GEN. LUDENDORFF ACQUITTED

FOUGHT EVERY PROPOSAL FOR PEACE MADE BY POPE TO PREVENT PRESENT MISERY

By Dr. Frederick Funder ondent, N. C. W. C.)

Ludendorff's reckless assault on the Church has disclosed clearly the hostile forces which are working against Catholicism in Germany, and has revealed him as a leader in the campaign of bigotry. Furthermore, it has brought strongly to the minds of Germans that on him rests the heavy responsibility of keeping from his country the peace rests the heavy responsibility of keeping from his country the peace which, at the instance of the Pope, beckoned in 1917 and the spurning of which left the misery through which Germany has since struggled.

The fact that, despite the bitter trials which Germany has had to prejudices and ainst Catholics as endure, such pre animosities against those to which Ludendorff gave voice still animate sections of Protestantism here, is significant of the active hostility the Church in Ger-

became a wild charge against Catholics, Ludendorff said:

"The creation of a powerless Germany by the splitting of Protestant Prussia, was the result of ultramontane policies which can be traced since the foundation of the German Empire. During the War, these the deputy Erzberger. While the whole of Germany struggled for its existence, the Vatican was antiexistence, the Vatican was anti-German.

This is such a strong indictment that it is worth while to give here some historical statements.

Who was it endeavored, in the decisive summer of 1917, to bring about mediation for peace, advising Germany sincerely and earnestly to arrange an adjustment and to preserve the Central States from a defeat? It was Pope Bene-

Who haughtily frustrated, by hos-tile refusal, all these efforts, undertaken with the best intentions, and thus threw Germany into a misery which today excites the pity of even many of its former adversaries? It

was Ludendorff himself. All contemporaries who were in-

these statements.
As everybody knows, the Pope restoration of peace to Germany, a definite declaration on Belgium's future was absolutely necessary. The Holy Father let Berlin know that if his effort at mediation should fail, the future of the Central States could not be pictured too gloomily

WHEN REICHSTAG WAS OVERRULED

On July 19, 1917, the German Reichstag had agreed to the wellknown resolution for a peace of agreement and a reconciliation of the nations. Erzberger confessed his fellow-citizens. in his memoirs, "Occurrences in the Great War," that the German Military Headquarters, with Luden-dorff at its head, still believed at that time that a victory could be won, despite the opinions of the Reichstag. He further attests that Ludendorff urged Erzberger to encourage the people to hold out for the "last phase of the War."

This was Ludendorff's reply to the Pope's plea for mediation. Bethmann-Hollweg, Imperial Chancellor at that time, says in his "Observations Concerning the "There is hardly any matter in politics in which Ludendorff does not request the right, not only of collaboration but of decision, for the military headquarters. Military interference has almost always been defended by the declaration that otherwise the War could be lost and Field Marshal Hindenburg would no longer be responsible. But after the illness which over-But after the illness which over-took the Field Marshal in the winter took the Field Marshal in the winter of 1916-17, the real decision depending again," His Eminence declares. ed less on Hindenburg than on "Our agriculture has been reorgan-Ludendorff. Circumstances lead, ized. Our industries are active and in the crisis of July, 1917, to a situ-ation which allowed no doubt about destroyed by the Germans are again of the Protestant faiths week-day

This was just at the time the Papal mediation project began. Bethmann-Hollweg further says: "Such a prudent and cautious diplomacy as that of the Vatican would not have undertaken this, if it had not presupposed a certain basis for the possibility of peace." He cities have sprung up everywhere,

Still more decisively speaks the communication which Bethmann-Hollweg's successor, Chancellor Michaelis, directed August 17, 1917, to the Austro-Hungarian minister of foreign affairs, Count Czernin, who we invisiting that the Country. Our uniwho was insisting that the German versities are very prosperous."

The Cardinal records an unprece government take a clear position on a future peace treaty, particularly Vienna, April 2.—Despite the acquitts! yesterday in Munich of General Ludendorff on the charge ("In the World War,") Michaelis

General Ludendorff on the charge of treason for his part in the so-called beer-hall revolution, and the sentencing of Adolf Hitler, also charged with treason, to five year's imprisonment, Ludendorff continues to be indignantly condemned for his bitter attack on Catholics, made in the course of his trial.

I udendorff's reakless assent on the charge world war,") Michaelis world are Belgian.

CATHOLICISM MAKING GREAT STRIDES AMONG PEOPLE OF HOLLAND

Ludendorff's reakless assent on the flemish constant the high-land off's reakless assent on the flemish constant the high-land off's reakless assent to the Australian world are Belgian.

AUSTRIA'S OVERTURES REJECTED

This, then, was the reply to the Holy Father's advice to secure the liberty of Belgium by a clear stand, because only in this way could peace beattained. The Austro-Hungarian government had hoped, in the secret negotiations with Berlin, to win a negotiations with Berlin, to win a more friendly attitude, through an offer to make special sacrifices for is no less flourishing. At the begin-In his speech, which should have been a defense of himself but which to influence the German Confederacy to form a similar resolution in favor of Alsace and Belgium. But in the ommunication of August 17, 1917, lichaelis answered Count Czernin:
"Concerning Polend I note that

policies became most perceptible has become useless, because I have and found their representation in to pronounce impossible the cession

The attitude of the German military headquarters—and this was Ludendorff—ruined the mediation plans of Pope Benedict XV. Repeated moves by the Holy See to take up this attitude and to consider the matter again, were in vain.

OVERWHELMING EVIDENCE

The evidence that Ludendorff was responsible for frustrating the Papal efforts for peace and destroy-ing the last possibility for Germany and Austria Hungary to win a peace by adjustment and reconciliation, is overwhelming. And this man, who prevented the Holy Father from saving the German people from the consequences of defeat, rises now and charges the Vatican has been "hostile to Germany when this consequences" timately connected with the events 'hostile to Germany when this coun-of those days testify to the truth of try was struggling for its existence." One of the most prominent German commanders, General Hofdirected the attention of the German mann, in his book on the War regovernment to the fact that, for the proached Ludendorff for grievous military faults. We do not examine here whether these reproaches are justified or not. But if General Ludendorff was a great military leader, it would have been better for the German nation if he had not been so great a strategist and a greater diplomat. He deprived Germany of a favorable peace in the War, and now, as the German people suffer as a consequence of this misfortune, he denies to the nation even an inner peace, and throws the torch of hatred among

Many Catholics were fascinated by Ludendorff's policies and those of his friends. These are now seeing more clearly.

CARDINAL MERCIER ASKS HONEST WORK

In the Lenten pastoral letter addressed to the faithful of his diocese by Cardinal Mercier, in which he urges the Belgian people consume less and work more. he is careful to explain that this formula is not intended as a criti-

cism of the eight-hour day.
On the contrary, His Eminence points out, that the Church has always sought and hoped for better living conditions for the workman. But he asks both workmen and executives to "give themselves loyally and lovingly to the daily

tasks assigned to them.' Belgium is prospering, the Car-Our industries are active and the autocratic rule of the military establishment." in full prosperity. In 1923 the traffic of the Port of Antwerp reached the highest figure it has ever attained. Most of our

churches are restored to worship.

scholars increases yearly. Intellectual clubs are increasing amongst the youth of the country. Our uni-

dented religious movement for the conversion of the heathen, and adds that at the present time one-tenth of the Catholic missionaries of the world are Belgian.

La Croix has published some official statistics which give striking evidence of the progress of Catholicism in Holland.

For a total of more than 2,000,000 Catholics (a third of the total population of Holland,) there were at the beginning of the present year, 1,184 parishes administered by 2,736 priests, the result of a constant increase during the last hundred years. As a matter of fact, in 1815 Holland had but 673 parishes with 925 priests and in 1910 there were 1,014 parishes with 2,310 priests.

The number of regular and secu ar seminaries training men for the priesthood in the year 1923 was: 41 Little Seminaries with 4,793 students and 42 Great Seminaries with

peace, and to cede Galicia to the new independent Polish state. Austria-Hungary reckoned thereby to influence the German Confederacy to influence the German Confederacy students. To these must be added

> the field of education, came the foundation of the first Catholic University in the Netherlands, the University of Nimegue, which opened with an initial enrollment of 150 students. There is also a large number of Catholic students at other universities where several Catholic professors occupy chairs.

The situation of Catholicism in Holland, which for so long was a stronghold of Protestantism, is thus shown to be highly satisfactory and a source of legitimate hope for the future despite the fact that Protestants still form the great majority of the population and that many of them remain profoundly hostile to the Roman Church.

SEVEN BISHOPS NOW HAVE JURISDICTION IN LONDON

London, Eng.—With the consecration of Mgr. W. F. Brown as Auxiliary Bishop of Southwark, London has seven bishops living or having jurisdiction within its boundaries. They are Cardinal Bourne, Archbishop of Westminster; Bishop
Amigo of Southwark; Bishop
Doubleday of Brentwood; Bishops
Butt and Bidwell, Westminster
Auxiliaries; Bishop Keatinge, the
Army Bishop; and the new South-

wark Auxiliary. Bishop W. F. Brown was twenty years Vicar-General of the Southwark diocese, and he was consecrated on the anniversary of his appointment as Vicar-General. Bishop of Southwark, speaking the consecration ceremony, said Mgr. Brown had on three occasions "had the courage" to refuse

Mgr. Brown is the leading English Catholic authority on education, and was responsible for securing equality for Catholic schools in cotland.

T. P. O'Connor, M. P., speaking at the consecration banquet, said Mgr. Brown is the most successful negotiator I have ever met. I am trying to do for Catholic schools in England what Mgr. Brown has done for Catholic schools in Scotland. I succeeded, by a series of manoeuvres which I learned from him, in having passed in the House of Commons last year, by a unanimous vote, a resolution to the effect that the school system in England should be put in the same position as the school system in Scotland."

BAPTIST MINISTER ADVISES PROTESTANTS TO IMITATE CATHOLICS

Brooklyn, N. Y.—In the last issue of the Prospect Park Baptist Church's monthly bulletin, the Rev. Claude E. Morris, the pastor, urges Protestantism to imitate Catholicism and Judaism in providing facilities for giving to the children religious instruction.

Most of our Protestant children are running the streets at the time our the Jewish and Catholic children are learning the truths of religion, says Mr. Morris." What will com "Not only has unemployment, says Mr. Morris." What will come from which other nations are suffer-to pass in the next generation? The Jew and Catholic will be religious,

PRELATE-SENATOR ATTACKS DIVORCE

By Rev. J. Van der Heyde

The maiden speech of the Right Rev. S. Deploige in the Belgian Senate, to which this distinguished professor of the Louvain University was lately elected, scored quite a success. True, the project that prompted it—one aiming at facilitating legal divorce proceedings—afforded good opportunity for the display of oratorical powers. The proposed law is modeled after the existing French legislation on divorce, which the French people are getting tired of and want to scratch from the statute books. For, said the Monsignor Senator, divorce has become superannuated in that country and if Belgians desire to look for their inspiration in France, they would do well to eschew at least its forsaken errors and faded reforms and preferably professor of the Louvain University and faded reforms and preferably imitate it in its proud resolve to combat the assassin of its race divorce.

NOTABLE CHANGE IN SENTIMENT

Once upon a time divorce enjoyed the support of secularism and of the philosophy of individualism; but the former of these isms has given divorce the slip and the latter is itself completely routed. Catholics in plenty used to be lieve that it was as churchmen only

that they must hold on to the indissolubility of the marriage contract and Freethinkers, that they ceased to be the genuine article unless they declare for divorce. They both blundered; for the indissolubility of the marriage tie rests upon grounds which reason may discuss and admit without bowing to revealed dogma. It is a moral, social and natural truth. The strangeness about it is, that whilst its champions, tired of the fight, were withdrawing to their tents, its adversaries faced about and turned champions. One of these, M. Morizot Thibault, late president of the Academy of Moral and Political Sciences, calls divorce "the gnawing worm of France." and another M. Boverat, denounces it, "as an agent of corruption and

an element of decadence. The theory of individualism can-not accommodate itself to a regime which binds irrevocably, hence the proclamation of the liberty to cancel the marriage contract. But that philosophy has had its time: Sciology is bringing us back to the old truth, that the family is by no means an artificial creation, but a natural and necessary institution, that cannot be made to depend upon the arbitrariness of the individual who wants to live his own life. There are social laws anterior and superior to the human will. That is scientifically proven and admitted

today.
Thinkers have paved the way, it

few with disdainful pity. At a public meeting held in Paris in 1913,

CAPTAIN MAIRE'S FULFILLED PROPHECY

"Large families are the creditors of the nation, yet the laws reserve them the hardest fate: they must pay for others the heaviest of all taxes—the blood tax; and for all that, they are despised in many places. Some one in the audience interrupted him with: "We didn't ask you to have many children."
"No," answered the captain, "you didn't, nor did the State; and yet—who known? who knows? ere long it may be— the State will take them away from me to defend you, your property and your carcass.

sons responded and very soon one fell mortally wounded. War decimated the large families; but it also changed the public mentality known as one of the greatest men with regard to them. Had there have attacked France. War gave have attacked france. War gard by him.

families with many children a by him.

The presbytery required seven 1862 to 1869; tion they formed must now be reckoned with. Following upon the declaration of the rights of man, they put up the declaration of the rights of the family. They claim the right to live and to represent the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the transept which adjoined the presbytery required fifteen years to build, from 1862 to 1869; the presbytery required fifteen years to build, from 1862 to 1869; the presbytery required fifteen years to build, from 1862 to 1869; the presbytery required fifteen years to build, from 1862 to 1869; the presbytery required fifteen years to build, from 1862 to 1869; the presbytery required fifteen years to build, from 1862 to 1869; the presbytery requ perpetuate themselves; hence they oppose divorce and protest against a law which threatens their hearths. Already is the movement they a law which threatens their hearths.
Already is the movement they created against it so powerful that several congresses held during the course of the year 1923 passed to of copper for War purposes.

World War. The imposing copper meeting, Rev. Frank W. Barnum. "This must be stopped," declared the president. "We can't have another church attacked." course of the year 1923 passed resolutions calling for the suppression, pure and simple of divorce; and that the Chamber of Deputies, by a vote of 419 to 75 admitted the principle of family suffrage and rejected a bill purporting to facilitate still more the obtension

GREAT CATHEDRAL TO BE DEDICATED

HAS BEEN SIXTY-TWO YEARS BUILDING

By Dr. Frederick Funder

Vienna Correspondent N. C. W. C. The great Gothic Cathedral of the mmaculate Conception at Linz in Upper Austria, a structure which has been sixty-two years in the building and which rivals the Gothic masterpiece of the Middle Ages, will be formally dedicated with ceremonies lasting from April 29 to May 1. Elaborate preparations are being made for the festivities, Carbeing made for the festivities, Cardinal Fruhwirth will be there as special Legate of Pope Pius XI. Cardinal Piffl, Archbishop of Vienna, and Cardinal von Faulhaber of Munich together with more than seventy Archbishops and Bishops from the nations in the valley of the Danube will take part in the various ceremonies. Ecclesiastics of the various Oriental Rites will also be present. also be present.

GREAT PROCESSION PLANNED

It is anticipated that more than 30,000 Catholic peasants of Upper Austria will march in the great procession scheduled for May 1. They will be led by cavalcades of former soldiers, veterans of the World War. This procession, which will wind over the hills surrounding this capital city of Upper Austria, will be a great public demonstration of the veneration accorded the Blessed Virgin by the people of this Blessed Virgin by the people of this region.
To the Right Rev. Francis Joseph

Rudigier, Bishop of Upper Austria and one of the outstanding religious figures of the nineteenth century, goes the credit for originating the project of the great Cathedral and for actually starting the construc-tion work which, after sixty-two years, is now practically completed. After the dogma of the Immaculate Conception had been proclaimed December 8, 1854, by Pope Pius IX., Bishop Rudigier conceived the idea of building a "credo in stone" through which the people of Upper Austria could manifest their adherence to this immemorial belief. Bishop Rudigier for many years carried on the battle in Upper Austria against the rising power of Liberalism which was at that time

progeny was looked upon by not a few with disdainful pity. At a the past century, has any work of you refuse to follow my said the past century, has any work of you refuse to follow my said public meeting held in Paris in 1913, Captain Maire, the founder of the League of Large Families, said:

| Sacred or profane architecture been done which begins to compare with the Cathedral in size or perfection told Dr. Guthrie. of detail and beauty of design. CONCEDES HEIGHT TO ST. STEPHEN'S

The Cathedral is of sandstone, 180 meters in length, only five meters shorter than the famous Cathedral of Cologne. The latter is generally spoken of as the greatest example of Gothic architecture and was in process of construction for six hundred years. The famous Cathedral of St. Stephen in Vienna, until now the greatest Gothic building in Austria, is surpassed in and capacity by the new Cathedral in Linz. In deference to the historic associations of St. Stephen's, however, the steeple of the Linz And so it happened. When "the Cathedral is only 134.8 meters high, wild alarm sounded from the tocsin's throat" Captain Maire's St. Stephen's. The architect of the new Cathedral was Vincent Statz, who was formerly connected with the Cologne Cathedral and who was in his profession during the nine-Germany would not teenth century. Almost all of the details of construction were planned

years to build, from 1862 to 1869; the transept which adjoined the it did not entirely cease during the World War. The imposing copper

not presupposed a certain basis for the possibility of peace." He (Bethmann-Hollweg) had recognized the correctness of the Vatican's proposals, but the "decisive swaying of policies by militarism and annexationism was the real result."

