernatural based upon the unnatural. There is no mushy, sob-spirituality injected into this narrative, and it gives the lie to a current impression that the feminine has a monopoly on the spiritual wealth of mankind."

Donovan Steele, by nature, has a capacity for the love of God as great as was the intensity of his scorn for things divine. The woman, Nérée Caron, sensing in Steele a talent to which himself is blind, brings out in him that same fighting virility in the conquest of God which she saw in action, when, in defense of a woman's honor, his great heart brought the human inert conquest at his feet. It is the feminine loveliness of Nérée that becomes to him a gradual revelation of the divinity whose image she reflects. "In the school of darkness he learns what mean the things unseen."

The analysis of a mind in the process of conversion from contemptuous skepticism to immovable faith is a consistent development. With his lost sight restored at the Shrine of Ste. Anne de Beaupre, he beholds his beloved once more in flesh, and in the new vision of her soul, sees his Redeemer. This is a triumph that takes for spoils the eternal love of God.—N. C. W. C. Editorial.

CROSS WORD PUZZLE FIENDS

London, Eng.—The makers of cross-words will have a long purgatory, in the opinion of a London priest who has suffered from their devices. "It isn't so much that I mind being stopped in the street to be asked the name of the first King of Israel in four letters. And I have got accustomed to having my dinner interrupted to answer urgent telephone inquiries for the name of the place where St. Paul converted Dionysius the Areopagite, in six letters."

"But I'm getting just a little annoyed when someone comes around late at night, and I rush down ready for a sick call, to find that someone has finished his puzzle if he can only find who it was that received the threats of Sennacherib, in seven letters."

Unfortunately the priest is not in a position to follow the example of the American doctor who, as reported here, makes a habit of sending a bill for professional services when cross-word fans seek his assistance.

THE HOLY YEAR PILGRIMAGE

The messages sent back from Rome by those in charge of the Holy Year Pilgrimage from the Archdiocese of Boston furnish an idea of the extraordinary privileges and pleasures in store for those who intend to visit the Holy City this summer to participate in the Jubilee ceremonies. His Eminence, Cardinal O'Connell, assisted by Monsignor Habberlin, Chancellor, was spiritual leader of the pilgrimage which was under the direction of Thos. Cook & Son, Travel Agents to the Holy See. During the second week of March the pilgrim party was received by the Dean of the Sacred College, Vincenzo Cardinal Vanutelli, at the Basilica of St. Mary Major, of which he is Cardinal Protector. Despite his eighty-nine years, the Cardinal addressed the pilgrims at length, commending the faith and piety which had prompted so large a number to undertake the long journey to Rome to enjoy the spiritual benefits of the Holy Year. His Eminence, Cardinal Merry del Val celebrated Mass for the pilgrims at St. Peter's and warmly welcomed the visitors from the great Archdiocese to the Holy City. Later, Cardinal O'Connell conducted the party to his titular church, San Clemente, situated beyond the Esquiline Hill, not far from the Colosseum. This church, originally the home of the fourth Pope, goes back to the days of the persecutions, when the churches were the basilicas or great halls of the houses of the first Roman converts to Christianity. The Cardinal also celebrated Mass for the pilgrims in the Church of Santa Susanna on the Via Vent Settembre,

a few squares away from the Quirinal Palace.

On the eleventh of March, the pilgrims were privileged to assist at the Mass celebrated by the Holy Father, at which all received Holy Communion. The following day, the party, augmented by a large number of American visitors in the city and the student body of the American College, was received in audience by the Holy Father, in the large Consistory Hall of the Vatican. His Holiness blessed each pilgrim and presented each with a special medal, commemorative of the Holy Year. In response to the address of presentation by Cardinal O'Connell, the Father of the Faithful welcomed his children from across the ocean to the city of Saints and Martyrs. He bade them to remember, while visiting, the sacredness of the places which had been consecrated by the blood of the Martyrs and which furnish so striking a proof of the continuity of the Faith across the centuries. He also spoke of his great consolation by reason of the sturdy faith and deep piety of the Church in America so well represented by the thousands of pilgrims who are accepting his invitation to come to the See of Peter during the Holy Year.

The Thos. Cook & Son Agency is justly proud of the following highly commendatory message cabled their New York Office by Monsignor Habberlin: "Have pleasure in advising you entire arrangements made by your firm for Boston Pilgrimage have been splendid and completely satisfactory. All members highly enthusiastic regarding Rome accommodation, receptions and sightseeing arrangements organized by Cook, Cardinal O'Connell authorizes me to send his personal thanks for such splendid service rendered. The work of your organization has been perfect throughout and handled in an excellent manner."

(Signed) HABBERLIN. Thos. Cook & Son, Toronto Office, are now engaged in the organization of a Canadian Pilgrimage, under the spiritual direction of Right Rev. M. F. Fallon, D. D., Bishop of London, which will leave Montreal on June 3, on the C. P. R. Steamer "Minnesota," bound for Cherbourg. An extensive itinerary has been arranged, including Paris, Lourdes, Marseilles, Nice, Genoa and Rome, where a stay of ten days will enable the pilgrims to follow the Holy Year exercises and visit the important shrines and historical places. The homeward journey lies through Northern Italy, taking in Florence, Venice, Milan and the beautiful lake country, Switzerland, Belgium and Holland, from which the crossing will be made to London, where a week will be spent. After a week in Ireland, the party will sail from Cobh (Queenstown) on the White Star Steamer "Doric," due to arrive at Montreal on August the eighth.

HOLY SCRIPTURE WEEK

OTTAWA CITIZEN, March 11

A pleasant surprise awaited the audience attending the Catholic Truth lecture on the Inerrancy of the Bible in the Franklin theater last evening. The chairman, Mr. E. P. Gleeson, announced that His Excellency the Apostolic Delegate would be present for the conclusion of the series next Sunday, and that His Grace the Archbishop of Ottawa would on that occasion, after Dr. John R. O'Gorman's lecture on the Reading of the Bible, deliver the concluding address.

Last evening's musical program consisted of solos by Miss Gertrude Stringer and Mrs. Joseph Fahney of St. Brigid's church choir. Mrs. Thomas Stringer and Mrs. S. Quilty were the accompanists. This evening's lecture has as its subject The Interpretation of the Bible.

