

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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MILLERAND ASSAILS HERRIOT'S POLICY

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

In a striking political speech delivered at Marseilles, M. Millerand, former President of the Republic, praised governments which, like the American government, attribute to religious sentiment a moral force which cannot rightly be disregarded.

It was at Marseilles that a crowd composed of the dregs of the populace, led on by anti-clerical agitators, assassinated, a few weeks ago, some Catholics on their way to attend a meeting presided over by General de Castelnau and wounded several hundred others. The socialists flattered themselves that this violence would intimidate ex-President Millerand and prevent him from going to preside at a propaganda banquet organized by the National Republican League of which he is a founder. But warned by the sanguinary events of last month, M. Millerand's friends had taken defensive measures and the police had been mobilized to insure respect for order.

M. Millerand's speech had for its essential object the criticism of the policy pursued by the Left Bloc and by the Herriot Cabinet. In this criticism a long passage was devoted to the suppression of the Vatican Embassy.

"IMPROPER AND UNJUSTIFIED"

"This rupture," he said, "was improper and unjustified. Improper because I have never known a case in diplomatic custom where a government which had accredited an ambassador to another government would break off relations with this government and recall the ambassador without having first formulated demands and opened negotiations to justify its action. I do not suppose that because it is a government without material form, reigning only over consciences, the Government of the Republic which holds a post of honor to be all the more respectful of powers that are weak, should feel that it is dispensed from such respect in this case. For you may read the whole discussion which took place, and you will find, I shall not say no reason, but no pretext.

"The impression caused by this rupture abroad is deplorable. I am not thinking only of our Catholic friends in Belgium and Canada, to mention but the examples. I am thinking of our American and English friends who, although they do not belong in a majority to the Catholic faith, know, nevertheless, that religious sentiment is a moral force which no government has the right to defy (prolonged applause).

"If the impression abroad has been deplorable, you know what it has been at home. The measure has appeared—it could not appear otherwise—as a provocation against Catholics.

M. Millerand emphasized the fact that the impression would particularly be unfavorable in Alsace-Lorraine, "the part of France which should be surrounded with the greatest affection and solicitude because for half a century it was separated from the Mother Country."

ASSAILANTS OF PRIEST PUNISHED

Thanks to the testimony given by several prisoners, it has been possible to ascertain that two of the manifestants arrested during the anti-Catholic skirmish in Marseilles were the ones who attacked a priest, Abbe Chauvet, who received several violent blows with a cane while on his way back to his rectory after attending the meeting of the Catholic League.

One of the aggressors was a physician, Dr. Closon, a militant member of the Communist party. The other was an Italian barber. The court sentenced the doctor to four months in prison and the Italian coiffeur to eight months.

A lawyer, a socialist general councillor of Marseilles, was also sentenced to three months in prison for his participation in the fight.

ARTISTS DEVELOP VOCATIONS

Paris, France.—A critic having declared a few months ago that the artists of the present day have no faith, a young painter who had just won the Grand Prix de Rome replied in a public letter as follows: "One sees, Monsieur, that you do not know the School of the Beaux-Arts. Otherwise you would know that a good number of my comrades are practical and active Christians."

This statement has just been confirmed by the notice published in the last issue of the bulletin of the Catholic League des Beaux-Arts: "At the end of last year Sortais joined the Trappists; today Nau is joining the Benedictines of Solemes. This is the seventh religious vocation which has developed within the past three years among the students of the Ecole des Beaux-Arts."

AN IRONIC TONIC

The Saturday Tribune describes itself as "A weekly paper of virile comment and opinion circulating throughout British Columbia." It certainly lacks neither virility nor vigor. Many will enjoy the following article. If its irony enters the soul of the learned Professor of English Literature it will furnish him with a needed tonic; and whether it agrees with him or not it will be good for the rest of us.—E. C. R.

WHY NOT SENTENCE THE DOUKS, TO AN ENGLISH LITERATURE COURSE?

The Doukhobors of the Grand Forks district, who hate education, and who have, it is suspected, deliberately set fire to the nine schools which have been burned in their district, are a peculiar people. They do not know what they are missing. They think that education makes their children unhappy and discontented and dissatisfied with the simple communal religious life of their fathers. They do not appreciate our efforts in trying to force education upon them.

Education is the torch that lights up the pathway of life. It reveals to the bearer a thousand vistas and beauties that he could not else see.

Take, for example, the literary article by Prof. G. G. Sedgewick in last Sunday's Province. Prof. Sedgewick is professor of literature at the University of B. C. He has all the knowledge that the Doukhobors lack.

Says the professor, speaking of a recent trip made by C. P. R. steamer from Vancouver to Victoria:

"I have been told the Victoria boat has a likeness to the Garden of Eden; in neither situation, they say, is it good for man to be alone. Never having been in the Garden, I do not know if the parallel is exact, but probably it does little justice to paradise. I do know, however, that it is not good for man to be unoccupied as he follows the birds; the devil is sure to be ready with some mischief for the idle. At any rate a Tempter of Souls appeared even to me one day last week, as I was miserably trying to escape from the boredom of the journey, and he dropped into my hands (in exchange for two dollars) a Sabatini book."

One can here see at a glance the great advantages of education. The simple Doukhobor making the trip to Victoria would, like any ordinary man, be impressed with the grandeur of the ship, the grandeur of her lines, her comforts, her speed and her power. He would probably imagine, in his simple, untutored way, that no Prince of the Indies could have a more magnificent yacht or more splendid crew or more creature comforts on the beautiful run from Burrard Inlet to James Bay and back, than could be had by one so humble as himself for less than five dollars.

From the time his eyes drank in their last look at the receding skyline of Vancouver, the beauties of the Northern Cordillera, Bowen Island, the glories of Howe Sound and its glacier-fronted mountain giants, till he revelled in the beauties of Active Pass, the Gulf Islands and the grandeur of the Olympic Range seen over a vista of tumbling green waters picked out by white-capped crests, he would have been under the delusion that the trip from Vancouver to Victoria was the most wonderful four-hour service of praise to a Nature-lover that our green globe affords. To most of us it is a thing of beauty; to a simple uneducated Douk, it would doubtless inspire an ecstasy of worship. Only to a high-brow college professor would it be revealed in its nakedness as a miserable boredom, so unendurable that the Devil would surely have to find him a job on board the boat. Luckily, our professor connected with Rafael Sabatini's novel, for, as he says:

"Rafael has the power to remake you not only into a child, but into a very silly child—a naughty smeary-faced child whose soul is delightfully possessed (at one and the same moment) by both guilt and satisfaction."

Simple people like the Douks, who merely want to be let alone to till their lands and live quietly and happily with their families, are a great danger to the community. They ought to have education forced on them whether they like it or not. A good test of their sufficient education would be to keep them in jail or under severe punishment until they feel that a trip to Victoria by day boat is a boredom so miserable that the Devil would have to find some mischief for them to do unless relief from the beauties of Nature were sought in reading a novel by a writer with power to

"remake you, not only into a child, but into a very silly child—a naughty, smeary-faced

child whose soul is delightfully possessed (at one and the same moment) by both guilt and satisfaction."

The Doukhobors do not know what they are missing.

INGENIOUS SCHEME

TO EXILE RUSSIAN PRIESTS WITHOUT EXPELLING THEM

By Mr. Enrico Puoti
(Home Correspondent, N. C. W. C.)

The Vatican has been informed of what seems to be a new Soviet scheme to drive all the Catholic clergy out of Russia by subterfuge. Apparently the plan of the Bolshevik authorities is to expel the priests simply by arresting them on some pretext and then exchanging them for Soviet prisoners held by Poland. Thus they probably hope they will accomplish the double purpose of driving out the Catholic clergy without creating indignation among the nations by actually expelling them, and at the same time obtaining the release and return to Russia of their own Bolshevik captives now held prisoners outside the country.

Recently arrests and later exchanges of Catholic priests were reported. New arrests have been made in the last few weeks. Legal action and threats have been invoked against other priests.

Fathers Macław Szymanski, Marjan Jedruszszak and Felix Lubczynski, among others, have been clapped into the prison "GPU" at Kamienietz after being arrested at Kamienietz-Podolski. At Dombasa the Soviet authorities have brought legal action against the Catholic rector on the pretext that boys who have not attained their majority serve the Mass, and that some youths have been "forced to confess" the religion. Father Anthony Kielus has been arrested at Chmielnik and interned in the prison of Winnica.

Father Mewinski, rector at Winnica, has been questioned several times by the Bolshevik authorities and has been threatened with arrest.

These arrests, suddenly become so numerous, make it appear that it is the intention of the Soviet leaders, ultimately to put every Catholic priest across the Russian borders.

Priests arriving at Warsaw after being exchanged for Russian prisoners in Poland have been received with the warmest sympathy by the Polish nation.

A large reception was given by the Commercial Association in honor of the liberated priests. Among the guests were many persons of note formerly members of the old Polish colony at Petrograd. Sokol, the Polish Catholic gymnastic association, took a prominent part in honoring the priests, a choir of pupils from the Lyceum sang and an orchestra played.

Monsignor de Ropp, Archbishop of Mohilaw, an exchanged prisoner, and Father Juniewicz, who was a prisoner at the "Butyrki" prison spoke, the latter giving a recital of the life of Polish prisoners in Russian prisons.

In gratitude for the honor and sympathy shown them, the assembly voted to send a message of homage to the Holy Father and another to the President of the Polish Republic thanking the Polish Government for taking the measures that resulted in their release. M. Piewski presided at the gathering.

Other liberated priests who were present at the demonstration were Fathers Janowicz and Chodniewicz, the latter a professor at the Ecclesiastical Academy of Cwieczke; Father Kaminski, rector of Blagowieszczenski; Fathers Rutkowski and Eysmont, and a pupil of the Seminary, Krzyzanowski.

MISSIONARY CAMPAIGN IN OKLAHOMA

Oklahoma City, Okla.—Forty-two missions held, 155 converts, 432 reclamations, nearly 35,000 Communions and 25 marriages rectified, is the record of an intensive missionary campaign which has been waged in Oklahoma through January and February. A report on the work has just been issued by Dean Renier Stevens, Vicar of Missions in Oklahoma, who has been conducting the work for Bishop Kelley.

With a success already attained which it would be hard to equal in any diocese, the effort will be continued until June, when it will be suspended until September. At that time a still more intensive drive will be launched.

Every town of any importance in the diocese has been visited, and retreats and missions have been given the length of the State. Ten thousand pamphlets on the Catholic religion have been distributed, and many religious articles. Seven missions have been given to non-Catholics and 35 to mixed audiences. Two missions, resulting in nearly 200 converts, have been given to Negroes. The Sisters have joined the effort and lent invaluable aid.

They have visited 1,192 homes and brought great numbers back to the Faith. Father Jerome, O. C. D., has conducted work among the Mexicans in seven districts. Small automobiles, vestments and other church goods are provided the field workers. The Apostolic Mission House at Washington has been cooperating effectively.

CATHOLIC WOMEN

PRESENT MISSION SUPPLIES.— POPE VERY INFORMAL AND CORDIAL

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

Rome, March 10.—Pope Plus, receiving the American delegation which recently presented a large quantity of vestments and altar linens for the missions, greeted his visitors in a manner which was peculiarly impressive because of its friendliness and lack of formality. Dispensing with the making of a discourse, His Holiness elected to spend the audience period in simple, friendly conversation with members of the delegation, the while he looked over and took in his hands one by one the fine pieces of handiwork of the American women.

Smiling and pleasant, he even joked at times, between expressions of deep gratitude and earnest praise of the pious work of the women. Father Pancrazio Pfeiffer, superior general of the Society of the Divine Saviour, presented Miss Mary Gockel of Milwaukee, president of the American branch of the Missionary Association of Catholic Women, which gave the vestments. He told His Holiness that Miss Gockel was a blind brother who is very pious, and that brother and sister receive Holy Communion every morning.

The Pontiff was touched. Turning to Miss Gockel, he said: "Bear your brother back this message to console him—that we are all blind; we cannot even see what is in nature."

Then, thoughtfully, he continued: "What do we understand of so many things which are passing under our eyes? What do we understand of so much beauty and wisdom which God has manifested in His work? We hope that one day all of us, in Paradise, will be able to find the true light of God, and in it to see all those things which now remain in darkness to us."

As he was about to leave the room, he turned and said: "There is no need for us to say that 'We bless with our heart you and all the members of the Association, all its benefactors and cooperators, and all things and persons dear to you.'"

In the course of the audience, the Holy Father was told of the progress of the Association in America and of the work it has accomplished. Miss Gockel founded the American branch in 1916, and since that time its headquarters have been at Milwaukee and Archbishop Messmer has had its immediate supervision. It was affiliated with the international body in 1917.

In the nine years of its existence, the report showed, its growth has been phenomenal. Today it has eleven affiliated diocesan branches and 655 parochial branches.

Cash receipts of the Association to date have reached the impressive total of \$427,747.91, and \$180,381.73 worth of vestments and altar linens and garments for orphans have been prepared. Missions benefited include those in China, India, Africa, Philippine Islands, Porto Rico, Dutch Guiana, West Indies, Japan, Australia, Bulgaria, Corea, Sandwich Islands, and Oceania and the Indian, Negro and Mexican missions in the United States. The Crinon, John was just a timid little chap then—and an orphan.

Touching the humanity of a large audience attending the seventy-second annual Orphan Festival in the Grand Opera House, Hamilton, was an incident stranger than fiction—that happiest story of an orphan boy who faced the world alone and won.

Fifty years ago tonight John McDonnell, on the stage of the old Mechanics Hall, delivered the orphans' address to the late Bishop Crinon. John was just a timid little chap then—and an orphan.

Tonight he was again present as John McDonnell, wealthy and influential business man of Kansas City. Amid tumultuous applause he was introduced by Mayor Jutten and told of what the kind guardianship of the good Sisters of St. Joseph meant in his life.

When he left St. Mary's Orphanage, many years ago, he went West, and finally settled in Kansas City. There he engaged in the piano business. Today he owns a large wholesale music establishment, and is numbered among the prosperous merchants of Kansas City.

Mr. McDonnell has never forgotten the Sisters of St. Joseph, for they filled that great emptiness of his young life, he said. During the past thirty years he has continued an uninterrupted correspondence with them, and has shown a deep interest in their orphanage.

To the other orphans present he spoke words of tenderness and hope, and told them to keep their little hearts brave. They hung on his words with wistful eyes. It was a moment of beautiful pathos.—Toronto Globe.

FRENCH RADICALS' EMISSARY TO VATICAN

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

Senator de Monzie, a member of the radical party, that is to say the majority led by M. Herriot, but who personally has always opposed a rupture of relations with the Holy See, has gone to Rome incognito after having had an interview with the President of the Council. It is stated that while in the Eternal City he has already had several meetings with prominent personages of the Vatican. Cardinal Dubois was in Rome at the same time.

The simultaneous visit of these two Frenchmen has caused much comment in political circles. It would be imprudent to repeat all the suppositions which have been advanced on the subject, but it appears evident that in certain circles of the Left a "combinazione" is now being sought which will make it possible to avoid a breach.