Jew and Catholic will be religious, but the Protestant will be even to the Protestant will be religious, but the Protestant will be even to the Protestant will be religious, but the Protestant will be even to the Protestant will be religious, but the Protestant will be even to the Protestant will be even to the Protestant will be religious, but the Protestant will be even to the Protestant will be religious, but the Protestant will be even to the Protestant will be even t

doctrinal support and is turned down by public opinion so that pretty soon there will be nothing decorated with paintings and works of art, and with windows of beautiful at a tained glass.

HOW MONEY WAS RAISED

The manner in which the money was raised for construction of the Cathedral is a striking illustration of the deep devotion of the people of Upper Austria to the Blessed Virgin. For many years contribu-tions were turned in in the form of small donations called "Mary-pennies." When it is remembered that the population of Upper Austria is only 830,000, the signifi-cance of the donations will be presence of 16 bishops, 300 priests and more than 3,000 laymen. appreciated. Servants, sailors on the Danube, peasants who were barely able to eke out an existence on their little tracts of land, all contributed their mites to aid in the building of this architectural glorification of the Queen of Heaven. The Bishops, to whom these donations were made, in many instances, were forced to hold these small sums in custody in order to aid the donors when they themselves were in distress later on. However, the greater part of these donations were ultimately used for the construction of the Cathedral.

Popes and Emperors also aided in the work. The magnificent crown on the statue of the Immaculate Conception is a gift from Pope Leo

One of the features accompanying the festivities incident to the dedication of the Cathedral will be a performance of the Vilsbiburgh historical play in honor of the Blessed Virgin. This play is based on a medieval poem dedicated to the Mother of God. It is believed to be the only great dramatic production in the German language pased on the life of the Blessed Virgin.

America will be interested in the ledication ceremonies because many of the donations which made the Cathedral possible came Austrian emigrants to the United

EURYTHMIC DANCES BANNED

New York.—The Protestant Episcopal church of St. Mark's-in-the Bouwerie will "remain without episcopal visitation or ministra-tion" because of the refusal of the Rev. Dr. William Norman Guthrie, rector, to discontinue holding "aboriginal" services and staging eurythmic dancing in connection beginning to menace ecclesiastical institutions. He established that ultimatum was served yesteruay on organization of the Catholics of his organization of the Catholics of his organization of the Catholics of his organization of the Protestant Episcopal Manning of the Protestant Episcopal Manning of New York. with religious exercises. This ultimatum was served yesterday on

organization of the Catholics of his country which remained for decades the model for similar bodies in Austria under the old monarchy.

One result of his activities was the beginning of construction on this Cathedral which today dominates the view of almost the entire section known as Horse Austria section known as Upper Austria. decline to visit the parish and con-Travelers on the Paris Orient gregation of St. Mark's Church, Express catch their first glimpse of the architectural wonder as their for June 11. The parish is to train passes the foothills of the remain without visitation or minis-

Bishop Manning stated he had specifically forbade "Any forms of worship composed in whole or in part out of American aboriginal material or out of Buddhist literature or any non-Christian forms of worship or any eurythmic or other dancing in the church building or in connection with divine worship."

A controversy which has been going on for months over the going on for months over the introduction of bizarre features into divine worship at St. Mark's reaches a climax in the drastic action of Bishop Manning.

The dancing of young women clad in flowing white garments before the altar as vari-colored lights were played on them attracted crowds to Mark's on the several occasions the dancing was staged, and caused wide comment in the press, religjous and secular. Several Episcopal clergymen approved Dr. Guthrie's embellishment of divine worship and some of them were present last Sunday night when the dance ritual was given at St. Mark's.

METHODISTS SILENCE ATTACK ON CATHOLIC CHURCH

Chicago, Ill., March 28.-E. F. Miller, a singing evangelist, who attempted an attack on the Catho-1902 and will be completed in 1924. lic church, before a meeting of Although the work was interrupted it did not entirely cease during the silenced by the president of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The investigation of the Bishop of Tarbes and Lourdes, by The Investigation of the Bishop of Tarbes a

chapel which contains the statue of pastor of the skyscraper temple the prelate was made Cardinal, said the Immaculate Conception. The church, in which the meeting was that when he visited Lourdes last altar table in this chapel is of Laas marble supported by eight columns of Carrara. The magnificent tabernacle is richly studded with precious pass resolutions of congratulation." stones and its folding doors are embossed with masterpieces of the goldsmith's art. The walls of the resolution if introduced, no one suggested to the Knights of Columbus that they replace it with a new flag and the suggestion was offered any

CATHOLIC NOTES

Rome, March 20.—Desio, the town in which Pope Pius XI. was born, has received the title of a city. The news has been received with enthusiasm by the townspeople who are planning special festivities to celebrate the event.

Indianapolis, Ind., March 28.— The Rev. Alphonse J. Smith, pastor of St. Joan of Arc Church this city was consecrated Sixth Bishop of Nashville, Tenn., in the cathedral of SS. Peter and Paul. The impressive ceremonies were held in the presence of 16 bishops, 300 Baton Rouge, La., March 21.—
Rose Mary Sims, a pupil in the parochial school of Franklin, La.. won the oratorical contest held here in which pupils from all schools in the State were eligible to compete. The subject of the winning orator was "The Constitution of the United States."

London, Eng.—A stained glass window of St. Brendan, the Irish navigator, will form part of the decoration of the British Empire Exhibition which is being held at Wembley in the summer. The Saint is shown holding an oar in his right hand and a chalice in his left. The window is the work of two Dublin women.

London, March, 22. — Canon Edmund English, who died this week, ascended Mont Blanc in 1884, and was one of the earliest conquerors of the lofty peak. He was a priest fifty-two years and served in only two parishes, having spent fourteen years at Somers Town, London, and thirty-eight years at Twickenham, where he died.

Warsaw, March 17.—Poland is preparing a magnificent reception for Cardinal Dubois and the mem-bers of the French Hierarchy who pers of the French Hierarchy who are to visit Poznan and other Polish cities for the Feast of Corpus Christi, at the invitation of the Primate, Cardinal Dalbor, Cardinal Dubois, who will be accompanied by Mgr. Chaptal, Auxiliary Bishop of Paris, better known as the "Bishop of the Foreigners," and Mgr. Baudrillart, Rector of the Catholic Institute, will remain four Catholic Institute, will remain four days in Poznan, taking part in the solemn processions and other cere-

Christiania, March 24. - The Norwegian Government has requested the Storting to abolish the provision of the Constitution prohibiting Jesuits from entering the country. This will mark the disappearance of the last legal restriction against religious freedom in Norway. Authorization for other religious orders to enter the country was granted in 1897 but few orders took advantage of it. The Jesuits are planning to establish a school, the first to be established in Norway since the Reformation. The old monastery of Ulsten, near Stavanger, has been purchased for

this purpose. Toledo, March 14. - Catholic upon a series of reparation services in honor of the Blessed Virgin as an offset to so many statements within recent months questioning the Virgin Birth. The first of such services was held recently in the St. Francis de Sales cathedral this city. The congregation was entirely of women. Bishop Samuel Stritch was celebrant of a Mass of reparation and also delivered an address explaining the Catholic doctrine. Hymns in honor of the Blessed Virgin also were sung. A city-wide series of devotions in special honor of the Virgin Mary by the Catholic women of this city will be continued for some time.

Warsaw, March 17.—According to information reaching the Polish Foreign Office, Archbishop Cepliak has been released from prison in Moscow. Instructions have been given Louis Darowski, Polish minister in Moscow, to arrange for bringing the archbishop to Warsaw in order to avoid forcing him to face the humiliating ordeal of being forcibly expelled from Russia. Archbishop Cepliak, who is ranking prelate of the Catholic Church in Russia, was condemned to death by the soviet in March, 1923. This sentence was commuted to solitary confinement for ten years after many countries including the many countries including the United States had protested to the soviet government.

Paris, March 24.—Presentation of a large American flag to the basilica of the Shrine of Lourdes to replace Judge Alfred G. Talley, of the Court of General Sessions, New York. The presentation ceremony tion of copper for War purposes.

Probably the most charming part of the entire Cathedral is the votive chapel which contains the statue of the pastor of the skyscraper temple the prelate was made Cardinal, said year he noticed that the American flag was the least imposing of all the national flags in the basilica. On his return to New York he suggested to the Knights of

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GERTRUDE MANNERING

A TALE OF SACRIFICE BY FRANCES NOBLE

CHAPTER VII.—CONTINUED Her companion had seen her shyness and girlish alarm of himself, and it pleased him to see how soon he had been able to dispel both, and make her quite at her ease with

But you have been here since the beginning of the season, have you not, Miss Mannering?" Oh, no! not ten days yet. But

it seems like ten weeks, because at home I am always so quiet."

"And in London you are so—
what shall I say?—unquiet, eh,
Miss Mannering?" And he laughed,
but so very kindly that Gerty
laughed too as she continued:

Well, for me, you know. I have been very gay, because at home there are only papa and myself, and it is a very quiet, old-fashioned place where we live, where it is quite an event to go out even to a dinner or to a small party."

"Dear me! How ever did you manage to exist?"

"Oh! very easily, without any managing at all, Mr. Graham. If you knew how sorry I was to leave it all."

"How I envy you, Miss Manner-ing!" And Stanley Graham looked serious again now, as he tossed back the dark, somewhat long hair from his forehead. "I have been trying for the last ten years to find contentment like yours, and have been half over the world in search of it, and have never found it yet."
Something in his manner made Gerty serious too, and she said rather timidly once more, but with

a gentle sympathy in her tone: "Perhaps you go too far; per-haps, if you stayed at home, it would be easier for you to be contented when once you got accustomed to it. I—am sorry for you, Mr. Graham; it must bedreadful for any one to feel like

He looked at her so quickly and suddenly that Gerty was afraid she had annoyed him by seeming to lecture him; but he only said very

Thank you, Miss Mannering. You are right, I know; but unfortunately one does not always do what is right at once, until one has tried the wrong. I have only come back to England now from a kind of homesickness, I believe; and because, after all, though I think I am weary of it, London in the season has a charm I cannot always find elsewhere, a charm of its own

Yes, indeed, I am sure it must be like that for any one who knows it so well and has so many friends here as I suppose you have, Mr. Graham," Gerty replied gently. "Even I see how fascinating it is. I'm getting quite used to it now, and quite fond of it, really."

"Quite hardened in the ways of the world, are you not?" And Stanley Graham smiled once more,

for the first two days in London I did nothing but go about sight-seeing with papa, and in the evenings we stayed in to rest. But we are going to the opera tomorrow night, I know, to see 'La Sonnam-

bula."
"With Patti as prima donna.
"Which Patti as prima donna. How you will enjoy it!" And the speaker's eyes were bent upon her again with that look of interest which lent such a softening expression to his somewhat stern, intellec-

"Oh! I hope so," she replied enthusiastically. "I have always longed to go to the opera more than anywhere else. Even at school I used to do, because there were one used to do, because there were one or two of the older girls who had been, and they used to give such glowing descriptions that I used to be perfectly wild to go sometimes. We always considered those girls who had been, quite heroines, you know, Mr. Graham." And Gerty laughed so artlessly and genuinely at the received that the resultance. know, Mr. Graham.
laughed so artlessly and genuinely at the recollection that proud, scornful Stanley Graham was unable to resist joining in her mirth, and being quite interested in the school-girl episode. Gerty was perfectly at home with him now, and he drew her on to talk to him of her short experience of London life, and give him her opinions on life, and give him her opinions on make Stanley Graham's acquaintmake of the carriage; but Lady Hunter in the of her short experience of London life, and give him her opinions on everything which she had seen, which she did in her own winning way, knowing not that her fresh, seemed to get on so well together. He asked to be introduced to you, love do you know—quite an honor way, knowing not that her fresh, seemed to get on so well together. girlish enthusiasm was as a breath he asked to be introduced to you, of pure, sweet country air coming into this brilliant London ball-room to the weary, restless heart of her listener.

They were still talking when the

once, saying with a smile:
"Pardon me, your grace. It is I
who am to blame entirely, and I
must apologize to Miss Mannering
for having kept her from the last

to say at such times as these—that she had at hand some of those careless complimentary replies which she heard every night given by girls

little older than herself.
Poor Gerty! Poor little convent flower! Perhaps she would hardly have had such a wish if she could have known that the very em-barrassment of which she was

by giving me a dance, if you have one to spare. I owe you one, you know, for the one I have robbed you of." And he tried gently to take her card from her hand.

She prevented him a moment, for she knew he had not intended dancing at all tonight.
"Indeed I did not mind, Mr.

Graham, I assure you, and I do not care at all about having missed "But I care, Miss Mannering, and I am particularly fond of my own way." And he laughed kindly as he succeeded in getting the card, where he wrote his own name in

sa he spoke with that gentle, persuasive voice which stole its way so surely to the girlish heart of his companion. "You have been to the opera, Miss Mannering, of course?" he added.

"No, not yet. I have been twice to the theatre; but we have always had some other engagement for the first part of the evening out, you know; because for the first two days in London I did not the part of the first two days in London I did not the part of the first two days in London I did not the tangently when the two days in London I don't see—what do you mean, 'I could fancy it is so. I wonder 'I could fancy it so. I wonder 'I could fancy it is so. I wonder 'I could fancy it so. I wonder 'I could fancy it is so. I wonder

"Then I shall expect you to dinner, Stanley, and you must be our escort to the opera."

"I will try my very best to come, Lady Hunter, you may be assured; but I will let you know decidedly tomorrow," Gerty heard him reply, as he followed close behind her with Lady Hunter.

"Good-night, or good-morning."

"Good-night, or good-morning, rather," he said, as he held out his hand to Gerty, who placed hers in it for a moment; and the next he was gone, and they were once more driving home. Sir Robert was tired, and dozed back in a corner of the carriage; but Lady Hunter leaned forwards to talk to Gerty.

They were still talking when the music stopped, and the dance came to an end, and a minute later their never named him to you. because I he switched to a reliable to meet nim tonight, stood the Italian and, as Ernestine peered through the flimsy curtains, before putting in her last hair-pin, never named him to you.

really should not have been out at all tonight, most likely, only that I could not resist the temptation of your grace's card, which I found awaiting me."

The duchess bowed smilingly.

"Well, then, I must blame Miss Mannering, I suppose, since you will not bear any reproaches. I assure you, Miss Mannering, you have done what few young ladies are able to accomplish, in keeping Mr. Graham so long at your side in animated conversation."

The duchess spoke merely in jest, or partly so, certainly never intending any meaning which could make her young guest feel uncomfortable for a moment; but poor Gerty in her innocent inexperience fancied there must be something of real earnest in the polite, smiling speech, and she blushed painfully, feeling as though she would have bliked the

bedroom.
She had dismissed the maid as soon as she was divested of her dress and outer finery, and now, instead of undressing further and going to bed as she had done on all previous occasions, she threw a soft shawl about her and sat down on the couch, to dream away another hour or two of the new existence hour or two of the new existence. her imagination—the pale, beard-less face with its piercing eyes and haughty features, and the dark hair thrown back from it, showing "Mother is coming on the eight hair thrown back from it, showing its perfect classical outline. As she thought of him and the strange new fascination which had come with his presence, it came naturally to Gerty to wonder what religion he professed, if any at all. Instinctively she knew he could not be a Catholic: she felt that, even from her own slight acquaintance with him. apart from anything her

one of the few spare places. Soon again now Gerty was claimed for the next dance, and Stanley Graham left her with a bow.

"I dare say he has no religion at all, like Julia herself," she sighed.
"I could fancy it is so. I wonder what he would have been like if he

and abstracted during the succeed-ing ones with her other partners. and knelt down to say her prayers, which somehow were said less ing ones with her other partners.

She did not see much more of him for the rest of the evening, until the ball was coming to an end, oh, no! but with a kind of weariness and she left with her cousin and Sir which she fought against, as she Robert. The latter gave her his arm, and Stanley Graham, who came forward quickly, took Lady Hunter, who said to him as they reached the carriage:

"Then I shall expect you to direct Stanley and rich, low voice mingled with her dreams, not only of that even the direct standard and rich, low voice mingled with her dreams, not only of that even the direct standard and rich, low voice mingled with her dreams, not only of that even the direct standard and rich, low voice mingled with her dreams, not only of that even the direct standard and rich, low voice mingled with her dreams, not only of that even the direct standard against the gainst, as she with the recursing against the gainst, as she with the recursing arm, and Stanley Graham, who came forward quickly, took Lady Hunter, who said to him as they reached the carriage:

"Then I shall expect you to display the reached the carriage." ing's brilliant scene, but of her father and her own quiet home.

