

The Catholic Record.

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

VOLUME XLVII.

LONDON, CANADA, SATURDAY, MAY 23, 1925

2432

AMERICAN LEGION'S ESSAY PRIZE

WINNER, ROBERT KRUMHOLTZ, TO STUDY FOR THE PRIESTHOOD

Indianapolis, Ind., May 11.—Defeating 200,000 other contestants, Robert Krumholtz, Catholic High school student of Springfield, Ohio, has won first place, with a prize of \$750, in the American Legion's nation-wide essay contest.

Announcement of the results has just been made by the National Americanism Commission of the Legion, which conducted the contest. Legion national headquarters are in this city.

High school students from every part of the country competed, and a huge number of essays were received. Why Communism is a Menace to Americanism was the subject.

Young Krumholtz is a student in St. Raphael High school at Springfield. He plans to enter the priesthood, and is now selecting the college in which he will make his preliminary studies. He gives unstinted credit for his signal victory in the national essay contest to his teachers, the Sisters of Charity.

Second national honors, with a prize of \$500, went to John S. Miller, Jr., of Portsmouth, Va., now at Virginia Military Academy. The third prize of \$250 was won by Miss Grace Nichols, of Healdsburg, Cal.

Judges in the contest were W. W. Husband, Commissioner General of Immigration; George F. Authier, president of the National Press Club, and William Mather Lewis, president of George Washington University, (Methodist) at Washington, D. C.

Communism could never be successful in America because it is directly opposed to American principles, the Catholic boy holds in his winning essay. It is a brief but stirring and convincing appeal against the communist system. Its text is as follows:

WHY COMMUNISM IS A MENACE TO AMERICANISM

"Communism is that system of social organization in which all productive property is owned by the State or community rather than by the individual. Its principles are directly opposed to Americanism, which allows every man that which he earns.

"Americanism stands for freedom and justice to all, while communism is the essence of injustice, since it gives to every man the same, no matter if he be an idler or worker.

"Deep in the soul of every real man there is planted that craving to advance a little higher than his fellowmen. This we call ambition. Communism destroys this worthy and commendable passion at its very roots by compelling all to possess the same. In its stead it promotes laziness, for the people would say, 'Why should I work when I only get the same as everyone else whether I work or not.'

"It can be truly said that anything that is a failure is a menace, and communism from the very beginning of history has proven itself a complete failure, as in the case of the ancient Spartans, who were no more than trained animals lacking the power to act individually.

"History proves that communism can only be successful when all possess unity of belief, and therefore communism could not possibly be successful in our fair land known as the land of the free.

"It has been said by those who are considered authorities on the subject that a modern communist is one who possesses nothing and has yearnings for the equal division of unequal earnings; for idler, bungler or both, he is willing to fork out his penny and take in your shilling.

"America has been held up in history as the first country to give equal rights to women and in the honor and respect due to her virtues. Communism would degrade woman to the mere rank of common property and the beautiful and venerable name 'Mother' would be forgotten.

"Oh, true American citizens! If you are worthy of so honorable a name, unite against this common enemy, communism, and crush it like a serpent. Insure to our followers that peace and happiness to purchase which our ancestors did not hesitate to shed their blood."

MARYKNOLL CHINA MISSION

Maryknoll, N. Y.—Right Rev. A. Rayssac, Vicar Apostolic of Swatow, in the Province of Kwangtung, China, has arranged here for the transfer of a portion of his Vicariate to the Catholic Foreign Mission Society of America—Maryknoll.

The district is an important one, and is not far removed from the present Maryknoll mission field. It contains several churches and residences, which will enable the

American priests to enter at once upon their work. The Superior of this mission will be announced shortly by the Superior General of Maryknoll.

This is the fourth addition to the American mission in China. The priests of Maryknoll have also a mission in Korea.

"NOUS VOULONS DIEU"

ALSATIAN CATHOLICS RESIST SECULARIZATION OF THE SCHOOLS

Paris, France.—Serious incidents have occurred in Graffenstaden, an Alsatian community, following the decision of the municipality to send away the nuns who have taught up to this time in the Public school. The Catholic population has opposed the departure of the nuns.

Graffenstaden has about six thousand inhabitants. A little more than half of the people are Protestant and the remainder are Catholic. The municipality is socialist and the Mayor, M. Baumann, a wealthy industrial man, is a Jew. It was M. Baumann and his aides who took the initiative in informing the sisters that their services no longer would be required.

As soon as the news was spread a violent emotion seized upon the Catholic population. Delegates were appointed to represent the Catholics and to declare in their name that they would not think of demanding that the nuns be retained in schools attended by Protestant children, but that there was a sufficient number of Catholic children to justify the maintenance of the school taught by the Catholic nuns. The matter was referred to the Bishop of Strasbourg, who immediately went to Graffenstaden to examine the situation and tell his people what to do. After hearing the Bishop, 2,000 Catholics assembled and, led by their parish priest, and accompanied by a band, they went to call upon the Mayor in his chateau. In the grounds of the residence of this multimillionaire the band played the hymn, "Nous Vouloons Dieu," which was sung by the 2,000 manifestants. A delegation went up to the chateau, where they were informed that M. Baumann was absent, a memorandum summing up the claims of the Catholics was left with Madame Baumann, who promised to inform her husband of their demands.

CATHOLICS TAKE POSSESSION OF SCHOOL

The next day was the day on which the nuns were to be replaced by secular teachers. But things did not go off as the Mayor had planned. A Catholic Vigilance Committee, headed by a physician, had made plans of its own. At 5 o'clock in the morning the Catholic fathers of the pupils took possession of the school building and occupied it. At 7.30 a large delegation, carrying sticks, went to the church where the nuns had heard Mass and escorted them to the school. When the lay teachers appeared, they were informed politely, yet firmly, that it would be well for them to withdraw. They did so without trouble.

The municipality then called out the gendarmes. The Catholic parents informed them that they would not vacate the premises. The captain of the gendarmes was careful not to cause any conflict, the consequences of which would have been deplorable. He sent for the Primary schools inspector, who negotiated with the pastor.

"GIVE US WHAT YOU GIVE THE JEWS"

"Give us," the priest said, "what you have given the Jews of Strasbourg; religious classes for the children of our faithful. But in any case do not send away the sisters."

The inspector of schools promised to inform the Prefect of these proposals.

A little later the sub-prefect arrived. He showed himself extremely conciliatory, asked permission to talk to the sisters, made them some very courteous compliments, and then negotiated with the men, who presented him, in formal terms, their resolution opposing the departure of the nuns.

In the afternoon the delegation went again to escort the sisters to the school, and took them home again after the school closed.

THE MAYOR'S STRATEGY

But that night, Mayor Baumann, who had not appeared during the entire day, went to the school accompanied by a locksmith, caused all the locks to be changed and sent the fire brigade to occupy the building. He then proclaimed that the Public school was closed.

The Catholics thereupon opened their school, five temporary classes, in a club house, putting it in charge of the sisters until a final solution is reached.

It must be noted here that this incident was not caused by a government order but by the deci-

sion of an anti-Catholic municipality which desires to secularize the community. It must also be emphasized that the Catholics do not demand the retention of the nuns as teachers in the general public schools. They wish them to be retained only in five classes out of twenty. The nuns have taught in this community for 48 years.

CATHOLIC CONGRESS IN MANILA

FIVE HUNDRED DELEGATES FROM ALL PARTS OF THE ISLANDS ATTEND

Manila, P. I., April 20.—An event of momentous importance not only to the Church in the Philippines, but to Catholicism throughout the Orient, has just transpired here in the holding of the Catholic Philippine Congress.

Catholics throughout the Islands rallied so strongly that where 200 delegates were expected, more than 500 came. All seven bishops in the archipelago lent their utmost support, and clergy and laity were welded into a working unity amid the most remarkable enthusiasm.

High civic officials in the Philippines addressed the Congress, and out of it emerged the nucleus and plans for a Federation of Catholic Associations with definite and aggressive programs in virtually every direction of Catholic life.

Commentators freely call the Congress the greatest resurgence in recent decades toward the active Catholicism planted in the Islands three centuries ago. Its urgency is even wider, say some. The Philippines is the only Catholic country in the Orient. Out of this great expression of a will to better the Church here is seen growing in the future a militant missionary spirit that may spread the Faith over the entire East. The Congress is seen as an awakening of an entire people to a divine mission and the first expression of an eager spirit to restore the flame of Faith here and then carry it forward.

The mayor of Manila, the Spanish consul, Senor Jaime de Veyra, formerly Philippine Resident Commissioner in the United States; the president general of the Defensores de Libertad, the president of the Catholic Press Association, and a revision of the personnel and through the publication of a weekly with sections in Spanish, English and the more prominent dialects of the Islands.

Second, the commission of Bishop Gorordo of Cebu, who, being ill, was represented by Father Emiliano Mercado, proposed the improvement of the Catholic press, through a revision of the personnel and through the publication of a weekly with sections in Spanish, English and the more prominent dialects of the Islands.

Third, the commission of Bishop Verzoza, of Lipa, proposed a plan for Catholic charity and aid to the afflicted, support of the needy missions in the North and South, material aid to parochial free apostles of the Faith in public as well as private life.

Fourth, the commission of Bishop Sancho, of Tuguegarao, proposed the formation of a Catholic Labor Association and laid out plans for organizing such a body, to include both men and women.

Fifth, the commission of Bishop McCloskey, of Jaro, recommended that all Catholics join local Catholic organizations and become apostles of the Faith in public as well as private life.

Sixth, the commission of Bishop Hacban, of Calbayog, proposed a definite plan of action for Catholics in the fulfillment of their duties as citizens.

Seventh, the commission of Bishop Clos, S. J., of Zamboanga, appealed for the establishment of Catholic schools and the exercise of the right guaranteed under the Administrative Code to have religious instruction in the Public schools.

SUCCESS OF INSTRUCTION LEAGUE

Each bishop at the Congress assumed responsibility for the carrying out of this vital and timely program within his diocese. Thus the gathering was given the most practical aspect, and the enthusiastic throngs who attended it regard it as the beginning of a great forward movement.

Indeed, already the spiritual awakening seems under way among the Philippine people, who have shown themselves marvelously adaptable through their material advance in the short twenty-five years of American guidance.

One indication is the success already attained by the Ateneo Catholic Instruction League, fostered by the Ateneo de Manila, conducted by the Jesuit Fathers. Its aim is the teaching of catechism to children throughout the Islands, particularly in the vacation period from March to June. Calls to its students and Catholics everywhere to promote the movement have met with notable results. One High school boy alone prepared 150 children for their First Communion, and the youth of the Islands is responding zealously.

BELFAST PARLIAMENT

Sir James Craig, Premier of the Belfast Government, had a rough experience in facing the newly elected North-East Parliament. There was a hot succession of personal taunts and charges. The first point of attack was the unbearable expense of the Government. Sir Robert Lynn declared: "With the exception of the Free State, I know of no other Government in the British Empire which is so expensive as this."

Sir James Craig immediately charged him with being a dis-appointed office seeker. "If you had been included in the Cabinet," he said, "you would be less interested in economy."

Sir Robert Lynn retorted that Sir James had offered him two posts which he declined.

"I raised this question of expenditure long ago," he stated, "but the Belfast gunmen soon made independent members like me shut our mouths."

It was mentioned that the Government was costing \$50 per head of the population and that the officials of the Belfast House of Commons cost \$5 a minute for the time the House sat. The heaviest expense of all was incurred in maintaining the terrible C. Division of the Special Constables, a permanent menace to the safety of Catholic citizens and which was described as "a home for men who did not want to work."

Nettled by such criticisms Sir James described these "Specials" as a "gallant force," and other speakers made the assertion that \$38,000 were being trained to fight on the Border if necessary.

Bombast, however, did not silence the general storm, and strong complaints were made regarding the neglect of the poor, who, it was asserted, were accorded much less amelioration than they received before the Belfast Government was created.

This beginning to the session is regarded as a very somber omen for Sir James Craig, and his Cabinet.

DEMONSTRATIONS STILL GO ON

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

Paris, France.—The series of Catholic manifestations continues uninterrupted. The largest of recent demonstrations was one at Nancy. From every part of the Department of Meurthe at Moselle the faithful came by motor, by special train, by bicycle. By noon the city was black with the crowds of men, in dark suits, filling the streets. Marching in faultless order, the various groups gathered on the athletic field of a Catholic institution and when the meeting opened, nearly 50,000 men were present.

The Bishop, Mgr. de la Celle, presided, attended by a senator and two deputies of the department. Among the speakers was M. Louis Marin, former Minister in the Poincaré Cabinet, who declared: "The Herriot Cabinet leaves no regrets. It sowed revolt through Alsace. It menaced liberties before which all governments have bowed with respect. It is essential that M. Herriot's successors should find themselves face to face with energetic resistance. Our religious struggles must be suppressed. Our country will recover its strength only when French hearts shall be reunited in a common brotherhood. No intangible laws! All laws of exception must be abrogated. Liberty does not suffice. We must have equality!"

Unanimous applause met these assertions. The meeting then voted to send telegrams to the President, the Nuncio and to the Bishop of Strasbourg.

The communists had announced their intention of organizing a countermanifestation. They had called all the working men of the neighboring industrial centers but were not able to muster more than 150.

ENGLAND OBJECTS

Dublin, Ireland.—Repeatedly public attention has been drawn to the action of the North-East Belfast Government in transferring prisoners to England for incarceration. The prisoners in question are all Catholics and their crime consists in having incurred the political displeasure of the Belfast authorities.

Many English public men have taken grave exception to the practice of keeping such prisoners in English jails, as England is thereby made the accomplice of the Belfast administration and becomes jointly responsible for any injustice inflicted. Attempts to raise the point in the House of Commons have not, however, been successful since the Speaker adopts the attitude that criticism of the Belfast Government is not allowable in that assembly.

The case has now been brought into the English law courts. In the

King's Bench Division, London.

A motion has been introduced seeking a ruling that there is no authority vested in anyone in North-East Ireland to order the transfer of any Irish prisoner to England under any statute whatever.

It is an admitted legal impossibility for the English Home Secretary to transfer prisoners from England to Ireland, and there is a corresponding absence of authority to effect transfers in the other direction.

The English Lord Chief Justice observed that such an issue had not been raised for seventy-two years. Judgment is awaited.

TWELVE NEW CONVERTS

Champaign, Ill., March 14.—A class of twelve converts, the second to be received within the last three months, made its solemn profession of the Catholic faith at St. John's Student Chapel of the University of Illinois here Sunday. The chapel was packed by the 850 Catholic students of the University.

The twelve received this week brings the total number of converts received at the university student chapel in the last three years to seventy-eight. This remarkable record is traceable largely to the Catholic Foundation at Illinois, which provides a course in religious instruction for which credit is given by the university itself.

Students made up the bulk of this week's class. It was received by the Rev. John A. O'Brien, Ph. D., director of the Foundation.

K. OF C. TO RAISE \$200,000

Chicago, Ill., March 18.—A State-wide directorate of 21 men, headed by Supreme Director and State Deputy Edward Houlihan, of the Knights of Columbus, has been authorized by that order to aid Rev. John A. O'Brien, Ph. D., in building up the Columbus Foundation at the University of Illinois.

