

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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THE BLACK LEGEND OF SPAIN

AMERICAN PROFESSOR GIVES FACTS ABOUT A COUNTRY MUCH MALIGNED

Editor of the New York Times:

Woodrow Wilson loved to tell the story of Charles Lamb's famous remark apropos of hate. Having inveighed one day most bitterly against a certain man, Lamb was asked by a bystander: "But have you ever met him?" "Of course not," replied Lamb: "I can't hate a man I know!"

Theodore Roosevelt once said: "The twentieth century is South America's." The nations with which we are most closely bound, commercially and politically, are the countries of our own hemisphere, most of which are Spanish speaking. It is vitally important that we should understand these neighbors, and that they should understand us. People of vision on both sides are agreed on the method to pursue. We must learn each other's language. English is a required subject in most of the secondary schools of Latin America. Spanish is being studied to an unprecedented extent in American schools and colleges. Such men as the Hon. John W. Weeks, Secretary of War; the Hon. Herbert Hoover, Secretary of Commerce; the Hon. Bainbridge Colby, former Secretary of State, and the Hon. William G. McAdoo, former Secretary of the Treasury, have urged that the Spanish language and literature be studied in every American school. Indeed, Mr. Hoover says:

"We must take particular care to see that the study of Spanish, if not made compulsory, is at least made possible in all our secondary schools."

But we still have a few people, some of them rather prominent, who have not realized the cultural importance of the Spanish race and of its literature, its art, its architecture, its music, its services to mankind. In short, they are suffering from the after-effects of what the Spaniards call the "Black Legend" of Spain.

What is the "Black Legend"? It is the Spanish bogey-man, carefully developed through centuries by one or another political enemy of Spain, which represents the Spaniard as ignorant, or cruel, or immoral, or all of these combined, and as having produced nothing worth while to justify his presence on the earth. What is the remedy? Education. It would take an unbelievable amount of stubbornness or wilfulness to maintain such an attitude after a fair examination of Spanish history, of Spanish literature, of Spanish culture in general. Indeed, the American who merely follows the course of current events must have received much light upon the subject from the newspapers in the last two years. Here are a few instances:

In 1922 Jacinto Benavente received the Nobel Prize for Literature, the second Spanish winner of that international honor. The following year it was won by William Butler Yeats, which enabled England to tie Spain with two winners, the others being Kipling and Echeagaray, respectively.

Dr. Ramon y Cajal, famous Spanish physician, has also received the Nobel Prize for Medicine.

On Nov. 29, 1924, the greatest educational centre of France, the Sorbonne, conferred honorary degrees upon an American, Dr. Charles D. Walcott, Director of the Smithsonian Institution, and upon two Spaniards; Dr. Ramon y Cajal, discoverer of the "neuron theory," and Ramon Menendez Pidal, dean of Spanish scholars. There is an interesting article in the Booklovers Magazine for August, 1923 (over twenty years ago) by Dr. Joseph Walsh of Philadelphia, which places Ramon y Cajal among the great names of medical science; Pasteur, Lister, Koch, Metchnikoff, Ehrlich, Walter Reed, &c.

Ignacio Zuloaga, greatest of living Spanish painters, has duplicated the success of his great countryman, Joaquin Sorolla, in the United States. To be colloquial, he is the "art rage" of this generation.

Spanish books are being translated and read in great numbers by Americans. The vogue of Blasco Ibanez was just the beginning; new volumes by such writers as Benavente, Martinez Sierra, Pio Baroja, Concha Espina, Fern de Ayala, Miguel de Unamuno and Valle-Inclan follow one another in rapid succession from the presses of American publishers.

Radio stations are broadcasting programs of Spanish music at frequent intervals, and are seeking talks in and about Spanish.

Perhaps the greatest enthusiasm has been aroused by the discovery by American artists and architects of the incomparable treasures that Spain has produced in their fields. The American Architect and Architectural Review throughout the year 1924 paid particular attention to Spanish art and architecture, publishing some seven or eight arti-

cles, with innumerable illustrations, dealing with Spain. The author of one of them, Ralph Adams Cram, one of our most distinguished architects, says:

"After thirty-five years of intermittent travel in all parts of Europe, during which anything beyond the Pyrenees was regarded with serene indifference, I at last encountered Spain, and since that eventful six months of revelation nothing else seems to matter much, not even the little villages of England, the tall cathedrals of France, or the hill towns of Italy—not even (and with shame be it spoken!) not even Palermo or Venice or Carcassonne. The only call is 'Back to Spain!'"

"Why? Not wholly for its architecture perhaps, and its other arts, though these are sufficiently compelling. Chiefly it may be because here is a sort of sacred preserve, ringed with seas and ramparts by high mountains, and so permitted to retain some of the real values in life, lost long since by the highly civilized and progressive communities of this unhappy planet."

Here follows the most telling part of Mr. Cram's article—the truth about Spain, seen through the eyes of a reliable American observer, who previously, by his own admission, had been indifferent to Spain:

"It is not a land of haughty hidalgos and profligate caballeros lording it over a brutalized peasantry, but the only place I know where there is a true and vital democracy in the best sense. It is not priest-ridden and rotten with superstition, but the one place where religion is thoroughly evangelical and a sane and normal part of the lives of nine persons out of ten. The people are not made savage by bullfights and black memories of the Inquisition; they are kindly, generous, gentle with children, merciful to animals, courteous beyond belief, self-respecting, austere, ascetic and disdainful of physical comfort and physical suffering. Spain is not backward and degenerate just because it is not given over to industrialism, covetous commerce and predatory finance, but truly in the vanguard of real civilization because it estimates these things at their true worth and has preserved something of the old sense of comparative values."

Professor H. G. DOYLE, Washington, D. C., Jan. 19, 1925.

"IDEAL HOSPITAL"

COUNTRY'S EXPERTS ASSIST IN PLANNING

Milwaukee, Wis., Jan. 23.—More than 100 eminent medical and hospital authorities and hospital architects from all over the country gathered here Tuesday and Wednesday for the unique purpose of planning "the ideal hospital."

The conference was called by the Rev. Charles B. Mouligner, S. J., president of the Catholic Hospital Association of the United States and Canada, at the request of the Rev. Thomas A. Nummy, of Jamaica, N. Y., who already has collected a million dollars for the erection of the hospital.

As a result, Father Nummy is returning to Jamaica with plans for his hospital which have undergone the scrutiny of the greatest experts of the country. The building of the new institution, which will be known as the Mary Immaculate Hospital, will be undertaken at Jamaica this year.

"The conference was a complete success, and the very best step I could have taken," said Father Nummy Wednesday night.

The conference was held at Marquette University, with the Marquette Hospital College, the first institution of its kind in the country, as host. Father Mouligner, in addition to being president of the Catholic Hospital Association, also is head of the College. Father Nummy brought his own architect with him from New York, that he might hear the discussions and suggestions. In addition to hospital authorities, leading medical bodies of the country sent members of their staffs and many institutions planning hospital buildings also sent officials and architects, so that the conference assumed national importance.

Hospital construction, equipment, personnel and procedure were discussed, all details being gone into, and at the conclusion a vote was taken, so as to give authority to the final plans. Father Nummy will follow these plans. The discussions were led by Dr. Edward L. Keyes, of New York, world famous urologist and member of the "super staff" of Mary Immaculate Hospital; E. W. Riesbeck, Chicago hospital engineer; Father Mouligner, and Father Nummy.

The Jamaica hospital is to be as ideal as the counsel of the country's experts can make it, and Father Nummy hopes to have it classed as one of the greatest institutions of its kind in the world. It will have a capacity of 600 beds when completed, and the first wing, to include ten floors, will have 800 beds.

CONCORDAT IN BAVARIA

Munich, Jan. 24.—Opponents of the school clauses in the Bavarian Concordat with the Holy See are foes of the basic principles of the German Commonwealth and are advocating nothing less than pure State absolutism. Dr. Gerlich, one of the ablest Protestant writers in Germany, has declared in a vigorous statement in the Munchener Neueste Nachrichten, of which he is editor:

Dr. Gerlich particularly resents the contention that the Concordat would place an influence over Bavarian schools which is irreconcilable with the dignity of the German nation. He brands as merely stupid the reproach that Bavarian Catholics have neglected their patriotic duties.

"It may well be said," he declares, "that without the help of the majority of the Catholic population of Bavaria, it would have been impossible for that country in the last few years to observe and follow a national policy." Taking up the defense of the Concordat, he continues:

A BASIC GERMAN PRINCIPLE

"Here we have to do with a most decisive point in the whole structure of the German Commonwealth, which is based on the principle of free self-determination of the individual citizen, that is to say on the idea that parents possess supreme right of determination in matters of education of their children. According to this principle, the faithful citizen has no doubt as much right of free self-determination for himself and his children as has the would-be freethinker."

"He who combats confessional schools and demands establishment of undenominational schools defends a principle which has much to do with everything else, but nothing to do with free self-determination of the citizen in his quality as father or mother, and which is nothing but the expression of pure State absolutism."

FREEDOM OF CONSCIENCE

Dr. Matt, Minister of Public Worship, made a sane, able and fair statement of the Government's position in the controversy. He said: "The Bavarian Government are of opinion that nothing must remain undone to preserve Christian schools in the future. For its main part, the population of Bavaria bases its convictions on the Christian view of the world, and if the State is to take children away from their parents, it must give them a guarantee that the education of these children will be carried out in such a way as to meet the wishes of the parents. Freedom of conscience of parents must be respected in the same manner as freedom of conscience of teachers."

"By these treaties it is intended not only to set an example of harmony and good understanding among the various faiths, but also to admonish the whole population to live in harmony and concord."

From the vigorous declarations of a Minister of the Government, and a prominent Protestant, it is to be assumed that the sane and clear-thinking Protestants of the country will line up with the Catholics on the matter of education as regulated in the Concordat. Nevertheless, the issue seems to be destined for stormy discussion throughout Bavaria for some time to come.

ZIONIST CONTROL OF HIGHER EDUCATION

By Dr. Alexander Mombell (Jerusalem Correspondent, N. C. W. C.)

Jerusalem.—Three days before Christmas the English High Commissioner, several government functionaries and many representatives of different sections of Palestine were invited to celebrate the opening of the Institute of Jewish Studies. The next day the opening lectures were given. A large audience, apart from the students, was present.

The great intellectual battle which the Zionists are preparing to carry on along the whole front is at hand. The Hebrew University at Jerusalem aims at a monopoly of higher education in Palestine. The Jews are working in the Holy Places in earnest. The faculties of their universities are about to begin their new campaign for a spiritual revenge. The Arabs can offer no real resistance. Their show of opposition will not stop the Zionist progress by one step. The Moslem aristocracy will frequent the courses of the new Hebrew Atheneum in spite of their repeated declarations of racial hostility.

AFTER LONG NEGLECT CATHOLIC COMPOSER HAILED AS A GENIUS

(Cologne Correspondent, N. C. W. C.)

Cologne, Jan. 12.—Another of those strange but gratifying instances where a genius is suddenly acclaimed by the world after being neglected for generations, is sweeping Austria and Germany, with the subject this time a singer, teacher and organist of an ancient Augustinian college.

The man is Anton Bruckner, an Austrian composer of the Augustinian college, St. Florian's, at Linz. Neglected during his entire life, scarcely heard of until the last few years, his compositions are springing into tremendous popularity on the occasion of the hundredth anniversary of his birth. At first it was Catholics who acclaimed him, but now Protestants have realized his greatness and taken up his compositions. By some he is hailed as a second Wagner.

Throughout his life, Bruckner was not privileged to hear a single one of his compositions given, so obscure was he. Now his pupil, Ferdinand Lowe, music director of Wien, and Siegmund von Hausegger, the composer of Styria, have taken the lead in recognizing his genius. They presented his Third and Seventh Symphonies at the jubilee festivals, and overnight he became famous throughout Germany and Austria.

There are nine of these Bruckner symphonies, and they are hailed as the most powerful representations of the ecclesiastical and regular atmosphere. Their harmonies are said to suggest gigantic cathedrals of wonderful Gothic architecture, filled with incense and impelling the hearer to bow the knee before the Holy Sacrament. Even more powerful and more of a religious nature are Bruckner's ecclesiastical compositions, his Te Deum, his 150th Psalm and especially his Masses. An orchestra Mass is of particular grandeur.

Bruckner's Masses were presented in the largest churches in Munich at Christmas time, as well as in cathedrals and churches in other cities. His works now appear on the programs of Protestant ecclesiastical and secular concerts. Papers of all religious complexions are giving articles in praise of him as a genius.

Music commentators in Germany and Austria, in discussing the singular neglect of Bruckner's genius, recall that Wagner experienced the same discouraging treatment when he was producing his magnificent compositions.

STATE CONGRESS PAYS TRIBUTE TO PRIEST

Jersey City, N. J., Jan. 23.—The Right Rev. Mgr. John A. Sheppard, Vicar General of the Diocese of Newark, and one of the most widely known and loved members of the Catholic clergy in the East, died here Monday morning at the rectory of St. Michael's church, of which he was pastor.

Sorrow here is profound, in non-Catholic as well as Catholic circles. The mayor has issued a statement expressing his deep grief, and both houses of the State Legislature have halted to pay highest tribute and express their sorrow at the sad event. Always a stalwart defender of morality and a stern foe of sham and hypocrisy, Monsignor Sheppard nevertheless was known as one of the most lovable of characters and truest of friends. Time and again he had received testimonials of the great regard in which he was held by thousands.

Monsignor Sheppard was born in Paterson, N. J., and was educated at Seton Hall and St. Charles College, Ellicott City, Md. Ordained in 1876 and appointed assistant at St. Patrick's Cathedral here, he was made Vicar General of the Diocese in 1902, and in the following year Pope Leo XIII. raised him to the rank of a Domestic Prelate.

The State Senate resolutions on the death of Monsignor Sheppard said: "The Senate of New Jersey learns with extreme regret of the death at Jersey City this morning of Monsignor John Augustus Sheppard, Vicar General of the Roman Catholic Diocese of North New Jersey. He leaves the State bereaved and mindful of his great service to any movement helpful to the commonweal and beneficial to all, irrespective of creed or color."

"He died full of years and honors. His passing from the scenes of his labors leaves New Jersey with a deep sense of loss. His pen and heart were always at the service of men; and the poor and lowly found in him a brave and strong champion."

The Assembly's resolution said: "The Rev. Mgr. Sheppard was one of the most distinguished and public-spirited citizens of this great commonwealth."

"The death of Monsignor Sheppard is truly a great disaster for us," said Bishop O'Connor. "God has taken him, if we may presume to say so, when he was best employed and most needed."

CHAPLAIN URGES WIDER BROTHERHOOD

(Cologne Correspondent, N. C. W. C.)

At a meeting of the Fresno sector of the Association of the Army of the United States, held in Fresno, Calif., Rev. Martin Keating, rector of the Church of Our Lady of Victory, this city, and a former army chaplain, made an address, in which he said:

"The need of the hour is a citizenship united in American brotherhood. From Washington we have inherited a system of government consecrated to the welfare of all, regardless of race or creed. Upon a union of minds and of hearts we built our national life; out of many we became one."

"As the union grew in the interest of the common welfare, Americanism warmed the land with the holy flame of brotherhood. From Bunker Hill to the Argonne the blood of American patriots holds us one people. Brotherhood is therefore with us no empty word."

"Is brotherhood endangered because our religious principles differ? By no means. Was brotherhood endangered or religious principle sacrificed when a Catholic priest sent a Christian Science practitioner to his first case at Camp Kearney hospital; when Major General Frederick S. Strong, a devout Protestant, let a Catholic chaplain ride five trains in seven days between Camp Kearney and Camp Merritt to hear the confessions of 500 Catholic reserves for the Second Marine; when a California Jew brought to me on the train at Camp Merritt this Catholic buddy who lacked the courage to come alone?"

"Brotherhood is not endangered, religious principle is not sacrificed when Americans know one another, when we are eager to learn and quick to sympathize with our brother's need. In the spirit of the Prince of Peace, with whom there is neither Jew nor Gentile, bond nor free, let us cherish this American ideal of brotherhood."

SWISS PRESIDENT A CATHOLIC

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

M. Musy, elected President of the Swiss Republic for one year, is an active and practical Catholic. Former representative of the Canton of Fribourg in the National Committee, M. Musy, who is a magistrate, received 172 out of a possible 192 valid ballots.

Returning to Fribourg immediately after his election by the General Assembly, in session at Berne, M. Musy was given an enthusiastic reception by his fellow townsmen. In a speech, delivered on the public square of the town, he emphasized the imperative necessity of combating false ideas which he declared to be a duty no less binding than the fight against narcotics.

Later, accompanied by Mgr. Besson, Bishop of Lausanne and Geneva, and followed by the Mayor of the city, the councillors of the canton and many friends, M. Musy, proceeded to a religious church where he knelt on the prie-dieu reserved for him, while the bishops intoned the "Te Deum," which was taken up by all those present.

Switzerland had already elected a Catholic, M. Motta, who presided with so much distinction over the general assembly of the League of Nations this year.

Times have changed since the days when Catholics were persecuted by the Protestants in Switzerland. The Helvetic Republic has come to understand that its prosperity depends on the unity of its people, and now, without any disturbance of domestic peace, and without arousing partisan passions, it elects as president any one from among those who are the most active among its councillors, regardless of religion.

JESUIT UNIVERSITY RANKED FIRST

St. Louis, Mo., Jan. 22.—Among the medical and dental R. O. T. C. organizations of the universities of the country those of St. Louis University take first rank, according to the official bulletin of the Surgeon General's headquarters in Washington, which was received yesterday at the local institution.