BIBLE NOT IN ERROR

The condemnation of Galileo was a mistake, said Rev. Dr. O'Gorman in his fourth lecture on the Bible, speaking on Scripture and Inerrancy. Not that men could then be blamed for not agreeing with Galileo in his new theory of the movement of the earth. But the churchmen who condemned him for teaching something contrary to Scripture were strangely oblivious of the traditional doctrine of the Church, as to how a conflict between theologians and physical scientists must be adjusted. Not the Bible but the old interpreters of Scripture were in error. The Bible speaks of the sun standing still at the prayer of Josue. But if such a miracle were to again occur, through a deviation of the solar rays or in some other way chosen by God to manifest His power over the laws of nature, we should speak of the phenomenon in the same unscientific though not erroneous language.

The doctrine of the Roman Catholic Church on the Inerrancy of the Bible was the first exposed by citations from Pope Leo XIII. In this encyclical "Providentissimus Deus," the Pope declares that the Bible, being inspired, cannot err, and that such has been the constant teaching of the Church. Apparent errors are admitted, and are ascribed to faulty texts or wrong interpretation. However, no erroneous interpretation can be made by the Church, as the Authorized Interpreter of Scripture, in a matter pertaining to the rule of faith or morals.

MEN LIKE ANIMALS

Missionaries in India encounter many strange difficulties, which would almost become unupportable or insupportable if tender trust in the good God was not a virtuous part of our Heroes of the Cross. Among the dauntless souls who labor in the Diocese of Calicut, Father Beretta, S. J. is principally concerned over the hill-tribes, of which there are fourteen castes. The lowest classes of these live just like wild animals—and these are the "sheep," he especially seeks.

NO CONTRADICTIONS

There are no contradictions in the Bible. Instances were given of apparent contradictions, and these were explained as due to faulty texts in some cases; others spring from the different meanings given to the same words in different passages; from similar but distinct episodes; and from the variety of standpoints assumed by the writers. Variety of details is often taken for discrepancy. The Bible should at least be treated as are other writings. But too often critics overlook or rashly deny the possibility of reconciliation.

Moral difficulties in the Bible, such as the imprecatory psalms and the practice of polygamy, were briefly treated. As to opposition between Scripture and the truths of science and history, there can be none, said the lecturer. Apparent opposition arises from three sources; the Bible may be wrongly interpreted; there may be a mistake in reputed profane truth; or the proof supposed to establish the discrepancy may be invalid. In regard to the last, we must remember that the language of the Bible is not that of the professional scientist.

But if the sacred writers spoke of physical matters according to the appearance of things, this cannot be admitted in historical questions, as Pope Benedict XV. taught plainly in his Biblical encyclical on St. Jerome. For history must square with facts. There is no demonstration of any historical untruth in the Bible, declared Dr. O'Gorman. Christ testified to many statements in the Old Testament. Our Lord's own words in the Gospels, as well as the record of His acts, must be considered historical, because, apart from inspiration, the strength of oral traditions would establish the correctness of such passages.

In matters of faith and morals the Bible agrees with the teachings of science. In all things else Scripture rightly understood is not opposed to science. The progress of physical and historical science is of assistance in the interpretation of the Bible. Harnack admits that historical science has learned "to pass a more intelligent and benevolent judgment" on Biblical narratives. And no scholar considers the Bible in error because it is not a hand-book of physical science.

FOREIGN MISSION NEWS LETTER

THE POPE'S IDEA

The Missionary Exhibit in Rome, which is the result of an idea originating with Our Holy Father, is not only a revelation of the extension of that Kingdom over which, he, Pius XI. so gloriously reigns. It speaks of the Unity, the Holiness and the Catholicity of the Church in a manner quite surprising. For instance, from Southern India there is a beautiful woven tapestry, with words in English, "Our Holy Father." In the Pavilion of South Africa is displayed a mat woven with strange characters, and when the Pope in passing, made inquiry, the missionary in charge interpreted the words, "The people of Madagascar pledge their Fidelity, Holy Father." From mission class-rooms in the northern reaches of Mongolia came simple copy books in which, on page after page, "Child," hands had written. "Holy Father, your faithful little ones pledge their homage and their love." Oneness in faith, in practice, in worship is apparent everywhere.

The Hall of Martyrs tells of holiness in other ages; but here also, one may learn of the world-wide saintliness existing in the Church today. Of the fortitude of the Christians during the Turkish massacres of 1920; of priests who died confessors of the faith in recent years; of the martyrdom of seven Franciscan Missionaries of Mary in China in 1900; and of the death in 1905, in the same convent from which these seven were dragged to death, of Sister Mary Assunta whose cause of beatification was approved by the Holy See in 1923. These glorious annals and many others all depicted in great paintings or records.

The New World is awakening to the Call. In 1924 we note with pleasure that about 90 American missionaries, representing twelve religious organizations went overseas into pagan lands. What a wonderful response to the Call of Christ to leave home and kindred for His Sake and in His Name! Should this response not find an echo in the hearts of thousands of Catholics, friends of the departed, and make for more active interest in the cause of the Foreign Missions of the future? A whispered prayer would help let us try to remember it.

Missionaries in India encounter many strange difficulties, which would almost become unupportable or insupportable if tender trust in the good God was not a virtuous part of our Heroes of the Cross. Among the dauntless souls who labor in the Diocese of Calicut, Father Beretta, S. J. is principally concerned over the hill-tribes, of which there are fourteen castes. The lowest classes of these live just like wild animals—and these are the "sheep," he especially seeks.

THESE DEGRADED SOULS CULTIVATE

These degraded souls cultivate the fields for the landlords who tyrannize over them and oppress them in every way. Despised by the Hindus, they fly from society and seek shelter in the jungles. They have no homes, and have not the least idea of instructing their children. Gross superstition and the worship of evil spirits is their only religion. In spite of such overwhelming difficulties, missionary work has been successful with the Kurichians. Twenty-two families were converted by Father Jeaffrinou of the Foreign Mission Society of Paris. These were formed into a settlement at Kanimbetta, and under his able direction it made rapid progress so that at present it numbers 420 Catholics, has a beautiful church and a school with 35 pupils.

METHOD OF CONVERSION

The method for the conversion and redemption of these hill-tribes is outlined by Father Beretta: "Some hundreds of acres of land must be acquired in places where groups of these people live. The head-man of each group must be approached to gain his co-operation, for when he consents all the group will come over to the Catholic fold. The men must next be freed from debts which they have contracted with their landlords, for it is this that holds them in a subjection almost equal to slavery. Clothes must be provided for the naked children, a little help rendered so that every family may build a small hut. Then, besides the cattle and implements necessary for cultivating the fields, the missionary has to feed them for the first year until the crops provide food. He must also see to medicines for the sick, open a school for the children and erect a church."