The Foundation is planning a building program including a chapel, social center, religious educational building, residence halls and a dining hall for Catholic students at the State university.

The project is sponsored by the 80,000 Illinois Knights of Columbus, who have voted to raise \$200,000 for its immediate needs. Students, alumni, and other friends have pledged nearly \$200,000 and many personal gifts have been made to the building fund. Father O'Brien the first priest to receive the degree of doctor of philosophy at Illinois, and chaplain for the 850 Catholic students enrolled there, is manager of the Foundation. He is associate editor of Catholic School Interests, author of Silent Reading and of the Cathedral Readers, and a member of Kappa Delta Pi, honorary education fraternity, Kiwanis, and the National Catholic Educational Commission.

GOMPER'S SUCCESSOR PRAISES LEO'S ENCYCLICAL

Milwaukee, Wis., May 8.—The head of American labor, a Protestant, paid a glowing tribute to an address just made here to the great Encyclical on the Condition of Labor promulgated by Pope Leo XIII.

The speaker was William Green, successor of the veteran Samuel Gompers as president of the American Federation of Labor. Addressing the Marquette Club, he said:

"In the remarkable Encyclical letter which Pope Leo XIII. issued on the Condition of Labor, he showed a concept and an understanding of his subject so thorough, penetrating and far-reaching that it embodies every phase of the principles of social justice, and is as pertinent today as when it was written thirty-five years ago."

Mr. Green quoted passages from the Encyclical letter.

"Personally and officially, I desire that working men and women shall understand the church and the church shall understand labor, labor organizations and their problems," he said.

A movement is now on foot for an annual nation-wide observance of the anniversary of the great Encyclical letter. May 15 of this year is its thirty-fourth anniversary.

ST. PETER'S ILLUMINATED FOR "LITTLE FLOWER"

Rome, May 7.—The great dome of St. Peter's will be illuminated with the Blessed Teresa, the "Little Flower," is canonized May 17. The Holy Father has expressly asked that the ancient tradition be followed out.

Five hundred candles and five thousand torches are necessary in the illumination, and hundreds of workmen will be required to make the preparations. The ancient system will be used, despite electrical devices made available by modern science. The custom is one of the most beautiful in Rome.

CATHOLIC NOTES

Denver, May 1.—The Colorado Legislature had adjourned without taking action on the bills to prohibit the use of sacramental wine, which were fostered by Governor Morley and which aroused lation-wide indignation.

London, Eng.—A twelve-year-old boy organist, James Tyacke, accompanies the singing at Mass at Avebury. He acts locally as accompanist at the school examinations of the Associated Board of the Royal Academy of Music and the Royal College of Music.

Champaign, Ill.—Six captains of athletic teams at the University of Illinois this year are members of the congregation of St. John's Catholic student chapel in Champaign, of which the Rev. John A. O'Brien, Ph. D., director of the Columbus Foundation is pastor.

New York, May 4.—For the first time in the history of the Catholic Church in the United States, two young Korean women made their religious profession last week in the Congregation of the Maryknoll Sisters—the Foreign Mission Sisters of St. Dominic.

Cleveland, Ohio.—Miss Monica Durkin of Notre Dame College and Miss Catherine Cullinan of Notre Dame High School were prize winners in the recent national poetry short story contests conducted by the Central Intercollegiate Press Association.

Washington, May 4.—A cable-gram has been received at the Dominican College here telling of the death Friday night in Rome of the Most Rev. Louis Theisinger, Master General of the Dominican Order, and head of that great congregation throughout the world.

Philadelphia, May 1.—Almost five hundred persons, making up the Philadelphia archdiocesan Holy Year pilgrimage, sailed from this port for Rome Monday, amid a rousing demonstration by thousands of friends on the pier. Twenty-five priests and five sisters were included in the party.

Baltimore, May 1.—The bulk of the \$2,000,000 estate of the late Miss Elizabeth L. Jenkins is beingqueathed for charitable, religious or educational purposes according to her will filed for probate here. The will directs that a corporation headed by the Archbishop of Baltimore be formed for the purpose of carrying out her wishes.

Brooklyn, May 1.—Mathew P. Kelly, a student in the High School Department of the College of the Immaculate Conception here, was the winner of the contest of the South Brooklyn district of the National Oratorical Contest on the Constitution. Students from six Public High schools took part in the contest.

Washington, May 1.—A movement for nation-wide observance each year of the anniversary of the promulgation by Pope Leo XIII. of his great Encyclical on the Condition of Labor has been begun here by the National Catholic Welfare Conference. May 15 is the thirty-fourth anniversary of this monumental document.

Dubuque, Ia.—Knights of Columbus from many points in Iowa, Wisconsin, and Illinois will assemble here during the week of May 24 for the twenty-fourth annual convention of the Iowa State Council, K. of C., and the silver jubilee of Dubuque Council No. 510, known as the "mother council" of the middle west.

New York, May 1.—Indications that the tide of American pilgrims to Rome for the Holy Year is beginning to set in earnest are contained in booking figures given out here by Dr. Michael J. Slattery, Director of the Holy Year Tours for the United States Lines. All vessels of these Lines are booked so solidly, said Dr. Slattery, that he is unable to accept any more large group pilgrimages for sailing before July 22. There is still room, however, for individual bookings.

Cedar Rapids, Ia.—Former Senator William S. Kenyon, now a Federal Judge, in an address before the Men's Brotherhood of the Westminster Presbyterian Church here said: "There seems to be more of intolerance and hate, intolerance in politics and religion, until we find groups of men mustering themselves in cornfields with pillow cases over their heads, sheets around their bodies, rousing religious prejudice and racial strife. Such an organization calls itself 100% American but it is not even 80%."

Washington, May 4.—The Right Rev. Mgr. Edward A. Pace, Director of Studies of the Catholic University of America, was elected president of the American Council on Education, which represents fifteen national educational organizations and 190 universities and colleges. It has offices in London, Paris, Geneva, and Rome, and plans are being laid for office in other European cities. At the meeting here it approved a budget of \$192,000 to carry on its activities for the coming year.

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WOLF MOON

A ROMANCE OF THE GREAT
SOUTHWEST

BY JOSEPH J. QUINN

CHAPTER XVII.—CONTINUED

The smile that appeared on the face of John Trichell vanished. The elder Corcoran stopped in his tracks with eyebrows narrowed, his expression piercing, amazed. He observed the color leave the face of the man in the wheel chair then return suddenly in full flush. His jaw lowered, his mouth dropped open. He was the picture of utter astonishment. A strange feeling rushed over him, the blood mounted to his brain and his temples throbbled.

Jack observed the wonderment and surprise and something about it all startled him. Before he could speak a word of introduction his father rushed forward.

"John Tipton! as I live, and Margaret Tipton!" He clasped the hand of each feverishly beyond his staid self. "And Joe! isn't this perfectly wonderful? Janet come here and meet your sister Joe."

The Trichells looked at each other in consternation, their faces blank as Janet and Louise embraced; the unreality of the situation flashed to them. A cry of surprise was about to break forth from Mrs. Trichell but she suppressed the shock that was shaking her frame. She wanted to protest against this seeming truth, then at graver thought she conquered.

Jack observed the fight that was taking place within them. He was in a quandry. A thousand questions rushed to his mind, bleared his senses confusedly. But a hasty analysis urged him to wait. The situation would explain itself.

"Joe, my! my! my! what a wonderful girl you are. And just think, I have not seen you for fifteen years. Jack, you surely have staged a wonderful surprise. I feel this is the happiest day of my life."

"But Mr. Corcoran you never told me Joe was here in Oklahoma, here with Jack," Janet hurried to protest.

"Only because I never knew. Now I understand why Jack wanted me to come west to see him. Not to see him altogether but to meet Joe."

Louise stood with flashing currents of surprise and consternation rushing through her brain. She too was puzzled at the meeting, the words of Mr. Corcoran, the confusion of the Trichells at Jack's drawn brows and puzzled appearance.

"Oh, I'm so happy John to see you, to find you all so safe and well. And I'm thankful that I have found Joe. It is so good to be here today."

"Let's get in out of the sun father," Jack suggested, hoping a spell would clear the situation.

"Or better yet, let's move on to the ranch and then we can talk to our heart's content. There's so much to talk about."

"And explain," added Senior Corcoran.

"Yes, explain," repeated John Trichell.

Mrs. Trichell set the table under the cottonwoods that evening. A soft breeze sprang from the South as the sun touched the horizon and exploded into color.

"How wonderful to be here," the elder Corcoran continued to repeat. Just look at that mountain up there and those endless plains. This is where men really live."

"Right you are Dad. Out here is where the world gets large. Men know each other here."

"Yes but at times strangers come to us whom we do not know," and then catching the reflection upon Louise he added, "as for instance Tulane."

"Who is Tulane?" asked Senior Corcoran, interested.

"Just a gypsy, Dad. He was a rider for Mrs. Trichell but he left recently."

"There have been stirring times here since Jack came. Has he told you all about them?" asked the ranch owner, as he leaned toward his old friend.

"No, not a word. He just intimated that he liked the west and declared with emphasis that he liked you all."

"But there had been stranger things before Jack came. In fact ever since I left the East."

There was profound, piercing silence. During the pause the shadows lengthened and the day bloom was swallowed in the zenith. The earth gave up its heat to the cooling breeze and lay tranquil under the light of the candles of far-off worlds. A mocking bird perched on a post near the ranch-house poured out its tremulous song to the new-born night and was answered from close by. Far down the mesa a rider disappeared into the gloom, whistling as he rode. A group of cowboys leaned on the corral fence and jested about their ponies, who glanced at them suspiciously, ready in a moment to rattle off their ropes.

"Fifteen years ago I left Georgia, John. Fifteen years ago. The speaker began as if lifting a weight from his breast. "In a way I'm sorry that I left. In another I'm not. You advised me not to leave

until cotton picking was over I remember, but that offer from Chicago enticed me. Then I was tired of plantation life although I was young and I had no reason to be. We took along Joey, little Josephine Hathaway. Like many distant offers this one in Chicago did not pan out well. I left and went to St. Louis looking for employment. Then Margaret received a letter one morning from old Robert Cotton. He had come here to Oklahoma in the early nineties in fact when they opened up this No Man's Land. He staked out land here, made money, but Cotton was old. He originally came from the East and like many Oklahomans when they make their fortune they want to go back to their native state. He said in his letter that he would let me run the ranch and as a built it up I could repay him. The offer was a fair one and I accepted it. We started for Oklahoma but when near the line we happened to strike the wrong route and we were forced to take a stage to cut across the country. A sandstorm came up that night, one of those dense summer storms, and the driver declared he could go no farther until it blew over. We were moored on the plains and were forced to spend the night in the stage coach. There was an Indian or gypsy in that coach whom we saw but once and never saw again. He looked part Mexican. We never knew just who he was, but we do know that next morning he was gone and so was Joey. Her sudden disappearance mystified us. We searched weeks for her everywhere, went into the surrounding towns. Then one day a boy handed us a letter saying that if we deposited \$5,000 in the bank at Phoenix, Arizona in the name of Pete Gander the child would be delivered to us the following day. Well, in the first place we didn't have the money and a few days later we heard the rumor that the letter was written by a scheming Kansan who had heard of our plight and was so base as to try to obtain money from us without having the child to deliver. Yes, John, you marvel at such low deals but this western country was filled with the most lawless degenerates. In the end we had to give up searching for Joey. There was no trace, no trace. "How terrible!" gasped Senior Corcoran.

"Yes, it was terrible. It upset our lives to put it lightly. That is why I never wrote to you. I was ashamed to confess the truth, knowing your love for both the Hathaway children. It literally broke us apart. When Cotton left, which he did shortly after our arrival, I changed my name to Trichell. I wanted to start all over. Well, we both worked hard through the hot suns of summer and the biting Northerners. John, I tell you it was a struggle. Times were different then. We had rustlers and bad men to contend with. There were horse thieves and robbers of every kind. At times it seemed that every outlaw in the country came to this country. But we won out. I built up the ranch to 2,500 head and paid off Cotton besides."

"Then one Autumn day two years ago a stranger came to our ranch. She had escaped from a gypsy camp. Margaret declared she looked like Joey. But I dismissed the idea for her hair was lighter and her face seemed darker than Joey's. However, Margaret insisted that it was and even went so far as to write to you in Georgia but as we had not corresponded with you for so many years her chances to get in touch with you were slim. Our letters were returned."

"Margaret and I often considered telling Louise, as we named her, which name she agreed to, about Joey, our lost child. But I always thought it would be better to wait. The Lord is patient and I felt sure that all would come out right in the end. We hated to tell her and later have her claimed by some family who could positively identify her. But the needless Margaret always felt that she was Joey Hathaway."

"Then another stranger came to our gates or at least to Christian's ranch—that's across the way. Buster Christian brought him to the West from the oil fields. When I heard the name of Corcoran and that he was from the East I immediately thought of you, John. Margaret asked Jack how long he had been living in Philadelphia. He said, 'As long as I can remember.' Our hopes fell. Similarity in names only was how I explained it."

"Then came the news of your coming here to visit Jack. I was glad, mighty glad, for I wanted to meet his father. But I never dreamt that it would be you. When I saw you—well, John, fifteen years makes a difference in men at our age of life. We recognized each other, of course, but the unexpectedness of the meeting confused us."

"But I recognized Joey at a glance," interrupted Senior Corcoran with emphasis. "Those blue eyes, why even the same expression of her father, but—" a gush of disappointment swept upon him. "Well maybe I did associate her with you, John."

Suddenly the speaker acted as if some turmoil was taking place within his mind. He brushed his forehead with his palm and with concern outlined upon his face bent over toward Louise. A question had come to his lips and he must have an answer. Without a word he reached for her hand.

Louise was almost prompted to withdraw it under his close scrutiny, his unexplained action. But she

only marvelled and remained speechless.

A moment later John Corcoran stiffened to a higher posture and nodded his head as if confirming some past surmise. Then to the party who had watched him as eagerly as he had scrutinized her hand, he announced:

TO BE CONTINUED

THE WINNING OF SHEILA

By Anna Cuffs Kuhn in 'The Missionary'

It was just five-thirty when Sheila Kernan closed her desk with a firm little bang, as if to shut forever within the humdrum of business. As secretary to John Hopkins of Hopkins and Company, Inc., important mail and business meetings often kept her past regular office hours and this had been the case today.

Hurriedly she slipped into her coat, adjusted a close, stylish hat to her well-shaped hair and drew on her gloves. Sheila was a remarkably pretty girl, slender, with strong almost boyish lines, a natural wave to her blond hair, and deep set brown eyes.

"And to think all I have planned to do before mother comes tonight," she thought to herself, as she hastily moved toward the elevator.

At nine Mrs. Kernan would arrive after a month's visit with her sister in Columbia. It had been a rare, unusual treat, this visit—the result of months of saving on her daughter's part and no small amount of persuasion either, for until the day she started Mrs. Kernan had worried about leaving Sheila.