After having given satisfaction in principle to the anti-clerical elements of the majority, the government has recognized the disadvantages attendant upon the suppression of representation at Rome, and is also feeling some anxiety as to the growing opposition of the Senate to the suppression of the embassy. Articles published by several papers give ground for the understanding that the restricted delegation voted by the Chamber on the basis of the maintenance of the concordat in Alsace-Lorraine, is to be entrusted to a very prominent personage and that its attributes will be considerably extended. It is to prepare the way for this arrangement that M. de Monzie is said to have gone to Rome.

CATHOLIC YOUTH TO THROG ROME

September is to be the month of the young people of the world in the Eternal City.

From September 3 to 7, the Catholic Scouts will be in Rome.

The period from September 10 to 12 has been elected by the pilgrimage of the Italian Catholic Youth Association, which will bring tens of thousands of young men from every part of Italy. And while the majority of pilgrims will leave immediately after the period allotted to them has expired, the group leaders will stay on for the pilgrimage-convention of the International Catholic Youth Association.

The pilgrimage of the National Association of War Veterans of Italy will also be in Rome from September 10 to 14.

The Pax Romana, international organization of Catholic university students, will come to Rome following the annual convention which is to be held this year in Bologna.

Finally, from September 15 to 20, the great pilgrimage of the International Catholic Youth Association will be present. The national groups in Spain, France, Germany, Austria, Tyrol, Jugoslavia, Portugal, Czech-Slovakia, China, the United States and Belgium have already announced their intention of participating in this international demonstration and it is expected that pilgrims will come from every nation representing the numerous young peoples organizations affiliated with the International Association of Catholic Youth.

The Secretariat of the International Association of the Catholic Youth, with headquarters at 70 via della Scrofa, Rome, is at the disposal of all groups of young people; even those not affiliated with the International Association, which may desire to come to Rome, and advises that they may organize pilgrimages for the same period as that of the International Association.

COLORED CATHOLICS IN U. S. TO ORGANIZE

Washington.—A program calling for the formation of an organization comprising 250,000 colored Catholics in the United States has been adopted by the Federated Colored Catholics of the United States which has its headquarters here.

The organization plans to work for the welfare of the colored race generally, and in particular to exert its energies for the success of the Cardinal Gibbons Institute for the education of colored youth at Ridge, Md. Professor Thomas W. Turner, of Hampton Institute, is the President of the organization.

MINISTER FINDS OUT FOR HIMSELF

Cedar Rapids, Iowa.—Tom L. Roberts, once an ardent champion of tolerance but more lately a worker for the Ku Klux Klan in Southern States, has made a public disavowal of the Klan.

Roberts is known throughout Iowa, especially among veterans of the World War. A Baptist minister, he became State Chaplain of the American Legion, and because he was an able orator spoke the length and breadth of the State. He was prominent at all Legion conventions and held the esteem of the veterans generally.

It was in this period, when he was pastor of the Baptist Church at Sheffield, Iowa, that he went to the Legion State Convention at Waterloo and nominated Father Whalen, pastor of the Catholic Church at Rockford, as State chaplain. He made an earnest plea for tolerance. With dramatic effect he told how he had "slept on the fields of France under the same blanket with a Jesuit priest."

Then came the Klan era and the blandishments of those who sought was in Rome at the same time. The eloquent orators preferably of the ministerial sort, to make the doctrine of hatred sound plausible. When Roberts listened to it, he drew upon himself Legion condemnation from all parts of the State. He went to the South.

Now the Iowa Legionaire, official organ of the Legion in this State, has received a letter from the erstwhile chaplain, who has returned to the Baptist ministry in Nashville, Tenn. Some excerpts are as follows:

"To the bottom of my heart let me repent as a man for my transgressions.

"No man has ever gone into this matter more than I have, and, after experiences that no one can tell, I have found that nothing of this nature founded on hate and nourished by love of gain can live or have a place in this American democracy.

"Nothing can take the place of Church, and nothing can teach in its name, and anything that so deceives is dangerous, not only to civilization but to life and happiness.

"No government can be controlled other than according to laws. We need no one to supplant that teaching, and in the name of free speech and free press and free schools, it is unsafe to capitalize on such things so sacred and sublime. * * * To those who might have been so deceived, as I have—take this mistake as an example from one who knows and let no one deceive you."

FRENCH MISSIONER CALMLY FACES DEATH

Paris, France.—The Congregation of the Holy Ghost Fathers to which Father Dufay, who perished in December on board the S.S. "Cigale" between Mauritius and the Reunion, belonged, has revealed some touching descriptions of the heroic end of this missionary.

A letter from the captain tells how, toward half past eleven o'clock at night, a formidable explosion occurred in the hold of the ship, which carried 1,500 cans of gasoline. It was impossible to control the fire. Coal and machinery soon became a brazier.

Seeing, that an attempt to fight the fire were useless, the captain gave orders to put the two life boats to sea and prepared a raft for the crew.

Some of the passengers entered one of the life boats, among them were three nuns with the second officer. They reached Reunion safely.

Father Dufay had taken his place, with great difficulty, in the second boat, but observing that there were still some women on board, and in obedience to an admirable scruple of conscience, he got out and went back up on the bridge to help build the raft. Unfortunately, the courageous missionary, who suffered from heart trouble, was obliged to stop work and remain quite still.

He went to a point at the rear of the ship which was less exposed to the flames and sat quietly on a bench where he recited his rosary aloud, giving an example of wonderful Christian resignation, tranquillizing, by the sublimity of his attitude, the terror and despair of his companions.

The last passengers saved were a mile from the "Cigale" when she sank. A paper published in Reunion a few days later said that the passengers carried away with them a picture of the priest, calm in the face of death, his silhouette lighted by the flames completing their work of destruction.

Father Dufay was only forty-eight years of age. He was born in Rouen of a rich and honorable family of business people, and had been in business himself for some time. After entering the priesthood in Normandy, he expressed the desire to devote himself to a missionary apostolate, and he was on his way to a new post assigned to him by his superiors when he met his death on the "Cigale."

CATHOLIC NOTES

Washington.—The third annual meeting of the Catholic Conference on Industrial Problems will be held June 24 and 25 in Chicago, the Rev. R. A. McGowan, secretary of the Conference, announced here recently.

Indianapolis, Ind., Feb. 25.—The Murner bill requiring private and parochial schools to use the same text-books as Public schools was passed by the House of the Indiana State Legislature here today by a vote of 64 to 20.

Cedar Rapids, Iowa.—Letters have been sent to every council of the Knights of Columbus in Iowa from the State secretary's office here, asking that some definite action be taken to increase the subscription lists of the Catholic publications in the State. There are seventy-one K. of C. councils in Iowa.

New York.—A Catholic club has been established in the High School of Commerce, an institution of the Public school system. One topic of current interest regarding the Church, and one outside topic are taken up at each meeting, and this plan has been found to hold the interest of the members and at the same time serve educational purposes admirably.

East St. Louis, Ill.—Miss Catherine Brennick, secretary of the Community House maintained here by the National Council of Catholic Women, has offered the building and its resources and the services of herself and her staff of assistants for the relief of those injured or rendered homeless by the tornado which devastated so many towns of the Middle-West.

San Francisco.—Ground was broken for the new district clubhouse and community center of Golden Gate council, No. 2507, Knights of Columbus, at Eighteenth Avenue and Geary Street, in the thriving Park-Fresidio residential district. The new council home is destined to serve as a community center and social headquarters for the entire Park-Fresidio district.

Montreal, March 2.—St. James Basilica here was damaged by fire, thought to be a result of the earthquake shocks Saturday night, to the extent of about \$10,000. A pipe in the heating system is thought to have been broken by the tremors and oil flowing from the pipe caught fire. The roof and walls of St. Mary's Cathedral in Shawinigan Falls, Quebec, were cracked by the earth tremors which were felt distinctly throughout the Province of Quebec.

Paris.—According to publicity experts, the oldest known illustrated poster used for publicity purposes was a religious poster. It was made for the "Great Pardon of Notre Dame de Rheims," and presents the Virgin holding the Christ Child on her knees, and is surmounted by the pontifical tiara with the keys of Saint Peter. The printer was Jean Du Pré, and the poster was issued by his presses in the neighborhood of the year 1482.

Much uneasiness has been caused by the definite assertion of Father Gannon, S. J., of Dublin, that "1,000 Catholic children are in Protestant institutions in Ireland, and the number is kept up by new victims every week." He gave startling statistics of Catholic children spirited away from the poor quarters of Dublin to Protestant homes in the North-East of Ireland. The poverty and unemployment of recent years have increased the opportunities of the rich and ever-active proselytizing societies that in one guise or another infest the country.

Washington.—Methodists, Catholics, and Baptists, in the order named are most numerous represented in the personnel of the Chaplains' Corps of the Regular Army, according to figures given out through the office of the Chief of Chaplains here. There are twenty-eight Methodist, twenty-one Catholic priests, and eighteen Baptists. The figures for the Methodist and Baptist chaplains include the several divisions of those denominations. There are fourteen Presbyterian, nine Episcopalian, and nine Congregationalist chaplains listed. All the figures are as of March 1, 1925.

Indianapolis, March 9.—All of the pro-Klan measures proposed during the 1925 session of the Indiana Legislature, which ended today, failed of enactment into laws. Most of them were defeated by overwhelming majorities in one or the other of the two houses. The defeat of the Klan measures has been the greatest surprise in half a century. Legislators who had maintained silence on the Klan issue and had accepted the support of that organization in the campaign, turned on the Klan in the Legislature and defeated its pot measures. The debacle of the Klan legislative program means the death of the Klan as a political power in Indiana, in the opinion of veteran political observers here.

WOLF MOON A ROMANCE OF THE GREAT SOUTHWEST

BY JOSEPH J. QUINN

CHAPTER XI.—CONTINUED

Louise stumbled but gained her footing. The gripping fear was robbing her of breath. Joy leaped to her heart when a little farther on she saw her goal—the clearing.

Though stiffened with fear Louise felt Pemella pounce upon her. His large rough fingers sank into the clothing on her back. She imagined she could see him frothing at the mouth and flecking foam down upon her neck and shoulders.

The cave's silence, as profound as a tomb, was his only answer. "And if you wish we will go down into Mexico, to Sonora and Sinaloa, down, down, past the Sierra Madre in Durango and there in the quiet valleys we will camp and have the world our own. You will be my queen. And when the great fiesta comes in Orizaba we will go there and you will tell the fortunes of the finest. They'll look upon my little blue-eyed queen and say, 'Ah, she is from Heaven.'

"My pretty little flower. Rasboid named you right, you are a flower. Not his but mine. A smile from you will be like the rain to the desert. It will be green and happy under it all. Pemella has missed you as the night misses the moon. We have had ill-fortune since you went away. The rivers have dried, the flowers have been burnt to stalks, the horses have no feed. In the big cities, too, they have turned you like dogs. But with you Pemella can hope for better things. The desert heat will blow away, the great dust clouds will flatten, there will be rainbows and we will cross the Rio Grande to sunshine always. Never, never, shall we look back to Oklahoma, our eyes shall feast on mountain peaks in Mexico. The desert will be back of us and the hot winds and dry moons. But ahead there will always be valleys and sunshine and you. And you shall say come or go and the gypsy he will come or go. That is for you.

"My heart is full of love for I have waited long. We have been from Pocatello to Shreveport and now you come like the Springtime. You come to me as a dream. But you love me too; we both love you. You will, you must, be mine, and if you run away I will follow you—by your side until this gypsy ring is lost in the desert or marshes. But you will be mine forever, you must, you—"

Pemella sprang from his knees and rushed toward the opening. Louise quivered under the barrage of soft words, spoken in the old tongue she knew, lay with mind throbbing with the realization that this gypsy was madly in love. His frequent kisses, she thought, must leave indelible red marks upon her cheeks, they were so hot, so vividly passionate. The loud drumming and throbbing in her ears would force her to cry out; she must relieve her pent-up tension. Fear, shame, visions of tragedy mingled into one burning sensation that flayed her nerves. In a moment she must shriek. Suddenly the bending man had ceased his sibilant monotone.

Louise opened her eyes slowly. The cave was empty. A current of hot air swept in from the rocky mouth of the prison. But there was no sign of Pemella. Seemingly he had melted into the sun's rays that poured through the narrow entrance.

CHAPTER XII. THE OUTBREAK OF THE BEAST "Where's Louise?" asked Jack as he sat down to the table at noon. "I'm wondering," responded Mrs. Trichell, her solitude augmented by the query. "She volunteered to go for the mail a little while after you left with the boys and I haven't seen her since. I'm becoming worried. I'll get the glasses and see if she is on the road." Mrs. Trichell went to the door. "A moment later she announced: 'Most of the dust's out of the air but I can't see her as far as the turn.' She swept the horizon with the binoculars but showed no sign of emulsion. For a moment the glasses paused in their movement. They were pointed at Roundtop. "Jack, come here and tell me if you see anything near Roundtop. I thought for a minute that I saw someone moving on the trail. But perhaps I was mistaken."

Pemella knelt at the entrance of the cave. The opening was low but once inside a vast chamber appeared that led to another. He lay his body down on the rock and nudged. Strong as he was the climb up the hill had been fatiguing. The gypsy in wonderment and pleasure watched her soft white throat throbbing. It moved up and down like a lily in the morning breeze. For minutes he knelt beside her, hesitating between talking to her in his arms or being satisfied with mere watching. Then he arose hastily, ran to the entrance and looked out. What he saw made him return quickly, rend his neckerchief in pieces and bind her arms and feet. He felt certain that she was unconscious, she was breathing as quietly as a goddess in sleep. Then lifting her he sat her down near the inner wall. Pemella went to the opening again, peered out and returned to bend over Louise.

"A pretty little gypsy," Pemella spoke softly after a minute of transfixed gaze. "Tonight you'll be my bride. We'll leave this dry waste land for California and there under the big palms we will travel back and forth. Won't you little Bluebonnet?"

The cave's silence, as profound as a tomb, was his only answer. "And if you wish we will go down into Mexico, to Sonora and Sinaloa, down, down, past the Sierra Madre in Durango and there in the quiet valleys we will camp and have the world our own. You will be my queen. And when the great fiesta comes in Orizaba we will go there and you will tell the fortunes of the finest. They'll look upon my little blue-eyed queen and say, 'Ah, she is from Heaven.'

"My pretty little flower. Rasboid named you right, you are a flower. Not his but mine. A smile from you will be like the rain to the desert. It will be green and happy under it all. Pemella has missed you as the night misses the moon. We have had ill-fortune since you went away. The rivers have dried, the flowers have been burnt to stalks, the horses have no feed. In the big cities, too, they have turned you like dogs. But with you Pemella can hope for better things. The desert heat will blow away, the great dust clouds will flatten, there will be rainbows and we will cross the Rio Grande to sunshine always. Never, never, shall we look back to Oklahoma, our eyes shall feast on mountain peaks in Mexico. The desert will be back of us and the hot winds and dry moons. But ahead there will always be valleys and sunshine and you. And you shall say come or go and the gypsy he will come or go. That is for you.