A rather expensive way of converting hill-tribes isn't it? But, it is worth adopting, for it helps to form communities which in course of time, will prove a great glory to the Church. The newly converted may still remain half-pagans, but their children, under the spiritual and educational influence of the missionary, will turn out really good Catholics."

GREAT PROGRESS IN MARYKNOLL MISSION

The statistics recently issued of the Maryknoll Prefecture in China, show not only a healthy growth, but a wonderful promise for the future. The personnel of the mission consists of 24 priests, 5 Brothers and 29 Sisters. As yet there are no Chinese priests, but there are 10 Seminarians, 68 men catechists and 22 women catechists. The Administration includes 6,333 Christians, 1,868 Catechisms. There were in 1924, 1,319 Baptisms; 1,880 Confirmations; almost 15,000 Confessions; and 36,000 Communion. Ten districts are staffed by these zealous missionaries, in which there are 189 Stations, 6 Churches, 39 Chapels, 6 Orphanages, 31 schools with 888 pupils and 5 Dispensaries. There are no Hospitals or Lepers Asylums yet, but our American friends are living in hopes.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HELP THE MISSIONS

Week after week our appeals go out and the daily mails continue to bring letters from Bishops and Priests begging for help.

From a Western Bishop we have received the following: "I am appealing to you for help to defray the expenses of our Seminarians for this year. At the present time I have more than thirty students in the Seminary. The cost to us will be between \$8,000 and \$9,000. Every one of these young men will mean the salvation of many souls that are bound otherwise to be lost. I do not know of a more worthy or necessary work for Church Extension than this."

By the same mail came a letter from a missionary Father who asks for help to build a chapel: "In this district—easily from a viewpoint of Catholic Extension one of the most important centres between Edmonton and Calgary,—we are without a church or home for two resident priests. This is the central point and headquarters for a missionary territory embracing fully 8,000 square miles and having within its scattered precincts at least 500 families. To satisfy its spiritual needs one of us must be on the road all the time. Even then the work is only partly done. But it is for our headquarters particularly that we make an appeal. The little shack which bears the name of church is no longer a fitting place in which to offer the Holy Sacrifice. The sixteen supporters we now have will more than do their share, but their best must fall short of the mark. Five hundred dollars will allow us to attempt to supply a crying need."

Another priest writes: "Again I come to you to ask for more help for my numerous missions. I am about to build three Chapels, and as my people are poor, I cannot expect them to defray all the expense. Perhaps you may find some good people who would be generous enough to do something really substantial for the glory of God and salvation of souls. I have twelve missions."

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in health and business, and foregoes much recreation under the mistaken idea—that it is necessary to be tied down in one spot in order to look after business and investment details.

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"IN THE NAME OF JESUS EVERY KNEE SHALL BOW"

During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burse. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts?

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

EASTER SUNDAY

THE RISEN LORD

"At that time: Mary Magdalen and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus." (Mark xvi. 1.)

It must have been a disappointment to the two holy women spoken of in today's Gospel, when they arrived at the tomb of Jesus and discovered that He was not there. Yet it must have caused their hearts to delight exceedingly when they learned that He had risen, as He had said, and would appear before them in Galilee. They loved Him sincerely, and naturally they would rejoice at His blessings and especially at this great glory of His Resurrection. No doubt they thought little of themselves—though a good deed of itself brings satisfaction—but their whole minds and affections were turned toward their Saviour. This affords us a good example to follow now, after having, during the season of Lent and in a particular manner during Holy Week, sympathized with Jesus and felt His sufferings as much as was within us. The season of sadness closes and we again may take part in the gladness of the life around us; but we must not forget Our Saviour. We need not go to the tomb, as we know He is risen, but we can ask Him to appear to us spiritually, and fill us with the holy sentiments experienced by Mary Magdalen when she beheld Him.

He will not refuse us this blessing, if our hearts are worthy of it. It is His delight to come to us and to dwell in our midst, if He finds a fit habitation. We can prepare such a dwelling-place for Him, and at this moment we should be of such dispositions as to be able to invite Him to a pleasant abode within us. He has done for us all that man could do, and all that a God should do, even considering the magnitude of His mercy. What ungrateful creatures we are, if we have not a clean heart to offer Him as a place where He may dwell. The benefits He gained for us by His sufferings and finally by His Resurrection, are needed by each one of us. Had He not come down earth and undergone His passion, we would now be in the state of those who lived before He wrought the work of Redemption. We might have been among the very Pharisees and others who were hard of heart. After His generous demonstration of love, let us not be among the classes of the Pharisees. He may be waiting somewhere for us, yearning for us, desirous of appearing before us. Are we fit to be told by an angel, as was done to the two Marys, that He will appear to us?

Far too easily do people forget the intense, burning love that Jesus has for them. Of course, this is easy to understand, as they can not see Him face to face; but what our senses fail to teach us regarding Him, our minds and hearts should keep vividly before us. There are too few who strive to keep the thought of Jesus in their hearts. It would be a pleasure to behold Jesus with our eyes, exact as He really is, as far as seeing Christ as He really is, is concerned. We understand Him even better than did they—though it is nearing two thousand years since He walked the earth.

This great feast of Easter will be for us, as it has been for millions in the past, a day or a time of great rejoicing, but alas, of what kind! It will not be the pure, unalloyed joy of the two Marys when they learned in truth of Christ's triumph. It will be mixed with very much of what is foreign to God's love, to say the least. The world has adopted it as a time of special material ostentation, and the stylish gowns and the bright colors are put on—not to appear worthy garbed before Christ but to answer to the glad callings of the most beautiful of seasons—spring—and to offer an incense at the shrine of Dame Fashion. Oh, what a forgetful people, even in their innocence! They let slip by the most appropriate of occasions to show God their especial love, their greatest delight, and to appear before Him clad in the spotless robes of innocence. They do not, like the lilies of the field that raise their white splendor skyward, lift their hearts pure and child-like to their Risen Lord. How they should remember that the work Christ consummated is most necessary to them today, nay, as necessary as if it were just happening! Christ died long years ago, but He died for us of the present as much as for those who lived in His time, and the same will be true of future generations. He rose for us as well, and gave us thereby the right, if we do our duty, to rise "like unto Him."