TO BE CONTINUED

TO THE RESCUE

The day had begun auspiciously enough. Ernestine was scarcely seated on the ancient braided rug, the one bit of color in a very drab little room, for the more rapid lacing of her shoes, when from somewhere down the street a wheezy piano clicked forth the "Palms." The alarming tempo, evidently reflected the renewed vigor in the arm of the grinder, and Ernestine laughed as she vainly tried to pull a

From her window, a wide bow, one could see beyond the neighbor-ing apartments, examples of uncommusic stopped, and the dance came to an end, and a minute later their hostess, the duchess herself, came up to speak to Stanley Graham.

"I shall have to scold you, Mr. Graham, if you persist in your resolution of being a wall-flower all the evening, really."

"Won't you have pity on me as a weary traveller, scarcely two days returned to England?" replied Stanley, rising with a smile. "I

there must be something of real earnest in the polite, smiling speech, and she blushed painfully, feeling as though she would have liked the earth to open and swallow her just then. Had she really been guilty of monopolizing Mr. Graham? Had she kept him there at her side by talking so that he could not escape? Her own conscience acquitted her, for it was Mr. Graham who had sought her, and had drawn her on to talk to him; but still her confusion was hardly the less for the knowledge.

The young man saw her embers did not, and came to the rescue at once, saying with a smile:

"Pardon me, your grace. It is I man to heave entirely and I man to heave and follies forgot that she was both hungry and tired, when the breath of grow-heave and to her from across the position. I hope you liked him, and did not find him formidable at all; to position. I hope you liked him, and did not find him formidable at all; to position. I hope you liked him, and did not find him formidable at all; to position. I hope you liked him, and did not find him formidable at all; to position. I hope you liked him, and tired, when the breath of grow-hear all most a light and tired, when the breath of grow-hear all most all; to position. I hope you liked him, and tired, when the breath of light and tired, when the breath of light and tired, when the breath of light and tired, when the breath think his very pride has always extremely slender wage. Ernestine kept him from the vices and follies forgot that she was both hungry

more, saying with a smile:

"Pardon me, your grace. It is I who am to blame entirely, and I must apologize to Miss Mannering for having kept her from the last dance. I am afraid I thought only of my own pleasure, forgetting yours, Miss Mannering."

"Do not say so, please; indeed I did not mind; I did not care about the dance," said Gerty, thanking him with an earnest look of her soft eyes, but wishing the while that she knew just the proper thing to say at such times as these—that she had at hand some of those care
"Do not say so, please; indeed I did not mind; I did not care about the dance," said Gerty, thanking him with an earnest look of her soft eyes, but wishing the while that she knew just the proper thing to say at such times as these—that she had at hand some of those care
"Do not say so, please; indeed I did not care about the dance," said Gerty, thanking him with an earnest look of her soft eyes, but wishing the while that she knew just the proper thing to say at such times as these—that she was quiet and alone in her bear of our stay in London. I have asked him to dine with us tomorrow, and be our escort to the opera. But here we are, love, at home, and I dare say you are tired and quite ready to look. She said she wouldn't dare, with next Sunday, Easter, and so few new models to show," she thought between her humming.

"Oh, there you are," Viola's voice was sulky and the glance she bent on Ernestine from beneath her too dark lashes, though meant to be pathetic, was sulky too. She was a thought between her humming.

"Oh, there you are," Viola's voice was sulky and the glance she bent on Ernestine from beneath her too dark lashes, though meant to be pathetic, was sulky too. She was a then the proper thing that the proper than a voice was sulky and the glance she bent on Ernestine from beneath her too dark lashes, though meant to be pathetic, was sulky and the glance she bent on Ernestine from beneath her too dark lashes, though meant to be pathetic. The proper than a voice was sulky and the glanc their rooming in the same house had rather thrust upon her.

"Oh Viola, I have something to show you," Ernestine cried and then taking in the other girl's unhappy countenance, "What's the matter? You said to be sure and

eyes of her companion, who sat down again by her side as the duchess left them.

"Then prove it to me, Miss Mannering; prove your forgiveness by giving me a dance, if you have one to spare. I owe you one, you know, for the one I have robbed "The down again eyery word of her conversation with Stanley on my hands now," she went on, as her imagination—the pale, heard. shop windows, a riot of spring color-

'Yes, it would be perfectly rely." Viola's tones were hard

her own slight acquaintance with him, apart from anything her cousin had told her of his history.

"I dare say he has no religion at this hateful city to bring her to, tonight!".
"I don't see-what do you mean,

for her. She knows I'd pay her it I could, but what does she care Ten dollars a week for an old dump like that, too!"

"Ten dollars!" gasped Ernestine. "But didn't you know it was

that expensive when you took the

" Of course I did, but with a lot of sofa pillows on the bed, I could turn it into a parlor anytime I wanted to have anybody up there, that's what I thought, but I ve heen that's what I thought, but I ve heen that's what I thought, but I ve heen that's what I thought, but I haven't going out so much that I haven't used the old place at all, except for

sleeping and you can hardly do that on account of the cars."

"And your mother coming tonight—what will you do? Haven't you any money at all?"

"Five dollars, and that's got to last me for car-fare and lunches until next Saturday, and besides I did want to use a little of it on mother.'

"I thought you had plenty of money, that your salary was more than mine and that your people were sending you some, you have always had such lovely clothes, Viola. That silver and cerise crepe lace in rhythm with the offering of this early musician. "Spring has surely arrived," she said with a little glow in her heart. Art Institute is the most beautiful thing I ever saw. I could never afford a gown like that!"

"Neither can I, nor ever could! That's the whole mess. I haven't finished paying for that yet, nor won't for months and months. I haven't dared keep Madame Cora-line waiting an hour for a payment. She'd come right up to the office and then—I could whistle for my job."
Viola tightened her hold on a hand-kerchief which was nothing but a wad, now, so tightly had she been twisting and pressing it in the palm

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at the office, perhaps—"
"Perhaps nothing!" Ernestine
snapped. "I have ten dollars and of course you may have it for as long as you need. What would your mother think of your even dreaming of borrowing from any of those strange men. Viola, how can

"Well, I haven't yet! Ernestine you're the dearest thing I know. Oh, I don't think I can eat a bite, but we'd better try and you can give me the money when we're paying the checks. Oh, I could scream. I'm so happy. Here's the restaurant. Then afterwards you can show me what you wanted me

"Oh, it isn't anything, really, and besides we won't have time." Ernestine bit her lip.

That there should be so pitiless a downpour of rain, that night, was quite in keeping with Good Friday's olemnities and her mood, Ernestine felt, as she ran across the street and through two pools, in an effort to catch the infrequent car which would take her to the Tenebrae services. Wet umbrellas had réndered the floor of the car another pool, so she sat far back in the uncomfortable seat and tried to hold her feet above the soaking boards. She was glad that she was alone. Ordinarily a friendly little soul, tonight the chatter of any of the care-free girls of the office would have been unbearable. It had been difficult to essent them for the had difficult to escape them, for she had half promised earlier in the week to make one of a group that planned to hear the Tenebrae at some church, convenient to a car line.

"They'll never come away over here, so I'm safe. Idon't want to talk and I don't want to hear them talk. about new hats and gloves and suits," she decided. As the car rattled over the river, Ernestine shivered. "But of course Viola had never dreamed of so dreadful a solution as that. Yet other girls—".she told herself and then the car had stopped before the great doors and she was trying to raise her umbrella in the teeth of the

The great church, dimly lighted s yet, for having hurried away to avoid riding down town with Viola, Ernestine was among the earliest comers, held the odors of Holy Thursday's incense high up among its ornate arches. With every attempt of the boisterous wind to make entrance with a devotee occupied in closing his dripping umbrella, a soothing breath of the consecrated fragrance floated down, enveloping the girl whose exhausted body and soul clamored for help outside of her being, and brought

her a sense of peace. the time the lights, not too many, had flared up and the seats as far as she could see were filled, Ernestine was able to meet the loving eyes of Raphael's Madonna and whisper, "It does not matter now. Nothing matters but this!" She had found the place in her Holy Week book, and even read the first Nocturn and two of the Psalms as she waited, but now as the opening tones came out of the sleepy silence, swelling, deep with penitential timbre, she closed her book and tired eves, content to take the message through a single

The rain had lessened, when she emerged, a slight figure, almost lost in the throng that surged over the steps to the street and was still coming from the church. "The wind is not so bad. It isn't so very late. It's a little warmer, too. The top or even the inside of the bus would be better than that awful looking arm." car," she said as she successfully rounded the corner of the street. But rounded it was all, for the next instant she was caught, and stood unable to go forward or back by the unexpected onslaught of a recreant gale. Not satisfied with turning her umbrella inside out, it tore the sober brown hat from her head and whirled it across the street, not neglecting to dip the tuft of coral feathers in five puddles on its way. "Oh," cried Ernestine. This was

voice so close that she jumped.
"Well, suffering grasshoppers, if
it isn't Ernestine Curtis! Were you
at church? So was I. I promised
are outside religion entirely. You at church? So was I. I promised your mother six months ago, that I'd look you up, the first thing, but I lost the address she gave me, honestly I did. And well, I really was ashamed to write and tell her so." He gave the draggled but brilliant tuft of feathers a price of man has a will and an intellect. Religion is the homage given to God by the whole man, with the state of the same of t

CHURCHES

curious to see how many answers there can be to this simple question. To a Modernist like Dr. Grant the question is whether modern science or ancient tradition is to rule men's beliefs. To an independent like Dr. Guthrie the question is whether the Christian is bound by any authority in matters of religion. Dr. Manning assures us that the only issue in his Church is whether those who have accepted office as minis-ters of the Church are under obligation to teach the faith which that Church holds. To others still the whole question resolves itself into whether the Apostles' Creed has any binding power on men's minds. To a Catholic, however, looking on from outside, the whole dispute comes down to this: what ultimate foundation, if any, has the Protestant for the beliefs which he holds? Can he hold the Virgin Birth and the Divinity of Christ and still be a logical Protestant?
All the sermons, the manifestos,

the interviews, the debates betray behind their false front of smiling assurance this haunting doubt: Are we sure that God gave a Revelation? and if so, whence comes that surety? Those who stand on the shifting middle ground of ordinary Protestantism must sooner or later step to one or other side, to Modernism which asserts there is no ground of certainty for knowing that God gave a Revelation, or to the Catholic Church which offers a firm and infallible foundation for being sure that God has spoken to man through Jesus Christ. An orthodox clergy-man like Dr. Manning offers as the rule of the Christian's faith, the Apostles' Creed. But whence does the Creed obtain its certainty? Who guarantees it? What does it stand on? How do we know that it is true? To take one's stand on Creed and then leave the Creed nothing to stand on is to commit oneself to a dizzy feat of dialectics. This difficulty, funda-mental to the Protestant position, has had two very opposite effects on those who have been exposed to it. On one side masses of people in this country have come to the conclusion that it does not matter very much after all what belief one holds, "so after all what belief one holds, "so long as one does what is right." These have drifted away from the churches altogether. On the other side we have those Protestants who have entirely divorced religion from the intellectual side of themselves, because there is no foundation for because there is no foundation for any intellectual position in their religion. Religion, say they, is merely an interior motion by which man goes to God. Doctrines, dogmas, theology, all these are not matters of religion at all, but matters of science. Religion for these men is merely a subjective motion, and truth in religion matters not at all. It is entirely logical in these Protestants to come matters not at all. It is entirely logical in these Protestants to come to this conclusion because when because when Protestants denied the authority of the Church to witness infallibly to Christ's Revelation, they took away all intellectual foundation from their religion. Religion is emotion. You can believe what you choose, if it helps you to realize that emotion.

Hence we are faced with three modern positions. The traditional Protestants are trying to retain all the great truths of the Christian the great truths of the Christian religion. They have already rejected à Divinely guided infallible teaching body as the sure witness to that truth. They tried to hold on to the Bible as an infallible guide, but were not able to defend it against the attack of modern higher criticism. Besides, the Bible, a mere book, does not answer modern difficulties, nor has it any value except as guaranteed as a walue except as guaranteed as a truth-telling book by the Church which sanctioned the book and pre-sented it to the world as an inspired set of writings. Protestants then fell back on the Creed, or set of sentences setting forth various facts and doctrines for men's belief. But the Creed as the sole "Oh," cried Ernestine. This was the last straw. She grasped her umbrella by the ribs, without attempting to right its cover, and ran after the little hat. One step, and she darted back again to the comparative safety of the sidewalk, not daring to dispute the right of way with two luxurious horntooting limousines.

"Here you are. I hope the color doesn't run. If it does my best hanky is ruined," said a laughing voice so close that she jumped.
"Well, suffering grasshoppers, if

even if I have to do it a quarter at a time." She spoke faster now.
"I can't walk the streets with mother—and I can't let her guess what I'm up against."

The folded bill in the shabby bag seemed suddenly to have gained enormously in weight. Ernestine fingered the tarnished clasp with an overwhelming sense of emptiness. What an ugly world it was! For a tense moment she said nothing.
"You can't of course! Well, I'm sorry I worried you. There's a man at the office, perhaps—"
"Perhaps nothing!" Ernestine smapped. "I have ten dollars and of the CHURCHES

Which way do you go home?" His laugh was infectious and as she laugh was infectious for the first line since she had known in that her Easter hat must be sacrificed, and confidently thrusting her broken umbrel Wilfrid Parsons, S. J., in America
What is the issue at stake in the present religious controversy in the Protestant Churches? It is indeed curious to see how many answers each faculty he possesses to God.
That is religion. But it must be
well remembered that the first in
this series of acts is the intellectual act, the act of faith in God. Without that act no other of the acts could be performed. It lights the way. It guides all the other acts, necessarily, for without knowledge there is no reasonable act; and our service of God is a reasonable service. Now observe how this bears on

Now observe now this bears on the present controversy. See what a ruin Protestantism brought into this harmonious system of religion, which the whole world once accepted. The act of believing is the first act. We cannot believe God unless we know that God has spoken, and what He has said. no Since God does not speak to each one of us directly, we must find out what He has spoken and what He has said from someone also. It was has said from someone else. It was Christ who brought this message from God. Christ confided this message to a socially organized body called the Church. This Church through some of her officials gave the world a set of writings called the Gospels. The purpose of these Gospels was not to present the whole of Christ's message from God; the Church performed that office both before and after the Gospels were written. The purpose of the Gospels was to present to the world the Person of Jesus Christ, to win credence for Him, and for those whom He sent to teach

The first Protestants, finding themselves at odds with the Church, denied the authority of that Church to rule their faith, though Christ had clearly given that power to the Church. But the first Protestants did not deny all of the doctrines which the Church then held. They which the Church then held. They tried to hold on to many of them. To do this they saw they must To do this they saw they must appeal to some authority guaranteeing those doctrines to be the true Revelation from God. This authority they declared to be the Gospels. But what good were the Gospels without the Church? It was the Church which gave the Gospels to the world. It was the Church which guaranteed them to be true statements of fact. The Gospels, moreover, did not pretend to give all of God's revelations; to do that, say the Gospels, is the function of the Church, a living teacher. There is no Scriptural teacher. There is no Scriptural warrant for saying that all of Christ's Revelation is contained in the Gospels. On the contrary, St. John distinctly says the opposite. (John, xxi., 25.) Take away therefore, the authority of the Church, and you take away all reasonable motive for believing not only those truths which the Gospels do contain, but also all the other truths remotive for believing that God had revealed anything was taken away, the very foundation-stone of religion, faith, was taken away.

It is fair to say that for a time the Protestants did not see this fact. They went on believing they had a reasonable foundation for their faith. It remained for the Modernists to show them they had modernists to show them they had no such foundation. Protestantism had reduced the search of truth to a purely private affair, and religion became a matter of views, opinions, attitudes, positions, all of which words so commonly used show clearly the lack of any true certainty in those who hold those views, opinions, etc. These views opinions opinions, etc. These views, opinions and so forth were held by Protestants on the basis of each man's free interpretation of what he conceived to be the witness of the Gospels. The Modernists showed the world that on the old Protestant denial of authority in any Church this socalled witness of the Gospels was no witness at all, for without an infallible Church it had nothing to fall back on, no witness to show that in its turn the witness of the Gospels is a true witness.