"My heart is full of love for I have waited long. We have been from Pocatello to Shreveport and now you come like the Springtime. You come to me as a dream. But you love me too; we both love you. You will, you must, be mine, and if you run away I will follow you—by your side until this gypsy ring is lost in the desert or marshes. But you will be mine forever, you must, you—"

Pemella sprang from his knees and rushed toward the opening. Louise quivered under the barrage of soft words, spoken in the old tongue she knew, lay with mind throbbing with the realization that this gypsy was madly in love. His frequent kisses, she thought, must leave indelible red marks upon her cheeks, they were so hot, so vividly passionate. The loud drumming and throbbing in her ears would force her to cry out; she must relieve her pent-up tension. Fear, shame, visions of tragedy mingled into one burning sensation that flayed her nerves. In a moment she must shriek. Suddenly the bending man had ceased his sibilant monotone.

Louise opened her eyes slowly. The cave was empty. A current of hot air swept in from the rocky mouth of the prison. But there was no sign of Pemella. Seemingly he had melted into the sun's rays that poured through the narrow entrance.

CHAPTER XII. THE OUTBREAK OF THE BEAST "Where's Louise?" asked Jack as he sat down to the table at noon. "I'm wondering," responded Mrs. Trichell, her solitude augmented by the query. "She volunteered to go for the mail a little while after you left with the boys and I haven't seen her since. I'm becoming worried. I'll get the glasses and see if she is on the road." Mrs. Trichell went to the door. "A moment later she announced: 'Most of the dust's out of the air but I can't see her as far as the turn.' She swept the horizon with the binoculars but showed no sign of emulsion. For a moment the glasses paused in their movement. They were pointed at Roundtop. "Jack, come here and tell me if you see anything near Roundtop. I thought for a minute that I saw someone moving on the trail. But perhaps I was mistaken."

out saying a word he returned the glasses to Mrs. Trichell, went to his room, filled his cartridge belt, strapped on his gun and paused long enough to say to her: "I believe I'll reconnoiter a bit. Louise may be out talking to strangers. If she comes home in the meantime I reckon you'll find me near Roundtop."

Bud Simpson dashed up to the back porch to announce: "Thunderbird's out at the corral but nary a sign of Louise." The news brought a cry of alarm from Mrs. Trichell. The riders left the table and ran to the door.

More convinced than ever that something was afoot Jack wheeled his pony and started toward the village. Surmise after surmise crowded into his puzzled brain. At the end of the Christian ranch Jack drew rein suddenly and gazed down at the road. There in the sand were the half-observed footprints of a horse headed toward Terlton; but none returning. Evidently Thunderbird had come home another way. Either by the Gulch or Roundtop. A deep resolve took shape in Jack's brain. Without wasting a moment he skirted the alfalfa field to the North of Christian's and spurred Satellite to the next section trail. He turned at the fork and bore over beyond the Eastern outskirts of the town. Back in a small clearing of black-jacks stood a cabin, small, shoddy, falling in ruin. Jack stopped in front of it and halooed.

The door swung open on its leather hinges and an Indian, with hair braided into two long strands that hung on either side of his wide shoulders, appeared. His small eyes set close together and far back in his head gave him a shrewd appearance. Like a sooth-sayer of a past race he stood picturesque against the remnant of his cabin. Singing-in-the-Rain had come to Terlton as a renegade from justice long before Oklahoma Territory was thrown open in 1890. He was a Blackfoot Indian and had wandered from tribe to tribe, from the Choctaws and Creeks on the East to the Apaches on the West. Some had said he was a spy and for this reason had been barred from tribal meetings. With the influx of pioneering whites Oklahoma gradually smoothed under civilization. The Government took charge of the Indians and built schools for its wards. Towns and cities sprang up on the prairies. The plains blossomed under cultivation. Then came oil. Barren lands spewed forth liquid gold. Indians became immensely wealthy, so rich, indeed, that guardians were appointed to protect them from designing sharks.

TO BE CONTINUED

THE LESSON OF THE ROSE

The lines of Ruth Graham's life had fallen in pleasant places. She found it very enjoyable to be a young and attractive girl—full of buoyancy and vigor—and to possess withal, a fair amount of brains—indeed she knew that more than a fair share of brains and cleverness was hers.

Her life was ordered too, pretty much as she wished it; Ruth in main got what she wanted, and when she wanted it. So that when reverses came—and they usually do come into all lives, one way or another—Ruth was quite unprepared to meet them and thought herself ill-used by that Divine Providence which had always taken such care of her and hers.

Yes, Ruth had always put her trust in the goodness of the Heavenly Powers and had felt herself special favorite. "And why shouldn't they be good to her?" was her unuttered thought. Didn't she appeal daily and nightly to them?—and when other girls were at recreation wasn't she frequently to be found before the Blessed Sacrament, or participating the Blessed Virgin and the saints?

The first hard "knock" as Ruth called it, was the death of baby Rose—that dear infant sister whose hold on life had been so slight that her tiny fingers, like uncurled rose-leaves, Ruth used to think, had slipped their hold at the first strong wind, in shape of illness, and Balm Rose had taken flight for heaven. Ruth had an uneasy feeling that she had not been over kind to the little thing—in fact had been quite impatient when the baby had claimed her attention at times, when she had been writing essays on the sweetness of unselfishness and self-sacrifice, later to be praised by nuns and pupils.

fided to her, under pledge of the greatest secret. But Ruth had termed it, "a foolish scruple." It was just about this time Ruth wanted to own a car for her private use, and was not ashamed to ask for one. Up to then, a lumbering, second hand auto had appeared to suffice for the family needs—but now Ruth had turned up her nose at it—or tried to—a difficult feat, for it was rather long with no suggestion of turning upwards. "Why, father I almost every girl in my class has one, and I'm tired of everybody giving me a 'lift' as they call it."

"You must remember Ruth, that my salary is much smaller, these days," he had taken up his old profession of teaching; "and we must economize instead of plunging into fresh extravagance."

"It isn't extravagance—" began his daughter, but observing the watchful mother with her finger on her lip, she had desisted, to walk impatiently out of the room, but not before she heard her father say: "Ruth you're very selfish—I consider William, who is giving up his college course and going to night school, that he may help me!"

William was Ruth's elder brother—"A plodder," she called him—as he was, compared with her quickness of intellect. But William was a thoughtful lad, unselfish and considerate, yet shining only by reflected light, as his clever sister seemed wholly to occupy the limelight.

Ruth never considered that there was anything wanting to her character—she was so bright in all her studies and had been so much indulged by her mother as to time to give them—she was first in so many things that "Give it to Ruth" came to be a by-word among the pupils when it was question of problem or prize.

"Well, Ruth, I never saw such a girl for getting there!" said Sister Monica one day, espying a shining new roadster waiting for Ruth at the school door. "I thought you said your father had refused your request in this direction."

"He did that," cried Ruth, "most emphatically—this is some management on the part of my dear mamma. You know she is a wonderful manager."

"Oh, these loving mothers!" cried the Sister clasping her hands, and then she added in a low voice—"Ruth, I wonder if you appreciate your mother?" "Appreciate my mother!" gasped the girl, but just then the nun was called away, so she had no time to answer. Ruth started her machine with great exhilaration and drove away in such a state of mind that twice she barely escaped running people down. Appreciate her mother, indeed!

Ruth did not feel as happy as she might—she knew, though she hardly voiced it herself, that the fine machine meant that her fragile mother was doing her own work, having dismissed the maid. Her father had coldly turned her aside when she ran to thank him effusively for the new acquisition and had silently pointed to her mother. Her quiet brother, who as a rule shared in the general admiration for her talents, looked at her critically, she thought, these days.

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"I'm sure there's a leak. Miss Ruth—the water's running so," or "The milk is sour," or "Could you run and get some bread—it got low on me, and the irons will get cold," or—so many other unpleasant things.

Then there was her daily formal menu be today, Miss Ruth? "What'll the menu be today, Miss Ruth?" (And she always pronounced it as if it were "me an' you.")

One day Ruth, throwing her book with a bang and flinging her pencil across the room, cried irritably: "In Heaven's name get what you please! What do I care?—crackers and milk—or—anything? Why, mother never bothered me like this!—she did everything so quietly and without question! And the bell does not ring, you say? Well, then, perhaps it needs a rest, like others of us—Oh dear, I miss my mother so!"

And then Ruth the self-reliant burst into a storm of tears.

At that, Miss Pilcher, who was beginning to bridle, picked up the book and pencil and said gently: "Don't cry, Miss Ruth—you have a wonderful mother and some folks thought you did not appreciate her—but I see you do. Besides, I do not pretend to be like her, and am only here to accommodate, you know."

Ruth humbly begged her pardon, and then sobbed unrestrainedly again, calling herself a cheat and failure, and other hard names. And to Miss Pilcher's kind plea that she was a "genius" at school and that we could not be perfect in everything, Ruth replied that she was far from being a genius and did not have brains enough to keep a house in order, or make a home for anybody! She guessed, she said, that God had permitted all this, just to let her see what an ordinary, selfish little person she was.

That night, Ruth would never forget. It was storming and she was alone—Miss Pilcher retiring early—her brother, obliged to be away on business. The wind howled about the house, the rain dashed against the windows as if trying to break in. It was October, and Ruth, Rosary in hand, was striving to fix her thoughts on her beads—for she never forgot to repeat them daily, during that month of prayer.

In front of her in a glass of water, was a fading rose, given her by the hand of a dying child who had passed away a few hours later. A neighbor's child, the little fellow had been fond of Ruth and this was the last mark of his affection. The thought of it now tinged her feelings and her prayers, and induced in her a mood that was rarely present with the young girl. How fleeting and evanescent the rose and all the lovely things of life!—and then came fresh fears and upbraidings.

When she came to think of it—how foolish and selfish her requests had ever been, and how God, patient with her—how often she had prayed that an Easter bonnet should not be late!—that she might be invited to some exclusive entertainment!—that she might win a certain prize!—Alas! She feared that her prizes had all been fleeting, material ones—like this rose, now—

She had not heard from her parents for a week and she suspected that her mother was ill—perhaps dying—and her own weakness, absorption and extravagance, had undoubtedly hastened the end.

Yes, the flower in front of her was wilting rapidly, yet giving out sweetness to the end.

And her mother's name was Rose.

Ruth's Rosary was splashed with bitter tears and she was about to put it aside and prepare for bed, when a new noise broke on her startled senses above the roar of the elements—as if someone was trying, though cautiously, to break in down stairs, and banging it in. She listened with blanched cheeks and beating heart, scarcely able to move. There had been several burglaries in the neighborhood, of late, and William had been reluctant to leave her. Then footsteps seemed to be coming up stairs carefully and slowly. Could it be William, back again, after all? Summoning her courage and self-control, Ruth stepped across the threshold—only to be clasped in her father's arms!

After expressing his surprise that a telegram sent a week ago had failed to reach her, he explained that not hearing from her in relation to a great event, he had feared that she or William was ill, and had come as soon as he could, not wishing to upset her mother. He had been able to find no conveyance, because of the storm, after leaving the train, and had decided to walk home. Finding no answer to repeated ringing and knocking, he had broken a pane of glass in order to manipulate a lock, and—here he was!

Now, here was his side of the story. What about hers? Could she stand a great piece of news? All this time Ruth had been clinging to him—her head upon his shoulder. Now she lifted her tear-stained face to nod, emphatically. "Well, there's another baby—born Rosary Sunday. I never saw your mother so well and so happy—and somehow I think we are all going to love and appreciate each other more."

So, the night that had begun in storm and darkness, ended with stars and moonlight in which Ruth and her father stood side by side—gazing into the future, one in heart and purpose.

In the days that were to come, Ruth would know no nobler or more congenial task than that of moulding the budding growth of Baby Rose and that of other children, while watching the leaves of their sweet lives unfold into the Flowers of God's Garden.—Young Catholic Messenger.

THE STORY OF CHRIST

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SHEEP AND GOATS Jesus knew the weakness of the Disciples, weakness of the spirit, and perhaps also of the flesh, and He puts them on their guard against two great perils: fraud and martyrdom.

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For false Christs and false prophets shall rise and shall shew signs and wonders, to seduce, if it were possible, even the elect. Go not after them, nor follow them."

But although they are to flee from the frauds of the false Messiahs, they cannot escape the persecutions of the enemies of the real Christ. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them."

Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death. . . . And then shall many be offended, and shall betray one another, and shall hate one another. . . . and because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved.

Then shall begin the signs of the imminent punishment. "And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows."

These are the preliminary warnings: the order of the world shall be disturbed, the world, peaceful at the time when Christ pronounced these words, shall see man set against man, nation against nation, and the earth itself soaked with blood shall rise against men; shall trample under their steps; shall cast down their houses; shall vomit out ashes, as if it cast out from the mouth of its mountains all its dead, and shall deny to the fratricides the food which ripens to gold every summer in the fields.

Then when all this shall have come to pass, the punishment will come upon those people who would be born again in Christ, who did not accept the Gospel; on the city which nailed its Lord upon Golgotha and persecuted His witnesses.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. But when ye shall see the abomination of desolation, spoken of by Daniel, the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them who give suck in those days! And pray ye that your flight be not in winter. For in those days shall be affliction, such as was not from the beginning of creation which God created unto this time, neither shall be. There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

This is the end of the first prophecy. Jerusalem shall be taken and destroyed and of the Temple, defiled by the abomination of desolation, there shall remain not one stone upon another. But Jesus has not said all, until now has not spoken of His second coming.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." What are these "tempi dei Gentili, tempora nationum?" The words of the Greek texts express it with greater precision than the other languages: they are the times adapted to, fitting, and awaiting the Gentiles, that is, those in which the non-Jews shall be converted to the Gospel, announced to the Jews before all others. Therefore that real end shall not come until the Gospel has been carried into all nations, until the Gentiles, the faithless ones, tread down the city of Jerusalem. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The second coming of Christ from Heaven, the Parusia, will be the end of this world and the beginning of the true world, the eternal kingdom. The end of Judea was announced by signs human and terrestrial; this other end will be preceded by signs divine and celestial. "The sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall. And upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after these things which are coming on the earth; for the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

For the end of Jerusalem only, the little earth was troubled; but for this universal ending, Heaven itself is convulsed. In the great sudden blackness only the roaring of water will be heard, and screams of terror. It is the Day of the Lord, the day of God's wrath, described in their times by Ezekiel, Jeremiah, Isaiah and Joel. "The day of the Lord is at hand, and as a destruction from the Almighty shall it come. A day of darkness and of gloominess! The land is as the garden of Eden before them, and behind them a desolate wilderness. The people shall be much pained; all faces shall gather blackness. Therefore shall all hands be faint and every man's heart shall melt. And they shall be afraid; pangs and sorrow shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."

This is the day of the Father, day of blackness in the Heavens and of terror on earth. But the day of the Son follows immediately after. He does not appear this time hidden in a stable, but on high in Heaven, no longer poor and wretched, but in power and splendor of glory. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. And when the celestial trumpets shall have awakened all those sleeping in the tombs, the irrevocable division shall be made.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: "And he shall set the sheep on his right hand, but the goats on his left."