We have time to think. Let us do so, rooting from our minds and hearts thoughts and desires other than those which serve us searching for our Risen Lord. He is waiting for us somewhere along life's journey. As we pass Him, if He finds us as He did the penitent Mary, He will show Himself to us

in such a way that we shall know we are in His presence. To the Risen Christ, then, our thoughts should go at this holy season, our hearts should exult over Him, and we should yearn to be forever with Him when He wills the end of our days.

MAKE SURE YOU GET THE RIGHT MEDICINE

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

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person, and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

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THE DAIL PLACES BAN ON DIVORCE

TWO TRINITY COLLEGE MEMBERS DISSENT

Dublin, Ireland.—The Anti-Divorce motion in the Dail was passed after a spirited debate. Only two deputies opposed it, Professor Thrift and Professor Alton, both representing the Protestant University, Trinity College.

President Cosgrave, in proposing the resolution, briefly showed that divorce was a comparatively recent institution. Prior to 1857 the British Courts had no legal authority to dissolve the Sacrament of Marriage. The only way in which the bond could be broken was by Act of Parliament. In 1857 a statute was passed known as the "Matrimonial Causes Act." It created the court now known as the Divorce Court with power to pronounce a decree declaring marriage dissolved. Such power was never made applicable to Ireland, where the law courts were not allowed the faculty of granting a decree *vinculo matrimonii*, or, in other words, to dissolve the bond of matrimony.

"The majority of the people of this country," declared the President, "regard the bond of marriage as a Sacramental bond which is incapable of being severed. I consider that the whole fabric of our national organization is based upon the sanctity of the marriage tie and that anything which tends to weaken the binding efficacy of that union strikes to the same extent at the root of our social life."

Pointing out that divorce is possible in the Free State only by virtue of a special Act of the Irish Parliament in each particular case, he put forward his motion to subject the Standing Orders to alterations that would prevent the introduction of any Bills for that purpose.

Views of Minority
Professor Thrift of Trinity College said that in a matter of conscience of that kind they should not impose the views of the majority. The religious sentiments of the majority in this respect were being forced on the whole community. He recalled the Archbishop O'Donnell's recent appeal for tolerance and good-will. In a matter of conscience the individual could not be subject to majority control. The motion would raise one more barrier between North and South.

Deputy Wolfe, a Protestant, stated that although he did not worship at the altar of the majority he was with the majority in their principle that the tie of marriage was something more than a legal contract. It stood higher than that. It was indissoluble. He repudiated Professor Thrift's insinuation that the people of the North as a body were in favor of divorce. Large numbers of people in the North were as much opposed to divorce as anybody in the South.

Mr. Davin (Labor) said he was not prepared to purchase unity with the North-East at the price of national dishonor. Young men and women about to embark on matrimony had to understand that whether the journey was long or short no return tickets would be issued.

Professor Alton of Trinity College supported Professor Thrift's objections, and said the motion was putting the small minority of the country under a disability from which they would have no escape.

EASTER ANTHEM

Ring out, sweet bells, and loudly ring!

Wake ye the echoes far,
And tell the story of our King,
The bright and Morning Star,
Hallelujah! Hallelujah!
Strew sweet roses in His way,
Angels list to mortals singing!
Christ the Lord is risen today.

Nailed to cross for man's transgression,
Sharing malefactor's lot;
Hear Him cry in intercession,
"Father, forgive, they know me not!"

"Vox me cum benedictis."
Strew sweet roses in His way,
Angels list to mortals singing!
Christ the Lord is risen today.

Graves cannot hold souls immortal,
He had robbed them of their stings,
We but enter Death's dark portals,
Then the golden gates wide swing
Into glory. Then keep chanting—
Strew sweet roses in His way,
Angels list to mortals singing!
Christ the Lord is risen today.

Calla lily; rose of Sunland,
Violets decked with diamond dew,
Gather all in one bright garland,
Fill the font and altar, too.
Rex tremendus majesticatis.

O receive our gift we pray,
Angels list to mortals singing!
Christ the Lord is risen today.

—WILLIAM E. SHEPHERD

THE RESURRECTION

Like a meteor large and bright
Fell a golden seed of light
On the field of Christmas night,
When the Babe was born;
Then 'twas sepulchral in gloom
Fill above His holy tomb
Flash'd His everlasting bloom—
Flower of Easter morn.

—REV. JOHN B. TABB

CHURCHES LOSING INFLUENCE

The churches of the country, and not the courts or the police, must take the blame for the fact that crime is one of "America's outstanding industries." Alfred C. Bedford, chairman of the Standard Oil Company, is credited with saying in an article appearing in the New York World. Mr. Bedford, in addition to his dominant position with the great oil corporation, is president of the Board of Trustees of the Emanuel Baptist church and a director of the Brooklyn Y. M. C. A.

The movies and the automobile, sometimes with questionable influence, are displacing the church, Mr. Bedford declares.

"I am convinced that good citizenship cannot be forced upon people by the enactment of more laws nor the employment of more police," he says. "It must be the result of education and moral training which makes crime repugnant to the decent-minded."

"The church can certainly take the lead in this kind of education. I believe that it can do much more along this line, than is being accomplished today."

Mr. Bedford cites the appalling record of the country, declaring that crime and its collateral costs

last year, equalled the national budget—\$3,500,000,000.

"Perhaps the most disturbing fact in the situation is that we are breeding criminals," he adds, "for last year 70% of what we may call financial crimes were committed by juveniles."

"Several things may enter as causes of this situation, he continues, then says: "Have the churches realized the changed conditions under which their work must be done? Have they taken cognizance of the fact that something has happened to the moral fibre of people the world over?"

"As a business proposition, the church must keep abreast of the times or be left behind. There has been a great change in the relationship between communities and their churches in the past fifteen years. The church is no longer the center of social activity that it was before the coming of the motion picture and the automobile."

"I understand that between ten and fifteen million people pay admission each day to see moving pictures—about as many as enter our churches in the course of a week. It is a very vital responsibility that the makers of pictures have assumed for this vast audience, and the move to incorporate boards of censorship indicates that the responsibility has not always been met."

We must accept the adversities which God sends us without reasoning too much upon them, and we must take for granted that it is the best thing which could happen to us.

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A Perpetual Novena to St. Anthony

We are publishing only a few of the many letters of gratitude from the faithful clients of the Great Wonder Worker of Padua, that have expressed their thankfulness to the Friars at Graymour. Would that we could show you more of them.