Out of a combined total of 848 students in St. Louis University's medical and dental departments there are 325 in the medical and 312 in the dental unit, or a total of 637 Reserve Officers' Training Corps men. The Dental R. O. T. C. was organized when the St. Louis Dental School was selected by the War Department as one of eight schools from among whose graduates all officers of the army Medical Corps and Dental Corps are selected.

INDIANA'S SENATE TOLERANT

BILL PROHIBITING WEARING A RELIGIOUS GARB IN PUBLIC SCHOOLS DEFEATED

Indianapolis, Jan. 22.—The proposal to prohibit any person from wearing a religious garb or emblem while teaching in the Public Schools was killed by the Indiana State Senate Wednesday by a vote of forty to six. The vote sustained a majority report from the Education Committee which recommended that action on the bill be indefinitely postponed.

Importance attaches to the Senate's action on this measure since the bill was one of a series of "Americanization and education" proposals fostered by Walter Bossert, Ku Klux Klan leader in Indiana. The vote was regarded here as something in the nature of a test of strength as between the Bossert faction and those elements which either oppose the Klan or will not go along with it in its more extreme proposals.

AIMED AT CATHOLICS

Throughout the debate on the bill there were frequent statements from various Senators that the measure was aimed at the Catholic Church.

Senator George W. Sims (Vigo County, Rep.) author of the bill, led the fight for favorable action on the Senate floor. He declared there are six counties in Indiana in which members of religious sects, with their insignias, are teaching in the Public Schools and receiving compensation for their services. This situation, he asserted, was contrary to the Constitution.

This argument of Senator Sims was combated later on it in the debate by Senator Walter L. Moorhead (Marion County, Rep.), who said that an investigation of the situation in the counties to which Senator Sims had referred, disclosed that in those communities the township trustees with the acquiescence of all the school authorities had found it less expensive and more beneficial to have the Public and Parochial schools combined. So far as was known, he said, there had been no complaints that the children attending those combined schools were being misled by religious teachings.

"I am a Presbyterian," Senator Moorhead said, "I belong to all the Masonic lodges and my great grandfather fought under General Washington. I think the trustees should have the right to make this arrangement if they regard it as the economical and wise thing to do. If this bill is passed you will destroy that arrangement and compel them to erect separate schools."

Senator Joseph M. Cravens, minority floor leader, also spoke against the bill, saying:

"I don't know what is behind this bill and I don't care. Of course, it has been touted all over the State as one of the Ku Klux Klan measures and we all learned something of the power of the Klan a few months ago. Now, if this bill is directed toward any particular creed, as its contents intimate, then it is wrong. It seems to me there is no question that it is directed against the Catholic Church. Now, I have nothing to say in defense of that church, but I do think that this bill should not become a law because there is no reason for it."

Senator Nejd (Lake County, Rep.) Chairman of the Education Committee opposed the bill on the floor on the ground that the measure was extreme and had no business before the Legislature.

"I have a son who will be graduated from Purdue University in June," Senator Nejd said, "and he wears a pin that was given to him by the Congregational Church of Whiting for not having missed attending Bible class for two years, and if he undertook to teach in the Public Schools he would be prevented from doing so under the terms of this bill. I think the Senate should be done forever with this kind of bill."

MICHIGAN SENATE AND OPENING PRAYER

Lansing, Mich.—The Michigan State Senate, opening its session here, has passed a resolution providing that the opening prayers at its sittings shall be said by ministers of the various faiths. The resolution, introduced by Senator George M. Condon, is as follows:

"Resolved, that the pastors of the several churches in the city of Lansing and other cities be invited to conduct appropriate religious services at the opening of the daily sessions of the Senate."

This plan differs from that of most State legislatures, where a single chaplain is designated. Both the Senate and House of the Michigan Legislature have been following the plan and Catholic priests have several times offered the prayers.

CATHOLIC NOTES

Washington, Jan. 23.—Senator Butler of Massachusetts has introduced a bill which would authorize the Secretary of the Treasury to remit the duty on a carillon of bells to be imported for the Church of Notre Dame de Lourdes at Fall River, Mass. The bill has been referred to the Senate Committee on Finance.

Milwaukee, Wis., Jan. 23.—Dr. Joseph C. Bock, head of the Department of Physiological Chemistry at Marquette University here, assisted by Dr. Max Gilbert of his staff, has evolved a new method of making blood analyses. It has been outlined in a paper presented to the scientific world, and has won a warm reception. Marquette University is conducted by the Jesuits.

Chicago, Ill., Jan. 24.—The First Holy Year pilgrimage to Rome to be announced by Chicago Catholics will be under the auspices of the Fourth Degree Knights of Columbus, with the cooperation of Right Rev. Monsignor Moses E. Kiley, director of the central bureau of the Associated Catholic Charities, and Rev. Thomas Harmon, overseas chaplain of the marines, and pastor of Annunciation parish.

Portland, Ore., Jan. 23.—George C. Hennessy of this city, for seventeen years superintendent of chapel cars for the Catholic Church Extension Society, was today invested in St. Mary's Cathedral with the insignias of a knight commander of the Holy Sepulchre by Right Rev. Augustin Schinner, D. D., Bishop of Spokane, Washington, acting in the place of Archbishop Christie who has been ill.

Paris.—Twenty-five priests of the Saint-Pol de Leon district, of Brittany, have decided to bring suit against a writer, M. Yves Lefebvre who, in a novel, the scene of which is laid in Brittany, has made several priests appear in a very sorry role. The plaintiffs consider that an inexcusable reflection has been made upon them. The case will probably come to court in a few weeks at Morlaix or Brest.

New York, Jan. 23.—The time limit for entering the \$1,000 prize contest for school health work being conducted by the American Child Health Association has been advanced to February 20, it has been announced by the office of the Association here. Several Catholic schools in various parts of the country have entered the contest and many others have sent in inquiries concerning it.

Paris, Jan. 21.—Premier Herriot, discussing the proposed withdrawal of the French Embassy to the Vatican before the Chamber of Deputies, paid this tribute to the increased missionary activity of America. "In former days," M. Herriot said, "thanks to the wealth of France, Frenchmen were the greatest contributors to propagation of the faith. Nowadays, however, Americans easily bring by far the greater contribution and France's interest in Rome has declined."

Prairie du Chien, Wis., Jan. 20.—At their recent election, the members of the Kiwanis Club of Prairie du Chien, Wisconsin, conferred a unique privilege and honor on the Rev. A. H. Rohde, S. J., President of Campion College of that city. Father Rhode, although unable to attend the meeting, was unanimously elected president of the organization. The insistence of the members of the club in naming him as their new president speaks eloquently of the spirit of friendship existing between the citizens of Prairie du Chien, and Campion College.

Milwaukee, Wis., Jan. 23.—Dr. Edward A. Fitzpatrick, dean of the Marquette University graduate school and educational director of the Marquette hospital college, has been awarded first prize in an essay competition on "The Interrelationships of Hospital and Community" conducted by "The Modern Hospital" magazine of Chicago. More than eighty prominent hospital, public health and social workers from all parts of the United States and from England and Canada participated.

Chicago, Jan. 23.—Father George M. Nell, of Effingham, Ill., the rural parish priest who worked out a "Play-for-Health" program in his parish with such success that it was adopted by the Illinois Tuberculosis Association for State-wide use, has been invited to come to this city and deliver two radio addresses on the remarkably successful county activities he has built up in his little parish. Father Nell's "Play-for-Health" movement was so effective that the Tuberculosis Association not only adopted it as a primary weapon against the white plague, but made Father Nell the Director of the Association's State-wide campaign to encourage it. He has vigorously begun his work as director, organizing a demonstration service for counties at cost and writing a seventy-page book of general instructions on the plan.

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WOLF MOON

A ROMANCE OF THE GREAT
SOUTHWEST

BY JOSEPH J. QUINN

CHAPTER VI.

A WARNING FROM TULANE

The hot furnace breath of summer with its pageants of clean-cut clouds, was beginning to stir the dust devils on the plains. They swung into brown eddying vortices that gathered debris and sand and swept across space until spent. There was a brilliance to the shine resembling white heat and the glare from the red earth with its seething waves burned one's eyeballs like the flare from acetylene torches.

The free life of the western plains appealed to Jack Corcoran. There was a different atmosphere here from Eastern Oklahoma, immensity, distance a new freedom that enthralled and held him captive. It was the same in the cool, crisp morning when the sun started its heat dizzy climb to the zenith as in the evening when the stars flung their faint shadows down upon an almost uninhabited world. As April gave way to May the rainy season broke, sending the rivers over their banks and cutting deep gullies in the washlands. From the Cimarron to the Kiamichi, the bottoms filled and lengthened across the lowlands. Down the entire run of the Canadian the wall of water rolled till it met the Arkansas and then on through the foothills of the Ozarks, breaking through here and there like a maddened moccasin, carrying bridges on its tawny crest. The Panhandle, burnt dry for ten months of the year, turned green under the freshets. The short grass took on a verdure that contrasted sharply to the dry brown hills of winter. But June brought the last heavy rains of the year and these soggy lowlands gave up their moisture to a festering sun.

One morning in early June Jack stopped at the postoffice for the mail. But the letter he was expecting from Janet did not arrive. With only the morning paper in hand he turned his pony back toward the Christian ranch. Far off to the East the rails of the Rock Island glistened under the full flush of morning sun. A few cumulous clouds seemed stranded in the sky as if loosened from a grand army that passed on in the night but now imprisoned by bars of gold. It was to be a day of torture for man and beast for already the green scorpions were scampering across the roads under the tall weeds.

With head buried in the paper Jack read as he rode. Everything was news in the breezy little sheet, from the depredations of Al Spencer's train robbers in the Osage hills to the descriptions of floods in Eastern Oklahoma. Deeply interested he failed to look ahead until Cordovan pricked his ears and whinnied. Jack looked up and was surprised to see in front of him a black pony with a girl tugging at the saddle cinch. She was looking directly at him as if in appeal. As Jack dismounted she again endeavored to tighten the broken girth.

"Perhaps I can help you," offered Jack as he advanced toward her. "Why, I believe this center-fire cinch is broken, but I could fix it if I had a knife."

"I can mend it in a moment," declared Jack confidently, searching his vest pocket for a knife. Then observing the wet flanks of her pony, he added "Look as if you have done some hard riding."

"Oh, no, just around the ranch. Mrs. Trichell forbids me to go far unless it is to the postoffice."

"Oh, are you a Trichell?" asked Jack with a show of surprise.

"No, but I live there," Louise was growing embarrassed under his questioning.

"My name is Corcoran, Jack Corcoran, might I ask you?"

"Mine's Louise. Thanks for your trouble. But I must be going to the postoffice. Mr. Trichell wants his paper," Louise drew in the reins of her pony nervously and hastily placed her foot in the stirrup.

Before Jack could speak again she had spurred her horse into a few short pitchy motions and disappeared toward the village. The paper slipped from his hand to the ground.

"Well, what do you know about that? That's the first time I ever saw that vision," Jack, overcome with surprise, was speaking to himself.

"She's about the sweetest thing I've run across in Oklahoma. Louise! Can you beat me for not getting her last name. I have a good mind to wait for her until she returns. If it weren't for old man Christian. He's so darned anxious to read his paper. But I'll see her again if I have to come out here every morning. That's too good to let go by. And away out here in the Panhandle, too. Who would expect a dream like that here in this plains country?"

And Jack turned and swept the horizon with his eye. A bunch of Christian's cattle, a red blot on the green grass, was grazing on a slope that flung itself toward the sky.

Louise swept down the road, her face burning. There came crowding upon her a thousand questions to which her mind, fired with embarrassment and emotion, hurled back a thousand questions. She

could not understand the feverish flush of blood to her face and forehead. She was holding the saddle horn with a grip of steel. Then she slowly became conscious that her rowel was grooved against Thunderbird's side, driving her into a mad gallop. Something about the stranger had awakened an inner fire until it flared up and raced to her heart and face. Even her fingers thrilled under the new intimation. An ineffectual survey of her feelings only dragged her deeper into a questioning mood. Who was this stranger who talked so softly and so deftly courteous? He was so different from anyone she had ever seen; there was not even a faint resemblance to any of the Trichell riders. She observed that he was a new comer to the country. She could tell that by his new hat and light spurs. Over and over she heard herself repeating "Jack Corcoran." She had never known a name like that.

Returning from the postoffice Louise looked longingly at the place where she had met him, at the footprints in the dust. She could have dismounted and traced them with her fingers. Down the road to the entrance of the Christian ranch she trailed the footsteps of his pony. She rejoiced at the fact that he lived so close. Perhaps it might mean future meetings. Flushed with the hope of seeing him again she nourished it with his remembered smile and pleasant ways. Louise turned in upon the Trichell ranch and flashed down under the cottonwoods.

"Oh, Mrs. Trichell, I met a stranger from Christian's. A big, tall fellow who fixed my saddle cinch. It broke half way down to the village and he came along and offered to mend it." Louise was breathless in her confession.

"Oh, that must have been Buster Christian. He's home from the oil fields. I hear," answered Mrs. Trichell, with lack of great surprise, to Louise's disappointment.

"No, Mrs. Trichell, he said his name was Corcoran, Jack Corcoran."

"Jack Corcoran!" she explained. "Why I never heard of him. Where does he live?"

"Over at Christian's, I believe, at least he turned in there."

"Well now that's news. What did he say, Louise?"

"Nothing. I don't suppose I gave him time. You know I was so embarrassed I just jumped on Thunderbird and scooted down the road."

Mrs. Trichell laughed at the picture. It was not long before she got in touch with Mrs. Christian. The latter told of Buster's acquaintance with Jack in Two Sands and of Buster's persuading him to come to the ranch.

From time to time Louise came across Jack either on the road to the village or in the town itself. Sometimes he appeared as if by magic as she rode near Roundtop. Again on errands at Christian's ranch they inevitably came together. At first the meetings were of short duration for Louise still felt a wave of embarrassment sweep over her as he came in sight. Later, however, Jack and Louise lingered longer together. They made appointments in the evening and rode down the wide avenue of meat to the south end of the range. Little did they realize they were shadowed by Tulane. They were too interested in each other, Jack in her modest, demure ways and Louise in the stories Jack told her of the East, to entertain suspicion. Gradually Louise felt herself drawn toward him with irresistible affection.

From under her sombrero she stole glances at his manly, handsome face and loved his interest in her. She succumbed to his friendship with a resistance that came only from innate modesty. In the evening under the cottonwoods she found herself gazing across to the Christian herd where Jack was riding. At night his remembered image came stealing into her room where for hours she lay punching the pillow into conducive sleep.

Jack's friendship for Louise grew stronger and was marked by ever-increasing enmity between him and Tulane. The latter boasted of his love for Louise. Over in Terlton his affection for her was common talk. This was brought about by Tulane, who spoke of her as his girl and even went so far as to name her when he was to marry her.

Rising within Louise was a bitter feeling of distrust and misgiving, of suspicion and hate, that at times approximated a loathing. Her courtesy to him, which was extended to all the boys, was ill taken. A chance smile and Baisan feasted on it from sun-up to sun-down. He felt a sense of appropriation as of something that rightfully belonged to him.

Jack's first intimation of Tulane's infatuation came after meeting with Louise. Tulane dashed up fiery-eyed, muttering curses. The savagery of the man rushed to his throat.

"What yuh doin' meetin' here?" he blurted wildly.

"Who wants to know?" Jack glared at him coldly.

"She's my gal and I don't want furriners like you hangin' round. She's mine and I brought her here to this ranch. So yuh 's keep yure eyes peeled mister. Yuh get it straight." Tulane jerked up his bridle until the horse stood erect. Then he prodded him into a wild

lurch and dashed away at an angle.

Jack was left with mouth open. "Say, who does he think he is? His girl. Where does he get the right of possession? Louise has something to say about that. I'll show that old greaser that he can't bluff me."

Later Jack told Buster of his meeting Tulane.

"I meant to put you wise, Jack. Watch out for him. Everybody in Texas county knows Tulane and fears him. We have heard that he is wanted in Galveston. He came into these parts mysteriously. Dad declares that he's a spy of some sort. I think he's just a plain darn fool. But he's a hair-trigger man. He carries his gun low, easy to draw. I've never had a run-in with him but our words are few and far between. He's a treacherous cuss. He may be in a league with some of the cattle rustlers. But Simpson, our best rider, swears he saw him last night talking to the Dorados."

"Who are the Dorados?" asked Jack, struck by the peculiar name.

"Never told you? Well they're a gang that hangs out over in Navajo Gulch when they're in this part of the country. Periodically they disappear and no one knows just where they go. They may rustle cattle over in New Mexico and sell 'em down at Clayton. Anyway when they come back they strut around the village and gamble at Tuppert's, that's the gambling joint next to the Postoffice. They're back in town now—came back yesterday. You can tell 'em on sight, two big strapping giants with red beards. They carry rifles on their saddles and wear green corduroy shirts. We'll ride in tonight and take a look at 'em."

After supper Jack and Christian waited until dark and set out for the village. Christian insisted upon Jack taking his six-shooter. A moon was due to rise—late. They mounted their ponies and turned into the main road in a canter.

Overhead a star two had swung into life, heralds of a million others. The night air was warm and while through it skimmed and darted bullets in jubilant buoyancy. Jack was telling a story of his college life when Buster stopped him for a moment. Above the squeaking of the saddles could be heard the footsteps of an approaching horse. Someone was riding hard toward them.

"Wonder who that could be?" dropped from Buster's lips.