What then is the present position of earnest God-fearing Protestants? With Bishop Manning they present to their followers, as basis for belief, the Apostles and Nicene Creeds. But the creeds are merely formules once drawn up by formulas once drawn up by the Church as authentic statements of what the Faithful must believe. They have as much value as the They have as much value as the Church which presents them as authentic. He who denies that the Church is an infallible authority denies also the infallibility of the creeds. Without an authentic Church, no creed is authentic. As a matter of fact, however, Bishop Manning seems to flinch from presenting the greeds as really so." He gave the draggled but still brilliant tuft of feathers a final dab. "And to think it was this cute little hat that—found you for me—or rather found me for—! Well, what am I trying to say? In body and spirit. The spiritual part of man has a will and an intellect. Religion is the homage binding with Divine authority. In his sermon in New York, reprinted in the Living Church for February of the creeds much given to God by faith, by believing in the law look on the platform of a

political party. He who subscribes to the planks of this platform, that is, the articles of these creeds can belong to the organization of the Church; he who cannot accept these articles must leave the Church. But the question is not whether this or that man can subscribe to the Church's platform, but whether that platform is or is not a true statement of God's Revelation. Taken in this essentially Protestant sense the creeds are undoubtedly a fair bond of union to all who accept them. But what sound reason has anybody for accepting them as true, as long as he denies the authority of the only witness we have for showing them to be true? Of what avail is it to subscribe to a set of articles, unless we know those articles to be true? And how do we know those articles to be true unless on the authority of her who received them from Christ, the living, teaching, infallible Church, founded by Christ? There is no escaping this argument, for it presents the only sound conclusion: that established by Christ Himself in the Gospels.

HIDDEN SAINTS

"Hidden are the saints of God; hidden are the world's benefac-

tors," says Cardinal Newman.

Not merely occasional acts were
the noble acts of God's heroes, the
saints. They followed in swift succession recurring day after day with no diminution of fervor, no lessen-ing of a holy ambition, and with the high motive of pleasing God first of

Men of science have done much for us, especially in recent days.

They have lessened the physical pains of mankind by their unwearied experiments and study.

They have improved and perfected intervals and study. instruments and appliances of various kinds whereby man may live with greater comfort and safety, and may enjoy a fuller appreciation

of the wonders of the universe.

But men of faith have done even more for us. Now and again the icy hand of death strikes down one of these hidden saints who for years, it may be, has been plodding courageously on in hunger and privations through some far wildernes in order to bring the light of God's doctrine to starving and ignorant

only recently we had one such striking example. In the far reaches of ice and snow of the frozen North, a holy missionary took his way on an errand of charity. This errand was singularly childlike and simple. He was going to carry some trifling gifts, picture cards and possibly a few sweetmeats to the little Catholic children of a distant orphanage in the wilds. He was striving in this manner to bring to their minds the memory of the little Christ Child who came on Christmas night to be our precious

The good missionary, we know, never reached his destination. The little children were destined to pass their Christmas without the added pleasure that the little gifts would have brought. But we feel sure that when the sad yet glorious news of the good priest's death reached them, it served as the best lesson

that he had ever taught.

In the far Alaskan wilds this faithfui son of St. Ignatius laid down the burden that he had carried so faithfully and long. With no one to assist him, to administer the Last Sacraments, his death was not unlike that of the great Apostle, Xavier whose brother in Christ words of consolation or blessing there were when this valiant soul went bravely forth to receive his surpassing reward, but only a dumb companion, a dog, sent out into the icy wastes a long wail of sorrow for one whom he had loved and served. Hid are the Saints of God, said the Great Cardinal. But in death how glorious they are! Then it is that the whole world suddenly awakes to the astounding realization of how much some souls will do

and dare for Christ.

Then it is that men, reading the glorious accounts of the last moments of a martyr, feel within them the keen, swift and relentless thrust of a sword of shame, sorrow and regret. For within every man lies great possibilities of heroism, of sacrifice, of nobility . . . and yet the majority are content to plod along satisfied with the poor paltry glittering baubles that the world gives to him who serves its

The Holy Father, Pius XI., hearing of the heroic work performed by a band of missionary priests amid the ice-bound regions of the far North, no doubt recalling his Alpine experiences said, "Ah, the brave workmen! I have always thought that very great qualities, both physical and mental, are needed by our missionaries in such

needed by our missionaries in such regions—a great valor, physical and moral."

Now and again we read that a noble nation, in recognition of some act of worldly heroism on the part of its sons, has decorated one or more of them with a medal "for valor." No such decoration adorns the lifeless breast of the dead priest in the Alaskan snows. But such would be superfluous. For it such would be superfluous. For it was not for this that he labored and waited, but rather for the eulogium of His Beloved Master: "Faithful servant! Well done!"—The Pilot.

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ntreal. Pocock, P. A.

LONDON, SATURDAY, APRIL 12, 1924

THE TEMPORAL POWER

both parties, and which was subse- desire of supremacy dictated. quently officially denied, brings before the minds of thinking people the justice of the Papacy claiming the life of humanity, make it impercivil independence in order that ative that the Head of the Church the Vicar of Christ may effectively perform the duties of his world-wide charge. There is such a close connection between the Pope's possession of temporal power and the exercise of his spiritual jurisdiction, that he is greatly hampered in

The mission of the Church, both in its purpose and in the forces of mission of the Pope, for it is no other than that of the Church. Now man, and thus he is at once brought and human methods, upon which his mission, spiritual as it is in its primary purport, must in some degree be dependent. The spiritual, to on earth. As long as religion works the abstract, men draw a line strength admits." among men, the spiritual needs the

princedom is brought under discus- in one sphere of action while they day or even for all occupations an There was a time when both dealt with "Scotland's place in a exterior affairs, who is a Protestant, sion the question really is, whether turn away from him as an enemy in eight hour day. He laid down the employees listened to World Commonwealth," in the such civil princedom is in a manner necessary to his spiritual mission. So far as it is shown to be necessary to the spiritual, the Church may claim it by divine right; else, Christ's mission to His Church were vain and illusory.

Civil independence is necessary to the Papacy for the fulfillment of its mission. No one maintains, however, that civil independence is so essential that without it the Papacy cannot have existence, or cannot, in some way, though under the stress of most unpropitious circumstances. perform its appointed work. In other words, civil independence is not a vital element in the constitution of the Papacy. It is necessary only in the sense that, without it. the Papacy does not possess the dignity and the freedom which it should possess as the representative of Christ and the teacher of nations. Now, Christ surely gave to the Papacy not only what is absolutely national, above all nations, above essential to its life and work, but also the integrity of outward form and the freedom of action which are required for the exercise of its Papacy, which in times past fought regard to the matter under consider- his opinion on a particular case of ministry with dignity and efficiency. Christ was not an unwise or unskilled builder. It was indeed, in the catacombs of Rome, that, in the early ages of Christianity, the Papacy first accomplished its work; but it is not to days of persecution that we look to behold in the Papacy the normal form which it should bear, and the normal rights which it received from Christ.

The Pope, as all concede, must and of inculcating the principles of form under which he expressed it : barity. Now, in preventing such and inadequate means for that purfaith and morals. No hindrance "In order that the spiritual and must be thrown in his way by the temporal remain separated the efficacy of Christian institutions But Catholics are under a diswhether in governing or in teaching | be united in Rome."

that of the Church which he represents. Now, to insure such freedom of action is the purpose of the civil independence of the Pope. Suppose the Pope were in subjection to a civil ruler-his freedom would, at most, be a concession from the ruler, and there would be no certainty that the concession would not be withdrawn. Such a ruler would have the power to stay the action of the Pope, to put countless obstacles in his way, and, by threats or promises, to exercise influence upon him. And no one is so simple as to believe that a civil ruler would never turn such power to account. The action of the Pope might be of a nature to give him offence; it might mean the repudiation of unjust laws which he had enacted, or the condemnation of iniquitous courses which he followed in his private or public life. The word of the Pope is potent with men and nations, and the control of it, real or seeming, would be a valuable aid to the ambition of a ruler. The temptation to reduce the Pope to speech, is so great that, were the opportunity given, many rulers would undoubtedly take advantage of it. To such a temptation Napoleon yielded, when Pius VII. was temporarily under his dominion; and history tells how, at Savona and The despatch, which appeared in at Fontainebleau, neither fraud, all the daily papers, informing us nor flattery, nor violence was spared that the dispute between the Vati- to compel the Pontiff to issue, in can and the Quirinal had finally matters purely ecclesiastical, such reached a settlement satisfactory to edicts as the conqueror's pride and good judgment and common sense. National antipathies and jealous-

ies, so strong and so persistent in be not the subject of a civil ruler. In-as-much as the Catholic Church is a universal church, it is vitally differentiated from all other religious societies, and has exigencies to which no other religious bodies lay claim. Because it is the church of the exercise of the latter without all nations, its supreme chieftain must be of no nation; he must have a territory of his own, where all are easily confounded.

The Pope it was, the Head of Christ's Church, who during the ages withstood the invasions of the temporal power across the border of the spiritual world. This is plain to every student of history, who is aware that, had there been no Pope, independence of conscience would have been destroyed beneath the continuous assaults of despotic rulers.

But the Popes could not have wielded so freely and successfully their moral power in defence of right against tyrants, if they had been only subjects of such monarchs, or of their friends, or of their enemies. Popes were strong because, in virtue of their civil independence, they were supra- personally concerned in the dispute. all monarchs. If today in the years ago the danger and the ruin world there is independence of of a class war. He said: conscience, this is due to the those battles with success. In the workingman are intended by nature stick to the Gospel," as though the ing whatever on Burns' status as a future as in the past, for the to live in mutual conflict. So Gospel had nothing to do with these science will need civil independ-

must be entirely his own, or rather LEO XIII. ON CAPITAL AND powerful than religion, whereof the lics in associations which take no Keith of Craig had married its endeavor to make peace and care LABOR

By THE OBSERVER

Thirty years ago the great Pope Leo XIII. wrote as follows:

"It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to prevent men's judgments and to stir up the people to revolt. But all agree, and there can be no question whatever, that some remedy must be found and found quickly, for the misery and wretchedness pressing so heavily at this moment on the vast majority of the working classes.

At that time organized labor had not begun to win the numerous victories which have since raised the condition of the working classes so present time, by their being con-The real grievances of many workingmen are in danger of being refused a remedy because "crafty agitators" and fanatics are insisting on the claim that none of the great mass of workingmen are yet sufficiently rewarded for their contribu-

tion to the world's work. For those whose grievances are those of the great Pope Leo:

"The first concern is to save the nations are at home, where no nation poor workers from the cruelty of lar cases. which it disposes, is spiritual. It is master. In virtue of his office greedy speculators, who use human reaches out to souls, proffering to the Pope is supra-national, and for beings as mere instruments for them salvation through divine truth this reason he must be extra- money-making. It is neither just and grace. Spiritual, also, is the national. Were he the subject of nor human so to grind man down any nation, he would be viewed with with excessive labor as to stupefy suspicion by subjects of other their minds and wear out their this mission the Pope exercises upon nations, who would doubt his im- bodies. Man's powers, like his undue influence. In case of war beyond those limits he cannot go. sovereign, his own ruler would oped by use and exercise, but only succor, and the foreigner would proper rest. Daily labor, therefore, the public as though it did. Some- or beyond. refuse to hold communication with should be so regulated as not to be times the workers cite a case of a live on earth, must have a foothold him. It is to no purpose that, in protracted over longer hours than

When, therefore, the Pope's civil will hearken to the Pope as a father he would have favored a six hour not. vary with a difference of conditions generalize too freely on these questions; it is our duty to apply sound principles as questions come up, in a spirit of justice and of charity.

> Nor can any human being be own case. Human disputes must be settled, so far as human law and

strife as this, and in uprooting it, pose.

Church is the interpreter and guar- account, as organized bodies, of Margaret, daughter of Sir William dian; in drawing the rich and the theological or ethical teaching at Cunninghame, second baronet (repoor together, by reminding each all. It is this that constitutes the stored old title) of Caprington, who class of its duties to the other, and main difficulty for the Church in in turn was of direct descent from justice.'

lic Church—which knows and defines it in the light of God's Rev-difficulty of applying those princideathless National Anthem "Scots deathless National Anthem "Scots Centrist party has conded the second deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem" and deathless National Anthem "Scots Ludendorff for his alexander in conference of the second deathless National Anthem "Scots" and deathless National Anthem elation; and in that light, by the ples very great, and to make it most Wha Hae," written by Burns, takes medium of the science of moral difficult to assert them with suc- on a new significance. theology, can accurately decide cess. any question of right and wrong between man and man.

But in specific cases, not even all her own children are in the habit of asking her for guidance; much less, of course, the vast mass of organized workingmen who are not of her fold. Denied a voice in specific cases of labor disputes, greatly in some countries. But a she can only announce principles great deal remains to be done to and carry the application of those achieve social justice. There remain large numbers of workmen instance, her theologians favor a silence, or to give direction to his whose condition is very bad; and living wage; but she cannot prewhat is worse for them the unques- vent her children from too favortionable merits of their case are in ably judging their own case, their danger of being lost sight of, at the own needs, and from putting that wage too high. Catholic writers fused with certain extravagant ends have often contended for a and purposes which are being minimum wage; but they canopenly spoken of by persons such as not prevent individuals from the Pope mentioned, "crafty agita-putting their claims too high. tors," and also by fanatics whose Catholic theologians pronounce in zeal for what they suppose to be the favor of hours of labor that are not cause of the workmen exceeds their too long or exhausting; but they cannot but leave individuals free to say that six hours a day for five days a week is all they can stand.

Generally the Church is not heard in specific cases, because in specific cases no one consults her or her theologians. There is a notable exception in the Province of Quebec and another in Belgium where labor unions are almost wholly composed real and who are really oppressed, of Catholics; where each labor no stronger words have ever been union has its Catholic Chaplain; written by the pen of any respon- and the solid judgment of Catholic sible and authoritative teacher than theology is often invoked as a means at once impartial and certain of arriving at just decisions in particu-

It is upon specific cases that great world. Often those specific complaints are well founded : but sometimes they are not. Sometimes. particular instances, on both sides, are made to seem to be typical of very low wage, obviously too low and put it before the public as

another. When minds are inflamed correct principle, that labor ought the Church; in the days of the course of which he referred to the Landesparteitag of the People's with passion the aims and objects of not to be required which does not Catholic working guilds; but that glorious pre-Union history of their the spiritual and of the temporal admit of due rest. He left it to was when the world was Catholic. country. The realization of the conscience, enlightened by Christian And, in those days, let it be noted, national ideal, he said, was ren-Charity, to decide in each particular the Guilds which were organized on dered impossible by the existence of voke a new Kulturkampf? As case what length of working time a Catholic foundation had as a Imperial States. Another speaker that principle would call for. It is obvious that what is exhausting obvious that what is exhausting of the men and for the scotland's inferior status among the first control of the scotland's inferior status among the first control of the scotland's inferior status among the scotland's inferior status among the scotland's inferior status among the scotland of the scotland's inferior status among the scotland of the scotland's inferior status among the scotland of the scotl labor and what is due rest, must employers, but another thing also the nations was degrading and imand of work. It will not do to that is, fair play for the consumer; for self-government if the glories of prices for those goods.

But, neither employers nor employees are organized today, any- Act of Union? Scotland's real where that we know of except in the glory can be restored only by the trusted to be his own judge in his Province of Quebec and in Belgium | undoing of the work of the sixteenth under religious and spiritual guid- century. ance. Employers are organized in order are concerned, by human manufacturers' associations and in beings with human judgment; and mine owners' associations; retail traiture of Robert Burns which has to refute it with indignation. The traiture of Robert Burns which has to refute it with indignation. The traiture of Robert Burns which has to refute it with indignation. The traiture of Robert Burns which has to refute it with indignation. The traiture of Robert Burns which has to refute it with indignation. The traiture of Robert Burns which has the property of the propert the safest judges or arbitrators shopkeepers have their associations; evidently are those who are not but the whole outfit of associations have not one chaplain amongst The Holy Father saw thirty them; except in Quebec and in Belgium. How then can the Church be heard in concrete cases? If a Cath-"The great mistake made in olic priest should undertake to give generally supposed, of peasant the battles of conscience, and to the ation is to take up with the notion a labor dispute, he would be told, civil independence of the Papacy, that class is naturally hostile to no matter how well he had investiwhich enabled the Popes to fight class, and that the wealthy and the gated the facts, that he had "better defence of conscience the world irrational and so false is this view most serious disputes on what is will need the Pope; and the Pope that the direct contrary is the essentially a moral question. To a to defend the supremacy of con- truth. Each needs the other; cap- Catholic it ought to be unnecessary ital cannot do without labor; nor to point out that this exclusion of labor without capital. Mutual the Catholic Church and her science It was considerations such as agreement results in pleasantness of of theology from the settlement of these that one day brought Thiers life and the beauty of good order; labor and capital disputes, means have absolute freedom of action in to speak to France a truth most while perpetual conflict necessarily that the efforts to settle them are the work of governing the Church profound, however paradoxical the produces confusion and savage bar- being undertaken with insufficient

NOTES AND COMMENTS

CABLE DESPATCHES relate that a Parliament as Lord High Commispress to remark that Drinkwater clergy remember the paternal care sioner of the General Assembly of are suffering in consequence.

Post a story about Benjamin Dis- in regard to Mary Stewart. raeli (Lord Beaconsfield) in a similar connection. The circumstance that the appointment to the headship of the Church of England and the Com- Mussolini of Italy. To some he is a the unjust and unchivalric attack missionership of the Church of Scotland should both be vested in a Jew others he is nothing but a demain the Catholic Rhineland, and we is in itself an anomaly. When forming one of his Ministries Disraeli to have replied, "he swears too country before the War, and zation of Jewish soldiers who served much for that. But." he added High Commissioner to the Church of Scotland."