Mrs. T. H. C. Phila, P. A.: "Dear Friars: I asked St. Anthony's help in the morning in my prayers, and to my great surprise it was granted about three o'clock, and has been a great pleasure and comfort to me as well as to others. I am sending a check I promised St. Anthony's Bread Fund. Enclosed is my check for \$10.00. I recently started in a new position and was down nearly to my last penny when I promised St. Anthony five dollars if I succeeded in closing a deal which would relieve my circumstances. I did, and it netted me a large sum."

Mrs. H. E. D., Grand Junction, Colo.: "Dear Friars: Enclosed find a thank offering for St. Anthony's Bread Fund in thanksgiving for favors received. My mother got well and my father settled out of court with the railroad company for injuries received."

Mrs. E. R. Belleville, Ill.: "Dear Fathers: Enclosed please find a donation for St. Anthony's Bread Fund. We never expected to get our request this way, because there were three applications for my husband's position. The Company in whose house we were living sold the house and we received notice to move. Just the other day we were told we would not have to move and that my husband would retain his position."

This Novena to St. Anthony begins on the Month of the Atonement every Tuesday, and ends the following Wednesday. Those wishing to participate in it will find the Friars pleased to enter their petitions in the Novena, and also place them at the famous Graymour Shrine and pray daily for them. If you have not the prayers to be said during the Novena, we shall be glad to send same. Address your petitions to:

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Friars of the Atonement Box 316, Peekskill, N. Y.

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CHATS WITH YOUNG MEN

EASTER EVE

A world of sodden leaves and gaunt-limbed trees That stand as in a dream. Set in the skies Behind the silver gossamer of mist. I know the Easter sun that gilds the cloud Shall kiss God's robes where last it touched His shroud, And all my soul is eloquent of Christ.

EASTER

The periodical recurrence of Easter is of supreme importance for Christian life. It brings a message much needed in a world in which so many forces hostile and antagonistic to Christian ideals are at work. The feast of the Resurrection is the warrant of Christian hope and trust. It stands for the final triumph of the moral good under circumstances that apparently proclaim the abject defeat of the spiritual. It voices the great cosmic law that righteousness and justice will survive the wreck of the visible universe. It bears witness to the presence of spiritual powers that cannot be deflected from their exalted purposes and that sweep on to fulfillment and fruition with majestic certainty and irresistible momentum. It brings to those who are oppressed by the scorn and the malice of the wicked, a flaming vision that kindles in their souls a new, undying confidence.

Easter and Good Friday are inseparably linked together. One finds the explanation of each in the other. Both, taken together, answer the deepest questionings of human nature and give the fullest and most satisfactory interpretation of life. Good Friday, by itself, would leave man without hope. It would loom as a tragedy of crushing intensity. Easter, alone, would divest life of its tragic meaning and its ethical import. Joined together, they are the very pattern of our life. For life, in its most fundamental analysis, is ever a dramatic repetition of Good Friday and Easter—a sequence of trials and triumphs, a strange mixture of seeming failure and glorious victory, a mysterious blending of disheartening defeat and noble achievement. The total balance of the moral life universally is in favor of victory. Life cannot be expressed in terms of bankruptcy. The last chapter in the life of the Christian is not Golgotha, but the empty tomb and an Angel of Light on guard. It does not end in the night; it continues into the bright dawn. It passes into a day that knows no evening.

That is the reason why the events of Holy Week advance with such dramatic swiftness. It is as if they were pressing onward to some splendid consummation and did not dare to linger on the way. Only for a brief moment is the dark and stark shadow of the Cross flung hotted against the sky, when already its edges are being gilded by the first streaks of the dawn of Easter morn stirring on the horizon. Time seems to be in a holy haste to traverse the interval between the death of the Lord and His Resurrection.

There is always a beautiful suddenness, a dramatic surprise about the coming of morning. It comes as a magnificent rush, an unexpected promptness. All at once, it is a vivid reality, a victorious presence, scattering the shadows of night with an absolute finality and a joyous imperiousness. Shadows creep, but the light leaps.

Thus Easter comes! With the rapidity of lightning it flashes into the dismal gloom that hangs around the Cross. Not timidly, not with half-hearted misgivings, not with tentative groping, does it come. It arrives with the assurance of indisputable victory, with the unflinching certainty of conquest. The shadows make no show of resistance. They must yield; they can not endure in the presence of light. Precipitately, they are put to flight. Life triumphs with a decisiveness that even death must acknowledge.

On Easter depend the hopes of humanity! Had not that blessed day dawned on an empty sepulchre, the shadow of the Cross would have assumed such gigantic proportions that it would have eclipsed even the sun and blotted out the heavens. Then we would have to write down the meaning of life in terms of failure. We would forever walk under a lowering sky and with a crushing burden of despair on our souls. A baffling sense of defeat, an uncomfortable feeling of the purposelessness of human existence would forever haunt and mock us. We would struggle without hope and toil without joy. We would know that the very heart of the moral universe was dead; and the thought would strike us cold and turn everything to ashes.

But Easter is a fact! It is more a fact than the death of Christ: the death of Christ was only temporary; it was a shadow, a cloud, that flitted across the luminous face of the sun. But His resurrection is permanent. It is even now a blessed reality, for Christ, once risen dieth no more. He lives and ever will live. The seeming defeat was but for an hour. The victory is for eternity. The ignominy of Calvary is overwhelmed in the glory of Easter.

The hopes of humanity, therefore, rest on a firm basis. Whatever may happen, however thick and black the shadows may become, however deep the grave may yawn, we know that death and defeat are not the last words. The echo of the last words of Christ, that rang like subdued notes of despair and of resigned defeat, is a shout of victory. Our hopes cannot be buried. The good may be better than the ground; yes, crucified and laid in a tomb; closed with a rock and carefully sealed. It may ascend Golgotha and have its Good Friday. But tomorrow will see it rise. There is no tomb deep enough to swallow up and hold that which is good. With the precipitancy of dawn and the imperiousness of a conqueror, Easter will come and break the seal and roll away the stone. The tomb is only for evil and its allies. There is an everlasting death—Catholic Standard and Times.

OUR BOYS AND GIRLS

EASTER SONG

Go, spread the glorious triumph of the Cross; Go, tell of Him Who late was slain; Go, say Death's sting was all in vain; Alleluia!

For He is not where once He lay, And angels, watching, gladly say; He whom ye seek is ris'n today! Alleluia!

The burden of our sins He bore; But now His pain and toil are o'er, And He is Victor evermore. Alleluia!