"Then shall the King say unto them on his right hand, Come ye to me, ye blessed, inherit the kingdom prepared for you from the foundation of the world: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: "Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

"Then shall the righteous answer him saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? "When saw we thee a stranger, and took thee in? or naked, and clothed thee? "Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: "I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. "And these shall go away into everlasting punishment: but the righteous into life eternal."

Jesus, even in His glory as judge of the last Day, does not forget the poor and unhappy whom He loved so greatly during His life on earth. He wishes to appear as one of those "least" who hold out their hands at the doors and on whom the "great" look down. On earth, in the time of Tiberius, He was the man who was hungering for bread and love, thirsting for water and martyrdom, who was like a stranger in His own country, not recognized by His own brothers, who stripped Himself to

clothe those shaking with cold, who was sick with sorrow and suffering and no one comforted Him, who was imprisoned in the base prison of human flesh, in the narrow prison of earthly life. He was divinely hungering for souls, thirsting for faith. He was the stranger come from the ineffable fatherland, defenseless before whips and insults, man sick with the holy madness of love. But on that great Day of final Judgment, He will not be thinking of Himself, as He did not think of Himself when He was a man among men.

The code of this dividing of good from evil men will be based on one idea only: Compassion—Charity. During all the time which lies between His first and second coming He has gone on living under the appearance of the poor and the pilgrims, of the sick and persecuted, of wanderers and slaves. And on the Last Day He pays His debts. Mercy shown to those "least" was shown to Him, and He will reward that mercy in the name of all. Only those who did not receive Him when He appeared in the innumerable bodies of the poverty-stricken will be condemned to eternal punishment, because when they drove away the unfortunate they drove away God. When they refused bread, water and a garment to the poor man, they condemned the Son of God to cold, thirst and hunger. The Father had no need of your help, for all in His name and He loves you even during the moments when you curse Him. But you must love the Father in the persons of His children. And those who did not quench the thirst of the thirsty will themselves thirst for all eternity; those who did not warm the naked man will suffer in fire for all eternity; those who did not comfort the prisoner will be prisoners of Hell forever; those who did not receive the stranger will never be received in Heaven, and those who did not help the fever-stricken patient will shiver in the spasms of everlasting fever.

The Great Poor Man in the day of His glory will, as justice dictates, reward every one with His infinite riches. He who has given a little life to the poor will live forever; he who has left the poor in pain will himself be in pain forever. And the thebesky will be peopled with other more powerful suns, with stars flaming more brightly in the heavens and there will be a new Heaven and a new Earth, and the Chosen will live not as we live now, like beasts, but in the likeness of angels.

WORDS WHICH SHALL NOT PASS AWAY But when shall these things come to pass? These are the signs, this is the manner in which it shall happen. But the time. Shall we be still here, who are now under the light of the sun? Or shall the grandchildren of our grandchildren see these events while we are dust and ashes under the earth?

Up to the very last, the Twelve understand as little as twelve stones. They have the truth before them and they do not see it: they have the Light in the midst and the Light does not reach them not only they had been among stones like diamonds which send back, divided into reflected rays, the light which strikes them. But these twelve men are rough stones, scarcely dug out of the darkness of the quarry, dull stones, opaque stones, stones which the sun can warm but not kindle, stones which are lighted from without but do not reflect the splendor. They have not yet understood that Jesus is not a common diviner, a student of the Chaldeans and of the Etruscans, and that He has nothing to do with the presumptuous pretensions of astrology. They have not understood that a definitely dated prophecy would not work out men to create a conversion which needs perpetual vigilance. Perhaps they have not even understood that the Apocalyptic sayings revealed on the Mount of Olives form a double prophecy which refers to two events, different and distant from each other. Perhaps these provincial fishermen, for whom a lake was the sea and Judea was the universe, confused the end of the Hebrew people with the end of the human race, the punishment of Jerusalem with the second coming of Christ.

But the discourse of Jesus, although it is presented as one unit in the synoptic Gospels, shows us two distinct prophecies. The first announces the end of the Jewish kingdom, the punishment of Jerusalem, the destruction of the Temple; the second the end of the old world, the reappearance of Jesus, the judgment of the merciful and of the merciless, the beginning of the New Kingdom. The first prophecy given is close at hand—this generation shall not pass before these things shall have arrived—and is local and limited, since it is concerned only with Judea and especially with Judea's metropolis. The hour and the day of the second are not known because certain events, slow to take place but essential, must precede this end, which, unlike the other, will be universal.

The first, as a matter of fact, was fulfilled to the letter, detail by detail, about forty years after the crucifixion, while many who had known Jesus were still living; the second coming, the triumphal Parusia, is still awaited by those who believe what He said on that day. "Heaven and earth shall pass away: but my words shall not pass away."

A few years after Jesus' death

the signs of the first prophecy began to be seen. False prophets, false Christs, false apostles, swarmed in Judea, as snakes come out of their holes when dog-days arrive. Before Pontius Pilate was exiled, an impostor showed himself in Samaria, who promised to recover the sacred vessels of the Tabernacle hidden by Moses on Mount Gerizim. The Samaritans believed that such a discovery would be the prelude to the coming of the Messiah, and a great mob gathered threateningly on the mountain until it was dispersed by Roman swords.

Under Cuspius Fadus, the procurator who governed from 44 to 66, there arose a certain Theudas, who gave himself out for a great personage and promised great prodigies. Four hundred men followed him, but he was captured and decapitated, and those who had believed him dispersed. After him came an Egyptian Jew, who succeeded in gathering four thousand desperate men, and camping on the Mount of Olives announcing that a sign from him the walls of Jerusalem would fall. The Procurator Felix attacked him and drove him out into the desert.

LAW AGAINST MASKS PASSED IN TEXAS

Both houses of the Texas Legislature have passed measures aimed at the elimination of the use of masks by the Ku Klux Klan in this State. The two bills differ only slightly—the House measure exempting the Masonic shrine from its provisions. Under the terms of both the Senate and House bills it is made a felony to appear in a church, commit an assault or go near a private home to intimidate the residents, while wearing a mask, and parades by masked members of any secret society are prohibited by the Senate bill. Fines up to \$500 and jail sentences up to six months are specified for violations of the bills.

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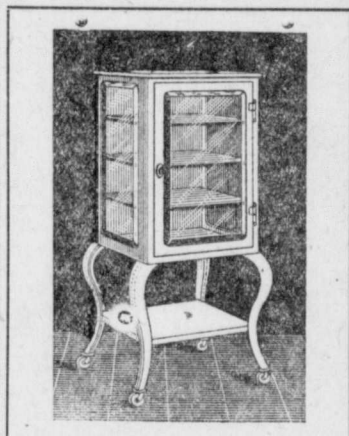
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LONDON, SATURDAY, APRIL 4, 1925

THE DAWN OF REAL PEACE

The anticlerical policy, which a section of his followers have succeeded in forcing on Mr. Herriot and which threatens the internal peace of France, should not blind us to the very real contribution the French Prime Minister has made toward international understanding and good will.

The Abbé Alphonse Lugan is a learned French priest of Paris, an author, and contributor to many magazines in many countries. In the March Catholic World he bears testimony to the improved international outlook. A few sentences from his interesting and informing article follow:

"International relations are better. It would be futile to ignore this fact. M. Poincaré, with his meddling ways, his quibbling, and his obstinacy, had drawn the enmity of the world upon us.

There is more good will amongst the peoples, a greater readiness to reach an understanding and to consider together their poverty and their wealth.

The last elections in Germany make the task of conciliation easier."

Again, speaking of the new foreign policy under Herriot Abbé Lugan says it bears a striking resemblance to Vatican counsels on international politics. Then, "much as we disapprove the direction given to the present Government's domestic policy, just so much does it appear to us that its foreign policy should be encouraged."

The war spirit is dying out. The unscrupulous propaganda that appealed to the passions of fear and hate and fostered a perverted patriotism is now coming to be recognized for the hideous and un-Christian thing that it always was.

People everywhere are beginning to recognize the truth that Benedict XV. solemnly pointed out: "Nations do not die," and their rulers whom he exhorted in vain to come together and with serene minds discuss and compose their differences have at length come to see that this is the only way to lasting peace.

Last week the British Foreign Secretary, Austen Chamberlain, electrified Members of Parliament by what is described as one of the frankest speeches ever made by a Foreign Minister in the House of Commons. And the thrill will be felt throughout the world. For it means the definite abandonment of what may be called the Poincaré ideal of security which was based on fear and force; and the substitution thereof of international agreement based on international confidence and good will. Fear, distrust, force, poison the relations between individuals; mutual confidence and good will are absolutely necessary to civilized human intercourse. And this is not less true of international relations.

The British Foreign Secretary made clear that henceforth relations with Germany will no longer be poisoned by fear and distrust. Speaking of the German proposals for European peace, which a short time ago he had said he regarded with suspicion, he now characterized them as sincere and loyal and warmly urged their acceptance.

"Germany proposed," Chamberlain said, "to accept her western frontier voluntarily by a new binding pact which will replace the peace imposed on the vanquished by the victors. Germany is interested in the establishment of a foundation with this special treaty for peaceful understanding with France. Germany is prepared to consider a comprehensive treaty and to enter into a mutual pact with the powers interested in the Rhine. Similar arbitration treaties might be concluded with other States which have common boundaries with Germany

if those States desire to do so. Further, a pact expressly guaranteeing the present territorial status quo on the Rhine would be acceptable to Germany, and the pact might further guarantee fulfillment of articles 42 and 43 of the Versailles Treaty.

"Germany is prepared to disavow and abandon any idea of recourse to war for the purpose of changing treaty boundaries of Europe.

"Germany is prepared to enter into a mutual pact to guarantee the existing situation in the west.

"She is prepared to say she renounced the idea of recourse to war to change the frontiers in the east, but she is not prepared to say in regard to these frontiers that she renounces hope some day to modify some of their positions by friendly negotiations, by diplomatic procedure or by the good offices of the League of Nations."

Two years ago the German Chancellor Cuno made similar proposals. But in the poisoned atmosphere of distrust and fear they died. The growth of international good will and spirit of conciliation of which Abbé Lugan writes could receive no more striking proof than Austen Chamberlain's unreserved acceptance of the German proposals now.

And it is in this serenity of mind, so urgently advocated by Pope Benedict, that lies the hope of real peace. "From east and west," declared the British Foreign Secretary, "comes a cry to me that war and peace lie in the hands of the British Empire. If we will that there be no more war there will be none. This means that the chapter of war may close and real peace begin."

And again, "British influence has lost greatly in late years by our hesitancy and inconsistency. A new chance is given us by these German proposals. Without our help, Europe will drift straight to another Armageddon, not in my time, but in my children's. With our help, war will be brought to a close."

Practically the acceptance of the German proposals mean that Britain guarantees security to Germany as well as to France. Should militaristic Nationalism again gain control of France its power for mischief will be reduced to the vanishing point by the knowledge that in the event of aggressive war Britain would be lined up with Germany. And yet France would have her much-insisted-upon security.

The new British policy would deal with Germany as an equal; the policy of France has been to treat Germany as a conquered nation doomed to perpetual semi-slavery.

With the proposed pact England will be in a position to dictate peace between France and Germany. Contrast this with the pitiful spectacle of Bonar Law halfheartedly protesting, and washing his hands of Poincaré's dangerous scheme of the military occupation of the Ruhr.

One of the great objects which the Holy Father has asked world-wide prayer during this Holy Year is peace, real peace among the nations. We feel that a great step toward this has been taken; that we now see the dawn of real peace. Much strenuous opposition, both in France and Germany, has yet to be overcome. But a tremendous impetus has been given to the forces that wish to substitute conciliation, good will, and mutual confidence for force, distrust and fear.

Mr. Chamberlain's speech comes near realizing the open diplomacy advocated by President Wilson. And that is all to the good.

Abbé Lugan, while gratefully noting the growth of understanding and good will among the peoples, admits that tremendous difficulties must still be overcome.

"And by no means the least of these," he writes, "is the evils of the old bureaucracy—the methods which prevail in the Offices of Foreign Affairs, at London, Paris and Berlin, where, by ways that are dark and devious, every effort for peace made by accredited Ministers is quietly destroyed."

Chamberlain's speech removes this great question from the sphere of secret diplomacy; the people of France, of England, of Belgium, and of Germany, know how peace may be secured, and they can curb bureaucratic power by the force of public opinion, and back public opinion by intelligent use of the ballot. "Open covenants openly arrived at" will make for peace, for the peoples of all countries desire nothing so ardently as the dawn of real peace.

PROHIBITION AND EXEGESIS

In Wisconsin a State Senate Committee is hearing those who want to place before it reasons for or against amending the State Prohibition law so as to legalize home brew and light wines for home use. The Volstead federal law permits the making of wines and beer as well as cider for home consumption. That may be inconsistent but it is shrewd Prohibition politics. The Wisconsin State law makes home brew illegal.

Two State senators appeared before the Committee and openly declared that they make home brew "with a kick in it" and defied the authorities to stop them. Senator Gettleman declared that 90% of the people of Wisconsin are violating the State law as it stands and Senator Barker said: "Before Prohibition we never had wine in our house. Now we have three kinds and all of it has a kick in it."

These Wisconsin law-makers, defiantly proclaiming themselves law breakers, assuredly set a bad example. Youngsters taught by such example will hardly limit the application of the lesson to the particular law that 90% of the people treat with contempt. But it is only one of a thousand such lessons that the youth of this continent must learn under the beneficent sway of Prohibition. At that the Wisconsin senators are not hypocrites; something that can not be said for many politicians who do not vote as they drink.

At this same Committee hearing Mrs. Anna Warner, State President of the Women's Christian Temperance Union, read a passage of Scripture to show that Jesus was a prohibitionist.

Promptly Senator Bilgren asked her: "Do you believe in the Bible?" "I do," she answered. Whereupon Senator Bilgren produced a New Testament and asked her to read the account of the miracle at the wedding feast of Cana, and St. Paul's advice to Timothy to drink a little wine for his stomach's sake. "There are several interpretations as to just what is meant by wine," said the learned exegete of the W. C. T. U. "Yes, if you want to misconstrue the Bible," retorted the Senator.

Another Prohibition advocate suggested that Paul meant Timothy to apply the wine externally! After such a demonstration who will question the manifold blessings of Prohibition?

About the very same time as the Missouri Committee was receiving its enlightenment on State Prohibition legislation and direction in the exercise of Private Judgment of the Scriptures, the Republican Senate of the State of New York was rejecting a dry enforcement Bill for that State.

A senator painted this word-picture of the results of Prohibition:

"In seven years, from one of the most law-abiding, civilized nations we have become the most lawless. Respect for law has disappeared, authority is laughed at, the Constitution of the United States has become a local issue, statutes are openly derided and privately flouted. We find the Congress enacting laws that its own members have no desire or intention of obeying and the officers of the Government sworn to uphold these laws openly violating them.

"Boys and girls of classes that never knew liquor in the old days become publicly intoxicated. Alcohol has permeated the home, the colleges, the schools—almost in the nursery."

This senator was an open and convinced opponent of Prohibition it is true. But in spite of Republican election "plank" and promise, and in spite of Anti-Saloon League support and pressure, the Republican Senate at Albany voted down the 'dry' measure. Prohibition does not seem to wear well.