A rider dashed around the curve near the alfalfa meadow and reigned in his pony. It was Duke Mitchell, one of Trichell's cowboys.

"Say, boys, I believe there's something stirring tonight. Jake Tuppert tells me the Dorado boys left Terlton about dusk armed to the teeth. He swore he heard them say they were off for the Tye Valley ranch. That's to the North of here about twenty miles, which makes me believe there's going to be something doin' down our way. When the Dorados say they're going North then watch out for the South cattle. They haven't struck in these parts for about two years and the time's ripe. 'Nother thing makes me suspect something's going on is that Tulane left Circle H about four o'clock to round up some strays near the gulch and he ain't showed up since. Tuppert swears he saw Tulane with the Dorados down near the split. Boys I'm off."

"How about our cattle, Chris?" questioned Jack with alarm.

"Fenced in tighter than a sardine. Of course those Dorados can cut a fence as easily as a shark can a carrot but Fred Catt and Ted Ogg are out there with them. They keep their eyes open when the Dorados are around."

Terlton was staging no disturbance. A few men swung their feet from the boxcars at the siding. Down at Tuppert's several tables were occupied by men all known to Buster, riders in from nearby ranches. Boisterous laughter burst from the corner coffee shop where several cowmen ate. Occasionally a rider's spurs rang on the pavement. Here and there a pony stood tied to a long iron pipe that served as a hitching post, their flopping ears giving them a dejected appearance. Two riders swung in from the crossroads, jogging easily, throwing their sombrero shadows against the long row of warehouses. A sudden peal from a kicking pony started a series of biting and teeth-snapping along the line, accompanied by sharp squeals. A rider's mount reared and pitched, stamped and caracolled, bringing a chorus of "Ride 'em cowboy" from a sitting group of cattlemen.

"Dorados are not in town," remarked Buster. "You could tell their horses at a glance. Well, there's nothing stirring. Let's go to the movies. If anything happens the news will spread in that place like wildfire."

The only moving picture house the town could boast was not a parlor. There were peanut shells an inch deep on the floor. Once upon a time an enterprising agent had installed candy-slot machines that were fastened on the backs of the seats. But they were useless relics of a past day. Spurs and high-heeled boots had scratched the varnish off the seats. Few patrons had been enticed inside by the flaring blood and thunder signboards nailed to the outside wall.

TO BE CONTINUED

THE PICTURE

It was a long way from her home to Mrs. Webb's home and the basket of laundered clothes were heavy. So Lena Dare was glad when Mrs. Webb said to her:

"Come in and sit down and wait while I get a bundle of things ready that I want you to take back with you."

She led the little girl into the sitting room gave her a chair and left the room. Lena glanced around curiously at the nicely furnished room, so different from her own poor home. She sank comfortably back in the cushioned arm chair, and thought how nice it must be to have such things. Then her eyes were attracted to a picture hanging on the wall near her; a woman with a child in her arms. Her face was so beautiful, and there was a light shining around them. Lena thought that it was the most beautiful picture that she had ever seen. Mrs. Webb was gone a good while, but when she returned to the room the little girl was still gazing at the picture.

"Ask your grandmother to let me have these as soon as she can, and here is the money for the clothes you brought today."

When Lena got home, she was still thinking about the beautiful picture. She told her grandmother about it. "I wish we could have one like it," she said.

"Only people with plenty of money can have things like that," said her grandmother, and she sighed heavily as she spoke, and went on with her work.

Lena's brother Davy looked up from a pair of old roller skates he was trying to mend. "Aw, what good would a picture do you?" he exclaimed.

Lena went over to the window and looked out. How different the narrow street, and mean looking houses from the broad avenues where she had been that morning.

Overhead a star could live on one of them when her grandmother said: "I want you to run around to the store and get some potatoes. Hurry back."

The store was a few blocks away, and in a better neighborhood than the one in which Lena lived. She was returning home with the potatoes, when she passed a group of girls of about her own age. They were not neatly dressed, and were laughing and talking. She heard one of them say: "Isn't Sister lovely to let us have that entertainment?"

"All the Sisters do nice things for us," said another.

Lena had often seen this same group of little girls. She knew that they went to school in the big stone building near to the church on the corner. She thought, as she hurried along with the potatoes, that it must be nice to go to school and have kind teachers who did nice things for you. Lena had not especially liked the only school that she had attended. That was in the country where they had lived until her grandmother had come to the city to live, six months before.

When she went into the house with the potatoes, she said, "Grandmother, aren't we going to school again?"

"I don't see how you are going, Mrs. Smith wants me to come there four days of the week. It'll pay me better than doing washings at home. I'll do Mrs. Webb's though, till she goes away. I have to have you children at home to take care of the house."

"Oh, is Mrs. Webb going away?"

"Yes, they are going right soon."

"Now I'm going to get our dinner. You can come and iron these towels and handkerchiefs, Lena," directed her grandmother.

"I'm sorry she's going. Then I won't get to see that picture."

"Gee, what makes you so crazy over an old picture," scoffed Davy. "Put such things out of your head and get at that ironing," said her grandmother impatiently.

Lena had to go with laundry to Mrs. Webb's quite often, and each time she had to wait in the sitting room until Mrs. Webb brought her another bundle. The little girl was glad that it gave her a chance to see the beautiful picture. It made her sad to think of the time when Mrs. Webb would be gone and she could not see the picture again.

One day when she got there with the clothes, she found the place all in disorder. "We are getting ready to sell everything off," explained Mrs. Webb, as she led Lena into the sitting room.

A sudden thought came to the little girl. "Oh, are you going to sell that picture," she asked, pointing to her favorite. "Oh, I wish my grandmother could buy it. But I guess it would take an awful lot of money. It is so beautiful."

Mrs. Webb gave Lena a kind smile. "You like it so much? It is a good copy of a celebrated painting. But it was expensive. I shall be glad to give it to you. It is our Blessed Mother, you know," and Mrs. Webb crossed herself reverently.

"Oh," breathed Lena in rapture too great for words. Her eyes shone, and her cheeks grew pink.

"The picture is not very heavy. I think if you will bring your brother with you this afternoon, you can easily carry it home between you."

"We'll come for it as soon as ever we can," said Lena eagerly. And I do thank you ever so much."

"I am very glad for you to have it, my child."

Lena hurried home as fast as she could. It seemed too good to be true. To think that wonderful picture was hers! She could see it whenever she wanted to!

It was one of her grandmother's days out. Davy was playing ball in the yard. She told him about her gift. "Come along and go with me now to get it. We can lock the house. It won't take us long," she begged.

"All right," he agreed. Davy was curious to see the picture that Lena was so "crazy" over.

Mrs. Webb smiled to see them come so soon. She took down the picture, and showed them how to carry it.

Lena thanked Mrs. Webb again, and they went away with the picture, held very carefully between them. "Isn't it just beautiful?" said Lena as they walked along.

"Yes," admitted her brother. "Say, Lena, it's the Blessed Virgin that mother used to tell us about. Don't you remember? I guess if she had not died, and we hadn't to go to live with grandmother, we'd be different."

"I thought maybe it was the virgin when Mrs. Webb called it 'Our Blessed Mother.' I hope grandmother will like it. There's a nail on the wall so we can have it hanging, when she comes home tonight."

Their grandmother was, of course, much surprised to see the picture, and to know that it had been given to Lena. She did not say much, except that Mrs. Webb was very good to give it to her. But after the children had gone to bed, she sat a long time before the picture in deep thought.

The next day was one of her days at home. She said to Lena, "I think we'll give the place a good cleaning." She glanced at the picture as she spoke.

"Oh, yes," agreed the little girl eagerly. The place ought to be nice for "Our Lady," she thought. Her mother's teachings were gradually coming back to her mind. She wished her grandmother would talk to them about those things.

"Say," said Davy, "I'll help, too, and we'll get the cleaning done in a jiffy."

After a good deal of hard work, the place, poor as it was, looked so much better, that Lena felt that it was almost good enough for "Her," as she looked at her beloved picture.

Late in the afternoon, the three of them were sitting together, grandmother darning stockings, Davy mending the old roller skates which were again out of order, and Lena sitting idle and looking at the picture. There came a knock at the door. Lena opened it, and there stood two Sisters.

Grandmother stood up in surprise. She had been brought up in the Catholic faith, but had fallen away. She had often thought she would do differently, especially since she came to the city, where there were churches, but her hard work seemed to need all her time.

She now was glad to see the Sisters, and welcomed them heartily. Lena fell in love with them at once. They had such sweet faces, and were so kind in their manner.

After a long talk, the Sisters seemed to them like old friends. Grandmother told them all her troubles. And the Sisters advised how everything could be arranged so that Lena and Davy could come to their school.

When they were about to go, one of the Sisters glanced at the picture, and said "Our Blessed Mother brought this about, Mrs. Webb told us of the little girl who loved the picture. So we came."

After they had gone Lena almost cried for joy. To think that she and Davy were going to school, where those happy little girls that she saw on the street went. And she was to have some neat clothes and Davy, too, so that they would not feel ashamed. And grandmother said they were going to Mass the very next morning.

"Oh, I shall always love you," Lena whispered, as she stood before her beloved picture.—Emily S. Windsor in the Missionary.

SLANDER

"Slander," how ominous the word sounds—how it makes one shudder. Yet it is one of the commonest forms of pastime in our very modern world. Two or three persons can scarcely ever meet and part without: "Have you heard?"

And so the conversation goes on, innocent people's characters are torn to pieces, merely to pass away the time. Those thoughtless people who indulge in that sort of thing have no scruple whatever in putting into words the foulest calumny, preferring it with: "Have you heard?" and ending with: "Could you believe it?"

Persons who talk thus are base and selfish; theirs is a blasphemous spirit which rejoices in blighting and crushing the sunshine out of other lives, because to hear cruel calumny about ourselves, or about someone we know and respect, has a very crushing effect upon the spirit.

We should try by showing our displeasure to put down this evil habit, and when we can, avoid those who indulge in it, for truly the slanderer is a vile beast of prey who does not wait for the death of the creature it devours.

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THE STORY OF CHRIST

BY GIOVANNI PAPINI

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FATHERS AND SONS

Jesus was speaking in a house, perhaps at Capernaum, and men and women, all hungering for life and justice, all needing comfort and consolation, had filled the house, had pressed close around Him, and were looking at Him as they would look at their Father returned to them, their Brother healing them, their Benefactor saving them. They were so hungry for His words, these men and women, that Jesus and His friends had not stopped to take a mouthful of food. He had spoken for a long time, and yet they would have liked Him to go on speaking till nightfall, without ever stopping for an instant. They had been waiting for him for so long! Their fathers and their mothers had waited for Him in wretchedness and dumb resignation for thousands of years. They themselves had waited for Him, year after year, in dull wretchedness. Night after night they had longed for a ray of light, a promise of happiness, a loving word. And now before them was He who was the reward of their long vigil. Now they could wait no longer. These men and these women crowded about Jesus like privileged and impatient creditors who finally have before them the Divine Debtor, for whom they have been eternally waiting; and they claimed their share down to the last penny. He certainly should be able to get along without eating bread just this one time—for centuries and centuries their fathers had been forced to go without the Bread of Truth; for years and years they themselves had not been able to satisfy their hunger for the Bread of Hope.

Jesus therefore went on talking to the people who had filled the house. He repeated the most touching figures of His inspiration, told the most persuasive stories of the Kingdom, looked at them with those luminous eyes which shone down into the soul as the morning sun penetrates the shut-in darkness of a house.

Any one of us would give what remains of his life to be looked at by those eyes, to gaze for a moment into those eyes, shining with infinite tenderness; to listen for a moment only to that thrilling voice, changing the Semitic vernacular into melodious music. Those men and women who are now dead, those poor men, those poor women, those wretched people who today are dust in the air of the desert, or clay under the hoofs of the camels, those men and those women whom in their lifetime no one envied, and whom we the living are forced to envy after their remote and obscure death; those men and those women heard that voice, saw those eyes.

But there came a stir and voices were heard at the door of the house; some one wished to come in. One of those present told Jesus, "Behold, thy mother and thy brethren without seek for thee." But Jesus did not stir. "Who is my mother or my brethren?" And he looked round about on them which sat about him, and said, "Behold my mother and my brethren!" For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

My family is all here and I have no other family. The ties of blood do not count unless they are confirmed in the spirit. My father is the Father who made me like unto Him in the perfection of righteousness; my brothers are the poor who weep; my sisters are the women who have left their loves for Love. He did not mean with these words to deny the Virgin of Sorrows, of whose womb He was the fruit; He meant to say that from the day of His voluntary exile He belonged no more to the little family of Nazareth, but only to His mission as Saviour, to the great family of mankind.

In the new organization of salvation, spiritual affiliation surpasses the simple relationships of the flesh. "If any come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Individual love must disappear in universal love. We must choose between the old affections of the old mankind and the unique love of the New Man.

The family will disappear when men, in the celestial life, shall be better than men. In the world as it is, the family is an impediment for him who helps others to rise to higher things. "And call no man your father upon the earth: for one is your Father which is in heaven." He who leaves his family shall be infinitely rewarded. "And he said unto them, Verily, I say unto you, There is no man that hath left home, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Your Heavenly Father will never forsake you, your brothers in the Kingdom will never betray you; but the fathers and the brothers of earthly life might become your assassins. "And ye shall be betrayed both by parents and brethren and kinsfolks and friends; and some of you shall they cause to be put to death."

And yet fathers at least should be faithful, because, according to Jesus, fathers have more duties toward their sons than sons toward their fathers. The Old Law recognizes only the first, "Honor thy father and thy mother," said Moses. But he does not add, "Protect and love thy children." Children seemed to Moses to be the property of those who had begotten them. Life in those times seemed so fair and precious that children were always thought to be in debt to their parents. They were to remain servants forever, everlastingly submissive. They should live only for old age, by the orders of old age.

Here also the divine genius of the Overthrower sees what is lacking in the old ideals and insists upon fighting the balance. Fathers should give without sparing and without rest; even if the children are ungrateful, even if they abandon their father, even if they are unworthy in the eyes of the plattitudinous sagacity of the world. The Paternoster is a prayer of sons to a Father. It is the prayer which every child might address to his father. He asks for daily bread; the remission of sins, pardon for his failings, and daily protection against evil.

And yet fathers, even when they give everything, are sometimes forsaken. If their sons leave them to throw themselves into evil ways, they must be forgiven as soon as they come back, as the Prodigal Son in the parable was forgiven. If they leave their fathers to seek out a higher and more perfect life—like those who are converted to the Kingdom—they will be rewarded a thousand times in this life and the next.

But from every point of view, fathers are debtors. The tremendous responsibility which they have accepted in giving life to a new human being must be met. Like the Heavenly Father, they must give to those of their children who ask and to those who keep silence, to the worthy and the unworthy, to those who sit about the family board and to those who are wanderers over the earth, to the good and to the bad, to the first and to the last. They must never become weary, not even with the children who flee from them, with those who offend against them, with those who deny them.

"Or what man is there of you, whom if his son ask bread, he will give him a stone? Or if he ask a fish, will he give him a serpent?" Who will refuse to a son who demands nothing, the supreme gift of a love which asks no requital?

LITTLE CHILDREN

All men are children of the Son of Man, but no one could call Him father in the flesh. Among the disappointing joys of men perhaps the only joy which does not disappoint is to hold in one's arms or on one's knees a child whose face is rosy with blood which is also yours, who looks at you with the dawning splendor of his eyes, who stammers out your name, who uncovers the springs of the lost tenderness of your childhood; to feel against your adult flesh, hardened by winds and the sun, this fresh smooth young flesh where the blood seems still to have kept some of the sweetness of milk, flesh that seems made of warm, living petals. To feel that this flesh is yours, shaped in the flesh of your mate, nourished with the milk of her breasts; to watch the birth and slow flowering of the soul in the flesh; to be the sole father of this unique creature, of this flower opening in the light of the world; to recognize your own aspect in his childish eyes, to hear your own voice through his fresh lips; to grow young again through this child in order to be worthy of him; to be nearer to him; to make yourself younger, better, purer; to forget all the years which bring us silently nearer to death, to forget the pride of manhood, the vanity of wisdom, the first wrinkles on the face, the expiations, the ignominies of life and to become a virgin again beside this virginity, calm beside this calmness, good with a goodness never known before; to be in short the father of a child of your own, this is certainly the highest human pleasure given to man who has a soul within his clay.

Jesus, whom no one called Father, was drawn to children as to sinners, Lover of the absolute. He loved only extremes. Complete innocence and complete downfall were for Him pledges of salvation. Innocence because it does not need to be cleansed; abject degradation because it feels more keenly the need to be cleansed. The people in danger are those midway; men half-depraved and half-intact; men who are foul within and wish to seem upright and just; those who have lost with their childhood their native purity and do not yet recognize the filthiness of their inner depravity.

Jesus loved children with tenderness and sinners with compassion; the pure and those who stood in dire need of purification. His hand willingly caressed the floating hair of the newly weaned child and did not draw back from the perfumed tresses of the prostitute. He drew near to sinners because they often had not the strength to come to Him, but He called children to Him because children know by instinct who loves them, and run willingly to him. Mothers brought their children to Him to have Him touch them. The disciples, with their habitual roughness, cried out

on them—and Jesus once more was obliged to reprove them, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The Disciples, bearded men, proud of their authority as mature men and as lieutenants of their future Lord, could not understand why their Master consented to waste time with children who could not yet speak plainly and could not understand the meaning of grown people's words. But Jesus set in their midst one of these children and said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

Here, too, the transposition of values is complete. In the Old Law, the child was to respect the grown man, to revere and imitate the old man. The little child was to take the grown person as his model. Perfection was supposed to lie in years of maturity, or, better yet, in old age. The child was respected only as containing the hope for future manhood. Jesus reversed these ideas; grown people were to take their example from little children, elders were to try to become like infants, fathers were to imitate their sons. In the world as it was, as it is, controlled by force, where the only valued art is the art of acquiring riches and overcoming others, children are at the most only human larvae. In the New World announced by Christ, which will be governed by fearless purity and innocent love, children are the arch-types of happy citizens. The child who seems an imperfect man is thus more perfect than the grown man. The man who has no signs that he has come into the fullness of his time and of his soul is to turn back, despoil himself of his complacent complexities and return to his first youth. From having been imitated he becomes an imitator, from his position as first he becomes last.