THE EASTER CALL

Joyce Conkling sat before Father McQueen and looked hard at a point above the head of the aged missionary. "Well," remarked the good priest, "what are you going to do about it?" "Confession, I suppose you mean." The pioneer woodsman shifted uneasily on the chair. "Yes, and to mean your way, too, Joyce," gently added the Father.

The man shifted again and broke out petulantly. "Why I never killed any one. I never stole any thing. I've lived in this community for years and I'm considered eminently respectable. I don't owe a man a penny, and," he added with a smile, "sometimes I find time and money to do a little charity—why, I've even bought an Irish Liberty Loan Bond and subscribed to the new Knights of Columbus Hall which is to be erected on the largest site in the East. I can't see why you take things so seriously. I think I'm—"

Father McQueen, old time missionary among the Indians of the Western mountains, stared steadily for a full minute at Conkling. Slowly the red crept over the face of the rancher. It was nearly forty years since a bright, young man left his good Catholic home in the East, fired with ambition for wealth and adventure, and came to the far West. There a trackless forest lay before him. He plunged into the unbroken wood and cleared for himself a homestead. Soon after, he married. With the years, came children and prosperity. For lack of opportunity he had become careless of religious duty until now he scarcely remembered the days when he, as a boy regularly attended Holy Mass and received the Sacraments. True, his children had been baptized and he considered such matters as quite settled except, perhaps, for the hospitality extended at infrequent intervals of time to a pious missionary who journeyed into Stann Creek seeking the scattered members of his flock. Deep down in his heart was a thought that sometime he would, of course, go to the Sacraments again. When?—well, what's the hurry? That had been his plea for a number of years.

"I suppose you refer to that marriage ceremony of mine, Father. Of course, I do sometime intend to have it fixed up by a Priest, but there's no real rush about it, as I can see. After all, it's only a matter of form—"

The Father broke in with indignation. "For these years you've been talking this way, Joyce. You're not ignorant of Catholic doctrine and you know this is serious. Were you to go before you're God this way, I don't know—"

Father McQueen dubiously shook his head, leaving the remark unfinished. "Well, Father, the next time you come, I'll—"

Joyce Conkling, do now what you would wish to have done at the solemn hour of death. You know quite well enough that Catholics cannot marry before a judge. You cannot plead any excuse. Right here and now, let me perform this ceremony. This is your opportunity once more! For the past eight years He has sent me to this part of the country, and yet you keep putting off this all important matter—what wonder you have not the grace to go to the Sacraments. You are Catholic enough to know that before you can receive any Sacrament worthily, you must make what is wrong, right, and then you will be able to make your peace with God. He has decreed Holy Matrimony a Sacrament which must be received only at the hands of His Priests, you know that. Marriage is not, and can never be, a mere contract, no matter what the world may say to the contrary, and no judge has the right to perform such a ceremony. All the judges in the world cannot set you right in the eyes of God, though, as you say, you're eminently respectable before the eyes of the world. When are you going to settle your conscience?"

Father McQueen arose and paced the room twice. Then he turned and faced Joyce. The big rancher looked gloomily into the fire. "Father McQueen continued: 'You're a Catholic only in name. You're sliding down an abyss and I know not how much longer God will suffer you. You're taking terrible chances—no Sacraments, no Easter duty—nothing. Sunday will be Easter. Let's have the ceremony performed right now, then you go to Confession. Then you make it your business to come and bring your whole family with you, to the Mission on Easter—it's been many a year since you've been to Easter services.'"

The good Father spoke with intense earnestness and Conkling winced under his remarks. "But in the eyes of the world, everything's—"

"The eyes of the world are not those of your Maker! God is not mocked!"

The woodsman strode to the window of his mountainous and gazed thoughtfully into the twilight. A memory of his First Holy Communion came over him. He saw again his dear, pious mother, now at rest with her God, as she fondly caressed him after that happy morning of long ago when he received his Lord for the first time. He heard her words as she bade him to be true to Holy Mother Church wherever he might be. He sickened in his heart as he recalled how far he had strayed from a fond mother's teachings. His eyes moistened and he had difficulty in seeing aright the stamping burro of the missionary as it pawed the ground impatient to be off.

Slowly he turned and spoke. "I know you're right Father McQueen, and I'm determined to settle my conscience the very next time you come. I pledge my word, and—"

"Do now what you wish to do at the hour you call 'next time.' Can you guarantee any 'next time?'" Conkling laughed nervously. "All I ask, Father, is just five minutes to make up my accounts with God."

"And here do you know that God, in His mercy, will grant you five minutes—even after all the time you've allowed to pass like this? I see there's no reasoning with you," continued the Father, as he held out his hand.

"Good-bye, Joyce—I trust God will give you another chance—I shall pray that He may."

Father McQueen left the room and hastily mounted his burro, turning his head towards the Mission, for it was rapidly growing dark and the ride was long and dangerous. He had advanced scarcely thirty feet, when Conkling called: "Father McQueen, come back!" "Father, I'm decided," he said, as the good priest re-entered the room, "after all, there's no real reason why this matter can't be fixed up now."

FACTS ABOUT TEA SERIES—No. 2

Tea Production Today

If the Chinese, who first discovered tea, had realized the possibilities of the trade and had studied the nature and requirements of the plant, China might still be the largest tea producing country. Centuries of neglect, however, stunted the growth and caused the quality to deteriorate. In the mountains of Ceylon and India, tea was found to flourish. Scientific methods of cultivation and manufacture were introduced with remarkable results. Now the finest tea grown in the world and by far the largest quantity comes from these countries. "SALADA" is mainly blended from flavory India and Ceylon teas.

"SALADA"

reached the Mission, and when the burro was under cover, Father McQueen stole into the little Sanctuary and poured out his heart in fervent thanksgivings. An hour of prayer, then the tired priest withdrew to his barren couch in the adjoining poverty-stricken alcove off the Sanctuary.

He knew not how long he had slept when he was suddenly awakened by heavy blows upon the rear door. A boyish voice called loud and long, "Father—Father McQueen, let me in!" Dressing hastily, the good Father threw open the door. There stood the ten year old son of Conkling before him, crying bitterly. "Can you come quickly," he asked between his sobs, "mother wants you. Papa was instantly killed to-

night when he was doing chores, by a tree falling through the roof of the barn."