THE LEPROSY OF SIN

By THE OBSERVER

After God had expelled from Heaven the rebellious angels, He created another order of beings. These are not, like the angels, pure spirits. They have a body, united to a soul made in God's image and likeness. The first of these beings were placed in the Garden of Eden; they were our first parents. They were allowed full liberty except in one particular; they were forbidden to eat of the fruit of one tree. In the views and ideas of fallen

humanity this might seem a small matter; but God did not intend it as a trifling matter. He meant it as a trial of their obedience; as a trial in the exercise of the free will which he allowed them to have and to exercise wisely or foolishly, well or sinfully. Adam and Eve did not obey. They broke the law of their creation; they committed the first mortal sin of humanity.

The results were terrific. Before their sin they were immortal; they were never to die; they were never even to have pain or suffering of any kind. They were never to be sick. They were to be the Lords of the world. God drove them out of Paradise. "By one man," says saint Paul, "sin entered into the world, and by sin, death." All the sufferings, all the sickness, all the wars, all the deaths, all the bloodshed, that the world has ever seen, are the consequence of the sin of Adam. For six thousand years the whole human race has suffered for that mortal sin. How hateful sin must be in the sight of God.

The world went on, and man became more and more wicked; and at length God determined to destroy the human race all but one man and his family. They were the only just ones upon the whole earth. God sent the flood which destroyed the whole human race except one family. Why? Because God hates sin, and the world was corrupted by sin. Is not that enough to prove that God hates sin? Are we convinced of the hideousness of this spiritual leprosy? There is another scene showing how completely, infinitely, God hates sin. In the Garden of Gethsemane on the first Holy Thursday night, see in the moonlight under the olive trees—whom? God Himself, become man for us and to free us from the enslavement of sin. What is He doing there? Suffering—suffering as no other man ever suffered—suffering in His sacred person the full weight of His Father's detestation of the sins of all the world. There He lay and sweated blood. There He prayed that the Chalice be taken from Him. That horrid cup was filled to the brim with the sins of the world, and for us He suffered it, though He prayed to His Father that if possible it might pass away from Him, yet He was willing to drink it since it was His Father's will.

Christ is God the Son the Second Person of the Holy Trinity, and a cup of the sins of mankind was set to His lips and He had to drink it that Heaven might be opened to us; and yet we go on sinning and seeming not to care whether Heaven is open or closed to us. All the blasphemies, all the sins of impurity, all the dishonesties, all the drunkenness, all the perjuries, all the calumnies and lies of every sort, all the pride, all the murders of both soul and body, all the rebellions against God's holy will of every sort and kind, went to the filling of that horrid cup which He had to drink that we might be free to enter Heaven; and after all that, done for us by God Himself, we daily refuse to avail ourselves of His merits, and act and live in such a way as to make His Redemption for us a futile and useless thing. That is what sin means; that is what it cost the Son of God to redeem us from it, and that is the measure of our terrible guilt.

Christ the Son of God saw in that dreadful garden of Gethsemane a vision so terrible that it passes the words of any language to describe it. Before His eyes passed a vision of all the sins that man has committed in all their horrid malice and enormity; not as we see them but as they were to His sight. By this vision His human nature was so affrighted that He asked His Father in Heaven that if possible the cup might pass away from Him. So great was His agony that His sacred blood burst through the pores of His skin, and ran down upon the ground. A few hours later He was tied to a pillar and scourged most cruelly with a lash specially designed to torture the human flesh. The number of lashes was greater than any other man ever born could have borne without dying. In that pitiable state He was laden with the Cross and made to bear it through the streets and out to the hill of Calvary, and there He was nailed upon it and died. Why? Why did God Himself deem it necessary to do all that for us? Because we could do nothing for ourselves. Because our human nature was incapable of any such

sacrifice as would appease the justice and the wrath of an offended God.

That is the meaning of sin. That is the measure by which to judge the enormity of sin. The horror of God for sin is manifested in the sufferings He underwent in order to save us from its consequences.

NOTES AND COMMENTS

PILGRIMAGES nowadays are usually made on a palatial steamship, or in a parlor car. It is refreshing therefore to read that a group of Austrian Catholics are to recall the ages of Faith by making the Holy Year pilgrimage from Vienna to Rome on foot, a distance requiring about thirty hours travel by train.

In his recently published Diary Sir Algernon West relates that when Mr. Choate, the United States Ambassador to Great Britain, was once asked by a lady who he would like to be if he were not Mr. Choate, he replied: "Mrs. Choate's second husband." It may be doubted if a greater or more delicate tribute was ever paid to a wife.

A FORTHCOMING notable event in Scotland is the silver jubilee of the Archbishop of Glasgow, Most Rev. Donald Mackintosh. Born in Invernesshire, 1877, and educated at Blair's College, Aberdeen, Notre Dame des Champs, Paris, and the Scots College, Rome, Dr. Mackintosh was ordained in the latter city in 1900. In 1918 he became Rector of the Scots College, on the appointment of Mgr. Fraser to the bishopric of Dunkeld. He was named Archbishop of Glasgow in February, 1922. The best traditions of this ancient See have been maintained under his leadership.

AN EVENT of world-wide interest to devout Catholics will be the canonization of Blessed Teresa of Jesus, the little Carmelite Nun who, under the alluring name of the "Little Flower," has won to herself clients in every country in the world. In reading the lives of the Saints people are sometimes disposed to consider them the product of ages different from our own, and that the conditions of modern life are not conducive to the development of those high qualities of sanctity characteristic of the great mystics of, let us say, the fifteenth century. Well! here is a saint of essentially our own day, a fragrant blossom in the garden of God who in the few short years of her earthly pilgrimage not only scaled the heights of sanctity but won her way into the hearts of Catholics of every nation and tongue.

AT THE same time another saint of our day, Blessed John Baptist Vianney, more generally known as the "Curé D'Ars," is to receive the supreme honor of canonization. Blessed Vianney was one of those rare souls who climbed the heights by the pathway of humility; who cared not for the plaudits of the multitude or the patronage of the great, but shrank rather from the popular gaze, and, obedient to the voice of authority, set himself down in the little town of Ars to devote his life to the welfare of his flock. But he was not suffered to long retain the obscurity he prized. The mark of God was upon him and the miracles of grace which transpired under his ministrations soon made his name known to the remotest corners of France and thence throughout the Catholic world.

It is well known how Pope Pius X., himself a man after God's own heart, cherished the memory of the holy Curé and fashioned his own life as a parish priest after that model, and that when finally called to Peter's Chair he labored and prayed for the canonization of the simple priest whom he so revered. He kept a statue of the Curé on his desk always, and as those close to the Pope have made known, chose him as one of his special patrons. We can appreciate, therefore, how Pius X. would have rejoiced over the event set for the month of May, which in the flesh he was not destined to see. And there are many thousands whose rejoicing on that occasion will be scarcely second to his.

THREE DIED in Baltimore the other day a son of the Weld family of Lulworth in the person of Sister Mary Mercedes, of the Mercy Order, whose family settled in Maryland

some sixty years ago. Sister Mercedes entered the Mercy Order in 1860, and was professed in 1868, since when she had seen active nursing service in many fields. She was one of that devoted band that volunteered for service during the Spanish-American War, in recognition of which the United States Government awarded each of them a service medal. She was of the same family as Cardinal Weld who at the time of his elevation to the Sacred College was coadjutor to Bishop Alexander Macdonell of Kingston, which diocese at that time comprised the whole of Upper Canada.

ONE ARNOLD Lunn has written a book on "Roman Converts" which has elicited a reply from Gilbert Chesterton which is too good to pass over. It appears in the current number of the Dublin Review. "The definitions of heretical faddists are always sweeping negations," says "G. K.," "whereas Catholic definitions are carefully framed for freedom. Love is lawful in marriage; wine is lawful in moderation; war is lawful in self-defence; gambling is lawful for those who can lawfully risk the money; and so on. What Catholic authority asks us to accept is nine times out of ten a negation but a combination. It is a combination of truths made with extraordinary care, and carefully framed for freedom and reconciliation."

"I AM NOT," concludes Chesterton, "going to be the next ignorant provincial to provoke a breach of the peace, and if Protestants are waiting for any Roman converts to do it, they will wait a long time. We will not lose our liberty so easily. We will not be stamped into new sects and new negations and new vetoes, and find ourselves a hundred years hence forbidden to wear hats or live in houses, because some noisy egotist has not brains enough to understand a sentence of St. Thomas Aquinas. The sentence, when understood, is generally a reconciliation. It is said that an outsider is a fool if he interferes with a quarrel; he is ten times more a fool who interferes with a reconciliation."

HOLY SCRIPTURE WEEK

Ottawa Citizen, March 10

The interest which is being taken in the series of Scriptural lectures, which are being given at the Franklin theater each night this week, by Rev. Dr. John R. O'Gorman, of Cobalt, under the auspices of the local Catholic Truth Society, was evidenced last evening by the large attendance, for the third lecture of the series.

The assistance rendered Scriptural scholars by the formation of the Biblical Commission by Pope Leo XIII., in 1903, in answer to an objection made that Roman Catholic Biblical scholars were not free, as their decisions were made in advance for them by the authority of the Church, was the subject dealt with by the lecturer.

Rev. Dr. O'Gorman explained the composition of the Biblical Commission and its duties, and declared the theories of the rationalists that the books of real prophecy were the works of romantic writers of a later generation, had been broken on the Four Gospels, which had been shown to have been written by the Apostles.

AS CHARTS OF OCEAN

He commanded the decisions of the Pontifical Biblical Commission to the charts of the Atlantic Ocean used by navigators. The captain of a great liner was certainly not free to neglect these charts, for, if he did, he might run his ship on the virgin rock and suffer shipwreck. Likewise, the Catholic exegete had outlined in the decisions of the Biblical Commission some of the most dangerous reefs and rocks that must be avoided. The Biblical Commission consisted of certain Cardinals, to whom were attached as consultants the best Roman Catholic living Biblical scholars. Non-Catholic higher critics had as a result of a couple of centuries of work amassed, concerning the authorship and trustworthiness of the books of the Bible, a large number of theories opposed to the traditions of the Jews and the early Church. It is the business of the Bible Commission to sift these modern views to a sifting process, to determine what therein is absolutely opposed to the faith once delivered to the saints, what therein must be subjected to further examination, and what therein is shown to be scientifically correct.

HIGHER CRITICS' STAND

A very large amount of the work of the higher critics, the lecturer said, must be discounted by the fact that it proceeds from rationalists, who, starting off with the false dogma that miracle and prophecy and the whole supernatural order

are all impossible, are compelled by their first principles to discount all prophecy and miracles and supernatural revelation found in the Bible. This obliges these critics to adopt the weirdest theories and the flimsiest supposition to show that the prophecies of Holy Scripture were either written after the events, or were mere hopes or guesses, and that the miracles of scripture were mere faith cures or myths.

This compels the rationalists to suppose that the books of real prophecy were not composed by their traditional authors, but by anonymous writers in a much later period, and that the historical books which record miracles were composed not by eye-witnesses but by romantic writers of a later generation. By a clever manipulation of internal evidence a book of the Bible is shown to be entirely different from what Our Lord, the Apostles and the whole Christian Church had believed it to be. The theories of the rationalist higher critics have, however, broken on the Four Gospels. The scientifically demonstrable authenticity and veracity of this fourfold account of Jesus, the Christ, the Son of God, proves the reality of prophecy, miracle and the supernatural order.

DUE TO NOVELTY

Papini's introduction to his "Life of Christ" was quoted as a vivid picture of the rationalistic efforts to destroy faith in the Saviour. The popularity "Life" was held to be an indication that this faith is far from dead. The extremists among the higher critics have lost the popularity that they once enjoyed, a popularity which was due to the novelty and sensationalism of their assertions. The common sense of mankind has realized that their views were too far-fetched and backed up by insufficient evidence. This disagreement of the critics among themselves; the tendency of the best of them to retrace many of their steps; the evident prejudice and unfair methods of others, have made higher critics suspect. When the negative side in a debate do prove their points they are judged to have lost.

The Bible, concluded the lecturer as its name indicated, a Testament; it was the testament which Jesus Christ left to His Church. It will require the decision of a judge to declare it authentic and to give authoritative interpretation to any disputed passages. The Church is the Judge who has probated the Old and New Testaments, and who interprets officially the contents of these Testaments.

The chairman of the evening was Dr. J. A. Amyot, C. M. G.

This evening's lecture will deal with the Inerrancy of the Bible. The musical program provided by the choir of St. Mary's church, under the direction of Mr. T. Corrigan, with Mrs. W. E. Stapleton at the piano, was an exposition of vocal and musical ability, the solos and matted parts all being sung with much artistry. It consisted of a Sanctus, Marzo (Opus 66;) Angelus, by J. L. Battmann; Tollite Hostias, by Saint Saens, and Voices of the Woods, by Rubinstein Watson.

DR. ELIOT AGREES WITH THE POPE

"Race suicide is one of the most formidable things we see as we look forward to the future of civilized society," Dr. Charles W. Eliot, president emeritus of Harvard University, warns in a statement in the current issue of the Harvard Alumni Bulletin.

"It is a discouraging fact that the number of children in a family is rapidly diminishing, not only in what we call the British-American stock but all European stocks," Dr. Eliot continues.

"Marriage is the most important event in life. After full experience and an unusually long period of observation, I believe that marriage and the natural, normal result of marriage—the birth and bringing up of children—is infinitely the best career for women and married life the best life for men.

"I hope you all realize that there is no career for a woman which compares in lasting influence, in satisfaction, in hopefulness, in all the rewards of right living with that of the mother of a family."

Touching on the subject of divorce, Dr. Eliot said: "We hear much in these days of marriages entered into lightly and inadvisedly, of quick divorce and quicker remarriage, of children who spend part of each year with their mother and part with their divorced father—the parents having no dealings with each other.

"These unwelcome social symptoms suggest strongly that the subject on which I am speaking, marriage, is the most important event in life. We may all gain courage for new struggles by remembering that primitive man developed by slow stages into the barbarous, and thence into the civilized, in strict proportion to the growth of marital love and tenderness, and of life affections in and toward children."

APRIL 4, 1925

FOREIGN MISSION NEWS LETTER

TIGER HUNTER BECOMES DEVIL CHASER

In Bandhura one of the most fruitful works is the training of catechumens. A most interesting specimen at present is Philip, a stalwart, strong and handsome boy who was baptised last April. His pagan name was "Sadanada" which means "Ever joyful." Now he has found true joy and is ever smiling or laughing heartily. Before he became a Christian he was a tiger and leopard hunter and had many thrilling experiences, but his ambition now is to hunt the devil out of his native hills. He embraces every opportunity for godly service with remarkable zeal. For instance, during singing in the chapel, he fears he wastes his time unless he shrieks at the top of his voice. This may be musically distressing to hearers, but there is no doubt of his spiritual sincerity.

On the eve of his Baptism when asked: "Sadanada, what will you do if your father and mother turn against you?" A strange light leaped to his dark eyes, "I shall turn to my Father in Heaven," he replied.