"Much as I've longed these twenty years to see my dear sister Mary and her grand family now all grown up, does that seem possible dear, I can't bring myself to go and leave you here alone in this great city with no one to know nor care whether you're dead or alive—why I'd do nothing but fret all the time, Sheila,—baby."

Mrs. Kernan always added "baby" to her daughter's name, when she was concerned about her; in fact, Sheila was the youngest of the five Kernans, the others having married and gone some years before. When their father had passed away, Mrs. Kernan had sold their old home and moved to the city, where she and Sheila had taken a small apartment.

"Baby" Sheila had teasingly repeated. "Why you darling, forgetful mother, don't you know I'm almost twenty-three and earning a salary bigger than lots of men?" and then she had kissed the worried, kindly face until Mrs. Kernan smiled from sheer joy at the comforting caresses. So the trip was taken and each day Sheila had a letter filled with delightful details of Mary and her family, of the wonderful time they were giving her mother and how pleased they were to have her with them.

Tonight Sheila had planned a warm welcome for her. Their tiny apartment was to be in perfect order and there would be a little dinner with just the delicacies Mrs. Kernan liked. A cold, brisk wind was blowing, and the girl joined the hundreds of people hurrying home in the dark, November night. She made two stops on her way, one at the market; the other at the florist. Yes, they were to have flowers—roses, long stemmed pink ones Sheila had decided, even though the price did make her do some rapid calculating before she ordered six.

It was well after seven that evening when Sheila took a last, critical survey of their home. She had worked unceasingly and each room looked it. The rose shaded lamp on the living room table cast soft shadows on the davenport with its bright colored pillows thumped smooth and plump; on the polished floor and the shining furniture tastefully arranged about the room. On a side table was a frail vase and in it were two of the roses. Her mother's room was in crisp, fresh white, while two more of the roses bent their fragrant heads towards her favorite statue of the Sacred Heart. Then the well-ordered kitchen, with its gay crockery screen behind which stood the table set for two. Sheila had polished the silver and brought out the best linen for the occasion and placed the last of the precious roses as a centerpiece.

She had always stopped in St. Paul's on her way from business. This visit was a part of Sheila's life, however, tonight the girl had been so late leaving the office that she hurried home without following her daily habit. Now as she looked at the clock she decided.

"I've just about time to run out to St. Paul's. The side door is never locked until eight." As the Kernans lived within a few minutes' walk of the church, Sheila was soon saying her prayers in the flickering, uncertain light of some dying tapers on the side altar. Devotedly, attentively, the girl prayed and finishing, she slipped quietly to the side door, through which she had entered.

It was securely locked.

"The janitor, he's getting so old—he must have looked in and failed to see me and locked up for the night," she told herself in a bewildered sort of way.

Hastily she walked to the three other street doors. They were all locked, too!

For a while she calmly tried to pray, but soon she found herself only murmuring half broken ejaculations and wondering what she was going to do. Suppose she were forced to remain there till early Mass in the morning—who would meet her mother—and what would her mother think to come home and find her gone? These and numerous other thoughts flashed through her mind. By now the tapers had completely died out and save for the dull red of the sanctuary lamp, the church was in darkness. Guided by this light, she groped her way to the railing and knelt there in mute appeal before the tabernacle.

Suddenly her body became almost rigid with terror. She listened intently, yes, there could be no doubt about it, up the middle aisle a footstep was softly, steadily approaching nearer—nearer. When it was almost directly back of her it stopped. Summoning all her courage Sheila turned and demanded:

"Who are you?"

"I beg your pardon. I am a workman here and have been locked in. I thought I heard a slight sound in this direction and followed to see if it might prove to be some one who could unlock a door," the speaker hesitated.

Where had Sheila heard that voice before? So familiar it sounded, that deep, masculine voice, yet failed to recognize it at once.

"Have you any idea how we are going to get out?" went on the speaker, "for I conclude you too, have been locked in."

It was then that it suddenly dawned on Sheila who the stranger was. He was John Hopkins! Of all persons on earth to be thus annoyed—fastidious, correct, man of affairs that he was, even under the trying circumstances, Sheila's deep sense of humor caused her to smile before she replied:

"Why, Mr. Hopkins, I believe I recognize your voice. I am Sheila Kernan; yes, I, too, am locked in and have no idea what I'm going to do."

Then followed a silence, a silence so profound that Sheila was mistaken—could she have been mistaken? Was it some one else?

"Well, Miss Kernan, this is indeed a strange coincidence." Once more Sheila at least breathed freely, for it was John Hopkins, but how changed his voice sounded. Not the rigid, business-like tone of her employer, but the more kind voice of a friend, a young person's voice. For, indeed, John Hopkins was still a young man, as well as a very successful one, but aside from the fact that he was unmarried and a member of St. Paul's, Sheila only knew him in a strictly business way.

I dropped in here on my way to the club this evening, knowing that the side door was always open until eight," he went on, "but it must be the janitor looked in a bit early and failing to see anyone, he locked the door."

"I've tried the other entrances," ventured Sheila.

"Yes, I have, too," added Hopkins. "Now if only I had my keys, you don't happen to have any with you, do you, Miss Kernan?" he questioned.

"Oh, I had forgotten. There are some in my purse." A moment later she reached for his hand and gave him several various shaped keys.

"This thin one may a skeleton key. Let's see if it will do us any good," suggested Hopkins.

Together they alightingly reached the side entrance and the key was inserted. Vigorously Hopkins turned the knob and with a loud creak, the door opened. With a laugh, he held it open, while Sheila stepped out.

"Well, of all persons, to think it was you who were locked in here, too, he said, as they reached the walk.

"My visit to St. Paul's is always a daily one. It was only chance that caused me to neglect it till evening," said Sheila.

"An extremely lucky chance for me," Hopkins remarked, as he looked admirably down at the trim little figure beside him.

"And you'll let me drive you home, Miss Kernan," he added, "my car is right here," he pointed to the conservative car at the curb.

"Thank you, Mr. Hopkins, but I'm not going home," replied Sheila in her prim little way, and wondering at the same time how on earth she was ever going to reach the station in time to meet her mother.

"But," he went on, "I'll gladly take you anywhere you may be going."

She hesitated a moment, then remarked, "Well, I'm to meet Mother, if you could take me there it would be a convenience."

"We have just twelve minutes to make it," Hopkins glanced at his watch and led her towards the car.

From the depths of the luxurious cushions, Sheila looked out as they glided swiftly past the lighted, crowded business section, past the majestic municipal buildings, the public library—on. Once or twice they were detained by the signals at crossings. During these brief intervals she studied John Hopkins from her position in the rear of the car. Strange, she thought to herself that she had never noticed how good looking he was—indeed young—why, he did not seem much older than she was.

The train had already arrived when they stopped at the station entrance. Sheila thanked him and would have been lost from view in the hurrying masses, had not Hopkins called:

"I'll wait here and take your mother home."

She nodded and entered the huge waiting room, where Mrs. Kernan was scanning each new face for sight of her.

"Sheila—baby," in an instant she gathered the girl in her motherly arms.

"You dear, forgetful mother," Sheila kissed her tired face, "how glad I am to have you again—and we're to ride home in a car, instead of the trolley. Mr. Hopkins is waiting for us."

"And how do you know him?" demanded her mother, "isn't he the man you worked for?"

"I didn't know him, mother, until half an hour ago," whispered Sheila, as she took her mother's bags and led her towards the car, "but I'll tell you all about it later."

However, it was Hopkins, not Sheila, who told Mrs. Kernan all about it. Above the low hum of the motor, as the car crept forward between trucks and buses, pedestrians and trolleys, he boyishly related how he and Sheila had been locked in St. Paul's.

"And in a better place no one could be locked," declared Mrs. Kernan, with a rich, Irish brogue in her gentle voice.

When they reached home, John Hopkins insisted upon carrying the luggage up the three flights of stairs and into that home-like living room.

"Now, wouldn't you stay and have a bite to eat with us, for I'm sure Sheila has something ready," Mrs. Kernan was the soul of hospitality, so true to her race.

"If I were sufficiently urged, I'd be very glad to," replied Hopkins, looking directly at Sheila, who was helping remove her mother's wraps. She smiled her welcome and he stayed.

Later that evening, when dinner was over and Mrs. Kernan had gone to say her beads beside her beloved statue with its pink roses, John Hopkins remarked to the charming girl in the rose-shaded front room:

"For over a year now, I've wanted to know you, to know you as I have tonight—Sheila."

"WILD BILL" DONOVAN

INSPIRING STORY OF THE MAN
KLAN WOULD KEEP FROM
OFFICE BECAUSE OF HIS
RELIGION

"Every one should learn to take a punch on the nose, to give one and be in shape to give and take," says "Wild Bill" Donovan, after asserting that "the fellow who gets used to the soft seat of an automobile is liable to look for the soft side of popularity." In other words Donovan believes that the big danger in America is the softening of our citizens, and his remedy for the perils which threaten it fitness—preparedness physically for whatever may come. Who is Donovan? Hugh Fullerton, in the Chicago Tribune's weekly Liberty, thinks Donovan "is the sort of human being God planned when He decided to create a Man," and introduces us to him thus:

Father Duffy, the warrior-priest of the "Fighting Sixty-ninth" New York, officially the One Hundred and Sixty-fifth Infantry, came upon three doughboys crouched under cover near the Ourcq River. One was blaspheming and abusing his lieutenant-colonel. The two others were trying to convince him the lieutenant-colonel was the greatest man in the A. E. F., and by rights should be King of Ireland. They were not convincing him but overpowering him by force of a two to one argument, and he compromised.

"He's a blank, blank, blank—," he conceded, "but he's a game one."

The priest, overlooking the swearing because of its sincerity, chuckled and slipped away to tell the lieutenant-colonel. The latter did not laugh.

"Father," he said, seriously, "that's what I want for my epitaph."

The lieutenant-colonel was "Galloping Bill," "Wild Bill," "Hard Bolled Bill," Col. William Joseph Donovan, C. M. H., D. S. C., D. S. M., now William J. Donovan, Assistant United States Attorney-General, the most feared and hated, the most loved and idolized of American soldiers who served in France.

Donovan is the finest object lesson in preparedness I ever have found. He was ready at college to carry the ball when the extra yard was needed; ready to whip the leader when a gang of road workers made trouble; ready when called to the Mexican Border with his troop; ready when the World War came; ready and fit when called to lead his men over the Ourcq and into the welter of death in the St. Mihiel smash; ready when drafted to clean up vice and crime in Buffalo; ready when former United States Attorney-General Harlan F. Stone summoned him to help clean up the Attorney-General's office in Washington.

And he is ready and fit now, whether he should be called upon to die, to box Jack Dempsey, or to be President.

Donovan's people were poor, but of good old Irish stock, three generations in America, Fullerton tells

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us, and he was born January 1, 1888, in the old First Ward of Buffalo; the ward "Fingy" Connors ruled. In youthful days, we are told:

At Columbia Donovan ran on the cross-country team, rowed two years on the crew, and played football three years. He was quarterback and a fighting, rearing player, and, although light, was considered one of the most deadly tackles in the East. He boxed, wrestled, ran and kept fit and hard as nails.

When he graduated from law school he went to Buffalo. His battle was only starting. There were other brothers to be educated.

There was a crack cavalry troop in Buffalo—Troop I of the First Cavalry. Donovan didn't have a horse, and he had ridden only once or twice. By getting up at five o'clock in the morning and practicing he learned to ride. A month after he joined the troop he was corporal; in three months acting captain; and when the troop went to camp six months after he had enlisted he was captain.

He had joined the law firm of Donovan, Reichle & Depew in Buffalo soon after getting his degree from Columbia in 1907, married in 1914, and advanced rapidly.

In 1916 Donovan went to Europe for the Rockefeller Foundation and opened a line of communication by which milk got through from Holland to starving babies in Poland. The conditions he saw strengthened his belief that the United States could not escape getting into the conflict in Europe.

He returned to drive his troops harder than ever and started a school for officers with his troops as students. Meantime—

Donovan had studied French and German, had studied athletics and the training of men, and, in the sweltering heat of the desert borderland, he drove his men. There he became known as "Galloping Bill."

"The boys called me that," he said with a laugh, "because I drove them hard. I knew if we went to France it would not be a cavalry war, and I was determined to have my unit physically fit."

On the border he had seen the Fighting Sixty-ninth, admired its spirit, and realized its potentialities. Donovan applied for a transfer to the Sixty-ninth, redesignated the One Hundred and Sixty-fifth Infantry of the Rainbow Division.

The regiment went to Camp Mills with Donovan as major of the First Battalion. He had boxing gloves for all—and their fights would have shamed professional boxers.

Probably at that time there was no more abused man in the A. E. F. than Donovan. His men swore, threatened, growled—and admired him, because there was nothing he asked them to do he didn't do himself.

It was shortly before the great drive toward the Ourcq River in July, 1918, that Donovan became "Wild Bill." It was this way:

He was still driving his men to the limit, and one day he led them over walls, embankments, across ditches, through wire entanglements, on a killing three-mile run. When the brigade, tired, but all present, dropped down, Donovan raged up and down the line, swearing and scolding.

"What's the matter with you fellows?" he demanded. "You're all in. What will you do when you get into a real fight? Look at me. I'm in condition, and you should be."

"But, for the love of Mike, Colonel," said a small man down the line, "we ain't all as wild as ye are."

Then "Galloping Bill" became "Wild Bill."

The regiment, in the hard fighting of the Ourcq drive, proved that Donovan's hardening of condition of the men was right. He led his men in the assault. The climax of fighting came at Landres and St. Georges in October, less than a month before the armistice. As we read:

Again and again the regiment, due to its superb physical condition and lighter burdens, had outstripped others, and in the fierce rush against the demoralized Germans it swept ahead—and on October 14 found itself sticking out ahead of the line like a sore finger, with the Germans on three sides. And then a sniper's bullet shattered "Wild Bill's" knee.

He dropped, but, propped against a bank, directed positions of his men, refusing to allow himself to be taken back until sure they were safe. Donovan was picked up by four men, placed in a blanket, and started back.

"Take cover and leave me, boys," he ordered. "You can never make it."

A shell exploded near by and one bearer laughed and said: "We can go anywhere you can, Colonel."

"I was feeling like the last quarter of a hard game," he admitted, "and it didn't seem possible they could get through with me. They carried me a long way and, finally, when they eased me to the ground one man wiped the sweat from his brow and said:

"By God, Colonel, I never thought I'd do this for ye when ye fined me eighty dollars for bein' drunk."

It was Donovan's third wound, and most serious, but his perfect condition told, and after months in hospital, fretting to get back to his men, he rejoined them in the Army of Occupation, helped reorganize the regiment, and, somewhat to his

surprise, found himself the idol of the men who had cursed him.

Colonel Donovan received the Distinguished Service Medal, the Croix de Guerre, the Italian Croce al Merito di Guerra, and, finally, the Congressional Medal of Honor, the highest military honor in the gift of his nation. And we are told that when Donovan received the Congressional Medal he said: "It doesn't belong to me; it belongs to the boys who won it." So he presented the medal to the regiment and it hangs now in a case in the armory.