The devoted priest nodded his head in silence while he went to the shed for his faithful burro. In his soul surged the words of Holy Writ: "Watch and pray for ye know not the day nor the hour—ave, even the day of Easter and Alleluia!"

Charity is a rich pearl hidden so deep in the sea that few divers ever find it.

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 falsehood and evil more surely than a bad book.

Advertisement for Great-West Life Insurance. Features a large illustration of a tree and the text: 'A Giant and Still Growing'. Includes details about a ten-payment life policy and an actual result of a policyholder's investment.

Advertisement for Cunard Canadian Service. Features an illustration of a steamship and the text: 'See the Historic St. Lawrence on your way to Rome'. Promotes the Cunard route to Rome, highlighting scenic views and service quality.

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CATHOLIC PAPERS

THE OSSERVATORE ROMANO PRAISES BISHOPS' ACTIVITY

By Mar. Enrico Pucci (Rome Correspondent, N. C. W. C.)

The Osservatore Romano, official paper of the Holy See, in a recent issue extols the promising development of the Catholic press in America and the active propaganda of the American Bishops to promote its growth and influence.

The Roman paper observes that the month of February has been chosen by the Catholic Hierarchy of the United States to be the month of the press, and quotes some letters written by the North American Bishops in aid of a better Catholic press; for instance, the letters of His Eminence Cardinal Hayes, Archbishop of New York; Mgr. Hickey, Bishop of Providence; and the message of the Bishop of Harrisburg, the Right Rev. Philip R. McDevitt, Chairman of the Press and Publicity Department of the National Catholic Welfare Conference.

After the general mention of the Catholic Church's activity in North America in favor of the press, and particularly of the powerful work displayed in that field by the N. C. W. C., the Director of the Osservatore Romano, Count Dalla Torre, comments on this activity in a leading article.

He warmly praises the action of the United States episcopate, clergy, and laity, and extols the religious importance, and moral efficacy of the Catholic press. He also calls attention to the difficulties under which the Catholic press at present is conducted. Then he insists upon the necessity of building up the conscience of the Catholics in every country in regard to their duty towards that press which aims at the defense and propagation of Catholic ideals. He writes: "America teaches us that the strength of this conscience, of this faith, of this enthusiasm for the newspaper is built up in a quicker, more vivid and prompter way from propaganda and authority. There are men who, conscious of the responsibility which attaches to their work, declare that whatever can be done in any field of Catholic action is little or nothing compared with that which can be obtained by means of the newspaper."

WEEKLY CALENDAR

Sunday, April 19.—St. Elphege, Archbishop, was a member of a noble Saxon family. He entered the religious life and for a time lived as a hermit near Bath. Chosen Bishop of Winchester at the age of thirty, he later became Archbishop of Canterbury. When the Danes invaded England in 1011, St. Elphege was captured. His captors demanded a large ransom and when he refused to permit a tax to be laid upon the people so that the ransom could be paid, the Danes fell upon him in fury and killed him.

Monday, April 20.—St. Marcellinus, Bishop, was a native of Africa, born of a noble family. He went into Gaul and preached the Gospel with great success being assisted by his two companions Vincent and Dominus. After he died at Embrun about 874 many miracles at his tomb were reported.

Tuesday, April 21.—St. Anselm, Archbishop of Canterbury. His episcopal life was a continual struggle with Kings William Rufus and Henry I, chiefly over the question of investitures. He introduced the Feast of the Immaculate Conception to the West. The Saint died in 1109.

Wednesday, April 22.—St. Soter, Pope and martyr, was raised to the throne of Peter following the death of Pope Anicetus in 178. He ruled until the year 177. He was noted for his charities and for the vigor with which he opposed the heresy of Montanus.

Thursday, April 23.—St. George, Patron of England. This Saint was a tribune under Diocletian who made bold to rebuke the Emperor for persecuting the Christians. He was cruelly tortured and finally beheaded.

Friday, April 24.—St. Fidelis of Sigmaringen, born in 1577, became a rich and eminent lawyer, but retired

to enter the Capuchin Order. He preached against the Calvinists in Switzerland and so infuriated the heretics that after he had delivered a sermon at Sevis he was attacked and killed.

Saturday, April 25.—St. Mark, Evangelist. He was converted by St. Peter whom he later accompanied to Rome as secretary and interpreter. He founded the Church in Alexandria. After governing this see in wisdom and virtue for many years he was seized by the pagans and killed.

LOW-COST TRIP TO PACIFIC COAST

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

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

At Prince Rupert the party transfers from train to boat for the glorious water trip of 750 miles through the sheltered Seaside Seas of the North Pacific Coast to Vancouver, Victoria and Seattle.

On the return trip five wonderful days will be spent touring Yellowstone National Park by motor, with a trip to Salt Lake City and three days at Rocky Mountain National Park, Colorado. Then it's Denver, Clear Creek Canyon, Idaho Springs and Lookout Mountain before heading for Chicago and Toronto.

The Tour leaves Toronto July 9th, and you cannot afford to miss it. Full information, fares, etc., can be secured with illustrated booklet from A. E. Bryson, 44 Silverthorn Ave., Toronto, Martin Kerr, 4 Beulah Ave., Hamilton, or any Canadian National Railways Agent.

HOLY YEAR PILGRIMAGE TO ROME

From Montreal there will be a pilgrimage under the spiritual direction of the Jesuit Fathers, with the approval of His Eminence Cardinal Beign of Quebec. Departure will be by the White Star Dominion Line S.S. "Megantic" on May 30th, 1926, for Rome via London and Paris, thence a short tour of Europe that includes Parale-Monial and Liseux. One of the special objects of this pilgrimage is to attend the Beatification of the Eight Jesuit Martyrs of Canada. The ceremonies taking place in St. Peter's on June 14th and June 21st. Return is by S.S. "Megantic" from Liverpool, July 10th, arriving Montreal, July 17th.

NEW BOOK

"Talks with Teachers." By Sister Marie Paula, Ph. D. 12mo. Cloth. Net \$1.75. This book is a distinctive and substantial contribution to practical pedagogics. Catholic teachers particularly will welcome it because its author understands their problems through actually sharing their experience. Sister Marie Paula is a member of the faculty of St. Vincent's-on-the-Hudson, a leading Catholic college, and her articles in the educational magazine have aroused general commendation. The author leaves disputed theories of education for more pretentious volumes. Her purpose here is merely to give her fellow-teachers the benefit of her observations on certain practical phases of the work.