STICKLERS FOR present-day table crease") may be interested in know- effort, and pointed out that by ing what a decidedly modern acces- individual effort alone could sory is the fork. That now indis- national advancement be made. struggles arise in the industrial James I., and was an importation to economic production, and this from Italy ("to the great saving of napkins") at that. The people of tarded by successive strikes and by were a forkless people. Witness party to private enterprise. the Elizabethans, dipping their earth, among men, he himself a partiality or his freedom from general nature, are limited, and the general condition, when they are hands into the common dish and not. The employer cites a case of tearing the meat from the bone with into contact with human interests between his master and a foreign His strength is increased and devel. an extremely high wage which does their teeth. Yet it does not follow not fairly represent the earnings of that this twentieth century has demand from him sympathy and on condition of due intermission and his employees, and puts it before nothing to learn from the sixteenth,

> THE NATIONAL spirit seems at length to be stirring in Scotland. between the spiritual and the Readers of Pope Leo's words though it fairly represented the At a recent meeting of the London temporal, and expect that nations should not too hastily conclude that earnings of the men, whereas it does branch, Scots National League, the chief speaker, Mr. Wm. Leon, M. A., which is but little thought of now : possible, and emphasized the need goods of good quality and fair the past were to return, or the greater ideal of world federation be disobey his orders?' furthered. But why stop at the

THE CONTROVERSY over the porcolumns of the Weekly Scotsman effect a reconciliation has brought out many interesting nations. and hitherto unknown facts about been painfully touched by these the national poet, among them that statements of Ludendorff's he was not altogether, as has been are in contrast to the facts, since ancestry, but through his father could trace descent from the noble and powerful family of the Keiths with the will of the majority of the Marischal. The matter has no bear-ing whatever on Burns' status as a poet or upon his place in the hearts German government cannot have of his countrymen, but is interest- any part in the attitude of Lundening, nevertheless, as every thing dorff concerning him is interesting to all lovers of his muse, or of the manly Dr. heart which beat within him.

especially of the obligations of giving guidance to her children. the Earls of Carrick and Glencairn. She teaches to her individual chil- So that in Burns' veins flowed the There it is-the whole social dren the true and eternal princi- blood of two noble families of problem expressed in one word- ples; but they are necessarily, with Scotland-the Keiths Marischal and "Justice." Justice is a known and their present organizations, left to the Glencairns. And when it is definite thing; and there is an apply those principles under most recalled that among the titles borne authority in the world—the Catho- unfavorable conditions, in surround- by the great King Robert Bruce, Church-which knows and ings which are such as to make the was that of Earl of Carrick, the

> REFERRING TO Burns, it is nounced that John Drinkwater. announced that John Drinkwater, whose drama of Abraham Lincoln all parts of the Rhine province, had such success, is now finishing a united in a conference in Cologne wave of snobbishness has been set Robert Burns with incidental in motion in Edinburgh by the music by Frederick Austin. Which appointment of a Labor member of leads a writer in the Sunday Ex-"cannot be stopped." In addition with which the Holy See endeavored to Lincoln he has done Robert E. to relieve the sufferings of the the Church of Scotland. The social to Lincoln he has done Robert E. set, we are told, are holding aloof Lee, Mary Queen of Scots, and from the functions incidental to the Oliver Cromwell. The critic is at which the Pope tried to reconcile meeting of that body this year, and the same time reminded that when the belligerent powers. The charithat the tradesmen of the Capital Bernard Shaw was asked why he table activities of the Holy See in that the tradesmen of the Capital Bernard Shaw was asked why he had written a play about St. Joan great interest shown for the THE INCIDENT recalls to a correspondent of the London Morning could not have anticipated him also admonitions of His Holiness Pope

WE READ in current periodicals all sorts of opinions about Premier Rhenish country. heaven born statesman, while to gogue. Judgment of weight beg Your Eminence to transmit this appears to side with the former. was approached by an intermediary For example: In an address on in behalf of a certain candidate conditions in Italy, Sir Henry Fairfor the Secretaryship of State. fax Lucy described the stronghold "Impossible," Disraeli is reported the Socialist party had got on that Frontsoldaten, the national organishowed how Mussolini had to a sardonically, "I could make him great extent brought back the ently has lost him the sympathy country from the verge of Bolshe- of all parties but his own. vism to a sound business state. He emphasized the total failure all over the world of the Socialist etiquette ("may their tribe in- policy to do away with individual pensable article was unknown in The problem before Italy and also England before the time of King this country today was to get back could not but be disastrously re-

LUDENDORFF FLAYED

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

Cologne, March 29 .- Indignant ondemnation of General Ludendorff for his recent assault on the Papacy in which he charged the Holy See was the foe of Germany in the War, continues to come in from many sides.

Stresemann, in an address at Brunswick at the

dorff.
"Was it necessity," Dr. Strese best what the Holy See has done for German government by saying that been criminal? Or is it for the and is based upon the so-called good of the nation for a general to "Catholic" practices in the Episco-

In the Reichstag, Dr. Stresemann declared :

'General Ludendorff Munich, reproached the Holy See as being an enemy of Germany. German government cannot but regret deeply such a statement by General Ludendorff and take steps to refute it with indignation. The among

"The German government has the German people have a great measure of charitable love for the The German government believes its attitude is in accord have good impartial and just toward us. The

The text of the message of regret dispatched to the Papal Nuncio by Braun, the Russian premier, has been given out as follows:

'The attacks uttered in Munich It has transpired, then, that the paternal great-grandfather of the Bard married Isabella, daughter of Keith of Craig, a great man in his regrets the attacks of General Didness, the Pope, through Carbinate Holiness, the Pope, through Carbinate Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope, through Carbinate Holiness, the Pope, through Carbinate Holiness, the Pope, through Carbinate Holiness, the Pope, through Carbinate Holiness the Pope cause me to declare to Your Excellency how the Holiness the Fope cause of the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Pope cause me to declare to Your Excellency how the Holiness the Holiness the Holiness the Holiness the Holiness the Keith of Craig, a great man in his day, a "luminary of learning" as he Ludendorff on His Holiness. It is day, a luminary of learning as he is described by one biographer, who is described by one biographer, who human agencies; his action, elsewhere in the world, they must whether in governing or in teaching be united in Rome."

| Advantage in this matter; for they whether is more advantage in this matter; for they of all, there is no intermediary more are intermingled with non-Catho| Advantage in this matter; for they we may be to the Holy See for all well as to all its benefactors."

for the welfare of the German people during and after the War.

"Though General Ludendorff, in making his speech, did so as a private citizen, the German Govern-ment nevertheless feels obliged to give expression to its deepest for the utterances of General Ludendorff, because of the excellent rela-tions with the Holy See. I should be very glad and grateful if Your Excellency were so kind as to transmit to the Holy See this statement

In Breslau, Upper Silesia, the has condemned

The Rhenish clergy, in conference in Cologne, has sent the following

"Hundreds of Catholic priests in abhor and deny with the insults to the Holy See offered by General Ludendorff. the Rhenish people during the War, and we remember the apostolic courage with behalf of starving Germany, the pied territory, the sending of a Pius XI. which were aimed at restoration of peace in Christ's realm, have never found greater response than in our suffering on the Holy See be condemned with

Ludendorff's attack on the Jews the Catholics, has drawn a protest from the Reichsbund Judischer at the front.

The general's utterance appar-

WESTMINSTER CATHEDRAL ACTION APPRECIATED

London, Eng.—The authorities of Westminster Cathedral were com-mended in the House of Commons by the Home Secretary for voluntarily closing in the high balcony of St. Edward's Tower after the recent tragedy in which a woman threw her two children to their death and jumped after them.

Home Secretary was asked in Tudor England, writes an antiquary, the open hostility of the Socialist the House if instructions could be given to those responsible for high platforms to which the public were dmitted, to close them in by means

of grilles. Home Secretary Arthur Henderson, in his reply, said he had no power to issue such instructions. He had noticed that the Westminster Cathedral authorities had taken steps to make a repetition of the tragedy impossible. "I hope," he added, "that their example will be followed by all authorities re-sponsible for similar places to which the public have access.

MODERNISTS DECLARE BISHOP "ROMAN ZES" EPISCOPAL CHURCH

New York, March 28 .- A new development in the Fundamentalist Modernist controversy in the Protestant Episcopal Church is the accusation made leaders that Bishop Manning is trying to "Ron the Episcopal Church." The accusation is made

pamphlet written by the Rev. Dr. Stuart L. Tyson, Modernist leader, palian Holy Cross Monastery and the dozen or more Anglo-Catholic churches in New Modernists contend that practices, in institutions subject to Bishop Manning, violate the canons of the Episcopalian Church just as much as do the barefoot dances, staged as part of religious services by the Rev. William Norman Guthrie at his church St. Marks-inthe-Bouwerie. Bishop Manning has protested against the dances.

NEW ORDER OF IRISH NUNS TO WORK IN CENTRAL AFRICA

Dublin, Ireland .- A convent for a new society of missionary nuns has been opened at Killeshandra, in Cavan County. The organization of the convent and the formation of the new Sisterhood has been undertaken by the Dominican nuns of Cabra, Dublin County.

The new society is being organized to work among the Pagans in Central Africa. The ceremony of opening the new convent, known as the Convent of the Holy Rosary, was performed by the Right Rev. Dr. Shanahan, C. S. Sp., Vicar-Apostolic of Southern Nigeria. His

paternal and Apostolic Benediction to the new Foundation, to the de-yoted Missionary Sisters, and to the Dominican Nuns who have under-

THE MODERNIST'S EASTER

By Rev. T. M. Schwertner, O. P.

Indisputably New York is the big driving heart of America. The intellectual and financial blood of the land leaps up to it spontaneous-ly and is then pumped back to every corner of the continent. Even though the hinterlanders seek to belittle and deery it, they nevertheless imitate New York as far as they decently can. For them a real outing, a financial plunge or a business coup means a trip to the commencial three states and sing festive music over a pious myth? Why not have some kind of a celebration in honor of business coup means a trip to the commencial three states are stated as a sum of thousands or years until the lean days of our modern rationalists? Why ring believe the lean days of our modern believe the lean days of our modern cathering thousands or years until the lean days of our modern believe the lean days of our modern cathering thousands or years until the lean days of our modern believe the lean days of our modern cathering thousands or years until the lean days of our modern cathering thousands or years until the lean days of our modern cathering thousands or years until the lean days of our modern cathering thousands or years until the lean days of our modern cathering thousands or years until the lean days of our modern cathering thousands or years until the lean days of our modern cathering thousands or years until the lean days of our modern cathering thousands or years until the lean days of our modern cathering the lean days of our mode They return to their own backwater colonies with modes, slang expressions and ideals which every native son seeks to make his own. The man who knows New York is in a fair way of knowing the idealism of America. Every-thing takes its cue from Man-

In most cases this is a fortunate thing since New York is about the only world city on this continent. But when men seek to bring in line with Manhattan ideals, those truths and institutions which by their very nature must be immuttheir action becomes a real scandal to the land. New York preachers who may find it hard to resist the methods of the mountebank in their efforts to attract attention from the hurrying crowd, seem to forget that the eyes of the land are upon them. They, above all others, need to preach unquestioned orthodoxy and to hold fast to the staid conventions which have become inseparable from the cloth.

THE STRUGGLE OF THE SECTS

But at this present time New York is torn by a bitter struggle between the various Protestant sects. Just because "the dancing Avenue, on the Bowery and Park Avenue has reverberated.

Not long ago, a reverend gentle-man who had been flirting with heterodoxy these many years interrupted his sermon long enough to ask anyone in his audience who still believed in the Apostles' Creed to arise—unblushing and unafraid. For oratorical effect the Rev. Percy Stickney Grant waited about minutes. Then he continued his distribe on the hidebound of his rhetoric. dogmas of our modern Christianity. A real Easter It is worthy of note that on the following Sunday morning his entire sermon was concerned with not be celebrated consistently in the dust, dirt and newspapers that these three strongholds of the litter some of the streets of New York's East Side and thus constitute a menace for the fashionable residents of the West Side. Dr. Grant rarely discusses from his pulpit the dust and dirt that clutter up the human soul when he has succeeded in snatching faith from it.

Farther downtown the Rev. William Norman Guthrie has been attracting large crowds of worshippers to the solemn sombre church over which he presides by the introduction of dancing, colored lights and jazz singing which the mad devotees of this world cannot find otherwhere on Sundays, and more particularly on Sunday mornings for the very good reason that the police regulations of New York upon us and upon our children. have closed up the ordinary places And, perhaps, just as Jerusalem, in of amusement. He, too, has been drawing sparks from the ecclesiastical emery these many years. He has been insisting of late upon the on Park and Fifth Avenues may ed of introducing paganism into fall under the blows of Christianity since paganism has always made much of the body by always made much of the body by preaching athleticism instead of

IN THE FASHIONABLE QUARTER

On Park Avenue-which vies with its next door neighbor, Fifth Avenue, for fashionable preemin-ence—there is a gentleman who has grown tired of the sombre colors of the clerical cloth, or better still, has grown tired of the sombre colors of that form of religion which he has been preaching these many years.

In his theology there is very little of the lurid glare of hell or any of the soft tints that steal down from above. It is probably for this reason that in order to demolish whatever dogmas his people still retain, he laid aside his clerical garb to appear in the quiet dignified robes of a professor. Now, he has entirely mistaken the temper of has entirely mistaken the temper of New York, and, therefore, of the American people. For if "no one is a prophet in his own country" then, surely a professor is the least esteemed of all prophets in America. The gesture of Dr. Leighton Parks would have been much more intelligible had he ascended his pulpit in a prize-fighter's trunks or a homb-thrower's uniform. For his a bomb-thrower's uniform. For his entire speech was meant to be a at traditional Christianity even though traditional Christianity in his mind was not worth thinking of, since, as he himself confessed when speaking of the "religion of authority" with headquarters at St. Patrick's Cathedral, it was entirely un-American because too

What will Dr. Percy Stickney Grant do on Easter morning when called upon to discourse about the Resurrection of Our Lord to his miscellaneous congregation—for not only do the newly made millionaires sit side by side there with the long haired dilettantes of Greenwich

cannot invite his people to rejoice with the Christian world on Easter Day since in his mind there is nothing divine about the Christ. How can he assign sufficient reasons to Why not keep glad festival in honor of some of the fictitious characters which writers have made to live in their books and romances? Since history means nothing to Dr. Grant he should at least be consistent enough to celebrate, instead of Easter, a feast day in honor of Pure Reason or Modern Science.

DR. GUTHRIE'S PROBLEM

What will Dr. Guthrie" pull off,' in the forcible but inelegant slang of the day, in his church on the Bowery which by a strange coinci-dence is called St. Mark's. This at least should remind him that Mark, the Evangelist, gave us one of the best accounts of Christ's Resurrection. Perhaps, around his pulpit, empty as it is of all Christian religion, he will place a cordon of soldiers who like the soldiers in the Gospel, will be willing to testify that whilst he slept someone stole away the Christ. Instead of angels dressed in long flowing robes of white as per the Gospel narrative he will "go one better," and have modern flappers without wings and scarcely any apparel. What will Dr. Parks do on Easter

morning now that he has completely killed the Christ with his bludgeon field" of the dispute happens to be America's core-city the argument has found its way to the front pages of all our provincial newspapers. Even in the most far-flung corner assumptions and foregone preconthe theological rumble heard on Fifth ceptions which no dozen philosophers could unravel in a lifetime. He has also rolled up before his sepulchre, a huge stone of respectability which no angel of God would care to touch just because it is so blatantly self-conscious and selfsufficing. Easter in the Park Avenue Church will resolve itself into a fashion show. Painted women and lean youths in dancing "pumps" may sit for an idle hour whilst he tickles their ears with the fine music

> A real Easter—even the truncated Easter possible in other Protestant churches of New York City—canthese three strongholds of the Modernists. No self-respecting minister, after taking the stand of these three reverend gentlemen, could in decency preside over a celebration commemorative of the Resurrection of Christ. No selfrespecting congregation could sit through a service interlarded with the triumphant shouts of the be-lievers' "Alleluia." The proper thing for the three reverend gentlemen to do on Eastern morning will be to emulate the example of the Sanhedrim which once upon a time put the Christ to death. And their congregations, if they have any sense of fitness of things, must take up the Barabbian cry: "Crucify Him! Crucify Him! His blood be punishment for its deicide, fell in the days of Titus, so, too, these

Scourge of God." WHERE EASTER BRINGS JOY

But in every Catholic Church Easter day will be celebrated with the greatest solemnity. The be-lieving faithful who during a week had followed the Christ through the bloody stages of His Passion and death will rejoice with Him in His triumph over Satan, sin and the world. In their minds there will be no doubt about the Resurrection, since it is made known to them by an institution which is conterous with the stupendous fact f. Unimpeachable guarantee itself. for the Recurrection they will find in the Gospels, which have come in the Gospels, which have come down to them not only as the Inspired Word' of God, but also as historical documents which no amount of hypercritical jugglery can impugn or dispose of. The history of the Church will bear history of the Church will bear them of the attacks in the future no pictures involving possible religious discussions or controversies be removed to or otherwise placed in public buildings.' It is as the Republican says:

"No painting of the Virgin Mary made age after age upon this pivotal point of the faith. For them, the Payline distinct of the faith of the payline distinct of the faith.