Jesus reaffirms His own likeness to a child, and declares with no hesitation that He is identical with the children who seek Him out. "And whoso shall receive one such little child in my name receiveth me." The saint, the poor man, the poet, present themselves under this new form which sums them all up: the child, pure and candid as the saint, bare and needy as the poor man, marveling and loving like the poet.

Jesus loves children not only as unconscious models for those who wish to attain the perfection of the Kingdom, but as the actual mediums of truth. Their ignorance is more illumined than the doctrines of learned men; their ingenuousness is more powerful than the intellect which shows itself in reasoning words. Only a clear and untarnished mirror can reflect the images of the revelation.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Their own wisdom stands in the way of the wise, because they think they understand everything. Their own intelligence is an impediment for the intelligent, because they are not capable of understanding any other light than that of the intellect. Only the simple can understand simplicity, the innocent, innocence, the loving, love. The revelation of Jesus, open only to the virgin soul, is all purity, purification and love. But man grows older, becomes more complicated, more corrupt, prouder, and learns the horrible pleasure of hatred. Every day he goes further from Paradise, becomes less capable of finding it. He takes pleasure in his steady downfall and glories in the useless learning which hides from him the only needful truth.

To find the new Paradise, the Kingdom of innocence and love, it is needful to become like children who have already what others must strive and struggle to regain.

Jesus seeks out the company of sinners, of men and women, but He feels Himself with his true brothers only when He lays His hands on the heads of the children whom the Galilean mothers bring to Him as an offering.

TO BE CONTINUED

CHEERFULNESS

Bulwer Lytton declared that, "If there is a virtue in the world at which we should aim it is cheerfulness." No wiser axiom could be uttered. Without cheerfulness life would be one eternal grind, with naught to lighten its burdens and brighten its devious pathways. People are spoken of as being "cheerful and light-hearted," "cheerful-minded," as having "a cheerful disposition," or as being "cheerful and heavy-hearted." Those possessing the heaven-born quality of cheerfulness are not easily affected by bodily ills or adversities; to them there is a silver

lining to every cloud. They, above all others, are the dispensers of happiness.

A cheerful face, like the sunshine, banishes the storm clouds. A cheery smile is a benediction that unconsciously drives away the frowns of the angry and depressed. It is not because the possessor of a cheerful disposition always says the wisest and tenderest things; it is the tone and manner in which one speaks, the expression of the eyes which penetrates to the soul and drives away cares and fears.

No matter what position people occupy in life, much of their success depends upon the cheerfulness with which they take hold of their duties. The cheerful servant is unsatisfactory, no matter with what precision and dispatch the work may be done. If, on the contrary, an employe is always bright and cheery, innumerable deficiencies will be excused and overlooked.

Of all people, the wife and the mother should be cheerful; the happiness of the husband and the children depends upon her. If she is low-spirited and melancholy, how can the husband come to her for sympathy and encouragement in his business worries? He looks to her for inspiration in all his undertakings. They may be sometimes very harassing, and he may be tried almost to desperation, and if he must go home to a wife whose face is without smiles and who is gloomy and spiritless, he is all the more depressed.

Whereas, if she is merry and bright, and insists that the worries he has are trivialities, and that they are sure to adjust themselves to his liking or to vanish altogether, nine times out of ten before he is really aware of the fact, he has forgotten them, or they have dwindled into insignificance. The mountains that despair builds up by brooding over molehills can best be removed by cheerfulness.

No duty is more obligatory than that of cheerfulness. What the sun is to nature, what God is to the stricken heart which knows how to lean upon Him, are the cheerful persons in the house and by the wayside.—The Monitor.

ANCIENT BASILICA RESTORED

HOLY YEAR PILGRIMS WILL VISIT ST. GEORGE IN VELABRO

Rome.—St. George in Velabro, one of the most ancient Roman Basilicas, will be visited with especial interest by the pilgrims of the Holy Year. Recent restorations have been made to this famous old church under the direction of Cardinal Sincero, whose Titular it is. The church, situated in the Velabro, near the Cloaca Maxima, goes back farther than the sixth century. It was erected by Pope Gregory the Great. Its Roman clock, which looks down upon the Arch of Septimius Severus, dates from the twelfth century, as does the actual portico, with its beautiful frieze.

The legends and souvenirs of the Roman epoch mingle with those of the Middle Ages about this entire quarter of Rome and the Basilica itself. This was the center of commerce in ancient Rome, together with the Forum Oltiorium and the Forum Boarium.

UNIQUE HISTORY

The history of the Basilica, offers here and there great gaps. When St. Gregory the Great became a Deacon in 570, he ordered the Abbot Martinian Superior of the monks who resided there to restore the church and to officiate in it. Later, Leo II. gave it new prestige, in adding to the cult of St. George that of St. Sebastian. Tradition has also recorded that the head and blood of the Martyr, which were preserved in the patriarchate of the Lateran.

Little by little, however, the Basilica fell into ruins, to such a stage that it was necessary to reconstruct it under the care of Pope Gregory IV. in 827. Nothing more is heard of it until the end of the thirteenth century, an epoch when it arose from its ruins and was enriched by new paintings.

Pope Boniface VIII. made Cardinal Stefaneschi Titular of the church. Giotto himself was called to decorate the apse. Under Leo XII. the edifice was strengthened and two other partial restorations were made under Pope Gregory XVI. and Pius IX. Pope Pius IX. lived to see the last of the work performed in the year 1869. Those who have visited the Basilica during the course of recent years have borne away an impression of sadness and of abandonment. The majestic pile seemed to be condemned by inexorable time to a definite death. Thanks to Cardinal Sincero, the impression is obliterated today and the aged temple has taken on new life. The work of restoration is going on with great rapidity and the workmen are daily extricating many of the ancient works of art. Notably, they have found portions of the former pavement beneath the present pavement of the church and the primitive Roman foundations are thus distinctly visible.

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LONDON, SATURDAY, FEB. 7, 1925

THE NATION AND THE CARDINAL

The Nation is a high-class liberal weekly published in New York. Many of our readers will need no introduction to it. As a subscriber we read it regularly for some years; occasionally we read it still. It is usually well-informed and well-edited; but, above all, it glories in its liberalism, its freedom from vulgar prejudices and prepossessions, and its fearless fidelity to its convictions. In saying this it is hardly necessary to add that we sometimes find ourselves in essential disagreement with The Nation. Indeed this must be true of every thinking reader of any worth-while periodical.

But we are somewhat surprised to read in a marked copy—sent out presumably by The Nation itself—an editorial entitled "Catholics and Child Labor" which is anything but liberal, and which—unconsciously we believe—reeks with vulgar prejudice.

There is an agitation for an amendment to the federal Constitution which would give to the federal Congress the right to regulate the conditions of child labor up to the age of eighteen. Until such change in the Constitution is effected this is a matter that pertains exclusively to the individual States.

Now this is obviously a question on which opinions will differ. There need be no slightest difference as to what the regulation should be, and still one will be ardently in favor of transferring the right to regulate child labor to Washington, another vehemently opposed to this invasion of State rights. The Democrats in the United States have been the historic champions of State rights as the Liberals in Canada have in the past fought strenuously for Provincial rights. So a political tradition and a political principle enter into the decision with many. But let it be clearly understood that the question in issue is simply whether the individual States will retain their unquestioned rights in the premises or surrender those rights to the federal Congress.

Now for The Nation's editorial: "There can be no doubt that the activities of Cardinal O'Connell of Boston in opposing the Child Labor Amendment to the federal Constitution are fraught with the possibility of infinite mischief for the Church of which he is so distinguished a prelate.

"Whether one believes in the amendment or is opposed to it, there can be no question that in mixing into this matter as he did the Cardinal did his Church a great disservice. He thereby justified those who insist that the Catholic Church as such is active in politics in America and that its aim is the domination of our political as well as of our religious and social life." (The italics are ours.)

The Nation fails to see, or by implication denies, that Cardinal O'Connell is not only a distinguished prelate of the Catholic Church but also, and in every sense as truly, a distinguished citizen of the United States. As a citizen he has not only the right but the duty of any other citizen. Being a distinguished prelate does not deprive him of that right or relieve him of that duty as a citizen. If he believes, like many others, that the proposed amendment is fraught with danger he is in duty bound to oppose it.

How can the fact that Cardinal O'Connell exercised his undoubted right as an American citizen justly "the constant allegation of the Ku Klux Klan?" The trouble in the United States—and in Canada as well—is that half the people don't care a tuppenny darn how any political issue, no matter how grave its consequences, is decided. Half

the people don't vote at all. From one end of the country, to the other this apathy has been deplored. A former Minister of Education for Ontario, who is also a distinguished clergyman, branded this apathy and abstention from voting as destructive of democracy and approximating anarchy. Whether or not The Nation was an exception practically the whole American press deplored this very thing. One might expect it would be grateful to Cardinal O'Connell now for his good example.

We don't know whether Cardinal O'Connell was right or wrong. We have not seen his letter on the subject which was read in the churches of his diocese. But it is the mere fact that it was read in the churches that The Nation thinks was "ultra vires," "dictating to Catholics upon matters which lie outside his proper sphere."

But had he used the daily press would not The Nation condemn him just the same for "rushing into print?"

We venture to say that Cardinal O'Connell never intimated that this political question was within the sphere of faith or morals; that he did not "dictate" or command any course of action; that he felt strongly that the principle of centralization involved in the proposed amendment might have serious consequences in other directions; and that he advised or exhorted his people oppose it for the reasons he alleged. In any case The Nation quotes not a syllable in proof of its allegations.

When it comes to politics the Catholic layman is less susceptible to influence by priest or bishop or pope than is his Protestant fellow-citizen to the influence of his clerical leaders. Daniel O'Connell voiced their sentiments when he peremptorily refused to take his politics from Rome. And the pious and loyal Irish Catholic peasant acclaimed him then and quotes him yet.

Like others in all walks of life priests and bishops will have the political influence that they deserve. Like others it is their right and their duty to use it on occasion.

The Nation, as may have been inferred already, is an ardent advocate of the Child-Labor Amendment. Yet it says: "That there are many men of highest ideals and sound humanitarianism who differ with us on this issue we are increasingly aware. Among them are George Foster Peabody and Oscar T. Crosby, whose long records of public service and devotion to principle render it impossible to attribute to them any motive other than a high one."

So Cardinal O'Connell is in good company. But it is not at all impossible to impute a low and unworthy motive to him. The Nation psycho-analyses the Cardinal and discovers a politico-religious domination complex that singles him out from his high minded associates and casts him into outer darkness where there is neither liberalism nor high motive.

Just how inconsequent and illogical The Nation can be when swayed by latent unreasoning prejudice we must allow The Nation itself to demonstrate.

We quote: "Fortunately for all concerned Cardinal O'Connell stands by himself both in his general outbursts on political matters and on the child-labor issue in particular. His fellow-prelates, like Cardinal Hayes and Mundelein, have wisely refrained from any public utterances on the child-labor amendment. But more than that, Cardinal O'Connell's opposition to the freeing of children from too early toil is in direct contrast with the position taken by the Catholic Welfare Council. That body has unqualifiedly supported the amendment, and some of its members, like that far-visions, public-spirited teacher and leader, the Rev. John A. Ryan, have championed what they consider the cause of the children in the Catholic press, in the daily newspapers, and on the public platform. We believe that they voice the true spirit and conscience of the Catholic Church on this issue." (Italics ours.)

And yet The Nation says without qualification that Cardinal O'Connell has "justified those who insist that the Catholic Church as such is active in politics in America and that its aim is the domination of our political as well as our religious and social life!"

The National Catholic Welfare Conference is composed of the episcopate of the United States. For the more effective prosecution of its work it is divided into various departments. Each department is presided over by a bishop, with whom are associated other bishops. With them also are associated priests and laymen qualified for this special work. By episcopal appointment the Director of the Social Action Department of the N. C. W. C. is the "far-visions public-spirited teacher and leader," the Rev. John A. Ryan. The Catholic University of America is under the direct control of the hierarchy of the United States. With the consent and approval of the hierarchy, if not by their direct appointment, Dr. Ryan is Professor of Sociology in the Catholic University. Now it would be going too far to assume that every bishop necessarily agrees with every conclusion arrived at by any N. C. W. C. department. But they are given a free hand under responsible episcopal supervision. So that when the Department of Social Action of the N. C. W. C. pronounces on a question so clearly within its purview as the child-labor amendment it is safe to conclude that such pronouncement is the result of mature study and consideration by representative and competent Catholics. Not, however, the definitive pronouncement of the Catholic Church as such. The Nation, we are sure, would understand just what value should be attributed to the report of the Social Welfare Committee of the Protestant Episcopal Synod on such a question as the 20th amendment and though this report were received with at least the tacit assent of the other Episcopal bishops, should the learned Bishop Manning publicly dissent from any such conclusion, and even use his influence to the full in opposition to it, The Nation would not pillory the Episcopal Bishop of New York as it has pilloried the Catholic Archbishop of Boston.

And, above all, this liberal weekly would assuredly not proclaim that Bishop Manning had demonstrated that the Protestant Episcopal Church as such aimed at "the domination of our political as well as of our social and religious life."

No; that would be too inconsequential, too manifestly unfair not to say too transparently silly. Only where there is a dependable substratum of vulgar and unreasoning prejudice in writer and readers could such a charge have any chance to pass unchallenged. It would have to depend on a great deal of sub-conscious support to obscure its absurd self-contradiction.

But The Nation says that Cardinal O'Connell "justified those who insist that the Catholic Church as such is active in politics in America and that its aim is the domination of our political as well as of our religious and social life."

And immediately after making this wild charge itself The Nation continues: "This has been and is a constant allegation of the Ku Klux Klan and those fanatical anti-Catholics who really think that the Pope plans some day to leave the Vatican—to take up his seat in the White House!" (The note of admiration is The Nation's own.)

But this liberal periodical concludes its editorial with the same ominous note of prophecy with which it began:

"Cardinal O'Connell's actions will, as we have said, tend enormously to increase these attacks and will convince many people beyond the hope of reconversion that the Catholic Church is in politics for Church purposes." (No note of admiration but a sober period.)

Now just what is the difference between the Ku Klux Klan's charge and The Nation's to justify that sober not to say ominous and menacing period instead of a contemptuous note of admiration?

In credulity there is a difference—of degree. In the proportions in which reason and argument are mixed with traditional unreasoning prejudice a quantitative analysis would also probably show a difference. In literary form The Nation and the Ku Klux publications are in distinctly different classes. But, so far as the spirit and logic of the article under consideration is concerned, there is a striking family resemblance; though doubtless the liberal Nation will disclaim or deny the kinship indicated.

We think The Nation reveals the complex that makes Klans and Kliegles and invisible empires possible in democratic and liberal America.

WHAT SOCIETY OWES TO RELIGION

Leo XIII. in his "Christian Constitution of States" refers to "The City of God" where St. Augustine "set forth in so bright a light the worth of Christian wisdom in its relation to the public weal." And in the same Encyclical the great Statesman-Pope exhorted Catholics everywhere "to use their best endeavors to infuse into all the veins of the State the healthy sap and blood of Christian wisdom and virtue."

That this is not exclusively the privilege of those who hold high office but the duty of the humblest in the land is shown very clearly by an American judge.

Supreme Court Justice Lewis L. Fawcett of Brooklyn, N. Y., has had more than 4,000 boys under twenty-one years arraigned before him in the eighteen years he sat on the bench in two courts. But of this large number only three were members of a Sunday-School at the time of the commission of their crimes. And "even these three exceptional cases were technical in character and devoid of heinousness, so that they are scarcely worth mentioning."

Mr. Justice Fawcett is thus further quoted in the New York Herald-Tribune:

"In view of this significant showing, I do not hesitate to express the conviction that attendance by young men at Sunday-School or other regular religious work, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America."

Sometimes a plausible case is apparently made out for the abolition of the exemption from taxation of churches, parish halls, as well as educational and charitable institutions where religion permeates the work therein carried on. There is a sense in which such institutions might be considered private; but the benefits arising from their work are to all the people, of every religion and of no religion. While we include, as a matter of course, Catholic churches and institutions we have no intention of excluding those of any other religion.

In the next paragraph quoted Judge Fawcett makes it clear that all religious influences are of great value to the State:

"In 1,092 suspended criminal sentences, only sixty-two of the young men were brought back for violation of the conditions of their paroles. In each suspended sentence case I insisted upon the return of the youth, if he was a Protestant, to a Sunday-School; if a Roman Catholic, to attendance at Mass, and, if a Jew, to attendance at a synagogue or a temple. In each instance I had the earnest cooperation of the minister, the priest or the rabbi, and in each case I saw to it that the young man had a job to go to as soon as he was freed on parole. In virtually all of the suspended sentence cases the reform was quick and, I believe, permanent."

While the learned Judge is convinced from his wide experience of the necessity of religious influence in the period of character formation he holds it equally salutary for adults:

"The sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday-School and church will expel criminal impulses."