One chapter outlines a very effective method of putting life and interest into the history class. There are many excellent suggestions for specialized study. Many stimulating passages are sure to arm the teacher against indifference and discouragement. A wealth of similarly valuable material treated tersely but to the point, makes the book invaluable to the teaching Sister.

Of course, every convent library will have as many copies as necessary to insure constant use. For Sale at THE CATHOLIC RECORD, London, Ont.

TEN COMMANDMENTS READ IN SCHOOLS

New York.—It is expected that the Board of Education of this city at its next meeting will be asked to adopt an Amendment to the by-laws governing procedure in the Public schools to provide that the Ten Commandments shall be read without comment at least once a week. Bible reading without comment is already authorized under existing by-laws.

The movement to bring this about had its origin at a meeting attended by representatives of Catholic, Episcopal, Jewish, Congregationalist, and Methodist organizations. Miss Helen P. McCormick, President of the Catholic Big Sisters of Brooklyn was among those who initiated the movement.

At one of the meetings recently held in connection with this movement Miss Celeste Swenson, former member of a committee which checked up on cheating in High school examinations, said:

"The cheaters invariably had no knowledge of religion. This would imply that there is a group of people in the High schools creating trouble for us because they have had no moral training."

OBITUARY

MR. PETER LAURENCE McDONELL

At Schenectady, N. Y., on Sunday, March 22nd, fortified by the rites of Holy Mother Church, Peter McDonnell, son of Mr. and Mrs. D. J. R. McDonnell, Greenfield, Ont., passed to his eternal reward at the age of twenty-four years.

The funeral, which was largely attended, took place on March 25th, from his late home to St. Catherine's Church, Greenfield, where Requiem Mass was chanted by Rev. C. F. Gauthier. Rev. R. A. McDonald was present in the sanctuary. At the grave Rev. D. A. Campbell, cousin of the deceased officiated.

He leaves to mourn his loss his sorrowing parents, five sisters, Sister M. Fidelis of the Gray Nuns' Convent of Philadelphia, Jean, Mae Irene, Anna Gladys, and Julia Eleanor, and three brothers John Angus, Leonard and Duncan Bernard. R. I. P.

CIVIL WAR FEARED IN ALBANIA

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

The persecution of the Catholics of Albania, initiated by the government of the Mohammedan usurper, Achmed Zogu, has aroused that country to such an extent that the so-called government is apprehensive of the outbreak of actual civil war. Excitement among the Catholic tribes of Northern Albania is at a fever heat. The Miridites, the largest of these tribes and, in a military sense, the most powerful, are particularly incensed and it is from them that the government is particularly fearful of trouble.

In the meantime the usurper's Government has initiated a policy of terror through which it is hoped to break the opposition. This campaign culminated recently in the assassination of the former Catholic Minister Gurakuchi, recognized leader of the Albanian Catholics. He was shot down by agents of Achmed Zogu in the Italian city of Bari. He was undoubtedly the most prominent Catholic layman in Albania, and had been a member of the Albanian Parliament during the entire existence of that legislative body. Several times he was Minister of Finance, Minister of Education. During the Austrian Occupation he was in charge of Albanian educational matters where his labors on behalf of popular education constitute one of his greatest achievements. Under his direction a system of school organization was worked out and put into operation.

M. Gurakuchi was a graduate of the University of Rome and had studied at other European seats of learning. He was for a considerable time the headmaster of the first Albanian Grammar School of Elbasan, and gained wide notice as an author. Among his works were numerous school text-books. His eloquence and great personal courage gained him popularity but also made him odious to the tyrants now in power and his prominence cost him his life.

During the past few days ten other opponents of the Achmed Zogu regime have been executed in Albania. Among those killed were Captains Ali Risa Topali and Ali Topaku—the latter, the man who had a great deal to do with establishing Achmed Zogu's complicity in the murder of two Americans last April—and also Captain Mark Raku, a noted Catholic of Scutari. The commissions of thirty-four Catholic deputies in the Albanian parliament have been declared void as a part of the Government's campaign of suppression and terror.

TO CHECK CHILD MARRIAGES

New York.—Ten rules for eliminating the evils believed to be inherent in the prevalence of child marriages are recommended in the report of the Russell Sage Foundation issued here. The report is based on several years investigation of conditions affecting the marriage of children in ninety different American cities. The recommendations include:

Work for laws making the minimum marriageable age for girls at least sixteen instead of twelve as now allowed in many States. Require five days notice of intent to marry. Abolish "forty notorious Gretna Greens" in this country where marriages are now exploited and commercialized.

Stop the railroading of "out of town" marriages by marriage license clerks and Justices of the Peace. Encourage License Bureau officials to exercise fully the discretion left to them by many State laws. Get rid of the fee system of license issuing.

Require age proof independent of parents' sworn statements. Make marriage candidates submit documentary proof of age rather than affidavits. Require both applicants to appear in person for the license. Synchronize minimum marriage age, minimum working age and

compulsory school attendance in State laws.

PROTEST IN PRAGUE

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

Prague, Czechoslovakia, March 4.—Catholic, Protestant, and Jewish parents in impressive numbers held a demonstration at Aussig, in Bohemia, this week, to protest against the shortening of religious instruction in the schools.

With an enormous attendance, the gathering cheered speakers enthusiastically, and unanimously passed resolutions condemning the move against religious instruction; insisting on the free teaching of religion in all the schools for civil, moral and pedagogical reasons; and declared unlawful the practice of many atheistic teachers who shorten the religious instruction in the absence of ministerial ordinances forbidding such action.

Immediate issuing by the Ministry of the necessary orders halting the anti-religious movement was demanded, in the name of lawful government.

Similar gatherings are being held throughout the country, so that the Government is being placed in a position where it will have to take some action.

DIED

MOORE.—At La Salette, Ont., on Saturday, March 14, 1926, Mrs. Katharine Moore, relict of the late William Moore. May her soul rest in peace.

McKENNA.—At the home of his parents Cabot St., Sydney, N. S., on March 18th, 1926, William Edward, only son of Mr. and Mrs. Arthur V. McKenna, aged six years.

LABONTE.—On February 28th, 1926, Mrs. Catherine D. Gorman, widow of the late Charles D. Labonte, at Danville, County of Richmond, Prov. of Quebec, at the age of seventy-two years. May her soul rest in peace.

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QUALIFIED teacher wanted for S. S. No. 15 Huntinton. Duties to begin after Easter Apply stating salary to Thomas O'Reilly Madeo, Ont. 3424

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