"Suppose, Sadanada, now that you are cut off from your pagan friends, that your Christian friends turned against you, what will you do, where will you go?" A pause whilst a struggle went on in his manly heart. Then came the surprising answer: "Being a Christian, I will have a friend who shall never turn against me." It is hoped that when Philip finishes his training he will scatter the devil's fur in more than one direction in his native hills.

A TREE OF HONOR

The Tree under which our Blessed Lady is supposed to have rested with her precious Burden when going into Egypt, fleeing from the wrath of Herod, still can be seen in Matarih, a village near Cairo. Nearby is a well whose waters are sweet although all the water from other wells in the country is bitter.

MANY INDIANS IN FIJI ISLANDS

"One could easily imagine one's self in India," remarks Father Gonnert, S. M. of Levuka, Fiji Islands. This is due to the number of Indians, ever increasing, who have come to work in the sugar mill at Lautoka which is second in size to that of Vancouver. At the last census there were 60,348 Indians in the Islands, for the native Fiji is generally too indifferent to the needs of tomorrow for constant work. Of these Indians, how few, alas, are Catholics! The conditions under which they live are far from elevated. I have often on occasions of passing through the coolie lines, and have asked myself, "Could hell be worse?" And yet, did not our Blessed Lord die for them as well as for us?

The brazen degradation of the women is particularly noticeable. At present a good Indian priest in Fiji is very zealous doing his best for these poor people, but as he says, his efforts are vain until he can gather in the little children, especially the orphans, and bring them up Christians.

WAY FOR THE WHEELBARROW!

What do you think of wheelbarrows as taxicabs? In the North of China this comfortable mode of transportation is in favor. Motive power is supplied by human beings of burden, and it is wonderful with what grace and ease they manipulate the wheelbarrow. Equally as much as any New York taxi expert. They carry in them, freight of all kinds, including missionaries. A wheelbarrow's axle seldom receives oil to soothe its feverish groans, for oil is too expensive, so, one of the essential notes of the equipage is its noisy quality. This however, has the double advantage of keeping the coolie awake, and of preventing the passengers from falling off in hours of dreariness. Traffic regulations are based on the survival of the fittest. The coolie who has the loudest lungs and strongest back wins all contests with contenders for space on the roads. He has no meters to warn him, but will travel from dawn to dusk for a small stipend. Well paid service means about twenty cents.

VOLUNTARY EXILES

There is a fascination about the missionary who has exiled himself from home and kindred for the welfare of others, and whose exile extends over the period of an ordinary life time, a touch of wonder is added to the fascination. There are many Catholic missionaries who have not seen their native lands for fifty years. When they left home they said, "I will go and I shall not return." But, times have changed and distances have been shortened, so that in this our day, the outgoing missionary may reasonably anticipate at least one return during his life.

And yet, we find that spirit of self-surrender still strong. Thus, a French missionary in Indo-China writes: "I should have a right to ask for a leave of some few months to visit France. After an uninterrupted stay of thirty-four years in the mission, the bishop would easily grant me the permission. But I hesitate, and say to myself: 'At the Assumption you kept your last obligatory fast. You have entered the category of old men. . . . What is the use of undertaking a

long and costly journey? Why lose one year out of the few that you still have left to live? If you leave your post, whom will the bishop take to replace you? Father — has just died; Father — has been in the hospital for three months. Can I abandon my district which now numbers seven parishes with 8,400 Christians? After a year's absence in what state shall I find the posts of new Christians? The bishop came to make his rounds for confirmation in my district; this lasted four weeks; 1,460 persons were confirmed. I accompanied His Lordship everywhere. The bishop made the trip in chair; I, on an old horse that tired me out tolerably so. Well, here I am back home, and I am taking advantage of my first leisure to tell you that I am always thinking of you—but, I have decided to stay here."

WHAT IS AN IRISH CONCERT?

(The following letter, while dealing primarily with Ottawa, calls attention to an evil that is found to a greater or less degree throughout Canada. Often in so-called St. Patrick's concerts there is nothing worthy of the occasion; and sometimes the bad taste is grossly offensive to self-respecting people of Irish descent. Hence we place before the readers of the CATHOLIC RECORD this letter with its healthy criticism and helpful appeal.—Editor C. R.)

IRISH NATIONAL CONCERTS

The Music Editor, The Citizen.

Dear Sir:—In your capable and kind review of the St. Patrick's Day concert, in addition to awarding deserving praise to those who took part, you raise a question of general import, which is well worth discussing thoroughly. You write:

"The annual Irish national concert, under the auspices of the Ancient Order of Hibernians, was given last night in the Russell theater before a full house. There are always two events each year that never fail to fill the Russell theater, and they are the celebrations in song and dance of St. Andrew's Day and St. Patrick's Day."

"It is only fitting that this great Irish day should be celebrated in song, for Ireland has a proud musical record. Even in the eleventh century Irishmen were famous in the field of music, and it was the rule to find in the then few cultural centers of Europe Irishmen at the head of musical affairs. There is no nation in the world today as rich in beautiful folk-song as Ireland, and it is always a wonder to me that these annual St. Patrick's Day concerts these beautiful traditional treasures in music are never presented. 'The Londonderry Air,' 'The Little Red Lark,' 'The Gentle Maiden,' 'When in Death,' 'The Foggy Dew,' and the number of exquisite lullabies, all sprung from the soil of Ireland and breathe the atmosphere of the national spirit of that great people."

"Most of the concoctions usually presented as Irish music are of comparatively recent origin, and often, strange to say, composed by Englishmen. The bards of Ireland are historical and the harp a national emblem, but the harp was silent last night. The great emotional soul of the Irish is expressed in Erin's native music, and the people who live in the rural districts, that section of the people who are characteristically Irish, are as musical today as their ancestors centuries back. It was my privilege to have lived in the Isle of the Shamrock and I yet feel the deep musical impression of the home singing of these people, especially of the mother lullabying her babe to sleep."

"The music at last night's entertainment was delightful and entertaining, but was it truly Irish? Did the shamrock have a musical background that gave out a national atmosphere? I answer no; but I was only one of a very large audience, and my viewpoint may be a solo compared with the opinions of the rest of the patrons of this event."

Permit me to say, sir, that in expressing this opinion you are not alone. You voice the views of 99% of those who know what Irish music is. You do a public service by calling attention to what has become almost a national scandal, namely, the neglect of Irish music at "Irish national concerts."

When a body of men and women assume the task of putting on an "Irish national concert," it is their duty to see that it is truly Irish and national. Now, green sashes or Irish tri-color flags do not make a concert Irish, and modern concoctions, whether they be written for the English music hall stage or whether they be simply American rag-time, with a few hackneyed allusions to Irish eyes, are not Irish national music.

When in a medley of "Irish Airs" we get Barney Google, as we did last night, it is time to protest. I have been attending Irish national concerts in Ottawa for about a quarter of a century, and there seems to be less Irish music in them each year.

What are the elements which go to make up an "Irish national concert"? They are three: First, Irish music, and of that we had very little last night; secondly, Irish eloquence, and of that we had none

last night; and, thirdly, Irish dancing, and of that we had some last night, mixed up with much pseudo-Irish dancing.

Now, the society which is responsible for the annual Irish national concert is a society of Irish-Canadians who are proud of Irish traditions, and who are endeavoring to hand on to the children of the present generation some measure of Irish culture. This is most praiseworthy, for the more real European culture, not merely Irish, English, Scottish, Welsh, or French, but also German, Italian, Slavic and Nordic, that we can transfuse into Canadian national life the richer will be the cultural inheritance of our children. It is the duty therefore of the Ancient Order of Hibernians, who, since the disappearance of the St. Patrick's Literary and Scientific Association, are the official custodians of Irish culture in Ottawa, first of all to Irish re-education to acquire a very generous share of this traditional culture themselves and to utilize the annual St. Patrick's Irish national concert to let us all share in its beauty.

The Irish Canadians of a generation ago, though they had not felt the artistic stimulus of the Gaelic Renaissance, nevertheless knew a fair amount of Irish history, were familiar with a score or so of Moore's Irish melodies, and were able to distinguish an Irish jig or reel from the spurious article.

The generation of Irish Canadians that is growing up today, most of whose parents were born in this country, knows little of Irish history, is in danger of considering that American rag-time, provided it contains a reference to an Irish rose is Irish music, and has apparently never seen a "real" eight hand Irish reel.

What we ask of those organizing Irish concerts is that they give us not merely what we got twenty-five years ago, when Jack Dunne or Jack Clarke sang the Minstrel Boy, and Burke Cookran or Father Michael Fallon exemplified Irish oratory, but that in addition they should transmit to us some of the results of that better knowledge of Irish music, which the Gaelic revival brought with it in Ireland. I have before me the program of the Oireachtas of 1905. The Welsh have made the world Eisteddfod known to the people of Ottawa. I fear, however, the Irish equivalent "Oireachtas" is, like the Irish language (of which we never hear a syllable on St. Patrick's Day, even in a song), practically unknown in Ottawa. Under the title "dancing" on the program of the Oireachtas held in Dublin in 1905, I read the following conditions, which local dancers might bear in mind:

"In all dancing competitions the steps are to be genuinely Irish; innovations, such as the Lancashire, clog and barrack room dances, being excluded. The Irish reel must consist of at least five separate steps, aside from the side steps and promenade movements."

Under the title "Singing," the following conditions are set down: "All singing must be in the traditional style; the songs selected by competitors must be in recognized Irish metres."

I fear our singers of "Irish" songs in Ottawa, do not know what "the traditional style" is, and have not the remotest idea of what is meant by Irish metre. Whatever about this last question — and another volume on the question of the ancient Irish scale by the late Rev. Dr. R. Heberly, is about to be published by University College, Cork. It is certain that anyone like you, sir, who has heard in Ireland the traditional Irish songs sung in the traditional unartificial rhythm, knows that they are artistically superior, not merely to the modern ragtime, or sentimental Irish, that false parades itself as Irish music, but even to the somewhat modernized, though nevertheless very beautiful form in which Thomas Moore immortalized Irish airs. There are no less than one hundred and twenty airs in Moore's Irish melodies, and many others in the collections published by Bunting, Petrie, Joyce, Stanford and more modern collectors.

Why should all this, which forms one of the most glorious collections of folk-melodies in the world, a collection which, as you truly say, "breathes the atmosphere of the national spirit of that great people" — why should all this or nearly all this, be ignored in the one annual national Irish concert?

The Ancient Order of Hibernians are capable of remedying all this, if they begin to work now for next St. Patrick's Day concert.

AN IRISH-CANADIAN. Ottawa, March 18, 1925.

BELFAST REPORTS ON ITS INTERNEES

The Belfast Government has published a report on its "internees" or persons imprisoned without trial. It asserts that throughout the past year their health was very good. "Their conduct was very good also, save on the occasion of the organized hunger strike." The hunger-strike began on the prison ship Argenta in October, 1923, and soon spread to the prisoners in Larne workhouse and in Derry jail, nearly 800 men in all refusing food till certain grievances were remedied. The strike lasted three weeks.

The Belfast Ministry mentions that a Catholic Society has been

formed to aid discharged prisoners. No exact information is given as to the number still detained. In April, after many liberations there remained about 300 men undergoing imprisonment without trial. Since then there have been further releases and arrests.

THE BASILICAS OF STS. PETER AND PAUL

Since the year 1860, when Pope Boniface VIII. inaugurated the celebration of the Holy Year as a solemn Jubilee or year of remission by the granting of a special Plenary Indulgence, pilgrimage visits to the shrines of St. Peter and St. Paul have been among the conditions required for the gaining of this great spiritual favor. In 1843, Clement VI. included the basilica of St. John Lateran and in 1878 Urban VI. extended the visits to the church of St. Mary Major. Behind this practice lie the dogmas of the Communion of Saints and the Invocation of the Saints in virtue of which the Church Militant on earth seeks the blessing of God through the intercession of those who constitute the Church Triumphant in Heaven. Faithful to the ancient tradition, His Holiness, Pope Pius XI. in proclaiming the Jubilee of 1925 has required for the observance of the Holy Year exercises in Rome, a specified number of visits to these four great basilicas.

The scene in the Basilica of St. Peter's, on a day when a special religious celebration attracts the multitude of visitors in the Holy City, presents a striking proof of the universality or catholicity of the Church whose centre is Rome. Down through the centuries the commission given by our Lord to the Apostles has been constantly fulfilled and their successors going forth have taught all the nations. The Canadian pilgrim, standing beneath the wondrous dome with which Michael Angelo crowned his glorious achievement, may see the world go by. The words of the Psalmist, so aptly applied to the Apostles, come back to one sees the representatives of almost every country under the sun flock to the tomb of Christ and one begins to realize anew that "their sound hath gone forth into all the earth and their words to the ends of the world." The world-wide Church nowhere proclaims its universality more dramatically than on that marble stage where tread the feet of all the nations, the Cathedral of that Chief Pastor, who has upon his shoulders the solicitude of all the churches.

From the fall of the Temple at Jerusalem, 70 A. D., until the fourth century, the world could show no monument of fitting splendor erected for the worship of the one True God. The magnificence of Rome could boast over four hundred pagan temples when hunted Christianity worshipped in the secret places of the catacombs. The memorial chapel built by St. Anacletus has nobly housed the ashes of St. Peter while the Roman law provided sacred protection for the places of the dead. The death of Licinius, pagan reactionary colleague of Constantine until 323, put the champion of the early church in a position in which he could build up the edifice of Christian liberty and progress upon the foundation of the shrine and the present edifice, begun by Pope Leo XII., in 1825, was solemnly consecrated by Pius IX., in 1854, in the presence of Prelates from all parts of the Church, assembled in Rome for the proclamation of the Dogma of the Immaculate Conception.

It is the aim of Thos. Cook & Son, Travel Agents to the Holy See, who are to conduct a Canadian Holy Year Pilgrimage to Rome in June, under the spiritual direction of Right Reverend M. F. Fallon, D. D., Bishop of London, to afford the members of the party the most abundant facilities to visit these two great shrines, under the direction of guides who will be instructed to develop as thoroughly as possible all the educational features of this exceptional opportunity.

The romance of the building of the one temple that all the world wants to see, runs through the lives of nineteen Popes, from the reign of Julius II., who, in 1506 laid the foundation stone, to that of Urban VIII., who, in 1626, solemnly consecrated the majestic Basilica, the new St. Peter's. It challenged the best architects of the world's master architects of all time, Bramante, selected by Julius II., to begin the work, Raphael, Julian Sangallo, Michael Angelo, designer of the great dome, called in his seventy-second year, by Paul III., to give the last eighteen years of his life to the work, Giacomo della Porta and Carlo Maderna. It is acknowledged the masterpiece of human handiwork, defying description, and, as the faith inspired monument raised to the glory of God, it is the most sublime expression of the interior life of the Church.

Across the great Piazza di San Pietro, between the encircling forest of Bernini's colonnades, past the obelisk and the fountains will throng the multitude of pilgrims, drawn from every corner of the earth, hastening to kneel at the tomb which holds the ashes of the Prince of the Apostles, where knelt in former days the heroes and saints of the Church. And they will all be one, in faith and purpose and one in their unswerving loyalty and devotion to him who is the Vicar of Christ, Peter still reigning in the person of his Successor, Pius XI. The twentieth century joins hands with the first.