Catholics lifted up on Easter revived controversy over the virgin morning on the wings of triumphant adoration will still feel deep down away from the feeling that art in their hearts a great pity for men who have been willing to surrender their authentic Christ of the Gospels for the wraiths of modern so-called science. Grateful beyond words that Christ has revealed Himself to the min the true faith their hearts common sense and of homely American courage in dealing with this cap courage in dealing with this those who have innocently or maliciously given up a belief which is builded on strong rational and historical rafters. They will seek in their own way to expiate the blasphemies which modern preachers of the Gospel hurl in all directions either as a bait to draw large audiences to their churches or as a sop with which to a still their own research with by artists whose work may be needed to distinguish or embellish public buildings. Of course, if nothing more that does touch upon religion in any way is to be admitted to any public building, in consistency with which to still their own research which is now in them.

OPENING OF HOME OF PAPAL NUNCIO

A brilliant reception, attended by ver a thousand guests marked the "house-warming," so to speak, of the new residence of the Apostolic Nuncio in Paris. The new house will be the permanent Nunciature. Until the present time the Embassy of the Holy See, even before the Separation, did not own the building it occupied, Mgr. Clari and Mgr. Lorenzelli having leased pri-

When relations were renewed be When relations were renewed between the Republic and the Vatican in 1920; the Archbishop of Parishad bought a building. But this building had been in use, since 1918, live-stock export trade was interested. building had been in use, since 1918, as a hospital for blind victims of the War, and when once these unfor-tunate men had learned their way occupied three private houses in succession. These houses were leased or loaned to him for a limited time, for the housing crisis in Paris is so acute that owners do not dare give yn for a long period a house land avantage. use. Last year Mgr. Cerretti was on the point of acquiring a fine building on the Avenue Iens, but failed when he was outbid by Mr. Campbell Wallace.

Iterated is now and has been for several years singularly free from footand mouth disease. The effect of the extensive outbreaks in pritain has been that numerous holdings there have been denuded of stock. give up for a long period a house which they need for their personal

At last, the Papal envoy is now herds. the rue Freycinet. The Holy See has bought the building which

is nothing less than a public act of Britain. it is "a step which has the value of a symbol." And one of the asso-ciates of M. Poincare, in speaking ally heavy, Irish farmers will find Hotel de Monaco, said, smilingly: ably of all the dairy sto "Excellency, this is a political have available for market.

Paris and Rome on the status of the French Church. Consequently prelates, diplomats and political men took advantage of the opportunity respectfully to congratulate Mgr. Cerretti and the members of his staff on this brilliant success.

As there was an important session of the Chamber on the day of the reception, the members of Parliawere unable to attend. President of the Council was represented by the Minister of Agricul-ture, M. Cheron, and during a suspension of the session, the Catholic deputies were able to spend a few moments at the Nunciature.

SYNAGOGUE REPEAL BILL

BILL BARRING RELIGIOUS PICTURES ATTACKED

Boston, Mass.—The preamble of which is known as the "Synagogue Repeal Bill" recently passed by the Massachusetts House of Representatives has caused considerable dis-cussion in leading newspapers, several of which are urging the several of which are urging the Senate to reject the measure. Springfield Republican having attacked the wording of the preamble as " an astonishing document," the Boston Transcript continues the discussion in an editorial entitled "Religion's Name Taken in Vain," which reads as follows:
"It is impossible not to agree

with the Springfield Republican that the preamble to the 'Synagogue Repeal Bill,' passed by the House of Representatives of this State and now pending before the Senate, is an astonishing document. This preamble declares that 'it is the

pivotal point of the faith. For them, the Pauline dictum will cut clean as a sharp sword dividing the believing from the unbelieving: "If Christ be not risen again, then is our preaching vain and your faith is our preaching vain and your faith the Sistine Madonna in these days of must be purged entirely of all possi-ble elements that might arouse differences of opinion or conflicting

will go out in commiseration to can courage in dealing with this those who have innocently or malic-matter. It is nonsense to suppose Village, but one can see also in the audience Socialists who should be wearing red shirts, and deacons with which to still their own reduced for having does touch upon religion should be betrayed the Master, not this time at once removed. This would re-

from backwater towns who look uncomfortably awkward in their for the facile applause of the gay raiment? Dr. Grant surely world.

"for thirty pieces of silver" but duce the Public Library very nearly to bare walls, and would play awful havoc with the Museum of Fine Arts, which is surely a public building.
Our Pilgrim Fathers, who came
here in order to be able to worship
God according to their own consciences, could never in any public decoration be shown kneeling in the wilderness, nor could Christopher Columbus be shown making his landing under the shadow of the

upborne cross. "It is inconceivable that the State Senate should put the seal of its approval on any such childish proposition as that contained in this

IRISH CATTLE SALES LIKELY TO TAKE BIG JUMP

rupted in consequence of restric-tions imposed by Britain owing to tunate men had learned their way about the house no one could think of moving them. Mgr. Cerretti has farmers were unable to dispose of Ireland is now and has been for

owners must replenish their

at home in the fine house on the corner of the Avenue Wilson and importation of Canadian dairy cattle had been urged. This course, See has bought the building which was the former residence of Prince Albert of Monaco. The facade of Canada was willing and anxious to the building was riddled by frag-ments of a bomb dropped by a Taube on September 28, 1914.

To acquire a building of this importance under present conditions in portance under present conditions of dairy cattle from Canada into

faith in the stability of Franco-Roman relations. As La Briere remarks in an article in Etudes, farmers must procure their dairy to the Nuncio of the purchase of the Hotel de Monaco, said, smilingly: ably of all the dairy stock they

ct."

The prospect is very welcome, the past eighteen months having been a period of such depression that the very brilliant reception given by the envoy followed closely loss in Ireland — as in nearly

CZECH "NATIONAL CHURCH"

FAST APPROACHING ITS END By Dr. Frederick Funder (Vienna Correspondent N. C. W. C.)

Vienna, March 24.-The "National Church" of Czecho Slovakia, sectarian offspring of the 1918 Revolution is fast approaching its end. It has lived for five years. A part of this sect has given up entirely the hopes once entertained of forming a nd, under the leadership of Bishop" Gorazd Pavlik, has affiliated with the Serbian Orthodox Previously acknowledged \$329 00

As for the other division of the "National Church," that led by the "Patriarch" Dr. Farsky, the hard cruel fact is that its existence is "Reviously acknowledged M. C. MacLean, Baddeck H. A. C., Halifax...... being terminated because it is no enthusiasm which induced adherents of the sect to contribute to its support is now a thing of the past. The emotions aroused by secession from the Mother Church are now gone; the leaders have finished spilling their hatred of Rome and have nothing new with which to inspire their followers. Consequently the sect is disintegrating. Although nominally it still has inspire several hundred thousand adherents as a matter of fact it has only a few isolated communities which are actually functioning, One of these communities is that of Nusle near Prague.

FAILURE OF SCHISM ADMITTED

That the "National Church" is a failure is now admitted even by the "Liberal" press of Czecho-Slovakia which has ardently supported the institution up to the present time. It is now generally admitted that the religious resolution, which the the religious revolution which, the "liberals" hoped, would follow the political revolution of 1918 has not materialized. The "Liberals" had counted on something which they described as being in harmony with the "Hussite tradition" of Czecho-

Slovakia. One effect of the attempt to set up the "National Church," and the failure of that attempt, is that the Orthodox Church has lost what opportunity it had for bettering itself during the religious and emotional upheaval attendant upon the Revolution. The fervor has now passed. This aspect of the situa-tion is summed up in the Tribune, a Liberal paper of Prague, as fol-

"Orthodoxy is in its nature more rigid than the Catholic Church. That part of the population of Russia and the Ukraine which has a higher cultural development is slowly showing a liking for Roman Catholicism. This is to be noted in Western Ukraine, East Galicia, and Karpatho-Russia where a constantly increasing section of the Orthodox population is coming to a recogni-tion of the authority of the Holy

See. In 1917 almost all of the mem-bers of the Czech volunteer regiment in Russia were converted to mont in Russia were converted to Orthodoxy, largely through the propagandist activities of Colonel Manontov. We are assured, however, that only an infinitesimal part of these 3,000 men consider their present religion seriously. Going over to Orthodoxy, in the revolutionary society beyond the frontier, is considered retrogression."

CATHOLICISM STRENGTHENED

This confession is significant when it is considered that one of the underlying reasons back of the attempt to set up a "National Church" in Czecho-Slovakia was that such a body might serve as a by path through which the Czech nation might be led into the Orthodex companion.

So far, the outstanding result of the religious tempest that has raged over Czecho-Slovakia is a purifica-tion and strengthening of Catholi-Attempts to destroy the Catholic Church in that country have stimulated the Catholics to greater activity in their interest in public affairs, in their zeal for the proper education of their children, and in the development of their Catholic press.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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

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WEEKLY CALENDAR

Sunday, April 13.-St. Hermen gild, Martyr, was the son of Leovi-gild, King of Visigoths. He was imprisoned by his father because he refused to accept Arianism and won

refused to accept Arianism and won his martyr's crown in prison.

Monday, April 14.—St. Benezet, a shepherd, was inspired by God to build a bridge over the Rhone at Avignon at a place where many people had been drowned. He obtained the approbation of the bishops, proved his mission by mirseless and began the mission by miracles and began the work in 1177. He died when the difficult part of the undertaking was over in 1184. His body was placed in a chapel built upon the bridge and when the coffin was opened five hundred years after his death, the body was found without the least sign of corruption.

Tuesday, April 15.—St. Paternus, was born near Poitiers about the year 482. He went to Wales where he founded a monastery and later lived as an anchorite in the forests of Scicy. He converted many from the Druid religion and induced them to destroy one of the largest of their pagan temples. He died in France in solitude about 550

Wednesday, April 16.—St. Optatus and seventeen other holy men received the crown of martyrdom on the same day at Saragossa under the governor Dacian during the per-secution of Diocletian in 804. Two others Caius and Crementius died later of their torments.

Thursday, April 17.—St. Anicetus, Pope and Martyr, was remarkable for his extraordinary virtue and religious fervor. He reigned from

Friday, April 18.-St. Apollonius, a Roman senator, was beheaded by decree of the Roman Senate after had refused to renounce his

Faith when publicly accused of parts of the continent of Europe, is Christianity by one of his own slaves.

Saturday, April 19.-St. Elphege, Saturday, April 19.—St. Elphege, Archbishop, was born in the year 954 of a noble Saxon family. He was captured by the Danes who expected to collect a large ransom for his release. When he refused to permit a tax upon the people of the diocese for the payment of the ransom, he was killed on Easter Saturday, 1012. Saturday, 1012.

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heit is considered a comfortable temper-ature in the home, while in Canada 70

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

PALM SUNDAY

THE PASSION OF CHRIST "At that time Jesus said to His disciples: ou know that after two days shall be the asch and the Son of man shall be delivered up to be crucified." (Matt. xxvi. 1-2.)

Wisely does the Church put be-fore us on this Sunday the history of the Passion of our Divine Lord. It is true that she wishes us to have it ever before our minds; but especially so, now toward the close of the season which is intended as a of the season which is intended as a preparation worthily to recall Christ's sufferings, and to celebrate gloriously His Resurrection. She recognizes in the passion of Christ recognizes in the passion of Christ nourishment of our spiritual lives. If it is not the passion itself, it is something that flows from it, or through the merits of Him who underwent it.

Will desire to suffer his Calvary here where sin is committed, and not enjoy his paradise here and his Calvary—oh, terrible it is to say it!— where his paradise ought to be.

This sad closing of the life of Our Saviour, besides being our spiritual wealth, is also an example and encouragement for us. It easily is recognized as such, if we consider what our life upon earth is. It is not a paradise, it is not free from worries and sufferings, it is not a satisfaction to our nature in its present condition; it is a warfare from day to day. We have our little hills of Calvary to climb, and our little passions to undergo. We should not begrudge these. They were Christ's lot infinitely more than they ever can be ours. He faced His sufferings courageously; nay, in His inmost heart rejoiced at them, because by them He was doing His Father's will and sealing His love for man with His blood, showing thereby its intensity and sincerity. There is an end intended by God, when He allows sufferings to come over us. But it lies with us to carry out this end by willingly accepting these sufferings. We must, in other words, not suffer in Many suffer and blaspheme God, or at least exercise no patience. To such as these, sufferings are no Calvary, no passion; they are rather an occasion of sin of the subject's own making. To suffer rightly and meritoriously we must imitate Our Saviour with His cross. A minute knowledge, a keen perception, a true love of Jesus' sufferings, is necessary for this. The Church affords us every opportunity of becoming true sympa-thizers with Jesus, and of fitting ourselves to suffer for Him and

Then, we must contemplate the terrible passion and agony of Christ in order to arrive at a true concep-tion of the malice of sin. There is no place, whether in the Bible or outside of it, where we can learn sin's gravity as fully and as well as from the sufferings of Our Lord. contain the true and real complete account of sin; they alone could expiate for it hence they alone put it before us as it is in itself. It does not seem so terrible now, since satisfaction for it, through the merits already gained by Christ, does not demand was before God sent His Divine Son into the world, because, besides being an open rebellon against to anught the passion of Christ. Unless about the passion of Christ. Or State His followers of world what helps alone the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one though that man will be condemned if he heaves that the supposed the matter of the passion and deam of a support of the passion and the nature of sin, but to acquire more helps for man to avoid it, and penance when, through weakness, has disobeyed God's law. No one who understands the passion of can deny the existence of hell for him who dies in grievous sin. Had Christ not been God, it would have been necessary for Him to suffer the pains of hell, and even then He could not have done justice to God in attempting to expiate for the sins of the world. The passion of Christ was the most terrible and the most bitter of sufferings imaginable. Yet had Christ not been God, they would have been greater, could nature

absent. Upon earth was Christ's Calvary for sins committed upon earth. There alone can be learned what in truth earth's pleasures are; and the serious, earnest Christian will desire to suffer his Calvary

SEALED

The medical profession very generally advocate that all food products should be sold in sealed packages. All cities rigorously inspect butcher shops to prevent meat from being infected, many prohibit milk from being sold in bulk and gradually this will come with everything. "Salada" was the first to intro-duce the package idea as regards tea, over thirty-two years ago, and "Salada" is still a little purer and a little better than other teas. It has by far the largest sale.

MISUNDERSTANDING

By Rev. J. Elliot Ross, C. S. P., Ph. D., in The

Probably there are some Catholics who look under the bed at night to make sure there is no Klansman there. Just as there were some men afraid to buy an aspirin tablet during the War for fear that the Germans might in some way have

poisoned the supply.

Of course, I deplore the bigotry that is abroad in the land today. It is un-American and un-Christian and foolish. But no good purpose is served by constantly harping on examples of bigotry until we get a case of nerves ourselves. There are some people who see a bigot everywhere, and bigotry is everything.

Much the wiser attitude is to meet it with a deep Christian charity and a cheerful optimism. That sums up the whole situation love and confidence. This is taught so plainly by Christ that it is a wonder anyone calling himself a Christian and a Catholic could ever have any other idea. For the essence of Christianity is love. There is no other way of being a Catholic than by loving. Christ summed up the whole law and the prophets in two commandments of -to love God, and to love our neighbor as ourselves. St. Paul tells us that love is the fulfilment of the law. St. John says that a man cannot love God whom he has not seen, unless he loves his neigh-

calamity howlers, refuse to lose our sense of humor or proportion. Why, make it more easy for him to do the Catholics who faced the lions under Nero, or the rack and gibbet under Elizabeth, would laugh at us for calling the present experience persecution!

Sound common sense as well as Sound common sense as well as Christian love dictates the same policy. For the attitude of looking for bigotry is dangerous to the possessor. He becomes hypersensitive on the subject. His own peace of mind is destroyed. And finally he begins to "see" things. finally he begins to "see" things. Social suggestion is one of the most powerful means of spreading ideas and sentiments. And when Catholics read in their papers about

The passion of Christ must teach us also the goodness of God. God the Father willed such sufferings, and God the Son underwent them A little boy's father had told him and God the Son underwent them because He loved man. He could have plunged man, as He did the could not hurt him if he looked it if you can get at the facts, you will steadily in the eye. So one winter often find that if there is discrimination against them. But could not hurt him if he looked it if you can get at the facts, you will often find that if there is discrimination. have plunged man, as He did the disobedient angels, into an abyss of eternal misery, but He would rather suffer Himself to save him. Man was more ignorant in his sin than were the angels; hence the strictest justice of God allows him another opportunity. But man became more ignorant after the fall of Adam and Eve, and as a consequence, would have fallen more and more into sin had God not taught him again through Our Saviour's passion the true malice of sin, and furnished him with the means of

rose higher in their mind, that it isn't the bear of bigotry at all, but harvest. There isn't a town in the only a bugbear, an old stump that they imagined was a bear.