THE FIGHTER IN PEACE TIMES

Returning home to a wrecked law business Donovan resumed practice, but in 1919 went to Liberia with Roland Morris, United States Ambassador to Japan, to investigate conditions. Later he served as special counsel on the Fuel Commission in Europe. Then in 1922 President Harding appointed him United States Attorney for the Western District of New York. Here began the story of his peace-time fighting:

Oddly enough, both wets and dries gave three cheers when Donovan was appointed, and both got a shock.

"This office is neither the side door of a saloon nor the anteroom of the 'Anti-Saloon League,'" he announced, and chased out both crowds.

He started to enforce the laws. The indictment against the Mayor of Buffalo was thought to be a dead letter, and few believed he ever would be tried. Donovan pushed the case to trial, and the Mayor pleaded guilty.

The smuggling ring was said to be too powerful to break. Donovan called the American and Canadian officials into conference, worked out an agreement for catching violators of the laws of both countries, and out of it grew the customs conference at Ottawa and the treaty by which both countries cooperate in enforcing laws and catching malefactors.

Then he went after the narcotic ring. He broke the ring, sent leaders to the penitentiary, and drove out the police under whose protection the narcotic ring had flourished. He smashed the railroad-robbing ring, indicting thirty-two conspirators; he caught one railroad and one big iron and coal company giving and taking rebates, and forced both to plead guilty and pay heavy fines; and, to show impartiality, he broke a gang of labor conspirators who blew up a bridge during a strike.

"Wild Bill" was loose in Buffalo. He was dragged in as Republican nominee for Lieutenant-Governor by force, and was beaten with the ticket. Probably Donovan was glad of it.

Harlan F. Stone (now Associate Justice of the United States Supreme Court) when appointed United States Attorney-General called Donovan to Washington and gave him free rein in the department. Fullerton describes two exploits:

The Forbes case had been hanging fire a long time. Donovan merely said: "Let's acquit him or convict him; he's either innocent or guilty." And the conviction rather startled a great number of people.

The scandal of the Atlanta penitentiary has been brewing for years, but nothing had been done. Donovan studied the papers and one day disappeared from Washington. He appeared at the penitentiary at night. All night he talked with people—wardens, guards, convicts—and after breakfast he went before the grand jury; indictments were drawn, the ring exposed, and he was back in Washington almost before the news of the indictments reached there.

The enthusiastic Fullerton concludes: "They call him 'Wild Bill,' but is he wild or are we too tame? He is still going strong, untamed, and the White House is not far."—The Literary Digest.

THE STORY OF CHRIST

BY GIOVANNI PAPINI

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THE HOUR OF DARKNESS

It was the rabble who swarmed around the Temple, paid by the Sanhedrin; bunglingly-made over for the time being into warriors; sweepers, and doorkeepers; the lower parasites of the sanctuary, who had taken up swords in place of brooms and keys. There were many of them, a great multitude, so the Evangelists say, although they knew they were going out against only twelve men, who had only two swords. It is not credible that there were Roman soldiers among them and certainly not a captain," as John says, an officer over a thousand men. Caiaphas wished to make Christ a prisoner before he presented Him to the procurator, and the few forces at his disposition (the last vestiges of David's army) with the addition of some clients and relatives were enough to carry out the far-from-dangerous capture.

This haphazard mob had come with torches and lanterns almost as if out for an evening celebration. The pallid faces of the disciples, the livid face of Judas seemed to flicker in the red lights. Christ offered His face, stained with blood but more luminous than the lights, to Judas' kiss. "Friend, wherefore art thou come? Betrayest thou

the Son of Man with a kiss?" He knew what Judas came to do, and He knew that this kiss was the first of His tortures and the most unendurable. This kiss was the signal for the guards who did not know the delinquent by sight. "Whomsoever I shall kiss, that same is He; take Him and lead Him away safely," the merchant of blood had told the rough crowd who followed him as they came along the road. But that kiss was at once the first and the most horrible sully of those lips which had pronounced the most heavenly words ever spoken here in the inferno of our earth. The spitting, the buffeting, the blows of the Jewish rabble and of the Roman soldiers, and the sponge dipped in vinegar, were to be less intolerable than that kiss, the kiss of a mouth which had called Him friend and Master, which had drunk from His cup, which had eaten from His dish.

As soon as the sign was given the boldest came up to their enemy. "Whom seek ye?" "Jesus of Nazareth." "I am he." He had scarcely said "I am he" when the curs fell backward, either at the sound of His tranquil voice or at the light of those divine eyes. But even at such a moment Jesus took thought for His friends. "I have told you that I am He, if therefore, ye seek me, let these go their way."

At the moment, profiting by the confusion of the guards, Simon, coming suddenly to himself from his sleep and from his panic, laid his hand to a sword and cut off the ear of Malchus, a servant of Caiaphas. Peter on that night was full of contradictory impulses; after the supper he had sworn that no matter what happened he would never leave Jesus; then in the garden he fell asleep and could not keep himself awake; after that, tardily he set himself up as a mighty defender; and a little later he was to deny that he had ever known his Master. Simon's untimely and futile action was at once repudiated by Christ: "Put up thy sword into the sheath, for all they that take the sword shall perish by the sword. The cup which my Father hath given me, shall I not drink it?"

He offered His hands to the nearest rogues who made all haste to tie them with the ropes which they had brought. While they were busy tying Him, the prisoner accused them of cowardice. "Are ye come out, as against a thief, with swords and staves to take me? When I was daily with you in the temple ye stretched forth no hands against me; but this is your hour and the power of darkness."

He is the Light of the world, and the powers of darkness seek to extinguish it; but they can obscure it only for a short time, as on a July noon when the sun is suddenly covered by a dark storm-cloud but an hour afterwards shines out again, higher and more majestic than ever. The guards, eager to return triumphantly and to receive their fees, did not trouble to answer; they dragged Him by the rope towards the room to Jerusalem as butchers drag the ox to the slaughter-house. Then, confesses Matthew, "... all the disciples forsook him, and fled." Their Master forbade them to defend Him; instead of blasting His enemies the Messiah offered His hands to be bound; and the Saviour was powerless to save Himself.

What could they do but disappear so that they might not also be brought before the judges which yesterday they had boasted of over-throwing, but which now, in the flickering of the lanterns and the swords, seemed suddenly very formidable to their distracted minds? And only two followed the infamous procession, and they from a safe distance. We shall see them later in the court-yard of Caiaphas' house.

All this bustle awakened a young man who had been sleeping in the house in the grove of olives. Inquisitive like all young men, he did not take the time to dress, but wrapping a sheet about him, stepped out to see what was happening. The guards thought him a disciple who had not had time to escape, and laid hands on him, but the young man, casting off the sheet, left it in their hands and fled from them.

No one has ever known the identity of this mysterious man awakened from his sleep, who appeared suddenly in the night, and as suddenly disappeared. Perhaps he was the youthful Mark, the only one of the Evangelists who tells this story. If it were Mark, it is possible that on that night the involuntary witness of the beginning of the Passion first conceived the impulse to become, as Mark did, its first historian.

ANNAS Then in a short time the criminal was taken to the house which Annas shared with his son-in-law, the High Priest Caiaphas. Although the night was now well advanced, and although the assembly had been warned the day before, that Caiaphas hoped to capture the blasphemer early in the morning, many of the Jews were still in bed and the prosecution could not begin at once. In order that the common people might not have time to rise in rebellion, nor Pilate to take thought, the leaders were in haste to finish the affair that very morning. Some of the guards who returned from the Mount of Olives were sent to awake the more important Scribes and Elders, and in the meantime old Annas, who had not slept all that night, set himself

on his own account to question this false Prophet.

Annas, son of Seth, had been for seven years High Priest, and though deposed in the year 14 under Tiberius, he was still the real patriarch of the Jewish Church. A Sadducee, and head of one of the most aggressive and wealthy families of the ecclesiastical patriarchate, he was still, through his son-in-law, leader of his caste. Five of his sons were afterwards High Priests, and one of them, also called Annas, caused James, the brother of the Lord, to be stoned to death.

Jesus was led before him. It was the first time that the wood-worker of Nazareth found Himself face to face with the religious head of His people, with His greatest enemy. Up to that time He had met only the subalterns in the Temple, the common soldiers, the Scribes and Pharisees; now He was before the head, and He was no longer the accused but the accused. This was the first questioning of that day.

In the space of a few hours, four authorities examined Him; two rulers from the Temple, Annas and Caiaphas; and two temporal rulers, Antipas and Pilate.

The first question Annas put to Jesus was to ask Him who His disciples were. The old political priest who like all the other Sadducees gave no credence to the foolish stories about the coming of a Messiah, wished to know first of all who were the followers of the new Prophet, and from what rank of society He had picked them up, so that he might determine how far the seditious ulcer had progressed. But Jesus looked at Him without answering. How could that dove-hunter have thought that Jesus could betray those who had betrayed Him?

Then Annas asked about His doctrine. Jesus answered that it was not for Him to explain; He spoke openly to the world; He ever taught in the synagogue and in the temple; whither the Jews always resort; and in secret he said nothing. Why asked thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

This was the truth. Jesus was not esoteric. Even if He sometimes said to His Disciples words that He did not repeat in the open places of the city, He exhorted them to cry out on the housetops what He told them in the house. But Annas must have made a wry face at an answer which pre-supposed an honest trial, for one of the officers standing by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?"

This blow from the quick-tempered attendant was the beginning of the insults which were henceforth rained upon Christ up to the cross. But He who had been struck, with His cheek reddened by the blow, turned towards the man who had struck Him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

The rogue, abashed by such calm, found no answer. Annas began to see that this Galilean was no common adventurer, and he was all the more eager to get Him out of the way. Seeing, however, that he was not succeeding in extracting anything from Him, he sent Him bound to Caiaphas, the High Priest, so that the fiction of a legal prosecution might begin at once.

THE COCK CROWS Only two of the fleeing Disciples repented of their cowardice, and trembling in the shadow of the walls, followed from afar the swaying lanterns which accompanied Christ to the den of fratricides: Simon, son of Jonas, and John, son of Zebedee.

John, who was known in the household of Caiaphas, went into the courtyard of the building with Jesus; but Simon more shamed, or not so bold, did not enter and stood at the door without; then after a few moments John, not seeing his companion, and wishing to have him at hand for sympathy or defense, went out and persuaded the suspicious doorkeeper to let Peter also come in. But as he stepped through the door, the woman recognized him: "Art not thou that disciples?"

But Peter took an offended air. "I know not, neither understand I what thou sayest. I know him not."

And he sat down with John near the brazier which the servants had kindled in the courtyard because, although it was in April, the night was cold. But the woman would not give up her idea, and coming to the fire and looking at him earnestly, said, "Thou also wast with Jesus of Nazareth," and he denied again with curses, "Woman, I know him not!"

The gate-keeper, shaking her head, turned back to her gate, but the men aroused by these heated denials looked at him more closely and said, "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto."

Then Simon began to curse and to swear, but another, a kinsman of Malchus whose ear Peter had cut off, cut short his testimony: "Did I not see thee in the garden with him?"

But Peter, now hopelessly involved in lies, began again to protest that they had mistaken him for another and that he was not one of the friends of the Man.

At this very moment Jesus, bound among the guards, crossed the courtyard after His colloquy with Annas, passing to the other part of the palace, where Caiaphas

lived, and He heard the words of Simon and looked at Him. For just one moment He turned His eyes upon Simon, those eyes where Simon, denying Him now, had once recognized the gleam of divinity. For an instant only He looked at him with eyes whose gentleness was more unendurable than any contempt. And this look pierced for all time the pitiable, distracted heart of the fisherman. To the day of his death he could never forget those sad, mild eyes fixed on him in that terrible night; those eyes which in one flash expressed more and moved him more than a thousand words.

Thou also who wast the first, of whom I hoped most, the hardest but the most zealous, the most ignorant but the most fervent, thou also, Simon, the same who cried out my true name near Casarea, thou also who knowest all my words and has slept with thy head on my cloak and hast kissed me so many times with those lips which now deny me, thou also, Simon Peter, son of Jonas, deny me before those who are about to kill me! I was right that day when I called thee a stumbling block and reproached thee with thinking not like God but like men. Thou mightest at least have fled away as the others did if thou hadst not the strength to drink with me the cup of infamy which I had foretold to thee. Flee away now that I may see thee no more until the day when I shall be truly free and thou shalt be truly made over by faith.

I am about to die, and I pardon him who brings me to death, and thee also; and I love thee as I have always loved thee, but canst thou forgive thyself?"

Under the weight of this look, Simon hung his head and his heart beat furiously in his breast. Not for his very life could he have brought out another "No." His face burned with an intolerable heat as if the brazier before him had been the mouth of Hell. He was torn by an unbearable tumult of passion and of remorse; in one breath he seemed frozen; in the next all his body flamed. A moment before he had said that he had never known Jesus, and now it seemed to him that he had spoken truly, that at this moment he knew Him for the first time; that he finally understood who He was, as if those eyes full of loving grief had pierced him with a flash like an archangel's sword.

He was scarcely able to drag himself to his feet and to stumble out to the door. As he went out into the street in the silent, solitary darkness a distant cock crew. This gay, bold note was for Peter like the cry which awakens a sleeper from his nightmare. Then in the dim light of dawn the last stars saw a man staggering along like a drunkard, his head hidden in his cloak, his shoulders shaken by the sobs of a despairing lament.

Weep, Peter, now that God mercifully grants you the grace of tears, weep for yourself and for Him, weep for Judas, your traitor brother; weep for your fleeing soul, for all those who will come after you and who will do as you have done, deny their Saviour, and who will not pay their redemption by repentance. Weep for all the apostates, for all those others who will deny Him, all those who will say as you have said, "I am not one of His disciples!" Who of us has not done at least once what Simon Peter did? Who of us, born in the Church of Christ, having prayed to Him with our childish lips, having knelt before His blood-stained face, has not said, fearing a mocking smile, "I never knew Him."

Thou at least, unfortunate Simon, although thou wast Peter the rock, wept bitterly and hid in thy cloak thy face convulsed with remorse. And before many days Christ risen from the dead will kiss thee once more because thy perjured mouth has been washed clean forever by thy tears.

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The Catholic Record

Price of subscription—\$2.00 per annum.
 United States and Europe—\$2.00.
 Publisher & Proprietor, Thomas Coffey, L.L.D.
 Editors (Rev. James T. Foley, B. D.,
 Thomas Coffey, L.L.D.)
 Associate Editor—H. P. MacIntosh,
 Manager—Robert M. Burns.
 Address business letters to the Manager.
 Classified Advertising is cents per line.
 Remittances must accompany the order.
 Where Catholic Record Box address is
 required send in cents to prepay expense of
 postage upon replies.
 Ordinary and marriage notices cannot be
 inserted except in the usual condensed form.
 Each insertion 50 cents.
 The Editor cannot be held responsible for
 unsolicited manuscript. Every endeavor will
 be made to return rejected contributions when
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 The CATHOLIC RECORD has been approved
 and recommended by Archbishops Falconio
 and Sharette, late Apostolic Delegates to
 Canada, the Archbishops of Toronto, Kingston,
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LONDON, SATURDAY, MAY 23, 1925

WHY CAN NOT CANADIANS DO LIKEWISE?