In the Basilica of St. Paul's, the visitor to Rome sees the third Cathedral of the name and site which this year is celebrating its first century. Over the tomb of the Apostle of the Gentiles, whose body was brought from the scene of his martyrdom at the Aquae Salviae, six or seven miles beyond the southwest gate of the city, to the grave in the vineyard of the pious Lucina, on the Ostian Way, Pope Anacletus erected a memorial chapel similar to that at St. Peter's grave. Two and a half centuries later, Constantine built the first Basilica around the undisturbed tomb which marked the centre of the apse. After sixty years this church, too small to accommodate the vast numbers which thronged to it, was replaced by the magnificent basilica begun by the Emperor Theodosius and completed in 395 by Honorius. Enriched by precious adornments through the fourteen centuries of its existence, the Theodosian St. Paul's was a veritable treasury of art and a monument of exceptional historical and archeological importance. With its name were associated the names of many saints, Gregory the Great, Gregory VII., (Hildebrand), one time Abbot of St. Paul's, St. Ignatius of Loyola, the shrine and the present edifice, begun by Pope Leo XII., in 1825, was solemnly consecrated by Pius IX., in 1854, in the presence of Prelates from all parts of the Church, assembled in Rome for the proclamation of the Dogma of the Immaculate Conception.

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PALM SUNDAY

THE PASSION OF CHRIST

"At that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified." (Matt. xxvi. 1-2)

Wise does the Church put before 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 preparation worthy to recall Christ's sufferings, and to celebrate gloriously His Resurrection. She recognizes in the passion of Christ nourishment of our spiritual lives. It is not the passion itself, it is something that flows from it, or through the merits of Him who underwent it.

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; He, 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 vain. 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 completely 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 sympathizers with Jesus, and of fitting ourselves to suffer for Him and with Him.

Then, we must contemplate the terrible passion and agony of Christ in order to arrive at a true conception 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. They contain the true and real and 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 so much from us. But yet, it is a crime, an insult to God, disobedience to Him, and ingratitude to Christ, our greatest benefactors. It is even worse, in some sense, than it was before God sent His Divine Son into the world, because, besides being an open rebellion against God's law, it is an endeavor to put to naught the passion of Christ. Or it is an attempt to bring about another passion and death of Christ, were it possible that God would permit it. Really to learn the malice of sin, there is one thought that in this regard must prove most efficacious; namely, that man will be condemned if he dies in grievous sin, even though Christ has died to placate His Heavenly Father. The work of the Redeemer, then, was not to change the nature of sin, but to acquire more helps for man to avoid it, and make it more easy for him to do penance when, through weakness he has disobeyed God's law. No one who understands the passion of Christ 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 have stood them; and in the end they would not have been sufficient to satisfy the justice of an injured 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 teach us also the goodness of God. God the Father willed such sufferings, and God the Son underwent them because He loved man. He could have plunged man, as He did the disobedient angels, into aabyss 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 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 grievousness of sin. Many a worldlyling 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 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 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.

RELIQS OF ST. ALBERT FOUND

Brussels.—On his recent onomastic feast, King Albert was presented by Cardinal Mercier with a two-fold gift—his relic of St. Albert of Louvain, His Majesty's Patron Saint, and with a reliquary of artistic design and workmanship as well as of telling historic and spiritual meaning, conceived and executed by Brussels' foremost goldsmith jewelers.

In the history of St. Albert and of the saint's remains, Belgium's Primate found more than one prompting to remember his king. Through the Houses of Orleans and of Saxony, King Albert is of the lineage of St. Albert, who was the son of Godfrey III., Duke of Lower Lotharingia, and brother of Henri I., Duke of Brabant. Although Bishop-elect of Liege, St. Albert has been surnamed "of Louvain," because he was born in the princely castle upon whose ruins now rises the Benedictine Abbey of Regina Coeli, which from its lofty heights overlooks the city of Louvain.

The War that brought so many sorrows to Belgium's King was the occasion for the discovery of the sacred remains of his patron and ancestral relative. These remains lay buried in the Cathedral of Rheims, being thought to rest the while in the chapel of the Carmelite Nuns, Brussels. In consequence of the vandalism perpetuated upon it during the years of the sad conflict, the restorative of the Rheims medieval architectural gem necessitated the opening of the tombs of several Bishops interred in the nave of the church. This was not done at haphazard; but with the documents concerning the burial places in hand and under critical examination, by anatomists and archeological experts.

ST. ALBERT'S BODY FOUND
Before the digging began, the experts were prepared to find one sepulchre empty, because the body that had been laid to rest in it in the year 1192 was supposed to have been exhumed and translated to Brussels, at the request of the Archdukes Albert and Isabella four hundred and twenty years later. But, contrary to what the archives, the sepulchre inscriptions, etc., had taught them it was the burial place of the first prelate known to have been interred in the cathedral, of Archbishop Odoric, who died in the year 962, that the workmen found unattended. The vault that was believed to be vacant still held the remains of him buried there, according to irrefragable testimony, in the year 1192, the body, therefore, of St. Albert, Bishop and martyr.

While the sepulchre of the other prelates bore inscriptions, the two mentioned had none and St. Albert's had not even a sepulchral slab. Hence probably the mistake committed at the exhumation in 1912. In the stone coffin they then found a skeleton clad in pontifical robes, a gold-ornamented crozier, a gold finger-ring with a large sapphire, and various other objects that have been lost since.

MARRIAGE ADVICE
Chicago, Jan. 29.—A complete and succinct textbook for young married couples was contained in the advice given by George Cardinal Mundelein when he performed the marriage ceremony here Saturday of Miss Loretta Margaret Hines, of Evanston, daughter of the millionaire lumberman, to Howell Hoffman Howard, of Dayton, Ohio.

This was the wedding of which only Chicago society editor said: "Artistically and socially, it was the most magnificent wedding our city has ever witnessed." Members of the Chicago Symphony Orchestra played the wedding march and Tito Schipa, tenor of the Chicago Opera Company, sang.

"You belong no longer to yourself but to each other," Cardinal Mundelein said as he stood before the kneeling couple. "As the word of consent is spoken, as the blessings of Holy Church are given, a new tie will bind you—one that death alone can break."

"And with this new change there come new burdens, added responsibilities. These may be heavy; they may bring pain and sorrow in their wake, but for all this you will be prepared."

"We feel that you will justify the scriptural words: 'To whom much has been given, of them much will be required.'"

episcopal palace at Malines until the completion of the votive basilica of the Sacred Heart now in course of construction upon the heights overlooking Belgium's capital. There the major portion of the relics is destined to be preserved for the veneration of this and future generations.

ST. ODAIRIC'S RELICS

In the course of time the Brussels Carmelite Nuns, with the consent of the ecclesiastical authorities, absconded fragments of the sacred boon confided to them, to satisfy the pious desires of various congregations in whose churches St. Albert is particularly venerated. All these dispersed relics, now known to be St. Odairic's are to be returned, by order of the Holy See, to the Cathedral of Rheims. One notable fragment was given in 1878, to the Right Rev. V. J. Grandin, D. D., Bishop of St. Albert, Canada.

St. Albert of Louvain was not yet thirty years of age when the canons of the Cathedral chapter of Liege chose him for their Bishop. As the Bishop of the diocese was at the same time its temporal ruler, he needed the suzerain's lay investiture, which Henri VI, then emperor of Germany, refused to confer. Having proceeded to Rome to lay his case before the Holy Father, Albert saw the canons' choice confirmed by the Pope, who preconized him Bishop of Liege and raised him to the Cardinalate. On the way back to his own, the youthful Cardinal received the Episcopal consecration at Rheims, September 20, 1193. He decided to remain in that city until such time as he could safely take possession of his episcopal See. His death shortly after, at the hands of the myriads of Henri VI, frustrated that hope.

RELIQUARY GIVEN KING

Writing in the "Twentieth Century" about the reliquary donated to the king, the Abbe Schyrgens says that it is "both of sacred and patriotic inspiration, a personal and original conception, marrying with harmonious audacity the religious and the martial idea."

The custode containing the relic is boldly fastened to the edge of a sword pointed downwards. It evokes the remembrance both of the martyr of the Church's rights, who in his youth had worn the knight's haubert, and of the avenger of Belgium's rights, justly called the Knight King.

The custode is closed by a convex crystal lid wherein the capital initial letter "A" is adorned by a braid of which the twistings, through their entanglements express the hard roads of exile traveled by both Alberts. In the centre of the opposite side, on a guilloche background, appears, in niello engraving, the glorious image of the enthroned Pontiff. It is surrounded by a pretty wreath of edelweiss—the flower of the Bavarian Tyrol dear to Queen Elizabeth—dotted with roses, the emblematic flower of St. Elizabeth, her patron.

ITS INSCRIPTIONS

A Latin legend in the exergue of the custode begins on the obverse with the words: "Juris, agone ingens, O Sancte Alberte," and continues on the reverse, "propugnatore patriae regem aureo regna coelorum et nuptam due et sobolem victores." "St. Albert, so great, through thy vindication of justice lead triumphantly to heaven's golden throne the king, his spouse and offspring."

Upon the foot of the remonstrance-like reliquary the king's coat-of-arms is engraved in front, and the Cardinal's, in the rear; and on the rim runs the dedicatory epigraph: "Alberto R. B. inclito, Serenissimae Reginae Hanc S. Alb. Lovan, sacris e vetribus mibi insertam D. J. Em. Card. An. Lillo Sac. D. D." "To His Majesty Albert, the illustrious King of the Belgians, the Most Serene Highness the Queen, His Eminence, D. J. Mercier, in this, the fiftieth year of his priesthood, bestowed this holy vertebra of St. Albert in me enclosed."

"That such may be the case, then, hold fast to two things in life:

"First—your great love for one another. Let that affection you bear to one another, that confidence you have in each other, never weaken, never grow less. It is the greatest source of strength the Creator has given us. His children, whereby the burdens of life may be lightened.

"When the load is too heavy for one, two may more easily sustain it together.

"Let no one, let nothing ever come between you and weaken that conjugal love that now makes you truly, not two, but two in one flesh. Jealously guard it as one of life's great treasures, as the light that brightens life's pathway in times of sadness and in dark moments of suffering; as the warmth that comforts amidst the blast of adversity, and in the eventide of nearing dissolution.

"Be ever as kind, as considerate, as patient with each other even as you are now when your mutual affection seems to you the greatest thing life holds.

"And then, the greatest treasure of all, your best friend, your most sincere well wisher, the principal guest at your marriage! Like the youthful couple in the gospel, you have come here that Christ might be by your side when you pronounce your marriage vows. Like them, you have come to obtain His blessing first of all.

"In a short while, He will come again upon this altar, just as truly as He first appeared at Cana in Galilee; and then, when He rests here after the prayer He Himself taught us—the 'Our Father'—is said, and you kneel here, the words of the blessing may come from my lips, but with the eyes of faith you can see how His hand is raised in benediction over you, even as 1,900 years ago He blessed the young bride and her husband in Galilee.

"Cherish that blessing; even more, cherish His presence in your home. Never let Him depart from you or those you love; never, through any act or even careless omission, let Him feel that He is not the honored Guest.

"Then will the nuptial blessing be verified, in that you may see your children, and your children's children, and the fourth and fourth generation and afterwards, possess eternal life without end through Jesus Christ our Lord."

Although a vast sum, sometimes estimated at \$100,000, had been spent on the decorations and gowns for the wedding, although more than 2,000 guests crowded the great cathedral, the subdued spirit of reverence was ever present.

METHODIST PASTOR ON CATHOLICS

Speaking on "Ways in which Roman Catholics Shame Protestants," the Rev. Arthur A. Bouton, pastor of the Methodist Church, Hempstead, N. Y., contrasted the active participation of Catholics in the worship of their church with the comparatively small percentage of Protestants, who, Dr. Bouton said, take part in active manifestations of their religion. Excerpts from his sermon follow:

"I have seen thousands of people pouring into the Catholic churches early in the morning, later coming out, and thousands more going in to worship, while in our Protestant churches we find scattered members here and there. That makes me wonder, why so many there and so few here? Why can't we get the spirit of loyalty?"

"The Catholics have a saying, so we hear that after a child is six years old brought up in their Church, nobody can turn that child into any other belief. Can we say that? 'Why you could make a Mohammedan out of some six-year old children in our church. One time I questioned a Catholic child of six years and was surprised at what she said, learned. Another time I asked an eight-year old Protestant girl who Jesus Christ was and she looked surprised and said she didn't know."

"That isn't the child's fault, but it is the fault of the parents. Some day some of these parents may see their children with lost faith, lost virtue, or lost honor and will wonder why it happened. Well, if nobody tells them the answer here, God will when they go to glory."

"It's a sin the way some Protestants lie down on the job. They let a few do all the church work and the women are doing most of it. Too many of our members are allowing others to support the church. It is time the Protestants woke up."

"The Catholics 'tip' their hats to their priests and before their churches, showing their reverence."

"Too many Protestant pastors preach what the people want to hear instead of what the people should hear. It is too easy for a disgruntled set to have a preacher replaced. The Catholic priest is 'Father' to his people. I wish that the Protestant ministers had more power. Protestants may well pattern after some of these things, and cease petty criticisms and bickerings."

During his sermon Dr. Bouton asked if any one present, including any member of the Ku Klux Klan, could disagree with him. He received no answer.

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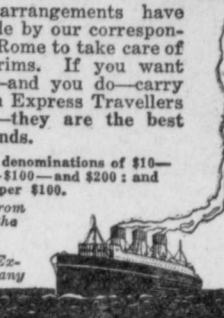
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The Catholic Record
LONDON, ONT.

CHATS WITH YOUNG MEN

AT THE FOOT OF THE CROSS

Our Lady as she stood beneath the Cross in anguish keen, Ah, who so cold but what that picture stirs!

—ARTHUR BARRY O'NEIL, C. S. C.

HOLY WEEK

Palm Sunday ushers in the sad and solemn pageant of Holy Week. With consummate art and yet with perfect simplicity the Church will interpret for us through her liturgy the meaning of the sublime mysteries which she commemorates this week.

Between these two events the Church will recall on successive days the other mysteries that cluster around the Cross, and impress their meaning upon our minds in the unforgettable language of her liturgy.

Then on Good Friday, the Church will lead us to the foot of the Cross, to behold Our Saviour's final agony, to receive his last message, and to reflect upon the part we took in the most stupendous tragedy of history.

DONT'S FOR PUBLIC SPEAKERS

The mistakes which novices to oratory make are monotonously alike. A few hints, therefore, by one who has spoken under all sorts of conditions and to all kinds of audiences may lessen the number of these initial errors on the part of inexperienced orators.

est on capital; it is given to those only who have already invested in toilsome preparation. Prepare thoroughly, but not slavishly. Having anchored your mind securely to your theme, let your mind swing easily to the currents and cross-currents of the meeting.

Don't imitate other speakers, either in manner or method. Some need notes; others are better without them. Some indulge in humor; to another type of speaker it does not come naturally, but has to be forced.

Don't be so engrossed with what you have to say as to forget the character and mood of your audience. Set yourself the task of conquering it. You must first get them interested. If you fall in this you might as well be talking to the man in the moon.