"Any man not contributing to support some church or organized religious work is living on charity—riding on some other man's transportation. If he really desires abatement of crime he should ally himself with those agencies which prevent or abate crime."

"And this," as the Literary Digest, to which we are indebted for the quotations, remarks, "is not a platitude from the pulpit. It is an expression of belief of a judge who has had long experience."

In the light of that experience Judge Fawcett does not hesitate to say that society owes a great debt to religion; a debt so great that the man who fails to support some religious agency "is living on charity," contributing nothing to an essential social influence whose benefits he enjoys equally with

those who bear the burden of its maintenance.

Judge Fawcett pays a deserved tribute to the Sunday-School; but the trouble, as many are now asserting, is that its scope and influence is too limited. Religion relegated to the Sunday-School is by too many ignored altogether. This is implied in Justice Fawcett's statistics. Practically all of the 4,000 youths who came before him as criminals were without religious influence in their lives.

This is in keeping with the assertion of Father Cashin, for many years chaplain at Sing-Sing Prison, that not five per cent. of the inmates had any religious training.

If an hour or two of religious training on Sunday is good—and there is no doubt of that fact—religion every day of the week permeating all education and influencing the whole formative period of school life, is proportionately better.

That is a consideration that might well be taken into account in dealing with Separate Schools.

In any case all who are charged with the up-bringing of children and the formation of the characters and habits of the young may profitably read and reread the deliberate conclusions of Justice Fawcett and ponder them in their hearts.

NOT RELIGION BUT LIVES NEED RECONSTRUCTION

By THE OBSERVER

Reverend Albert Muentech, S. J., writes in The Fortnightly Review, of St. Louis, Missouri, a very cogent little article on the allegation that religion needs to be reconstructed. Quoting some of the thoughtless sayings of the day, such as, "the churches are not measuring up to their responsibilities in this era of their service," and that "they neglect to preach the social significance of Christianity," and so forth, Father Muentech gently calls attention to the fact that there has never been a time when the Church was doing more for the removal of human suffering than she is now doing; and that in fact some of the churches are overdoing the social service feature of their work to the cost of the more spiritual interests.

During the War, says Father Muentech, churches of all denominations launched drives, took up collections, and engaged in all sorts of war work for the maimed and the handicapped. These facts were the answer to the allegations that the social side of Christianity as preached by the various denominations is not sufficiently emphasized. So far is that from being the case that some denominations are in danger of giving themselves wholly to social service or what is so called.

Religion stands in no need of reconstruction. As Father Muentech points out, God's will is sufficiently known amongst us; the trouble is, that we do not want to do that will. We know a good deal of our duties towards God and our fellow men; the trouble is, that we are not at all eager to perform those duties. What is really meant by the people who talk of reconstruction of religion, is that men and women should reconstruct their lives and obey God's laws; the trouble is, that that is the last thing that men and women are willing to do.

It is not religion that needs reshaping or remodelling; it is the heart of man, the same fickle and perverse heart, that needs purification. It is not religion that needs reconstruction; it is the passions, the greed, the selfishness, the luxuriousness, the self-indulgence of corrupt human nature, that need to be repressed. And men and women know this well enough. There is not needed a new revelation, but a proper understanding and a more willing application, of the truths we already know.

Father Muentech remarks that so far as the Catholic Church is concerned, "a Church which has nearly two thousand years of continual loyal service for suffering humanity to her credit, needs not to be reminded of the necessity of falling in line with the demands of the age in respect of social service." Father Muentech quotes from an article by Bernard Iddings Bell in The Atlantic Monthly some years ago the following striking passage:

"When the Churches completely metamorphose themselves from supernatural agencies into natural agencies, at that instant they sign their own death warrant. They deny the only reason they have for existing.

There is not a single bit of so-called social service work now being attempted by the churches which is not being done more efficiently by someone else. . . . There is among us today a great soul-hunger. Let the churches cease their dilatory and minute concern with sociological minutiae, and, as did the prophets, as did the Christ, lift their mighty voices in a cry for spiritual regeneration and revolution."

That does not apply to the Catholic Church. The Catholic Church never forgets, never can forget, that her work is for souls first and always and that all other things are of secondary importance. The religious denominations which are separated from her fold are not so thoroughly set upon the spiritual as distinguished from the temporal; and in the years since Mr. Bell wrote as above, they have drifted farther from the position of supernatural agencies, and more and more into the position of mere natural agencies.

Yet, there is still enough knowledge of the truth amongst them to make this world a very different place if only their adherents would do as they know they ought to do. But human nature is not apt to do that. We never act in advance of our knowledge; but we most usually drag along far behind the standards we believe in. Catholics cannot, we are sorry to say, claim that they act as the Catholic religion commands them to act; and they lack the extenuation that others have who are sometimes confused by the uncertainty and the disputes that exist in their churches.

NOTES AND COMMENTS

INSPIRED by the recent Eclipse a Toronto daily paper moralizes upon the vast changes which have come over the world since the Eclipse of 1706, and upon the still greater changes which may overtake humanity when Western Ontario falls again into the path of a total eclipse in the year 2144. In this regard the future furnishes ample room for speculation and for that indulgence of the imagination which the achievements of science in the past two hundred years seem to warrant. It is to be feared, however, that this writer, following in the wake of so many others, brings the same faculty to bear upon the history of the past. For, if the past were as dreadful as it is sometimes pictured, humanity could scarcely have survived at all, and we of today would not be enjoying the privileges that, at least in the way of creature comforts, are certainly ours. But whether man's progress in the interval has been all for good may reasonably be questioned.

It would perhaps be hard to overstate the deplorable condition of the laboring classes, not to speak of the really poor, in England at least, in the eighteenth century and the early part of the nineteenth. The Star quotes an historian as saying that "they were ignorant and brutal to a degree which it is hard to conceive," and itself adds that "Canadians of today would be amazed at it all—amazed at the grinding of the poor, the utter profligacy of the rich, the unfair division of wealth and opportunity." One need but consult the novels of Dickens, Kingsley or Charles Reade to have this brought home to him. But, as independent investigators have shown, these unhappy conditions were largely a heritage from the Reformation of the sixteenth century, with special emphasis upon the suppression of the monasteries by Henry VIII.

It would be impossible to go fully into this in the space at our disposal. Those sufficiently interested might read with profit the books of F. W. Maitland, of his namesake, S. R. Maitland, author of the "Dark Ages," of Gardiner, the historian of Lollardism, or of our own Catholic historian Cardinal Gasquet. We content ourselves here with a quotation from Frederick Stokes, M. A., prefixed to the later editions of the "Dark Ages." It will suffice to show that there is another and brighter side to the history of medieval England than the general-ity of Canadians are conscious of and that a degree of modesty would not be unbecoming in estimating the conditions of today.

"ON THE whole," says Professor Stokes, a writer of unquestioned authority, "one is tempted to believe that the Dark Ages were

not so very dark, nor our own times so very full of light as some of the authors criticized by Maitland would have us believe. Men lived simpler and rougher lives, but it does not follow that they led less happy ones." And, contrariwise, "it is doubtful whether the influences of the nineteenth century do not tend to degrade men rather than to elevate them." The individual withers, and the State is more and more. There is scant opportunity for prayer and repose in the restless, commonplace age in which we live. The whole atmosphere of the times is fatal to that spirit of faith which is the motive power of all real progress."

ANOTHER QUOTATION from the same writer may be pardoned. "Whether the majority of men were better off under personal rule and simple civilization is a debatable question. It is doubtful whether any more terrible example of widespread suffering took place anywhere in the Dark Ages than the Irish famine of 1848. It is doubtful whether any population during the Dark Ages lived in more bitter and hopeless misery than do the sweated workers of East London. Civilization has done much for the few, but it is questionable whether it has really benefited the many. Shelter, food and clothing are the great bodily wants of men, and the poorer classes in olden times were at least as well supplied with these in the Dark Ages as they are now. They had no votes, nor third class carriages, nor cheap newspapers, but they lived for the most part in the open country, not penned together like swine in huge cities. They had at least fresh air, and pure water, and healthful environment, which is more than can be said of the bulk of our city populations nowadays. Nor was their ignorance so deep as is commonly supposed. In those days faith was a vivid reality, and the confessional and the services of the Church in themselves constituted an education in that which is the most important of all knowledge—the knowledge how to live;—and die."

IN BELGIAN CONGO

CHARGE AGAINST THE MISSIONARIES

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

Louvain.—The actions and general attitude of English Baptist missionaries in the Belgian Congo are creating uneasiness in Belgian official circles, the suspicion being entertained that the proselytizing activities of these missionaries are cloaking a political purpose to discredit the Belgian administration in the eyes of the blacks. The situation is assuming a very disturbing aspect.

THE RISE OF KIBANGU

Four years ago the Belgian officials of the Lower Congo became aware of an insurrectional movement directed against the colonial authorities. It took the name of Kibangu, from Kibangu, the patronymic of its originator.

Kibangu is a negro whom the official reports describe as "particularly intelligent." Educated at the Ngombe-Lutete establishment of the London Baptist Missionary Society, he put the teachings of his masters into practice, by attributing the fancies of his individualism to the workings in him of the Spirit and proclaimed himself the chosen of the Lord to preach to the blacks a new religion. It is very much akin to the creed of the London Baptist Missionary Society, and Kibangu succeeded in making it acceptable to his people by coupling the condemnation of their idolatrous practices with the promise of freeing them from the oppression of the whites. His confidence in himself grew apace with the confidence the blacks accorded him, and it became unlimited. The roads leading to his home at Nkamba were covered with throngs of devotees, eager to do homage to the Prophet. With them the pilgrims dragged their sick, to be cured, and even carried their dead to be resuscitated. Under the insouciant eyes of the colonial officers the empire of the black Messiah over the natives was left to develop without let or hindrance. Notwithstanding veteran Catholic missionaries frequently warned them, the agents of the State remained blind to the brewing danger until at length a regular revolt broke out at Thysville. The troops called to the rescue summoned the mutineers to disperse, when forth from the crowds stepped two English preachers. At sight of them the Belgian officers ordered the guns lowered and no reprisals took place. The blacks were triumphant, repeating everywhere that their Belgian masters feared the English.

KIBANGU BANISHED

Kibangu, however, was arrested, tried, and sentenced to death for incitation to revolt. The Minister

of Colonies commuted the penalty into banishment to the Katanga, a province of the Upper Congo. Fully confident that some day he will return to his own and have his revenge, the banished leader, with several of his lieutenants deported with him, keeps in touch with his adherents of the Lower Congo region, thanks to the connivance of the Baptist preachers. With the latter's aid, too, the propaganda goes on, with more circumspection. It is true, but none the less efficaciously. It resulted in a new revolt, last January, in the neighborhood of Thysville. Several blacks implicated in it, who were arrested and held to answer charges before the Commissioner of the District, knowing him to be imbued with religious prejudice, boldly declared that they were and meant to remain most faithful servants of the State, but that they sought merely to deliver themselves from the missionaries' yoke. The new-fledged official, little acquainted with the blacks' duplicity, believed the yarn and ordered his subordinates not to interfere with the movement, "which concerned none but the preachers."

RELIGIOUS ISSUE A MASK

A Redemptorist, Father Dufonteny, who has spent seventeen years in the Congo, opposes his experience with the natives and his knowledge of them to the official ex-cathedra pronouncement. In a recently published issue of the bulletin, "Ligue pour la Protection et l'Evangelisation des Noirs," he wrote: "If the movement were but religious, it were harmless; but the religious issue is only a mask that conceals a secret aim; it is a pretext that covers a net of organizations, preparations and recruiting."

The strange thing about it, one which gives rise to all sorts of suspicions, is that all the leaders come from the Protestant missions and that they are particularly hostile to the Catholic Belgian missionaries, whom, because they never use any reprisals, they affect to despise as weaklings. The blacks who are true to the priests and to the State, the Kibangists persecute, ravishing their wives, kidnapping their children and treating them as traitors to the race.

They say: "The Fathers' religion is from God; but so is ours. They do not teach but what is good; but they are Belgians and their country is small. England is great and mighty. That's why the Belgians are afraid of the English."

"The Congo negro," says Father Dufonteny, "respects power; he scorns and tyrannizes over weakness. It is all a question between strength and weakness studiously nurtured by the Protestant evangelizers, who are on the best of terms with the rebels."

All of Kibangu's lieutenants, all the promoters of Kibangism, received their schooling at the English Protestant Missions. Moreover, as soon as a negro who does not adhere to the Protestant faith expresses a wish to join Kibangism, he is sent to the Protestant English mission, and, provided he knows how to read and write, the title of catechist is without further ado conferred upon him. It secures to him the Mission's special protection and confers upon him greater freedom to move about and to act.

MORAL STANDARDS UPHELD BY CHURCH

MULTIPLICITY OF LAWS CAUSE OF LAWLESSNESS

New York.—Speaking at a dinner given in commemoration of the 134th anniversary of the appointment of John Marshall as Chief Justice of the United States, former Senator Albert J. Beyeridge, of Indiana, suggested that religion must see to the enforcement of those of the Ten Commandments which cannot be written into the statutes.

"Some of the Ten Commandments have been put on our statute books as they should be," he said. "But others cannot be legislated or enforced by any device of human government. You cannot force children to reverence parents; you cannot prevent covetousness or create altruistic love."

"The Sermon on the Mount is the final word in moral duty and noble living, yet there is not a line of it that can be put into human law with a policeman behind it. But the preacher, if he is on the job, can put into the souls of men that which legislators cannot. The church cannot abdicate its mission and assume the task of the State without ruining both."

Mr. Beyeridge deplored the multiplicity of laws today as a "basic cause of lawlessness," adding:

"It has come to pass that the mass of American legislation is

restrictive. We boast that ours is the land of liberty, yet the American people are, by law, forbidden to do more things and, by law, ordered to do more things than was the case in Russia under the Czar or Turkey under the Sultan."

ANTICLERICAL FINED

MUTILATED THE WORKS OF CATHOLIC POET FOR THE SAKE OF "NEUTRALITY"

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

Paris, France.—A very unusual law suit recently has come before the Paris civil court. The author of a children's school reader was fined 2,000 francs for having suppressed the name of God in all the texts quoted by him in the book.

The story is worthy of being described in detail. The defendant, M. Bouillot, professor, in a Paris lycee and president of the Federation of Professors of elementary lycee classes, is the author of several works in general use in the primary schools. When preparing a volume of "Lectures Infantines," he decided to include in it some passages from the works of Francis Jammes, the delightful Catholic poet. He asked the author's permission to use the two chapters on "Charity" and "Hope" from a book by Jammes called "Le Bon Dieu chez les Enfants."

TEXT FALSIFIED

M. Jammes granted the desired permission. But imagine his surprise, when he opened M. Bouillot's reader, to find that the titles "Charity" and "Hope" had been exchanged for "Two Orphans" and "The Good Little Girl." In the chapter on "Charity," M. Francis Jammes had told of Saint Vincent de Paul who saved so many poor, homeless children. In M. Bouillot's book Saint Vincent de Paul had become "a good workman." In the description of Saint Vincent de Paul's room, M. Jammes had mentioned a crucifix and a statue of the Blessed Virgin. M. Bouillot eliminated these symbols entirely.

Why did the professor act thus? Questioned by the poet he explained that he had wanted to compile a book that would respect absolutely the neutrality imposed by French law. It is not permitted, he declared, to speak of religion in the Public schools, nor is it permissible to allude to religion in the school books given to the pupils of Public schools.

M. Jammes, a zealous Catholic, who has consecrated his great talent to the edification of souls, would not consent to this gross distortion of his work. He sued M. Bouillot for damage and demanded the integral publication of "Charity" and "Hope" in the next edition of "Lectures Infantines" and six insertions of the verdict in the press.

The trial was particularly interesting. M. Jammes' lawyers had no trouble in establishing the legitimacy of his claims and proved that the author alone has the right to modify his work. As the result of the consistent legislation governing literary property, M. Bouillot was to be condemned for abuse of power.

Supporting this thesis, the attorneys brought to the court the testimony of several great writers: the poet Henri de Regnier, the novelists Henry Bordeaux and Rene Baxin and the dramatist Georges de Porto-Riche, whose testimony was of special importance in this particular case due to the fact that he is not a Catholic, but a Jew.

ALSO ALTERED VICTOR HUGO'S TEXTS

In the course of the trial it was brought out that Francis Jammes was not the only victim of the secularizing alterations of M. Bouillot. Victor Hugo himself had been misquoted, the name of God being eliminated from all quotations used. In fact, in some cases whole verses had been suppressed and in some cases the changes were so drastic that the rules of rhyme were disregarded entirely and sense and form were outraged. Several other authors, living and dead, had suffered the same treatment.

It was also learned that M. Bouillot's reader had reached an edition of several hundred thousand copies, and Mgr. Prunel, vice-rector of the Catholic Institute, revealed the fact a few days after the trial, through the press, that even some private schools had bought copies.

M. Bouillot was ordered to pay 2,000 francs to M. Jammes and to reestablish the complete text of the poet in all copies of his manual placed on sale in the future.

This is not the first time that alterations of this kind have been made by professors or teachers who have been too strict in imposing neutrality on the literate of the present and of the past. A few years ago there was a case where certain teachers, in asking children to recite the fables of La Fontaine, replaced the name of God by an indefinite pronoun. This foolish eversion of the meaning of God has always been a subject of derision.

But in the past such incidents have been rather rare, and the case of M. Bouillot has attracted much more attention.