On Friday night, May 8, Washington saw the culmination of an educational movement calculated to influence deeply the national life of our great neighbor to the south. During the past year the boys and girls in American high schools (and of private and parochial schools of the same grade) have studied the Constitution of their country in order to participate in an oratorical contest with that subject as the theme. The process of elimination went on locally until finally at the nation's capital seven survivors competed for the seven prizes which ranged from \$800.00 down to \$80.00.

The judges were Chief Justice Taft and Associate Justices Vandevanter, Butler and Sandford of the Supreme Court, and Attorney General Sargent.

On the stage were the orators, President Coolidge, Secretary Mellon, Secretary Wilbur, John Hays Hammond, who presided; Dr. John J. Tigert, Dr. Broome, Superintendent of the Philadelphia schools; Dr. Ballou, Superintendent of the Washington schools; F. I. Thompson, Josiah Marvel and Professor A. F. Blanks.

In the auditorium was an appreciative and enthusiastic audience of 6000.

A worthy setting for so great an event!

Some extracts from President Coolidge's speech will help us to realize the vital importance and far-reaching influence of this contest which was originated by newspapers to arouse interest in government and develop a wholesome and intelligent patriotism.

The President said: "We are gathered this evening to signalize our approval and attest our interest in what has been, I presume, the greatest competition of its kind ever held in the world."

"I was amazed to learn, as I am sure my hearers will be, how many students have participated in these contests. Last year was the first competition on a nation-wide scale, and no less than 500,000 addresses were prepared and delivered. This year the number has increased to the well-nigh unbelievable figure of 1,400,000. It is certainly a splendid demonstration of the efficiency of our educational system, of the interest that has been inspired in the study of our country's institutions and of the zealous effort that has been put forth by those who have organized and directed the contests."

"I think we are under obligation to acknowledge a debt to those who organized this series of annual competitions. For by what they did they turned the thoughts, not only of the great student body, but of millions of parents and teachers and guardians and mentors, to study of the prime essentials, the spiritual and institutional foundations, of this nation."

There is nothing more certain than this fact here noted by the President. No other means could be so powerful, no other influence so intimate as that exercised by the students on practically the whole population of the country. And this influence on the students themselves and on their "parents, teachers, guardians and mentors" is not to be measured by the addresses, no matter how carefully prepared or how eloquently delivered; but, as the President well observes, in "the studies that lie in the background," and "in the thought and effort devoted to a noble and generous purpose."

Editorially the New York Times thus refers to this great educational contest:

"Last night in Washington the finals were held in a series of

national contests in which 1,400,000 boys and girls, first and last, had taken part. . . . The subject which these 1,400,000 boys and girls discussed was the Constitution of the United States, and this meant that every one of them had to have some acquaintance with it. This mode of instruction gives every contestant a personal interest. He must make it his own possession in order to tell others about it. He becomes a maker and a supporter of the Constitution in his own person. Moreover, many a child of alien parents, or of indifferent native parents, becomes an interpreter of the Constitution to them. It is difficult to conceive of a more effective means of making the rising generation acquainted with that document whose maintenance should be of concern to all."

That is what our neighbors have done and are doing in educating the youth of the nation in the fundamentals of national government and of intelligent patriotism.

Addressing the Convention of the Council of Catholic Women of the Archdiocese of St. Louis Archbishop Glennon suggested subjects for discussion. The first of these, he said, was Civics, by which is meant chiefly the relationship of each citizen with her fellow citizens. The subject included the study of government and the problems confronting the government and especially those which are of particular interest to Catholic citizens.

Later, Mrs. Donovan, in the course of her presidential address, said:

"In Missouri, as Archbishop Glennon told us this morning, we have as yet no antagonisms, so that we can unite more thoroughly at present for our own improvement. Of the four subjects suggested by His Grace—Civics, Education, Religion and Charity—perhaps Civics is the one that we need to give most attention to at this time, for it is not so well covered as the others. In this connection we are planning for a course of lectures on Civics during the year for our 147 organizations."

Now all this points a moral for Canadians. There is much talk—or at any rate loud talk at times—of amending the British North America Act which brought into being the Dominion of Canada. Changes in the B. N. A. Act may be desirable, may even be necessary; or such changes as are sometimes advocated may be inadvisable, even dangerous.

If the British North America Act were studied in its historic setting in the high schools; if, adopting the American plan with such modifications as may be necessary, we could give a similar effective impetus to the study of our own Constitution; then we should be infinitely better equipped to discuss proposed changes in our fundamental law. As a matter of cold fact most of our students leave the high schools knowing little about Canadian history and practically nothing about the British North America Act.

Our American friends have shown us the way to stimulate a keen personal interest on the part of Canadian youth in Canadian history and in that great document that made of the provinces of British North America "a great new northern nation."

THE LAYING OF THE CORNER STONE

May 31, 1925, will be a memorable date in the history of the Diocese of London. On that day will be laid the corner-stone of the new and handsome building that will for generations to come house St. Peter's Seminary. The work of the Seminary itself has already profoundly affected the religious life and growth of the diocese and has a place all its own deep in the hearts of priests and people. And this in itself is an achievement of an importance not easily exaggerated. That the new Seminary was desirable all conceded. Was it possible? That question sometimes obtruded itself on the hopes and pious aspirations of some who were still eager to see the realization of the hope that held such vital promise for the future of God's Church. Now no one doubts. For it has been shown not only that the Seminary is possible; it is actual.

The War and its consequences delayed the erection of the projected building that was to give a fitting and adequate home to this great work; that was to be the very heart

of the religious life of the diocese. And hope deferred maketh the heart sick.

Now, not only is hope revived; it merges into joyous realization. The building is under way; the corner-stone will be laid on May 31. St. Peter's Seminary is founded on the faith and hope and love of the priests and people of the Diocese of London. It is a sure foundation; it guarantees that the great work so generously conceived will be carried through to triumphant completion. The Seminary itself is an accomplished fact; its feasibility and its worth has been proved beyond all question; its maintenance is fully provided for by permanent endowment. What remains to be done is merely to complete the building now under construction that a great permanent work may have an adequate and permanent home.

The laying of the corner-stone of the new Seminary building will be a ceremony of great significance; it will be an event that will stir the depths of religious emotion in the hearts of priests and people of the diocese.

For the boys and girls it is an event that is peculiarly their own. They are the future fathers and mothers; from amongst them must come the future priests and religious teachers; it is because of the boys and girls of today that the Seminary exists; it is the thought of our boys and girls that will fill the hearts of bishop, priests and parents with the holiest emotion, and stir up in their souls the divine virtues of faith and hope and love from which the great undertaking springs.

It is to be hoped that amongst the twenty thousand expected at the great event of May 31 the children of the diocese will be largely represented. To fail to bring the boys and girls would be to miss the deepest meaning of an event that will ever be a landmark in the religious life and history of the Diocese of London.

UNFAIR TACTICS
 BY THE OBSERVER

When politicians get heated up over an election campaign, they usually forget that any little good there may be in a change of government is dearly bought so far as the country is concerned at the price of stirring up passions between the various classes in the country. Thirty or forty years ago political passion, when it went outside the boundaries of ordinary conflict between one political party and another, took such directions as inciting one religion against another, or one race against another. That was bad enough and Canada has suffered greatly from such unscrupulous appeals to passion.

But, in recent years, another opportunity has been afforded to politicians who are not troubled with the indirect effects of the means they take to get into power and office. The rise of the labor movement has opened new opportunities to politicians who are not over particular as to how they open the road to office to themselves or to those whose dirty work they are hired or are otherwise willing to do. The labor movement, taking it in its broad aspects, is a world-wide movement, and has, as every world-wide movement is likely to have, a great deal of good in it. It has its ideals, and many of its ideals are good. Amongst its leaders, there are good men and bad men; wise men and foolish men; men of calm reflection and men of hysterical impulses; and as one or another kind of leadership is in any given community or at any given time, so the movement will be in such community or at such time.

With these difficulties, labor has to contend; and they are serious difficulties, but not in themselves insurmountable or ruinous. But, there is another difficulty; and it consists in the efforts that will always be made by leaders and workers of the old political parties to turn the labor movement to the service of themselves or the party they are leading or working for. We do not at all say that the labor party ought not to take concessions or improvements or good legislation of any sort which they can get from any of the older parties; but we do say that they ought, in justice of the higher interests of labor, to weigh the probable motives of any party which professes great concern for their welfare but whose record is anything but a record of helpfulness to the cause of the workmen.

In other words, labor cannot afford to allow itself to be used for the mere purpose of making the way to power smoother for people who have never done a single stroke for the interests of labor in all their lives; and they will find plenty of such people smiling on them at or near the time of an election. It will be a long time before a labor party finds itself able to take its own course without counting on the support of another party; and in the meantime it is under the necessity of reckoning with the power possessed by the other parties in the country and with the electorate. When a labor party or group finds itself under that necessity, the obvious thing for it to do is to examine carefully what the other parties have done in the past along the general lines on which the labor cause is likely to proceed whatever its ambitions may be.

For example, a party which has in the past ameliorated the conditions of labor may be expected naturally to do more along that line in the future. A party which has gone some distance, though not so far as the eagerness of a labor party might wish it to go, is more likely to do something for labor in the future than one which is or has been committed to the interests of organized capital.

If all the old parties are equal in that respect, there is little choice between them; but the record will usually show, if considered calmly, that labor has received more consideration from some party than from others. In such a case, we should think that good sense would suggest that labor has little to gain from an alliance with people who have never done anything for its cause, while on the other hand it might reasonably expect still more from people who have done something for it already.

What labor ought to be specially careful about is insincerity of profession on the eve of an election; and it is hard to see how the real interests of labor can be served by any alliance made for the mere purpose of carrying an election. Elections are likely to produce a large crop of insincere professions; and never are election promises more likely to be fraudulent, more likely to be insincere, than when they are made by people who are desperately eager to get their opponents out of office in order to take their places.

NOTES AND COMMENTS

WHAT is considered one of the most important and interesting additions to the Scottish National Portrait Gallery, Edinburgh, in recent years, is the Cobham portrait of Mary, Queen of Scots, which has just been placed on view. It represents the full-length figure of the martyred Queen, standing upon an elaborately patterned rug, and is contemporary with Mary's English captivity. Authorities regard it as undoubtedly of sixteenth century craftsmanship, and the most important portrait of the Queen ever likely to be obtained for a public collection.

AEROPUS REMARKS of last week on pilgrimages to Rome the following from a non-Catholic source, illustrating the diversity of race and language so characteristic of the universal Church, is interesting. "All roads lead to Rome," writes a correspondent of the London Times, "and more travelers than usual wish to follow them in the Holy Year. The last weeks of Lent found the Eternal City thronged with probably the greatest crowd it has known, one that speaks every language and brings every different national character and standard of life to view and to add to that timeless, dateless pageant of civilization which is Rome. A great group detaches itself from the mass: it may be a personally-conducted tour; more probably the badges worn show it to be composed of pilgrims whose prayers for the day have been said and their hymns sung. If so, they are led by a priest, who may speak German, or Czechoslovakian, or French, or English, as he explains the pyramid of Caius Cestius or the obelisk of Thothmes of 1400 B. C., or the unfinished monument to Victor Emmanuel II., with the Unknown Soldier's grave set in its grand white marble and its lightly poised gilded angels. They pass on, perhaps in a reserved tramcar, to see more wonders or to climb the Scala Santa on their knees, strangely pathetic in their tired eagerness that covers such variety of indivi-

dual joy and sorrow, fear and hope and aspirations. So many have come from so far, often after long saving, to give what should be given of adoration, to gain what should be gained, for others as well as themselves."

Rome is a city of contrasts. There is what remains of the old classical pagan city; there is the Rome of countless martyrs, and confessors; and there is the modern city erected upon the ruins of 1870. Of this latter the Times writer gives his impressions. The Protestant cemetery, it should be added, is, from its situation, one of the most attractive spots in Rome. To the English-speaking visitor it is likewise interesting as the resting place of Keats and Shelley, and of William and Mary Howitt, the latter a convert to the Catholic Faith who, dying in Rome, was by special permission of the Cardinal Vicar laid to rest beside the body of her husband, who had died many years before.

"SOME CHILL in the air, though, except for a day or two of thunderstorms, blue weather and hot sun have cheered the pilgrims," says the Times. "Under the solemn cypresses of the Protestant cemetery camellias bloom red and white; on the Pincio geraniums and cinerarias are planted out. Here and in the Farnese Gardens peace is welcome after the matchless din of the streets. The Italian provided with a motor-horn is as a child with a new tin trumpet; the world shall hear it! And the defective pavements that shake screws loose add to the noise of all vehicles; have any trams in the world such shrill whistles? Happily the superabundant trams and the taxicabs have not abolished the pleasant little carriages. But what becomes of the melody of *lingua Toscana* in *bocca Romana* when people shriek until hoarse to be heard in the prevalent din? The foreigner longs to acquire the Italian art of talking with the hands. Once more the dome of St. Peter's stands pearly against the sunset that flushes the Carrara whiteness of the new National Monument to a rosy red and dies leaving it in pale magnificence, and the pilgrims pass on to home-bound trains. A tiny child strokes and kisses the marble robe of the agonized Christ of San Giovanni; its eyes are like dew-dripped loes. The oldest and the newest things are incoherently intermingled; the pilgrims learn with amusement of dinner-lifts in the house of Livia. They turn homeward perhaps with a consoling sense of proportion; what matter if our years are noisy, seeing that they are indeed but moments—in the Eternal Silence." It all recalls the "dateless pageant of civilization, which is Rome."

THE MANY references in the press of late to the insecure condition of the dome of St. Paul's Cathedral, London, generally spoken of as the masterpiece of Sir Christopher Wren, and the raising of a world-wide fund for its stabilization or reconstruction, suggests comparison of that edifice with Rome's St. Peter's. St. Paul's was erected in the seventeenth century on the site of the old pre-Reformation Gothic cathedral destroyed in the Great Fire of London. It has always been regarded not only as the greatest achievement of Wren, but as the centre of Anglicanism. St. Peter's came into being more than a century before, it too occupying the place of another St. Peter's which dated back almost a thousand years, and the demolition of which to give place to the greater building, has never ceased to be lamented by historians and antiquarians.

THE FIRST stone of St. Peter's was laid on 18th April, 1506, Bramante being its first architect. He died in 1513, and was succeeded by Peruzzi, who changed the design from a Greek to a Latin cross. During the course of its construction which lasted one hundred years, the design was changed repeatedly by successive architects, but finally settled into the Latin cross by Michael Angelo, to whose genius the great dome is due. He was an old man of eighty-seven when this dome was completed, and it remains in a very special sense his monument.