Much supposed bigotry is really

Catholics would not be a big

Much supposed bigotry is really due to a misunderstanding by Catholics. For instance two mature school teachers came to me once school teachers came to me once with the assertion that a professor in a State university had accused the Jesuits of violating the seal of the confessional. The Jesuits in France in the seventeenth century, so ran the story, had been confessors to most of the prominent control of the prominent political personages, and they had used the information they got in the confessional to direct political events.

The women who told me were intelligent, mature, truthful. I might have believed them, and have written a nice little article for some Catholic paper on how we are being maligned in our state institu-tions supported partly by Catholic taxes. Would it not have formed a splendid text! But instead of doing this, I went to the man him-self. And I have no reason to disbelieve his statement that he did not say this at all. Or rather, that not say this at all. Or rather, that he did say it all with the exception of one word—but a word that changes the whole meaning. He said the Jesuits used the personal influence they acquired by being confessors to direct political events—which certainly would not be a violation of the seal of the confessional

This is merely typical of probably half the examples of bigotry we hear and read about. We are seeing back of actions motives that the persons concerned never thought of. And as we can frequently are not concerned, I shall give an example about a Jew. One summer some repairs had to be made on a public high school, and they were not finished in time to commence school at the regular date in the fall. The superintendent, there-fore, announced that classes would be held on Saturdays, too, in order to make up this lost time and close on the date appointed. Jews are a very small minority in this community, and the superintendent never thought of Saturday school interfering with the religious duties of any of the children. But the Jewish Rabbi represented the matter to him, and another way was found to make up the lost time.

This was not a case of bigotry,

but of thoughtlessness. And if will only make representations when we think that we are being wronged, we shall find that in many cases the

that broader principle of Christ. For we all want other people to put themselves in our place before they judge us. The best way to deal take the best interpretation of what looks like bigotry. In that way we shall be practicing Christianity more perfectly, coming closer to Christ, than if we were continually judging our neighbor as guilty of bigotry.

And even where bigotry exists, there is this peculiarity about it usually it is general, not personal. By that I mean that even men who are bigoted and prejudiced against the Catholic religion, or Catholics in general are not bigoted against the individual Catholics whom they Maker. So, we must remember that it was not the passion of a man that conquered sin, but the passion of a man-God. How terrible, then, is sin! What base creatures we are to continue it upon this earth!

The passion of Christ must the individual Catholics whom they know and who are worthy of respect. It is very, very seldom, I should say, that a good Catholic suffers because of his faith. For a number of years I was stationed in a section of the country that is looked upon elsewhere as heined the passion of Christ must the individual Catholics whom they know and who are worthy of respect. It is very, very seldom, I should say, that a good Catholic suffers because of his faith. For a number of years I was stationed in a section of the country that is looked upon elsewhere as heined the passion of Christ must be passion of the passion of the must be passion of the passio square deal.

Of course, there are some pro-fessional Catholics who complain of

overcoming the weakness of his will. What a proof of God's goodness and love for us! The mightiest and the minutest of benefits have been granted us.

Catholics should realize well that it is an essential duty for them to think often on the passion of Christ. In no other way can they fully learn the grievances of sin. Many a worldling today imagines that this earth is offering him and he is enjoying, all that nature can expect to have. When it is so, sin never is absent. Upon earth was Christ's

Not long ago I gave a mission for non-Catholics in a little Texas town, and I have never had better attendance or greater interest. The church was crowded every night, and chairs were necessary in addition to the pews. Sometimes we had to put the men in the sanctuary, and even had them sitting on the altar steps. The last night there were crowds listening at the open windows. And all during the mission the greatest interest was manifested in the Question Box. There were so many questions that all preliminary prayers, and all hymns, had to be omitted to answer them. Yet in this town the Cath-olics are a small minority, and they could not fill the church if everyone went. About half the people who came were non-Catholics. You can judge to some extent of their spirit by the fact of two Baptists taking charge every night of the music for That experience could be dupli-

cated all over the South. There is some bigotry among us, it is true, but not nearly as much as some Northern papers try to make out. Personally I am tired of such phrases as "The bigoted South," "Southern bigots," and so on. I doubt if there is as much bigotry in the South as in the North, and I wish that Northern Catholics would give this tune a rest. What I do know is that have never had any but the most courteous treatment in the South, and I never expect anything else appreciate such a thing better if we I gave a mission once outside on the corner lot next the church. Persons walking along the street never did anything the least rude, and people across the street who would playing and singing until services commenced would stop immediately we started. Can you

beat that in the North? No, good Catholics have nothing to fear. There isn't nearly as much bigotry as some people think, and what there is has created a power-ful interest in the Church. This anti-Catholic campaign isn't some-thing to be afraid of. So far from hurting us, it is actually helping us. I am convinced of the fairness of the American people, and I am convinced we have a wonderful oppor-tunity if only we live up to it. I wish we had the machinery to throw several hundred trained missionar ies into the South. They could get an intelligent, interested audience

has taken the first step towards entering the Catholic Church—he has noticed her. He is much judge us. The best way to deal with the present wave of bigotry is to discount much of it, put ourselves in the other man's place, and take the best interpretation of what on attention to her whatever, who liberty depends, must inevitably no attention to her whatever, who is simply indifferent to all religion.

> a foreign organization and that Catholics are not good Americans. To the extent that Catholics are responsible for this prejudice, it is within their power to remove it. Catholics ought to be in every non-sectarian society that is worth while. The parent teachers' associawhile. The parent teachers associations, the Red Cross, American history clubs, and innumerable others, furnish us a splendid opportunity. The Catholic who fought in the War isn't doing his whole duty to the Church unless he have that fact before the public hypers. To be thoroughly American is one of the best ways of defending the Catholic Church, and it is within

And so I say that though there is a wave of bigotry sweeping over the country, it will be a good thing for us provided we meet it properly. And the proper way is to soft netal evistence after the Revolution which

MENACE TO NATIONAL AND FAMILY LIFE

A noted jurist recently made plain statement of a very complex problem. He said that divorce is disintegrating the family life of the country. There is nothing new or startling in this utterance. It has been made a thousand times before. Its significance lies in the fact that it was uttered by a man with wide judicial experience, of balanced judgment, and of intense love of country, and that it is an additional voice added to the loud chorus of warning that leading members of the bench and bar are sending up against the growing prevalence of divorce.

We have had innumerable examples of judges, sick at heart from hearing divorce cases, raising pro-testing and warning voices to their fellow citizens against the awful price that America must pay for the price that America must pay for the present divorce evil. This is nothing short of the destruction of home life, the disintegration of the family and the breaking down of private and public morality. The consequences are plain to these discerning minds. The remode is the second ing minds. The remedy is not so clear to them. They advocate for the most part some restriction of divorce laws, a tightening up of the grounds necessary for divorce, or the passage of a uniform divorce law. All these proposed remedies are merely palliatives not cures, for they admit the inadmissable that divorce itself is moral.

Until legislators and jurors face the plain facts of the case and add to the denunciation of divorce as a social evil, the further condemnation of divorce as a direct violation of God's law, we can have no relief from the peril of divorce. What we need is not a uniform divorce law that will make divorce harder to obtain, but a uniform divorce law that will make absolute divorce obtainable at all. The stand of the Catholic Church upon divorce is the only logical, moral, and safe position in the world today.

That position is stated in unequivocal terms in the Pastoral Letter of the Bishops of the United States: "Of itself and under normal condi-tions marital love endures through life, growing in strength as time passes, and renewing its tenderness in the children that are its pledges. The thought of separation even by death is repugnant and nothing less than death can weaken the bond No sane man or divorce as a good thing; the most that can be said in its favor is that under given circumstances it affords relief from intolerable evil. tantly the Church permits limited divorce; the parties are allowed for certain causes to separate though the bond continues in force and neither may contract a new mar-riage while the other is living. But absolute divorce which severs the bond, the Church does not and will

not permit.
"We consider the growth of the divorce evil as evidence of moral decay and a present danger to the best elements in our American life. In its causes and their revelation by process of law, in its results for

weaken. Hence the importance of But there is an indirect apostolate | measures and movements which aim that is just as important as the direct, and no one ought to neglect lt is to be hoped that they will it. The chief reason for bigotry in succeed; but an effective remedy this country is not religious, but national. It is based on the conviction that the Catholic Church is we aim at purity in all matters of sex, restore the dignity of marriage, emphasize its obligations. The Pilot.

> "BOHEMIAN BRETHREN" OF TODAY NOT SECT OF SONG AND STORY

There has been some confusion recently regarding the activities of the religious body known as the "Bohemian Brethren," due to the "Bohemian Brethren," due to the fact that this name is the same as fought in the War isn't doing his whole duty to the Church unless he keeps that fact before the public by membership in the American Legion.

To be thoroughly American is one of the host ways of defending the song and the name has a certain traditional popularity among the

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CHATS WITH YOUNG MEN

HOLY THURSDAY

I wish I were the little flower So near the Host's sweet face, Or like the light that half an hour Burns on the shrine of grace.

I wish I were the altar where, Christ nestles like a child, fore'er

But, O, my God, I wish the most That my poor heart may be
A home all holy for each Host
That comes in love for me!

-FATHER RYAN

NEWMAN ON CHRIST'S PASSION AND DEATH

I see the figure of a man, whether young or old, I cannot tell. He may be fifty or He may be thirty. Sometimes He looks one, sometimes the other. There is something inexpressible about His face which I cannot solve. Perhaps, as He bears all burdens, He bears that of old age too. But so it is; His face is at once most venerable, most childlike, most calm, most sweet, most modest, beaming with sanctity and loving kindness. His eyes rivet me and move my heart. His breath is all fragrant and transports me out of myself. Oh, I would look upon that face forever, and will not

And I see suddenly someone come Him and raise his hand and sharply strike Him on that heavenly face. It is a hard hand, the hand of a rude man, and perhaps, has iron upon it. He shows no sign of resentment, remaining calm and grave as before; but the expression of His face is marred; and in a little time that all-gracious face is hidden from me by the effects of this indig-nity, as if a cloud came over it. Whose hand was that? My conscience tells me; then art the man. Oh, injured Lord, what can I say? I am very guilty concerning Thee. Make me look once more on Thee, whom I have so incomprehensibly affronted, for Thy countenance is my only life, my only hope, and health lies in looking on Thee whom I have pierced.

My God, I know not in what sense I can pain Thee in Thy glorified state; but I know that every fresh sin, every fresh ingratitude I now commit, was among the blows and stripes which once fell on Thee in Thy Passion. Oh, let me have as little share in those Thy past sufferings as possible. Let me not have to think that Thou wouldst have the think that Thou wouldst have the think that the pang of soul or had this or that pang of soul or

body less, except for me.

Our Lord's sufferings were so great because His soul was suffering. The first anguish which came upon His body was not from without—it was not from the scourges, the thorns, or the nails, but from His

The Saviour bowed beneath His soul. His soul was in such agony that He called it death. "My soul is sorrowful even unto death." His anguish was such that He, as it were, burst open His whole Body It was a pang affecting His heart. The blood, rushing from His tormented heart, forced its way on every side, formed for itself a thousand new channels, filled all the pores, and at length stood forth upon His skin in thick drops. He That memorable day, remained in this living death from Flitted around and strove the time of His Agony in the Garden; and as His first Agony was from His soul, so was His last. How then did

The cruel spike impaled his breast, He die? That agonized, tormented heart, which at the beginning so The robin wears his silver vest

Oh, tormented heart! it was love, and sorrow, and fear, which broke Thee. It was the sight of human sin, it was the sense of it, the feel-ing of it laid on Thee; it was zeal for the glory of God, horror at see-ing it so near Thee, a sickening, stifling feeling at its pollution, the deep shame and disgust and abhorrence, and revolt which inspired, keen pity for the souls whom it has drawn headlong into Hell—all these feelings together Thou didst allow to rush upon Thee. Thou didst submit Thyself to their powers, and they were Thy death. That strong heart, that all noble, all generous, all tender, all pure heart was slain

society. Men have invested every week of the year with a title sig-nificant of some particular intensive effort working towards the amelior-

commemorates step by step and scene by scene the harrowing details leading up to the central fact in the world's redemption, the triumphant procession, the Last Supper; the kiss of betrayal, the cries of blasphemy, the reed and the scourge, the thorn crown and soldier's lance, the faithful few and the faithless many, the Mother of Sorrows, and then at last the lonely blood-stained figure hanging between earth and

Heaven yielding up His soul to God.
The Cross lifted up on Calvary divides the ages. The human race that had gone before looked forward to that great tragedy; all who have been born since then turn to it as to their only hope. Towards it men are struggling. In it lies our hope of salvation. By it all progress is measured, all truth tested, and all formulas and creeds judged. That flaming symbol of the Urucified One defies time and radiates its eternal message to the hearts of mankind in all ages.

We in our age have seen the coples of the world in hours of trial turn lovingly toward the Cross as the centre of their consolation and the source of their strength; and we have seen them as fitfully turn away again, when petty triumphs reversed their woes, to the worship of the idols of the market-place and the forum. Those who stand by the Cross, who revere and worship Him who died thereon, have the task to set up anew the precious symbol, "to lift it high above the crowns of kings, the ambitions of states-men, the greed of nations, and the

thearts of men."

Two thousand years ago in the spring time of the year, events occurred in a little city of the Far East that have made this week for-ever Holy Week. Today in 1924 in the same springtime of the year, we are called upon to observe with reverent hearts and chastened spirits these sacred mysteries.

There are two ways of spending Holy Week. We may imitate the crowd and "go play in the market place while our Prince suffers in our stead." Or we can imitate the stead." Or we can imitate the faithful few, the Blessed Mother, and follow the blessed bleeding Christ along the way, helping Him to bear His Cross, and with hearts full of sympathy and love watch beneath the shadow of Calvary the coming Easter dawn.-The Pilot.

OUR BOYS AND GIRLS WHY THE ROBIN'S BREAST IS

Climbed up the dreary hill,

While from the agonizing wreath Ran many a crimson rill. The brawny Roman thrust Him on With unrelenting hand—

heart, which at the beginning awfully relieved itself in the rush of blood and the bursting of His pores, at length broke. It broke and He died.

Oh, tormented heart! it was love, Winged Ishmael of the skies.

Lin the palace of delight, I, in the palace of delight, Or caverns of despair, Have plucked no thorns from Thy dear brow,

But planted thousands there!

A MEDITATION ON GOOD

FRIDAY The Passion of Our Lord, Jesus Christ, is a subject which makes the highest appeal to man's love and sorrow. It excites our love because through it we realize how dear we are to God. The Shepherd laid down His life for His sheep. In moments of high devotion men who

ation of society. But the ation of society. But the cross.

There is one week in the year that contains the secret that if understood and applied can reform society, and it bears the designation Holy Week. This week that begins with Week. This week that begins with a the pillar inflicted primarily physical pain. It is an eloquent answer to those who do not realize the value of chastising the body to it into subjection. The Our Lord's suffering was mental and physical. The agony in the Garden was the evidence of supreme mental torture. Horror, dread, the pains of despised love, the sense of futility that kills the sustaining force of high effort, drove the Precious Blood in unnatural current through every tree. The securing with the tremendous sacrifice of Him, "Who for us men and for our salvation, came down from Heaven, became Incarnate by the Holy Ghost from the Virgin Mary, and was made man."

I is an eloquent physical pain. It is an eloquent answer to those who do not realize the value of chastising the body to bring it into subjection. The crowning with thorns humiliated the Saviour with the shame of mocking ingratitude, and His death The tragedy of the Cross is the greatest tragedy in the history of world. The human and the divine the Saviour with the sname of mocking ingratitude, and His death on a darkened earth and under a forsaking heaven seemed a repudiation by God and man. The love

the story of a Jew who was once an enemy of the Church. Behold Hermann Cohen as boy-genius, as wonder of the musical world, as pet of George Sand, pupil of Liszt, dandy and scoffer at marriage and everything else held sacred by Catholics. This was the young man who at twenty-six apparently could hope for nothing new to see in life, no new adventure. But actually, a whole new life was before him. One evening while playing the organ for Readjeting in the Charles. for Benediction in the Church of St. Valery, he found himself bowing. The sensation of veneration was so strange that the young Jew decided to read something about this great devotion of Catholics to the Blessed Sacrament. He read, and the grace of God took him to Mass the following Sunday, and at the elevation it entered in and took possession of him so that he burst into tears, and, as he says, "I saw before me all the

His mercy forgiving me these sins and accepting my firm resolution to love Him henceforth above all things. He determined to become a monk. In novels this is an easy matter, but it was anything but easy for Hermann Cohen, whose overcoming of obstacles surpasses in human interest and story interest the adven-tures of any hero of fiction. There was much to be done before he could even make application. To the young Jewish spendthrift debts had meant nothing, but to the Christian convert they meant obligations that must be met to the last cent-and he owed 30,000 francs in gambling debts alone. For two years he worked supplementing concerts with what to him was the supremedrudgery of teaching until the last

obligation had been discharged.