ANTICLERICAL MINISTER HEDGES

The Catholic press took advantage of the incident to attempt to induce the Minister of Public In-

struction, M. Francois Albert, to say what he thought of it. For, after all, he should decide whether it is fitting that the most beautiful creations of the masters of the French tongue should thus be disfigured in the text books of the Public schools. M. Francois Albert prudently abstained from issuing a statement. He hopes that the storm will blow over and that he will be left in peace on the subject of this unfortunate occurrence.

Unfortunately, the matter is not over, as far as he is concerned. M. Gustave Simon, executor of the will of Victor Hugo, announces that in the name of the family of Victor Hugo, he has summoned M. Bouillot to restore the name of God in all the quotations from the poet's works which he used. If he does not do this he must leave out the entire quotation. And if he does not comply with this demand, M. Gustave Simon will bring suit to have the whole edition seized. So that following the suit of Francis Jammes versus M. Bouillot, France may witness the unusual suit of Victor Hugo versus M. Bouillot.

PAULIST LEAGUE INAUGURATED

New York, Jan. 26.—After a week of the most remarkable enthusiasm, the inauguration of the Paulist League was solemnly celebrated here last night in the Church of Saint Paul the Apostle, at the conclusion of the Paulist novena to the Little Flower, which closed on the feast of the conversion of the Order's patron saint.

So great was the enthusiasm at the closing exercises that the attendance record of twenty-five years ago was broken, and so popular had the League idea become that when a showing of hands was asked of those who had signed up as members, virtually everyone in the church raised his hand.

Simultaneously with the great celebration here last night, the Paulist League was launched in all the seven other Paulist churches in the country, at Toronto, Chicago, Minneapolis, Portland, Ore., San Francisco, Austin, Tex., and Winchester, Tenn. From these churches the movement thus vigorously begun at eight nuclei is expected to be pushed out throughout the country.

The radio station which the League will conduct here, to broadcast Catholic art and the Catholic message all over the country, has found tremendous popularity everywhere. More than half the money necessary for the project has been subscribed; New Yorkers of every creed have applauded it, and letters and telegrams have poured in from all directions commending it. One of the chief assets of the station will be that in districts without priests, Catholics will be gathered at a central point to hear the Catholic programs by loud speaker.

Father Cronin, an expert in the technique of broadcasting, increased the enthusiasm by announcing that the radio station will be in operation much sooner than was expected—possibly in forty days. After his announcement, Father Handy led in an earnest prayer that the day might soon come when the Paulist League would number a million members.

The League will seek to enroll all friends of the Paulists and their mission in a corporate body for apostolic work. In addition to maintaining the broadcasting station, it will publish "The Leader," a Paulist publication now to be turned over as the official monthly organ of the new body. The form of organization will be by local units, with great latitude as to local activities.

The feast Mass yesterday was celebrated by the Right Rev. John J. Dunn, Auxiliary Bishop of New York, and the sermon was preached by the Right Rev. Mgr. John L. Belford, pastor of the Church of the Nativity in Brooklyn. Father Finn, who has returned as head of the Paulist Choristers, and who has led his organization in its musical accompaniment to the novena, again led them in the music for the final gathering.

AMERICAN STATUTE TO SERVE AS A MODEL

Washington.—The section of the American Penal Code directed against birth control, sent to the headquarters of the International Union of Catholic Women's Leagues at Utrecht, Holland, by the American National Council of Catholic Women at the request of the Union, has been adopted by the Union as a model for all countries. N. C. W. C. headquarters here have been informed.

Interested in the fight American Catholic women were leading against birth control, and their efforts to keep intact the Penal Code provision aimed at the evil, the Union some months ago sent a special request for a copy of this section. Since it is making a worldwide fight against birth control, which is a grave issue in many countries, the Union made a careful study of the section. As a result, it has now sent copies to all its affiliated bodies throughout the world, with the following urgent request:

"We beg affiliated organizations to give full attention to this circular and to make every possible effort to obtain from their governments the introduction in their penal codes of similar measures." Birth control in the last few years has been termed the "scourge of Europe."

WEEKLY CALENDAR

Sunday, February 15.—Sts. Faustinus and Jovita, Martyrs, were brothers, nobly born, and zealous professors of the Christian religion which they preached without fear in their native city of Brescia while the Bishop of that city was in hiding during the persecution. The zeal of the brothers excited the heathens against them. They were apprehended by Julian, a heathen lord, and the Emperor Adrian who was passing through the city ordered them to be beheaded.

Monday, February 16.—St. Onesimus, a Phrygian by birth, became a slave to Philomena, a prominent person in Colossae. He robbed his master and fled to Rome where he met St. Paul in prison. St. Paul converted him and sent him back to his master with a letter of recommendation. Philomena pardoned Onesimus and sent him to St. Paul whom he served faithfully. St. Onesimus was martyred in the year 95 under the Emperor Domitian.

Tuesday, February 17.—St. Flavian, Patriarch of Constantinople in 447. His courageous condemnation of the Eutychian heresy which was supported by powerful elements at the Byzantine Court, caused him to be banished and martyred after the so-called council at Ephesus in August 449.

Wednesday, February 18.—St. Simeon, was a saphew of St. Joseph and the Blessed Virgin and therefore a cousin to the Saviour. He governed the Church of Jerusalem for forty-three years. Finally when the Romans had decreed the death of all persons of the race of David, Simeon was denounced by certain heretics. He was condemned to be crucified. After having undergone the usual tortures for several days which, though one hundred and twenty years old, he suffered with much patience, he died in the year 107.

Thursday, February 19.—St. Barbatus, Bishop, was born in the territory of Benevento toward the end of the pontificate of St. Gregory the Great. He became Bishop of Benevento and labored courageously to wipe out the remnants of superstition in that state. He died in 682.

Friday, February 20.—St. Eucherius, Bishop, was born in Orleans of an illustrious family. Upon the death of his uncle Savaurie he became Bishop of Orleans. He was later banished by Charles Martel because he refused to give up the ornaments of the churches of their ornaments to defray the expenses of war. The Saint died in 743 in the Monastery of Sarchinium.

Saturday, February 21.—St. Severianus, Martyr and Bishop, was Bishop of Scythopolis when the Eutychian heresy was condemned by the Council of Chalcedon. His ardent defense of the decisions of this council aroused the enmity of the heretics and he was cruelly martyred in the year 452.

FOREIGN MISSION NEWS LETTER

THE FATE OF TWINS IN NEW GUINEA

There is a pagan custom among the natives of New Guinea of the birth of twins, that if one is a boy and the other a girl, the latter must die. The priest of the Mission of Bogia being called to see a sick man recently, requested one of the Sisters to go immediately to another village and there baptize two infants born to a Kanaka woman. Despite the fact that the Sister after baptizing the children "Michael" and "Gabriela" pleaded with the mother not to harm them and that the priest would support them if necessary, some weeks later, the body of a dead, emaciated infant was left at the door of the convent—it was the little Gabriela. When the mother was scolded for her neglect, she simply answered "Awaas" the old name to which Gabriela had been given, "did not care for her little one, so what could we do? We have enough to do as it is?" Both mother and nurse came to a sad ending, Awaas dying of a mysterious illness and the mother being found dead in the forest, both without receiving Baptism. How easily they could have obtained Heaven had they followed the promptings of grace! Compared with them, how happy the child that passed out, clad in the robes of baptismal innocence!

CHRISTIAN BROTHERS IN EGYPT

Three Cardinals: O'Connell of Boston, Bourne, Westminster, Giorgi, Legate of His Holiness the Pope, who visited the Christian Brothers' College at Alexandria during 1924, have testified to the high standard of apostolic and educational work being carried on by the sons of St. De La Salle. The Papal Legate promised to give detailed accounts to the Holy Father of the important work being done by the Christian Brothers in Egypt, of their devotedness to the Holy See, and of the imposing number of minds and hearts that receive from them, together with a

select education, the priceless Bread of Truth."

"SISTER HAS COME!"

In a little over a year, "Sho Tah!" the Chinese equivalent for "Sister," has become a household word in Han Yang. How the people stare as the Sisters walk through the streets with scanty raiment and very polite to stare in China. Their arrival created a greater sensation than any circus did. Shopkeepers ran to the streets calling to neighbors to hasten and see the "foreigners." But, it did not take the pagans long to call the Sisters, "Sho Tah." Now, even the ricksha men address them so. Babies on the street with scanty raiment and dirty little faces, lip "Sho Tah" and smile. On entering the school, they are welcomed by a veritable blast, "Sho Tah lai liao!" Sister has come, Sister has come! Children bring to Sho Tah all their complaints and troubles, from sore eyes to broken lead pencils. She must not only care for them, but they ask aid for all the other ailing members of the family. Before long Sho Tah becomes acquainted with the whole family. Today, traffic on "Main Street" is frequently blocked, but the coolies and ricksha men who have a difficult time in the crowd, good naturedly explain the situation by, "Sho Tah lai liao, Sister has come!"

NOVITIATE FOR LEPERS

A novitiate for work on the Hawaiian Islands has been opened by the Franciscan Sisters, who have been laboring among the lepers there for forty years. In addition to caring for the lepers at Molokai they have a home for unprotected women and girls, and on the other islands they have two schools, a Government hospital, an orphanage, and a home for girls born of leper parents.

A MASTER OF MUSIC

The organ in the Cathedral at Hanoi (Tonkin Occidental) is played by a young Annamite of fourteen, whom the missionaries call "the young Mozart" because of his aptitude for music. He includes in his repertoire, the compositions of Mozart, Mendelssohn, Chopin and Beethoven. The lad is now giving instruction to a younger brother, who promises to be as exceptional a musician as himself. His talents were first brought to the front by Father Depaulis, Procurator of the mission.

THE PRAYERS OF CHILDREN

Father F. X. Ford missionary of Yungkong tells us in the Field Ajar, "We should not undervalue the prayers that children say, for God Himself has said, 'My delights were to be with the children of men.' The little prayers recited at a mother's knee at night have, besides, a strong influence throughout life. One like the following might be taught easily, and it would direct the child's thoughts toward the missions:

Dear Jesus, it is growing dark And I must go to bed, undervalued But now I want to add a word Before my prayers are said. I know in China there are boys Who never pray to thee; Please make them know that Thou art God And love them just as me."

THE CHURCH'S FIGHT AGAINST OPIUM

CATHOLIC STUDY UNION GIVES INTERESTING FACTS

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

The Catholic International Study Union, at its fifth general assembly, held at Fribourg, received a report from Mgr. Beaupin, and M. Louis Vagt, lawyer from Geneva, of their participation in the work of the international-opium conference. After due deliberation, a resolution was adopted by the meeting expressing the wish that the Conference make international agreements more strict than those adopted at the Hague in 1912, and the delegates declared they were determined to interest not only European Catholics, but those of the Far-East, India, of the United States and of Canada in the fight against narcotics.

It was also decided: 1. To express the wish that the Conference study a means of subjecting the use of hashish and Indian hemp to the same strict regulation as other narcotics.

2. To transmit to the second conference, for its information, and to be communicated to its members, if considered useful, a resume of the measures taken by the Roman congregations and the synods of the Chinese hierarchy in relation to the culture of the poppy and the commercial use of opium.

3. To create a Committee on Humanitarian Causes which will be concerned especially among other things, with the fight against opium and other narcotics.

In the course of its work, the Catholic Union of International Study became acquainted with an interesting collection of documents on the position of the religious authorities in the fight against opium.

One of these documents is the expose of the decisions adopted by the Synod of bishops of China assembled at Peking in 1880.

BISHOPS OF CHINA TAKE ACTION

The bishops of China and adjacent countries have always considered it

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to be a special obligation of their charge to take all possible measures to combat the use of opium and eliminate a vice the consequences of which are so injurious to the spiritual and temporal welfare of the faithful.

The following is the resume of the conclusions voted by the Synod of Peking:

"The faithful who smoke opium, without having yet contracted the habit, may be admitted to the sacraments only if they promise to renounce it.

"Those who have contracted the habit may be admitted for the first time only if they promise to gradually diminish the dose. If they present themselves a second time without having kept their promise, absolute will be withheld from them until they have obeyed the instructions given them.

"The progressive diminution of the dose will be recommended to those in whom the habit is so inveterate that it is morally impossible for them to rid themselves of it.

"The same rules will be applied for the admission to Baptism of catechumens who smoke opium.

"Those who cultivate the poppy or deal in opium will be admitted to the sacraments only after they have renounced the culture or sale thereof."

The Holy See, without always giving explicit approval to the measures taken by the Synod, measures which it judges too severe to be applied indiscriminately everywhere, has nevertheless, expressed, in a certain number of documents, its intention of fighting against the abuse of opium.

In 1880 the Congregation of the Propaganda gave instructions to the Vicar Apostolic of Siam concerning the opium trade and the obligation to obey the civil law prohibiting the use of the drug on account of the very serious evils which result from it.

In 1848 the Propaganda asked the Bishop of Malacca to devote all care to combating the use of opium.

The Congregation of the Holy Office, in 1852, in a letter to the Vicar Apostolic of Chan-Si, declared illicit the commerce and use of opium as exposed by him and ordered him to bend every effort to extirpate this abuse.

The same Congregation, however, in 1878, granted milder terms to the Christians of Kouy-Theou where the Government, on account of the extreme poverty caused by a period of troubles, had abrogated for ten years the law forbidding the culture of the poppy. But in 1883, an instruction from the Congregation of the Propaganda to the Vicar Apostolic of China declared that the decree in favor of the Christians of Kouy-Theou was confined exclusively to that province and only for the time during which the circumstances which motivated it remained unchanged; and that it could not be applied to other regions. Furthermore, the Propaganda exhorted the Vicar Apostolic to bend every effort to uproot the abuse of opium principally by establishing temperance societies in Europe.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEPTUAGESIMA SUNDAY

THE MASTER'S VINEYARD

"At that time, Jesus spoke to His disciples this parable: The kingdom of heaven is like a householder who went out early in the morning to hire laborers into his vineyard." (Matt. xx. 1.)

It is a kind God who has prepared for man not only a reward but also means adapted for its attainment. He is unlike an earthly householder, for He offers inducements so enticing that man—without injustice to himself—can not reject His call. His appealing voice must strike at the roots of every heart; His kind invitation must impel men's energy to set to work for His cause; and His outstretched hand must beckon with infallible certainty to the pilgrims of earth. Really the labor that He requires of man is not a labor of toil—it is a labor of pure love, where toil has no recognizable appearance. He is not an exacting master, who requires every unit of labor to be performed for the recompense promised; nor does He wince with searching, suspicious eye over the laborers in His vineyard.

It is rather with a longing desire and an affectionate regard that He requires of man. This thought is brought out beautifully and clearly in the Gospel of this Sunday. God the Householder, is shown as inviting all classes of men into His vineyard—men who have neglected the yesterday, and men who would be ready to neglect the today. Once He finds that, under the impulse of His inspirations, they are willing to enter into His vineyard, He hands out to all alike a pleasing invitation. He could have allowed them to stand all the day idle, as they were free beings, but His solicitude is that of a father of infinite kindness and boundless love. He can not gaze indifferently over the creature of His own hands, nor feel uninterested in his welfare. His desire is that heaven—the real home of His bliss—be shared by this noblest of the creatures of His hand. There is no selfishness on His part, but generosity that knows no limit.

Sinful man would stand all the day idle were it not for the enticements and the voice full of love of the Master who made him. It would seem, now, since God had endowed man with a soul possessed of such noble faculties and had allowed him to acquire a knowledge of the things of God in the future life, that he would not need much further help from his Creator. But, as in the beginning man fell from grace and integrity, so now he is no different; and the same God of mercy who could have annihilated primal man and woman, but spared them and allowed them to prepare for a reward in the future, now continues to have mercy upon man, continuing in similar ways and greater degrees. The sin of man at present is much worse than that of man before God had fulfilled His prophecies and promises by giving His Divine Son. The path has been laid out plainly, the presence of the dangers made more clear, and the possibility of eternal disaster without God's sustaining hand has been pointed out to all. Grace has been abundant.

In fact, the infinite merits of the cross can come to man, if he but prepares for them, bringing to him the strength and fortitude necessary to follow the path of virtue—the path that leads to glory. However, even with all these helps ever attending man, and the great treasure-house of graces open to him, still God's solicitude is extraordinary. We can not even compare God's love for us with the love of a father for his children. It is far too superior to it, and can be called by only one name—love of God for His children. Man shows his baseness and his ingratitude by frequently rejecting the offers of his kind Father, and shutting his heart to the reception of His sanctified benefits. The independence of man has in many cases reached a stage where it is absolute defiance, and the sovereignty of the Creator has been desecrated, if viewed from a human standpoint. The clear notes of His voice have been hushed by the cry of the modern gods that men have set up for themselves. These hideous works of the creature offer certain joys, certain satisfactions—but they are only of the moment, and the trail they leave behind them is one of disgrace. They can do nothing to build up purity and straightforwardness in the heart of man, but they fill him with the rottenness of the demons. Yet, with all these lessons, which surely must be apparent to every reasonable mind, man will continue to offer incense to these false gods. He gives them the best and most precious fruits of his labors. Not a day can pass but he must approach the foot of the pedestal on which they stand, and pledge to them his allegiance.

What are these gods that man has erected to receive his homage—nay, all the works of his life? They are many and varied. One of the greatest and most conspicuous is money. Never before as today, nor perhaps ever in the history of the world, did man bend his knee so willingly to Mammon as at the present day. He is devoting all the powers of his mind, putting to extremes every energy of his body, and sacrificing willingly the dictates of conscience, to worship at this shrine. In return he is given many things, but in the majority of cases they are things of earth. He could turn

them into things that would profit his soul; he could use them for the honor and glory of God; he could alleviate plentifully the sufferings of poorer humanity—but how little of this does he really do? Mammon demands of a man selfishness. It is but an angel of the stanic house that delights not in what man gives himself, but in that of which man deprives God, while thinking he is gaining much for himself. Money, after all, is dumb. What other idol could be set up except one without feeling, without hearing, without sight, without intelligence?