THE MOTHER OF GOD

Monday, May 11, following Mother's Day, the New York Times printed summaries of sermons by several Protestant ministers. Many contained references to the Mother of Jesus. This, it is true, is the most natural thing in the world to expect of Christian ministers speaking on the subject of "Mothers," but not a single one of our readers of the older generation will read such references without a little shock of surprise. For imbedded in the great Protestant Tradition was a blatant and almost blasphemous antipathy to the gentle Mother of Jesus Christ. And few Catholics brought up amongst Protestants but met with frequent manifestations of that antipathy. This, like everything else once held by a prejudice that was stronger than dogmatic belief, has passed or is passing away. It adds, nevertheless, an interest to this Protestant sermon:

"The humblest mother of the poorest family needs no emancipation in God's sight, for she is doing the work of God when she carries on the daily duties of her household," said the Rev. Dr. Joseph R. Duryee in the Middle Dutch Collegiate Reformed Church yesterday morning. His subject was "Jesus and His Mother."

Submission has been the lot of womanhood since the beginning of history; not submission as slavery, but in obedience to the call of duty as maker of the home," he said. "Here we find the perfect woman, the perfect mother, in Mary, and immediately we note the obedience she shows to the will of her immortal Son."

of course in the point of history or traditions. St. Peter's is the world's cathedral, and in the solidity of its structure represents the enduring Church of all ages.

Length within.....	St. Peter's (in ft.)	St. Paul's (in ft.)
Breadth at entrance.....	100	100
Facade.....	355	150
Breadth of the cross.....	442	223
Cupola clear diameter.....	135	108
St. of Cupola with lantern.....	432	320
Church is height.....	146	110

As has been repeatedly said, the "Following of Christ" is one of the best known books in the world. It is loved and prized by many devout Protestants no less than by Catholics. Many editions have been issued under Protestant auspices, some of them, sad to say, mutilated or "trimmed" to suit Protestant readers. Even where this has not been done, it has sometimes been said that the devotion of Catholics to the Blessed Virgin does not find support in the "Following" since in that precious book Thomas à Kempis says little of her. The obvious retort is that as à Kempis was dealing with the person of Christ it was not unnatural that his meditations should be confined to that one Object.

UNFORTUNATELY, it has too often been taken for granted that the "Following of Christ" was the sole production of Thomas à Kempis's pen. On the contrary, he wrote much that has never been collected, or at least published in the English-speaking world. One of these, "Quae de Beata Maria Virgine passim scripta Thomas à Kempis," has just been issued in its original Latin, by Burns, Oates & Washburne. Says a reviewer: "We are sorry for those who love our Lady, esteem Thomas à Kempis and do not know Latin. They will miss a delightful spiritual banquet unless some scholarly translator (we trust one will be found) dresses this savoury dish to suit their limited taste. It has been thought and said that Thomas à Kempis had no warm devotion to our Lady, because in his "Following of Christ" he says little of her. But here is a collection gathered by a Dutch priest who, like his great countryman and master, "amat necsiri and pro nihilo reputari" (his name is nowhere given) of all the sweet and great and glorious things about the Mother of Christ which are found here and there in the writings of the most beloved of spiritual writers. Everyone is acquainted with the winning style of à Kempis; we find it here at his best. After reading the book one wonders whether St. Bernard can still hold his unique place as the sayer of sweet follies about Mary. Verses succeed prose, and the prose is as full of poetry as the verses, the verses as lucid as the prose."

And he does not look in vain. "All thy children shall be taught of the Lord," says the prophet Isaiah, "and great shall be the peace of thy children." From the nature of things, as well as from the inspired words of Holy Writ, we know that God wishes that "all should be saved and come to the knowledge of the truth." And it is obvious that truth as taught by Him must be definite, authentic and unchanging. Creeds and definite dogmas of teaching are as essential to religion as words are to thoughts. As man wants firm ground to stand upon on this earth, so he must have well defined truth upon which to base his eternal hopes. There can, therefore, be no divine ministry to man without the gift of sure and certain teaching.

How is this gift communicated to men? God does not write His revelation on the sky. Neither does He send visible messengers from His spirit world. Neither does He make frequent use of the signs and wonders for which men crave. No; His usual method of instructing men is through the medium of other men, chosen by Him, for that purpose. The all-important thing for man is to find, to recognize and to give heed to his lawful teacher.

GOD'S TRUTH IS DEFINITE

MAN'S WILL IS FREE
 God made man free of will, with abstract power to choose either right or wrong, but with the certain consequence of merit in the choice of right, and loss in the choice, against his better reason, of wrong. In his first test man yielded to temptation and fell, with the result that his spiritual vision too became impaired and weakened. His Eternal Father, in His infinite love and pity, decreed that he should be restored to favor and enlightened in mind, and the mysterious method chosen to effect this was the sending of His Divine Son, one with Him in nature, but different in person, assuming the form of man, to lead man back to grace, and to establish for all time a means of nourishing his spirit with all necessary blessings. After a life previously unknown among men, of voluntary poverty and suffering, and of wondrous works and words, this divine Mediator offered to His Father on man's behalf the supreme sacrifice of His human life, and thereby reestablished man in favor and hope.

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She alone understood Jesus in all the thirty years of His early life, when He was subject to His parents and was preparing for His

work in the world. She, the first and foremost in that series of holy women whose lives have meant so much to this world, knew all during the infancy and childhood, and then in the manhood of Jesus, that He was her God. Though she was His mother, and at various times pictured as superior to Him, she bowed her will to her Son's commands.

"In Jesus we need not consider sex, for He is God; still, if we study the writings concerning His life, we find that He is hailed for the qualities in Him that are generally associated with woman—tenderness, kindness of heart, gentleness and purity. These qualities of womanhood are lauded in every character that can rightly claim them in religious history. The Mother of God sets an example in two of the qualities we hold most highly in woman: unselfish thoughtfulness of others and obedience to superiors."

BISHOP McNALLY'S SERMON

EPISCOPAL FUNCTION LUCIDLY AND FORCEFULLY SET FORTH

At the elevation of Right Rev. J. T. Kidd of St. Augustine's seminary to the bishopric of Calgary at St. Michael's Cathedral, Toronto, the sermon was preached by Bishop J. T. McNally of Hamilton. The full text of His Lordship's sermon is given herewith:

"Exultate et laetamini in Domino deo vestro, quia dedit vobis doctorem justitiae. (Rejoice, and be joyful in the Lord your God: because He hath given you a teacher of justice.)"

These words are taken from the prophecy of Joel, second chapter and 23rd verse.

Your Excellency, Most Reverend and Right Reverend Prelates, Reverend Fathers and Sisters, Beloved Brethren:

The craving in man's mind for knowledge, especially of himself and the destiny of his being, springs from his spiritual nature and was implanted in it by his Creator.

Made to God's image, capable of reasoning and knowing, the man who desires to live up to the standard of his noble nature, seeks to know the mysteries of his wonderful being. His studies lead him necessarily to the realization of the existence of a supreme self-existent Being, the Author and Collector of all else that exists. To that Being he turns for the solution of his problems, for in Him he sees a father as well as a creator. The brevity of his life, the cares of the material world, the lack of opportunity, or even inclination, except in rare cases, make it impossible for man to penetrate far into the things hidden from his eyes. To Him, therefore, who had endowed him with faculties above all his surroundings, spiritual in his nature and therefore immortal, he looks for enlightenment as to his destiny and how to attain it.

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CHRIST ESTABLISHED HIS CHURCH

To perpetuate the application of the merits thus won for man, He clearly announced the establishment of a system, which He described as His "Church," and He endowed that Church with powers of teaching and ruling man in the things that appertain to God.

But they were sent. In the last words uttered upon this earth by the Divine Saviour He chose His ministers and endowed them with an unmistakable and perpetual commission to teach in His name.

Here we have all the elements necessary. With universal power He chooses "the eleven." He endows them with authority to teach "all nations."

Among this select body of men, all endowed with these God-given powers, one was chosen, by divine wisdom again, to be the head, one for whom alone the Saviour prayed, as He said to him, "that thy faith fail not."

And to make assurance doubly sure He had given them a further safeguard. In that sublime discourse with them the night before His death, He said to the same eleven: "These things I have spoken to you, abiding with you."

From the moment of His ascension into heaven, after the utterance of the teaching commission, the responsibility for men's salvation therefore devolved upon a universal and indefectible Church whose first head was Peter, and whose first teachers and rulers with him were Christ's other apostles.

And outside the Catholic Church this is indeed the spectacle which Christianity presents to the world. We have continual evidence of it, and never greater than at the present day.

Religious anarchy. And outside the Catholic Church this is indeed the spectacle which Christianity presents to the world. We have continual evidence of it, and never greater than at the present day.

Today another bishop has been added to the long list, another man enriched with Christ's saving commission. "Rejoice" therefore "and be glad in the Lord your God, because He hath given you a teacher of justice."

through Jesus, for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

In his first epistle to Timothy St. Paul declares that a bishop should be "a teacher," in a second he says he should be "apt to teach," and in the third to the Corinthians he describes the office as that of "God's coadjutors."

Thus God's work is being done always through his appointed channels. "And he gave some apostles and some prophets, and other some evangelists, and other some pastors and doctors for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ; unto whom all meet in the unity of faith, and of the knowledge of the Son of God—that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine—but, doing the truth in charity we may in all things grow up in Him who is the head, even Christ."

Following his own proclamation, "Woe is me, if I do not preach the gospel," St. Paul thus exhorts all other apostles: "Preach the word, be instant in season, out of season, reprove, entreat, rebuke them all with patience and doctrine, for there shall come a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers, having itching ears, and will indeed turn away their hearts from the truth, but will be turned unto fables." (2 Tim. 4, 2-4.)

Too true has been his prophecy, too real the necessity for tireless preaching. I said before that man must be taught. No matter what his claims may be of thinking for himself, he is invariably taught by someone, the important thing is to give heed to the lawful teacher.

All who call themselves Christians do not follow, unfortunately for themselves, the teachers commissioned by Christ. Well do His words apply to many of them: "This people honoreth Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men." (Matt., 15, 8-9.)

Occasionally from the mists and darkness of pagan lands comes a gleam of hope that the Cross of Christ is conquering, and these are the times when some good missionary's zeal or self-sacrifice is brought particularly to our attention, but at these times are we reminded of our own want of devotion to the Cause for which they fight?

Yes—well may our Catholic missionaries feel proud of the phenomenal success they are having. A hundred years have passed since Africa had less than a hundred Catholics; now, there are a million. In that same time, the Church in China has grown from 200,000 to 2,000,000 souls. Conversions there amount to 100,000 a year now, and the outlook for the rapid spread of the Faith is excellent.

What share is ours in this rapid extension of the Kingdom? Many ways have been open to us to assist in the work—prayer, alms, service. Surely our petitions "thy kingdom come on earth," should be something more than mere repetition of words.

Canada contributes again. Last September, three Jesuit missionaries left Canada to take possession of the new apostolic field, the Prefecture of Siu-Chow, China. This northern part of the Vicariate of Nankin was confided to the care of the Jesuits of Canada, when the mission of the French Jesuits of Kiang-nan was divided. It has a population of five or six million, but there are only 45,884 Catholics and 16,317 catechumens in it.

In speaking of the qualities which a missionary should possess, Father O'Melia sums it up in two words, viz., the "right spirit." "A man may be handicapped by ill health," he writes, "by difficulty in learning the language, by personal trials, but if his heart is set on giving all that is in him for souls, he will stick to the task, come what may. And isn't sticking to the task the test of a real missionary? When it comes down to essentials, a missionary is asked to produce conversions and telling works only in so far as he has power and only to the extent that God chooses to fructify his labors."

surely no handicap, but rather an immense advantage, in always clinging to and upholding the Church's serene unceasingly certitude with one clear voice teaching always and everywhere, rather than depending upon the vagaries of worldly-wise expedient and conjecture. Well, therefore, may we rejoice today in seeing sent forth with genuine credentials, with a commission coming unbroken from the very feet of Christ, a new teacher of the apostolic school. Mankind will be the better for it, even among those who fail to recognize the supernatural import of this morning's ceremony, for His teaching of the things of eternity can have for equal effect the bettering of even the things of this life.

THE CHURCH AND THE WORLD For nineteen centuries that Church has stood four-square before the world and its unrighted enmity and taught that God had appointed a teacher whom the whole world must obey, and proclaimed unhesitatingly, as she proclaims today: "I am that teacher."

But the world still refuses to listen, because it thinks in terms of this life, and not of life eternal. The Church must teach as He taught namely, to "follow" Him, to "bear the cross after" Him, to "seek the things that are above," in short, to spend the brief and troubled years of this life in training for the real life—eternity. And the worldly man is persuaded that religion consists in irksome restraints, and that any inquiry into the justice of its claims might lead to the sacrifice of some of this life's desires and appetites. And this dread of the full truth and the genuine yoke of Christ seems to pervade the lives even of the sincere and good and noble, whom we know and love as estimable neighbors. The tragedy of it all is in the seemingly indifference with which death is approached by most. Through the delusive reasoning of false teachers, the knees are taken out of men's souls, and they are soothed into such complacent security that they take it for granted that no matter what sort of a life they may have led here below, death itself will at once change them into fitness for eternal happiness, and that the language of heaven, which they have all their life neglected and practically despised, will rise unlearned to the lips when the voice of this world is hushed forever from their ears.

Thus, while all else in God's creation follows His appointed law, man alone proves a rebel and a failure, following false purposes and grasping at shadows, running ever after novelties, studying and being taught only this world's profit and pleasure.

And the reason is that he fails to recognize and follow his heavenly commissioned teacher.

Among those claiming to be Christians, the self-satisfying explanation of their separation from a Church teaching with authority is that they believe in the Bible, and hence the Bible lacks authority. If her voice in this matter was infallible, why has it not continued so? Does it seem logical to conceive that, upon defining the inspired canon of the Bible, she abdicated her infallibility and transferred it to the book which her decree alone had made authentic. But, as a matter of fact, do those not guided by the teaching Church really accept the Bible, and only themselves they do? No. Rather do they teach their individual conception of the Bible, that is to say, based, perhaps, on the Bible, but often contradicting it, and nearly always contradicting one another.

I am not denying, remember, that through their earnest use of the light they have, they reach a certain amount of undoubted truth and possess much desirable good, but it is certain that all fragmentary truths that may be gleaned from the teaching of all the sects are to be found more clearly expressed in the Catholic Church, and that all the moral and social reforms which are proclaimed by the world outside, have their foundation in the spirit, and their justification in the teaching and practice of the Catholic Church.

And thus Catholics are stupidly wrong when they try to ape every new movement or fad of so-called social progress or reform, with the idea that otherwise they would not keep up in the race. For us such race has no existence, because we follow accredited and unchanging leaders, and with them we run vastly different course. There is

THE NEW RULER IN GOD'S CHURCH To speak of the worthiness of our new bishop for his God-given office, seems superfluous in the presence of most of you, and would only embarrass his well-known modesty of disposition. Not only has he had a long apprenticeship in the art of teaching the things of God, but he has borne a principal part in the formation of many others for it. This, too, we may say in connection with his new duties that he should well know how to command, because he has ever proven a model in fidelity to duty.