While he worked he prayed and he

sins of my past life, hideous, vile, revolting, worthy of the wrath of the Sovereign Judge. And yet I

the Sovereign Judge. And yet I felt also a miraculous calm, God in

had reason, for now instead of being petted and entertained, he found himself despised and mocked. At last he was free to apply for admittance to the Carmelites. But now he was met by the announcement that one born a Jew must obtain a dispensation from Rome before he could be admitted. Rome, knowing his past, refused the dispensation. But he had not merely lesired to be a monk; he had determined to be one; therefore he be-took himself to Rome to plead his cause in person. He won his cause and Hermann Cohen became Brother Augustine Marie of the Most Blessed Sacrament and on Easter Sunday, 1851, when thirty years old. he said his first Mass as Father Hermann. Twenty years later, while ministering to the war prisoners in a German fortress among whom smallpox was raging, he contracted the

"Can you sing the Salve Regina?" he asked the Sister who nursed him in his last hours.

"Yes," she replied.
"Then let us sing it together," he said, and singing, passed to the land of eternal song. - Catholic

THE TRAGIC TALE OF

of ecstasy to the depth of despondency. The greatest human drama pales and palls when compared with the solemn quasi-dramatization of Calvary's tragedy. Its mere pictorial presentation by the pious peasants of Oberammergau has enthralled and thrilled thousands who had no real faith, and but little true reverence. What profound and permanent effects should be produced in the hearts of the faithful and the devout when the

Good Friday night behold our edi-fices packed to overflowing with the God has already rejected and confices packed to overflowing with the most reverent congregations of the year? Why does the oft-recounted story of the Passion never pall or cloy? The tale of man's infinite perfidy and perversity and God's infinite love and mercy is not pleasant for man to hear. It reveals too clearly, man's folly and blindness and wickedness. The gruesome details of the Passion are not pleasant to contemplate. Yet the faithful never turn aside to avoid its recital; they do not strive to cloak over the harrowing scenes lest they trouble or disquiet them. Rather, they eagerly seek them out to study them the more and learn more fully their salutary lesson. For they

mingle in the person of the great Victim. Its scope ranges from eternity to eternity. Its purpose is that made it all possible and the sin that made it all possible and the sin that made it necessary must surely appeal to the affection of the retended and the sorrow of the redeemed and the sorrow of the sin, and the restoration of fallen man to his long lost heritage.

The week that begins tomorrow commemorates step by step and scene by scene the harrowing details leading up to the central fact in the world's redeemption, the triumphant that made it all possible and the sin that made it necessary must surely appeal to the affection of the redeemed and the sorrow of the redeemed and the sorrow of the sin full.—The Monitor.

A JEWISH ORGANIST WHO

BECAME A MONK

All of us are not familiar with the story of a Jew who was once an personal tragedy; all men, sinners though they be, should benefit infinitely by the Redemption. The Passion and Death of Christ rescued man from a personal tragedy; all men, sinners though they be, should benefit infinitely by the Redemption. The Passion and Death of Christ rescued man from a personal tragedy; all men, sinners though they be, should benefit infinitely by the Redemption. The Passion and Death of Christ rescued man from a personal tragedy, eternal damnation. Hence, Good Friday, with its leading up to the central fact in the story of a Jew who was once an empty of the Church. Behold the sin that made it all possible and the sin that made it all possible and the sin the sorrow of the redemption of the redemption of the redemption. The Passion and Death of Christ rescued man from a personal tragedy; all men, sinners though they be, should benefit infinitely by the Redemption. The

for while the Passion and Death of Jesus portray the awful malice of sin, yet they hold infinite value for them as the price of redemption. To the faithful they are the unfailing source of solace, strength and releasing The Cross of Christ dominates
Holy Week. The Crucifixion is the
awe-inspiring climax of the Divine Tragedy. That infamous gibbet on which Jesus died becomes the sign and promise of mercy and redemp-tion. Once it was a shameful and hideous thing which the eyes of man never beheld but in horror. It is now the symbol of man's highest hopes, the blessed mark to which his eyes may ever turn with confidence and reverence. It is the all-conquering and ever-present sign of the true Christian the first carbon and been sponsors at his best and been spons sign made over the new-born babe, the last sign presented to the eyes and lips of the dying. It breathes forth the promise of a glorious mmortality, it exudes assurance of final and complete victory. From the pulpit of the Cross, Christ preaches of contrition and confidence. How eloquently that broken, bloodless, lifeless figure speaks to man of the cost of sin, but also of its assured remission. That tragic figure speaks again: "Be of good heart; thy sins are forgiven. Go, sin no more." Unless his heart is hard as granite and as cold as steel, man will hear and heed. He will

ON SUFFERING

tear out of his heart the false idols

of the world and will enshrine there the figure of the crucified. Such should be the sequence to the tragic tale of Holy Week.—The Tablet.

ing. "A life of mere ordinary goodness, made up of the avoidance of sin, the saying of your daily prayers, the reception of the Sacraments and the performance of good works is insufficient. As scaling a high and steep mountain is vastly more difficult than walking the same of the cult than walking to the top of a gently sloping hill, and demands strenuous and persevering efforts, so also it is with the attainment of the sanctity required of those who are destined for the higher places in Heaven. Only the most heroic efforts persevered in 'til death will enable souls to reach the summit of the mountain of Chris-

tian perfection. Now it may be that for this strenuous work you have neither the strength nor even the desire. Hence if you were left to your own initiative, you would in no way come near reaching the degree of sanctity God wants you to attain. This would mean total failure in your endeavor to win the throne and crown of glory prepared for you in

Heaven.
But fortunately God is not willing to see you forego what He has so generously set aside for you, HOLY WEEK

Once more the course of time brings Holy Week with its span of soul-stirring commemorations. Its striking ceremonies faithfully visualize the tragic closing scenes in our Saviour's earthly career. They naturally tend to arouse the deepest emotions of the human heart, running the gamut from the height running the gamut from the height of ecstasy to the depth of despondations, tribulations, temptations,

all tender, all pure heart was slain by sin.

Oh, most tender and gentle Lord Jesus, when will my heart have a portion of Thy perfection. When will my heart, my narrow selfsh heart, be melted and conformed to Thine? Oh, teach me so to contemplate Thee, that I may become like Thee, and to love Thee sincerely and simply as Thou has loved me.

The world is besieged with formulas for the reconstruction of society. Men have invested every week of the year with a title significant of some particular intensive effort working towards the amelior.

The Lord is successed and permanent effects should be produced in the hearts of the agiven cause. And if the manner of death were not particularly terrifying or horrible, men of that type might actually submit to it for love's sake. Our Lord submitted Himself to torture that would in the actual endurance make the stoutest human spirit quail, and outrage that He did not know by divine foreknowledge. And every week of the year with a title significant of some particular intensive effort working towards the amelior.

the ire of some small fry, who go so far as to charge him with a political motive in making the visit to the sick man, but he seems to care little for the charge, and probably would do the same again under similar circumstances. While read-ing the notice of his visit, an incident of the Christmas time was re-called. A man who had prospered in the world and had not forgotten his Catholic faith, went back to the little country town where he was born and reared. He was accompanied by his wife, who was quite a society woman, as the saying goes. The gentleman and his wife were had been sponsors at his baptism, were still living, but quite aged and He resolved to pay them a visit and so told his wife. She objected, alleging as a reason, "What will your host think of it?" 'Why, Jim will think it a decent thing to do, though like you, his wife will not." He made the visit to the old folks and it was a pleasant meeting. At the dinner, that day, he said, "Jim, do you know where I was this morning?" Jim said, 'No, but I guess you were around looking up your old friends, for you have many in this community who often asked for you." He related the particulars of his visit and the kindly greating of the second s kindly greeting of the old couple, adding, "I am so glad I called on them, the pleasure I gave them was worth mote than money." He spoke so eloquently, that his wife resolved, the next day, to go herself to note whether her husband had been exaggerating or not. She made the visit and at the table that day, she said:
"John, do you know where I went this morning?" "Why. no. I do

"By what means will you manage to attain that exalted degree of holiness which will entitle you to receive the glory promised every faithful soul?" asks Father Remler, "The good old lady has the marks of good breeding and she told me that she said a prayer every day for you, John, and now that she knew me, she was going to include me also in her good prayers. I am glad I went to see them, and your visit, John, they will never forget. "Oh, Mary, you see what you got when you married an Irishman; got more than money, you now have the prayers of two old saints that everybody in the village loves and I have promised their pastor to come to their funeral if he will let me know in case of their death." The promise had to be kept sooner than



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anticipated. The good old woman was found dead in her chair with the beads in her hand, and my informant tells me, it won't be very long until John will be called to another funeral entitled. another funeral, as the old gentle-man is rapidly declining. After all there are in this bleak, sordid old world many an oasis of kindness and beautiful deeds—K. C. Gleaner in Catholic Columbian.

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MONTREAL TORONTO WINNIPEG

anxieties and uncertainties to steal away our peace. How can we be good, with all this to hinder?

To achieve the overcoming of the church was blessed by the Right Rev. Monsignor Dennis O'Connor, Vicar-General of the Diocese of London. Clergy from many points in Western Ontario were present for the occasion and special music was provided by the choir of the church.

A feature of the ceremony was the seventeen sponsors for the bell, provided from members of the con-

provided from members of the congregation who comprise seventeen different nationalities. The colors of the countries represented were intercourse with the One Who loves of the countries represented were worn by the sponsors in the form of a sash. The sponsors are: England, Percy Cornfield; Ireland, Edmund O'Mara; Scotland, Mary Preston; Wales, Francis Beevan; France. Stanley Trudelle; Belgium, Elsie Dewalder; Germany, Elizabeth Blonde; Spain, Anna Rodri guez; Iceland, Margaret Ericson Mindorff, who is a native of that country and a fluent reader and writer of the ancient language; Denmark, Anna Lund; Poland, Sophie Porcynaluk; Russia, Olga Nikoloshan; Africa, Fred Turner; Syria, Joseph Bernida; Bohemia, Nikoloshan; Africa, Fred Turner; Syria, Joseph Bernida; Bohemia, Angela Bealey; American Indian, Fred Bell; Luxemburg, Jack Wild-

geon.
The weight of the bell and equipment, together with clappers and

ringing apparatus, is two tons. The bell after the ceremony was installed in the bell tower. It has the tone of "E" flat.

The origin of the bells is lost in dim antiquity. In the Book of Exodus xxviii., 33-35 "bells of gold" are mentioned as being attacked to Asron's robe that "is in the state of the s attached to Aaron's robe that "his sound shall be heard when he goeth These facts are shown in McKim's Directory of Canadian Publications, under which name the Seventeenth Edition of the Canadian Newspaper in unto the holy places before the Lord." Large bells were introduced by Paulinus, Bishop of Nola, in Campania, Italy, in A. D. 400. Pope Sabinianus, in A. D. 604, pre-scribed their use for the universal Directory has just been issued. It is the only complete directory of the publications of Canada and Newfoundland, giving accurate, physical and circulation details of each publication. church. The first peal of bells was one of five bells which were presented to King's College, Cambridge, England, by Pope Calixtus III. in 1456. The ceremony of blessing a bell dates from the publication. seventh century and is closely akin to the baptismal rite.

STUDENT CRUSADERS

Catholic Students have not forgotten the heroic work accom-plished by the Crusaders of old, plished by the Crusaders of old, who went forth to dethrone the Turk from the tomb of Christ. They have not forgotten that Satan sits enthroned in the hearts of millions of Pagans even at this late hour and just as those heroic men of the past courageously set out to conquer the Mohammedan so do students of today sally forth to assist by prayers and works the Missionary in his effort to conquer the Power of Evil and Darkness.

They are not clad in a suit of mail, not armed with sword and

mail, not armed with sword and shield—no, their efforts are centered on the "Crusade Way" of accomplishing big things in a big way for the Missionary activities in our Home and Foreign Missions.

Over two thousand students have

Over two thousand students have enlisted already and are throwing themselves with all the strength and energy they possess, heart and soul, into this Mission Movement, are enrolling themselves as Mission. are enrolling themselves as Mission Crusaders in the army of Jesus Christ for the salvation of souls, for the defence of truth and justice, for the protection of the Church of

Christ.
Student reader will you not interest yourself, your institution, in this great nation-wide Crusade. Further information will be gladly given by the C. C. S. M. C., St. Augustine's Seminary, Kingston Road Toronto Ont Road, Toronto, Ont.

HOPES AND HINDRANCES

In us human people, common, everyday sinners as we are, there yet seems to abide an unquenchable hope that some day we are going to be much better than we are and to do much better than we do. To think otherwise would be intolerable. The torch of hope for a holier

able. The torch of hope for a holler life is always shining before us.

Let us for a moment consider what are the hindrances towards the fulfilment of our hopes. Mostly He finally succeeded in upsetting it. it is the little frets of every day that clog our steps upward. There it is the little frets of every day that clog our steps upward. There are perhaps financial worries, money cares that corrode the soul. There the many succeeded in upsetting it.

Arrested and brought before the court, the vandal declared to the judge that he had "done it for fun." He will be brought to trial.

WOMEN OF VARIOUS NATIONS RICH IN VITAMINES TO HONOR CARDINAL

The Federation of Belgian Catholic Women, an organization founded by Cardinal Mercier, is planning to make the celebration of the fiftieth anniversary of the ordination of His Eminence next month, a brilliant occasion. To obtain widespread cooperation the federation is appealing to women outside Belgium to show their admiration for this illustrious Prince of the Church by joining with their Belgian

money contribution of one franc is being asked of each woman to raise a jubilee fund which will to raise a judice than which will be presented to the cardinal. Each foreign country will have a special page in the album also to be given His Eminence, preceding which will

MONSIGNOR O'CONNOR BLESSES NEW BELL seem to cut away the very ground from under our feet. There are anxieties and uncertainties to steal which have answered the appeal and

on cover, net \$1.25.

This little volume is an expression of the sublime sanctity of the character of Blessed Therese, and a tribute to the power of her pleading before the throne of God. It points out the way of "The Little Flower"—the way of beauty, of happiness, of truth.

Although Father Clarke records her life, his treatment is not bioher life, his treatment is not biographical. Taking the outstanding events, he interprets them in the light of her motives, and offers them for the guidance of all who would share with Therese her close union with God. Her own writings are liberally drawn upon through. out the book

The fact that she is of our own times, is sufficient incentive to follow her. Through her, Communion of Saints, "the cornerstone of the Church," is given fresh and effective experition and the execution There are 1,499 newspapers and regularly published periodicals in Canada, against 1,553 a year ago. effective exposition, and the ascetic life renewed justification.

McKIM'S DIRECTORY

At the back of the book are

daily newspapers, the newspaper list arranged by counties, the classi-

fied list of general and special publications, and a list of publica-

tions in languages other than Eng-

lish or French, with statistics as to

STATUE UNSCATHED IN WAR

DESTROYED BY ACT OF

VANDAL

Paris, France.—An act of sacri-

legious vandalism has caused general indignation in the district

of Montdidier. Near Cantigny, where the first attack of the Ameri-

mutilated, but, as though by miracle, an ancient statue of

Saint Aignan, which was particularly dear to the faithful of the parish, remained intact in the midst of the ruins.

This statue has just been broken by a stupid act of destruction. A

mend the roof of the restored church, amused himself by throw-

Cantigny,

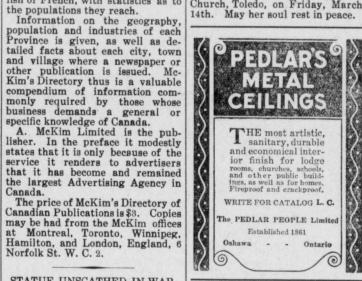
Father Clark has made this book a labor of love. Realizing the salutary effect of her teachings on modern life, he has produced a volume that is sure to spread the knowledge of "Her Little Way" still farther among the faithful. year in the number of monthly and semi-monthly periodicals.

For sale at THE CATHOLIC RECORD, London, Ont.

BARRY .- At Seaforth, Ont., on March 19, 1924, Miss Margaret Barry. May her soul rest in peace.

O'BRIEN.—At St. John's, Nfld., on Saturday, March 1st, 1924, Mr. William O'Brien, a native of Tipperary, Ireland, aged seventy-five years. May his soul rest in several lists of publications arranged for convenient use by the advertiser, such as the condensed list arranged by Provinces, the list of

Ovington.-In Kitley Township, on March 11, 1924, Mrs. John Ovington, in her sixty-eighth year. Funeral from St. Philip Neri Church, Toledo, on Friday, March, 14th. May her soul rest in peace.



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Happy they who through life prefer rainbow colors.—Anna T. Sadlier.



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