OUR BOYS AND GIRLS

GOOD FRIDAY

O Heart of Three-in-the-evening You nestled the thorn-crowned head; And leaned on you in His sorrow, And rested on you when dead.

Ah! Holy Three-in-the-evening He gave you His richest dower; He met you afar in Calvary, And made you His Own last hour.

O Brow of Three-in-the-evening, Thou wear'st a crimson crown; Thou art priest of the hours forever, And thy voice as thou goest down.

O Heart of Three-in-the-evening Mine beats with thine today; Thou tellest the olden story, I kneel, I weep, I pray.

THE SHADOW OF THE CROSS

Lent is drawing to a close. Holy Week is at hand. It is the Great Week, not only of Lent, but of the whole year. St. Chrysostom declares it the Great Week "because of the great and unspeakable things that were done in it."

HOLLAND'S CATHOLIC GROWTH The Hague.—Figures recently published by the KIPA Service furnish a remarkable index to the strong current of Catholic life which has become so evident in Holland in recent years.

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mocked and were lost. So, today, the Cross is either supreme wisdom or supreme folly. Its shadow blesses or blights, bestows spiritual life or spiritual death ensues. The Cross can never be absent from the life of the true Christian, through it the faithful are fashioned into the image of the Crucified.

THE OTHER SIDE OF THE FENCE

No one knows how many pleasant things are left undone just because people do not think. Most of you boys and girls are ready to be kind and helpful if someone points out the chance, but you should learn to put on your thinking caps without waiting for reminders.

There was once a little girl who used to stand and look with longing eyes at a swarm of brothers and sisters playing on the other side of the fence. These boys and girls had such good times together that they did not feel the need of outside playmates, and they never stopped to ask themselves whether the little girl whose wistful eyes watched them might be lonely and sad.

PRESIDENT COOLIDGE URGES TOLERANCE

Washington, Jan. 30.—"The foundation of all missionary effort abroad must be toleration and brotherhood at home," President Coolidge declared in his address to 3,500 delegates to the interdenominational Protestant foreign missions conference here during the past week.

"Not everything that the men of Christian countries have carried to the other peoples of the world has been good and helpful to those who have received it," the President said. "Our civilization is yet far from perfect. Its aims are liable to much distortion when it comes in contact with peoples not yet equipped through generations of race experience to absorb, to understand, to appreciate it."

PLAN TO ESTABLISH MEDICAL MISSIONS

Washington.—An extensive series of lectures on the subject of Medical Missions will be delivered throughout the country by the Reverend John A. Lynch, C. S. S. R., under the auspices of the Medical Mission Board of the Catholic Hospital Association. Father Lynch will not limit his talks to hospital groups, medical colleges and nursing schools, but realize the need of general medical knowledge, he will accept the urgent requests of the directors of clubs, academies and colleges to deliver addresses to them.

Father Lynch has been relieved of all other duties by his Provincial, Very Reverend James Barron, C. S. S. R., and he is now free to devote all his time to Medical Mission propaganda. This novel expression of personal cooperation on the part of such a prominent Redemptorist tells the great importance of Medical Mission work.

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establishment of religious orders for perpetual adoration. In Breda, for instance, a church is to be built in which the Benedictine nuns will devote themselves to perpetual adoration. The Eucharist is a favorite theme at the majority of the Catholic conventions and meetings, showing the trend of Catholic thought throughout the country.

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OBITUARY

T. J. SHEEHY

The funeral service of T. J. Sheehy took place Wednesday, March 18 at St. Mary's Roman Catholic Church, Woodstock. Mr. Sheehy passed away at the Woodstock General Hospital on Monday, after having undergone a serious operation on the preceding Friday.

The funeral, at which Rev. Father Nagle presided, was attended by a large number of relatives and friends, some of whom had come from a distance. Among the latter were James Sheehy and Hannah Sheehy of Ayrton, brother and sister; Brothers Ansbert and Memorial of The Christian Brothers, Toronto and Aurora; Mr. and Mrs. J. Zettel, of Kitchener; Mr. D. Forest of Pembroke; Mr. J. Kirby of Niagara Falls, N. Y.; and Miss Lizzie Forest of Windsor. The pallbearers were four of Mr. Sheehy's brothers, James, Frank and Dave and Brother Ansbert, with two brothers-in-law, J. Zettel and T. Kirby.

Mr. Sheehy, or Tim, as he was known to many people in and about town, was born forty-seven years ago at Ayrton, Ont., where his father, Maurice Sheehy, still lives with a brother and sister already named; his mother having died a little more than a year ago. Three sisters, Mrs. T. Donohue of Dorchester, Mass.; Mrs. D. Donohue of Cambridge, Mass.; and Mrs. T. Kirby of Niagara Falls, N. Y., together with his aged father, were unable to be present at the funeral. A brother-in-law, Al Febrbach, had attended at the death bed, but was not able to assist at the funeral.

Some twelve years ago Mr. Sheehy was married to Miss M. Forest of Almonte, who, with three boys, Ansbert, aged nine, Jack, aged eight, and Jim, aged two survive him.

In 1919 Tim with his two brothers, Dave and Frank, opened a sheet-metal and tin-smithing business here, with which he was connected until his death.

Although he had been in failing health for some time before the end came, Tim still kept in close touch with business and family matters. It was, then, a distinct shock to his many friends and business acquaintances to learn on Saturday morning last that he was at death's door. The end came peacefully on Monday forenoon after the sick man had received the last rites of the Church, and had taken a final farewell to his sorrowing family and friends.

Mr. Sheehy was well and favorably known to the people of Woodstock and the surrounding country and towns. The high esteem in which he was held, as well as the deep sympathy felt for his family, were manifested by the numerous spiritual and floral tributes that were deposited on his casket. R. I. P.

PILATE'S DAUGHTER

The celebrated Lenten Drama "Pilate's Daughter" composed by Rev. Father Kenzel, a Redemptorist, is being presented in St. John, N.E., for the third successive season. It is a modest tribute of praise to say that it is as popular as ever. The truth is, it is more popular than ever. This speaks volumes not only for the play but for actresses and people. There is hope for a city whose young girls consider it their highest honor to take part in a play that breathes so much of piety and devotion. There is hope for a people who irrespective of race or creed flock in hundreds to listen with rapt attention and admiration to the oft-told story of Christ's power and love. Some forty or fifty young ladies take part in the play. An orchestra of twenty pieces, also young ladies, assist the cast. That



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Westbound, the party will pass through some of the most important cities of Western Canada—Winnipeg, Saskatoon, Edmonton, stopping over at Jasper National Park, thence to Prince Rupert and via Canadian National Pacific Coast Steamers through the wonderful scenic seas of the North Pacific Coast to Vancouver, returning via Portland, Yellowstone National Park, Salt Lake City and Estes National Park through Chicago, thence back to Toronto.

The Tour is being arranged under the direction of Mr. A. E. Bryson, Principal of Silverthorn School, Toronto, and Mr. Martin Kerr, Principal of the Earl Kitchener School, Hamilton, Ont. Full information may be secured from Mr. Bryson, 44 Silverthorn Avenue, Toronto, Junct. 2548 W., also from Mr. Kerr, 4 Beulah Ave., Hamilton, Regent 842.

While primarily designed for the benefit of Teachers in the Province of Ontario, the Tour is open to members of the general public and any who care to join the party will be most welcome.

BERNARD SHAW'S GREAT PLAY "SAINT JOAN"

London is to have the rare privilege of witnessing George Bernard Shaw's "Saint Joan," which B. C. Whitney will present at the Grand Opera House, London, commencing Monday night, April 13, with matinee Wednesday.

Like those other dramas, with which it is worthy to rank, "Saint Joan" will be read with pleasure by the student and the lover of dramatic literature for its own sake. It is a play that will live because in it the author has escaped from the trammels of the purely local and personal aspects of his theme and has infused it with those universal and timeless qualities that mark all great dramas. He deals with the eternal verities and the primal emotions—the human groping after the divine, patriotism, self-interest, courage and fear, and the faith that conquers death. He ignores the letter of history to capture its spirit, and portrays the protagonist of the play and her friends and enemies not as they appeared to themselves and each other, but as they really proved to be in the light of the reactions and consequences of their actions and words. He has painted an unforgettable picture of the Maid of Orleans, and, as played by Miss Julia Arthur, the portrait takes on the animation, the sentiment and the reality of life, and is by right inscribed in theatrical annals as one of the most noble and inspiring realizations of a role which the stage has ever seen. No man or woman holding the finer graces of life in due regard can afford to let "Saint Joan" depart without doing it homage. Saint Joan will also be seen in Hamilton, Peterboro, Belleville, Kingston and Ottawa. Mail orders are now being received.

WEEKLY CALENDAR

Sunday, April 12.—St. Julius, became Pope in 337 and reigned for more than fifteen years. The greater part of his pontificate was devoted to efforts to put down the Arian heresy. He finally triumphed at the General Council of Sardica. St. Athanasius and Marcellus of Ancyra were declared orthodox by that Council and held innocent of charges preferred by the Arian Bishops. Several of the latter were deposed. The council also framed twenty-one canons of discipline.

Monday, April 13.—St. Hermenegild, martyr, was a victim of the bitterness aroused over the Arian heresy. He was a son of Leovigild, King of the Visigoths. When he was sixteen years old he was imprisoned by his father because he refused to accept Arianism and won his martyr's crown in prison.

Tuesday, April 14.—St. Benezet, a shepherd was inspired by God to build a bridge across the Rhone at Avignon where many people had been drowned. He began the task in 1177 after having proved his mission by miracles and obtained the approval of the bishops. When the difficult part of the undertaking was over the Saint died, in 1184. His body was entombed in a chapel built upon the bridge itself. Five hundred years after his death, the coffin was opened and the body was found incorrupt.

Wednesday, April 15.—St. Paternus was born near Poitiers about the year 482 and went to Wales where he founded a monastery. Later he took up the life of an anchorite in the forests of Seicy. Through his efforts many were converted from Druidism and he brought about the destruction of one of the largest of the pagan temples. He died in France, in solitude, about the year 550.

Thursday, April 16.—St. Optatus and seventeen other holy men received the crown of martyrdom

on the same day at Saragossa during the cruel regime of the Governor Dacian in the reign of Diocletian. Two others who were tortured at the same time died later from their injuries.

Friday, April 17.—St. Anicetus, Pope and martyr, succeeded St. Pius on the Papal throne and reigned about eight years, from 165 to 173. He was remarkable for his extraordinary virtue and religious fervor.

Saturday, April 18.—St. Apollonius, martyr, was a Roman Senator. When he was denounced as a Christian by one of his own slaves, he refused to renounce the Faith and was beheaded by decree of the Roman Senate in the year 168.

NEW BOOK

"Boy," The Story of Missy's Brother. By Inez Speeking. 12mo, cloth, Frontispiece. Net. \$1.50.

A faithful but deeply sympathetic study of boyhood in a Catholic American family. Passages like this display an illuminating insight into the adolescent mind: "Curly!" Boy grunted with disgust. "Curly and kilt! That's another thing, Mother. Why on earth do you have to keep that picture in the library where everybody has to see it the minute he comes in? I want to forget I ever looked like that, and I want everybody else to forget it."

"You were so cute, Boy," Mother sighed. "I like to see it there."

"Can't you take it upstairs? Ye gods!" and Boy tore his hair.

"And I'm a man—that is, I would be if you'd let me wear long trousers."

You will laugh with Boy. You may even, perhaps wipe away an occasional fervid tear. Certainly you will love him—for himself and for the happy memories of your own childhood stirred by his story. It is a book worthy of the author of "Missy."

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IN MEMORIAM

In loving memory of Wm J. Ringrose, who died at Pembroke, Ont., on March 27, 1924. R. I. P. —Niece Mrs. Wm. B. Meighen.

DIED

CROSSON.—At St. Francis Hospital, Smith's Falls, on January 22, 1925. Miss Ann Crosson of Perth, Ont. May her soul rest in peace.

O'NEIL.—At Uxbridge, Ont., on March 18, 1925. Mr. Patrick J. O'Neil, in his sixty-seventh year. May his soul rest in peace.

KENNY.—In Sarnia on March 15th, 1925. Margaret Kenny, daughter of the late Thomas and Margaret Kenny of Dublin, Ontario, aged fifty-four years. May her soul rest in peace.

CREIGHTON.—In London, Ont., on Sunday March 22, 1925. Louise Creighton, inher thirty-seventh year. Funeral from the funeral home of E. C. Killingsworth on Thursday morning, March 26th. Requiem High Mass at St. Patrick's Church at 7.30. Interment at St. Peter's Cemetery. May her soul rest in peace.

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BOVRIL LIMITED HAS RECORD YEAR

The report presented to the meeting of the shareholders of Bovril Ltd. in London showed continued expansion of sales both at home and abroad, and at the same time increased expenditures for advertising and a notable increase in gross profits, which stood at £639,123 against £571,491 for 1923, the net being £390,992, as against £351,898 the previous year. Assets stand at £4,592,104 1 6, including cash £210,701 1 1.

The Bovril report is most encouraging and must be taken as an indication of what can be done, even when conditions seem adverse, by progressive methods and good advertising.

In this connection it is interesting to note that the various hospitals in Britain profited by no less than £75,297 from the Poster Judging competition which Bovril Limited sponsored on their behalf.

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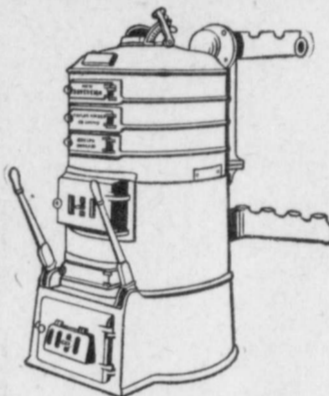
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Cable Received from Monsignor Haberlin, Chancellor of the Diocese of Boston

The following cable has just been received from Monsignor Haberlin, Chancellor of the Diocese of Boston, who is now in Rome with the Boston Pilgrimage under the Spiritual Direction of His Eminence Cardinal O'Connell:—

"Rome, March 10, 1925.

"Coupon.
"New York.
"Have pleasure in advising you entire arrangements made by your firm for "Boston Pilgrimage have been splendid and completely satisfactory. All members highly enthusiastic regarding Rome accommodations, receptions and general sight-seeing arrangements organized by Cook. Cardinal O'Connell authorizes me to send "you his personal thanks for such splendid service rendered. The work of your "organization has been perfect throughout and handled in an excellent manner."
"(Signed) HABERLIN."

Thos. Cook & Son had the honor of being favored with the complete travel arrangements in connection with the Boston Pilgrimage and specially chartered the Royal Mail Line Steamship "OHIO," which sailed from Boston February 16th, conveying the members of this important pilgrimage party to Rome.

The Canadian Pilgrimage to Rome for the Holy Year 1925, attending the ceremonies for the Beatification of the eight Jesuit Martyrs, will leave Montreal by the White Star-Dominion Line Steamship "MEGANTIC" on May 30th. The pilgrimage will be under the Spiritual Direction of the Reverend E. J. Devine, S. J.

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