Today the prophet's words have sounded on our ears: "Now, O son of man, I have made thee a watchman to the house of Israel. Therefore thou shalt hear the word from my mouth, and thou shalt tell it them from me," and in his heart the warnings of the apostles must strongly echo: "Let the unclean which you have received from Him abide in you, as His unction teaches you of all things, and is truth." "Keep the good thing committed to thy trust by the Holy Ghost, Who dwelleth in us."

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. And, in conclusion, let us, who have well known him as that type of a workman, the "operarius" of the faith, in all his past labors, pray that in the larger responsibility of his new and greater field, he may prove abundantly so during many happy, fruitful years. Amen.

Occasionally from the mists and darkness of pagan lands comes a gleam of hope that the Cross of Christ is conquering, and these are the times when some good missionary's zeal or self-sacrifice is brought particularly to our attention, but at these times are we reminded of our own want of devotion to the Cause for which they fight?

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Some of the Baganda who were marked for martyrdom at the time of the burning of the Christians are still alive. One, a venerated old man, who though not killed, was kept in the stocks for three years and still bears the marks of the chains on his wrists, went to Rome for the beatification of the martyrs. There is a pilgrimage made each year to Namungungo. The pilgrims follow the same route that the martyrs travelled, who started at the king's palace, each carrying the bundle of wood to be used for the burning. Charles Lwanga was the chief of the

home, destroyed the seeds of faith he planted. We must never forget that it is the power of permanently organized institutions served by devoted religious and maintained by faithful Catholics that built and extend the Church. It was these that converted the pagans and the barbarians, established the Catholic nations, and curbed the power of those whom they could not convert from their terrible heresies.

That many would gladly influence their non-Catholic neighbors to look favorably upon Catholic faith and Catholic institutions, did they ever reflect that these people are, in all English-speaking countries, an intensely missionary people? That Extension goes on each day presenting the cause of Catholic missions in Canada. She pleads for the spiritual interests of your scattered children.

The Extension appeal at this time of the year is devoted particularly to the missionaries. A few years ago we established for them the Dollar Club. Keep up your membership. If not already a member, do your bit! Join up now!

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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M. A., Goderich..... 1 00 Mrs. M. D. & M. Q., Sulpice..... 5 00 Friend, Antigonish..... 5 00 Ronald Griffin, Grand Falls, Nfld..... 1 00 Friend, Sydney Mines..... 5 00

Amherst, Mass., May 8.—Prof. Frederick B. Loomis, a Protestant professor at Amherst College here, has just presented a beautiful and valuable old marble statue of the Blessed Virgin to the new St. Bridget's Catholic Church, now under construction in Amherst.

Professor Loomis is a man of moderate circumstances, and the statue has great value because of its history as well as its intrinsic worth. Asked why he made the gift, he explained that in his home only a few could see it while in the Catholic Church thousands would view and admire it through the ages.

A romantic story attaches to the statue, which is a lovely copy of Murillo's Immaculate Conception, Professor Loomis explained. Shortly after the Civil War it was being transported from Italy for use in a Boston Church. The ship was wrecked off Bermuda, and for several years it lay at the bottom of the sea. The owners were compensated by insurance companies.

Then, in 1869, a wrecking company salvaged the cargo and it was offered for auction in Bermuda. Professor Loomis' father, a dealer in Bermuda potatoes, happened to be on the island, and seeing the beauty of the statue, bought it, with another of the Angel Gabriel. It has been in the Loomis family since; the statue of the angel is now on Mr. Loomis' grave.

"It will be in an appropriate place in the new St. Bridget's Church, and I feel that the mission of its sculptor will be properly fulfilled," said Professor Loomis in making the gift.

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A romantic story attaches to the statue, which is a lovely copy of Murillo's Immaculate Conception, Professor Loomis explained. Shortly after the Civil War it was being transported from Italy for use in a Boston Church. The ship was wrecked off Bermuda, and for several years it lay at the bottom of the sea. The owners were compensated by insurance companies.

Then, in 1869, a wrecking company salvaged the cargo and it was offered for auction in Bermuda. Professor Loomis' father, a dealer in Bermuda potatoes, happened to be on the island, and seeing the beauty of the statue, bought it, with another of the Angel Gabriel. It has been in the Loomis family since; the statue of the angel is now on Mr. Loomis' grave.

"It will be in an appropriate place in the new St. Bridget's Church, and I feel that the mission of its sculptor will be properly fulfilled," said Professor Loomis in making the gift.

FOREIGN MISSION NEWS LETTER

Occasionally from the mists and darkness of pagan lands comes a gleam of hope that the Cross of Christ is conquering, and these are the times when some good missionary's zeal or self-sacrifice is brought particularly to our attention, but at these times are we reminded of our own want of devotion to the Cause for which they fight?

Yes—well may our Catholic missionaries feel proud of the phenomenal success they are having. A hundred years have passed since Africa had less than a hundred Catholics; now, there are a million. In that same time, the Church in China has grown from 200,000 to 2,000,000 souls. Conversions there amount to 100,000 a year now, and the outlook for the rapid spread of the Faith is excellent.

What share is ours in this rapid extension of the Kingdom? Many ways have been open to us to assist in the work—prayer, alms, service. Surely our petitions "thy kingdom come on earth," should be something more than mere repetition of words.

Canada contributes again. Last September, three Jesuit missionaries left Canada to take possession of the new apostolic field, the Prefecture of Siu-Chow, China. This northern part of the Vicariate of Nankin was confided to the care of the Jesuits of Canada, when the mission of the French Jesuits of Kiang-nan was divided. It has a population of five or six million, but there are only 45,884 Catholics and 16,317 catechumens in it.

In speaking of the qualities which a missionary should possess, Father O'Melia sums it up in two words, viz., the "right spirit." "A man may be handicapped by ill health," he writes, "by difficulty in learning the language, by personal trials, but if his heart is set on giving all that is in him for souls, he will stick to the task, come what may. And isn't sticking to the task the test of a real missionary? When it comes down to essentials, a missionary is asked to produce conversions and telling works only in so far as he has power and only to the extent that God chooses to fructify his labors."

Some of the Baganda who were marked for martyrdom at the time of the burning of the Christians are still alive. One, a venerated old man, who though not killed, was kept in the stocks for three years and still bears the marks of the chains on his wrists, went to Rome for the beatification of the martyrs. There is a pilgrimage made each year to Namungungo. The pilgrims follow the same route that the martyrs travelled, who started at the king's palace, each carrying the bundle of wood to be used for the burning. Charles Lwanga was the chief of the

WEEKLY CALENDAR

Sunday, May 31.—St. Petronilla, virgin, is said to have been a daughter of St. Peter, who was married before he was called to become one of the Apostles. She lived at Rome and was buried on the way to Arden where in ancient times a cemetery and church bore her name.

Monday, June 1.—St. Justin, martyr, born in the third year of the second century, sought the true source of wisdom among the many diverse schools of philosophy. The Scriptures and the constancy of the Christian martyrs led Justin from the darkness of human reason to the light of faith. At Rome he sealed his testimony with his blood surrounded by his disciples.

Tuesday, June 2.—St. Pothinus, Bishop, governed the See of Lyons during the persecution that broke out in that city in 177 during which many were martyred.

Wednesday, June 3.—St. Clotilda, Queen, was the wife of Clovis, King of the Franks. By her virtue and wisdom she converted her husband to the Faith and with him the entire nation. She died in 545.

Thursday, June 4.—St. Francis Caracciolo, born of a princely family, after being miraculously cured of leprosy, left his home to study for the priesthood. He founded an Order of Clerks Regular who maintained one of their number always in perpetual adoration before the Blessed Sacrament. He died in 1608.

Friday, June 5.—St. Boniface, Bishop and Martyr, was born in Devonshire in 680. Receiving authority from the Pope he preached the Faith in Bavaria, Thuringia, Hesse, Friesland, and Saxony. While waiting to administer confirmation to some newly baptized Christians, he and his attendants were attacked by a troop of pagans. The Saints and their attendants to offer resistance and he and fifty-one others were slain.

Saturday, June 6.—St. Norbert, Bishop, after leading a life of dissipation at the Court of the Emperor Henry VI, that was a scandal to his sacred calling, repented and established the Canons Regular of Premonstratensians who were to unite the active work of the country clergy with the obligations of the monastic life. In 1128 he was named Bishop of Magdeburg.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA DID YOU EVER CONSIDER? That all Catholics cannot fulfil the command of Our Lord so literally as the missionaries. But they can and should cooperate by giving aid. They are then doing a share of the missionary work of the Church.

THE IRISH LIQUOR TRAFFIC

Dublin, May 2.—That the clergy had always favored rational amusement was the case strongly made by the Rev. Dr. Coffey, of Maynooth College, when he appeared as witness before the Irish Liquor Commission, at which he was sharply questioned. Dr. Coffey is the very active head of the Catholic Total Abstinence Federation.

Some of the Commissioners suggested to him that in Irish rural life there was no provision for a social side. They said that the saloon was the poor peasant's club and that he had no place else to turn. "An attempt is being made to provide something else," rejoined Dr. Coffey, "and the work is going on steadily."

He pointed out to the Commissioners that it was not the duty of the clergy to supply the public with amusements, yet they had done a

good deal in that direction by promoting the creation of village halls. One Commissioner, Senator O'Farrell, who happens to be a picture-house proprietor, pressed the point further. "Don't you think," he asked, "that the clergy of all denominations have acted in a rather puritanical fashion with regard to amusements such as card playing, dancing, and the cinema?"

"I do not agree," answered Dr. Coffey, "that the clerical attitude has leaned toward puritanism. The clergy have no reason to suppress reasonable pleasures. They are concerned rather with the abuse of these things, and it is their function to see that there shall be no moral laxity."

Asked whether dancing was objectionable, he replied: "Dancing is objectionable where it lasts all night and where drink is sold on the premises and where the condition of the dancers in the morning is not creditable."

The general policy he outlined was a sweeping reduction in the number of saloons; no drink to be sold on Sundays; the combination of drink business with other forms of trade, which enabled women to obtain liquor while engaged in shopping, to be rendered illegal; the importation of the raw materials of moonshine to be prohibited; liquor licenses to chemists and other privileged persons to be abolished.

The chairman of the Commission remarked that these demands were based on reasonable and sensible considerations.

A THEME FOR SONG

There was a Woman—made to be The Mother of Divinity. There was a Woman—made to be God changed the water into wine. There was a Woman—brave she stood E'en to the end beneath His Hood. There was a Woman—this her prize, God crowned her Queen of Paradise.

There was a Woman—Love in her Beheld His fairest worshiper. Poets, I give you theme for song; The little loves ye sing too long! —REV. HUGH F. BLUNT, LL. D.

CHINESE MISSION BURSES

How many excellent young men have you known who were debarred from the priesthood because they were unable to meet the expenses of a college and seminary education? The Chinese Mission Burses provide a way to the Priesthood for such young men. The interest on each completed bursar provides a sum sufficient to pay for the yearly education of one student at our seminary at Scarborough Bluffs, Ont. When he has gone forth as a priest to the Mission Fields another student will take his place, the bursar providing a permanent fund to educate those who otherwise may never have been priests.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOY, D. D.

SUNDAY WITHIN THE OCTAVE OF ASCENSION

MODERN PERSECUTORS

"They will cast you out of the synagogues; yea, the hour cometh that whosoever killeth you, they will think that he doth a service to God. And these things they will do to you, because they have not known the Father nor Me, John xvi. 2."

Many injustices are committed in this world in the name of justice. This comes from the fact that so many have not the proper idea of God or His law, or have ill-formed consciences, or are ignorant. Prejudice and bias also play a great part in these lamentable tragedies so often enacted on the stage of the world.

It seems that the good always have been persecuted—to some extent at least—by the wicked. It is also a work of the tempter, the fallen angel. He sows discord in the hearts of men, and where love should flourish he plants hatred.

In the Old Law, persecutions were frequent, but history seems clearly to testify to the fact that, in the New Law, they have been as frequent and of greater intensity. The very Master of life, the greatest Benefactor the world has ever witnessed, the kindest Friend to humanity, died at the hand of persecutors; and, as He predicted, His apostles and disciples were also subjected to the cruelty of their enemies and unbelievers. Their successors—even to the present day—while marching in the Christian army, promoting and propagating Christ's religion, have been forced to face the persecutions of the ungodly. There were those who met death because of their religion; millions more who have suffered at least the insults of ill-informed, biased, and narrow-minded disbelievers.

Our Divine Saviour prayed that the closest union might exist among His own, and that others outside of His fold might be called to it, so that all would be linked together by the great bond of charity. His wish, as regards His own, has had more or less its fulfilment, but we yet await the day when those beyond and without His one true Church will feel kindly toward her members.

To some extent, prejudice has been overcome, and it was thought by many that education would be the great corrective of this evil; but, as in many other instances, the prediction has not been fulfilled. At the present day some of those who are most highly versed in the natural sciences are the most avowed enemies of the followers of the true Christ. The time may come when people will consider the question more soberly, and, from the experience of the past, learn that education of the mind alone is not sufficient to direct the heart; but with it must go moral training, religious guidance and the practice of Christian virtues.

If we can believe some of the protestations of our enemies of today, it would seem that they think they are doing homage to God by persecuting the members of our Church. In their ignorance, some perhaps may be urged on by such a motive; but it is difficult to believe that many of the modern enemies of the Church feel that they are doing God's will when they are aiming bitter attacks and casting calumnious words at their Catholic neighbors. The law makes no exception between Catholic and non-Catholic; neither should they. Besides, the very presence of Catholicity in the world, manifesting itself in so many forms, and doing its work with varied effects, should teach even the most ignorant that a religion effecting such good must have God with it. So, while in the beginning, before religion had spread over the world and its influence had been sufficiently felt, it was more easy for men to think that, by aiming destructive blows at the Church, they were doing homage to God, today, in the full development of the Church, with her works ever open to the eyes of all, it is well-nigh impossible to believe that any great number of our enemies are in good faith in their vicious attacks on the Church.

The fact that we are persecuted is not what we lament most; but it is to note the lack of charity in the hearts of so many. It is again because we see the wish of Christ that His Gospel, one and the same, be preached to every creature, disregarded by men. It is also because the one great force that could make men overcome and conquer their enemy is not heeded by the majority of them. Nevertheless, while we regret this condition of things, and weep over it, we are not surprised that it exists. We are but poor specimens of the disciples of the Lord; and, as He said, if men persecuted Him, the Master, we must expect to be treated likewise.

There is little to be gained by battling with our enemies. More will be accomplished by good example, constant perseverance in our faith, and a never-ceasing endeavor to have the truth made known to them. Truth, after all, is the most convincing thing that we have in the world, and it will penetrate where force could never enter. It should bend the will of the most hardened sinner, and it should clear the mind of the most obstinate unbeliever. So, if by our actions and our efforts we can make the truth appear clear to men's minds, then we may look for some results

to follow. From mere counter-attack, we may expect little, if anything, of lasting and worthwhile results.