Another great idol that man has set up for himself may be called the idol of worldliness. This is more the god of the young than of his elders. The child's greatest ambition today is not that it may rise at the embrace of the Father of heaven, but that it may swoon in the pleasures of a world shifting toward materialism. The little knowledge that it is inclined to gain will not reach beyond the things that we see and hear, and so it wishes to dwell only in things beneath the skies; and after all, where the mind dwells, there is the body too. Thus it is that we see thousands of young people offering the best and freshest days of their lives at the shrines of Dame Fashion or the god of show. Parents seem to be carried on by the same tide. They appear inclined to think that the children of the present generation do not need the restraint and guidance of those of the ages when faith was more alive. Why?—it may be asked. And we answer that it is because they, too, are frequent worshippers before the idols of unrighteousness.

Will the day ever come when all these people will heed the voice of the Master calling them to labor in His vineyard? For them the time is fast approaching when His voice will grow fainter. There has been a time when it was clear and resonant, but they were deaf to its call. Can they not expect that His Maker—He of all wisdom and goodness—will trifle with them longer? What an insult to His Majesty, to His divine omnipotence, to His kind heart, to His abounding love! Why will people not believe His wisdom, and cast aside the wisdom of the world? Why will they let the fleeting things of earth blind them, and not look to the rays of God's wisdom for light to see the truth and the way?

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MIRACLES AND THE MODERN MIND

At an enthusiastic meeting in England Mr. G. K. Chesterton discussed the modern mentality towards miracles, especially in regard to the miracles of Lourdes. In his happiest vein this distinguished Catholic convert showed how absurd is the position of the sceptic who refuses to believe in supernatural miracles, but is all too ready to believe in what may be termed miracles of nature.

He told a story about a notorious French sceptic, who declared that if he saw a miracle happen at Lourdes he would not believe it, but that if a man's leg dropped off and another grew in its place before his eyes, he would not say that a miracle had been wrought, but that it was a manifestation of the power, purely natural, by which a crab or a lobster grows a new limb in the place of a lost one.

The sceptic was prepared to believe that it happened naturally. "And people speak of that man as a sceptic!" exclaimed Mr. Chesterton, and he added, "Would that I had a title of such colossal faith."

By that standard of faith such sceptics would have to believe not only that instances of diversion or reversion of the laws of nature might occur by natural means, but also that when an isolated instance of this happened when that man as sceptic to happen, it must be regarded as a purely natural phenomenon and that God has nothing whatever to do with it.

This is neither logic nor common sense. Catholics know their logic. They know too that water does not run uphill. That is against nature. But if a saint prays that the water

run uphill, and it immediately does so, they know that such a fact indicates a mighty power at work that can overrule the natural law. That power they believe is the power of God.

For such phenomena we use the term miracle. "In the beginning," concluded Mr. Chesterton, "God performed a miracle by exerting His Will and creating the world, and we Catholics believe in Lourdes and its miracles, because, the same power that created the spring at Lourdes created the world."—The Pilot.

TEA SUPPLY INADEQUATE—PRICES HIGHER

Tea prices are going up mainly because tea is being demanded by millions more people. Tea is the cheapest and certainly one of the most palatable and satisfying beverages known. But the tea-growers have been unable to meet the tremendous demand. It takes three years for a tea bush to mature to the plucking stage.

SWINGING BACK TO CONSERVATISM

There is ever indication that the current year will witness a considerable swinging back to conservative positions in many departments of social life. This may be deemed by some as deplorably reactionary; but by the majority of thinking men it will be welcomed as a happy change from the overconfident experimentalism of the last few years.

Too hasty progress has its dangers. It is likely to lead into untried ways, which will prove blind alleys, or unpropitious roads that terminate on the brink of an abyss. For the safety of mankind it is expedient that the rate of advance of the last years be somewhat reduced. A pause, that affords humanity a little leisure to do some thinking, is highly desirable. The human race is much in the same position as a conquering army which, if it imprudently rushes its advances into the enemy country, courts disaster and inevitable defeat. Even now close observers of the times declare that we have not caught up morally and mentally with our physical and material progress, and that the very accomplishments to which we point with pride will prove our undoing. Be that as it may, one thing is sure; namely, that a period of conservatism can do little harm and much good.

Political conservatism seems to be amply assured by the outcome of the recent elections. Evidently the country was afraid of radicalism and more experimental legislation. It had not fared any too well under the avalanche of new laws that had been turned out. It sincerely desired a rest from further legislative experiments. In this instinctive feeling it is perfectly right. What we really need is not more legislation but rather a moderate degree of respect for the existing laws. It is ardently to be hoped that the various legislative bodies will adopt a slower pace in the coming years, and that they cease to glory in the multiplicity of laws they can enact. Legislators serve their country as well by preventing foolish laws as they do by passing wise ones. The greatest benefit which the legislators at present can confer upon our law-harrassed country, is to stop the orgy of law making that of late has been indulged in.

Upon ever widening circles it begins to dawn that we have gone far enough, if not too far, in the direction of centralization; and that in this respect also a return to conservatism is eminently advisable. Amendments calling for an extension of federal control and a creation of new bureaucratic machinery no longer receive the popular acclaim with which they were hailed some time ago. The child labor amendment is meeting with growing opposition and its chances are faintly dwindling. Apparently the country is getting over the amendment craze and returning to a saner view on this subject. The shifting of responsibility for existing evils must cease. Let the States realize their duty and shoulder their own problems. Let them face their own difficulties and not cowardly clamor for national assistance where they are perfectly able to help themselves. It is here that we need conservatism more than anywhere else, if the original structure of our government is to survive. Too much tinkering has been going on, and we should now be earnestly concerned to maintain as much of the erstwhile form of government as is still left.

Labor, as far as can be judged at present, is not bent on any radical policies but will pursue the old course under its new administration. Obstruction from these quarters need not be feared. Labor is quite anxious to see prosperity restored to the country and will carefully avoid any move that might prevent a full economic reconstruction. It has entered on various fields of capitalistic enterprise and in this manner has given valuable hostages to society. Capital on its part seems to have learned a lesson and is determined to render service to the community for the privilege of a certain measure of freedom.

Bigotry has ceased to be fashionable. It only thrives in backward communities. Isolated outbreaks of course, occur, as in the "Public

Ledger" and Curtis periodicals; these, however, will not be able to interfere with the general harmony that as a rule has blessed this country. Though inadequate notions with regard to religion prevail, it is nevertheless true that religion has gained in respect and that its social value is more and more recognized. Hence, we find all around us a conservative atmosphere and this fact is very reassuring.

Now if the blatant popularizer of science and the irrepresible reformer fall in with this general tendency of the new year will promise to be a very happy one. May be it is too much to expect that; but a conservative community will only give half-hearted attention to the ranting of the pseudo-scientist and be wary of the wild schemes proposed by meddling reformers who are so much concerned about improving their fellowmen that they entirely neglect themselves. In education also a little conservatism will not be amiss. Before introducing new methods, let us sincerely try out the old ones. We have not been entirely fair to the old things. If we give them a real chance, we may find much good in them. At all events, the return to conservatism is a very auspicious omen.—Catholic Standard and Times.

FRIENDSHIP, LOYALTY AND LOVE

The present season is one of those periodic intervals that immemorial custom has consecrated to the making of good resolutions. During these days men bid glad adieu to the old year, and hail with joyous acclaim the coming of the new. The eagerness with which they speed the departing year on its way and acclaim its successor suggests the irrepresible tendency of human nature to forget the past and look forward to the future.

Planning for the future now engrosses men's attention. With the buoyancy of spirit suggested by the new born year, they look forward to the attainment of higher power and purer principles. They hope to walk in a whiter light, to breathe a diviner air, and to let nothing mean or unworthy, nothing base or ignoble blot the fair scroll of the virgin year which time will just unrolled before them.

One resolution that we commend to men at the beginning of the new year was suggested in a recent address of His Eminence, the Cardinal, that has attracted wide attention. Speaking upon the subject of true friendship in human relations, His Eminence cited the tremendous power of affection upon life, and the need of unflinching loyalty in all our relations with our fellow men.

"God created human life and human beings in such a mysterious way," said His Eminence, "that He intended no man to be alone. He made the human mind and human heart so that every human individual is a person apart; nevertheless, he is never quite by himself, he is never himself alone. He is himself plus or minus the influences of association. He is big and great, or he is petty and mean, just in so far as he opens wide his heart, his mind, and his soul to the finest influences of life, to the most sacred, the most beautiful, the most profound human associations which surround him, or closes up his heart against these influences and proves false to his highest instincts."

"The world," continued His Eminence, "has become so cold and selfish, that it is almost afraid to acknowledge true friendship, and in so doing is false to the highest instinct which God has planted in the human heart for a noble purpose." In this statement, pregnant with meaning and vibrant with inspiration, His Eminence has laid bare one of the fundamental faults in human relations, and indicated its corrective.

There can be no doubt that a steel cold atmosphere of selfishness pervades the world today. This is the cause of many evils, and, if allowed to continue, will be the source of future bitter tribulations. The hatred between man and man, the selfish pursuit of pleasure, the growing disregard for all authority, that are evident the world over today, are symptomatic of the chill hand whose touch is death, that has been laid by materialistic philosophy upon the heart of our modern civilization.

To make men's hearts glow and melt beneath the warmth of human affection spiritualized by Divine charity, is the great need of the age. It was enunciated by Pope Pius XI. in his Immortal Encyclical upon Christian Reconciliation, when His Holiness with all the urgency he could command exhorted men and nations to enthronement in their hearts the principles of justice and charity, preached and practiced by Our Divine Lord. And it was further elucidated by His Holiness in a subsequent allocution, in which he said in effect that it is not enough to have justice, we must also have charity, for charity is paramount.

If men were more human and charitable in their relations with others, if true human affection had its rightful play in business life, in social life, and in industrial life, this world would be a better and a happier place to live in, and the peace which men desire so earnestly would be nearer to realization.

For friendship, as His Eminence remarked, "begets another great spiritual quality, as the years pass

by, and that is loyalty." Friendship, loyalty, love—these are the mightiest influences in our civilization. When applied to our relations with God, our superiors and our fellow men, they embrace an idea that unlocks the secret of human life.

Looking forward to another year, and making good resolutions are holy and wholesome when spiritualized and uplifted by such a consoling and a constructive thought as that which we have culled from the address of His Eminence.

Putting friendliness into human relations, stimulating the springs of human affection, and letting divine charity produce loyalty in our lives are worthwhile resolutions that will result in a better understanding, a more cordial spirit, and a closer rapprochement among men and nations, that will bring about more quickly the regeneration of the world, so aptly and beautifully summarized in the motto of Pope Pius XI., The Peace of Christ in the Reign of Christ.—The Pilot.

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CHATS WITH YOUNG MEN

HE WILL SUCCEED

He will succeed who gives his best. To every task and every day. He will succeed who day by day, Plods steadfastly along his way.

For him the lights of fame shall burn
Who never grows too wise to learn.
Who rises with the morning sun,
Intent on bettering what he's done.

Who asks no favors from the past,
Believing yesterday should last.
He will succeed who understands
Life has no place for idle hands.

Who rightly all life's history reads
Big men have always done big deeds.
He will succeed who truly knows,
That merit often slowly grows.

He will succeed who'll work and wait,
And seek the knowledge of the great,
He will succeed, whatever his birth,
Who has the pluck to prove his worth.

MEDIOCRITY

The world judges men by a very narrow standard. If through assiduity, inventive genius, good fortune or other circumstances they acquire any considerable portion of material goods, they are immediately set upon a pedestal, and less successful men look upon them with a feeling akin to awe. Few ask whether the acquisition of great riches has meant true happiness to the possessor, or, to go a step further, has meant peace of soul, advancement in Christian virtues and a more ardent hope of a reward in the life to come.

In the golden sunlight, palatial walls reflect their lofty splendor, seeming to repel the poor beggar who creeps past the gate. Everything about this pseudo paradise seems to be perfection. But within the soul of the proud inmates, how do things square up? Have they the same degree of contentment that is possessed by the man of the street, who, on a meagre income is forced to toil in the sweat of his brow to live in comparative decency and to support his little ones? A glance of the daily papers often gives the answer. Frequently we find that men who seemed to be happy, who seemed to have nothing to desire, have been miserably unhappy, have become entangled in all kinds of disgraceful difficulties because their luxurious mode of living was not consistent with strength of will or the cultivation of moral power.

When trouble comes to worldly men, they rely too often on money and influence to extricate them from the difficulties which lax living has induced. In suffering they do not go to God, the Source of all help. Whom perhaps they have insulted and despised by a reckless and self-sufficient life. God's vengeance, says a well known writer, does not usually manifest itself in extraordinary occurrences. Its effects creep slowly into a man's life. He realizes its entrance, but foolishly casts off fear and ostrich-like buries his head in the treasures he has amassed.

Trouble follows trouble as the days pass on. Is it mere chance, bad luck, bad fortune, fate, or some other thing men choose to name it? Men can always apply rules and antidotes to the falls and misfortunes of others. Strange self-deception whereby they so foolishly delude themselves! They reason quite otherwise when affliction comes home to them. They refuse to recognize the avenging hand of God Who has wearied of their continued round of petty insolences.

A mediocre station in life is probably the safest mean for most men. Great treasures and possessions entail grave responsibilities. Even great talents have sinister power to work evil to their possessors unless carefully cultivated for good.

Most men, however, dread living in a mediocre state. The acquisition of one desired possession leads to the ambition for another. They are never satisfied. Hence we hear of so many injustices committed by those who already have a fair portion of this world's goods. They allow themselves to be lured by the exhibitions of others. They cannot realize that true contentment does not lie in the power of riches.

In failure, abject, overwhelming failure, some men have learned the salutary lesson of real value. For years they may have striven against fearful odds to win a proud place for themselves. The goal is at length attained. The conquest is complete. The summit is reached. But alas, there is the descent to be reckoned on. If not before, then in death must every man descend. Perchance, through the mercy of a discreet and kind Providence he is suddenly stripped of his goods while yet in the flush of glory. Some utter failure, some unexpected turn of fortune, sweeps all away. But it is a blessed loss. For now, face to face, he sees himself for the first time, and realizes that there were treasures far more worth while than those for which he sacrificed his honor and his peace.

"Who is there," asks a holy sage, "who can have all things according to his desire? Neither you nor I nor any other man upon earth." And furthermore, he says: "It is truly a misery to live upon earth. Why? Because nothing is pure,

nothing is perfect, nothing satisfying, at least in whole. True, there are many men who seem to have things very much their own way. But we cannot read the depths of the heart, otherwise we should be greatly surprised. In general, it is safe to assert that the less of life's superfluities a man has, the happier he is and the lighter shall be the account of things committed to his charge.

"Attend to spiritual things, and you shall see that all those temporal things are uncertain and grievous and cannot be possessed unless in solicitude and in fear," says the sage. Happy are they who can accept a mediocre station in life when it is allotted to them, and desire nothing more. Who can accept their lot in the spirit of the little Flemish Saint, Berchmans. Although born of high and noble family, he was wont to regard with loving attention the humble lot of the temporal coadjutors, as they are called, who in his religious Society are admitted to perform the household duties. He had great pleasure in conversing with them, because he discovered in them that holy littleness which he himself so ardently loved, and a candor and simplicity well suited to converse on the things of God. These simple brothers whom he respected for their innocence and other graces which he perceived Almighty God had bestowed upon them, loved him in return with a most tender and respectful love, and revered him as a saint.

Great souls are always simple in their tastes, content with little and are not fastened to their possessions so that the loss of all or a part of them overwhelms them with bitterness. Although in mediocre state of life, they are far from being mediocre in soul. By holy indifference they are pleasing to God and men because they are masters of themselves and preserve their hearts in quiet peace.

Such men are happy men indeed. They pass along, and few may notice them. But they travel a good and secure road, which in time will conduct them safely to the end of their journey. They resemble Tobias, of whom Holy Scripture records that when the children of his own age went to adore the golden calves, he left the profane troop of little idolaters that he might retire alone into the Temple, there to pay homage to the Lord.

That Catholic may well take shame to himself who neglects an opportunity of so easily acquiring spiritual merit, and of giving the good example afforded by this real act of faith.—Catholic Standard and Times.

THINGS TO REMEMBER

Remember that when you get to a point in life where everything and everyone seems set against you, that God's hand is stretched out to you in closer friendliness than ever. Throw back your head and face your trials with your hand in His. It is always darkest just before the dawn.

Remember that as our inner light shines—the light which is our "soul spark"—so to speak—so shall our faces shine with a radiance that will lead others on to the accomplishment of high ideals. Leadership—what is more ennobling for a man or woman than the knowledge that every act, every word, is an incentive for someone with less force to take the lead—and win the race?

Remember that love and good will are the eyenotes of the heavenly life; hate and dissatisfaction breed illness of soul and body. To see good in others clarifies our vision and enables us to see our own shortcomings by comparison.

Remember that our own destiny lies within the hollow of our hands. We may crush it with brute force, exulting in a false strength, or we may open our hand wide and give our destiny to the gaze of the world, confident in its fitness and nobility since it was given us by God Himself. To whine over environment, to say that our surroundings keep us from working our own destiny, is to barter the gift of the Almighty.