The work of the practical Catholic never can be different from that of his Master. Christ went about doing good to all, preaching the gospel of love and peace, offering violence to no one. There were many times when it seemed that He would have summoned from heaven forces to crush to earth the enemies who were persecuting Him; but He depended upon the deeds of His life, the light of His doctrine, to convert the world. So must we—faint images of the Master—by a good, fervent life and a true, convincing doctrine, plant the seeds of faith that it may grow in the hearts of a non-believing and prejudiced world.

MAKE SURE YOU GET THE RIGHT MEDICINE

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

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

Mr. H. V. Mercer, Druggist of Lindsay, Ont., recommends Dr. Norvall's Stomach and Tonic Tablets because he considers he owes it to the public to recommend what will give the best results.

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ANTI-CLERICALISM IN SYRIA

Paris, France.—The apprehension aroused in many circles by the appointment of General Sarrail to succeed General Weygand, as High Commissioner in Syria, has been justified by recent events which show that France is inclined to extend her present anti-religious policy to her colonies and protectorates, thus departing from the traditional rule which proclaimed that "anti-clericalism is not an article for exportation."

Aware of the conflicting sentiments of the population of the Lebanon toward his appointment, General Sarrail attempted to calm public opinion by proclaiming, immediately after his arrival, that he was the friend of all, and that the traditional policy of France would in no wise be changed.

Very soon after his arrival, the new High Commissioner, showed, however, that his intention was to inaugurate in Syria the policies of the Left Bloc which now governs France. The first indication of this change in policy was the General's action in sending his children to the secular schools. Then he received officially the Directors' Committee of the "Workmen's Party" and a delegation from the Masonic Lodges which presented to him a petition outlining the desires of the Free Masons of Syria and the Lebanon. The cordiality with which he received these two groups contrasted painfully with the stiffness of his attitude, a few days earlier, toward Mgr. Husayek, who is the Maronite Patriarch and the real leader of the Christians of the Lebanon.

The excitement attending the Commissioner's cordial reception of the two groups above-mentioned was increased to alarming proportions when he openly contradicted his formal promise to show himself the friend of all elements of the population by formally refusing to attend the official reception tendered him by the Latin clergy of Beyrouth, under the presidency of the representative of the Holy See, Mgr. Giannini, Apostolic Delegate to Syria, thus refusing to recognize the Latin community of Beyrouth and refusing to accept the solemn liturgical honors which centuries of tradition have always given to the representative of France as a mark of the Protectorate which France has always exercised over the Christians of Syria.

DELEGATE'S LETTER.

The feeling aroused by this action of General Sarrail is reflected in the following letter from the Apostolic Delegate:

Excellency: Reverend Father Remi, Latin Pastor of the city, has just informed me of your refusal to go to our parish church for the solemn reception which for several centuries it has been customary to give to the representative of France upon his arrival in these countries of the Levant.

You have, no doubt, your reasons for refusing to attend this religious ceremony; we have ours for inviting you. The ancient protocol consecrated by the Holy See at the request and in honor of France, and faithfully observed until this day, made it a duty for us to do so.

It was a privilege of France of which we did not wish to deprive her. On the contrary, since the installation of the High Commissioner, I had made it a point to preside at the ceremony myself to give it greater dignity.

I can but bow in the face of your refusal. I shall inform the Holy See and all will be said. The historic privilege of France will have lived its day. But France must observe that it is not our fault.

Kindly accept, Excellency, the assurance of my high consideration.

(Signed) FATHER GIANNINI, Archbishop of Serre, Vicar Apostolic of Aleppo, Apostolic Delegate of Syria.

Commenting on this occurrence, Jean Guiraud, editor of La Croix, says: "Thus, in a few weeks, the sectarianism of this High Commissioner has destroyed what has been built up and maintained through several centuries. France turns her back on the Christian population of Syria, who have always loved her as the protectress of their interests and their security."

EXPOSES HYPOCRISY OF PINNER EXCUSES

Dublin, Ireland.—A puzzling and hesitant attitude was evinced by the Irish Commercial Travellers' Association at its fifty-eighth annual meeting when the question of the Pinner School scandal was raised. Senator McKean laid down a motion on the subject, which the chairman, Mr. Gray, ruled out of order as the Association was precluded by its constitution from dealing with sectarian matters. The Pinner School has always been maintained for Commercial Travellers orphaned children.

Senator McKean replied: "I am opposed to sectarianism, but to right a sectarian wrong is not sectarianism. My motion calls for the immediate removal of Rule 3 of the Pinner School which makes it compulsory for the orphan children of Catholic commercial travellers to attend the worship of the Church of England" regardless of the faith of their parents or the wishes of their guardians.

A desultory discussion followed in which complaint was made that the Association's membership was falling, and that another body, the Travellers' Federation, was advising commercial men to boycott the Association's collections. An appeal was made to Senator McKean, as a member of both organizations, to have this ban on their collections withdrawn.

"That ban," answered the Senator, "can be removed at any moment by the Association itself when it responds to the appeal made to help in abolishing the bigoted and proselytizing Rule 3 of the Pinner School."

Some vague references to sectarianism having been made by other speakers, Senator McKean intervened once more to keep the issue clear. "When we see our religion assailed," he said, "it is not sectarianism to put up some form of fight. Non-Catholic organizations in England, which are branches of the United Kingdom Commercial Travellers' Association, have passed resolutions unanimously demanding the abolition of the penalizing edict. Pinner authorities plead a royal charter for maintaining the obnoxious rule. The excuse is hollow, insincere, and illogical. They hide their sectarianism when appealing for money. Catholic subscriptions are appreciated. Three much more famous institutions, Christ's Hospital School, the United Services School, and the Freeman's Orphan School, had similar rules under royal charters, but in deference to pressure from Catholic bodies they gracefully abolished them. Notorious Pinner holds out. But it may rest assured that the matter will be pursued to the end."

CHRISTIAN AND SOCIALISTS UNIONS COOPERATE

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

Pressed by the urgent need of the lower classes in Germany, whose condition is deplorable, the Christian Working Men's Unions and the Socialist unions have arrived at a basis of mutual action on some points, despite their fundamental differences in principle. Their cooperation will, it is understood, be similar to that of the Centre party and the Socialists in the days after the Revolution.

Since the Catholic former Minister, Stegerwald, espoused the cause of the workers much has been done to alleviate their condition, but many of their just demands still remain unanswered. Today in Germany one is struck by the unusual wealth of the few and the unusual poverty of the masses.

In the latter part of 1924, and now in early 1925, the Christian Workingmen's Unions and the Socialist unions have earnestly sought a basis for a common front to aid these classes. Fundamentally, however, the two groups were different. The Christian unions work through reconciliation and mutual esteem, declaring that to be the only true basis for human cooperation. They condemn the aligning of class against class, advocated by the Socialists, calling such a policy only a breeder of

hatred. So basically different were the two groups that the Fuda Bishop's Conference forbade Catholic workmen to join the Socialist unions, under pain of being barred from the Sacraments.

In the later conferences, however, it was agreed that there had a common basis, since both sought practical economic means of bettering the working classes. Accordingly, they have now presented a united front to their demands for better conditions. It is emphasized, however, as in the case of the Centre and the Socialists, that neither group comprises its principles and that neither endorses the methods of the other.

WHY THE KURDS REBELLED

By Dr. Alexander Mombelli (Jerusalem Correspondent)

The Turkish Government of Angora, by abolishing the Mohammedan Caliphate and by driving out from Constantinople the Christian Orthodox Patriarch, has provoked a great reaction against its atheistic policy in the country, which has culminated in a military insurrection of Kurdish tribes in the eastern villages in Asia Minor. The suppression of religious teaching in the schools and other measures of the same nature of the Angora Government were, likewise very irritating to the public opinion of the believing Turkish world.

The Kurds, who have the distinction of being able to preserve all their national characteristics of independence of spirit in spite of successive foreign conquests of their country, appear to aim at the restoration of the Moslem religious life in its old form and a return to a monarchistic rule, by reestablishing both the Sultanate and the Caliphate. The leader of the movement, which is stated to be largely inspired by the late Sultan Mohammed VI., is Sheik Said, who claims to have been sent by Heaven on his new mission. He predicts in his preaching that unless his advice is followed the Turkish people will perish. As a candidate for the re-established throne, he commends one of the sons of the former Sultan.

The Turkish Government explains the revolt of the Kurds by saying that the Sheik is being aided by some of the "undesirables" whom it exiled under the Treaty, and the rebels are considered a greater menace at present owing to the intrigues of those exiles, and to supposed English machinations in connection with Mosul. But it seems probable that the movement is an independent and religious one, since much discontent has existed for some time among the fanatic peoples of Turkey on account of the secular tendencies of the Nationalist Government, and the fact that five Sheiks have been arrested for spreading subversive propaganda seems to confirm the impression that the revolt is largely religious in character.

THE SCANDAL GIVING DRESSES BURNED

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

A valiant example to Catholic people as to how they ought to deal with extravagance in dress has been set by the inhabitants of the Hungarian town of Mezokoveed.

Mezokoveed is the seat of an artistic home-industry producing magnificent embroideries. The table covers embroidered by the women of this town are beautiful pieces of art which exhibit the old Hungarian motive of the tulip in wonderful varieties of color, and are famous all over Central Europe. The people of Mezokoveed are noted also for their beautiful national costumes, picturesque garments of high value, which are the delight of anyone who appreciates national and artistic peculiarity. Mezokoveed has always been the destination of American, English and French travelers who, when on a visit to Hungary, want to become acquainted with Hungarian national life in its finest unfolding. In the last few years the inhabitants of Mezokoveed made much money out of their fine needle-work and thus an extravagance in fashion gained ground which threatened the old, simple, but tasteful, national costume which many were discarding for dresses with extravagant embroideries in gold and silver. This extravagance went so far that the sums spent on dresses in this village of peasants alone was calculated to be 4,500 millions of Hungarian crowns a year, or more than \$60,000. The people suffered privations and neglected their children rather than renounce the vanity of dressing luxuriously.

When the new fashion was at its height the Jesuits of Mezokoveed began preaching to the women how unreasonable and immoral it was to make such sacrifices for dress adornment. The courageous priests, in the beginning, had to overcome much ill-will and enmity. But their appeals ultimately were heeded. Recently there was a procession of practically the entire population of the city to the market place where a solemn vow was taken to conserve Christian morals in dressing. Then, under the supervision of the fire brigade, a bonfire was made of the extravagant and scandal giving garments.

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THE MEADOWS STORY SEED FROM ACCLIMATED PLANTS

Examine your new meadows now. A half hour's walk over them may save you future loss by indicating whether or not your cropping practices in this connection have been correct.

Each young plant, especially of the various clovers, stands out fairly distinctly at this time of the year, and we are able to see wherein our seeding has either succeeded or failed to measure up to what we might rightfully expect.

Some of the plots at the Central Experimental Farm, when examined in April, were almost completely covered with live plants of the same kind as seeded, while others presented a sorry contrast.

Unevenness of seeding, and the presence of large clods of earth or large stones, were reflected in either the absence of plants in definite spots or in the patchy, uneven appearance of the sod.

Here and there plant diseases had taken their toll, and in a few cases insect attacks had so weakened a plant that it could not survive.

The greatest reason, however, for the difference between the best and the poorest stands, could be attributed to the kind of seed used and how and on what kind of land it has been sown.

BISHOP FAN NOLI

EX-PREMIER TELLS OF SAD CONDITIONS IN ALBANIA. Vienna.—The Orthodox Bishop, Fan Noli, former Prime Minister of Albania, in an exclusive interview here, has given the correspondent of the N. C. W. C. News Service a vivid picture of the dangers to Christianity involved in the usurpation of the government of Albania by the Mohammedan adventurer Achmed Zogu.

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wish to be allowed to make grateful acknowledgment of the confidence shown and the assistance rendered me by the Catholic clergy—at all times to be found among the most important supporters of civilization in Albania.

Referring to the imprisonment of Catholic priests and the threats of violence against the Archbishop of Scutari, as related in previous dispatches to the N. C. W. C. News Service, Bishop Noli continued:

"It is with the greatest sympathy that I deplore the fate of the Catholic clergymen whom the usurper in his rage has chosen as his victims because in these steadfast supporters of a more equitable social order and of Christian morals he sees his strongest antagonists.

As the League of Nations remains silent and since Italy has given up her position as the protector of the Christians in Albania—a function which she assumed in succession to Austria-Hungary—it is to be feared that Albania will continue to be the scene of anti-Christian atrocities for some time to come," the Bishop said.

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action near Lois on the 18, 19, 20 July, 1918. Although not compelled to do so, he went about during the attack, seeking out and aiding the wounded. His energies and attentions were directed toward the wounded, seeking them out where they fell and assisting in removing them to the dressing stations. His work carried him well forward, and most of his labor was carried out under heavy artillery and machine gun fire.

Amongst the others honored is Chaplain Herbert P. Doyle, born in Canada, 1888, appointed July 26, 1918. Assigned to 90th Division. Died of pneumonia in France October 5, 1918.

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"But Dr. Braun could not content himself in inactivity and for something to do set up an apparatus in his cell in the monastery and determined the weight of the earth. His result, when published, was almost exactly that obtained by Professor Boys.

"Much of Dr. Braun's apparatus was made by himself. It is noteworthy that he was the first person to use a vacuum about his torsion pendulum with success. Professor Boys, in his published paper, said that he believed the use of a high vacuum to be impracticable.

"Professor Boys could hardly credit Dr. Braun's achievement, and made the long trip to Bohemia to see him. He found Dr. Braun, at that time over eighty years old, planning a repetition of his work to eliminate some errors which he had recognized. Unfortunately, he did not live to do this."

Dr. Heyl told how a few years after these experiments, another attempt was made in Paris to weigh the earth, but without improving the figures of Boys and Braun. He then described how, at the present time, another experiment is being made with the same purpose, in Washington. It is being carried out under the auspices of Dr. Burgess, director of the United States Bureau of Standards.

Describing the methods pursued, he told how a miniature system is set up representing the earth and a body near its surface, to determine the actual force of attraction between these two bodies. Then, having determined the weight of the miniature earth and miniature body nearby and the attraction, on the one hand, and having determined the mass of an actual small body near the actual earth, and the attraction of the earth for it, the scientists form a proportion problem from which the weight of the earth is determined.

It is in measuring the attraction that the most delicate instruments are brought into use. So very sensitive are some of these devices that, as an instance, it is necessary to work thirty-five feet underground to avoid natural disturbances of a certain pendulum. This is the invention—the "torsion pendulum"—which Father Braun successfully placed in a vacuum to eliminate trouble from air currents which might disturb its swing.

Dr. Heyl said that from the previous experiments the weight of the earth had been determined to be about 6,000,000,000,000,000,000 tons. The first three exact figures are definitely known, thanks to the work of Father Braun and Dr. Boys; it is hoped in the new experiment to ascertain a fourth.

Repeating to the popular idea that such computations as these, to which scientists have given and are now giving their lives, are purely

academic and useless in a practical sense, Dr. Heyl pointed out that a knowledge of the weight of the earth would be of primary usefulness to astronomers in their work, which benefits humanity greatly. He pointed out also that such a knowledge would enable man to learn something of the interior of the earth, which again would be of high value to humanity, especially in the field of magnetism.

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