Remember that what seems to you failure may merely be God's way of testing your patience. Just because you may not happen to come away from Communion feeling especially uplifted, do not fear that Christ has not sought you out for His love. Our Lord is never guilty of favoritism. He loves us even if our hearts may be too cold to feel the glow of His Love.

Remember that the energy wasted in discouragement would make us successful if applied in the right way. Let us not forget this. Let us remember, too, that one courageous idea, persisted in, will put a thousand fearful ones to flight.

Remember that every experience of life, bitter or sweet, gives us a chance to learn a lesson. Don't close your "Primer" too quickly, in order that you may run out to play.—The Pilot.

Such instances should not be allowed to pass with mere admiration. They should be followed by imitation or at least with edification. The incident of the blind Russian, and of the holy missionaries should inspire us with some of their willingness to suffer hardships for our Faith. Sacrifice is an essential of religion.

Unless we suffer with Christ, we cannot expect to reign with Him. No truth shines forth more clearly from the Gospel pages. This age of luxury has removed most of the physical hardships of life. It has not and it cannot remove life's sacrifices.

Therefore, we should be all the more willing and eager to accept the sacrifices which God sends us for the strengthening of our faith, the purification of our motives, and the transfiguration of our souls. No man has ever acquired the true perspective and those qualities that make for meekness and real humility who has not passed through the crucible of suffering in one form or another. Hardship, sacrifice and trouble are truly heaven's weapons for bringing us to all who love God and their fellow-men.—The Pilot.

SEEKING A UNION OF CHURCHES

Motives of various kinds are driving the Protestant Churches to seek some method of burying their differences and presenting a united front to the world. Aggressive infidelity finds much food for scorn in the division of men calling themselves Christians, and earnest souls wait in vain for a united front against the godless movement fatal alike to the souls of men and to our civilization. Others of less noble disposition and animated with rancour against the Catholic Church dream of opposing a Protestant combination to the great Church whose unity none calls in question. That all should come to the knowledge of the truth and thus to unity is the prayer of all who love God and their fellow-men. The present rivalries keep many civilized men from the faith, and are fatal to missionary work among the huge multitudes still in darkness and the shadow of death. How are they to cease and how may these divisions be healed? On the three hundredth anniversary of St. Joseph, the Uniate Martyr, Pius XI issued an encyclical in which he pointed out the way laid down by Our Lord Himself. He founded the Church on His Apostles, gave to Peter the Primacy among them and on this rock made solid by the Divine promise granted unity to His Church. If sects have risen—and they will ever be springing up—it is because men repudiate the authority of the Pope and his successors of which Peter is not the shepherd. They call them Churches but Tertullian in his better days would have refused them the title. "The wasps," he said bitterly, "make hives, the Marcionites make churches." The fountain of Christian unity is the Divinely-appointed authority of Peter: till this is recognized all attempts are necessarily fruitless. The pretended right of private judgment which is the hall-mark of Protestantism is the source of all these divisions. The men who still claim such a right and dream of healing the differences between Christians are incapable of reasoning. They resemble a man who injects a plague germ into his veins and hopes for health. As the warms in these divisions can only be healed by God and that human contrivances are vainly sought to achieve the great work. We may safely add that mere human prudence will do more harm and create fresh differences. If the impossible were to happen and all the sects adopted tomorrow a common standard, the unity which has broken before the announcement could be made and many a stalwart would move at once a revision of the terms. Such a re-union would mean not merely a surrender of differences but a declaration of positive belief. In the conditions of the Protestant world today is it possible to compile a positive creed? One of the Anglican bishops told the Synod that Catholic Action is like a bran and that you take what you like out of it. The same of course is true of the Bible and would be true of any declaration of belief in which the conflicting sects may join. When each body had made the sacrifices demanded by the others there would not be a shred of positive doctrine left. The Lambeth Conference of 1920 in its appeal to all Christian people states: "The causes of division lie deep in the past and are by no means simple or wholly blameworthy. Yet none can doubt that ambition, self-will and lack of charity among Christians have been principal factors in the mingled process and that these, with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom." The Anglican prelates have acknowledged the sin of disunion. Their Church is such a mixture of contradictions in belief that any corporate action is quite impossible. It remains then for the honest individual member to free himself at least from the taint of recognized sin and find Christian unity where it alone exists in submission to the See of Peter. There are of course many obstacles to be overcome and the prejudice of a lifetime to be uprooted; but the reward of faithful souls who make

the crossing is peace and unclouded faith.—Southern Cross.



Answers for last week: Stilling of tempest was Gospel last Sunday. Left figure below has on Surplice over a Cassock (also a Biretta on head). Middle figure has on a Chasuble over an Alb. Right hand figure has Stole around neck and crossed in front of him. Mantle around his left arm, Cincture around waist and an Alb around his whole body (the long white garment).



Churches away out in Greece and further East call Feb. 22 (last Monday) the feast of the Presentation. The top one of these pictures shows the event. What do we call this feast? The old English name for it is Candlemas Day. Why? The lower picture is the Gospel for Septuagesima Sunday. What is the story, and what does that long word mean anyway?

JUBILEE INDULGENCE

The Holy Year of Jubilee in the mind of the Church is a time appointed for a great spiritual awakening, a gathering together and a comingling of the widely scattered children of the Church, at the very center of Christendom, around the tombs of the Apostles, a revivifying of faith in Christ and in His Church, in His Vicar on earth, and in the ample powers for binding and loosing which Christ has committed to him. This last aim of the Jubilee is so important that it needs to be frequently insisted upon and carefully explained.

The gaining of the indulgence of the Jubilee should be the paramount intention of every pilgrim to Rome this year. This was what the Holy Father meant, when he invited all the faithful of the world to take advantage of the extraordinary privilege of the Holy Year of Jubilee.

The indulgence of the Jubilee, as it is carefully explained by a writer in the Irish Ecclesiastical Record "is a plenary indulgence of the most ample kind, a full and complete remission of all the temporal punishment due to sins forgiven. It is not a remission of guilt, but a remission of the penalty; the guilt is remitted only through sacramental confession and the sorrow of the penitent. Moreover this indulgence is the principal and most solemn of all plenary indulgences, not so much that it brings with it an entire remission of the penalty due to sin, for this is of the essence of a plenary indulgence, as on account of the special circumstances accompanying it.

It is published, celebrated and brought to a close with a display of pomp and ceremony, calculated to inspire and excite devotion; while it lasts the whole Church is in an attitude of prayer and supplication, and it brings in its train special privileges not associated with the granting of other indulgences. For example, during the time of the jubilee, in order to facilitate the gaining of the indulgence, ordinary confessors at Rome are granted special faculties to commute simple vows, to absolve from reserved cases and censures, normally reserved to Bishops or the Holy See."

The conditions prescribed for gaining this indulgence have varied from time to time. The conditions of the present Jubilee are Confession and Communion; visits during a specified period to the four Roman Basilicas, St. Peter's, St. Paul's, St. John Lateran, and St. Mary Major's; prayers for the intentions of the Pope.

Confession and Communion are absolutely essential for the gaining of the Jubilee indulgence. The visits to the churches prescribed for residents of Rome are a visit to each of the four Basilicas once a day for twenty days, and for non-residents a visit once a day for ten days. These visits can be reduced to a smaller number by confessors for those who for any grave reason cannot remain the full ten days in Rome.

OUR BOYS AND GIRLS

SOME TIME
Last night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And then I stooped and kissed your brow.

For oh! I love you so—
You are too young to know it now,
But some time you shall know.

Some time when, in a darkened place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep.
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But some time you may know.

Look backward, then, into the years,
And see me here tonight—
See, O my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you shall know.

—EUGENE FIELD

KEEP SWEET

Simply don't allow yourself to say sharp things about people. To be sure, your tart criticisms may be quite warranted by the facts, but just remember that your remarks are much more likely to influence your audience's opinion of you than their opinion of those about whom you say them. Don't be cynical, bitter or pessimistic in your point of view. Don't seem down on young people. Keep sweet. Of course, it isn't easy, but stick to it for awhile and presently you will have turned your mind in the right direction and to say the pleasant, quite friendly optimistic thing will be a settled habit.—The Tablet.

REAL ACTS OF FAITH

That an act of faith may be in very truth an act and not a formula of words is a fact unrealized by too many of our good Catholic people. The man or boy, who salutes the Blessed Sacrament as he passes a church, realizes that he has shown respect to his Lord, but it scarcely ever crosses his mind that he has performed a perfect act of faith. The same may be said of the doffing of one's hat to a priest. The man may be unknown; but the viceregent of Jesus Christ is recognized and honored.

Considering the ease with which this tribute of honor, affection and appreciation can be rendered, and the supernatural reward attendant upon it, there is no reason why every Catholic should not profit by it. There is a tendency in this age to gloss over the things of God on the plea of lack of time. This public attestation of faith would not cause an instant's delay; so in this case at least there can be offered no legitimate excuse for foregoing a public act of worship or reverence.

WITHOUT SCRIP OR STAFF

The Grotto of Lourdes has furnished many remarkable instances of faith in the Mother of God. One instance just brought to light is in many respects most remarkable.

A Russian youth, who lost his sight in the World War, determined to visit the shrine and implore the aid of the Blessed Virgin. Two almost unsurmountable obstacles stood in his way. First he was blind, and had no one to take him. Secondly he was utterly without resources, and Lourdes was a thousand miles away.

But where there is a will there is a way. Faith can move mountains, can surmount every obstacle. And so the blind youth set forth alone on foot from Ukraine. Traversing three countries, Russia, Germany, and France, he arrived at Lourdes on Christmas Day, exhausted but happy at the successful termination of a pious pilgrimage that perhaps has no parallel in history.

Such an extraordinary feat astounds the easy-going, luxury-loving spirit of this comfortable age. But it should remind us that hardships of a similar nature, though not attended by such physical drawbacks, were the ordinary incidents of more robust ages, when men had fewer conveniences of travel, and were injured by necessity and fatigues and perils by land and sea that today are almost unimaginable.

The Apostles went forth without scrip or staff, and trudged over rough roads and devious ways to carry the light of Revelation to those who were sitting in darkness, and to bring the mercy of Christ to sinners in remote corners of the world. St. Paul's journeys were performed in great part on foot. Apostolic men walked on their missions to convert pagan nations to the Faith in other ages.

Thus it was with the great Irish missionaries, who carried the Gospel to the nations of Europe, and brought with them the practical methods of civilization and the ideals of culture and art. So it was, too, with St. Francis Xavier in India and the Far East. It is recorded of St. Ignatius, the soldier saint, that while founding the different houses of his Order, he walked three thousand and forty miles, including one journey of a thousand miles.

St. Stanislaus Kotska, the boy saint, walked one thousand two hundred miles, pausing only to obtain shelter at night, in his journey from his native Poland to the Jesuit Novitiate at Rome. Today people are carried hither and thither in modern conveyances that any ancient king would envy, and they often complain, forsooth, if they have to walk a short distance to Church!

Tea of Quality

"SALADA"

is blended only from tender young leaves & buds that yield richly of their delicious goodness. Try SALADA to-day.

The prayers for the Pope should be vocal prayers, for instance five Our Fathers, five Hail Marys, and five Glorias for each visit will suffice, with the general intention of praying for the Pope's intentions, which are fully set forth in the Jubilee Bull. Exemption from visits does not carry with it exemption from the prayers for the Pope. Special concessions for those who cannot make the pilgrimage to Rome or complete the prescriptions are generally conceded by a special Bull of the Holy Father. A Bull 'Apostolici Munere' issued by His Holiness in July, 1924 extended these concessions to nuns, prisoners, and invalids, and others permanently impeded from visiting Rome. Each and every one Pope Pius earnestly exhorts "to avail themselves of the opportunity and occasion, which Christ Our Redeemer in His mercy offers them through the Church, of cleansing their souls in this year of atonement, and advancing to a holier life."—The Pilot.

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STRUGGLING MISSIONARIES

BY THE PRESIDENT OF THE SOCIETY

The Reverend Father Barton has written the following description of a visit, in winter, to one of his missions.

Our readers will note with what cheerfulness he describes events which the ordinary person would consider real hardships.

Our readers will note with what cheerfulness he describes events which the ordinary person would consider real hardships.

Father Barton emphasizes what is the greatest source of discouragement to the missionaries—the same which caused the Master once to say, "The harvest indeed is great, but the laborers are few."

Zealous missionaries are straining every muscle, as they feel age overtaking them, in their fight for souls.

Our generous readers can make possible the sending of this help—the reinforcement of the small body of God's faithful soldiers who without home and its comforts are spending themselves in the pursuit of poor, scattered, wandering sheep whom they are bringing back to the Fold.

We are in urgent need of a lot of money with which to pay for the education of priests for Western Missions and trust that our friends will aid us in this all-important work.

Right Rev. Mgr. J. J. Blair, President Catholic Church Extension Society, Toronto.

Right Rev. and Dear Monsignor: It is four or five weeks since I promised to write you and tell you something more of my poor Missions out here.

You know, Dear Reverend Monsignor, that it is one of my duties to visit Saint Michael's Academy, Brandon every Ember-week, so that Wednesday, December 17th last, found me knocking at the door of Saint Augustine's Rectory at Brandon.

It is four or five weeks since I promised to write you and tell you something more of my poor Missions out here.

Contributions through this office should be addressed:

Previously acknowledged \$9,991 99

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THE DOMINION BANK ANNUAL MEETING

INCREASED EARNINGS AND HIGHER DEPOSITS

FIFTY-FOURTH ANNUAL STATEMENT

At the Annual Meeting of the Dominion Bank held in Toronto on January 28th, the fifty-fourth Annual Statement covering the twelve months ending December 31st, 1924 was presented to the shareholders.

The statement was a notable one in several regards, especially in view of the depressed business conditions that obtained during 1924.

As has been stated, the profits showed an increase over the previous year's business. After deducting charges of management and making full provision for bad and doubtful debts, there remained the sum of \$1,144,082.22.

Current loans have not only been well maintained but are \$2,500,000 in advance of a year ago, which may be accepted as an evidence of the continuing support the Bank is giving to commercial enterprise.

The Dominion Bank's statement has always been notable for the large holdings of Dominion, Provincial and Municipal securities and other investments.

The capital and reserve fund of the Bank remain as at the close of last year—capital \$6,000,000; reserve fund \$7,000,000; and Profit and Loss Account \$900,124.87.

In every respect, the fifty-fourth Annual Statement is a particularly favorable one, and proved entirely satisfactory to the large number of shareholders present at the Annual Meeting.

The Bank's affairs have been audited on behalf of the shareholders by A. B. Shepherd, C. A. of Feat, Marwick, Mitchell & Co., and Percy C. Baxter, C. A. of MacIntosh, Cole & Robertson, Chartered Accountants, Toronto.

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Contributions through this office should be addressed:

the sacred fire of divine love, shall recite at the foot of the altar three "Hail Mary's," the "Hail Holy Queen!" and two prayers whose terms he himself dictated.

It is impossible to love God without feeling sweetly drawn to the Holy Eucharist. Sacramental Communion at more frequent intervals, and daily spiritual Communion, are the certain results of this salutary act of Christian piety of which we write.—The Monitor.

NEW SUPERINTENDENT, HOMEWOOD SANITARIUM

DR. HARVEY CLARE OF ONTARIO GOVERNMENT SERVICE APPOINTED

The Directors of Homewood Sanitarium at Guelph, Ont., announce the appointment of Dr. Harvey Clare, M.D., as Superintendent, in succession to Dr. C. B. Farrar, appointed Director of the Reception Hospital in Toronto.

For the past fourteen years he has been Lecturer on mental diseases at the University of Toronto, and for about five years was Consultant to the Soldiers' Civil Re-establishment, Toronto District.

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DIED

Tims.—In Ramsay, on Jan. 5th, 1925, James Tims, Jr. May his soul rest in peace.

HOGAN.—At Almonte, on Dec. 7, 1924, M. J. Hogan, formerly of Clayton, Ont. May his soul rest in peace.

To see our calling, to accept it, to honor it, that is the truly godly and noble life!

HELP WANTED

WANTED, in good Catholic family, general servant to work in Hamilton, Ont. References required. For particulars apply to Box 488 CATHOLIC RECORD.

TEACHERS WANTED

WANTED qualified teacher for Separate school, Section No. 2 Harris. Duties to commence 1st June. Must be able to teach French and English. Apply stating salary and qualifications to M. J. Guineau, Sec. Treas., New Liskeard, Ont.

AGENTS—Sell Donald's Knitting Yarn suitable for hand or machine knitting. Buy from the largest yarn mail order house in Canada and obtain lowest prices, giving you a profit of 50 cents to 1.00 on every pound. We give free knitting instructions and sample card of forty shades. Donald's Knitting Yarn Co., Dept. 192, Toronto, Ont.

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The Dominion Bank

At the Fifty-fourth Annual General Meeting of the Shareholders of The Dominion Bank, held at the Head Office, in Toronto, on 28th January, 1925, the following statement of the affairs of the Bank as on 31st December, 1924, was submitted:

Table with columns: LIABILITIES, ASSETS, and various financial items like Capital Stock, Reserve Fund, Dividend, etc.

POSITIONS WANTED

CATHOLIC music teacher desires position as choir director or church organist in any part of Ontario. For full particulars kindly write Box 488, CATHOLIC RECORD, London, Ont. 28677

WANTED ladies or gentlemen to sell direct from mill to consumer, our fine line of hosiery. Must be able to sell in any part of the country. This is a real opportunity for wide-awake sales people. Reply The James Hor. Knitwear Co., Lindsay, Ontario. 2412-2

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The Catholic Record LONDON, ONT.

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